

TESI GREGORIANA

Serie Missiologia



GREGORIUS BUDI SUBANAR

THE LOCAL CHURCH IN THE LIGHT OF
MAGISTERIUM THEACHING ON MISSION

A Case in Point: the Archdiocese
of Semarang - Indonesia (1940-1981)

EDITRICE PONTIFICIA UNIVERSITÀ GREGORIANA
Roma 2001



UNIVERSITAS SANATA DHARMA
PERPUSTAKAAN
YOGYAKARTA

Vidimus et approbamus ad normam Statutorum Universitatis

Romae, ex Pontificia Universitate Gregoriana
die 12 mensis iunii anni 2000

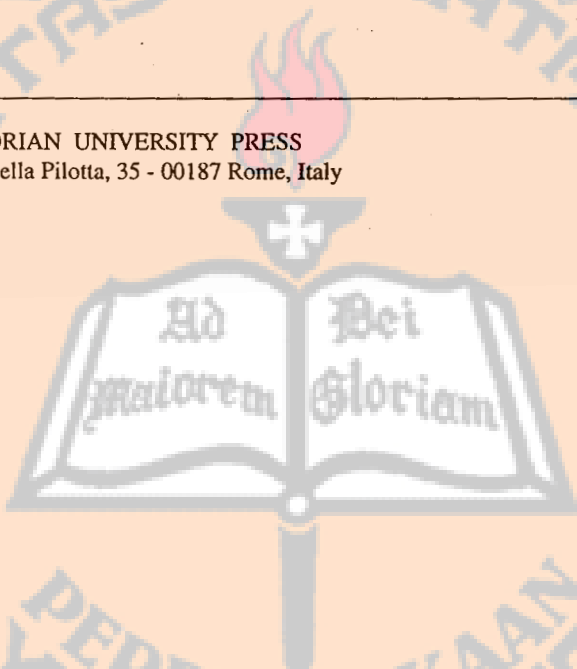
R.P. Prof. JESÚS LOPEZ-GAY, S.J.
R.P. Prof. MICHAEL FUSS

ISBN 88-7652-896-2

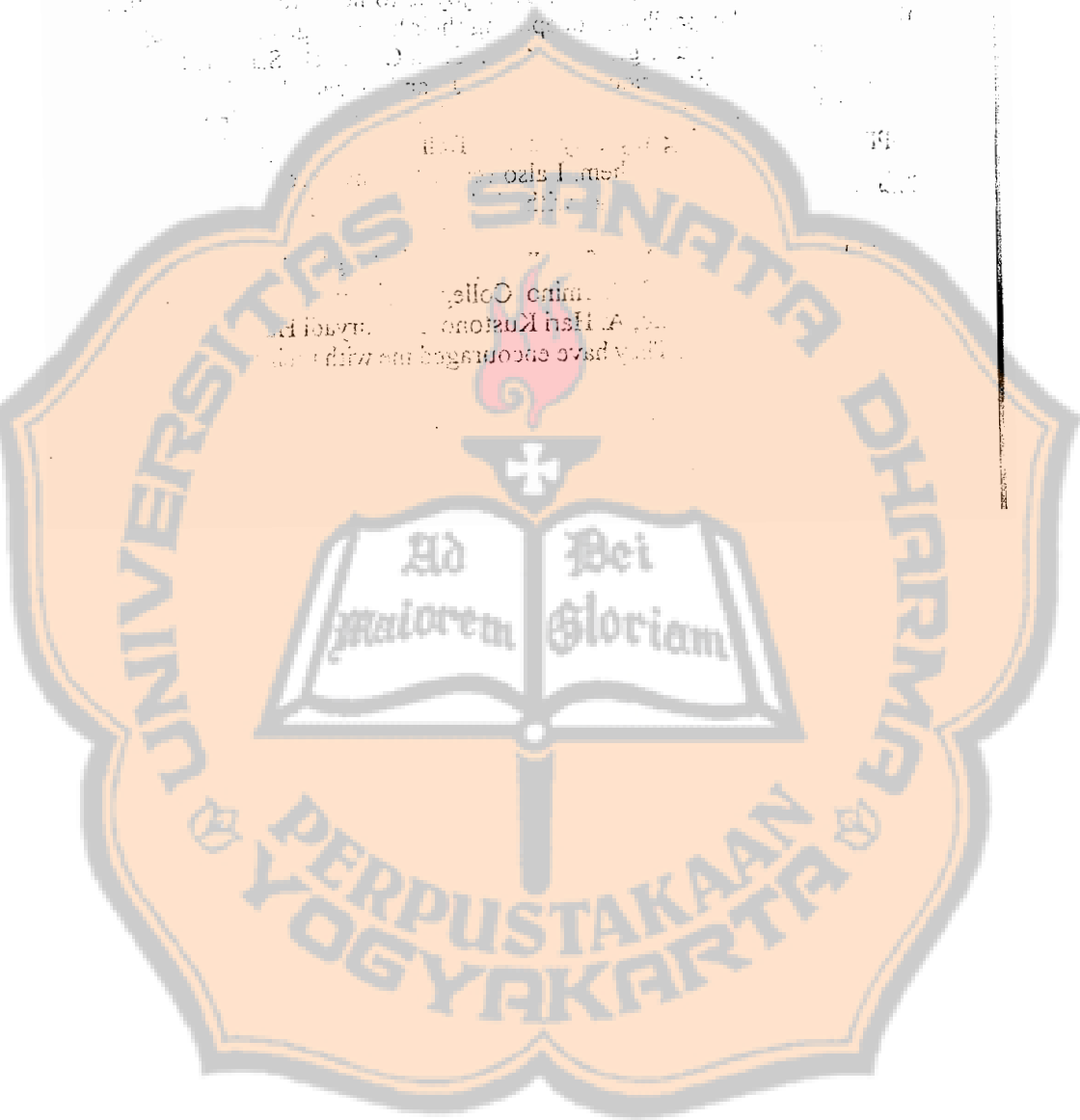
© Iura editionis et versionis reservantur

PRINTED IN ITALY

GREGORIAN UNIVERSITY PRESS
Piazza della Pilotta, 35 - 00187 Rome, Italy



This dissertation is dedicated
to all who have involved
to the existence and the development
of the Archdiocese of Semarang - Indonesia



ACKNOWLEDGMENTS

Finding difficulties to get bibliography about the Catholic Church in Indonesia, it motivates the author to publish the entire thesis. It is also supported by the director of the thesis and other persons. To give the Indonesian context to the reader, the title of the thesis becomes *The Local Church in the Light of Magisterium Teaching on Mission. A Case in Point: The Archdiocese of Semarang – Indonesia (1940-1981)*. The original title was *The Local Church in the Light of the Magisterium Teaching on Mission. A Case in Point: The Archdiocese of Semarang (1940-1981)*.

It is my joyful occasion to acknowledge many persons who have contributed, in different ways, to the completion of my work. Fr. Paulus Wiryono Priyotamtomo, S.J., the Provincial of the Society of Jesus of Indonesian Province, who allowed me to complete my studies in Rome, merit my first address of gratitude. Special words of gratitude are due to Rev. Prof Jesus López Gay, S.J., who gave a proper direction to my study with his insightful remarks and prompt availability. My thanks are also addressed to the Dean and Professors of the Faculty of Missiology at the Pontifical Gregorian University. Their joy is to help students to mature their theological capability in deepening their knowledge on missiology. I owe a debt of particular gratitude to Fr. John C. Futrell, S.J., Fr. Luis M. Bermejo, S.J., Fr. Fernando Londoño, S.J., and Fr. Jack Hunthausen, S.J. To the Sisters Hieronimas de Puebla, who have given their necessary support to me during my stay in the Bellarmino College, my sincere gratitude is addressed to them. I also remember my parents, my brothers and sisters who support me with their prayer. And also the late my grandmothers who inspired me with their tolerance.

At last but not least, I profoundly express my inestimable thanks to my fellow students at the Bellarmino College, to my Indonesian friends, especially A. Kunarwoko, A. Hari Kustono, M. Suryadi Halim, and to my other friends in Rome. They have encouraged me with their love and care.



CHAPTER I

Introduction

1. Theme and Motivation of the Thesis

I am a child of only the second generation of a Christian family. My parents were baptized in 1960 when they have had four children. When I asked my father why he had given himself to be baptized, he responded that he was attracted by the life style of a Dutch priest who inspired him because that priest had given his life totally to others. Before that he had not thought of being baptized, though when he was a child he had attended an elementary Catholic school in the village. His parents were Moslem, though he had taken a Catholic religious lesson after school. There were some friends who always disturbed him on the way home after the religious lesson¹. Therefore, he did not think of being baptized, until the period when he saw and was confirmed by the witness of the missionary's life style. My mother gave me another answer. When my father joined the Catholic religious lesson as a catechumen, my grandmother who was a Moslem and, indeed, until she died she was a Moslem, however, she suggested to my mother to find a good «way of life» or faith as my father had found it. Thereafter, my mother decided to become a Catholic as well. Finally, they were baptized together with their four children who were my older brothers and sisters.

My personal experience struck me deeply and posed a question: how can Catholicism, which came through proclamation and witness, exist in

¹ In the 1940th, there was a typical disturbance to the students who joined into Catholic religious lesson. Verslag van de Conferentie S.J. die Onder de Javanen Werken. Moentilan, 9-10 Desember 1935, 4. AAJAK



an environment with these two extreme poles: the one which hindered somebody who will embrace Christianity, as represented by the friends of my father during his childhood, and the other which gave support to somebody who has not found faith explicitly yet, as represented by the figure of my grandmother.

Moving from the subjective experience into more objective considerations, I formulate these questions: How did Christianity exist through the local church where my parents live? How did the Catholic Church struggle in the places where my parents had lived? Since my parents and the family have lived in several cities on Central Java region², my questions became more concrete: How did the Archdiocese of Semarang come into existence? How did it survive and develop in accordance with the situation of the society in this historical moment of the region?

There is another special circumstance which motivated me to choose the theme of the thesis. Over the last three decades, conversion to Christianity in Indonesia is related to the political reason that it is the Indonesian government's policy to oblige to the Indonesian citizens to have one of the official religions – Buddhism, Hinduism, Islam, Protestant, and Roman Catholic³. The government policy was promulgated a year after an abortive coup d'état by the Indonesian Communist Party in September 1965. On the other hand, since Vatican II the Catholic Church has made *aggiornamento*, a renewal in herself and has made a commitment to become involved in the modern world. One of the Vatican Council II documents gives the foundation to the missionary activity – *Ad Genes*. Later, there came some other documents developing this foundation: *Evangelii Nuntiandi*, *Redemptoris Missio*. Those documents gave principle foundations and directions to the missionary activity. They evaluate also the situations which become challenges to missionary activity. Those documents which are presented to the universal Church are also applied to the local Church as part of the universal Church present in a certain area.

² My father was a soldier, and my mother was a teacher, and they moved from one city to another as the consequences of a duty tour policy from their superiors. All the cities they had lived were in the Archdiocese of Semarang: Semarang, Surakarta, Yogyakarta.

³ P. SPYER, «Serial Conversion», 171-198; R.W. HEFNER, «Of Faith and Commitment», 99-128; A.T. WILLIS, *Indonesian Revival*



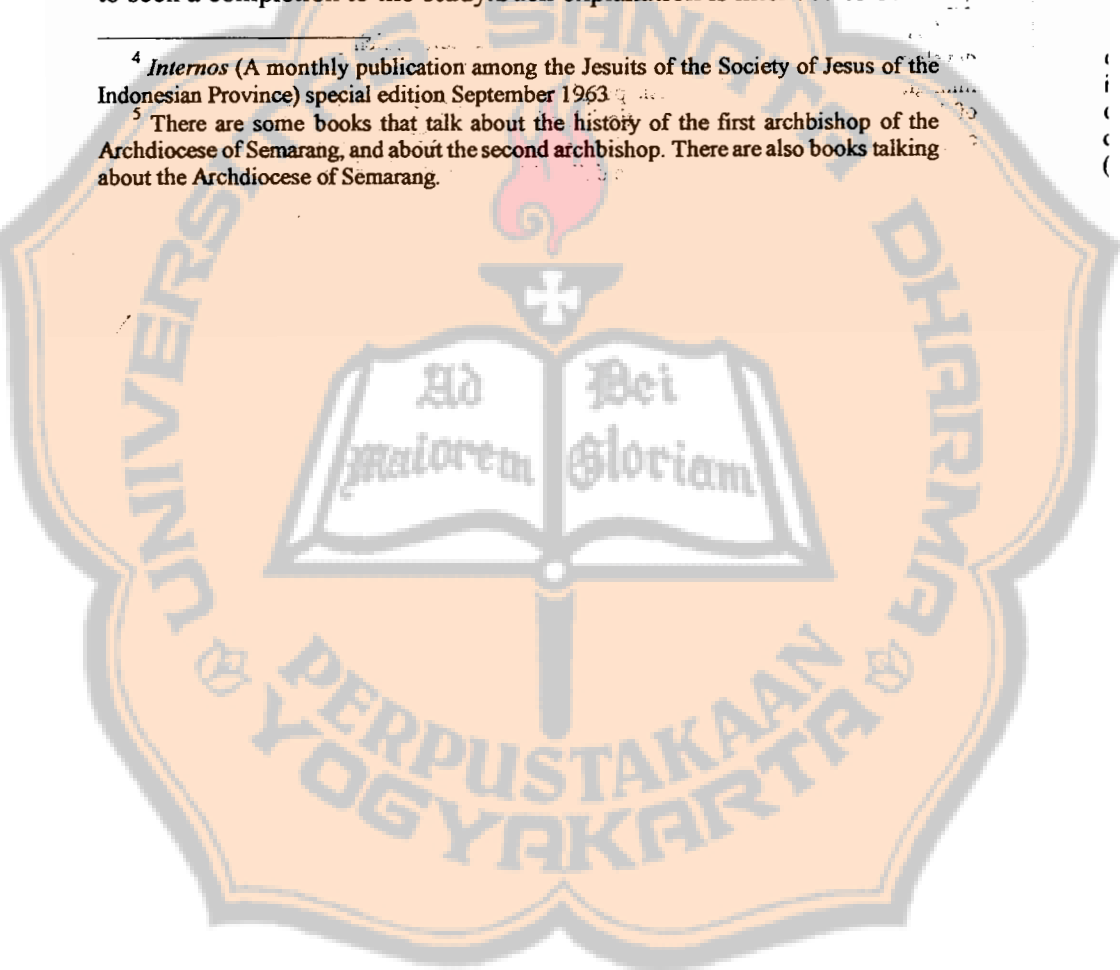
Thus, historical, sociological and anthropological analysis and study of the Church's documents on mission which invite the Church to become involved in actions, inspire one to know better how the local Church respond to the magisterial documents on mission on its own situation, especially in the real situation of the Archdiocese of Semarang – one of the representatives of the local Church in Indonesia. How has the Archdiocese of Semarang responded to the universal Church messages in doing missionary activity? Was there any rapid growth in the number of the Catholic adherents? If this was true, was there any initiative of the local Church in doing missionary activity in response to the situation? What did she do? How effective was the action?

In the obituary of Mgr. Albertus Soegijapranata, SJ, the first native bishop of Indonesia, who became the Archbishop of the Archdiocese of Semarang, Mgr. P Willekens, SJ, the Vicar Apostolic of Batavia who had proposed to the Sacred Congregation of the Propagation of Faith the creation of a new Vicariate Apostolic of Semarang, said that Mgr. A. Soegijapranata was the fruit of *plantatio ecclesiae*⁴. In his statement, there is a special term which refer to the first reality of the history of the local Church that is *plantatio ecclesiae*. To understand this in the special context of the Archdiocese of Semarang, it is necessary to develop the term. When did the concept of *plantatio ecclesiae* start to appear? What is the content of the concept? From this explanation, then, consequences will be clarified. Regarding the person of Mgr. A. Soegijapranata and his region the Archdiocese of Semarang, questions arise: What was the situation during the episcopacy of Mgr. A. Soegijapranata? What did Mgr. A. Soegijapranata do during his episcopacy? How did the situation of the area affect his policies? And so on.

The questions above show that there is a need to know better the historical process of the existence and the development of the Archdiocese of Semarang. Some historical books of the local Church which I have read give no satisfactory answers to my questions⁵. Therefore, it is necessary to seek a completion to the study. Such explanation is intended to cons-

⁴ *Internos* (A monthly publication among the Jesuits of the Society of Jesus of the Indonesian Province) special edition September 1963.

⁵ There are some books that talk about the history of the first archbishop of the Archdiocese of Semarang, and about the second archbishop. There are also books talking about the Archdiocese of Semarang.



tract a local history of the local Church⁶, especially, that of missionary activity. It is also intended to complete the information which shows that the conversion of the people to Christianity was not totally caused by political reasons⁷.

2. The Scope of the Thesis

2.1 *Missionary Pastoral*

The title of the thesis is *The Local Church in the Light of the Magisterium Teaching on Mission. A Case in Point: The Archdiocese of Semarang (1940-1981)*. The title shows that there are three big themes which become concerns of the thesis: the local Church, the magisterium teaching on mission, and missionary activity. Those elaborations will be grounded in the experience of the Archdiocese of Semarang. The period from 1940 to 1981 is chosen as the period of the first two native bishops of the Archdiocese of Semarang. Those are Mgr. Albertus Soegijapranata (1940-1963) the first bishop of Semarang and the first native bishop of Indonesia, and Cardinal Justinus Darmojuwono (1963-1981).

The concern of the thesis is the process of the formation of the local Church and the praxis in applying the documents on mission. It regards the option of planting and establishing a self sufficient local Church as one of three elements of mission *ad gentes*. Paolo Giglioni states that there are three elements in the scope of activity missionary of *ad gentes*. These are to bring the first announcement of the Gospel message to the non Christian, to plant and establish the self sufficiency of the local Church, and to realize a profound inculturation of the Gospel to promote

⁶ There is a vacuum on the period of the Japanese colonial period (1942-1945). When Mgr. M.P.M. Muskens, an expert of the history of the Catholic Church in Indonesia who wrote a book, edited 4 volumes, and wrote some articles on the history of the Catholic Church in Indonesia, was asked about this thing, he answered that he had given that task to another person. In fact, until now there is no book, article on it. An interview with Y.B. Mangunwijaya, August 1997

⁷ Henryk Gzella wrote that there were three factors which give influence to the development of the Catholic in Indonesia after Vatican Council II. Those were the immigrants of the Eastern Indonesia people which majority were Catholic to other parts of Indonesia, the role of Catechetical Institute in Yogyakarta which educated the catechists for all part of Indonesia, and the conversions of the people from native religion (*kebatinan*). H. GZELLA, «Lo sviluppo della Chiesa cattolica», 273-286



the values of the Kingdom of God⁸ as indicated by the document of *Ad Gentes* No. 6.

These three elements are in the area of the theology of mission⁹. The discussion in this thesis is not purely from a missiological perspective. The discussion will, on the one hand, will be from missiological perspective taking into account practical theology. On the other hand, the thesis will also be a reflection on pastoral theology within the Church which is missionary. A special term refers to this reflection: *missionary pastoral (pastorale missionaria)*¹⁰.

2.2 Pastoral Perspective

There are two fundamental terms *pastoral* and *mission*, each of which has its own orientation. The term *pastoral* has some connotations: a flexibility, a concrete operative reality rather than an intellectual abstraction, an authoritative appeal to a creative responsibility of the Church. These are in contrast to a focus which on dogma and doctrine with their implications¹¹. Pastoral also refers to the activity of preaching the Good News of Jesus Christ, of calling people to faith in Christ; of uniting believers within the community of faith and love; of keeping community alive, with their original riches and their particular life, in the heart of society, neither totally identifying themselves with it, nor isolating them from it¹². From clerical perspective, it has relation to the duty of the bishops and priests, regarding the organizational and operational to maintain the community in cooperation with others¹³. Thus, the term *pastoral* refers to some goals: a construction of an ecclesiastical sub-culture, promotion of the personal motivation of the Christian faith, and an effort to reach an ecclesial integration. As *Lumen Gentium* and *Ad Gentes* insist that the nature of the Church is missionary, it means that there is an enlargement of the actors of pastoral activity. It is not only the activity or mission of the pastors, the bishops, but it is the mission of all

⁸ P. GIGLIONI, «L'attività missionaria della Chiesa», 133-166

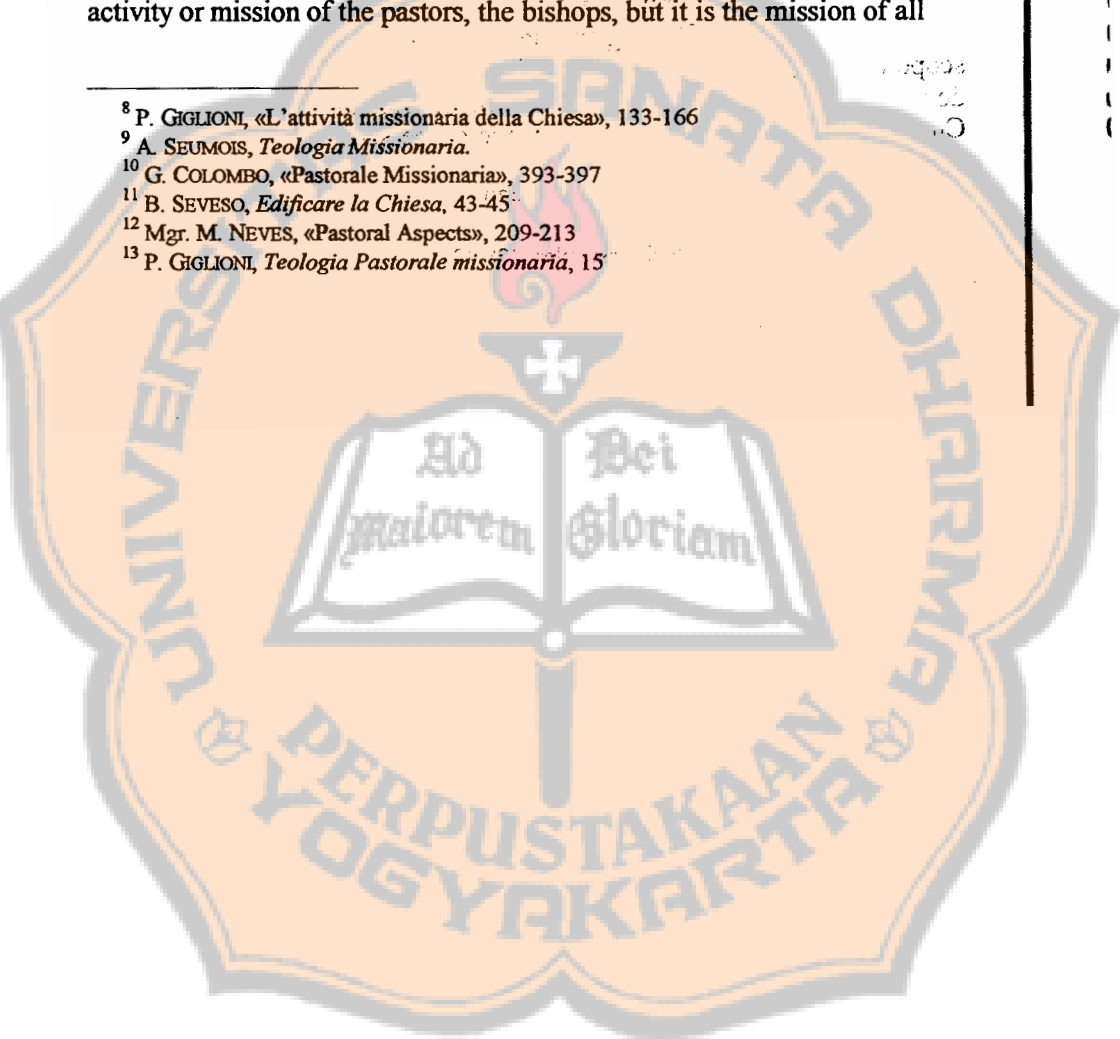
⁹ A. SEUMOIS, *Teologia Missionaria*.

¹⁰ G. COLOMBO, «Pastorale Missionaria», 393-397

¹¹ B. SEVESO, *Edificare la Chiesa*, 43-45

¹² Mgr. M. NEVES, «Pastoral Aspects», 209-213

¹³ P. GIGLIONI, *Teologia Pastorale missionaria*, 15



the faithful, the People of God realizing their responsibility and participation in the missionary activity of the Church¹⁴.

Pastoral theology refers to the reflection of the pastoral practice – the activities and its conditions – which has a place in the theology discipline. This ecclesial reflection takes into account the designs and evaluations of the concrete action which stimulates the life of the Church. It means that while talks about something doctrinal, it is concerned with something profoundly spiritual. It looks to something concrete and practical, as well, which leads to action and is done for the sake of action. Since the pastoral activities are realized in the area in which there is relation between the Christian community and the social environment in the socio – historic context, the reflection on pastoral activities can not be reduced just into a description, but necessarily, it seeks to achieve an intelligible understanding of socio – historic process in the history of the proclamation of Christianity¹⁵.

Pastoral theology reflection has a wide scope of reflection which consists of:

- 1) the activity, that is, the action of all the members of the Church at various levels: personal, community and structural – institutional;
- 2) the means which are used to realize the mission for the service of the Kingdom of God in announcing the Word of God and realizing its witness in various forms, in celebrating liturgy and the sacraments, in fraternal and communal service, in charity services and the promoting of humanity;
- 3) the various factors of culture, economic, socio – politic, religious which influences the Church in a real situation¹⁶.

This reflection is very detailed can only happen in the local Church.

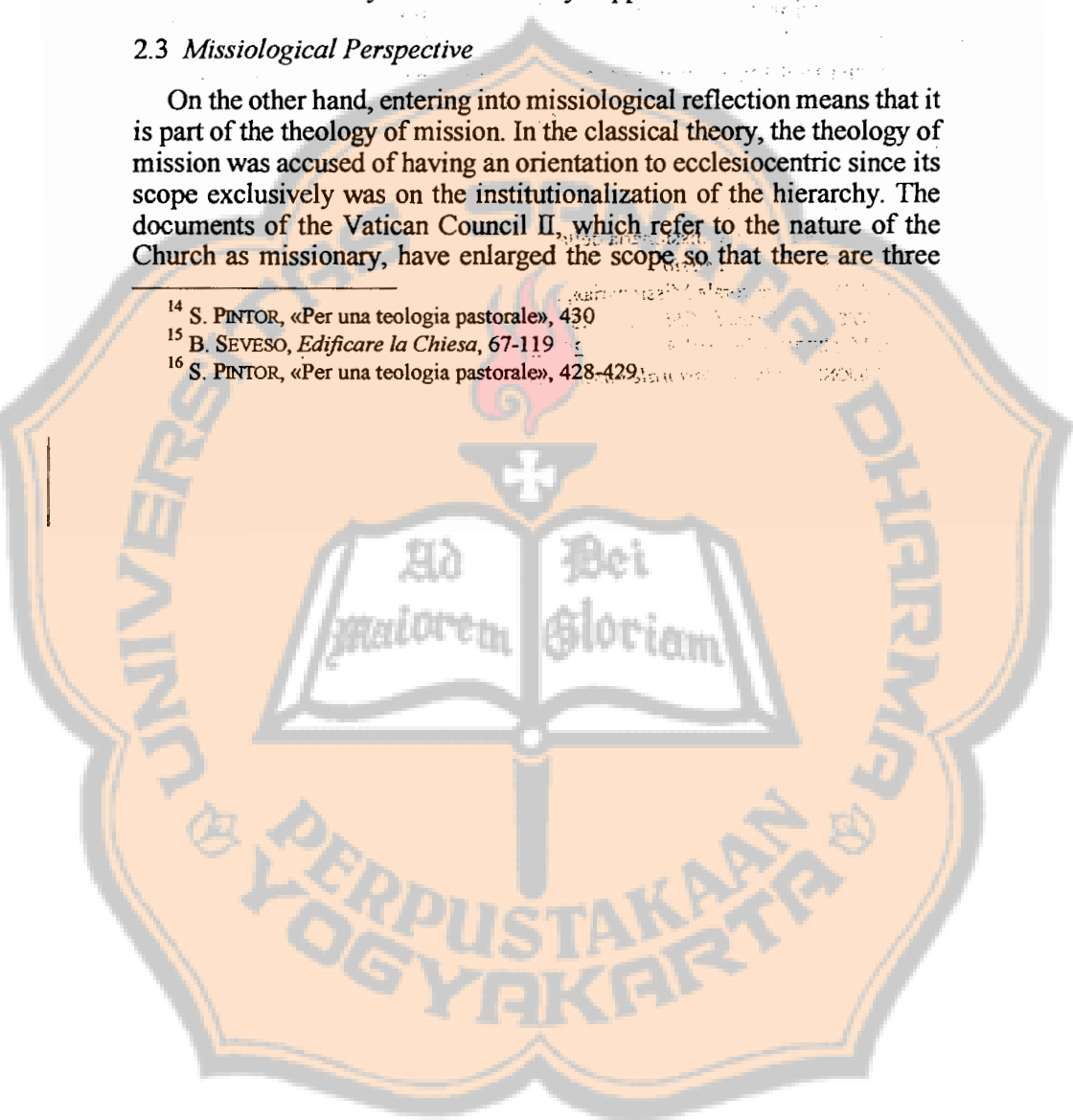
2.3 Missiological Perspective

On the other hand, entering into missiological reflection means that it is part of the theology of mission. In the classical theory, the theology of mission was accused of having an orientation to ecclesiocentric since its scope exclusively was on the institutionalization of the hierarchy. The documents of the Vatican Council II, which refer to the nature of the Church as missionary, have enlarged the scope so that there are three

¹⁴ S. PINTOR, «Per una teologia pastorale», 430

¹⁵ B. SEVESO, *Edificare la Chiesa*, 67-119

¹⁶ S. PINTOR, «Per una teologia pastorale», 428-429



theological fields related to each other: missiology, ecclesiology and christology¹⁷. Since the concept of mission has relation to the recent situation of the world, which becomes the new horizon of the mission *ad gentes*, such a new concept of mission implies a new perspective on ecclesiology which shows that the Church is in the process of her mission. It means that it is a dynamic ecclesiology¹⁸.

The criteria of the missiological perspective are the privileged activities which have missionary goals¹⁹:

1) the proclamation of the Gospel as witnesses;

The proclamation of the Gospel has two functions as the expression (form) and the goal of the Church's mission. It is an expression in the sense that it is a grace of the Lord which is necessarily to be shared. It is a goal in the sense that the proclamation of the Gospel extends the communion of the visible Church into the cultural reality of the people, and invites them to participate in the mission of the Church. It is a goal in the sense that the proclamation of the Gospel promotes the messages of the Kingdom of God. On the other hand, the proclamation of the Gospel through witnesses realizes and confirms what is proclaimed by words for the formation of the new Churches²⁰.

2) dialogue;

In the context of religious pluralism, based on a reciprocal communication to a common goal and a deeper goal it is an attitude of respect and friendship which permeated all activities constituting the evangelizing mission of the Church. Its understanding refer to the *Ecclesiam Suam* which elaborated, further, in the documents of *Gaudium et Spes*, *Lumen Gentium* and *Nostra Aetate* as the theological and practical foundations²¹. Therefore, it is not only to confront the human issue. It is in confronting to the discussion of God which is different with a strategy of proselytism

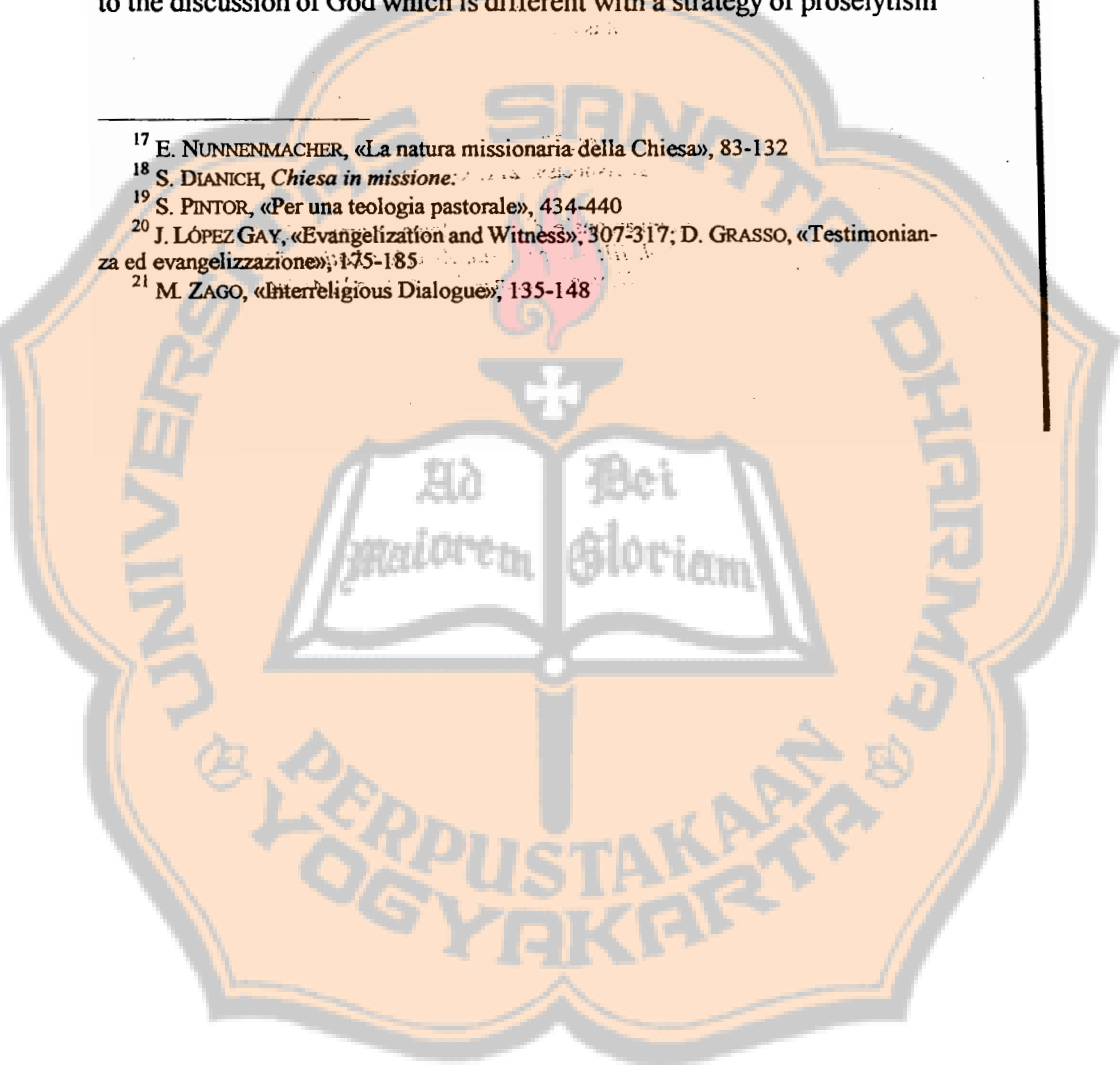
¹⁷ E. NUNNENMACHER, «La natura missionaria della Chiesa», 83-132

¹⁸ S. DIANICH, *Chiesa in missione*.

¹⁹ S. PINTOR, «Per una teologia pastorale», 434-440

²⁰ J. LÓPEZ GAY, «Evangelization and Witness», 307-317; D. GRASSO, «Testimonianza ed evangelizzazione», 175-185.

²¹ M. ZAGO, «Interreligious Dialogue», 135-148



and to extent quantitatively of the Christian. It is a journey of exploration on the religious experience among the religions²².

3) inculturation;

The term was used over the last fifty years, though its praxis was as old as the Church when the evangelizers encountered cultures²³. It is the dynamic relation between the local Church and «its own culture» i.e. the culture of its own people which is characterized by three phases translation, assimilation, and transformation²⁴. This is necessary to be realized in various aspects of today's life²⁵.

4) human values promotion and liberation.

This topic has appeared since the preparation before the Synod of Bishops and during the Synod²⁶. It is an integrative part of the evangelization. «The post-Conciliar Church keeps broadening more and more the term *evangelization* to make it express the totality of her mission. It could be said that in the Church everything is *evangelization* for she actualizes her mission in all that she does».²⁷ Therefore, human values promotion becomes also a specific feature of missionary activity as the Exhortation of Pope Paul VI *Evangelii Nuntiandi* indicates it²⁸.

Thereafter, it had responses from various places since the urgency of the themes²⁹. These four specific activities are mentioned in the documents on mission: *Ad Gentes*, *Evangelii Nuntiandi*, and *Redemptoris Missio* which show the concern of the magisterium and its development.

These privileged activities which in practice get a certain emphasis have created various mission trends in the last three decades. The

²² Segretariato per i non Cristiani, «La Chiesa di fronte ai seguaci di altre religioni»

²³ H. CARRIER, *Evangelizing the Culture*, 63-64; A. SHORTER, *Toward A Theology of Inculturation*, 119-132

²⁴ A. A. ROEST CROLLIUS, «What is So New about Inculturation», 1-18

²⁵ M. de CARVALHO AZEVEDO, *Inculturation and the Challenges of Modernity*.

²⁶ B. SORGE, «Il contributo del Sinodo 1974 », 11-24, 142-157, 417-438

²⁷ D. GRASSO, «Evangelizzazione. Senso di un termine», 21-47, esp. 43. As quoted by J. DUPUIS, «Interreligious Dialogue», 237-263

²⁸ Mgr. M. NEVES, «Pastoral Aspects», 211; O. DOMINGUEZ, «Characteristic Features», 195-207

²⁹ Atti del Congresso Internazionale di Missiologia, Roma 5-12 Ottobre, 1975, *Evangelizzazione e culture, Vol. III: Africa, Asia, America Latina*; M. MOTTE - J.R. LANG, ed., *Mission in Dialogue*; W. von Holzen - S. FAGAN, ed., *Africa*



emphasis on a certain point of view influences the choices of the biblical foundation of theology of mission, and its strategy³⁰. It creates also various images of the missionary as: treasure, hunter, teacher, prophet, stranger, partner, migrant worker, etc.³¹. It is in the area of these privileged activities that David J. Bosch proposed the theory of *paradigm shift* on theology of mission³².

The thesis concerns missionary pastoral, although it also emphasizes the theological foundations. A missionary pastoral study primarily treats the specific policies and activities of a given local Church by which it seeks to be leaven and light in order to communicate the salvation and the sanctity of Jesus Christ in the power of the Holy Spirit³³. In doing such missionary pastoral study, there are two points which are necessarily to be considered: firstly, the redemptive activity of Christ, which is now mediated by the Church, the community of salvation, is carried out not only by the members of the ministerial priesthood, but also by all the baptized and confirmed who are the members of the common priesthood; and secondly, the missionary activity of the Church, which is empowered by the grace of Christ, is directed to the conversion both of individuals and of a given society as a whole. Thus, the realization of missionary pastoral is supposed to develop certain criteria: It is an expression of the *communion* which animates all the Christian communities as subjects which are responsible for the mission in various states of life, charisms, and services. It is a realization of *inculturation* of the Christian message to the person and to all the social – political and cultural context of human history. It expresses a *service* of the Church to the world to realize an integral liberation of the people and all humanity. It develops in the spirit of *dialogue* as the style of the relation of God to humanity in all environments of the various Churches: ecumenical, interreligious and among people of good will³⁴.

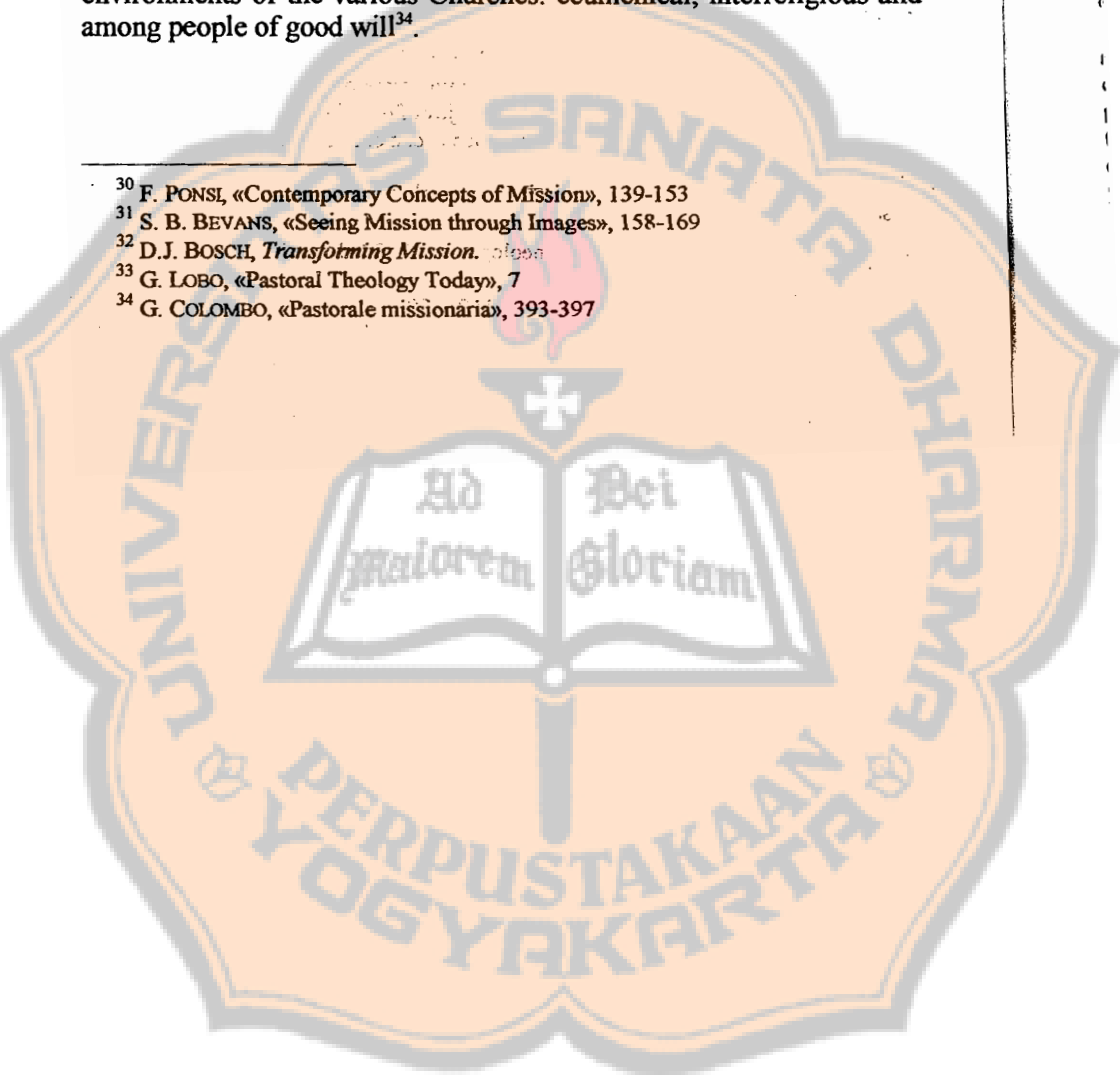
³⁰ F. PONSÉ, «Contemporary Concepts of Mission», 139-153

³¹ S. B. BEVANS, «Seeing Mission through Images», 158-169

³² D.J. BOSCH, *Transforming Mission*, 1976

³³ G. LOBO, «Pastoral Theology Today», 7

³⁴ G. COLOMBO, «Pastorale missionaria», 393-397



Reflecting on the goals of missionary pastoral, J. Esquerda Bifet analyzes the theological foundation of each of the privileged activity³⁵. He proposes the principle that «all pastoral action is based on the communication of the Word of God to human beings»³⁶. He states also the final goal of the approach³⁷. J. Esquerda Bifet gives also pastoral concrete programs in every single activity.

2.4 Ecclesiological Perspective

Since it discusses the mission of the Church including its triple theological field, the thesis is also an ecclesiological reflection. If theological formulation starts the discussion from the perspective of the word of God, ecclesiology starts from the history of the people in which the Church exists. It discusses not only the spirit which guides its process toward God, but it includes the human perspective on human history and the ecclesial experience, which means the Christian experience, which develops in history³⁸. The thesis has an ecclesiological perspective as it based on what is mentioned in the Exhortation of Pope Paul VI *Evangelii Nuntiandi* that ecclesiology is the basis of all theology of mission and of every pastoral activity that has to do with evangelization³⁹. The ecclesiological richness of the content of *Evangelii Nuntiandi* is evident in various numbers of the document *Evangelii Nuntiandi*⁴⁰.

The discussion of local Church develops after Vatican Council II. It was mentioned in various documents of Vatican Council II, though those

³⁵ P. Giglioni wrote a similar reflection on missionary pastoral.

J. ESQUERDA BIFET, *Pastorale per una Chiesa missionaria*; English trans. *Pastoral for a Missionary Church*; P. GIGLIONI, *Teologia Pastorale missionaria*.

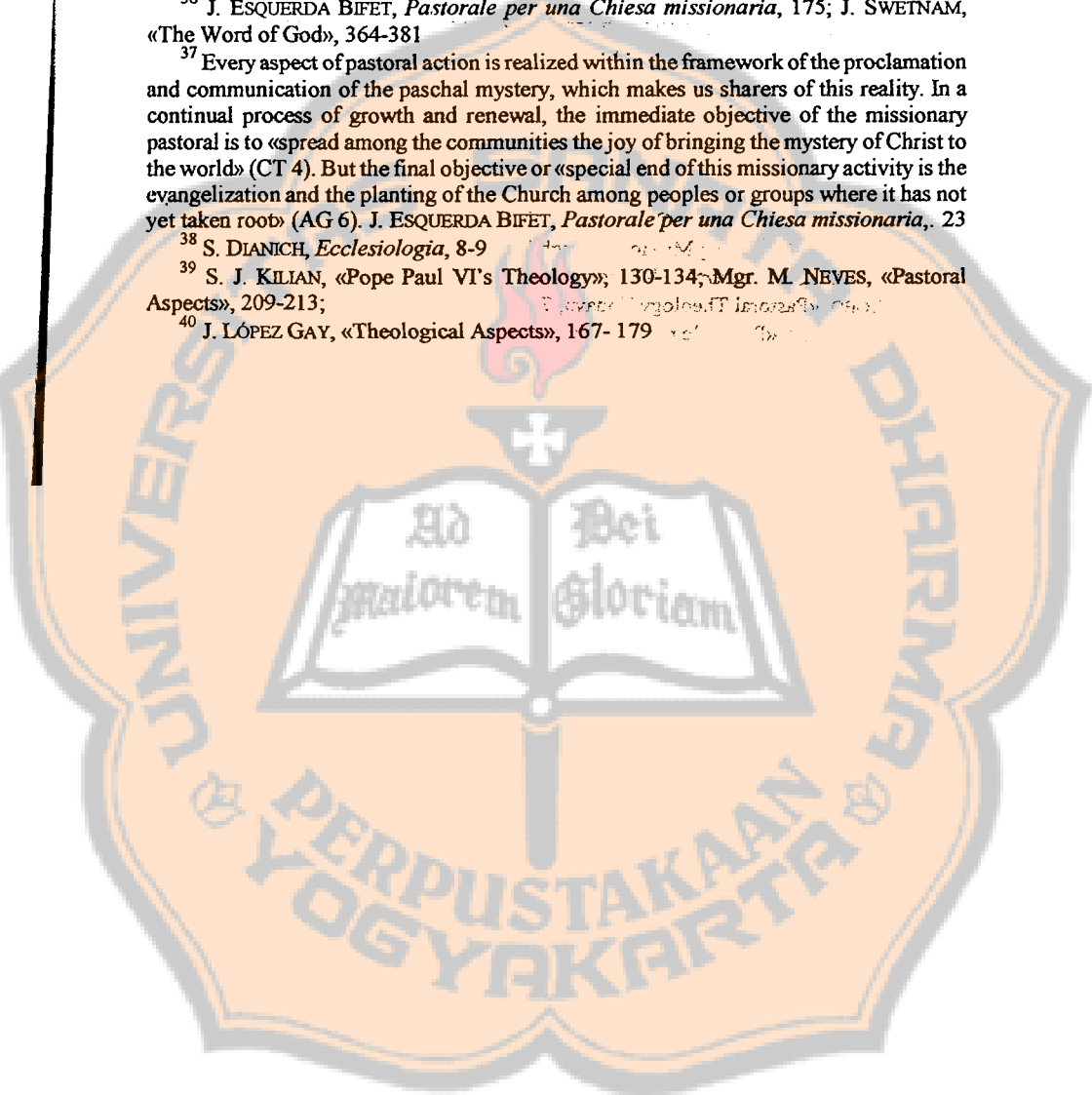
³⁶ J. ESQUERDA BIFET, *Pastorale per una Chiesa missionaria*, 175; J. SWETNAM, «The Word of God», 364-381

³⁷ Every aspect of pastoral action is realized within the framework of the proclamation and communication of the paschal mystery, which makes us sharers of this reality. In a continual process of growth and renewal, the immediate objective of the missionary pastoral is to «spread among the communities the joy of bringing the mystery of Christ to the world» (CT 4). But the final objective or «special end of this missionary activity is the evangelization and the planting of the Church among peoples or groups where it has not yet taken root» (AG 6). J. ESQUERDA BIFET, *Pastorale per una Chiesa missionaria*, 23

³⁸ S. DIANICH, *Ecclesologia*, 8-9

³⁹ S. J. KILIAN, «Pope Paul VI's Theology», 130-134; Mgr. M. NEVES, «Pastoral Aspects», 209-213;

⁴⁰ J. LÓPEZ GAY, «Theological Aspects», 167- 179



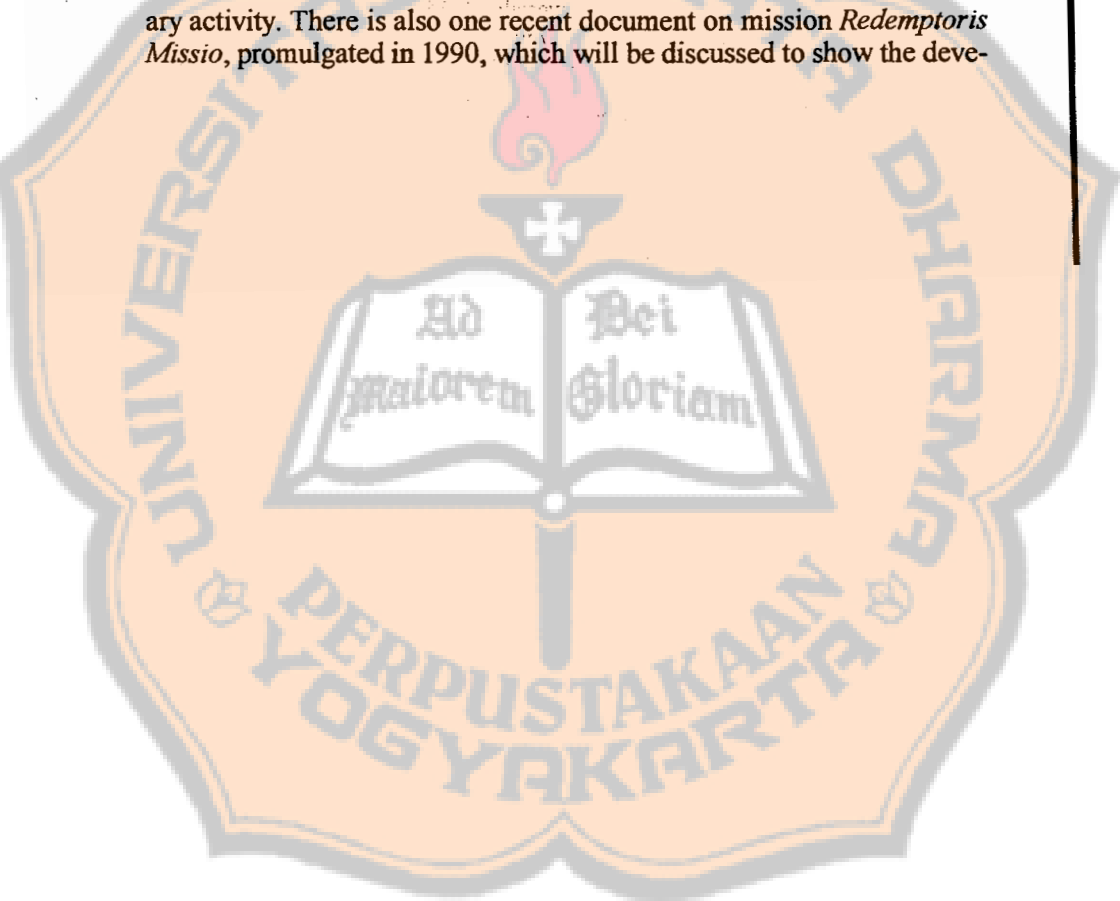
documents, namely in liturgy, mission, and hierarchy, did not talk much about the local Church. The theological discussion of the local Church on the previous period before Vatican Council II was not long enough. The concept of the local Church develops after the period of Vatican Council II.

3. Limitation of the Thesis

Thus, it means that there are three perspectives of discussion. These are missiological, pastoral and ecclesiological. The foundation for the extension of the missionary activity has been laid by declaring the participation of the entire People of God, even of the laity, in the priestly, prophetic and kingly functions of Christ (LG 12). The scope of pastoral theology is given by the three functions of Christ to sanctify, to teach and to govern. Therefore the thesis will discuss the dynamics of the Church from the perspective of missiology and pastoral theology. The third aspect will look to the structure of the Church as it discusses what is the Church.

3.1 *The Documents on Mission of the Twentieth Century*

The missiological foundations will refer to the documents on mission. The reference to the documents on mission which are used in the thesis are the documents of mission of this century which started before the formation of the Archdiocese of Semarang in 1940, until the last document before 1981. Thus the study of documents is limited to the period of the episcopate of the first bishop of the Vicariate Apostolic of Semarang, Mgr. Albertus Soegijapranata, SJ (1940-1963), and of his successor Cardinal Justinus Darmojuwono (1963-1981). Those documents are the pastoral letter of Pope Benedict XV *Maximum Illud* (1919), the encyclical of Pope Pius XI *Rerum Ecclesiae* (1926), the encyclical of Pope Pius XII *Fidei Donum* (1957), the encyclical of Pope John XXIII *Princeps Pastorum* (1959), the decree of Vatican Council II on missionary activity *Ad Gentes* (1965) and the exhortation of Pope Paul VI *Evangelii Nuntiandi* (1975). The study of these documents will be completed by that of some other documents which have also direct connection the missionary activity. There is also one recent document on mission *Redemptoris Missio*, promulgated in 1990, which will be discussed to show the deve-



lopment of the concepts and various activities which still continue until recent times.

The documents will become foundations for reflection on the ecclesiological perspective, that is the ecclesiogenesis. There are two starting points of discussion of the ecclesiogenesis. Referring to the biblical source of the ecclesiogenesis, Severino Dianich shows that the personal experience of the disciples created the Church⁴¹. On the other hand, the ecclesiological perspective which will be discussed in the thesis starts from the level of phenomena which can be observed through the notes and historical documents⁴². Tracing the historical perspective of the ecclesiology of the local Church, Severino Dianich uses 3 perspectives in explaining ecclesiology from an historical point of view: the ecclesiological structure of the canonical formation, contextual theology, and the self awareness of the Christian community⁴³.

3.2 *The Archdiocese of Semarang as a Case in Point*

The context of the ecclesiogenesis of the thesis is the beginning of the Archdiocese of Semarang. The thesis will start from the ecclesiological structure of the canonical formation that is the period after the promulgation by the Pope of the new Vicariate Apostolic of Semarang. It is a local Church, which legally had its own bishop, a certain territory, the faithful, and some mission institutes which had worked for a certain period.

The dynamic of the local Church which started in a new region, as a young Church initiated by missionaries, moves toward establishing her own institute. The *ius commisionis* gave direction to the religious orders and congregations who worked on the mission to start the administration of the territories which were entrusted to them⁴⁴. However, the decree of missionary activity *Ad Gentes* stimulated the young Church to be the subject of missionary activity⁴⁵. As a local Church in an area with its own society and culture, it is normal that the local Church seeks to define and

⁴¹ S. DIANICH, «Ecclesiologia ed ecclesiogenesis», 415-418

⁴² S. DIANICH, *Ecclesiologia*, 15-16

⁴³ S. DIANICH, «Chiesa locale e Chiesa universale», 7-35

⁴⁴ It was included on the Canon Law of 1917 which then was abolished in the Canon Law 1983. R. MOYA, «Giovani Chiese», 186-208; ID., «The New Code», 177; P. ZEPP, «Mission Law», 308-310

⁴⁵ R. MOYA, «Giovani Chiese», 187-208



build her identity in the environment based on two constitutive factors: anthropology and ecclesiology⁴⁶. It becomes a process in several steps which includes the proper cultural identity of the people and its values which defends its particular culture, while being aware of the typical value of humanity, and the evaluation and reinterpretation which the Spirit puts into the inner heart of the people, which will lead to authenticity⁴⁷. It is in this situation that the local Church as the subject of culture realizes the pastoral and missionary activity that shows her existence and responds to the challenges and the dynamics of the society⁴⁸.

The phenomena of the Church with all its activity is an important part of pastoral research to arrive at pastoral proposals⁴⁹. The universal Church as the sacrament of salvation has to confront various problems to realize her mission. Various documents of the episcopal synods give directions for facing the universal problems: the task to bring justice among the people in the world, serving the promotion and the liberation of humanity, the first announcement to the non – Christian world, dialogue with the world religions, interdependency and solidarity among the people, relations between the universal Church and the local Churches, and other ministries. The Church in various parts of the world – in Europe, in America, in Africa, and in Asia – has specific problems to be faced. It is necessary to understand these from the phenomenological level and to handle them in the pastoral strategy. Thus, the Church in each region has her own pastoral policy⁵⁰.

The explanation of the pastoral theology reflection of the Archdiocese of Semarang will include factors which have been mentioned above and which will be described based on the historical process as the phenomena of the local Church in the Archdiocese of Semarang. From the narrative description follows, then, the reflection on the pastoral theology. The narrative description has also its own logic since there are many aspects which are involved: the different periods with their specific situations, the different persons and groups which have been involved, and the various institutions as well, and the wide area which became the scope of the pas-

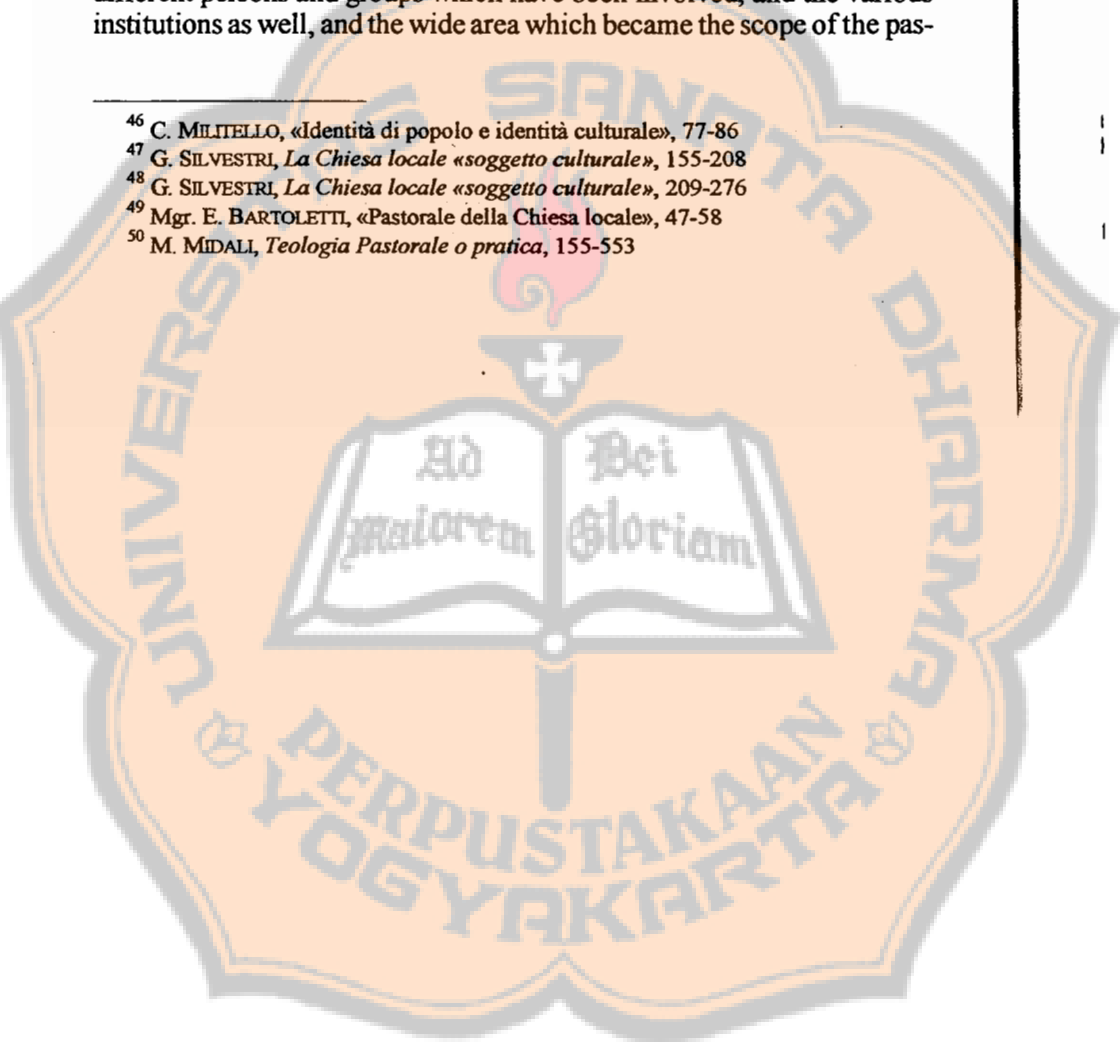
⁴⁶ C. MILITELLO, «Identità di popolo e identità culturale», 77-86

⁴⁷ G. SILVESTRI, *La Chiesa locale «soggetto culturale»*, 155-208

⁴⁸ G. SILVESTRI, *La Chiesa locale «soggetto culturale»*, 209-276

⁴⁹ Mgr. E. BARTOLETTI, «Pastorale della Chiesa locale», 47-58

⁵⁰ M. MIDALL, *Teologia Pastorale o pratica*, 155-553



toral activities. In these various factors, there are also various interactions and mechanism which were applied⁵¹.

Showing the historical process of the local Church developing its specificity, Dianich refers to the polarization which existed between the existing and the real Church rather than to the poles of local and universal⁵². Another tension of the community is on sacramental difference, of the community which celebrates the liturgy with its pastor, and the community which celebrate without any particular priest. Historically, the development of the local Church started through the action of the missionaries. Those Churches developed in dependence on the role of the missionaries. When there were critical situations arising from problems of the missionaries which in relation to the colonial power, problems of national ideology, and the decreasing number of the missionaries, transition began of the local Church toward self dependence. These phenomena showed that the local faithful who realized the universal Church did not depend on the top⁵³. Vatican Council II put this the movement into theological formulation. The movement of the local Church is looked at in terms of the problem of the Eucharist with the ordained figure who exercise the three functions of the Church, and the problem of the relation between the Pope and the bishops. But, the discussion of Vatican Council II documents still is open to the subject of the Church in history, since for Vatican II the subject is not the hierarchy, but it also the People of God, though the document did not clearly point to the People of God as the actor of the history.

The discussion of the People of God was started by Yves Congar in 1937 in the context of the movement of liturgy and lay apostolate⁵⁴. The discussion impacted on biblical perspective and on missionary service. Another group which elaborate an ecclesiology of «the People of God» was the German school of Canon Law in the period after the World War

⁵¹ G. LOVELL, *Analysis and Design*.

⁵² S. DIANICH, «Chiesa locale e Chiesa universale», 9-11. A similar tension between the existing Church and the real Church was mentioned regarding the duality subject of history of the Church. S. DIANICH, *Ecclesiologia*, 26-34

⁵³ S. DIANICH, *Ecclesiologia*, 30

⁵⁴ J. POWER, *Le missioni non sono finite*, 21-39; Y. CONGAR, «The Church: the People of God», 7-19; Y. CONGAR, «The People of God», 197-207



II⁵⁵. In the Old Testament, the phrase People of God refers back to the community owned by God, united in historical experiences. In the New Testament, the People of God is imaged as a new creation. Paul suffered to realize it (Acts 20, 28-32). Today's challenge is how to realize it now. The phrase People of God also refers to the contrast between the Church and the world. The word the People of God refers to a small community, geographically limited.

The Church, in its tangible reality, invariably influences the secular society in which it exists, and should include this factor in its strategic plan of evangelization⁵⁶. The thesis, therefore, should treat more than the activities of the bishop, the priests, the deacons and the religious; it should also consider how the laity is engaged in evangelization through family activity, indigenization of the liturgy and efforts at human and social development.

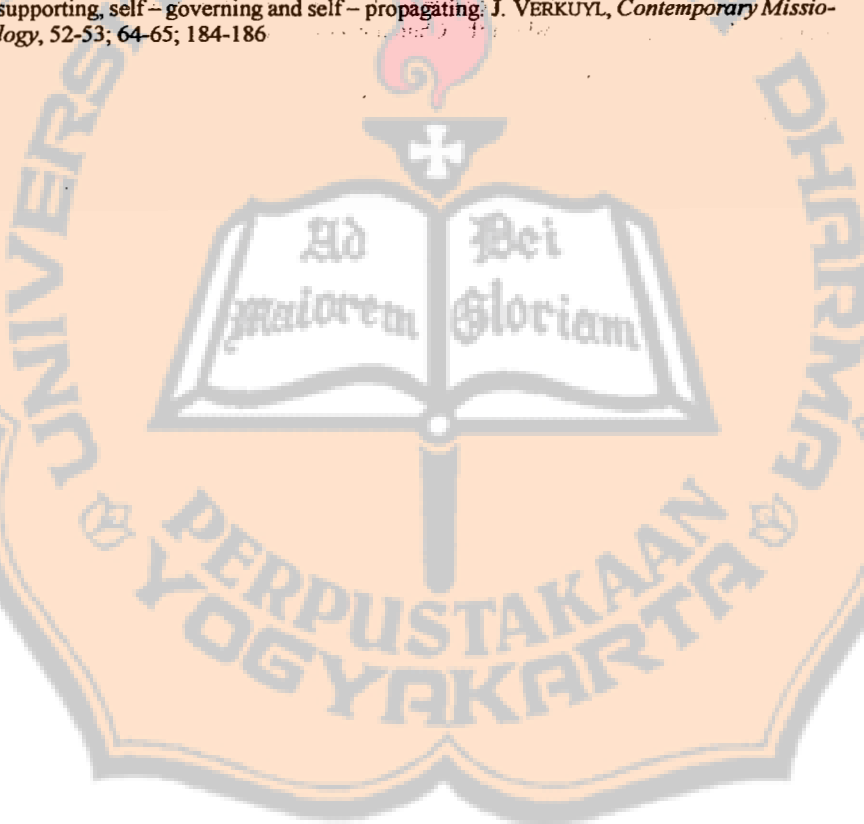
The core of the thesis in the narrative description of the two periods of the episcopate of the Archbishop of Semarang uses historical research. The documents which are principal resources are pastoral letters, speeches, official and personal correspondences, diaries, reports, articles. There are also interviews with some personal resources. It starts from the proposal of the formation of the new ecclesiastical region of the Vicariate Apostolic of Semarang. The focus of the narrative description is on the policy of the archbishop responding to the situation of the current time, while guiding the policy according the magisterial teaching.

The scope of the exploration includes the process toward self-sufficiency of the archdiocese. The process of self – sufficiency of the archdiocese is not according to the concept of the three – self formula proposed by Henry Venn⁵⁷. It is not also as proposed by the Third Assembly of the All Africa Church Conference of Churches, Lusaka, Zambia, 1974 which called for a *moratorium* to develop a self – reliance

⁵⁵ A. Vonier's work, *The People of God*, originally published in 1937 in *The Collected Work of Abbot Vonier*, II, *The Church and the Sacraments*, 137-225;

⁵⁶ K. RAHNER, «Perspectives for Pastoral Theology», 106-119; K. RAHNER, «Theology and Spirituality», 87-102

⁵⁷ Henry Venn together with Rufus Anderson proposed the three-self formula with its ultimate goal that the Western mission must be to build Churches which are self-supporting, self – governing and self – propagating. J. VERKUYL, *Contemporary Missiology*, 52-53; 64-65; 184-186



of the African Church⁵⁸. Nor is it according to the concept of developing Churches which refers to a psychological concept⁵⁹. The process of self – sufficiency here is as the goal of the foundation of the Churches in every place or space, historical situation and human culture. It is in harmony with the Church's universal communion as being co-responsible for the sharing of the Gospel, the same faith, the same Baptism and the same Spirit. It is in the real values and charisma of an ecclesial community in which the Churches find their seal of guarantee in this dimension of communion and universal mission⁶⁰. The research of the process of self – sufficiency of the Archdiocese of Semarang will be limited to the policy and efforts of the bishop as the agent of change of the diocese responding to the situation of the archdiocese. There are some indicators which are used to evaluate the process of self – sufficiency financial and man power and its management⁶¹. It is, by no means, an exclusive personal experience of the archbishop, since his experience running the archdiocese interact with the experience of the faithful of the archdiocese. There are two reasons why the focus of the narration is on the figure of archbishop and his policy. Firstly, there is theological reason from ecclesiology. The position and the roles of the bishop in the diocese as these are formulated in the various documents of Vatican Council II show the importance of the figure of the bishop in the diocese. It is in the presence of the bishop that the local Church exists⁶². He is the representative of the universal

⁵⁸ P.A. KALIKOMBE, «Self – Reliance of the African Churches», 205-228

⁵⁹ R.J. TODD, «From the Concept of Missions», 179-194

⁶⁰ J. ESQUERDA BIFET, *Pastoral for a Missionary Church*, 23

⁶¹ To evaluate a self – sufficiency of a state or region, Roger Heckel, SJ referred to some factors: a control over geographic area; the sufficiency in nutrition and essential vital requirements; the control over the economical system which each nation has to build; its indigenous development; and political independence. R. HECKEL, *Self – Reliance*.

⁶² «The bishop is to be considered as the High Priest of his flock from whom the life in Christ of his faithful is in some way derived and upon whom it in some way depends. Therefore all should hold in the greatest esteem the liturgical life of the diocese centered around the bishop, especially in his cathedral Church. They must be convinced that the principal manifestation of the Church consist in the full, active participation of all God's holy people in the same liturgical celebration, especially in the same Eucharist, in one prayer, at one altar, at which the bishop presides, surrounded by his college of priests and by his ministers.»(SC No. 41);

«The bishop invested with the fullness of the sacrament of Orders, is “the steward of the grace of the supreme priesthood” above all in the Eucharist, which he himself offers, or ensures that it is offered, from which the Church ever derives its life and on which it



Church in the local region⁶³. Therefore, the bishop is the representative of the particular community, who, as the link between it and the universal Church, is at the same time the representative of both ecclesial realities. The bishop represents not only the particular Church, since he is the symbol of its unity, but also the Universal Church since, as a member of the episcopal college, he is in union with the bishop of Rome. The importance of the role of the bishop includes also missionary activity in relation with other persons⁶⁴.

The second reason is a sociological one. Anthony Giddens in his book *the Construction of Society*⁶⁵ proposes the structuration theory⁶⁶. In the light of Anthony Giddens's theory the role of the bishop could be defined as the agent of change whose actions are directed by the reflexive monitoring to control day to day lives⁶⁷, and the particular quality of knowledge⁶⁸, whose actions have transformative capacity⁶⁹, influenced by the contextual situation⁷⁰.

thrives. This Church of Christ is really present in all legitimately organized local groups of the faithful, which, in so far as they are united to their pastors, are also quite appropriately called Churches in the New Testament.»(LG No. 26)

A. FLANNERY, ed., *Vatican Council II*, 14-15

⁶³ «A diocese is a section of the People of God entrusted to a bishop to be guided by him with the assistance of his clergy so that, loyal to its pastor and formed by him into one community in the Holy Spirit through the Gospel and the Eucharist, it constitutes one particular Church in which the one, holy, catholic, and apostolic Church of Christ is truly present and active» (CD No. 11). A. FLANNERY, ed., *Vatican Council II*, 569

⁶⁴ The task (job) of the bishop depend on the relation between him and the superior of the religious order and congregation who work in the region, since other than giving personnel, and material aids, the superior of the religious order and congregation also involve into the policy of the bishop through their suggestions. R. MOYA, «Giovane Chiesa», 186-188

⁶⁵ A. GIDDENS, *The Constitution of Society*.

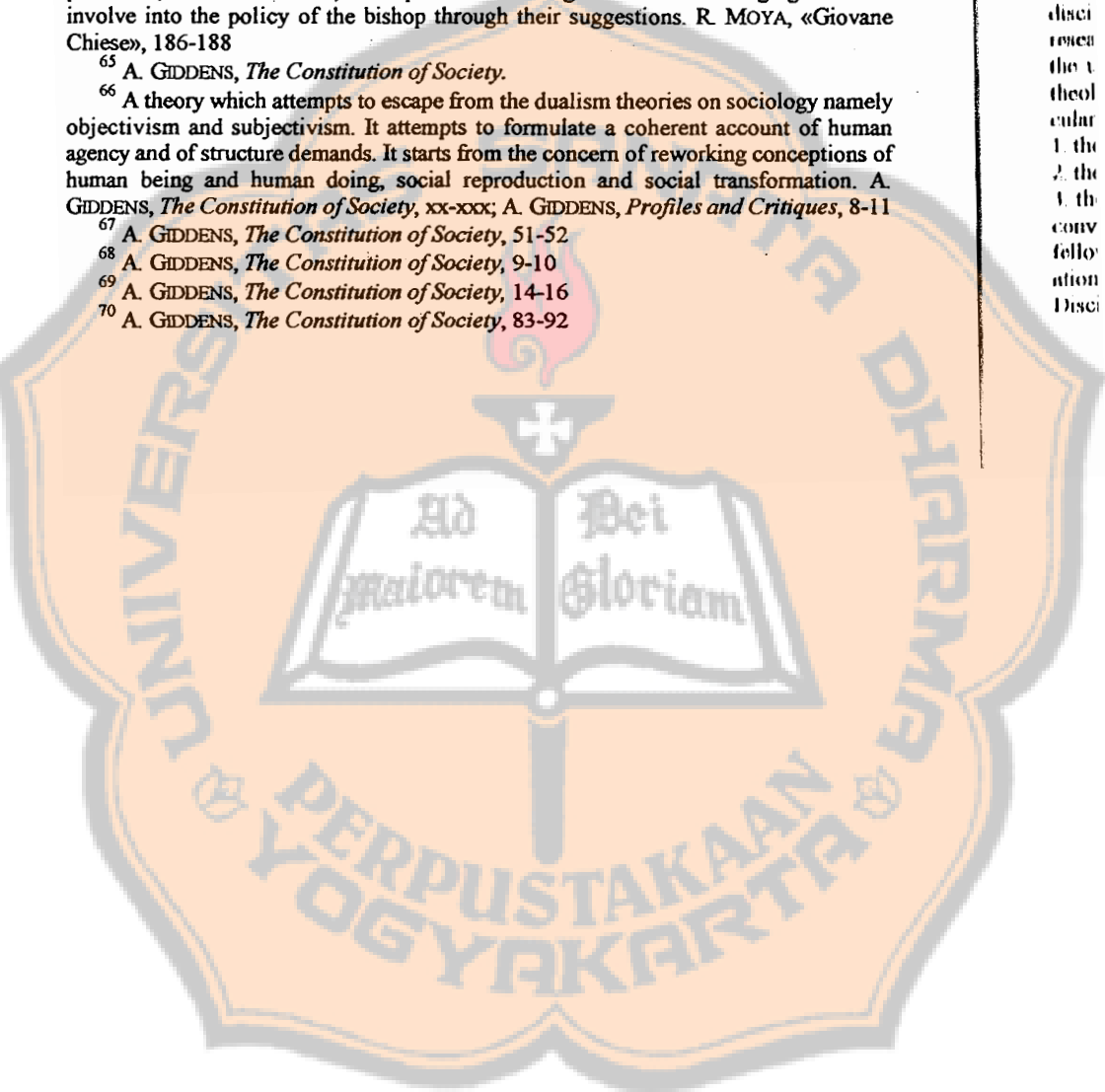
⁶⁶ A theory which attempts to escape from the dualism theories on sociology namely objectivism and subjectivism. It attempts to formulate a coherent account of human agency and of structure demands. It starts from the concern of reworking conceptions of human being and human doing, social reproduction and social transformation. A. GIDDENS, *The Constitution of Society*, xx-xxx; A. GIDDENS, *Profiles and Critiques*, 8-11

⁶⁷ A. GIDDENS, *The Constitution of Society*, 51-52

⁶⁸ A. GIDDENS, *The Constitution of Society*, 9-10

⁶⁹ A. GIDDENS, *The Constitution of Society*, 14-16

⁷⁰ A. GIDDENS, *The Constitution of Society*, 83-92



Finally, it is also necessary to come to a future strategy, since the goal of pastoral theology includes also planning the future action of the Church. However, the reflection will not finish at the phenomena level, since to arrive at the pastoral proposals which are part of pastoral theology, it is necessary to enter into the level of the Church as mystery⁷¹ as the final goal of missionary activity, «when all who possess human nature, and have been regenerated in Christ through the Holy Spirit, gazing together on the glory of God, will be able to say *Our Father*» (AG 7).

4. The Method of the Thesis

The thesis includes a combination of three perspectives missiology, ecclesiology and pastoral theology. Consequently, the method which is used in the thesis is interdisciplinary. Since the beginning, missiology⁷², has used various disciplines⁷³. Later, the interdisciplinary nature of missiology is still continuously expressed as is obvious from the scope of its topics which include biblical theology, systematic theology, social sciences, world religions⁷⁴. Allan R. Tippett expressed it explicitly⁷⁵.

⁷¹ S. DIANICH, *Ecclesiologia*, 18-19

⁷² The term missiology as *neologism* was, firstly, promoted by van Rjckevorsel, SJ in his book *Missie en Missieactie* (1915) then was used in various circles in Belgium and France. Some papal documents by Pope Benedict XV used also this word. S. PAVENTI, *La Chiesa missionaria*, 39-52

⁷³ J. SCHMIDLIN, *Catholic Mission Theory*, 2-4; J.H. BAVINK, *An Introduction to the Science of Missions*.

⁷⁴ J.A. SCHERER, «The Future of Missiology», 445-460; W.R. HOGG, «The Teaching of Missiology».

⁷⁵ «Missiology belong(s) to an interdisciplinary realm; with a vocabulary of its own that somehow needs to be related to the theory and research of each of the related disciplines. (...) Missiology is defined as the academic discipline or science which researches, records and applies data relating to the biblical origin, the history (including the use of documentary material), the anthropology principles and technique and the theological base of the Christian mission. The theory, method and data bank are particularly directed towards:

1. the processes by which the Christian message is communicated,
2. the encounters brought about by its proclamation to non - Christians,
3. the planting of the Church and organization and congregations, the incorporation of converts into those congregations and the growth and relevance of their structure and fellowship, internally to maturity, externally in outreach as the Body of Christ in local situation and beyond, in variety of culture pattern». A.R. TIPPET, «Missiology, A New Discipline», 26-27, quotation from J.A. SCHERER, «Missiology as a Discipline», 507-522



Although, besides a missiological approach which is orientated by process, context, and well defined research method as is Allan R. Tippett's formulation, there is also a missiological approach which is orientated by the universal mandate of God for the Church in mission which has an orientation toward theological foundations. This has its own definition on the interdisciplinary of missiology⁷⁶.

The interdisciplinary method which it is used in the thesis is shown by the fact that the chapters which follow are not constantly theological explanation. Explaining the interdisciplinary nature of the thesis, here is the composition of the thesis:

– Chapter Two will elaborate the development of the magisterium teaching on mission in the twentieth century which includes the pre Second Vatican Council period, the period of the Second Vatican Council and the period post Second Vatican Council;

– Chapter Three will discuss the nature of the local Church and its special role on mission. It is based on the reality that the local Church becomes the self-realization of the Church with all the consequences which exist;

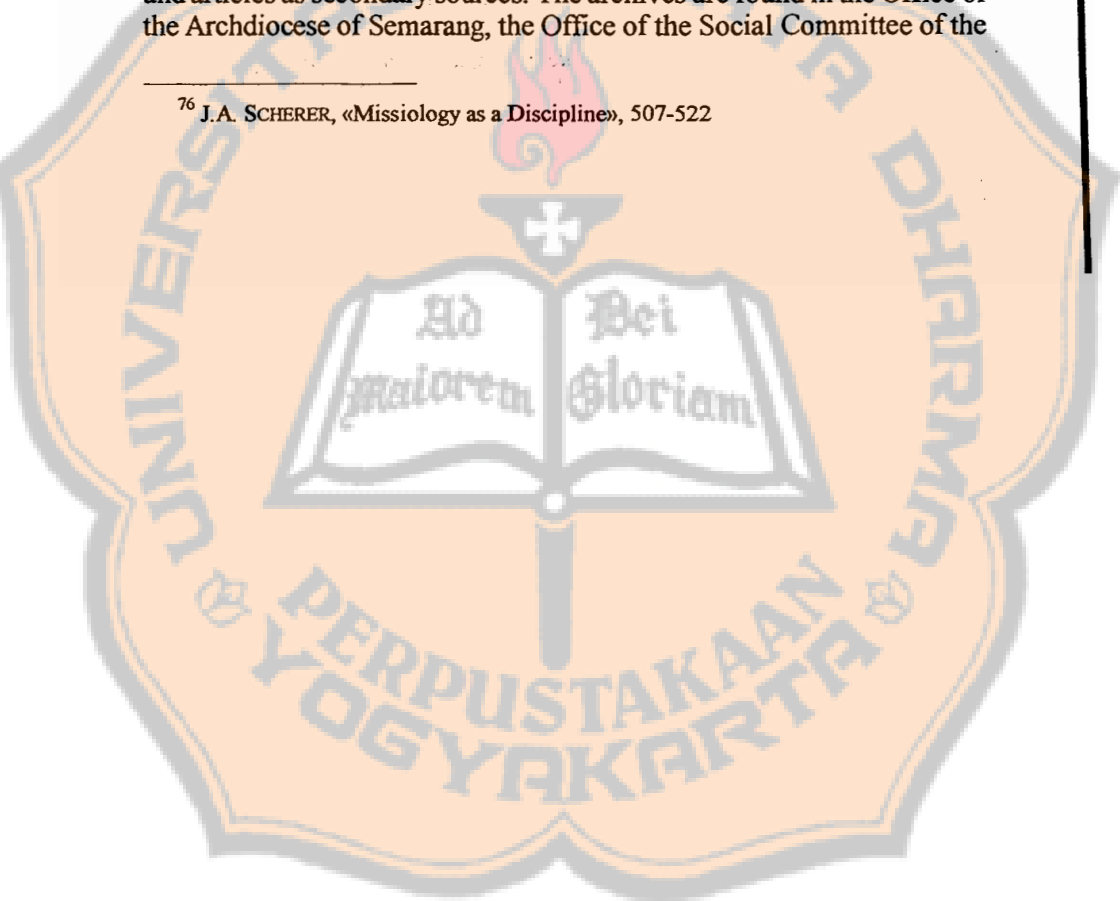
– Chapter Four will discuss the history of mission in Indonesia in general

– Chapters Five and Six as the core of the thesis describe the historical process of the Vicariate Apostolic of Semarang started in 1940 which then became an archdiocese in 1961. The description includes two periods of two different archbishops;

– Chapter Seven will present an analytical explanation of the previous chapter.

In Chapter Two and Chapter Three the method is a descriptive and interpretative. These are the missiological and ecclesiological foundations which become the frame for constructing the local history as presented in the following chapter. Chapter Four is as an introduction of the history of mission in Indonesia. Chapters Five and Six present a historical narrative of the specific process of the local Church of the Archdiocese of Semarang on her mission as revealed in the historical research based on the original texts: pastoral letters of the bishops, speeches, letters, diary, interviews of the resource persons of the Archdiocese of Semarang, books and articles as secondary sources. The archives are found in the Office of the Archdiocese of Semarang, the Office of the Social Committee of the

⁷⁶ J.A. SCHERER, «Missiology as a Discipline», 507-522



Archdiocese of Semarang, the Center of Formation for Animator of the Community of the Archdiocese of Semarang, the Office of the Archdiocese of Jakarta, the Curia Province of the Society of Jesus of Indonesia, the Archives Centre of the Province of Society of Jesus of the Netherlands, and the Archives of Major Seminary of Yogyakarta. The resource persons include of some religious members, some diocesan priests, and some lay persons. Some difficulties were revealed during the researches. Firstly is the lack of archives and the lack of system of the archives' arrangement. Solving the problem of the lack of the financial annual reports of the Archdiocese of Semarang, there is no special method. There is a suggestion to present the data as there are⁷⁷. Secondly there was the lack of the resource persons as the primary resources. Using the data of the primary and secondary resources, there are some elements which were useful for developing the history of the involvement of the two archbishops. The first element is the period of time which helps to understand the sequences of their periods. Thus, the arrangement is synchronic. The second element is describing the historical context of the situation at a given moment in a certain period. Describing the context of a situation helps to understand in what circumstances the bishops made their policies. The third element is various activities – pastoral and missionary activities – which are mentioned in the magisterium documents. In this chapter, there are also some qualitative data of the faithful⁷⁸. Chapter Seven will use missiological and pastoral perspectives to approach the previous data, with analysis and reflection.

As was mentioned above, there are two reasons, theological and sociological, to study the role of archbishops. Consequently, it is necessary to use the two concepts to analyse of local history of the Archdiocese of Semarang. Komonchak has proposed a combination approach of

⁷⁷ Showing the data as they are, then, the analysis would be made according to the data which exist. R. FINNEGAN, «Using Documents», 138-151; B. SWIFT, «Preparing Numerical Data», 152-180

⁷⁸ The qualitative data of the faithful is important to show the increasing and decreasing number, a qualitative result of the development of the faithful. It is also important to see the challenges of the pastoral programs. The numerical data could also be seen as «the sign of time». R.D. WINTER, «Seeing the Task Graphically», 11-24; D.B. BARRETT, «Annual Statistical Table»: *Congregazione de Propaganda Fide. Storia geografia statistica; guida delle Missioni Cattoliche 1970*; J. LÓPEZ GAY, «La missiologia contemporanea», 10-11



ecclesiology, history and social science. Thus, it is necessary to know each of these concept in every discipline⁷⁹. His proposal is based on tracing and elaborating on the genesis of the Church. He concludes that there are two factors which constructed the Church: the Grace of God and the human factor⁸⁰. He warns that in taking such an approach, there is a danger of being trapped in a purely sociological analysis of the Church, though it is a reality which consist of two perspectives⁸¹. This happened in James M. Gustafson's analyzes⁸². Johannes van der Ven by combining the two approaches succeeded analyze the reality of the Church⁸³. There are other examples of how people have elaborated the two approaches⁸⁴.

The history of the Archdiocese of Semarang from missiological, ecclesiological and pastoral perspectives as tools for basic interdisciplinary interpretation will follow the proposal of Komonchak that ecclesiology necessarily starts from experience, since the local Church is the realization of the Church⁸⁵. Nowadays, it is necessary to enter into reflection based on the recent situation in which the Church lives in the world. To enter into the dynamics of new ecclesiological hermeneutics, it is necessary to posit a precise hypothesis as a starting point. This hypothesis will reveal that the Church is an interpersonal relational phenomenon⁸⁶. It is clear that the ecclesiogenesis refers to the interpersonal relations of the first disciples with Jesus, and their interpretation of the event of the death and resurrection of Jesus⁸⁷. This shows that the existence of the Church is not only God's grace but also human factors. It is the synergy between the two factors⁸⁸. Such an effort will respond to the concern that there was a crisis in the ecclesiology of mission, since

⁷⁹ J. A. KOMONCHAK, «Ecclesiology and Social Theory», 262-283; ID., «History and Social Theory», 1-54

⁸⁰ J.A. KOMONCHAK, «The Church: God's Gift», 735-741

⁸¹ J.A. KOMONCHAK, «The Church as the Matrix», 188-196

⁸² J.M. GUSTAFSON, *Treasure in Earthen Vessels*.

⁸³ J. van der VEN, *Ecclesiology in Context*.

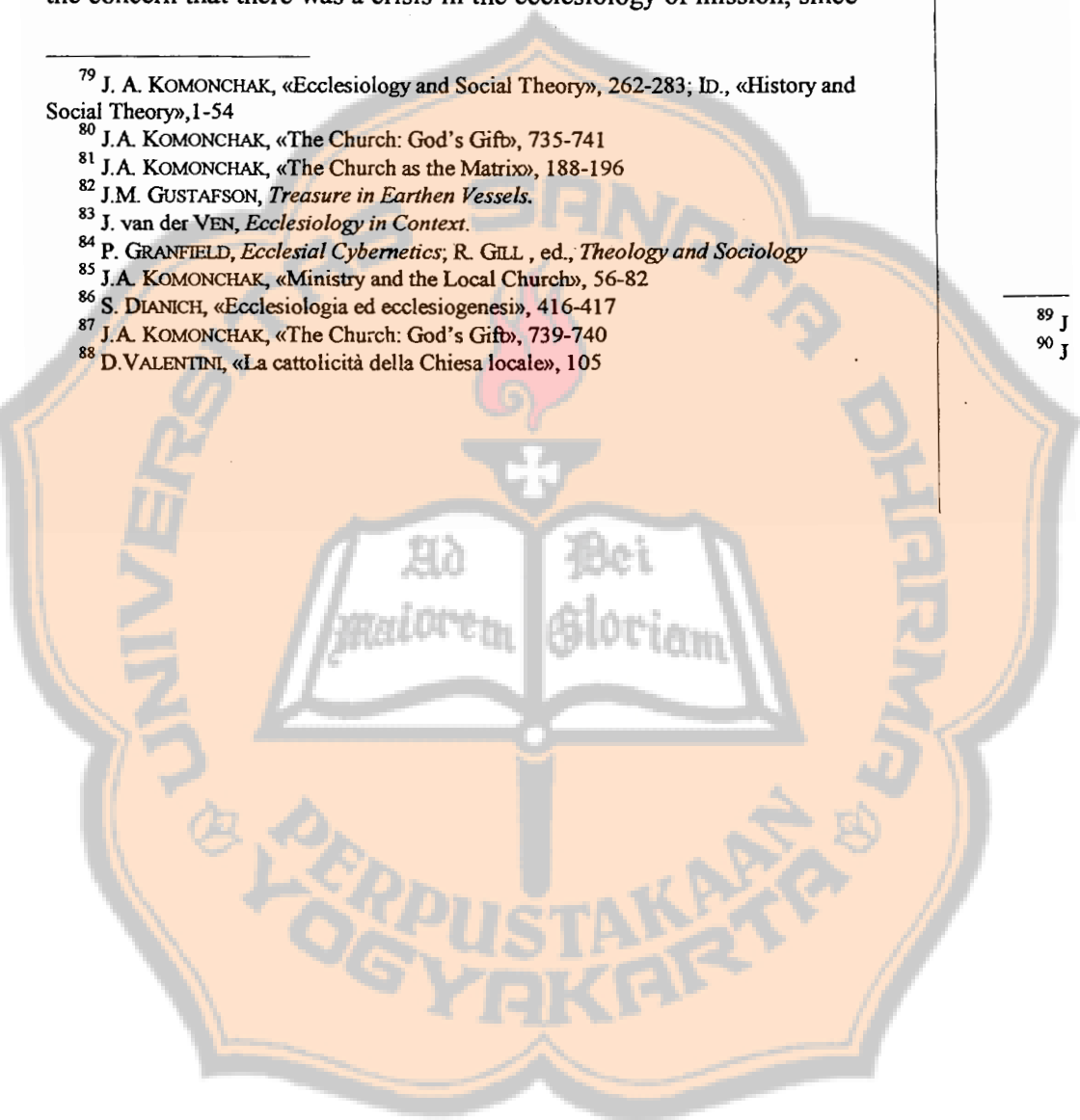
⁸⁴ P. GRANFIELD, *Ecclesial Cybernetics*; R. GILL, ed., *Theology and Sociology*

⁸⁵ J.A. KOMONCHAK, «Ministry and the Local Church», 56-82

⁸⁶ S. DIANICH, «Ecclesiologia ed ecclesiogenesis», 416-417

⁸⁷ J.A. KOMONCHAK, «The Church: God's Gift», 739-740

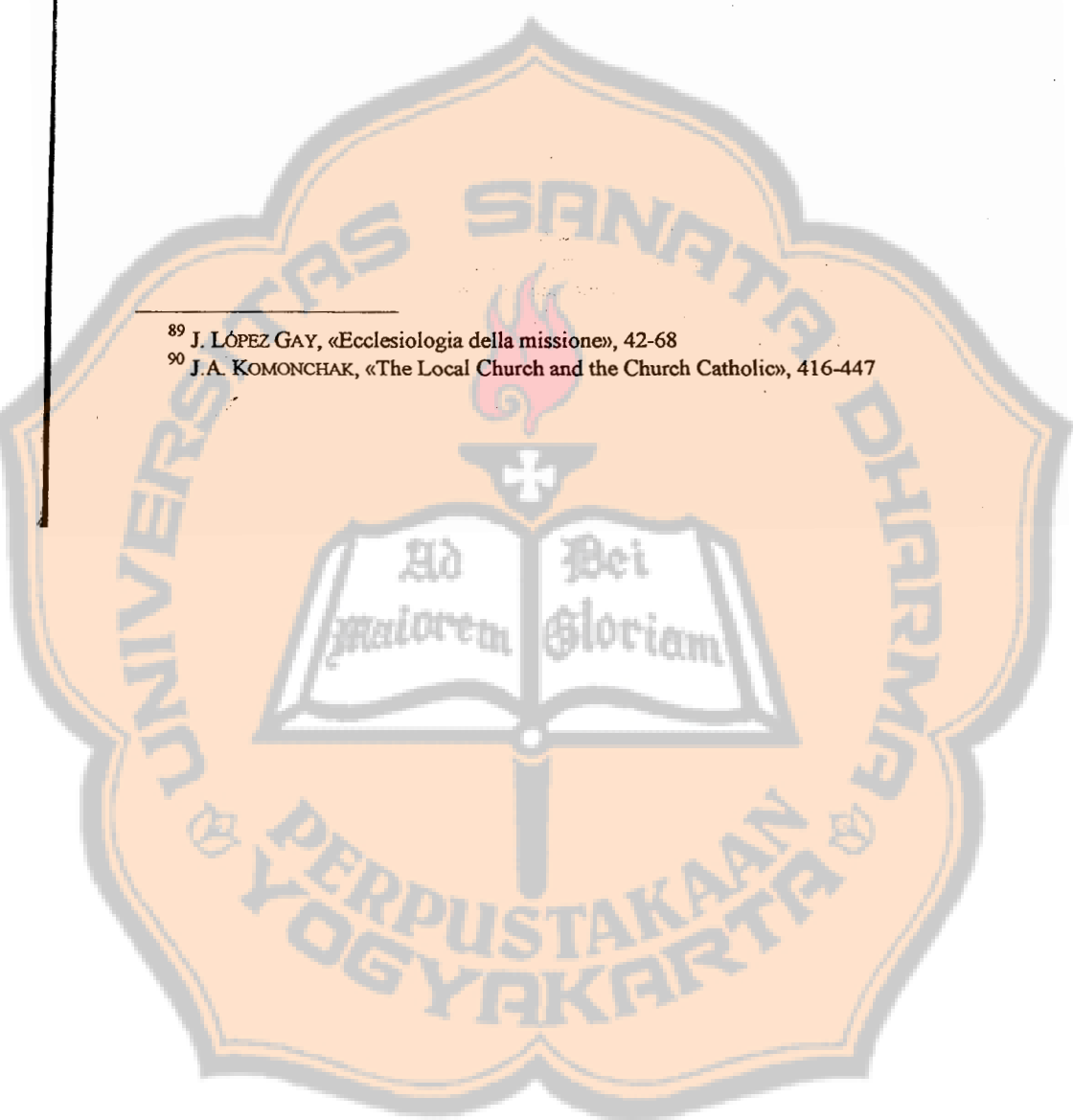
⁸⁸ D.VALENTINI, «La cattolicità della Chiesa locale», 105



there was a tendency to take an extreme approach⁸⁹. Moreover, J.A. Komonchak sees that it is necessary to create a balance in developing the ecclesiology of the local Church in response to specific challenges and opportunities⁹⁰.

⁸⁹ J. LÓPEZ GAY, «Ecclesiologia della missione», 42-68

⁹⁰ J.A. KOMONCHAK, «The Local Church and the Church Catholic», 416-447



CHAPTER II

The Magisterial Documents on Mission

Regarding the magisterium of the documents on mission from Pope Benedict XV to Pope John XXIII, there are two opinions¹. Firstly, it said that the documents are not a magisterium, but are only a practical guide in regard to the problem of mission². Secondly, it said that the documents are the definitive magisterium³. The thesis will follow the second opinion. Moreover, the future development shows that the document of *Ad Gentes* gave a new theological foundation on mission. As fundamental to the thesis, this chapter will explain the content and development of the magisterial documents on mission, their continuity and the newness of the content.

1. Clarification on magisterium documents

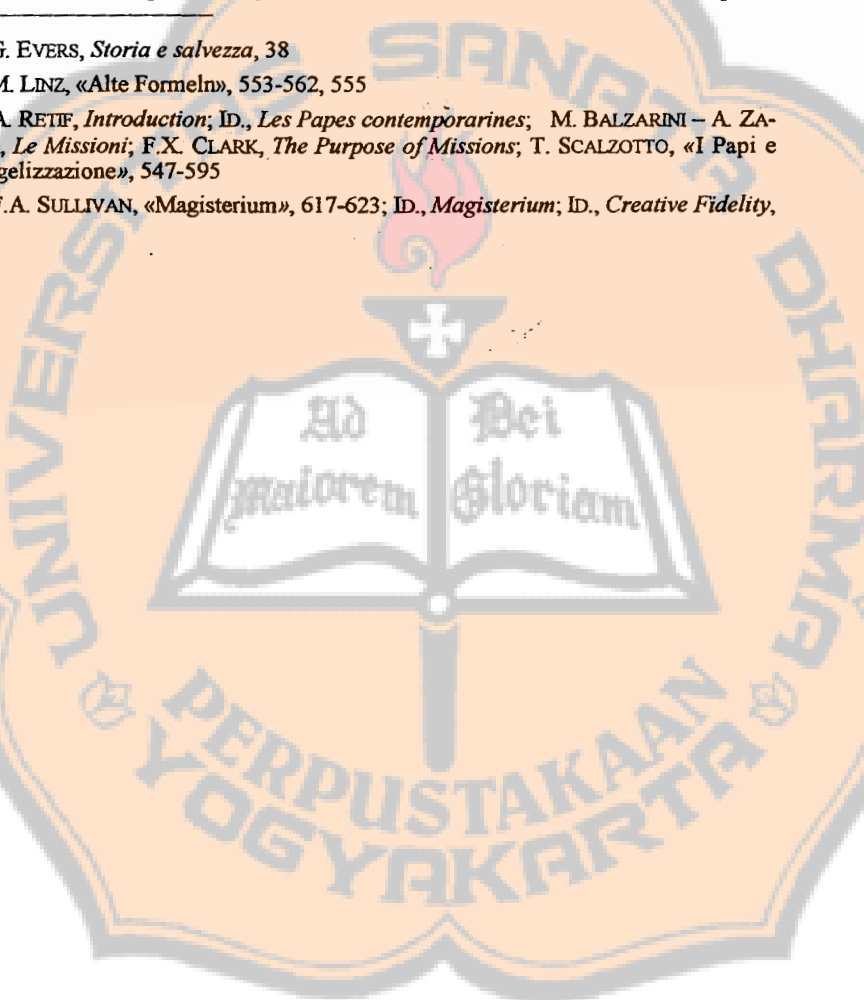
The meaning of word *magisterium* developed according to the time in which it was used⁴. In classical Latin *magisterium* generally meant the role and authority of master in any of the various applications of the term. For medieval schoolmen it referred to the teacher. And its traditional symbol of teaching authority was the chair. It was St. Thomas who spoke

¹ G. EVERS, *Storia e salvezza*, 38

² M. LINZ, «Alte Formeln», 553-562, 555

³ A. RETIF, *Introduction*; ID., *Les Papes contemporaines*; M. BALZARINI – A. ZANOTTO, *Le Missioni*; F.X. CLARK, *The Purpose of Missions*; T. SCALZOTTO, «I Papi e l'evangelizzazione», 547-595

⁴ F.A. SULLIVAN, «Magisterium», 617-623; ID., *Magisterium*; ID., *Creative Fidelity*, 1-2



of two kinds of *magisterium*: that of the pastoral chair of the bishop, and that of the academic chair of the theologians. In the modern Catholic usage, the term *magisterium* has come to be associated almost exclusively with the teaching role and authority of the hierarchy⁵. In recent developments, *magisterium* is often used to refer not to the teaching office as such, but to those who exercise it, namely, the pope and the bishops.

The Vatican Council II several times describes their role as *magisterium authenticum*. The word *authenticum* does not mean genuine, but authoritative, as it is described «authentic teachers, that is, teachers endowed with the authority of Christ, who preach to the people committed to them the faith they must believe and put into practice» (LG 25a). As the apostles and the «apostolic men» who were the authors of the New Testament were chosen by God as authorized witnesses of the Christ event, the apostles entrusted, then, their message to the Church which is guided by their successors, the bishops. It is, then, the successors of the apostles who with the authority of Christ preach and teach his word and settle questions that arise concerning the normative faith of the community⁶. The authority of the bishops is formulated in various numbers of *Lumen Gentium*⁷. This authority of a bishop's teaching includes matters of faith and morals⁸, which could be exercised orally or in pastoral letters, and also his promotion of sound teaching in the catechetical and educational institutions in the diocese. It could be done personally, though it is still involves the sense of collegiality of the

⁵ The documents Vatican I referred to the teaching authority which the bishops exercise when there are not gathered in an ecumenical council; and *Pastor Aeternus* declares that papal supremacy includes the supreme power of magisterium. F.A. SULLIVAN, *Magisterium*, 25

⁶ «Now this magisterium is not above the word of God, but serves it, teaching only what has been handed on, listening to it devoutly, guarding it conscientiously, and explaining it faithfully, by divine commission and with the help of the Holy Spirit. From this deposit of faith it draws everything which it presents for belief as divinely revealed» (DV 10)

⁷ «By divine institution bishops have succeeded to the place of the apostles as shepherds of the Church» (LG 20); «The order of bishops is the successor of the college of the apostles in teaching authority and pastoral rule» (LG 22); «As the successors of the apostles, bishops receive from Christ the mission to teach all nations and to preach the gospel to every creature» (LG 24).

⁸ «From the bishops down to the last member of the laity, it shows universal agreement in matters of faith and morals» (LG 12)



bishops, or in the college of bishops. In these circumstances there are various documents – papal documents from the Roman Pontiff, bishops conference's documents and individual bishop documents – and on various levels. According to the level of authoritativeness, the most authority is in a bull, followed then by various other documents: apostolic constitution, *motu proprio*, pontifical letters (encyclical), simple pontifical letter, and apostolic letter. Other than the literary documents, some important allocutions of the pope, sometimes, are published in the *Acta Apostolicae Sedis*⁹. Nowadays, however, there are many publications of the oral messages of the pope on special issues¹⁰.

Concerning the level of the documents of the magisterium teaching, Vatican Council II produced some documents which include 2 dogmatic constitutions, 1 pastoral constitution, 1 constitution, 9 decrees, and 3 declarations. These various documents show the intention of the council to indicate different levels of authority by these different classifications.

2. Clarification of the term *mission*

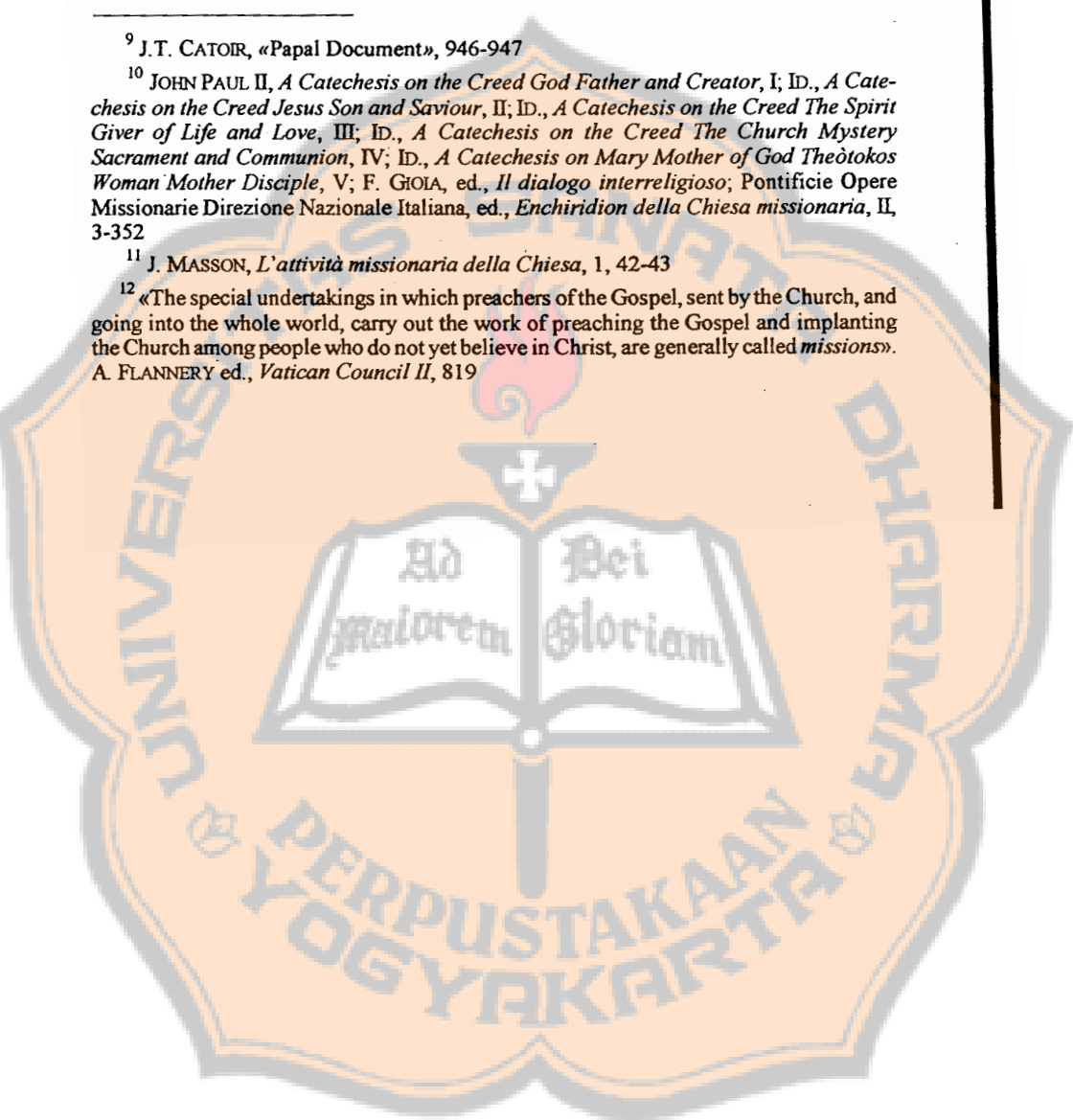
The word *mission* is a crucial one. The decree of Vatican Council II on mission, *Ad Gentes*, makes a distinction between «mission of the Church» and «missions»; then, it changes the word «missions» into «the missionary activity»¹¹. In the decree on Missionary Activity, the word «missions» only appears once, that is, in the definition. This is in the Decree on the Church Missionary Activity *Ad Gentes* (AG 6)¹². Before tracing the idea of *mission* in the magisterial documents on mission of the twentieth century, which includes the documents before Vatican Council II. As well

⁹ J.T. CATOIR, «Papal Document», 946-947

¹⁰ JOHN PAUL II, *A Catechesis on the Creed God Father and Creator*, I; ID., *A Catechesis on the Creed Jesus Son and Saviour*, II; ID., *A Catechesis on the Creed The Spirit Giver of Life and Love*, III; ID., *A Catechesis on the Creed The Church Mystery Sacrament and Communion*, IV; ID., *A Catechesis on Mary Mother of God Theotokos Woman Mother Disciple*, V; F. GIOIA, ed., *Il dialogo interreligioso*; Pontificie Opere Missionarie Direzione Nazionale Italiana, ed., *Enchiridion della Chiesa missionaria*, II, 3-352

¹¹ J. MASSON, *L'attività missionaria della Chiesa*, 1, 42-43

¹² «The special undertakings in which preachers of the Gospel, sent by the Church, and going into the whole world, carry out the work of preaching the Gospel and implanting the Church among people who do not yet believe in Christ, are generally called *missions*». A. FLANNERY ed., *Vatican Council II*, 819



as documents of the Vatican Council II until the recent document on mission, it is necessary to describe what is meant by the word *mission*.

Entering into the discussion of mission, it is important, first of all, to clarify the term. To a certain degree all discussion of mission theory depends on the term *mission* since all the remaining topics, whether «mission subject», «mission object», «mission aim», and «mission means», are only elements of the idea of mission, in which they are inherently comprehended¹³. Joseph Schmidlin, the forerunner of the Theology of Mission from Catholic tradition, therefore puts the discussion of the word *mission* at the first place¹⁴.

Schmidlin's method proposed some steps to comprehend the meaning of mission. He separated the elaboration of mission into two ways of examination of the intrinsic idea of mission and its external expression. Here we will first of all examine the external expression of the word or its paraphrases and, then, examine the idea. Schmidlin also stated that the meaning can be traced in the historical development of the term.

2.1 Examining the word and paraphrase

Many efforts have been made to clarify the meaning of the external expression *mission*. Saverio Paventi pointed out that up to the 17th century there were various paraphrases for the concept *mission*: propagation of faith, conversion of the heathen, proclamation of the Good News in the whole world, instructing the ignorant in the faith, conversion of the unbelievers, apostolic proclamation, offer of salvation to the barbarians, spread of the Christian religion, proclamation of the Gospel, spread of the Church, *legatio*, planting of the Church, planting in blood, apostolate of the Gospel, spread of the Gospel teaching, *nuncius*, establishment of the Church, growth of the Church, field of the Gospel, extension of the kingdom of Christ¹⁵.

¹³ J. SCHMIDLIN, *Catholic Mission Theory*, 32-49; J.H. BAVINK, *An Introduction to the Science of Missions*.

¹⁴ In the first part of his book, J. Schmidlin showed the discussions on the definition of mission among the experts. In the discussion, he expressed his tendency to conclude that the term *mission* is strictly limited to the mission to pagans. « (...) Considerations of both mission practice and mission methods make it desirable to restrict the term mission to the pagan missions to the exclusion of propaganda among Christians». J. SCHMIDLIN, *Catholic Mission Theory*, 32-49.

¹⁵ S. PAVENTI, *La Chiesa missionaria*, 13



Clarifying the term, Karl Müller has identified some paraphrases. Those are mission as propagation of the faith, mission as expansion of the Kingdom of God, mission as conversion of the heathen, mission as a process of founding new Churches, mission as reaching out, and mission as a herald's service¹⁶.

Tracing the mission documents of the Holy See during the period 1909-1946¹⁷, Francis X. Clark, found that there were many formulations to express the purpose of missions. The expressions are varied¹⁸. Examining such expressions there are still questions: how many expressions are metaphors? How many of them express a concrete fact? Based on his research criteria¹⁹ Francis X. Clark concluded from his study of the documents that there are 3 key words to understand the purpose of missions: chiefly Gospel, faith, and conversion as an important mission aim²⁰.

Taking another approach, Adam Wolanin shows the etymology of the word *mission* from the Old and New Testaments²¹ and from the recent documents on mission: *Ad Gentes, Evangelii Nuntiandi, Redemptoris*

¹⁶ K. MÜLLER, *Mission Theology. An Introduction*.

¹⁷ F.X. CLARK, *The Purpose of Missions*.

¹⁸ «to preach the Gospel», «to convert the pagans», «to bring all nations to the feet of Christ», «to plant the Church», «to bring the light of the Gospel», «to propagate the faith», «to spread the Kingdom of God over the world», «to save soul», «to bring the benefits of Christian civilization and culture», «to preach and baptize», «to establish the Church», «to advance the frontiers of the Kingdom of Christ», «to extend the Mystical Body», «to bring the other sheep into the fold of Christ», «to go as a laborer into the harvest to gather a harvest of souls», «to obey the command of Christ», «to make all men share in the benefits of the redemption», «to bring all men under the sweet yoke of Christ», «to build the Church», «to bring the light of Truth to those who are sitting in darkness and in the shadow of death», «to continue the mission of Christ which He entrusted to the apostles», «to develop a native clergy», «to procure new sons for the Church», «to be the ambassador of Christ», «to join nations to the Church», «to sow the seed of the Gospel», and so on.

¹⁹ Those were *mission* documents whose primary purpose was to deal with missions; those were *mission documents* which were meant for the whole Church or for an important part of the world mission; and those were *directive* mission documents that offered principles for the work, and not purely administrative letters. He gave the list of the documents he elaborated. F.X. CLARK, *The Purpose of Missions*, 13-17

²⁰ F.X. CLARK, *The Purpose of Missions*, 18-27

²¹ A. WOLANIN, *Teologia della missione*, 24-31



*Missio*²². He remarks that the etymology of the word *mission* is very clear and simple but it only reveals one part of the reality which is expressed through the word *mission*²³.

In the very root of the word *mission*, it refer to the biblical term in which *mission* means mandate: Christ sent by the Father and the Spirit, sends the apostle (Jn. 20,21). *Evangelization* is the realization of the mission received: Christ send the apostles to bring the Good News to the poor (Lk. 4,18). He sends the apostles to «proclaim the Good News to all creation» (Mk. 16,15). Therefore the apostles are sent (missionaries) to proclaim the Gospel or the Good News (evangelizers)²⁴. There is, then, an evolution of the meaning of these words.

The word and paraphrase above refer to some conceptions: propagation of the faith, expansion of the Reign of God, conversion of the heathen, founding of the new Church. Other than referring to concepts, the word *mission* also refers to a set of meanings. It referred to: the sending of missionaries to a designated territory, the activities undertaken by such missionaries, the geographical area where the missionaries were active, the agency which despatched the missionaries, the non – Christian world or mission field, the center from which the missionaries operated on the mission field, a local congregation without a resident minister and still dependent on the support of an older, established Church, a series of special services intended to deepen or spread the Christian faith, usually in a nominally Christian environment²⁵.

2.2 Examining the idea of mission

2.2.1 Mission in the Bible

a) Mission in the Old Testament

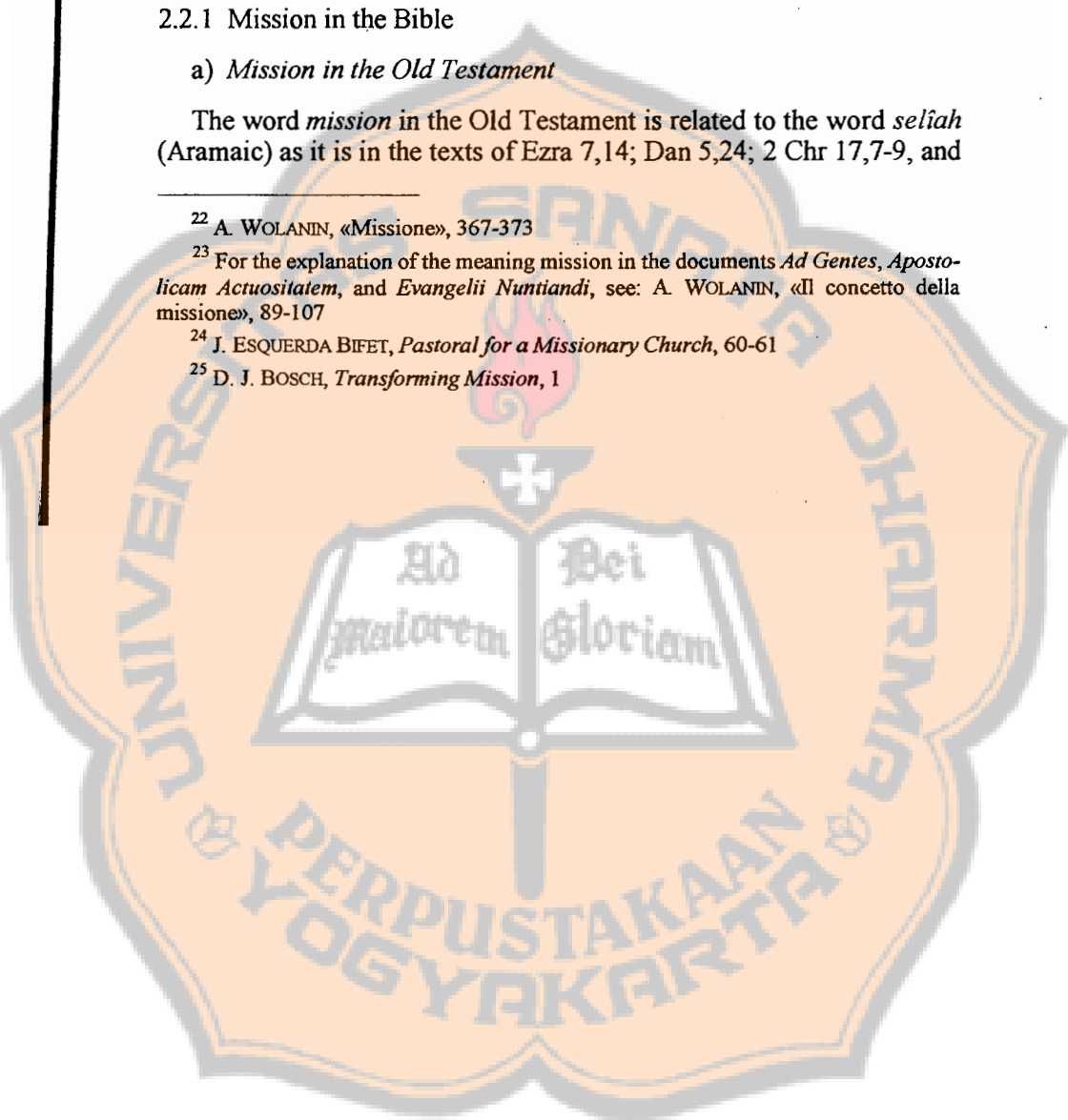
The word *mission* in the Old Testament is related to the word *seliah* (Aramaic) as it is in the texts of Ezra 7,14; Dan 5,24; 2 Chr 17,7-9, and

²² A. WOLANIN, «Mission», 367-373

²³ For the explanation of the meaning mission in the documents *Ad Gentes*, *Apostolicam Actuositatem*, and *Evangelii Nuntiandi*, see: A. WOLANIN, «Il concetto della missione», 89-107

²⁴ J. ESQUERDA BIFET, *Pastoral for a Missionary Church*, 60-61

²⁵ D. J. BOSCH, *Transforming Mission*, 1



which is in Greek *apostolos*, an envoy or a bearer of a message in a general sense²⁶. *Apostolos* refers to the profane and religious realities as found in the Hellenic and Judaic culture which become the background of the utterance²⁷. In theological reflection, *mission* in the Old Testament refers to the fact that God has a message to impart. His normal way to do this is through intermediaries, messengers. The task is entrusted to the angels, or to prophets²⁸. The angels come to man as messengers of God (Gen 16,7; 19, 1; 21,17; 22,11.15; Num 22,22; Judg 2,1; 6,11; 13,3; 1 Kings 13,18; 2 Kings 1,3). It is also the angel who are sent to the prophets: Ezekiel (40,3; 43,6; 47,3-6), Daniel (8,16-26; 9,21-27)²⁹. The prophet, which is the translation of *nābī'* (Hebrew), and connected with *nabū* (Akkadian) is the one called by God³⁰. The Greek *prophetes* means «the spokesman for someone», proclaimer. It does not mean «predicter of the future». The expression «man of God» referring to the prophet shows the interior bond between the individual and God. (1 Sam 2,27; 9,6; 1 Kings 17,18; 2 Kings 4,9). Therefore, the characteristic of the prophets of Israel is not their external behavior but their being filled with the spirit of Yahweh (1 Sam 19,18; 1 Kings 18,4.13.22; 19,10; 2 Kings 2,3.5.15; 4,1; 5,22). It is the characteristic which differs from the cult prophet, who becomes corrupt, the false prophet (1 Kings 22,6).

The sending of the prophet did not have a religious meaning. The religious connotation is only to the extent that the situation is religiously conditioned and the obedience of the one to be sent is a self-evident attitude before God³¹. Donald Senior and Carroll Stuhlmuller interpret the role of the prophet in the mission of the Old Testament. They gave the criteria of the prophet in a clear definition³². It is the prophets who

²⁶ H. DIETER BETZ, «Apostle», 309-311

²⁷ RENGSTROF, «ἀποστέλλω», 398-403

²⁸ W. BEILNER, «Mission», 589-593

²⁹ J. MICHL, «Angel», 20-28

³⁰ J. SCHILDENBERGER, «Prophet», 716-722

³¹ RENGSTROF, «ἀποστέλλω», 401-402

³² «Classical prophets are those persons a) so consistently and fully a member of their community and in touch with its tradition and b) so perceptive and articulate c) that as the result they can bring the internal challenge of the community conscience, its divinely inspired hopes and ideals, to bear upon external form of the community's life style and work». D. SENIOR – C. STUHLMULLER, *The Biblical Foundations for Mission*, 62. They add, «As integral members of their community, prophets were willing to suffer in their



reached back to the ancient covenant because of the agony of the poor to revive the covenant and make it «new»³³ and consequently to bear suffering as the Servant of God³⁴.

David J. Bosch gives only a short comment about the mission foundation from the Old Testament³⁵. He refers to the fundamental points of the Old Testament in order to understand mission in the New Testament perspective. Those are the difference of the faith of Israel and the religions of the surrounding nations; the essence of this faith is the firm conviction that God has saved their ancestors and still is «the God who acts»; the God whom they believe in is the God of promise; and the God revealed in history is the One who has elected Israel for service³⁶. The service which is referred to here is the service to the marginal, the victims of society. It is different from the other opinion which refers to the election of Israel as the consecrated people, the priest – people, to the service of God (Es 19,5) without referring to a specific goal in relation to other nations³⁷.

b) *Mission in the New Testament*

The first use of word *apostolos* then refers to an administrative designation for envoys, delegates and representatives. 2 Cor 8,23; Phil 2,25 refer to the title and the function as «envoys of the Churches». *Apostolos* is understood in a more religious sense as a missionary and preacher of the gospel. Acts 1,21-26; 13,1-3 described the appointment of different types of apostles. Their task centered in proclaiming the gospel and the founding and administering of the new Churches (1 Cor 9,5; 12,28; Eph 2,20; 3,5; Rev 18,20). Another meaning is when it is applied to the former disciple of Jesus who had been witnesses of his resurrection (Matt 10,2; 28,16-20; Mark 16,14-18; Luke 24, 47-49; John 20,19-23; 1 Cor 9,1).

own persons the consequences of their prophecy (...)

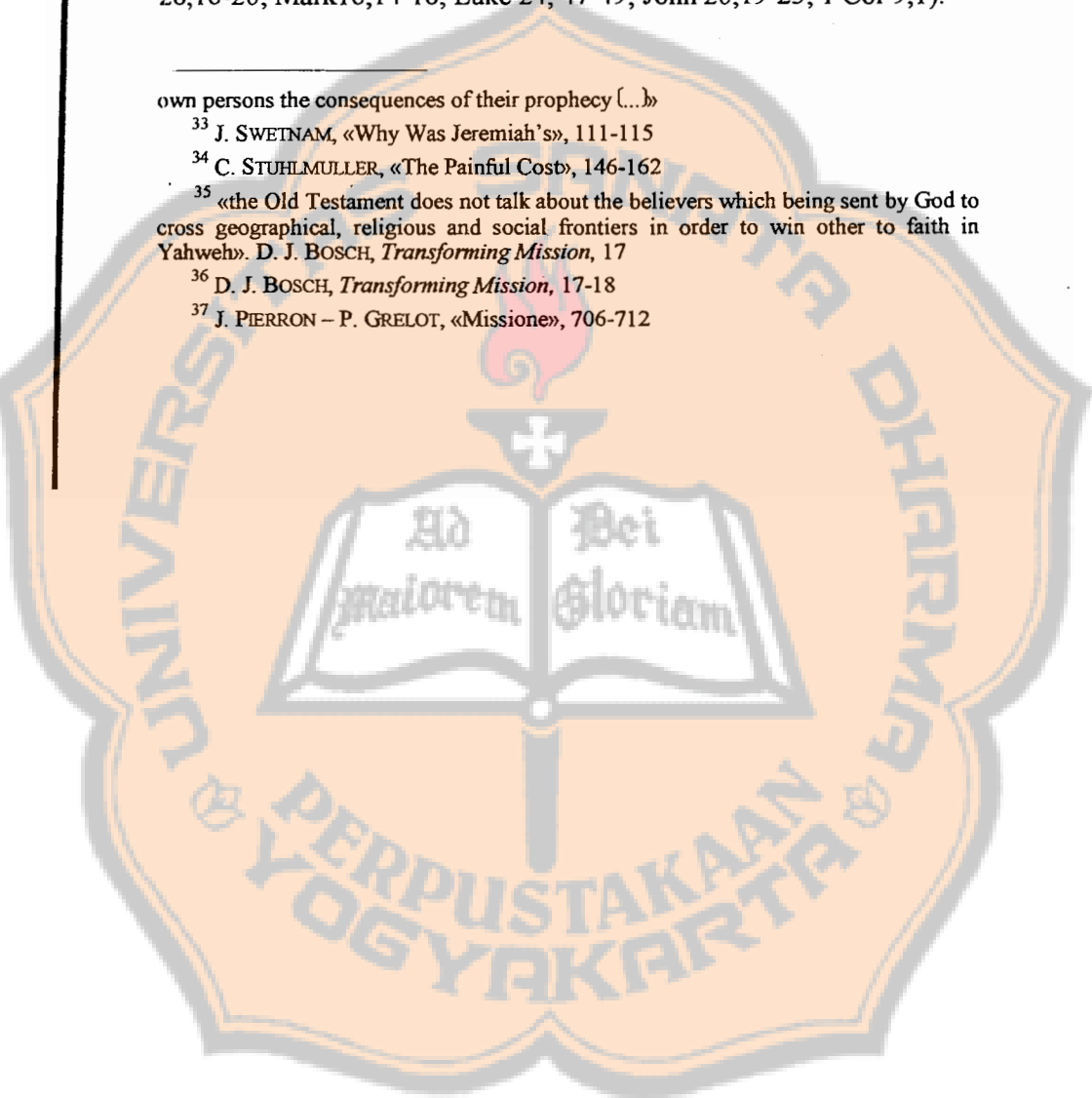
³³ J. SWETNAM, «Why Was Jeremiah's», 111-115

³⁴ C. STUHMULLER, «The Painful Cost», 146-162

³⁵ «the Old Testament does not talk about the believers which being sent by God to cross geographical, religious and social frontiers in order to win other to faith in Yahweh». D. J. BOSCH, *Transforming Mission*, 17

³⁶ D. J. BOSCH, *Transforming Mission*, 17-18

³⁷ J. PIERRON – P. GRELOT, «Mission», 706-712



Heb. calls Christ an apostle «Jesus, the Apostle and the high priest of our confession» (Heb 3,1). The Fourth Gospel becomes the chief place where it refers to Jesus Christ, the Logos and the Son of God, sent by God into the world (3,16-17.34; 5,36-38; 6,29.57; 7,29; 10,36; 1 John 4,9.10.14). This is the mission of Jesus. Jesus in turn sent the disciples (John 4,38; 17,18; 20,21). This mission is accompanied by the Holy Spirit.

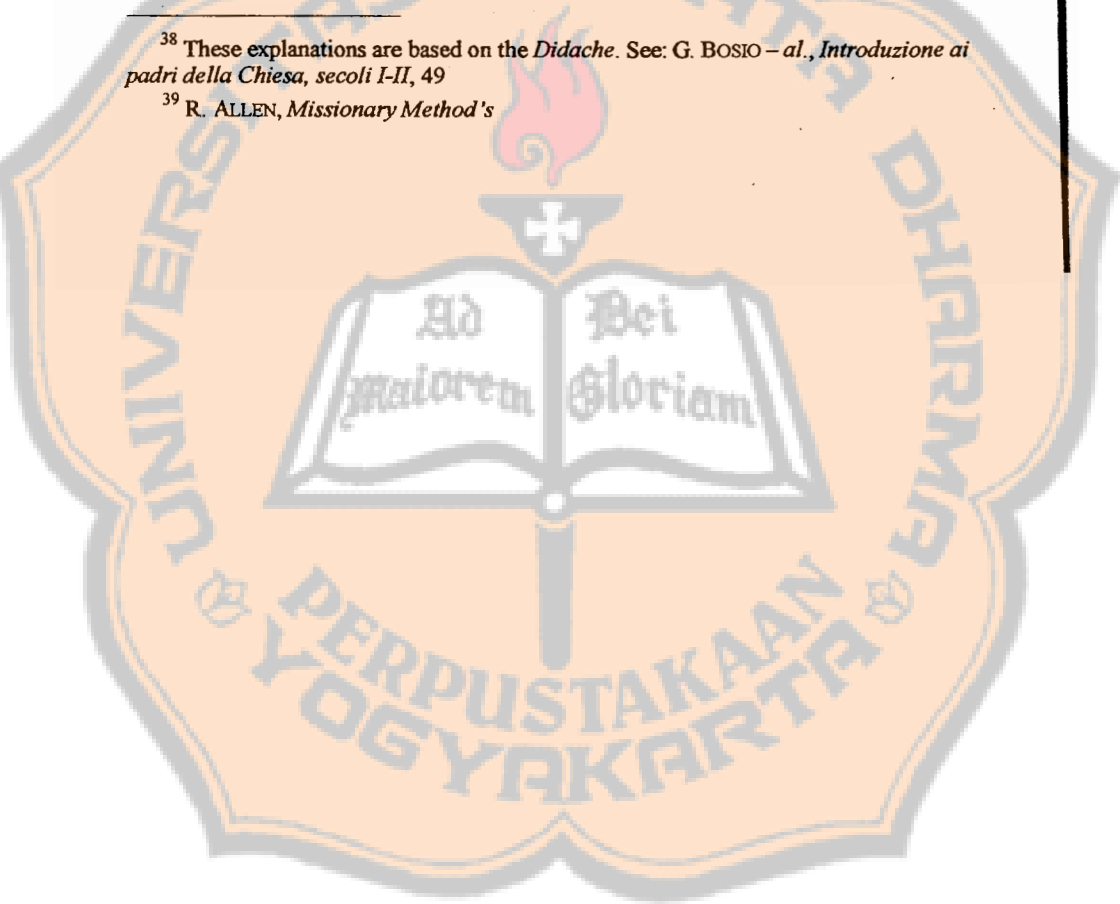
In the process, there were, then, various levels among persons given special roles. There were apostles, prophets, and evangelists. An evangelist has a special position and role in the first Christian community³⁸: 1) The evangelists were inferior to the apostles (Eph 4,11). In Ephesians, they were in the third order after the apostle and prophet. 2) They were travelling missionaries preaching the Gospel to those unacquainted with it, yet sometimes with a settled place of abode, as Philip at Caesarea, Timothy at Ephesus. Thus, their functions could be general, covering wide districts, or it could be local and circumscribed; 3) They were charismatically endowed (1 Tim 4,11; 2 Tim 1,6). The apostles were fitted to be the direct authoritative representatives of Christ (Matt 10,40; Gal 4,14; 1 Cor 11,23). It was carrying out his duty that Paul as the apostle created his community and chose the workers of the community³⁹. As a prophet his duty was to sway hearts and consciences by the demonstration of the spirit and power (1 Cor 14,24). The role of evangelist was preaching the word, communicating the fact of the Gospel, paving the systematic way of the pastors and the teachers (Eph 4,14); 4) They were sometimes solemnly set apart for special function (1 Tim 4,14; 2 Tim 1,6; Acts 13,1-3).

2.2.2 Mission in the period of the Father of the Church

The diffusion of Christianity, evangelization, during the period of the of the Fathers of the Church was varied. There was a common route which took the «route of the sea» to reach various regions. The period was marked by the appearance of bourgeois confronting the senators in social system, the decentralization of the government and commercial activity which influenced the transmission of the Gospel. The situation was also

³⁸ These explanations are based on the *Didache*. See: G. BOSIO – al., *Introduzione ai padri della Chiesa, secoli I-II*, 49

³⁹ R. ALLEN, *Missionary Method's*



supported by the influence of humanism philosophy' discourse. Among various places in which the Gospel was diffused, it was in Sardis that Christianity at the end of the first century spread rapidly⁴⁰. Melito of Sardis elaborated on «Christian Philosophy»⁴¹. However, the crisis of the third century on the extension of commercial activity influenced the diffusion of the Gospel. The extensive movement was restricted to a small circle. In such a situation there were many conversions. There followed the persecution of the Roman Emperor. Siniscalco mentioned 4 other names of persons who diffused Christianity: Irenaeus, Origen of Lyon, Ambrosius from Milan, and Ulfila who were bishops, except Origen. Irenaeus was the bishop of Rome. Besides doing the administration of his diocese, he wrote texts to fight against the heresy of Gnosticism and to defend the faith, *Adversus Haereses*. The other writing was *The Demonstration of the Apostolic Teaching*, an apologetic writing contained various topics⁴². Origen was a teacher in Alexandria and Caesarea. Many of the writings of Origen on various topics: interpretation of the Bible, dogmatics, and others spread the Gospel⁴³. According to Gregorio il Taumaturgo, he also taught a kind of «missionaries' course» to the young pagans in various places⁴⁴. After the Milan Edict, there was Ambrosius (337/9- 397) the bishop of Milan who engaged the pastoral activity during the stable situation of Valentinianus II. He did social and political works⁴⁵. He wrote a commentary of the Gospel of Luke, and did many other writings: exegesis, moral, etc. His writings were dominated by the pastoral concern. Ulfila (311-383), a bishop of Constantinople (341) was active in the effort of evangelization among the Gothic, translated the Scripture in the Gothic language, and created alphabets for his language⁴⁶.

Joseph Schmidlin stated that the writings of the Apostolic Fathers already proved the faith of the primary Church as the justification and necessity of the mission to pagans which they traced back to Christ.

⁴⁰ P. SINISCALCO, «Evangelizzazione», 1316-1321

⁴¹ J. QUASTEN, *Patrology*, II, 242-248

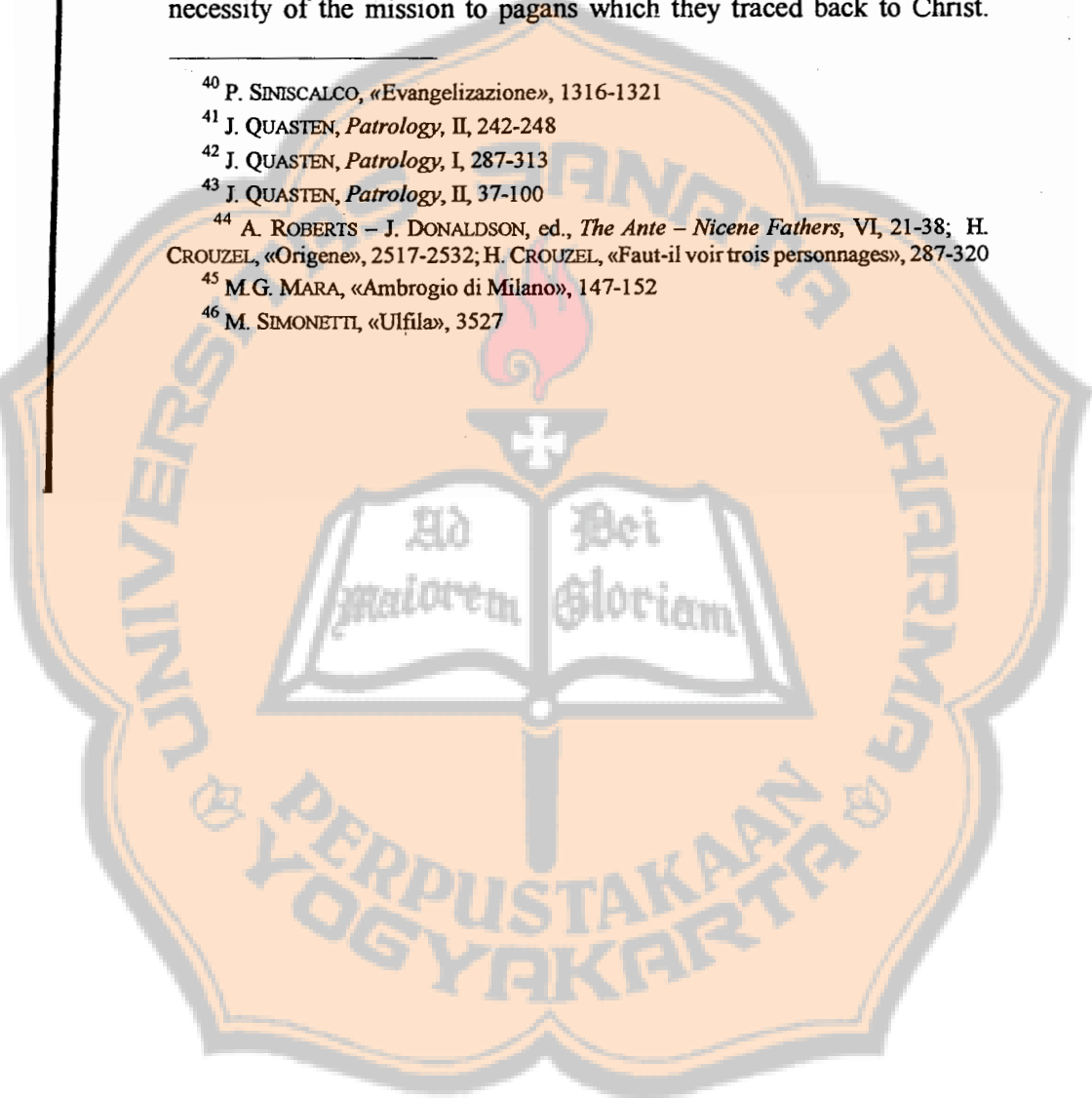
⁴² J. QUASTEN, *Patrology*, I, 287-313

⁴³ J. QUASTEN, *Patrology*, II, 37-100

⁴⁴ A. ROBERTS – J. DONALDSON, ed., *The Ante – Nicene Fathers*, VI, 21-38; H. CROUZEL, «Origene», 2517-2532; H. CROUZEL, «Faut-il voir trois personnages», 287-320

⁴⁵ M.G. MARA, «Ambrogio di Milano», 147-152

⁴⁶ M. SIMONETTI, «Ulfila», 3527



Tracing some authors among the First Fathers, Schmidlin refers to the function of the Church, and the apostles' work. He referred also to the apostolic writings which had a certain effect on missionary activity⁴⁷. Based on some quotations from the writings, Schmidlin concluded⁴⁸ that according to the Church Fathers every Christian is bound by the general mission obligation and none are excluded from it: good conduct⁴⁹, prayer⁵⁰, support of cooperation⁵¹, and promoting Christian ideas⁵². Commenting to the opinion of Harnack⁵³, Schmidlin stated that it was inadequate and unsystematic investigation of ancient literatures⁵⁴.

The good conduct of the Christian on the early communities were supported by various writings in regard to martyrdom⁵⁵. These writings especially were in response to the period of persecution. Those who defined what martyrdom is were Tertullianus⁵⁶, Origen⁵⁷, Hippolitus⁵⁸; the

⁴⁷ J. SCHMIDLIN, *Catholic Mission Theory*, 67-68

⁴⁸ J. SCHMIDLIN, *Catholic Mission Theory*, 69

⁴⁹ Clement of Rome, *Epistula ad Corintios*, 13

⁵⁰ Cyprianus, *De oratione Dominica*, 17

⁵¹ Origen, *Commentarii in Ioannem*, III 5-8

⁵² Origen, *Contra Celsum*, VIII 52.

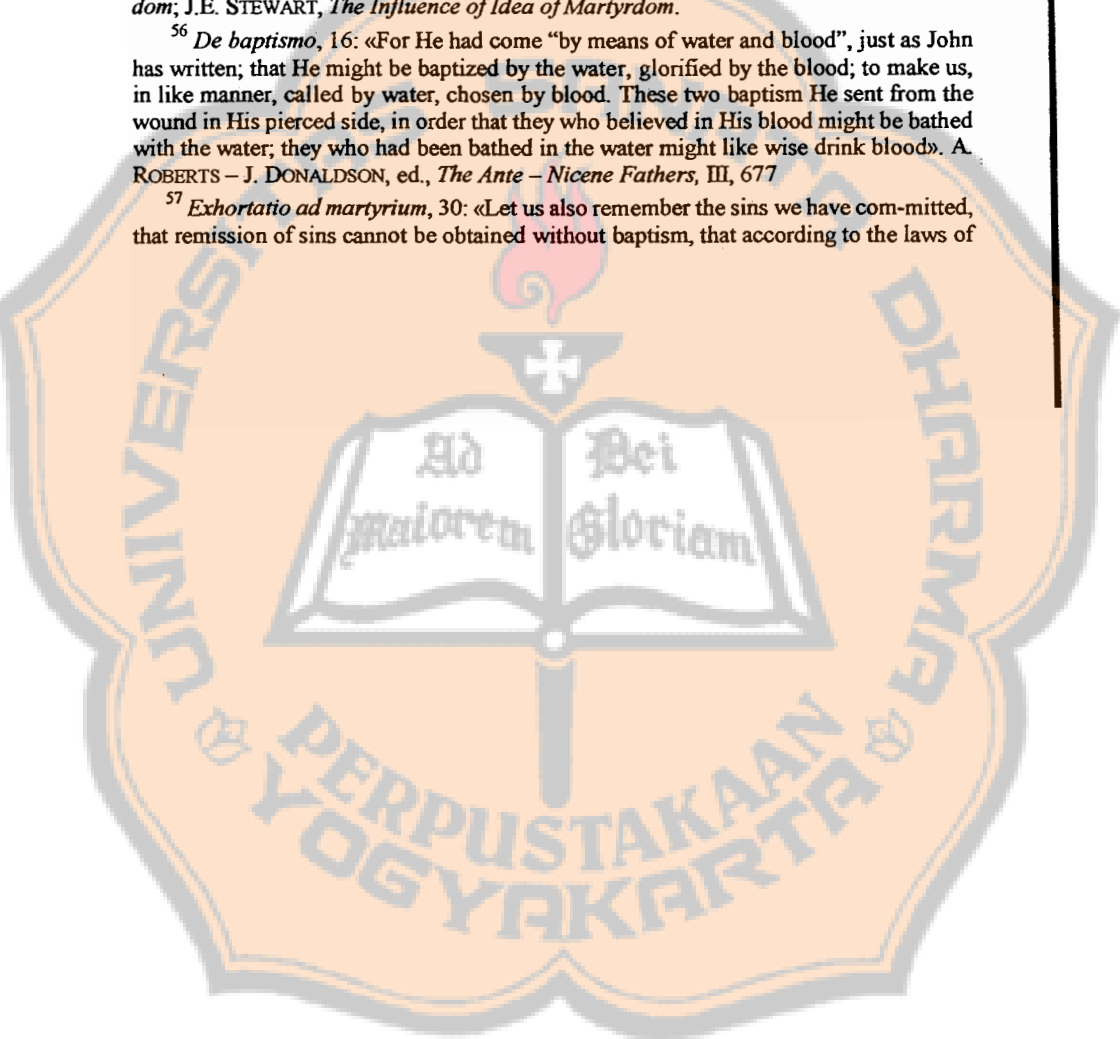
⁵³ A. Harnack traced mission according to the Fathers of the Church using an historical method. One of his conclusions in that of the diffusion of Christianity, there was a classification of 4 categories or classes of provinces and districts in regard to the spreading of Christianity. Those are 1) regions in which the number of Christian was near one half of the population and most widely spread; 2) regions in which Christianity included a very significant portion of the population, including the leading class; 3) regions in which Christianity was sparsely scattered; 4) regions in which the spread of Christianity was extremely weak or was hardly to be found at all. Those four classified regions had its own area. A. HARNACK, *Missione e propaggazione*; ID, «Result», 66-73

⁵⁴ J. SCHMIDLIN, *Catholic Mission Theory*, 67

⁵⁵ W. RORDORF - al., «Martirio», 2133-2154; E. HUMMELL, *The Concept of Martyrdom*; J.E. STEWART, *The Influence of Idea of Martyrdom*.

⁵⁶ *De baptismo*, 16: «For He had come "by means of water and blood", just as John has written; that He might be baptized by the water, glorified by the blood; to make us, in like manner, called by water, chosen by blood. These two baptism He sent from the wound in His pierced side, in order that they who believed in His blood might be bathed with the water; they who had been bathed in the water might like wise drink blood». A. ROBERTS - J. DONALDSON, ed., *The Ante - Nicene Fathers*, III, 677

⁵⁷ *Exhortatio ad martyrium*, 30: «Let us also remember the sins we have committed, that remission of sins cannot be obtained without baptism, that according to the laws of



martyrs belongs to the Lord were Irenaeus⁵⁹, Hippolitus⁶⁰, Tertullianus⁶¹; the martyr are a blessing for the community were Tertullianus⁶², Cyprianus⁶³, Ignatius of the Anthioc⁶⁴, Origen⁶⁵. The principle of witness, then, became one of strong points for the existence of the Church and its proclamation⁶⁶.

Regarding the promotion of Christian ideas – which had no intension to turn no Christian into Christian by converting them and enrolling them as members of the local Churches⁶⁷, there were various ways: preaching, literary evangelism, household Churches⁶⁸. It was done by various persons: the ordained ministers, wandering missionaries, philosopher and

the gospel it is not possible again to be baptised with water and the Spirit for remission of sins, and that a baptism of martyrdom has been given to us. (...) Consider whether, just as the Saviour's death brought purification to the world, the baptism of martyrdom may also by the service of those who undergo it bring purification to many». H. CHADWICK, *Alexandrian Christianity*, 412-413

⁵⁸ Hippolitus, *Traditio Apostolica*, 19

⁵⁹ Irenaeus, *Adversus haereses*, IV.33,9

⁶⁰ Hippolitus, *In Daniele commentarii*, II.37,3

⁶¹ Tertullianus, *Scorpiace*, 10.12; *De resurrectione carnis*, 43; *De anima*, 55. Quotation from *De anima*, 55: «How is it that the most heroic martyr Perpetua on the day of her passion saw only her fellow – martyrs there, in the revelation which she received of Paradise, if it were not that sword which guarded the entrance permitted none to go in thereat, except those who had died in Christ and not in Adam? A new death for God, even the extraordinary one for Christ, is admitted into the reception room of mortality, specially altered and adapted to receive the new comer». H. CHADWICK, *Alexandrian Christianity*, 231

⁶² Tertullianus, *Ad martyras*, 1: «Give him not the success in his own kingdom of setting you at variance with each other, but let him find you armed and fortified with concord; for peace among you is battle with him. Some, not able to find this peace in the Church, have been able used to seek it from the imprisoned martyrs». H. CHADWICK, *Alexandrian Christianity*, 693

⁶³ Cyprianus, *Epistulae*, 23

⁶⁴ Ignatius of the Anthioc, *Epistula ad Ephesios*, 1,1; *Epistula ad Polycarpum*, 1,1

⁶⁵ Origen, *Commentarii in Ioannem*, VI.281-283

⁶⁶ R. FISICHELLA, «Il martirio come "testimonianza"», 747-768; C. NOCE, «Il martirio annuncio e testimonianza», 769-788; D. GRASSO, «Testimonianza ed evangelizzazione», 175-185; J. LÓPEZ GAY, «Evangelization and Witness», 195-207

⁶⁷ M. GOODMAN, *Proselytizing*, 91-108

⁶⁸ W. F. CRUM, «The Mission of the Church», 81-85



theologians, and the laity people⁶⁹ included merchants and travelers⁷⁰. The apologetics did much in front of pagan culture⁷¹. The apologists explained the idea in various modes whether in a smooth manner or in a radical manner as Tazona did. Ironically, those who were confidently true faithful and who logically defended their faith had to face persecution, since there were those who blamed them as pagans.

2.2.3 Mission during the Middle Ages

Some historical records of mission in the Mediaeval Time show that there were various modes of missions, and various backgrounds of conversion. In the VIII and IX centuries, the devotion to S. Peter through pilgrimage to Rome was intensified by Pope Gregory the Great who supported missions and conversions in various regions⁷². These included the mission in England under Augustine⁷³, Germany under Wilfred and Bonifacius⁷⁴, and Willehad to the Saxons⁷⁵. This devotion influenced the conversion of Constantine in the IV century.

The mission to the Polish was undertaken by Anglo – Saxon missionaries who conducted themselves as ideal missionaries: providing pastoral care, understanding the culture of the people, building the local organization which would support the relation between the local Church and the Church of Rome⁷⁶. These effort were supported by Pope Nicolo I who expressed his messages at the beginning of the mission to the Slav and

⁶⁹ M. GREEN, *Evangelism in the Early Church*, 166-178

⁷⁰ W.H.C. FRENCH, «The Missions of the Early Church 180-700 A.D.», 6-7

⁷¹ D. GRASSO, «Il primo approccio della Chiesa», 98-131; MONACHINO, «Intento pratico e propagandistico», 1-49; B. MONDIN, «Fede Cristiana», 132-142

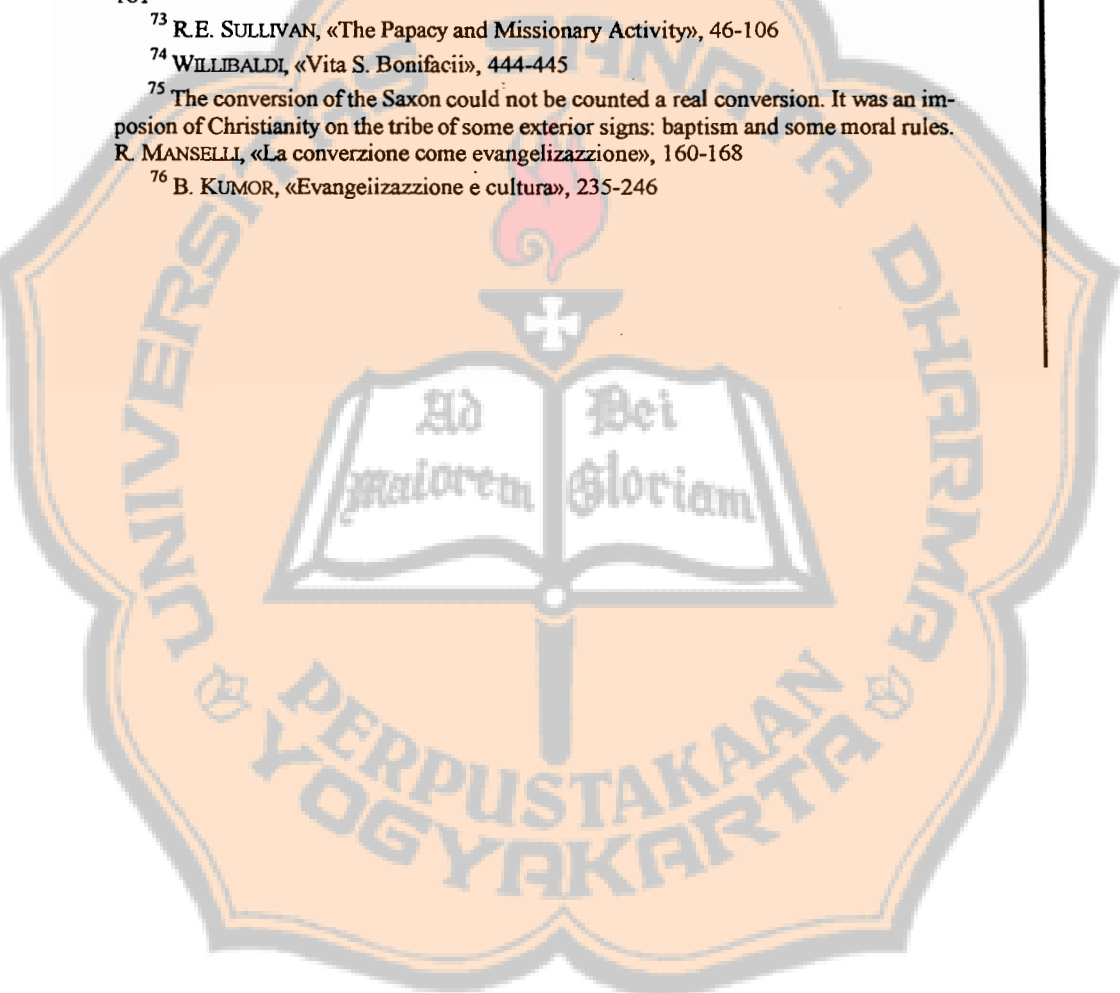
⁷² M. MACCARONE, «Devozione a S. Pietro», 180-205. The characteristic of the devotion of St. Gregory the Great to St. Peter see: F. SUSMAN, «Il culto di S. Pietro», 165-181

⁷³ R.E. SULLIVAN, «The Papacy and Missionary Activity», 46-106

⁷⁴ WILLIBALDI, «Vita S. Bonifacii», 444-445

⁷⁵ The conversion of the Saxon could not be counted a real conversion. It was an imposition of Christianity on the tribe of some exterior signs: baptism and some moral rules. R. MANSELLI, «La conversione come evangelizzazione», 160-168

⁷⁶ B. KUMOR, «Evangelizzazione e cultura», 235-246



Bulgari⁷⁷. The Church in Poland developed, then, starting from the tribal community, to the Church in relation to the state. It happened after the conversion of Mieszko (966) the head of the state, who put in the structure of the state a hierarchy of officers: the bishop, the chaplains, the religious members who took care of souls.

There was a type of missionary who were mobile preachers who had had experience of the monastic life. Their motives were that they longed to be in contact with the people and longed to imitate Christ in poverty. Their characteristics were preaching in a mobile way, moving from place to place *vagabandi circum vagantur*, physically following the poor Christ – without sandals, and living simply – though their preaching was not about poverty, but in poverty; and their sermons were not doctrinal but exhortative. The appearance of the mobile preachers challenged the hierarchy who were in an established situation⁷⁸.

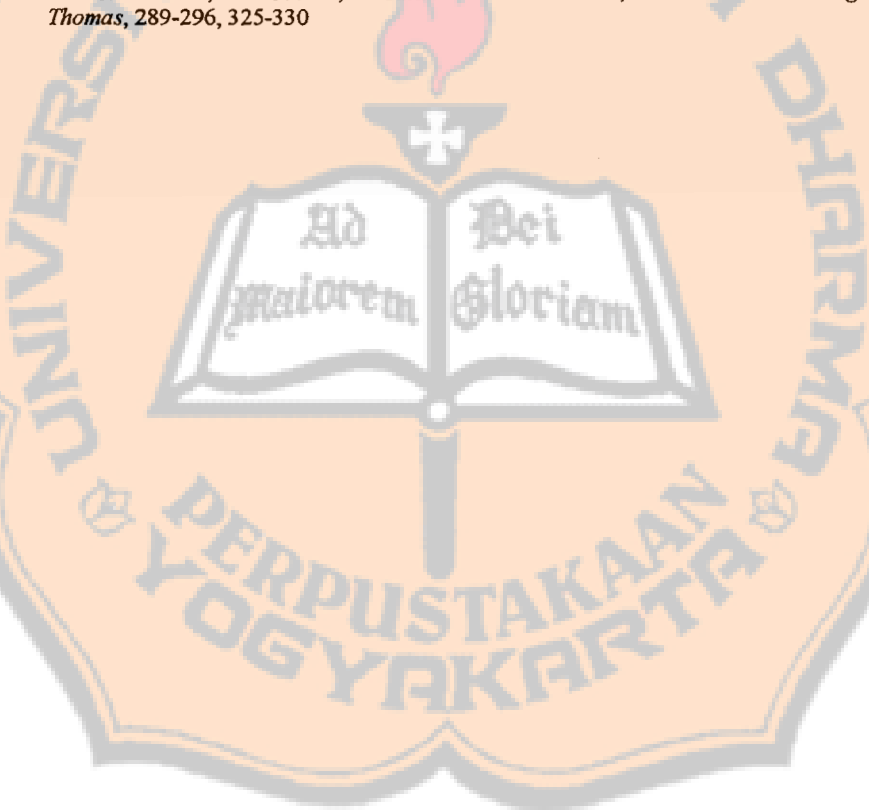
Looking to the dogmatic and exegetic theologians of the Middle Ages, during the Early Middle Ages there were two, Alcuin and Bernard of Clairvaux. In his exhortation addressed to the pope Bernard dwelt upon the missionary task. Joseph Schmidlin said also that in the following period, Thomas Aquinas in his *Summa contra Gentiles* and his *Opusculum de rationibus fidei contra Saracenos* reflected on the infidels and their conversions⁷⁹. Although, it is necessary to put Thomas Aquinas' writings in the context⁸⁰.

⁷⁷ «Nessuno dev'essere forzato a ricevere il Battesimo» in *Responsabili ad Consulta Bulgarorum* No. 41. Again, «I missionari devono rispettare, anche dopo la conversione, tutti i costumi del popolo locale, se non "peccaminosi"» *Responsabili* No. 49. Quoted from: B. KUMOR, «Evangelizzazione e cultura», 235

⁷⁸ E. PASZTOR, «Predicazione itinerante», 169-179

⁷⁹ J. SCHMIDLIN, *Catholic Theory on Mission*, 71

⁸⁰ *Summa contra Gentiles* was written in the period when Christendom had to confront Islam at the level of geography and intellectual in the middle of the XIII century. As philosophical summa, an apologetical and theological treatise, it offered a defense of the entire body of Christian thought confronted with scientific Greco – arabic conception of the universe. There was also missionary and doctrinal apostolic aspects. Therefore, it proposed a dialogue with Islam instead of sending knights for war. *Opusculum de rationibus fidei contra Saracenos* is one among various opuscles which related to various occasional circumstances, controversis, consultations. M.D. CHENU, *Toward Understanding St. Thomas*, 289-296, 325-330



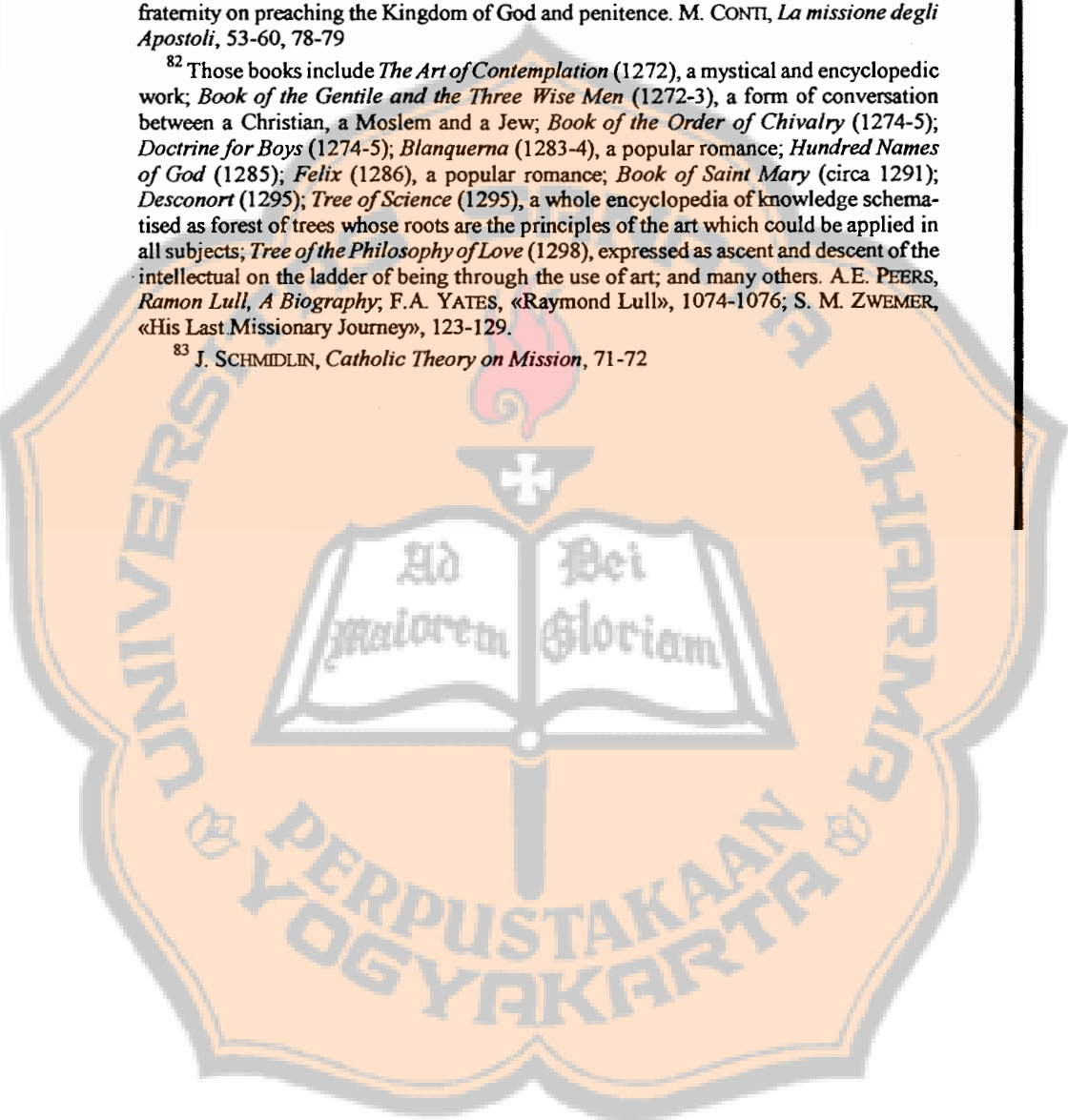
The Franciscan Order which started at the beginning of XIII century expressed its mission through the rule of the order. The term of mission among the members of the Franciscan Order was expressed by Francis of Assisi, the founder of the Order⁸¹. One of the members of the third order of Franciscan Order, Raymond Lull (1232-1316) who was converted to Christianity when he was 31 years old, during the period of the Crusade proposed a peace mission. On his book *The Art of Contemplation*, it was clear how he wished to change war with peaceful evangelization. He realized his idea by founding an Arabic language school, the College of Miramar. He also wrote various romances to show his concern on conversion and the mission of the Church⁸².

There were also some Spanish theologians who labored to clarify the theoretical foundation of the mission. Among them were Thomas de Jesus, and Johannes de Jesus – Maria of the Carmelites Order. Those persons proposed that the motives of mission were the universality of redemption, the value of human soul, the command and example of Jesus Christ, the examples of the saints, the fostering of other virtues and the interior sanctification of the mission service⁸³. It was Francesco de

⁸¹ After an experience of pilgrimage in Egypt 1219-1220, S. Francis wrote a rule: «Any of the friar who are inspired by God to go among Saracens and other infidels may do so, with permission from their minister. But the minister must give them permission and must not prevent their going, so long as they are suitable. And the friars, wherever they are must remember that they have given and surrendered their body to Our Lord Jesus Christ for love of whom they ought to expose themselves to all enemies both visible and invisible». J. MOORMAN, *A History of the Franciscan Order*, 226-239. The mission of the Franciscan members is *missio apostolorum* (Mat. 10:7-13), through their style of life in fraternity on preaching the Kingdom of God and penitence. M. CONTI, *La missione degli Apostoli*, 53-60, 78-79

⁸² Those books include *The Art of Contemplation* (1272), a mystical and encyclopedic work; *Book of the Gentile and the Three Wise Men* (1272-3), a form of conversation between a Christian, a Moslem and a Jew; *Book of the Order of Chivalry* (1274-5); *Doctrine for Boys* (1274-5); *Blanquerna* (1283-4), a popular romance; *Hundred Names of God* (1285); *Felix* (1286), a popular romance; *Book of Saint Mary* (circa 1291); *Desconort* (1295); *Tree of Science* (1295), a whole encyclopedia of knowledge schematized as forest of trees whose roots are the principles of the art which could be applied in all subjects; *Tree of the Philosophy of Love* (1298), expressed as ascent and descent of the intellectual on the ladder of being through the use of art; and many others. A.E. PEERS, *Ramon Lull, A Biography*; F.A. YATES, «Raymond Lull», 1074-1076; S. M. ZWEMER, «His Last Missionary Journey», 123-129.

⁸³ J. SCHMIDLIN, *Catholic Theory on Mission*, 71-72



Vitoria, a professor in Salamanca – Spain, who brought a renewal idea on mission because of his opinions to the Indians⁸⁴.

2.2.4 Mission among the Religious Orders and Congregations

The invention of the new world stimulated mission in other world. The historical reality after the invention was very complex among various factors expansion, commercial and mission⁸⁵. There were various papal documents which arranged of these matters⁸⁶. Pope Gregorius XV in January 6, 1622 created the Sacred Congregation of Propagation of Faith to separate mission movements from the influence of colonialism in the circumstances of political, social, economic, cultural and missiological situations⁸⁷. It had the special mission: it is responsible for the propagation of faith, and for the conservation of the faith⁸⁸.

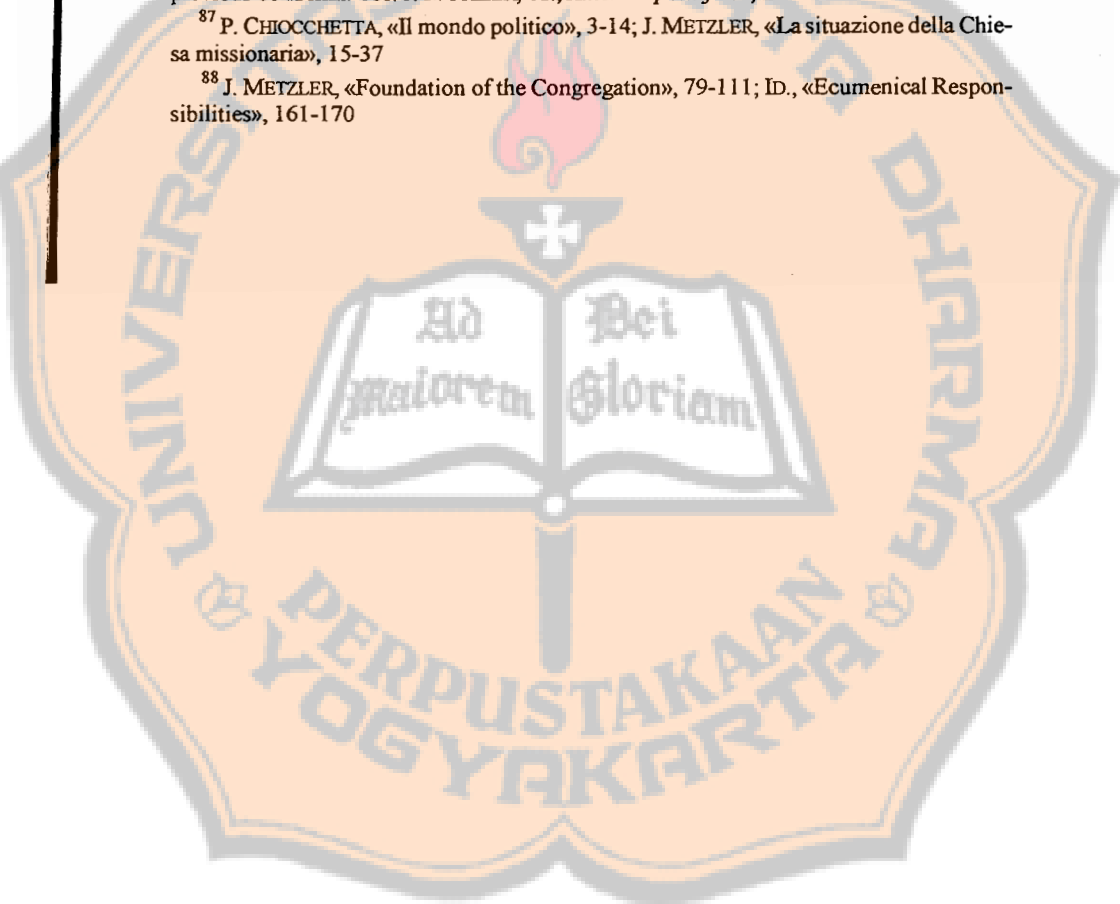
⁸⁴ «Every Indian is a man and thus is capable of attaining salvation or damnation», in *Corpus Hispanorum de Pace* (CHP), V, 87 (Translated by J. MANN in BAC, No. 198); «By natural law, all men are free. In the exercise of this fundamental freedom, the Indians freely organized themselves in communities and free elect and establish their own rules». (CHP, V, 39); «On account of natural human solidarity and by law of nations, all men, Indians and Spaniard, have equal right to the communication or exchange of persons, goods, and services, with the sole provision that justice and the native's rights be respected». (CHP, V, 77 ss.); «The Indians have the right not to be baptized and not to be forced to convert to Christianity against their will». (CHP, V, 118 ss.)

⁸⁵ P. CHAUNU, *La Conquista e l'esplorazione*; F. MAURO, *L'espansione Europea*; F. ROSSELLI, *Esplorazioni spagnoli*; L.N. MC ALISTER, *Dalla scoperta alla conquista*.

⁸⁶ In 1493 Pope Alexander IV created *Inter coetera* which proclaim a demarcation line by which the area of the east part of the line was granted to the king of Spain. This demarcation line was renewed by the Portugese and the Spanish in Tordesillas contract in 1494 since there was an accident in Mollucca which did not include in the demarcation line. In 1508 Pope Julius II created *Universalis ecclesiae regimen* through which the pope gave an ecclesial task to the King of Spain as a patronage. In 1537 Pope Paul III created *Veritatis Ipsa* on which the pope confirmed that the Indian was a *veros homines*; at the same year the pope created *Pastorale officium* promulgated an excommunication *latae sententiae* to whom practiced the slavery to the Indian, and robbed their possession. Since the strong power of the colonial, the pope in 1539 created *Non indecens* to cancel the previous condemn. See: J. METZLER, ed., *America pontificia*, 2 vols.

⁸⁷ P. CHIOCCETTA, «Il mondo politico», 3-14; J. METZLER, «La situazione della Chiesa missionaria», 15-37

⁸⁸ J. METZLER, «Foundation of the Congregation», 79-111; ID., «Ecumenical Responsibilities», 161-170



The Constitution of the Society of Jesus which mention explicitly about mission was the forerunner of the spirit of mission since the period of the invention of the new world⁸⁹. The term of mission on the Constitution of the Society of Jesus is clear that it is not only directed to the pagan world. Ignatius always had in mind the mission and dispersion of the apostles, whom the Lord «sent through all the world, spreading His sacred doctrine through all states and conditions of persons.» (Sp. Ex. 145). The pope can ordered a professed member of the Society to undertake a particular ministry in the place where he resides and that the professed member has an obligation to obey him. The superior sends his members based on reasons⁹⁰, with a certain proceeds⁹¹, and helps the one sent⁹². On the other hand, it is necessary a certain attitude from the subject⁹³. The mission of the members of these religious order created, then, a long history of the Catholic mission in various areas. It was in the encounter with the mission world that there were various problems appeared in regards to the costumes of the people⁹⁴, social system of the people⁹⁵, method of the teaching to the people⁹⁶, etc. Although, in Europe the first members of the Jesuit found such a complex situation on their apostolate⁹⁷.

In the XIX century appeared various religious congregation with special spirituality dedicated to mission. It spread also to various regions. These were also supported by various institutions which collected funds

⁸⁹ Early in 1539, the first fathers decided that the members of the Society should make the vow of obedience to the pope «in regard to missions». A. M. DE ALDAMA, *The Constitutions of the Society of Jesus*, 249-251; 253-254; See also *Constitutions of the Society of Jesus*, numbers: 527, 529, 603, 605

⁹⁰ Cons. 618a, 619-621

⁹¹ Cons. 618b, 618c, 622-626

⁹² Cons. 629-632

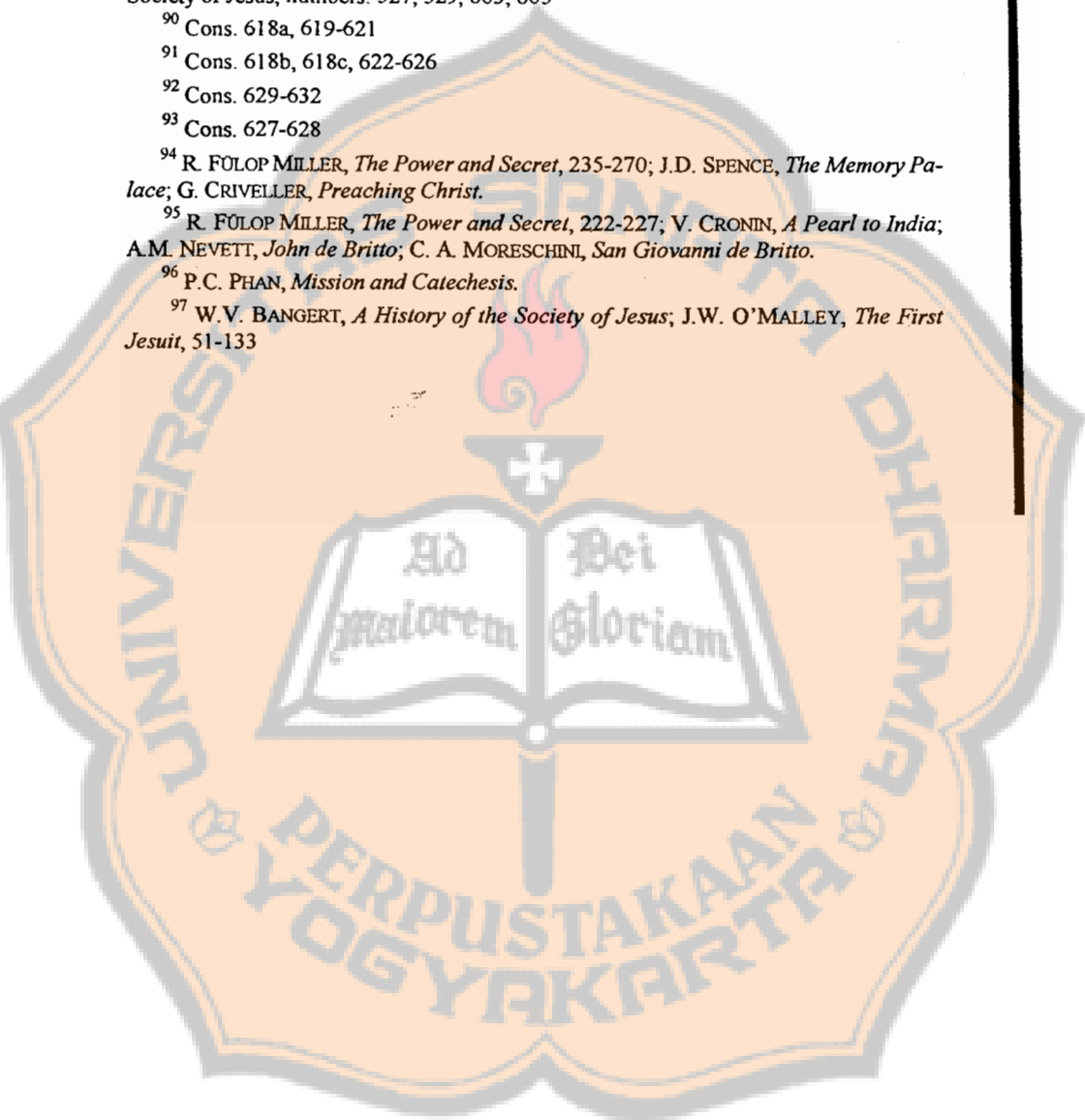
⁹³ Cons. 627-628

⁹⁴ R. FÜLOP MILLER, *The Power and Secret*, 235-270; J.D. SPENCE, *The Memory Palace*; G. CRIVELLER, *Preaching Christ*.

⁹⁵ R. FÜLOP MILLER, *The Power and Secret*, 222-227; V. CRONIN, *A Pearl to India*; A.M. NEVETT, *John de Britto*; C. A. MORESCHINI, *San Giovanni de Britto*.

⁹⁶ P.C. PHAN, *Mission and Catechesis*.

⁹⁷ W.V. BANGERT, *A History of the Society of Jesus*; J.W. O'MALLEY, *The First Jesuit*, 51-133



to support the work of mission⁹⁸. These mission together with the members of the previous religious orders' members with created the local Churches in various areas.

2.2.5 Mission in the Contemporary Opinion

Elaborating the idea of mission, the schools of thought on the theology of mission, after J. Schmidlin who was the forerunner of missiology in the Catholic Church, stressed certain aspects of the meaning of mission that developed during the history of theology of mission. His idea emphasized the proclamation of the Gospel, the conversion of mankind, the salvation of the souls of non – Christians. It is christocentric and personal in character. This idea became the Munster school of thought⁹⁹. On the other side known as the Louvain School with Pierre Charles as the most prominent proposed mission as *plantatio ecclesiae*. It was a curial-canonist concept. The conception of *plantatio ecclesiae* asserted that mission meant the establishing of the visible Church in those countries where it had not yet been established. As the means of salvation the Church should exist everywhere in the world. The existence of the Church was through the existence of the official representatives: bishops, clergy and missionaries¹⁰⁰. Thereafter, there were some other theologians with their various ideas reacted those two school of thoughts¹⁰¹.

Just as there are different elaborations of the Bible, so various concepts of mission developed¹⁰². This is shown by the way various groups emphasis different concepts. Thus, there were different choices of the biblical foundation of theology of mission, and its strategy¹⁰³. Keum – Ok Berthila Park, studying the literature of mission during the period of 1975-

⁹⁸ J. METZLER, «La Santa Sede e le missioni», 27-48 (21-122)

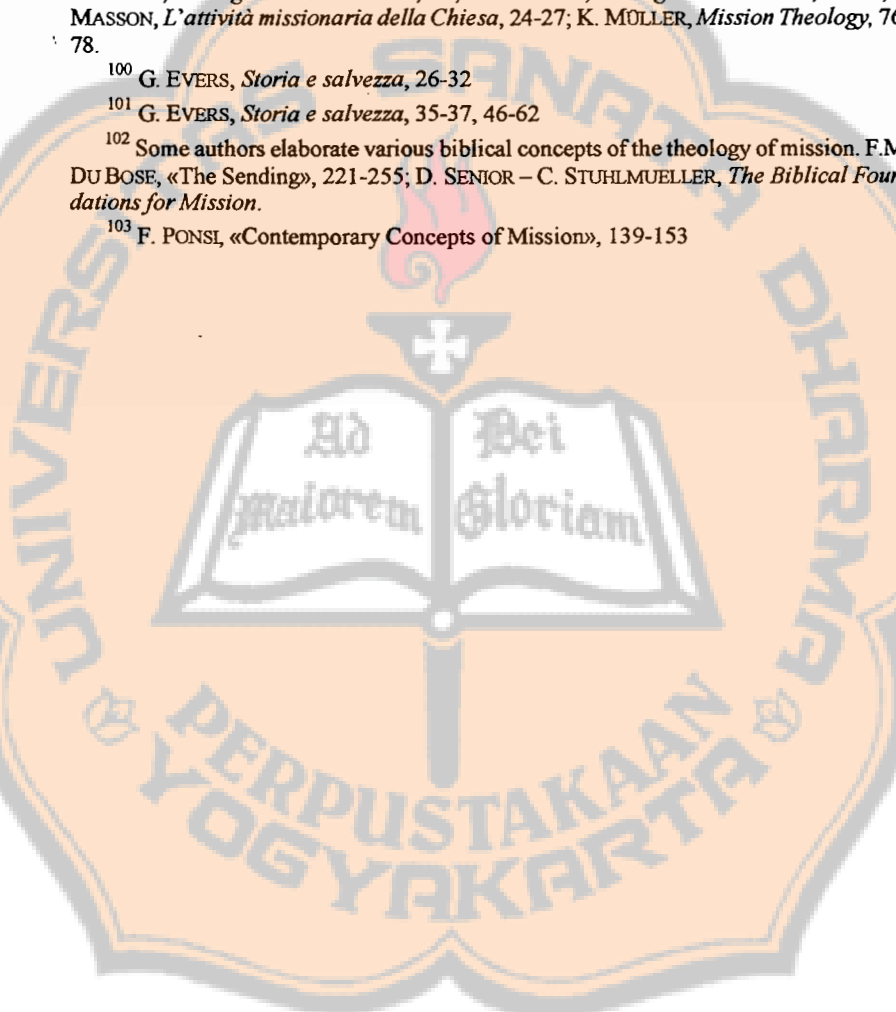
⁹⁹ G. EVERS, *Storia e salvezza*, 33-35; F.X. CLARK, *The Purpose of Mission*, 3-9; A. WOLANIN, *Teologia della missione*, 21; A. SEUMOIS, *Teologia Missionaria*, 60-63; J. MASSON, *L'attività missionaria della Chiesa*, 24-27; K. MÖLLER, *Mission Theology*, 76-78.

¹⁰⁰ G. EVERS, *Storia e salvezza*, 26-32

¹⁰¹ G. EVERS, *Storia e salvezza*, 35-37, 46-62

¹⁰² Some authors elaborate various biblical concepts of the theology of mission. F.M. DU BOSE, «The Sending», 221-255; D. SENIOR – C. STUHLMUELLER, *The Biblical Foundations for Mission*.

¹⁰³ F. PONSİ, «Contemporary Concepts of Mission», 139-153



1985, shows the significance of the word *mission*¹⁰⁴. Various emphases on different areas such as the foundation, the motive and aim, and the nature of mission historically, actually, show a crisis situation in the world of mission¹⁰⁵.

3. The Documents on Mission Pre Vatican II

3.1 *The Development of the Documents on Mission*

The first papal document of the twentieth century which concerned itself with mission was *Maximum Illud*, the Pastoral Letter of Benedict XV, issued in November 1919¹⁰⁶. Previous to this document, there were two letters of Pope Benedict XV which talked about the order of history according to God's plan¹⁰⁷, and peace¹⁰⁸. It was in the fragile situation of peace that the Pope launched the spirit for mission according to God's message: «Duc in altum»¹⁰⁹.

Previous to the message on *Maximum Illud*, Pope Leo XIII in his document *Ad Extremas* (June 24, 1893) talked about the foundation of colleges to support the hierarchy¹¹⁰. In *Maximum Illud* the pope addressed the formation of the native clergy as the optimal way to build the local Church¹¹¹. The content and the proposals of this letter underlined the importance of a native clergy if the Church were to be implanted firmly in new places¹¹². Yet, a study of the history of Catholic missions shows

¹⁰⁴ K. B. PARK, *Recent Trends*, 7-32

¹⁰⁵ D. J. BOSCH, *Transforming Mission*, 3-6

¹⁰⁶ *AAS* 11 (1919) 440-455

¹⁰⁷ *Ad Beatissima* (1 November 1914)

¹⁰⁸ «Nota diplomatica» a letter to the leaders of the states on 1917

¹⁰⁹ P. CHIOCCETTA, «*La Redemptoris Missio*», 12

¹¹⁰ *ASS* 25 (1893) 6-21

¹¹¹ «[...] Wherever there exists a native clergy adequate in numbers, well trained, and worthy of its holy vocation, there you can rightly say that *the work of the missionary is successfully finished and that the Church is well founded*. And if ever the storm of persecution should arise there to make the Church totter and collapse, one can be sure that with that foundation and those roots it will resist firmly».

¹¹² «In fact, a native priest, having a place of birth, character, mentality, and emotional make-up in common with his countrymen, is in a privileged position for sowing the seed of the faith in their hearts: indeed, he knows much better than a stranger the ways of



that the effort to train the native clergy was not a new issue¹¹³. It can be said, however, that after the publication of *Maximum Illud*, the theme of local clergy formation was reiterated by other papal documents on mission¹¹⁴, such as *Rerum Ecclesiae*¹¹⁵, *Evangelii Praecones*¹¹⁶, *Donum Fidei*¹¹⁷ and *Princeps Pastorum*¹¹⁸ though each of these documents had its own context. Because of the influence exerted by *Maximum Illud*, it became the Magna Charta of the pre-conciliar documents on mission. According to these papal documents, the primary goal of missionary activity is to build up the local Church¹¹⁹. In order to do so, the popes

persuasion of them».

¹¹³ C.R. BOXER, «The Problem of Native Clergy», 85-106; De LA COSTA, «The Native Clergy in the Philippines», 226-231

¹¹⁴ G. EVERS, *Storia e salvezza*, 37-46; M. BALZARINI – A. ZANOTTO, *Le missioni*.

¹¹⁵ An encyclical of Pope Pius XI (1926) a year after the exposition of mission. *AAS* 18 (1926) 65-83. The English trans.: C. CARTEN, ed., *The Papal Encyclicals 1903-1939*, 281-291. The stress on the formation of local clergy is as follows: «(...) What, We ask, is the true object of these holy missions if it not be this, that the Church of Christ be founded and established in these boundless regions? How can the Church among the heathens be developed today unless it be built of those very elements out of which our own Churches were built; that is to say, unless it be made up of people, clergy, and religious orders of men and women recruited from the native populations of the several regions?» (RE 21)

¹¹⁶ An encyclical of Pope Pius XII (1951) commemorated 25 years of *Maximum Illud*. *AAS* 43 (1951) 497-528. The English trans.: C. CARTEN, ed., *The Papal Encyclical 1940-1978*, 190-202. The formulation on the formation of the local clergy is as follows: «It is clear, however, that the Church cannot be properly and duly established in the new territories, unless all is there organized as time and circumstances require and especially unless a native clergy equal to the need has been properly educated and trained. (...)» (EP 25)

¹¹⁷ An encyclical of Pope Pius XII (1957). *AAS* 49 (1957) 225-248. The English trans.: C. CARTEN, ed., *The Papal Encyclical 1940-1978*, 321-332. Repeating the *Evangelii Praecones*, it stated: «(...) in accordance with that final goal, as it were, goal of missionary, namely, that the Church should solidly established among other peoples, and a Hierarchy given to them chosen among their own sons.» (DF 7) «How urgent it is then to increase the number of missionaries to give more adequate training to these native leaders.» (DF 26)

¹¹⁸ An encyclical of Pope John XXIII (1959). *AAS* 51 (1959) 833-864. The English trans.: C. CARTEN, ed., *The Papal Encyclical 1940-1978*, 43-57 Repeating the message of *Maximum Illud*, it stated: «In this letter Our predecessor, Benedict XV, urgently reminded the authorities in charge of the mission territories and to contribute the quantitative and qualitative growth of that clergy which was called native.» (PP 8)

¹¹⁹ «(...) in accordance with that final, as it were, goal of missionary efforts, namely, the Church should be solidly established among other peoples, and Hierarchy given to



stressed that it is imperative to form the native clergy, and thus to provide an intellectually and spiritually prepared local hierarchy.

Yet, despite this common theme, each of the papal documents on mission added some new specific insight. First of all, *Maximum Illud* invites the laity to take a responsible part in missionary activity through prayer, fund-raising and promotion of local vocations. The specifications provided by the other papal documents are as follows¹²⁰:

– *Rerum Ecclesiae* provided a much more wide ecclesiological perspective than had *Maximum Illud*. Without denying the primacy of the activity of the native clergy, it suggested that the contemplative Orders establish themselves in the missions, so as to transmit their spiritual and cultural traditions to the new local Churches¹²¹.

– *Evangelii Praecones* offers a comprehensive description of what missionary work entails¹²². It treats such topics as the nature of evangelization, the importance of acculturation, and the formation of lay people from the established Churches.

– *Fidei Donum* addresses the question concerning how best to provide financial help for the missions¹²³, and suggests that in each established land there be set up an inter-diocesan organization that dedicates itself to giving assistance to specific missions¹²⁴.

– *Princeps Pastorum* places the responsibility for the missions in the hands of local clergy; furthermore, without denying the need for assistance from others who are trained abroad. A new stress is placed on the role of the indigenous laity in spreading the Gospel, leading others to the sacraments and practicing charity in the name of Christ¹²⁵.

Besides in the papal documents on mission, the native clergy issue was frequently repeated in some other documents which were published

them chosen from among their own sons». (DF 9) This formulation of the Encyclical of Pope Pius XII *Donum Fidei* is a repetition of the Encyclical *Evangelii Praecones*, and then is repeated in the Encyclical of Pope John XXIII *Princeps Pastorum*. See also: F.X. CLARK, *The Purpose of Mission*.

¹²⁰ T. SCALZOTTO, «I papi e l'evangelizzazione missionaria», 547-595

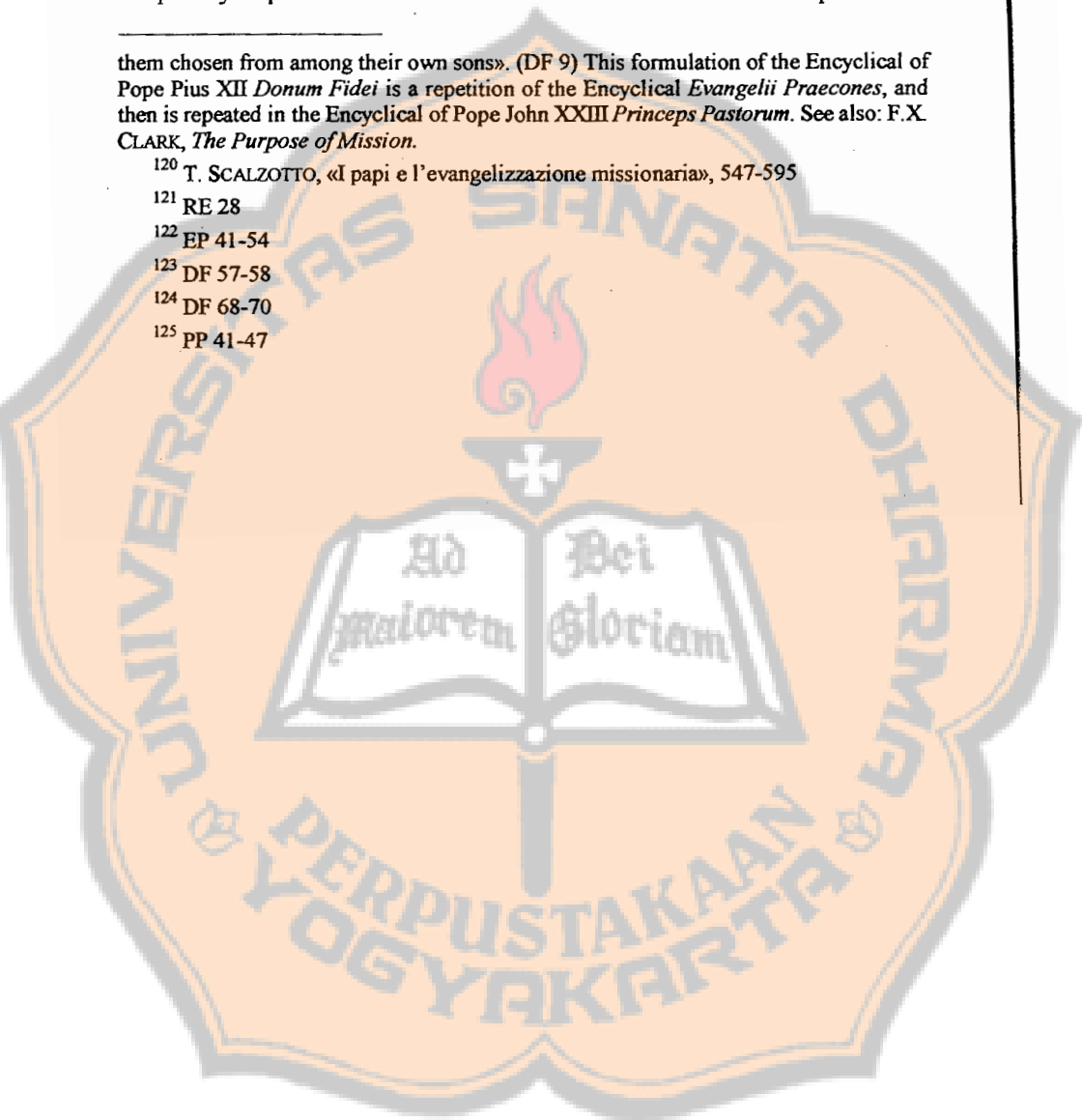
¹²¹ RE 28

¹²² EP 41-54

¹²³ DF 57-58

¹²⁴ DF 68-70

¹²⁵ PP 41-47



among those papal documents on mission. These included a letter of Pope Benedict XV to the Apostolic delegate in Orient India dated October 15, 1921¹²⁶; a letter of Pope Pius XI to the Superior General of SVD¹²⁷; the decree of the Sacred Congregation of the Propagation of Faith dated May 20, 1923; the First Plenary of the Chinese Council in Shanghai 1924¹²⁸; the letter of Pope Pius XI to the bishops of China *Ab Isis*¹²⁹.

3.2 «*Maximum Illud*», the pivotal document on mission

There were indeed solid reasons why the formation of the native clergy and the establishment of the local hierarchy came to be viewed as urgent matters. As a matter of fact, *Maximum Illud* was written one year after the First World War (1914-1918). Pope Benedict XV was gravely concerned about the impact it would have on the missions. The war created difficulties in providing diocesan clergy from European countries, on which the mission lands still depended to a great extent. Pope Benedict XV wanted, therefore, to guarantee that the schools, hospitals, orphanages and other works of charity not cease to function, since they were effective ways to communicate the faith. Thus, he urged religious congregations and associations of the laity to dedicate themselves to these institutions and to find benefactors to support them. He also required that the leaders of the missions, such as the bishops and apostolic vicars, as well as the native clergy and laity, find ways to solve the problems which the institutions were facing¹³⁰.

¹²⁶ AAS 14 (1922) 7-10

¹²⁷ AAS 15 (1923) 219

¹²⁸ I. PAULON, *Plantatio ecclesiae*, 90-92

¹²⁹ AAS 18 (1926) 303-307

¹³⁰ The pope instructed the bishop and the vicar as the leaders of mission to sustain the converted and to lead them to Christ. This shows their intention to cultivate faith that has roots. It is important to build a firm foundation for the local Church. Nevertheless, the pope's instructions to the leaders of missions to invite collaborators from other congregations and other nationalities show his concern to break the tendency to a kind of spiritually justified colonialism. He stressed the importance of the local clergy and its role. He asked the missionaries not to corrupt their mission with national, political, or colonial interests. He invited the benefactors to give material support for the maintenance of missionary work-school, orphanage house, hospital as charitable means which become effective for the propagation of faith.



The fundamental principle of Benedict XV was the solidification of the local Church. On the one hand, he underscores the importance of the native clergy as the key agents of the evangelization of their own people. On the other hand, he warns the foreign missionaries not to become nationalistic in spirit, so that they are trapped into fostering the political interests of their own countries in the mission lands¹³¹. There is no doubt that the missions had a certain association with the colonialization carried out by various European countries, so that the formation of the local Church took on the characteristics of the lands from which the missionaries came. Thus, the pope saw the pressing need of an indigenous clergy, as new nations began to emerge which had their own identity¹³².

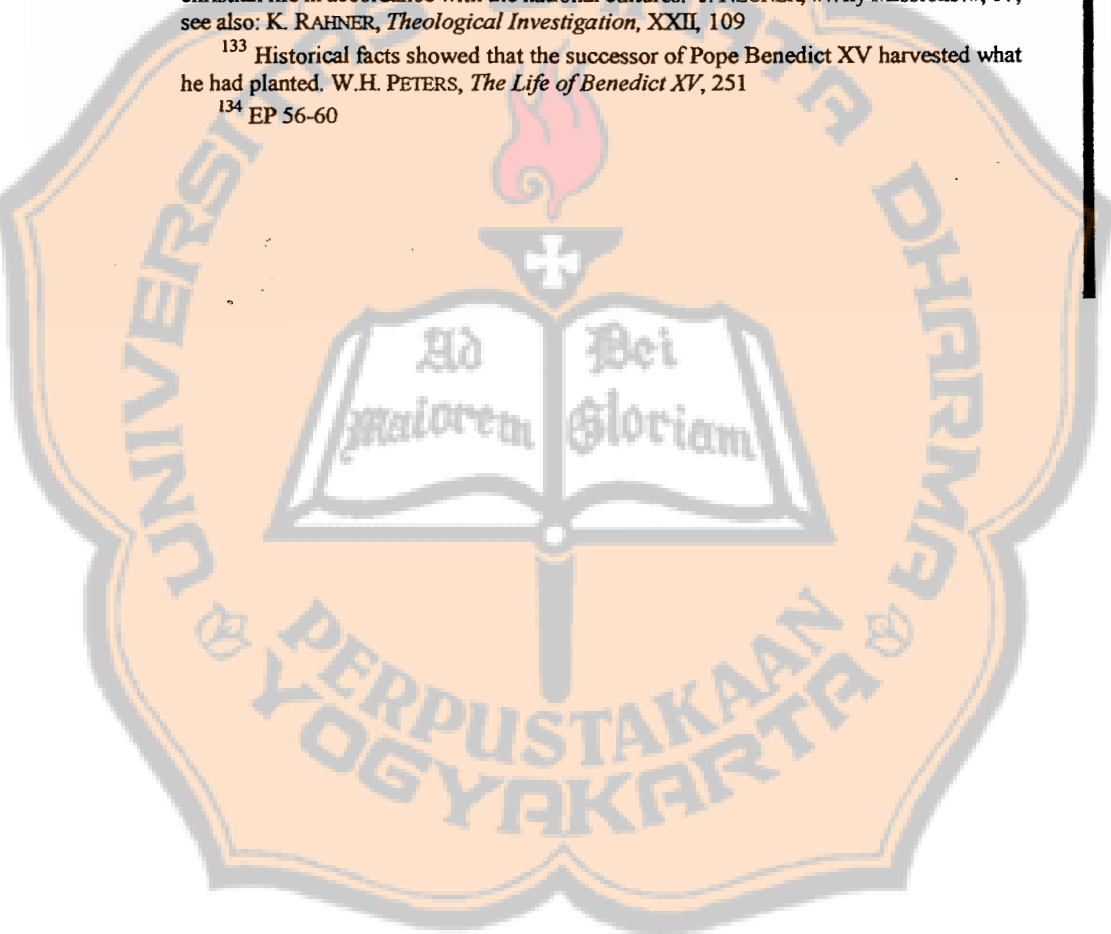
It can be maintained, therefore, that the letter of Benedict XV was an embryonic reality which came to its full form only later¹³³. The stress on the native clergy eventually led to a theological understanding of the missions which was founded on the mystery of the incarnation. In fact, the documents of Vatican II would employ the phrase «the economy of incarnation». In *Evangelii Praecones*, Pius XII continued the efforts of his predecessors to change the orientation of the mission Churches and thus to abolish the colonial connotations that they had acquired; thus, the pope spoke about the need to make greater adaptation in the mission to the indigenous mentality and culture¹³⁴. Again it can be noted that such adaptation in the missions was to be formulated by the bishops at Vatican II as a theological principle based on the mystery of the incarnation, in

¹³¹ J. Metzler notes that part of the instruction to the missionaries is the pope's doctrine on «anti-colonialism». J. METZLER, «Encicliche missionarie», 219-225. For the topic of the relation between mission and colonialism, see: S. NEILL, *Colonialism and Christian Mission*; H. GRUNDER, «Christian Mission and Colonial Expansion», 18-29; G. COLZANI, *Teologia della missione*, 13-17

¹³² J. Neuner wrote that historically the term «missions» is associated with the colonial era and conveys the idea of «Christian nations» who propagate their religion and try to impose it on other peoples. The Vatican Council II has tried to dissipate such apprehensions. It has laid great emphasis on the need of the local Church, on the growth of the christian life in accordance with the national cultures. J. NEUNER, «Why Missions?», 17; see also: K. RAHNER, *Theological Investigation*, XXII, 109

¹³³ Historical facts showed that the successor of Pope Benedict XV harvested what he had planted. W.H. PETERS, *The Life of Benedict XV*, 251

¹³⁴ EP 56-60



which the divine Logos assumed the specific existence of one who exists in history¹³⁵.

3.3 *Plantatio Ecclesiae*

The basic theme of those documents mentioned above is the formation of the clergy as the realization of *plantatio ecclesiae*. The word *plantatio ecclesiae* is derived from the liturgical text of the Apostles' office prayer: «*plantaverunt Ecclesiam sanguine suo* – the Apostles planted the Church with their blood.» It appeared first in the XV century was promoted by Tommaso di Gesù and Giovanni di Gesù e Maria, both Carmelites. For a long period it had no echos, then, at the beginning of this century P. Ricjkevorsel, SJ defined mission as did the Carmelites. Then Pierre Charles, SJ launched this definition of the *plantatio ecclesiae*¹³⁶ which then became one of the schools of thoughts in the theology of mission¹³⁷. It was the idea of *plantatio ecclesiae* which was confirmed by various documents of various popes as mentioned above¹³⁸.

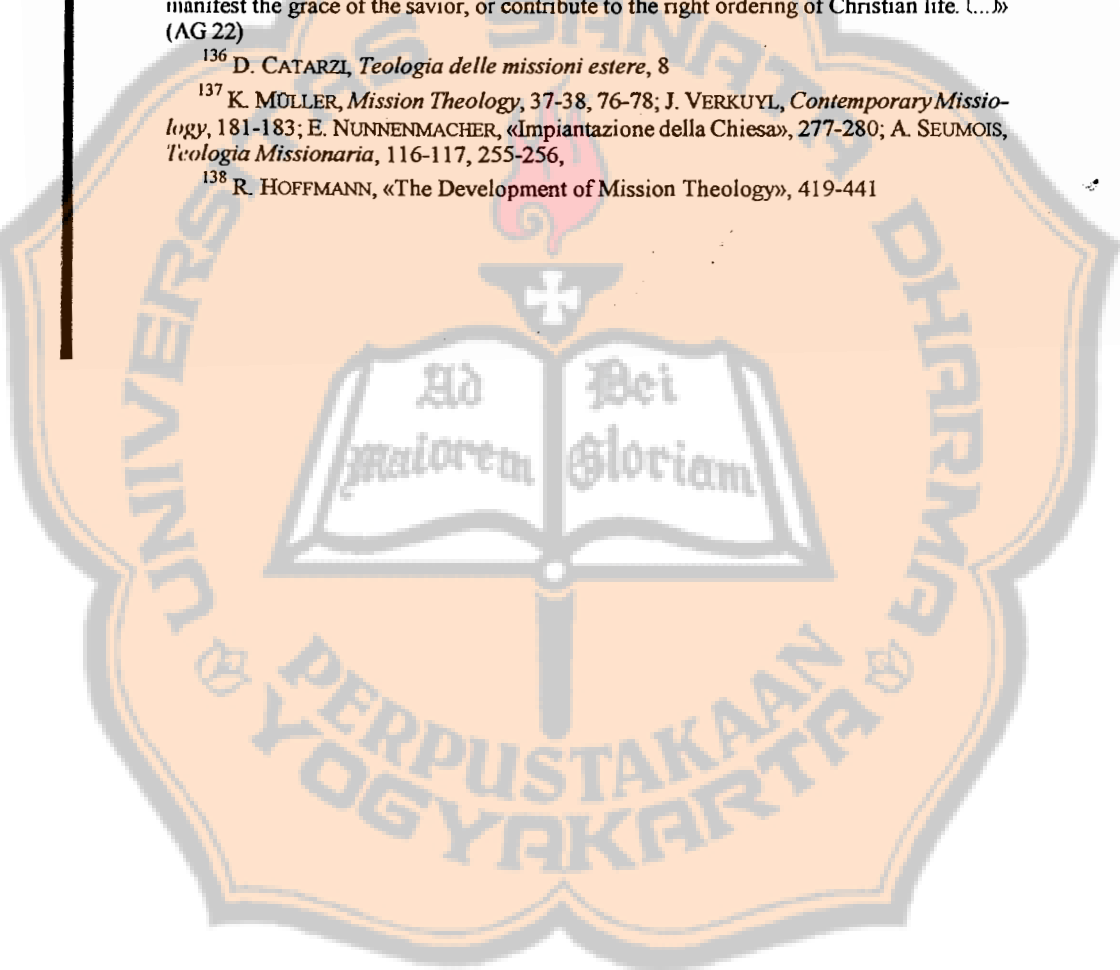
From the beginning the plantation and foundation of the new Christian community is always a continuous preoccupation of the Church to complete the mission of evangelization. In this sense the plantation of the Church could become a specific goal or an intermediate goal. Thus, it is not the only goal of the missionary activity of the Church. The underlying concern is that «the Church is the universal sacrament of salvation» (LG 48). It is also that the Church is founded by Christ as «a necessity» to be incorporated in and to participate to his redemption (AG 7). Given this

¹³⁵ «The seed which is the word of God grows out of good soil watered by the divine dew, it absorbs moisture, transforms it, and makes it part of itself, so that eventually it bears much fruit. So too indeed, just as happened in the economy of the incarnation, the young Churches, which are rooted in Christ and built on the foundations of the apostles, take over all the riches of the nations which have been given to Christ as an inheritance (cf. Ps. 2,8). They borrow from the customs, traditions, wisdom, teaching, arts and sciences of the people everything which could be used to praise the glory of the Creator, manifest the grace of the savior, or contribute to the right ordering of Christian life. (...)» (AG 22)

¹³⁶ D. CATARZI, *Teologia delle missioni estere*, 8

¹³⁷ K. MÖLLER, *Mission Theology*, 37-38, 76-78; J. VERKUYL, *Contemporary Missiology*, 181-183; E. NUNNENMACHER, «*Impiantazione della Chiesa*», 277-280; A. SEUMOIS, *Teologia Missionaria*, 116-117, 255-256,

¹³⁸ R. HOFFMANN, «The Development of Mission Theology», 419-441



conviction, it is clear that the Church should present and plant in places where the Church has not been present yet. Frequently the document *Ad Gentes* called this specific goal the «specific goal of the missionary activity» (AG 6).

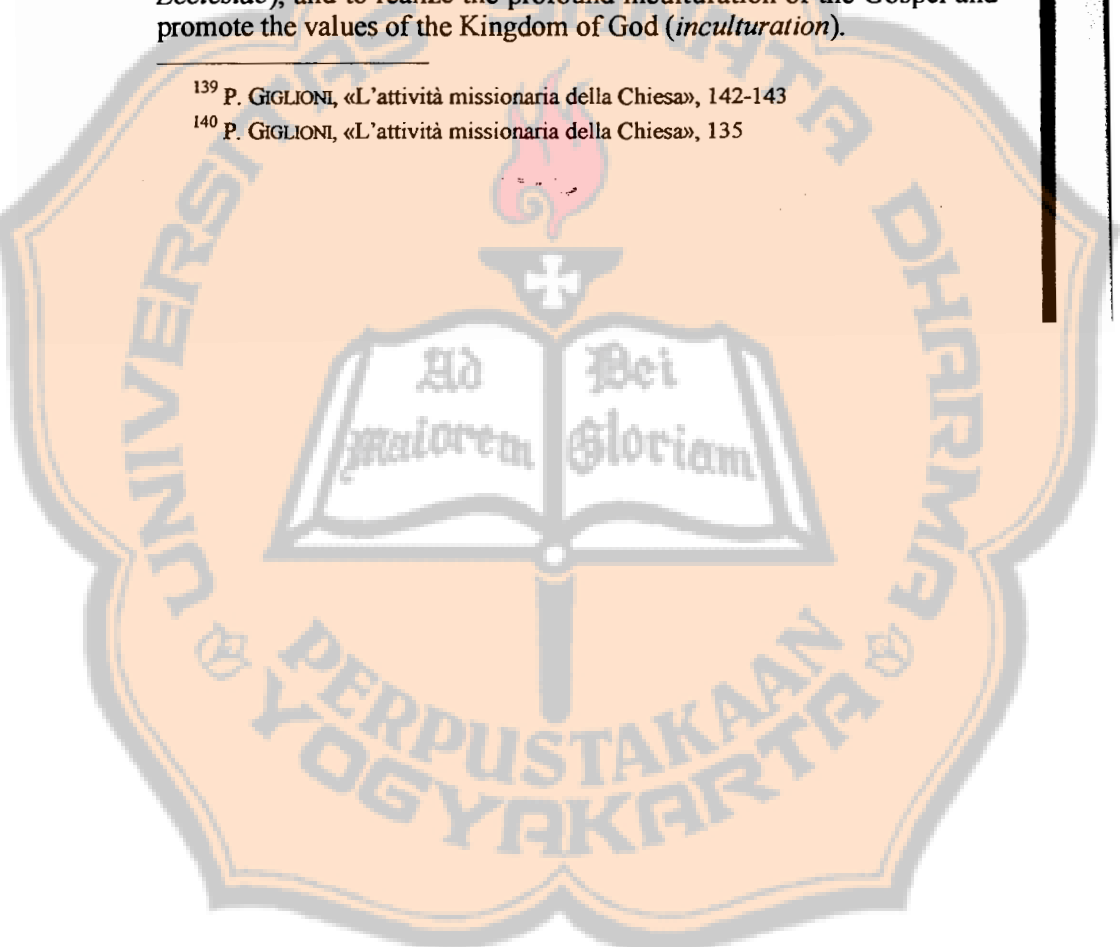
The work of *plantatio ecclesiae* means a foundation of the indigenous, particular Church (diocese) which is «profoundly inserted in the social life in a certain mode adequate to the civil life» (AG 19). As the *Redemptoris Missio* formulates it (RM 48). Strictly speaking, *plantatio ecclesiae* means a process in successive phases (AG 6) which use the adequate means. The decree *Ad Gentes* mentioned some of the means: follow the incarnation method – inculturation (AG 10); giving the sacraments and the other means of grace – liturgy (AG 15); constructing a proper hierarchy which unites the faithful and support them to have a good Christian life – pastoral (AG 16); utilize the functions and the institutions which serve to develop their life – ministry (AG 15, 17-21)¹³⁹.

Paolo Giglioni defines the nature the missionary activity *ad gentes* as the specific missionary activity of the Church¹⁴⁰; it is the first and principle service in which the Church should reach every single person and all humanity; it is a primary activity of the Church which is essential and never concludes; it is the special mission of Jesus which he did in his daily life and which he gave to the Church; it will take a long time to be accomplished, even always as a beginning. Without the dimension of the mission *ad gentes*, the mission of the Church would lose its profound and fundamental significance from its special actualization. There is a danger also of reducing and abolishing this specific mission *ad gentes*. The object of this mission *ad gentes* is the people, and groups which have not known Christ, and in which the Church has not become rooted yet. Another object is the culture which has not yet been influenced by the Gospel.

The scope of the missionary activity *ad gentes* is «nothing else, and nothing less, than the manifestation of God's plan, its epiphany and realization in the world and in history» (AG 9). It has 3 specific elements: bring the first evangelical announcement to the non christians (*evangelization*), to build the self – sufficient local Church (*implantatio Ecclesiae*), and to realize the profound inculturation of the Gospel and promote the values of the Kingdom of God (*inculturation*).

¹³⁹ P. GIGLIONI, «L'attività missionaria della Chiesa», 142-143

¹⁴⁰ P. GIGLIONI, «L'attività missionaria della Chiesa», 135



4. The Documents on Mission of Vatican II

4.1 *Missionary Activity according to «Ad Gentes»*¹⁴¹

The formulation of the document of *Ad Gentes* has its own story¹⁴². The first formulation of the decree was made by the committee which was led by Cardinal Agagianian, the President of the Sacred Congregation of the Propagation of Faith. After a long process of preparation, it was presented to the general assembly in the every session where it got many suggested ways to revise the text. There were demands that the text should be more biblical and theological, and at the same time more pastoral and ecumenical, more clear on motivation and its formulation¹⁴³. In the following process there came other theologians and missiologists such as Yves Congar, OP, J. Ratzinger, D. Grasso, SJ, and Buijs, SJ, Andre Seumois, OMI, and Prof. Glazik who renewed the text. Changing from the juridical orientation which discussed the organizations of mission, and from the missionary framework which discussed atheism, de-Christianized urban areas, relation with Christian religions, and various sociological problems, the new text stressed the theological principles starting with the Trinity and going on to the role of the Church sent by Christ, a definition of Missionary Activity, a statement of the Reasons and Necessity of Missionary Activity, and concluded with some observations about the Eschatological Nature of Missionary Activity¹⁴⁴. It was the fourth text which was then brought into the general assembly at the Fourth Session. At the final votes on 4 terms¹⁴⁵, the text got the support of the council members.

The global points of the decree on missionary activity, then, consists of 6 chapters in which every chapter talked about different topics: Chapter I. Theological Principles, Chapter II Missionary Work in general, Chapter

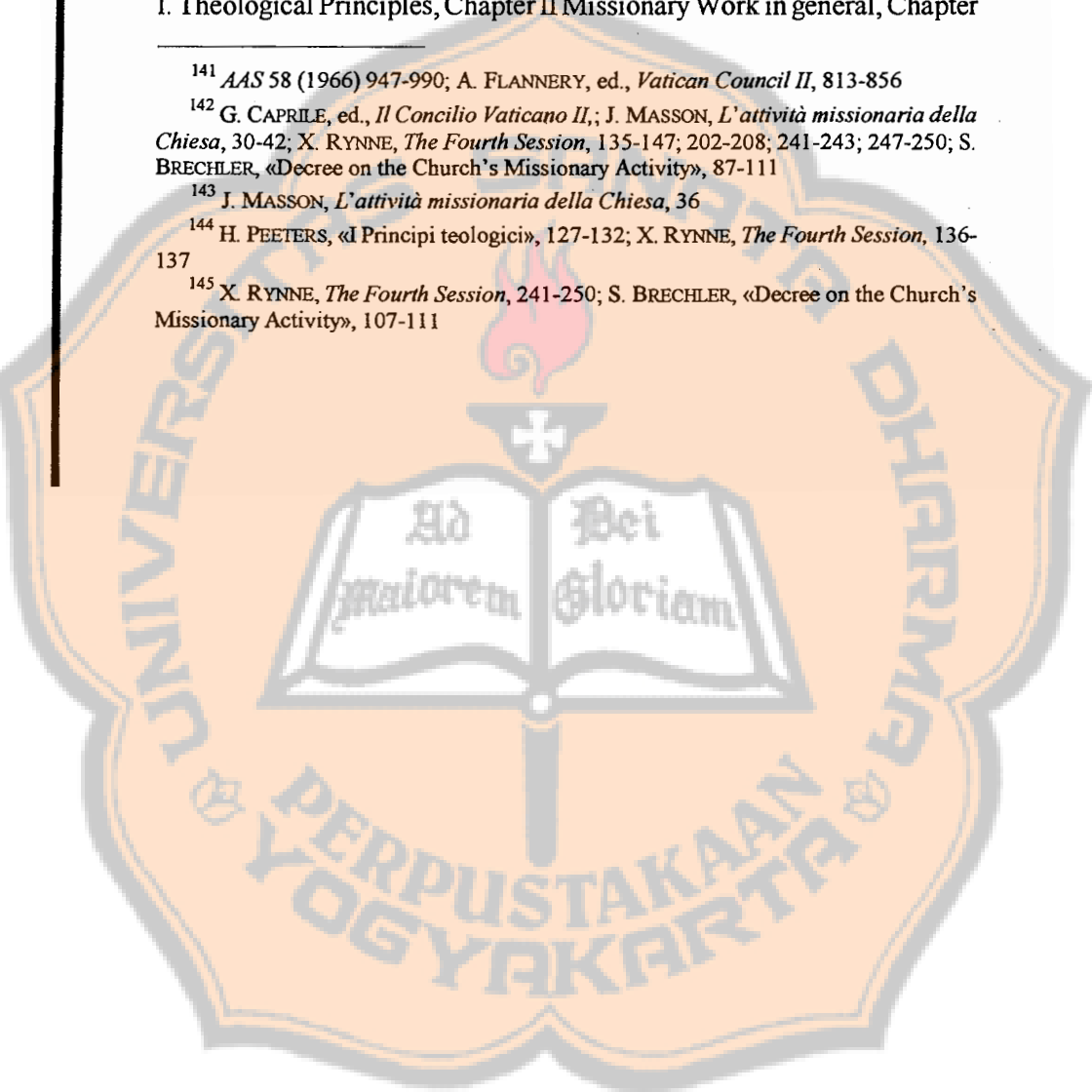
¹⁴¹ AAS 58 (1966) 947-990; A. FLANNERY, ed., *Vatican Council II*, 813-856

¹⁴² G. CAPRILE, ed., *Il Concilio Vaticano II*; J. MASSON, *L'attività missionaria della Chiesa*, 30-42; X. RYNNE, *The Fourth Session*, 135-147; 202-208; 241-243; 247-250; S. BRECHLER, «Decree on the Church's Missionary Activity», 87-111

¹⁴³ J. MASSON, *L'attività missionaria della Chiesa*, 36

¹⁴⁴ H. PEETERS, «I Principi teologici», 127-132; X. RYNNE, *The Fourth Session*, 136-137

¹⁴⁵ X. RYNNE, *The Fourth Session*, 241-250; S. BRECHLER, «Decree on the Church's Missionary Activity», 107-111



III Particular Churches, Chapter IV Missionaries, Chapter V Planning Missionary Activity (including a recommendation for reorganization of Propaganda Fide) and Chapter VI with Cooperation in support of the missions. As was demanded during the sessions, the final text has specific contents with biblical, ecumenical, and pastoral perspectives¹⁴⁶. Thereafter, there are many reflections on the document in various subjects¹⁴⁷.

Regarding to the documents on mission of various period, there is a big difference problem. The documents of the previous Vatican Council II its problems was to put a step forward of the missionary activity, whereas in the period of Vatican Council II the problems was the consequences of many local Churches which had just started in various places¹⁴⁸. In the decree *Ad Gentes*, a distinction is made between the terms «mission of the Church» and «missions»; yet, this distinction appears only once, so that for the most part the decree uses the concept «missionary activity»¹⁴⁹. This change of vocabulary was intended to overcome the impression that missionary activity is an extraordinary and distant reality which has little to do with the established Churches. In fact the term was intended to point to a reality which is profound and on – going. The phrase «mission of the Church» refers to the general obligation of the Church to preach the Gospel to all people, whether to the faithful or to others. The term «missionary activity», however, refers to the specific functions of those who are engaged in announcing the Gospel to those who are not Christian. It is clear, therefore, that the term, «missionary activity» has a special meaning since, rather than being an extraordinary and occasional form of ecclesial ministry, it a major and permanent task of the Church, as the title itself of the decree indicates.

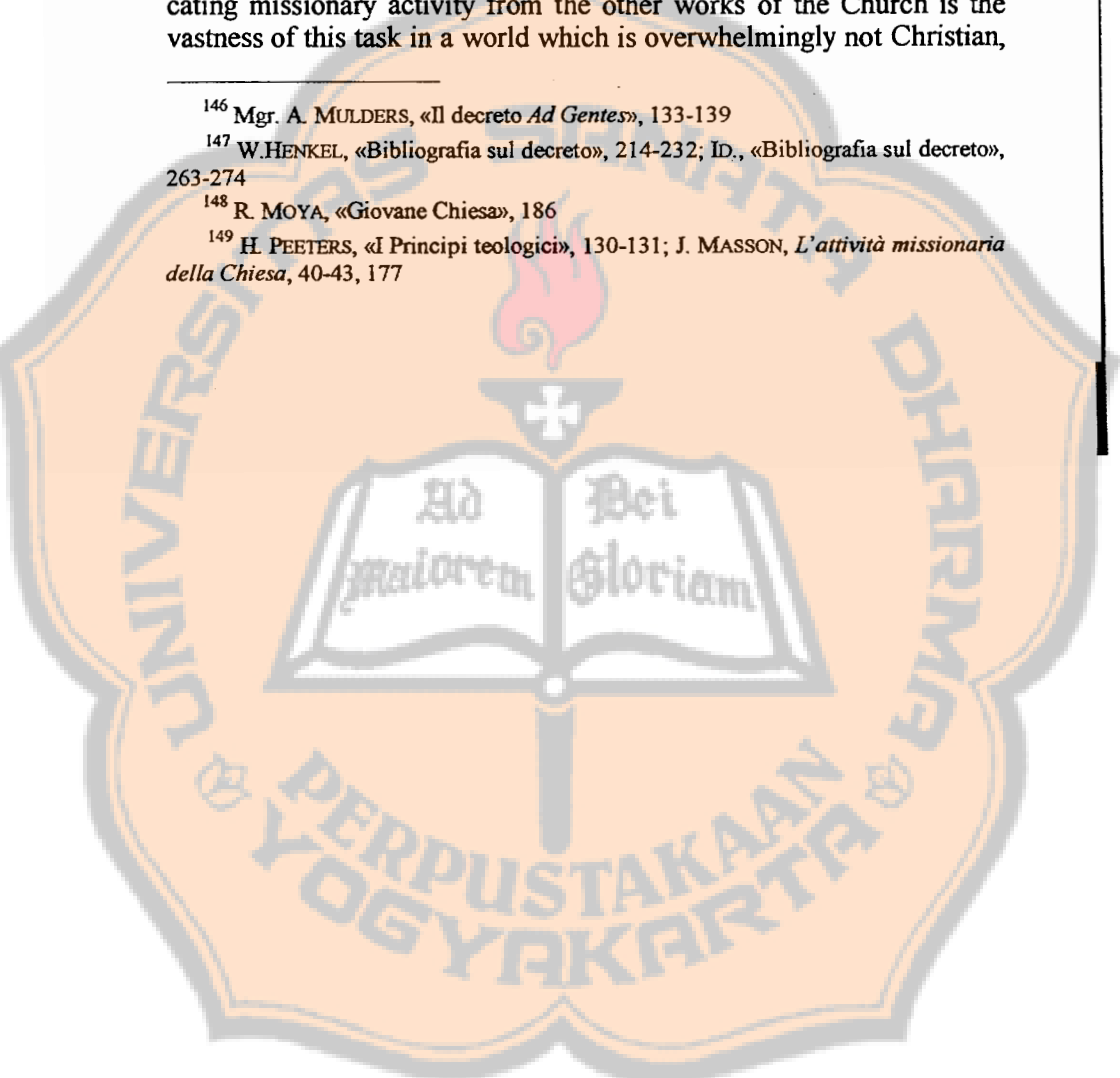
Ad Gentes sharply distinguished missionary activity from other pastoral tasks, such as the efforts to restore Christian unity, without denying that all ecclesial action is related (AG 6). The reason for demarcating missionary activity from the other works of the Church is the vastness of this task in a world which is overwhelmingly not Christian,

¹⁴⁶ Mgr. A. MULDER, «Il decreto *Ad Gentes*», 133-139

¹⁴⁷ W. HENKEL, «Bibliografia sul decreto», 214-232; ID., «Bibliografia sul decreto», 263-274

¹⁴⁸ R. MOYA, «Giovane Chiesa», 186

¹⁴⁹ H. PEETERS, «I Principi teologici», 130-131; J. MASSON, *L'attività missionaria della Chiesa*, 40-43, 177



and the need to motivate the entire people of God to face this task. Missionary activity is defined as: «those particular undertakings by which the heralds of the gospel are sent out by the Church and go forth into the world to carry out the task of preaching the gospel and planting the Church among peoples or groups who don't yet believe in Christ» (AG 6). Accordingly, the purpose of missionary activity is: «evangelization and planting the Church among those peoples and groups where she has not yet taken root» (AG 6).

In contrast to the documents on mission issued before Vatican II, *Ad Gentes* clearly marks a theological development that goes beyond the effort simply to implant the Church in places where it has not existed previously. In fact, the decree unifies the two goals of mission: that of establishing the local Church and that of continual dialogue aimed at conversion to the Gospel (AG 6)¹⁵⁰. Such goals are elucidated quite well through the inclusion of the various schools of thought which had already been formulated in the theology of mission. The formulation of the two currents shows that there is no opposition nor exclusion of the two in the sense that mission consists of a phase of an apostolate activity which is followed then by the other phases for realization after the conversion¹⁵¹.

4.2 Theological foundation of «Ad Gentes»

Regarding the theological foundation of mission, the thesis proposed by *Ad Gentes* is ecclesiological: the Church itself is missionary by nature¹⁵². The mission of the Church has its origin in the mystery of the

¹⁵⁰ «The special undertakings in which preachers of the Gospel, sent by the Church, and going into the whole world, carry out the work of preaching the Gospel and implanting the Church among people who do not yet believe in Christ, are generally called "missions". Such undertakings are accomplished by missionary activity and are, for the most part, carried out in defined territories recognized by the Holy See. The special end of this missionary activity is the evangelization and the implanting of the Church among peoples or groups in which it has not yet taken root». (AG 6)

¹⁵¹ A. SEUMOIS, *Teologia Missionaria*, 56-60

¹⁵² There is a big influence of the document on the Dogmatic Constitution on the Church, *Lumen Gentium* on the decree on the Church's Mission Activity, *Ad Gentes*. There are also other influence from *Gaudium et Spes*, and *Sacrosanctum Concilium*, as well. It is important also to look at *Christus Dominus*, a decree on the Pastoral Office of Bishops in the Church. Mgr. Juan Esquera Bifet suggests to use *Lumen Gentium*, *Dei Verbum*, *Sacrosanctum Concilium*, and *Gaudium et Spes* in a re – reading of *Ad Gentes*.



trinitarian missions¹⁵³ as affirmed by the Council, and is a prolongation of the same mission of the Saviour¹⁵⁴ «since He sent His own, His Church, as the Father sent Him» (John. 20,21). Thus, we deal with a reality of divine order; transcendent and divine in its end, transcendent and divine in the interior impulse that animate and direct it.

The supernatural salvific end of the work of Christ appears clear in the whole Gospel. God sent His Son to save the world from sin, to reconcile it with Himself, to open to humanity, submerged in darkness and the shadows of death, the perspective of light, of grace and of eternal life. This same end will follow the Church, «sent by God to all nations, to be the universal sacrament of salvation» (AG 1). In her, the salvific plan is manifested and is realized as projected by the Father and acted on by Christ in a definitive form with regards to the substance but depending mostly on historical development, for to its concrete application.

The commitment of the Church is no other than to proclaim and extend the saving work of Christ to the ends of the earth, «thus, what He once accomplished for the salvation of all may in the course of time come to achieve its effect in all» (AG 3). The apostolic mission «is a continuation one. In the course of history, it unfolds the mission of Christ Himself» (AG 5). This is the primordial reason for the existence of missionary activity: by preaching of the Gospel, to make the salvation of Christ or better still, to make Christ the Savior known in the countries or human groups that do not know Him yet.

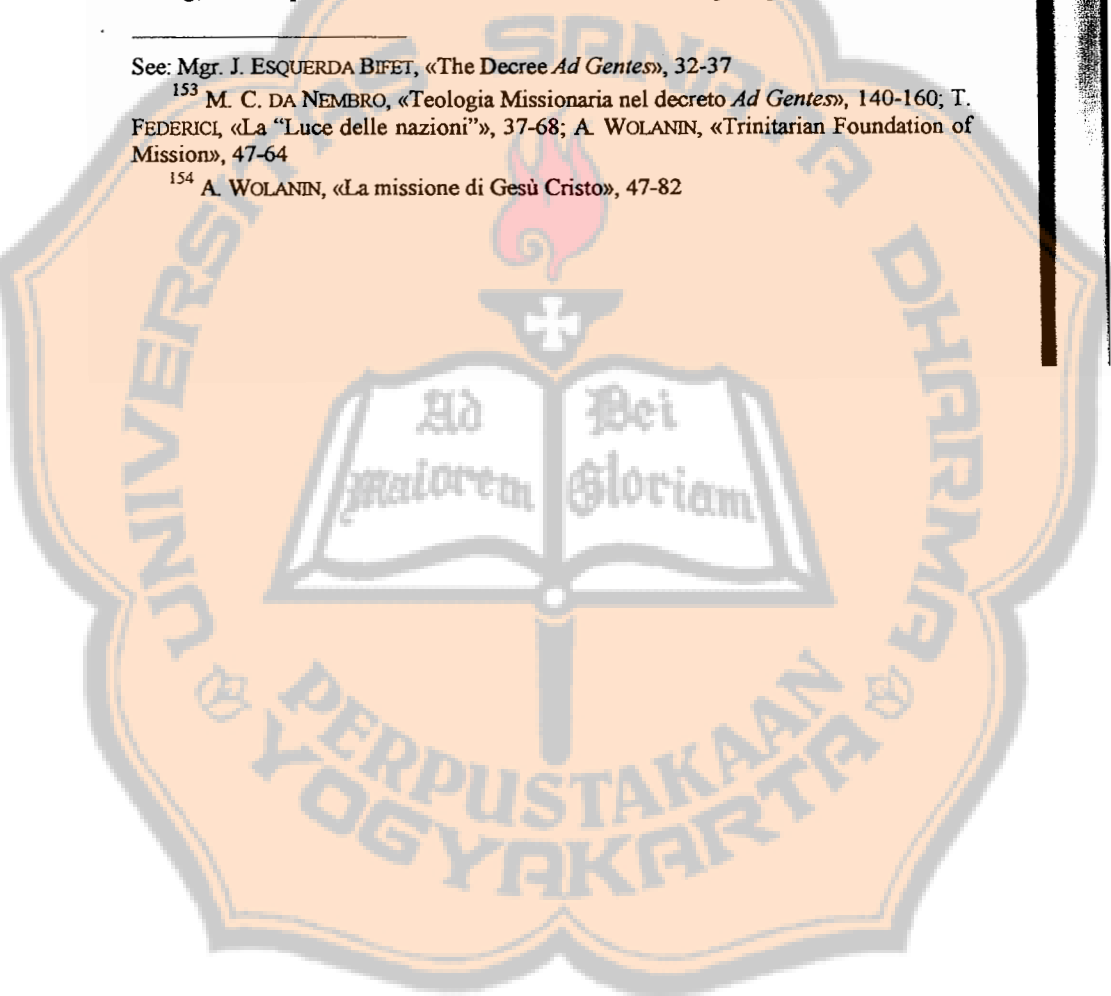
Jesus, when He sent the Twelve to preach to the world, assured them that He would remain with them, assisting them with his light and His power, until the end of time (Mt. 28,20). And He promised that He would send them His Spirit to fortify them and enable them to do superhuman task of extending His Kingdom to the ends of the earth. «You will receive the power of the Holy Spirit (...) and you will be my witness (...) until the ends of the earth» (Act.1,8).

The divine power that gives dynamism and life to the Church in all its being, is the primordial reason for her missionary expansion. It is the

See: Mgr. J. ESQUERDA BIFET, «The Decree *Ad Gentes*», 32-37

¹⁵³ M. C. DA NEMBRO, «Teologia Missionaria nel decreto *Ad Gentes*», 140-160; T. FEDERICI, «La "Luce delle nazioni"», 37-68; A. WOLANIN, «Trinitarian Foundation of Mission», 47-64

¹⁵⁴ A. WOLANIN, «La missione di Gesù Cristo», 47-82



Spirit who «impels the Church towards her proper expansion» (AG 4), who «inspires the missionary vocation in the hearts of individuals and at the same time raises up in the Church certain groups which take as their own special task that duty of preaching the gospel» (AG 23). This explains the spontaneity and the generous enthusiasm and the heroism that encourages, as to the salvific message, overcoming every of the missions. This explains also why human power has been able to extinguish the apostolic zeal in the heart of the Church: that ever burning flame of the Spirit that constantly urging her to proclaim the salvific message, overcoming every kind of difficulty¹⁵⁵. Thus, there are two aspects first divine is in end, and the mission is by the same token, an interior force that makes her act that gives her efficacy.

Therefore, all missions and activities of the Church bear this supernatural and divine character, but in the activity which is specifically missionary, this appears particularly elevated because it deals with a beginning. It deals with the first and fundamental announcement in which the truth of Christ and his salvation open the way through the darkness of paganism, and the Kingdom of Christ grows without ceasing, increasing like the mustard seed, affecting and energetically renewing the different countries and cultures with its leaven.

This theological foundation is clear, but seems to have been rendered less forceful by other major pronouncements of the Council. As a matter of fact, before and after the Second Vatican Council, there were suspicions that the missionary activity of the Church was in crisis¹⁵⁶. This suspicion is based on a two major factors: that theology itself has demonstrated the possibility of salvation outside the Church; that

¹⁵⁵ This pneumatological foundation in the decree *Ad Gentes* that the Church as the mystical body of Christ animated by the Holy Spirit is based on a historical development of the magisterium from the two encyclical of Pope Leo XIII *Satis cognitum* (1896) and *Divinum illud munus* (1897), followed then by the encyclical of Pope Pius XII *Mystici corporis* (1945) and *Humani Generis* (1950). It will continue in the encyclical of Pope John Paul II *Dominum et vivificantem* (1986) and *Redemptoris Missio* (1991) P. CHIOCCETTA, «*La Redemptoris Missio*», 23-24

¹⁵⁶ D. GRASSO, «The Reasons for Missionary Activity», 258-274. F. GÓMEZ, «The Missionary Activity», 26-57. The phenomena which showed the crisis was the disappearance of the term mission in some documents, and the decreasing numbers of missionaries. J. LÓPEZ GAY, «Un rinnovato impulso», 90-93; ID., «La missiologia contemporanea», 9-26.



historico – religious research has presented other religions in such positive light as to cast doubt on the necessity of proclaiming the Gospel to those who do not know Christ. On the other hand, such suspicions were put aside by those who spoke of the urgency of intensifying the missionary activity of the Church. They claimed that, since each year there is an increasing number of non – Christians in the world, the Church must rapidly mobilize its resources. There was the hope that an official endorsement of missionary activity would create a propitious attitude in the entire Church towards the expansion of apostolic work among those who are not Christians.

The decree *Ad Gentes* spoke of the need for a strong «interior renewal» in order to answer responsibly the urgency of universal evangelization¹⁵⁷. The renewal which is demanded involves a sense of fidelity to the action of the Holy Spirit which has its basic experience in the preparation of Pentecost (AG 4). It is the ecclesial renewal in the Upper Room which will lead to the witness of *koinonia* which is the basic element of missionary boldness¹⁵⁸.

4.3 Operative Messages

Thus as promoted by *Lumen Gentium*, there are two special characteristics which exist in missionary activity: supernatural character and the spirituality. Therefore there is a big concern on the spiritual formation for the missionary. It includes theological formation which gives stress on the Church's universal mission, ecumenism, the study of great religions, and missiology¹⁵⁹. On the other hand, in order to support the interior renewal, the decree also provides practical principles by which to assure the better organization of missionary activity, and the increased co – operation of many in it. From an organizational point of view, it is clear that the responsibility is incumbent chiefly upon the local Church to undertake

¹⁵⁷ «Since the whole Church is missionary, and the work of evangelization the fundamental task of the people of God, this sacred Synod invites all to undertake a profound interior renewal so that being fully conscious of their responsibility for the spread of the Gospel they might play their part in missionary work among the nations». (AG 35)

¹⁵⁸ J. ESQUARDA BIFET, «The Decree of *Ad Gentes*», 35-38

¹⁵⁹ J. ESQUERDA BIFET, *Spirituality for Missionary Church*; V.C. VANZIA, «Una nuova spiritualità missionaria», 797-808



planning, to find resources to realize it, and to bring it to completion¹⁶⁰. The Motu Proprio of Pope Paul VI *Ecclesiae Sanctae* (July 6, 1966)¹⁶¹ has given the precise norms that are more urgent for applying the Decree of *Ad Gentes*. the Apostolic Exhortation *Evangelii Nuntiandi*, and the new code of Canon Law have also given direction to all members of the local Church to participate in missionary activity¹⁶². Some commentators have noted that a question remains with regard to how the principles articulated in the decree are to affect the work of propagating the faith¹⁶³.

Another recommendation proposed by the decree of *Ad Gentes* as it grew out of the spirit of Pope John XXIII and got its magna charta in the encyclical of Pope Paul VI *Ecclesiam Suam* (August 6, 1964)¹⁶⁴ is to dialogue. *Ad Gentes* recommends a «fraternal dialogue with non Christians to all clerics in the young Churches» (AG 16); as for the missionaries, they must be «scientifically prepared for dialogue with religions and cultures» (AG 34); and hopefully intellectual and lay people will also collaborate in it (AG 41).

5. The Documents on Mission Post Vatican II

5.1 «*Evangelii Nuntiandi*»¹⁶⁵

Tracing the word *evangelization* in the documents of Vatican Council II, almost all the documents — *Lumen Gentium*, *Christus Dominus*, *Presbiterium Ordinis*, *Apostolicam Actuositatem*, and *Ad Gentes* — refer to the concept of missionary activity¹⁶⁶. It was, then, during the preparation and in the process of the synod of the bishops in 1974, the word *evangelization* gets a new concept. The term got the full concept on the document of the exhortation of Pope Paul VI¹⁶⁷.

¹⁶⁰ J. ESQUARDA BIFET, «I responsabili e gli operatori», 343-364

¹⁶¹ AAS 58 (1966) 757-787. A. FLANNERY, ed., *Vatican Council II*, 857-862

¹⁶² R. MOYA, «The New Code», 164-179

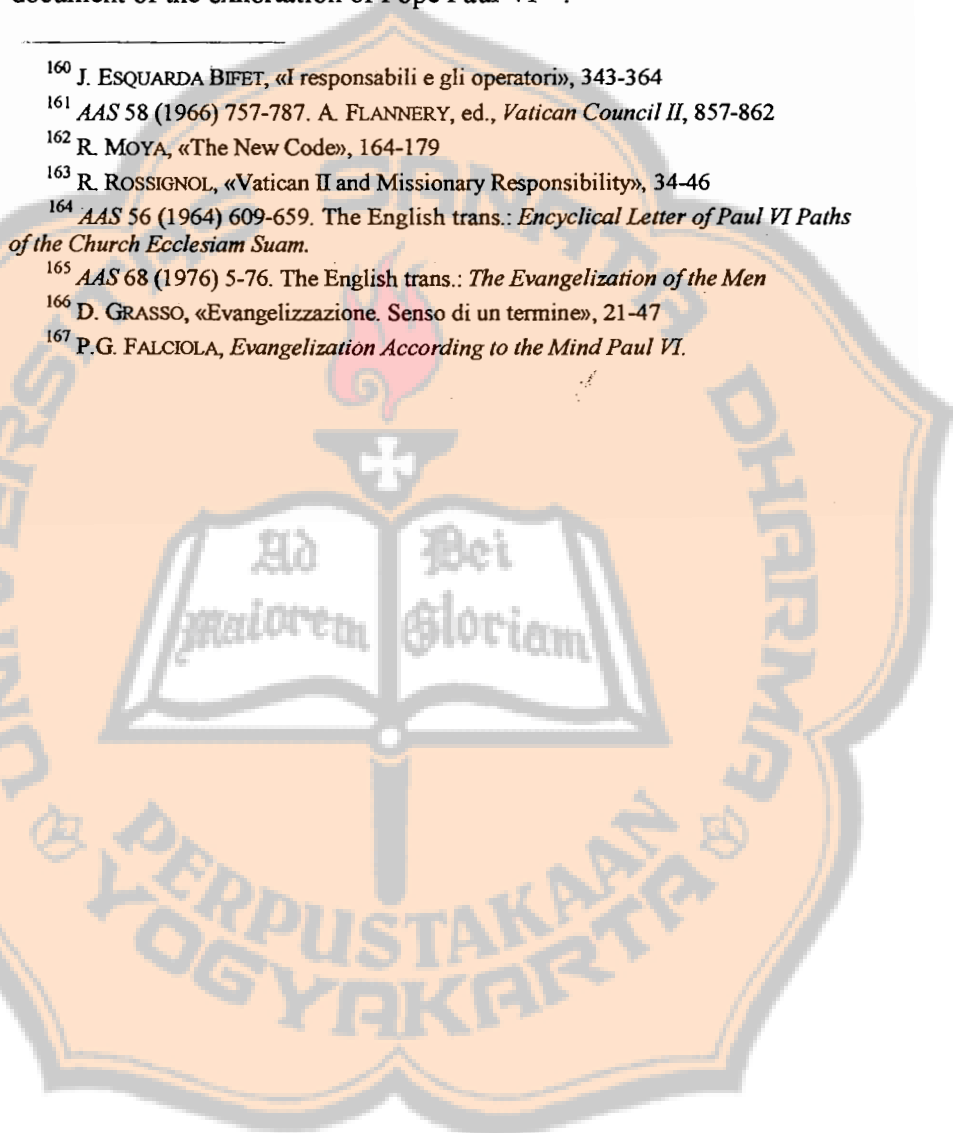
¹⁶³ R. ROSSIGNOL, «Vatican II and Missionary Responsibility», 34-46

¹⁶⁴ AAS 56 (1964) 609-659. The English trans.: *Encyclical Letter of Paul VI Paths of the Church Ecclesiam Suam*.

¹⁶⁵ AAS 68 (1976) 5-76. The English trans.: *The Evangelization of the Men*

¹⁶⁶ D. GRASSO, «Evangelizzazione. Senso di un termine», 21-47

¹⁶⁷ P.G. FALCIOLA, *Evangelization According to the Mind Paul VI*.



The documents of *Evangelii Nuntiandi* and *Redemptoris Missio* as the post-conciliar documents on mission can be viewed as corollaries to the main principles formulated in *Ad Gentes*. Continuing the discussion of first evangelization in *Ad Gentes*, which is confirmed in *Redemptoris Missio*, there are also various documents which discuss various matters: evangelizing dialogue (*Evangelii Nuntiandi*) evangelizing culture (*Slavorum Apostoli*) evangelizing man himself as such (*Redemptor Hominis*) and going forth to meet the Holy Spirit who is waiting in the heart of man (*Dominum et Vivificantem*)¹⁶⁸. In a particular way each of them develops the concept of evangelization, in accord with the ecclesial situation in which they came into existence.

Evangelii Nuntiandi is the result of the synod of bishops of 1971, who left the implementation of the principles they discussed to the discretion of Paul VI (EN 2). The Pope refers explicitly to the work of the Synod and to the wish expressed by Synodal Fathers to arouse in the Church a fresh impulse for evangelization. The document is at the same time intended to mark the tenth anniversary of the closing of the Second Vatican Council (8 December 1965) and the end of the Holy Year celebration. *Evangelii Nuntiandi* as the apostolic exhortation of Pope Paul VI was called «an apostolic exhortation post-synodal». This term shows two special characteristics of the document. It was promulgated by the pope and in relation with the collegiality of the bishops¹⁶⁹.

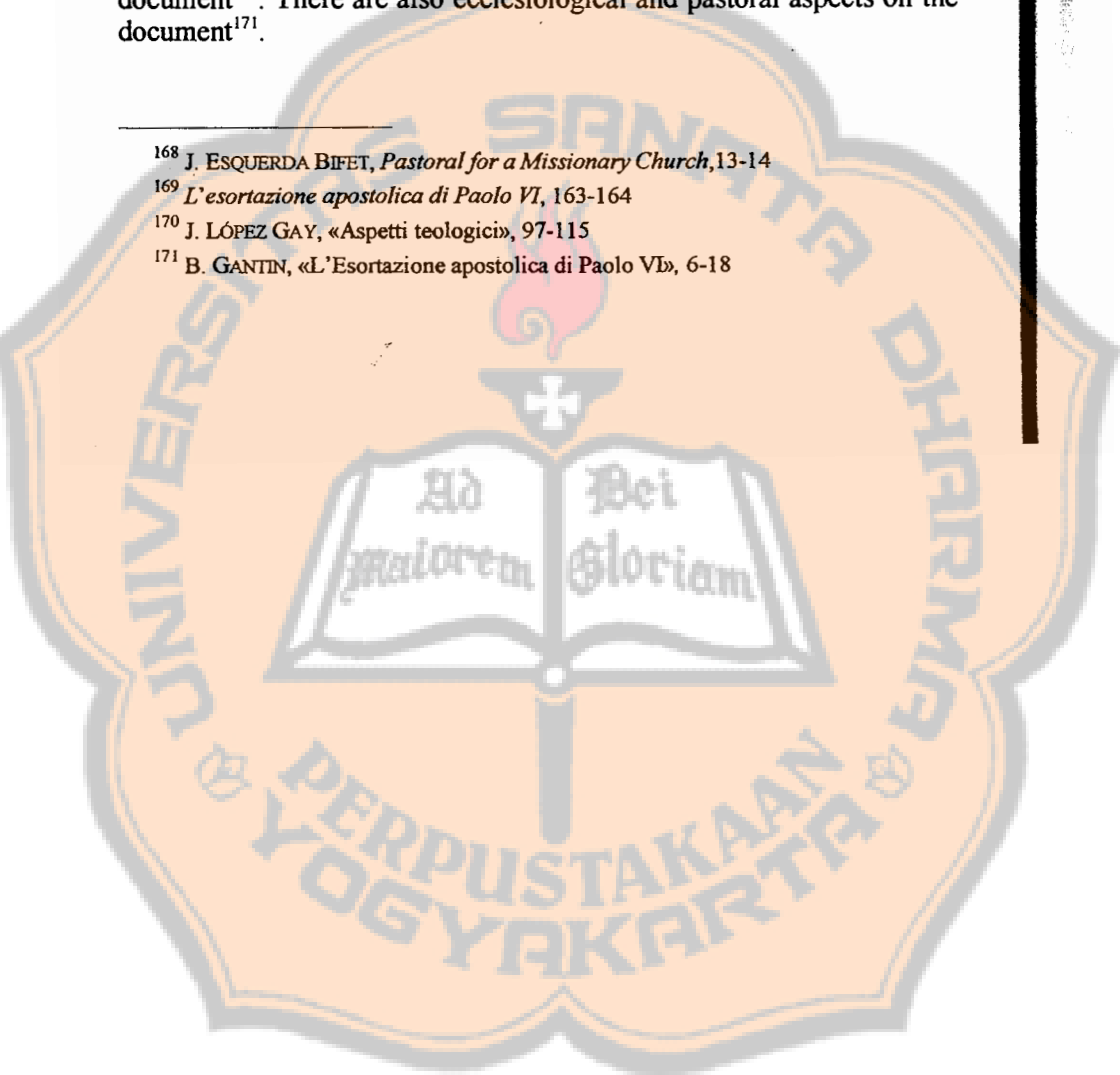
Structurally, the text is divided into seven parts: From Christ the Evangelizer to the Evangelizing Church; What is Evangelization?; the Content of Evangelization; the Method of Evangelization; the Beneficiaries of Evangelization; the Workers of Evangelization; the Spirit of Evangelization. The theological basis of the document is essentially christological as it started from the first part then followed with some other points (EN 7, 22, 27, 15, 16) as well as the preparation of the document¹⁷⁰. There are also ecclesiological and pastoral aspects on the document¹⁷¹.

¹⁶⁸ J. ESQUERDA BIFET, *Pastoral for a Missionary Church*, 13-14

¹⁶⁹ *L'esortazione apostolica di Paolo VI*, 163-164

¹⁷⁰ J. LÓPEZ GAY, «Aspetti teologici», 97-115

¹⁷¹ B. GANTIN, «L'Esortazione apostolica di Paolo VI», 6-18



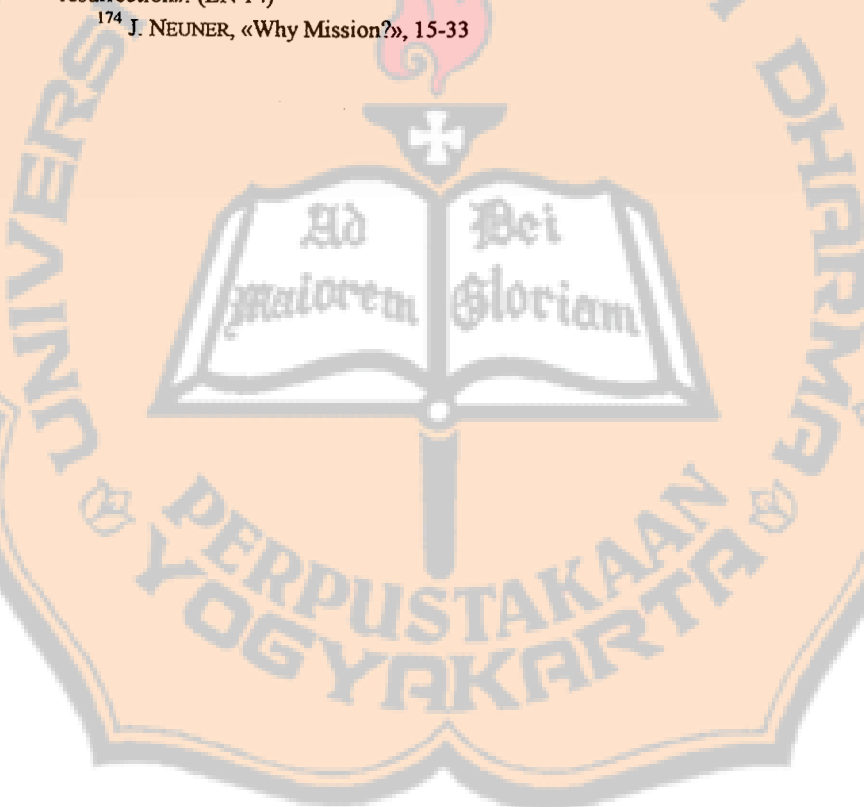
The Pope starts from the fundamental question which the Church is asking herself today and which the Synod kept constantly in mind¹⁷². He states that evangelization is the task and mission of the Church; it is her proper grace and gives her her «deepest identity»¹⁷³. The issue of evangelization indicates a widening of the horizon of missionary work in *Ad Gentes*, as it mentions in AG 6¹⁷⁴. Missions are subsumed under the concept of evangelization with universal scope. The Good News is addressed to all men, to those far off, to the de-christianized, to non-Christians, to believers and non-believers, etc. (EN 49-58) Within this wide context missionary activity in the strict sense does retain its significance: *Evangelii Nuntiandi* speaks with urgency of the missionary effort to reach out (EN 51), the need to maintain the missionary spirit because there is no limit to the gospel's proclamation (EN 51,53); and it takes up the idea of the Council that the entire Church is missionary (EN 59; AG 35).

The term *mission* in the traditional sense occurs only in passing, e.g. when lay people are praised for devoting part of their life «to the service of the missions» (EN 73), or the religious who with generosity, «are found at the out-posts of the missions» (EN 69). The change of perspective appears since there is a new conception in various groups of Christian of evangelization: according to *Ad Gentes*, lay people «co-operate in the work of evangelization by nurturing in themselves and in others a knowledge and love of missions, by stimulating vocations in their own families (...) by subsidies of every kind» (AG 41). According to *Evangelii Nuntiandi*, lay-people «exercise a very special form of evangelization» which consists «not in establishing and developing the ecclesial community – this is the specific role of the pastors – but to put to use every Christian and evangelical possibility in affairs of the world» (EN 70). The evangelizing work of the laity is not limited to missions, but related to the

¹⁷² «After the Council and thanks to the Council, which was a time given her by God, at this turning-point of history, does the Church or does she not find herself better equipped to proclaim the Gospel and to put it into people's hearts with conviction, freedom of spirit and effectiveness?» (EN 4)

¹⁷³ «She exists in order to evangelize, that is to say in order to preach and teach, to be the channel of the gift of grace, to reconcile sinners with God, and to perpetuate Christ's sacrifice in the mass, which is the memorial of his death and glorious resurrection». (EN 14)

¹⁷⁴ J. NEUNER, «Why Mission?», 15-33



vast sphere of human life and work in which the Good News is meant to bear fruit.

There are three reasons for the change in the terminology and outlook as mentioned above. These are: the wishes of the overwhelming majority of the bishops who felt that, in the context of the renewed self – understanding of the Church, the focus on her worldwide mission was imperative. This involved the historical connotations of the term «missions»¹⁷⁵; the deeper self – understanding of the Church which had been initiated by the Council that the Church is not an end in herself. She has no other purpose than to proclaim the Good News, God's Word, which is meant to be the transforming and renewing power of our world¹⁷⁶. Although, in the wideness of the definition of evangelization, some regretted the lack of a distinction between first, strictly missionary evangelization, when the evangelizer addresses himself to people not yet believers in Jesus Christ, to bring them through grace to belief; and evangelization of believers already baptized whose faith need deepening¹⁷⁷.

Another point of the exhortation of *Evangelii Nuntiandi* is the teaching of the spirituality of missionary as is indicated in Chapter VIII which was dedicated to the spirituality. It is the continuation of the option of the pastoral letter *Maximum Illud* and the decree on mission *Ad Gentes*¹⁷⁸. As is also mentioned in EN 15, it is the (global) spirit which become one of the foundations of the interior missionary life¹⁷⁹. As mentioned by *Evangelii Nuntiandi* for the purpose of missionary availability and effectiveness, «What is the state of the Church ten years after the Council? Is she firmly established in the midst of the world? (...) Is she more ardent in contemplation and adoration and more zealous in missionary, charitable

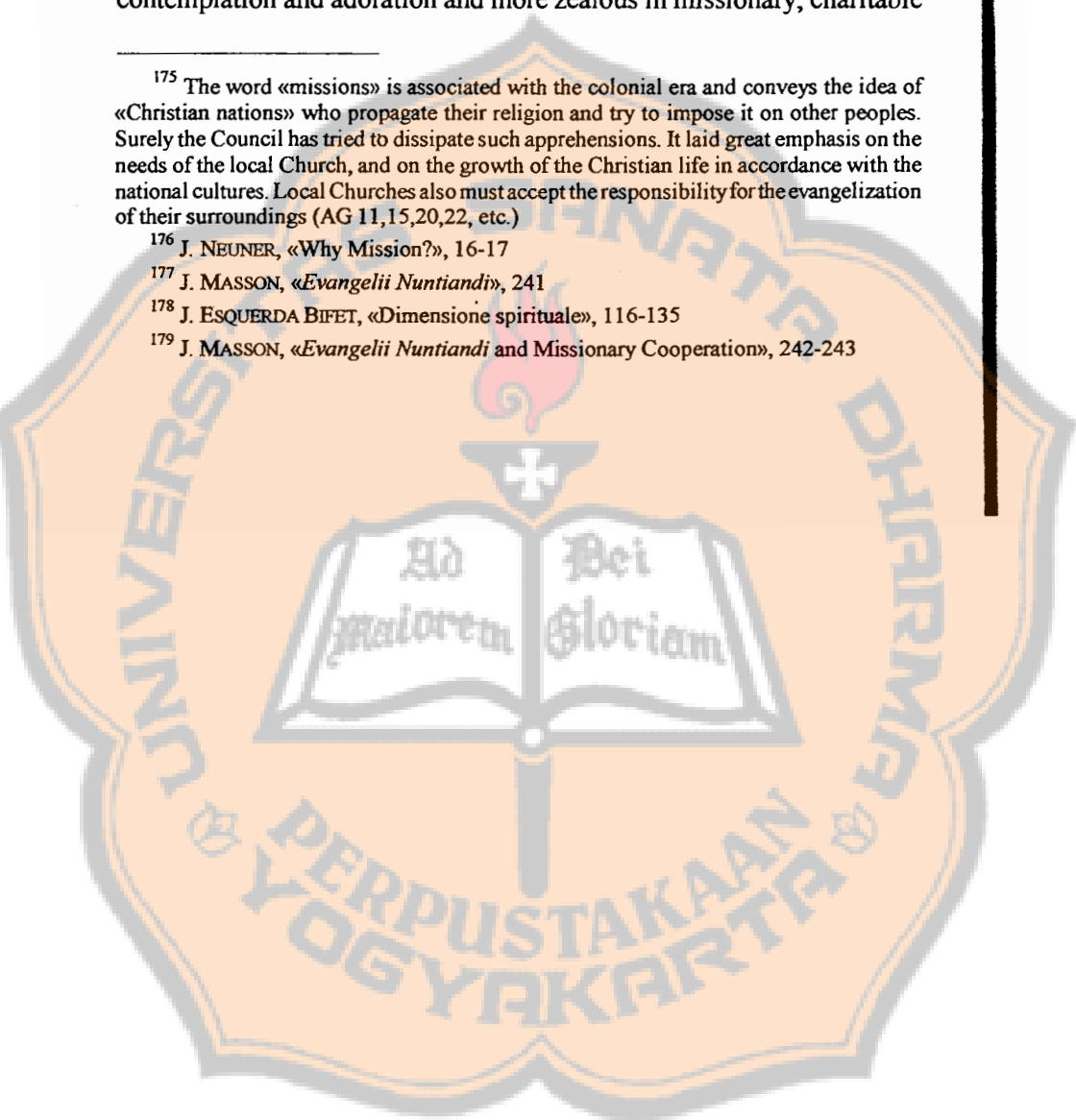
¹⁷⁵ The word «missions» is associated with the colonial era and conveys the idea of «Christian nations» who propagate their religion and try to impose it on other peoples. Surely the Council has tried to dissipate such apprehensions. It laid great emphasis on the needs of the local Church, and on the growth of the Christian life in accordance with the national cultures. Local Churches also must accept the responsibility for the evangelization of their surroundings (AG 11,15,20,22, etc.)

¹⁷⁶ J. NEUNER, «Why Mission?», 16-17

¹⁷⁷ J. MASSON, «*Evangelii Nuntiandi*», 241

¹⁷⁸ J. ESQUERDA BIFET, «Dimensione spirituale», 116-135

¹⁷⁹ J. MASSON, «*Evangelii Nuntiandi* and Missionary Cooperation», 242-243



and liberating action ?» (EN 76). It is an invitation to make an «interior renewal» guided by the spirit as proposed in *Ad Gentes*¹⁸⁰.

The meaning of evangelization is as EN 18: evangelizing means bringing the Good News into all strata of humanity and through its influence transforming humanity from within and making it new: «Now I am making the whole of creation new» (Rev 21,5). It means that the scope of evangelization is worldwide, and it aims at the new creation. It warned of the danger of simplification EN 17: «particular or fragmentary attempt to render the reality of evangelization, of its richness, complexity and dynamism» which «impoverish or even distort» it. It confirmed that evangelization is not a simple thing as it added: «evangelization, as we have said, is a complex process made of varied elements: the renewal of humanity, witness, explicit proclamation, inner adherence, entry into the community, acceptance of signs, apostolic initiative» (EN 24).

In the action of evangelization, there is a profound link between Christ, the Church and the evangelization activity¹⁸¹. During the era of the Church it is she who fulfils the mandate of evangelization – a fact which it is fitting to recall at a time when, introducing a misguided dichotomy, some claim «to love Christ but without the Church, to listen to Christ but not to the Church, to belong to Christ but outside the Church» (EN 16).

5.2 Operative Messages

The phases of evangelization according to the common process and in chronological progression are:

- begin with the witnessing which is a necessity for today's world (EN 21; this step deals with something absolutely essential, what is called insertion in the *milieu*¹⁸².
- followed then by proclamation as the indispensable element: «The Good News proclaimed by the witness of life sooner or later has to be pro-

¹⁸⁰ J. ESQUERDA BIFET, «The Decree *Ad Gentes*»

¹⁸¹ «The Church is linked to evangelization in her most intimate being: she is born of the evangelizing activity of Jesus and the twelve; sent in her turn by Jesus, as a sign of permanent presence, to continue his own evangelizing mission; in constant need of being evangelized if she wishes to proclaim the Gospel in a credible manner; she is the depository of the good news, and sends evangelizers to preach it». (EN 15)

¹⁸² J. MASSON, «*Evangelii Nuntiandi* and Missionary Cooperation», 241-247



claimed by the word of life. There is no true evangelization if the name, the teaching, the life, the promises, the Kingdom and the mystery of Jesus of Nazareth, the Son of God are not proclaimed. (...) This proclamation – kerygma, preaching or catechesis – occupies such an important place in evangelization that it has often become synonymous with it; and yet it is only one aspect of evangelization» (EN 22);

– as response to the proclamation then it brings one to enter the community, which means that it provides the service of the sacraments: «In fact the proclamation only reaches full development when it is listened to, accepted and assimilated, and when it arouses a genuine adherence in the one who has thus received it. (...) Such adherence, which cannot remain abstract and unincarnated, reveals itself concretely by a visible entry into a community of believer.» Within such an integral process, evangelization includes different elements. *Evangelii Nuntiandi* shows that this consideration is an integral element which is necessary for evangelization (EN 51).

All these three modes of evangelization – proclamation, witness, and the establishing the Church – promote human values¹⁸³. In another word, evangelization invites the faithful into conversion which is necessary realized in the involvement into the real life¹⁸⁴. It is the challenge which was presented by the previous documents as a continuous concern of Pope Paul VI: *Populorum Progressio*, *Octogesima Adveniente*, *Motu Proprio Catholicam Christi Ecclesiam*, also the Pastoral Constitution on *Gaudium et Spes* of Vatican Council II¹⁸⁵. The concept of evangelization on *Evangelii Nuntiandi* becomes an event for Christianity to enter the third millenium, and to initiate of the era of humanity as a decisive event of the salvation, a *khairos* of the history of salvation¹⁸⁶.

The dialogue which was recommended by the document *Ad Gentes* is also reinforced in the Synod (*Evangelii Nuntiandi*) as is mentioned in NE 53.

¹⁸³ B. SORGE, «Il contributo del sinodo 1974», 11-24; ID., «Orientamenti pastorali», 142-157; ID., «Una ricerca in servizio», 417-438

¹⁸⁴ P.G. FALCIOLA, *Evangelization according to the Mind Paul VI*, 71-74

¹⁸⁵ J. SCHUTTE, «Evangelization and Development», 303-328

¹⁸⁶ D. VALENTINI, «Evangelizzazione», 1978-1985



5.3 «*Redemptoris Missio*»¹⁸⁷

Redemptoris Missio was promulgated personally by John Paul II commemorating the 25th anniversary of *Ad Gentes* and the 15th anniversary of *Evangelii Nuntiandi*. The document expresses concern over the decline of missionary spirit in the post-conciliar period (RM 2). It consists of 8 chapters: Jesus Christ the only Savior, the Kingdom of God, the Holy Spirit, the Principal agent of Mission, the Vast Horizons of the Mission *ad gentes*; the Path of Missions, Leaders and Workers in Mission, Cooperation in Mission, Mission spirituality. The first three chapters are theological foundation for mission, chapters 4,5,6 constitute the pastoral foundation; chapter 7 lays down the cooperational foundation for mission, chapter 8 develops the spiritual foundation for mission. Although, considering the document more detail, there are many other points such as inculturation (RM 52-54), dialogue (RM 55-57) as parts of pastoral missionary activity. In brief, *Redemptoris Missio* is a document which intends to, on one hand, to reintroduce mission *ad gentes* and new evangelization – the two fundamental tasks of the Church. On the other hand, it stimulates a new theological reflection on those topics, since in the previous time there was a tendency to put theology at a distance from the reality of missionary activity¹⁸⁸.

After the promulgation the document was widely noticed and had echoes not only in the Catholic world, though the time was not opportune, since there was another occasion of the centenary of *Rerum Novarum* which produced a special document and there was a gulf war¹⁸⁹. The document invited pro and cons responses¹⁹⁰. The pro responses show the positive aspects of the document which consists of doctrinal and pastoral aspects devoid of condemnation or anathemas. It evokes the principles of Vatican II in the light of new insights and looking to the cultural and political changes. It is a cry of hope for the mission to the non – believers. The negative aspects show that the document is too long and consists of various topics which left out the questions that still remain. A. Bellagamba shows also that the concept of dialogue was not in a reciprocal

¹⁸⁷ The English trans.: *Redemptoris Missio. Encyclical Letter*

¹⁸⁸ A. WOLANIN, «Linee attuali», 33-49

¹⁸⁹ T. FEDERICI, «Preliminare», v

¹⁹⁰ A. BELLAGAMBA, *The Mission of the Church*, 8-12



situation, and in the concept of inculturation was inadequate and one-sided, as it assumed that «the Church, the Gospel, or Christianity are available in culturally disembodied form». Although, it is necessary to profound to these topics of dialogue and inculturation¹⁹¹.

There are various points of *Redemptoris Missio* which discuss salvation, christology, pneumatology, and the Kingdom of God. Those themes on the one hand explain the content of the magisterium. On the other hand, various theories are criticized. Those are the pluralistic soteriocentric theory, as well as pluralistic theocentric theory, the exclusivist theory, as well as the inclusivist theocentric theory; various groups of secularistic views, the spiritual view, and «Kingdom-centered» conceptions. It was only the inclusive christocentric view which was approved¹⁹².

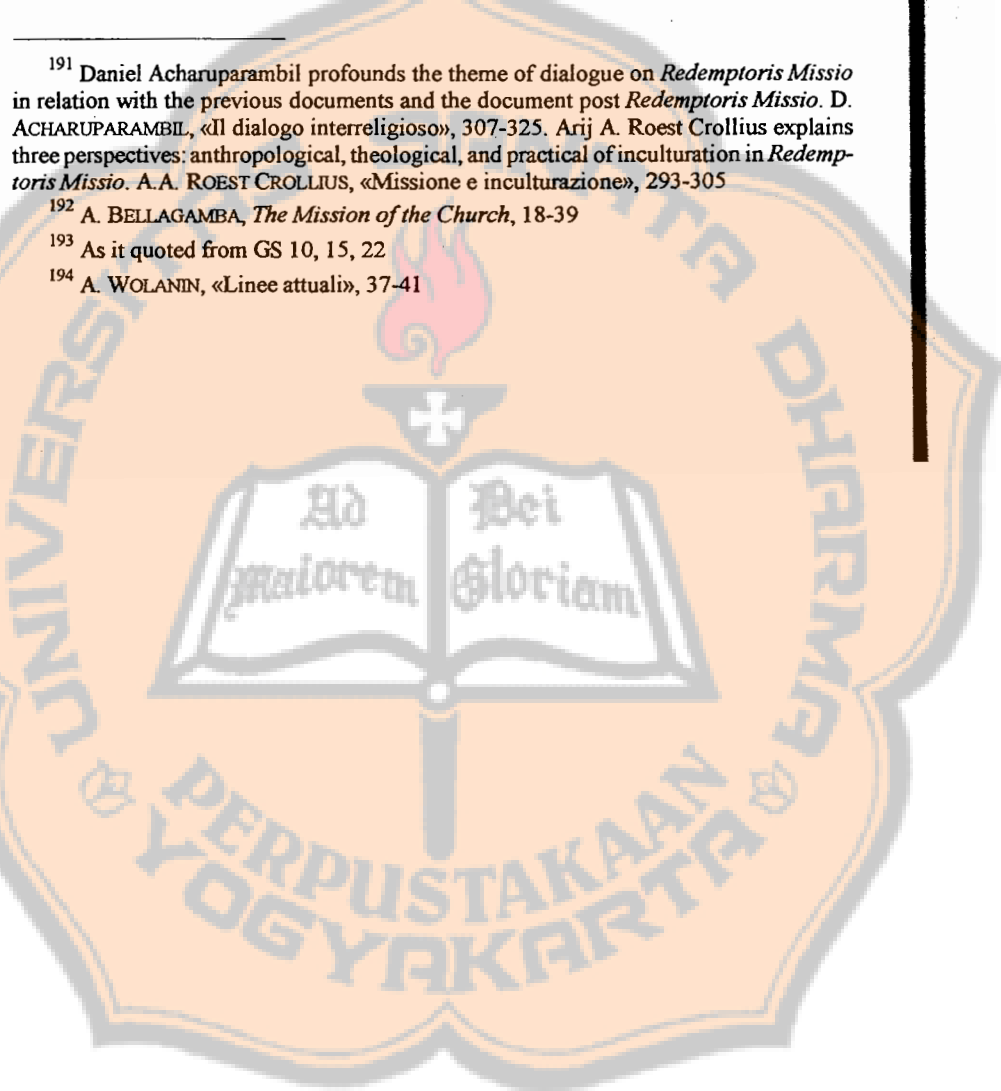
Redemptoris Missio continues the reflection of *Ad Gentes* on the trinitarian mission of the Church (AG 2, RM 1). However, it develops the reflection on christology. It looks to the trinitarian dimension of the mission of God in which it shows how the role of the Holy Spirit brought the Church to refer and relate to Christ. The Holy Spirit is not the alternative to Christ, but it opens the heart of the people to Christ. It is the Holy Spirit who makes it possible to have contact with the Paschal mystery of Christ which prepares the way to maturity in Him (RM 28)¹⁹³. It is in this reflection that the urgency of the mission *ad gentes* is confirmed, as well as warning to avoid theocentricism and pluralism which relativizes the urgency of the mission *ad gentes*¹⁹⁴. *Redemptoris Missio* states that «the Church's mission derives not only from the Lord's mandate but also from the profound demands of God's life within us» (RM 11). As saint Paul said, «this grace was given to preach to the Gentiles the unsearchable riches of Christ» (Eph. 3,8). Therefore «mission is an issue of faith, an accurate indicator of our faith in Christ and his

¹⁹¹ Daniel Acharuparambil profounds the theme of dialogue on *Redemptoris Missio* in relation with the previous documents and the document post *Redemptoris Missio*. D. ACHARUPARAMBIL, «Il dialogo interreligioso», 307-325. Arij A. Roest Crolius explains three perspectives: anthropological, theological, and practical of inculturation in *Redemptoris Missio*. A.A. ROEST CROLIUS, «Missione e inculturazione», 293-305

¹⁹² A. BELLAGAMBA, *The Mission of the Church*, 18-39

¹⁹³ As it quoted from GS 10, 15, 22

¹⁹⁴ A. WOLANIN, «Linee attuali», 37-41



love for us». It is a privilege and a reason for obligation to «bearing witness to the faith and to the Christian life» as a service to brothers and sisters and as a fitting response to God (RM 11).

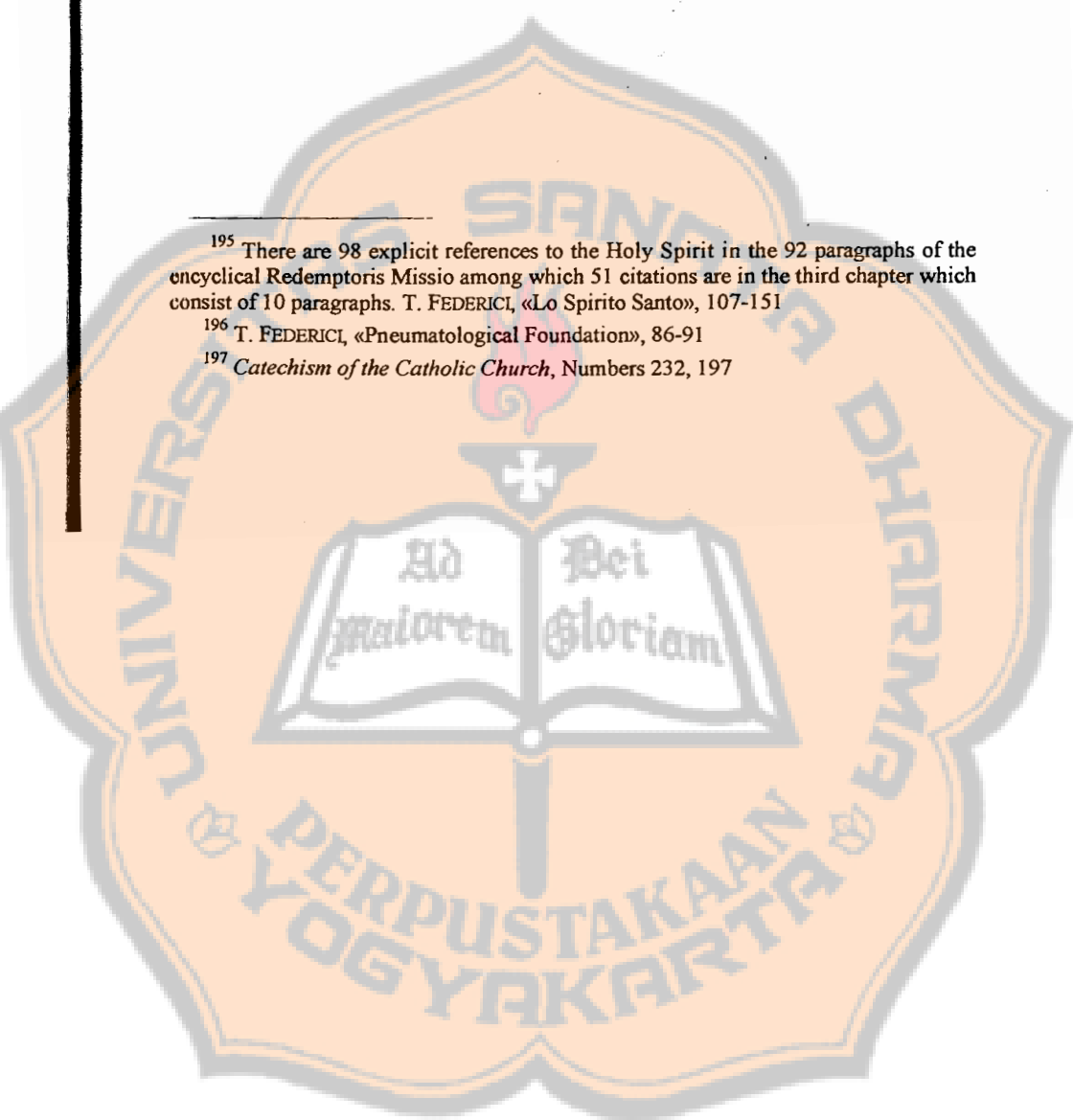
The third chapter of *Redemptoris Missio* «Holy Spirit and the Mission of the Church» deals with the Holy Spirit as the transcendent and principal agent of the mission of the Church (RM 21). It is the pneumatological foundation of Christian mission¹⁹⁵. The Spirit makes the design of God operate through the history of Israel and through the life of Jesus Christ from baptism until his resurrection¹⁹⁶, it is also the Holy Spirit which makes the continuation of the mission of Jesus Christ (RM 28).

The Christian is baptized in the name of the Father, and the Son, and the Holy Spirit. The Christian also prays the creed with prayerful confession, «We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son (...) he has spoken through the prophets»¹⁹⁷. The baptism formula and the credal confession are not static formulae but the dynamic foundation of Christian mission. It is through the role of the Spirit which could not be restricted to the revelation of the Old Testament and the New Testament or confined to the Church, since «it is always the Holy Spirit who is at work, both when he gives life to the Church and impels her to proclaim Christ, and when he implants and develops his gifts in all individuals and people, guiding the Church to discover these gifts, to foster them and receive them through dialogue» (RM 29). It is with a confidence that «the Spirit's presence and activity affect not only individuals, but also society and history, people, culture and religions» (RM 28).

¹⁹⁵ There are 98 explicit references to the Holy Spirit in the 92 paragraphs of the encyclical *Redemptoris Missio* among which 51 citations are in the third chapter which consist of 10 paragraphs. T. FEDERICI, «Lo Spirito Santo», 107-151

¹⁹⁶ T. FEDERICI, «Pneumatological Foundation», 86-91

¹⁹⁷ *Catechism of the Catholic Church*, Numbers 232, 197



CHAPTER III

The Local Church and Its Mission

The ecclesiology of the local Church can be taken in two senses¹. In the first meaning – it is the basic one – it explains what a local Church is; that is, a theological explanation of the community of faith that we call a local Church. The second meaning explains how a local Church's self-understanding shapes and directs its life and mission. Therefore, the discussion in ecclesiology is not a simple thing since it involves a complex reality². This chapter discusses the first meaning which will be divided into 2 parts, one from a biblical approach, the other from contemporary discussion based on the magisterial documents; Then it discusses the second meaning. This includes: the nature and mission of a local Church and the implications of a local Church's ecclesiology, or its theological self – understanding.

1. Biblical Approach on Local Church**1.1 The Significance of the New Testament**

Finding the meaning of «the local Church» in the New Testament starts from its use of the word *ekklesia*³. Explaining this, Vanhoye comments on

¹ R.P. MCBRIEN, «The Ecclesiology of the Local Church», 359-367

² A. ANTÓN GÓMEZ, «Postconciliar Ecclesiology», 407-438

³ Originally it has a profane meaning. In the profane usage, it refers to a group which is called to the army, or a planetary assembly of the citizens of the *polis*. The word *ekklesia* was adopted by the LXX to translate *qahal*, convocation of an assembly, a group who is called. In the New Testament, the word *ekklesia* reflects the idea of the religious assembly of God, the local assembly. In the synoptic Gospel it appears twice (Matt 16,18; 18,18) to



Paul's letters, and on the Acts of the Apostles⁴. It can be said that the first meaning of the word «Church» in the New Testament refers to a local Church. There are two texts of the New Testament – the oldest ones – in which the word *ekklesia* – Church – occurs. These are in Paul's letters to the Thessalonians: 1 Thess 1,1 and 1 Thess 2,14. Paul wrote the first letter to the Thessalonians at the beginning of his first sojourn in Corinth. It was around 49-50 AD. To the new faithful in Thessalonica, he wrote as follows:

«From Paul, Silvanus, and Timothy to the Church of the Thessalonians who belong to God the Father and the Lord Jesus Christ. Grace to you and peace». (1 Thess 1,1)

The expression *to the Church of the Thessalonians*, refers clearly to a local community. The word *ekklesia* means assembly, the general assembly of the people. It presupposes a determined place. The people came from different places and met together in one place. When they meet in one place, then it become an assembly. Therefore, originally, *ekklesia* was not the place where they met. It was the persons who came to the meeting. The word *ekklesia* is derived from the verb *kaleō* that is to call⁵. Therefore, Vanhoye says *ekklesia* is all the persons who are called from their places to come together to the assembly⁶.

The second use of the word in the same letter refers to a local Church in a different sense. The previous use refers to the persons, the second one refers to a place, a region⁷.

identify the group which Jesus formed and which He commanded to be continued by His disciples after His departure. In the Act of Apostles it refers to the local Church of Jerusalem, Antioch, and other cities. In Paul's writings, it signifies a local Church, or the equality of separate local Churches. In John and the Apocalypse it refers to the particular Churches. The term particular refers to not being bound in a certain local. John describes the group of Jesus' followers as a flock which gathered into a sheepfold (John. 10,1 ff.). J.L. MCKENZIE, *Dictionary of the Bible*, 133-136; R. PENNA - al., ed., *Dizionario Enciclopedico della Bibbia*, 331-336; L. COENEN, «Church, Synagogue», 291-307

⁴ A. VANHOYE, «La Chiesa locale nel Nuovo Testamento», 15-27

⁵ *Ek-kaléo* means the summons to the army to assemble. It was derived from *kaleō*, to call. L. COENEN, «Church, Synagogue», p. 291; John L MURPHY, «The Use of Ekklesia», 250-259, 325-332. Campbell, however, criticized tracing it from the word *kaleō*, because it could be misleading. J.Y. CAMPBELL, «The Origin and Meaning», 130-142

⁶ A. VANHOYE, «La Chiesa locale nel Nuovo Testamento», 16

⁷ L. Coenen says that the word *ekklesia* refers to the event and space. L. COENEN, «Church, Synagogue», 301-302



«You, my friends, have followed the example of the Christians *in the Churches of God in Judaea*: you have been treated by your own countrymen as they were treated by the Jews.» (1 Thess 2,14)

The expression, *in the Churches of God in Judaea*, shows explicitly that there are some Churches in Judaea. It means that *in the Churches of God in Judaea* refers to a place, that is the region of Judaea. There are some other similar uses of the word in the other letters of Paul which refer to the second meaning, those that refer to a determined place⁸.

There is also a use in a letter of Paul, where it refers to a very limited area, that is, a Church in a house. Paul's letter to Philemon is not as personal as his letter to Timothy, or his letter to Titus. In his letter to Philemon, Paul refers to *the Church that meets at your house* (Phil 1, s). Therefore the word refers to the Christian community which gathered at Philemon's house. In addition, this use of the word can be found in some other letters⁹.

It is clear that the term local Church in Paul's letters has several meanings: persons who gather at the house of one family, Churches in the city, and Churches in one region. John L. Murphy notes one meaning not mentioned, that is, the abstract concept of the Church¹⁰. It refers, apart from the local circumstances, simply to the follower of Christ, that is

⁸ Paul addressed his letter to the Corinthians *to God's Church at Corinth* (1 Cor 1,2; 2 Cor 1,1). He refers to the city rather than to the inhabitants. Similarly, in Paul's letter to the Galatians, the expression refers to a place *to the Churches of Galatia* (Gal 1,2), *to our Churches in Galatia* (1 Cor 16,1). Other uses which have the same meaning are *to the Churches in Macedonia* (2 Cor 8,1), *the Churches of Asia* (1 Cor 16,19), *to the Christian congregation in Judaea* (Gal 1,22).

⁹ «Many greetings in the Lord from Aquila and Prisca and *the Church that meets in their house*» (1 Cor 16,19) In another letter Aquila, Prisca and the Church at their house become the object of Paul's greetings. «Give my greetings to Prisca and Aquila, my fellow-workers in Christ Jesus. [...] Greet also *the Church that meets at their house.*» (Rom 16,3-5). Another greeting by Paul to the person and the congregation at his/her house is found in Col 4,15: «Give our greetings to the Christians at Laodicea, and to Nympha and *the congregation that meets at her house.*»

¹⁰ L. Murphy has a four - fold classification of the word *Church* those are an assembly for the liturgical worship; a local Church in a precise location, place, district, city; organized Church that has an over - tones of local community and stress the role of bishops, offices - this concept is more abstract than the two before since it is - more or less - indifferent to local circumstances; lastly - the most abstract which is not denied an organizational elements even it is taken for granted - that is the concept that relates to Christ. J.L. MURPHY, «The Use of *Ekklesia*», 250-259, 325-332



communities of Christians, as, for example, «And so I teach in all the Churches» (1 Cor 7,17; 4,17; 14,33)¹¹. Vanhoye does not discuss the abstract concept. Raymond E Brown discusses it as it occurs in the letters to Colossians and Ephesians, where Paul also refers to the universal Church¹². There are some theologians¹³ who affirm the reference to the local Church of Pauline letters.

It is in the Acts of the Apostle that the word *ekklesia* is most frequently used: 23 times. In 1 Cor it is used 22 times, and in Revelation 20 times. In the Gospels, there are only two verses which use the word *ekklesia*: Matt 16,18 and Matt 18,17. This does not mean that the Gospels have no appreciation of the formation of the Church, although they are not like the Acts of the Apostles, which tell the story of the primitive Church. However, Rudolf Schnakenburg says that there is no direct access through Acts to the way the original community envisaged itself¹⁴.

Luke used the word *ekklesia* in two senses: the assembly of the people, and the special assembly of the Christians¹⁵. Referring to the Christians, Luke explained that the Church is built up and advances. He never mentioned the foundation of the Church in the various local Churches. «Meanwhile the Church, throughout Judaea, Galilee, and Samaria, was left in peace to build up its strength, and to live in the fear of the Lord. Encouraged by the Holy Spirit, it grew in numbers» (Acts 9,31). However, Luke did not ignore the local Churches. To the word *the Church*, Luke sometimes adds a name of a region: «the Church in Jerusalem» (8,1; 11,22) «the Church at Antioch» (13,1). Luke referred also to the Church in different places (15,41; 16,4-5). Besides, sometimes the word *the Church* is used without special reference. (Acts 8,3; 12,1)

1.2 The Type of Communities of the Local Churches

Besides house Churches, Raymond E. Brown takes another approach to understand the local Churches from the New Testament background.

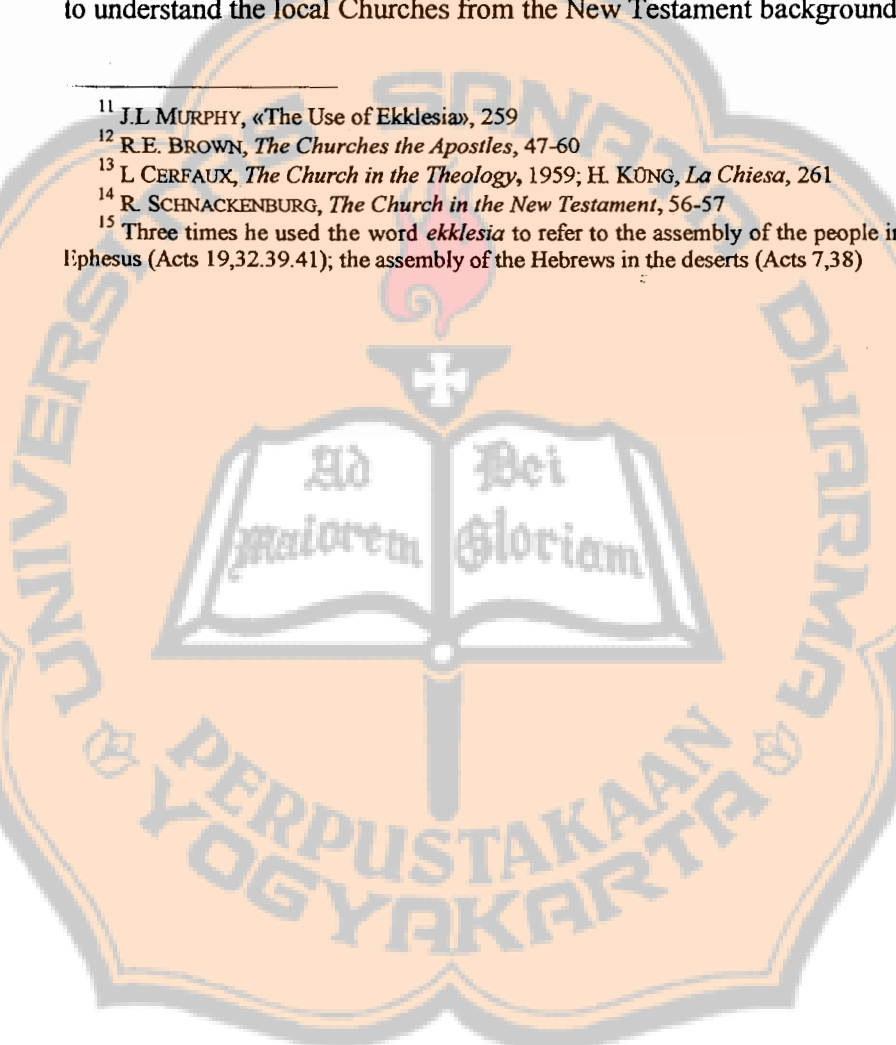
¹¹ J.L MURPHY, «The Use of Ekklesia», 259

¹² R.E. BROWN, *The Churches the Apostles*, 47-60

¹³ L CERFAUX, *The Church in the Theology*, 1959; H. KÜNG, *La Chiesa*, 261

¹⁴ R. SCHNACKENBURG, *The Church in the New Testament*, 56-57

¹⁵ Three times he used the word *ekklesia* to refer to the assembly of the people in Ephesus (Acts 19,32.39.41); the assembly of the Hebrews in the deserts (Acts 7,38)



He dedicates three special books¹⁶ to the theme of the Church and some other articles. There are some classifications in which Raymond Brown divides and classifies the Christian communities using different elements. First, he points out the difference of the four communities based on the difference of Christian missions¹⁷. Analyzing the effects of Paul's theology on the outlook of Gentile converts and the various outlooks of Jewish Christianity that win their adherence Brown identifies 4 different types of Jewish/ Gentile Christianity¹⁸. Brown sketches also the diverse Churches of the *post – apostolic period*¹⁹ of the New Testament. He presented three forms of post – Pauline communities²⁰, and two forms of Johannine communities, and also a community related to I Peter, the Matthean community, a community related to the apostle James, and other communities which are related to Mark, Hebrew and Revelation. Each of these communities has its own special ecclesiological system²¹. Such divisions show that it is a complex undertaking to discuss local

¹⁶ R.E. BROWN, *The Community*, R.E. BROWN – P. MEIER, *Antioch and Rome*; R.E. BROWN, *The Churches The Apostles Left Behind*. The first book talks about John the Evangelist's community based on the Fourth Gospel. In the second book, together with P.Meier, Brown investigates the Christian community from the point of view of their diverse understanding of what was important for survival and growth after the death of the apostle. R.E. Brown talks about the Rome Community and P Meier talks about Antioch. In the third book R.E. Brown talks about a wider communities than he does in the other two.

¹⁷ There is a house Church of Christian Jews, a house Church of mixed Jewish and Gentile Christians, a house Church out of Pauline mission, and a Johannine house Church. Reflecting on these communities, he showed their perception of Jesus, of the Law, and of the apostles. R.E. BROWN, «*New Testament Background*», 8-9

¹⁸ These are: (a) Jewish Christian and Gentile converts who followed the Mosaic Law of circumcision; (2) those who did not insist on circumcision, but who did require converted Gentiles to keep some Jewish observances; (3) those who did not insist on circumcision, but did require observance of Jewish laws about food; (4) those who did not require circumcision or observance of laws about food and who saw no abiding significance in Jewish cult and feasts. R.E. BROWN – P MEIER, *Antioch and Rome*, 1-9

¹⁹ The third period of the New Testament periods which is based on periodical time and its literary sources. The other two are Sub – Apostolic Period, and Apostolic Age. R.E. BROWN, *The Churches the Apostles*, 15-19

²⁰ This follows C.K. Barret's opinion that there are at least three different post – Pauline strains that can be detected through an analysis of the New Testament works associated with Paul. C.K. BARRET, «*Pauline Controversies*», 229-245

²¹ R.E. BROWN, «*New Testament Background*», 9-12; R.E. BROWN, *The Churches the Apostles*, 31-145



Church from a biblical perspective. Analyzing the local Church based on the study of house Churches, Brown shows also the phenomena of the structure of the community, the customs they had, and the theology they shared.

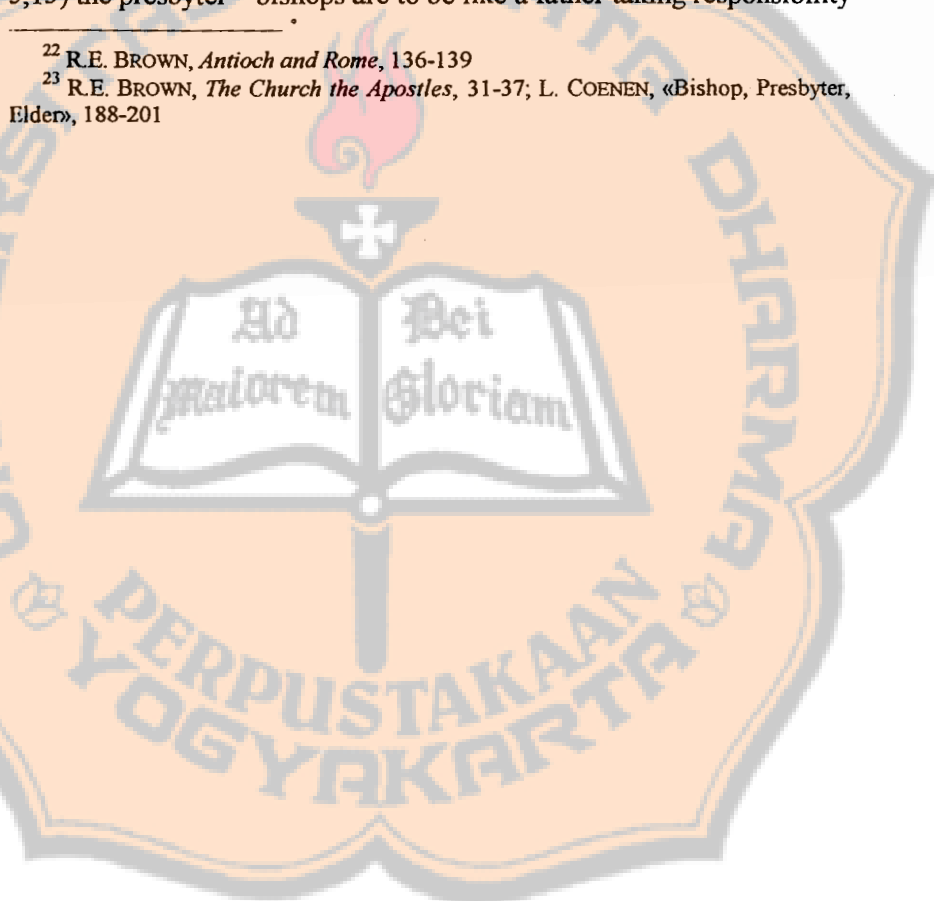
1.3 *The Church Structure*

One of the elements in discerning the trajectory of Roman Christianity of the first century in Romans and 1 Peter is the significant reality: the increasing articulation of Church structure²². In Roman 12,6-8, Paul numerates 7 charismatic gifts: prophecy, service, teaching, exhortation, contributing, presiding and act of mercy. It is supposed that there are different assignments of functions in Rome. On the other hand, it is in the Pastoral Letters that there appear the roles of presbyter and *episkopos* and the qualities which were requisite²³. The word *presbyteros* refers to age. It is derived from *presbys* which means old, elder. There was a custom of seeking advice from the senior men of a community. Thus, elder or presbyter, (older in age though not necessarily so), came to designate a functionary chosen ideally for wisdom. Jewish synagogues had groups of elders or presbyters who set synagogue policy. Christian presbyters, however, had a pastoral supervising role that when beyond their Jewish counterparts; and so we find them designated by a second title *episkopos*, overseer, supervisor, bishop. There as an oversimplified opinion that *presbyteros* is a role borrowed from Judaism, while *episkopos* is a role borrowed from Gentile (pagan) secular and religious administration. Brown says that the Christians borrowed a pattern of a group of presbyters for each Church from the synagogue, while the pastoral – supervisor (*episkopos*) role given to all or many of these presbyters came from the organizational model of close – knit Jewish sectarian groups.

Therefore the Pastoral Letters answer how Pauline community will survive after the apostles' death. The presbyter – bishops are to be the official teachers of the community holding the doctrine that they have received from Paul through Titus and Timothy (Titus 1,9-21; 1 Tim 4,1-11). Besides, since the Church is called «the household of God» (1 Tim 3,15) the presbyter – bishops are to be like a father taking responsibility

²² R.E. BROWN, *Antioch and Rome*, 136-139

²³ R.E. BROWN, *The Church the Apostles*, 31-37; L. COENEN, «Bishop, Presbyter, Elder», 188-201



for a home, administrating its goods and providing example and discipline. Consequently, the qualities which are demanded of the presbyter – bishops are such as would be appreciated in a tight organization with familial tone. These consist of personal virtues (Titus 1,1-9) and skill to manage his own home (1 Tim 3,4) which implies ability to manage the budget of his own home (1 Tim 3,3.5). The latter skill and virtue is necessary to administer the common money of the Christian community. Brown concludes that it is a disciple of Paul who wear his mantle writing letters that turned the great apostolic missionary into a pastor, one of whose concerns was the structuring of existing communities so that they could do service²⁴. L. Coenen shows also the tendency of making prebyster – episkopos became an official structure²⁵.

Colossians and Ephesians also give authoritative guidance (Eph 2,20; 3,5; 4,11). Ephesians refers to the Church as «the household of God» (Eph 2,19) Ephesians gives also a list of apostles, prophets, evangelists, pastors, and teachers (Eph 4,11). These are various men who are entrusted with services who work together in building up «Christ's Body». Contrasting to the Jewish hierarchy, the choice of those men are not based on human qualities, but all qualification come from God (2 Cor 3,5). They are God's instruments, servants of Christ, and organs of the Holy Spirit (1 Cor 4,1; 12,4-6). The final goal of the role is service. However Colossians and Ephesians put no stress on apostolic succession or on institutional aspects of the Church. Rather than giving insights on Church structure, these letters present the Church as «the Body of Christ». This pointed to an ideal Church, more than an earthly reality for it affects the heavenly powers. The Body of Christ becomes the reference of Colossians and Ephesians (Eph 1,22-23; Col 1,24)²⁶.

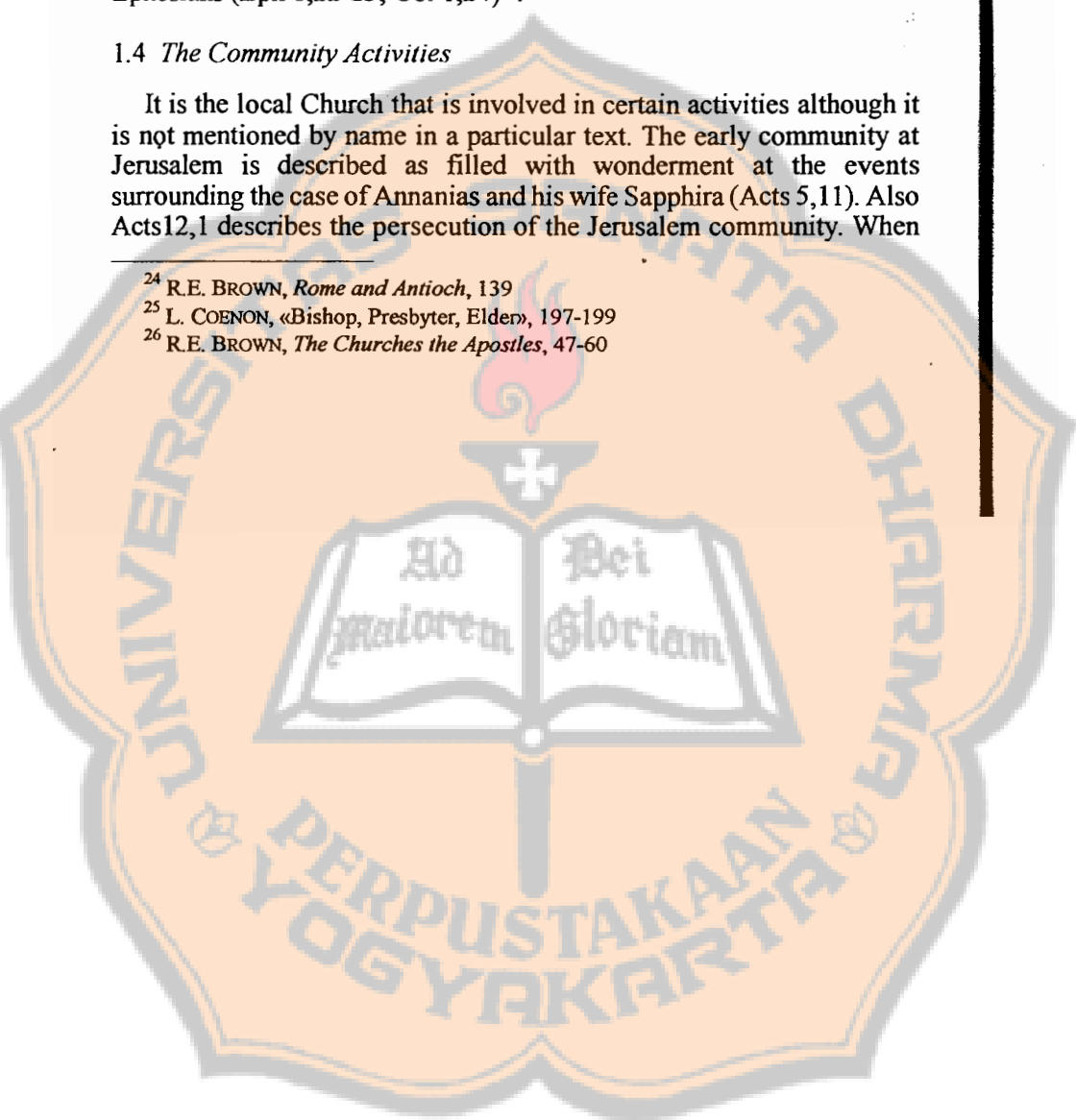
1.4 The Community Activities

It is the local Church that is involved in certain activities although it is not mentioned by name in a particular text. The early community at Jerusalem is described as filled with wonderment at the events surrounding the case of Annanias and his wife Sapphira (Acts 5,11). Also Acts 12,1 describes the persecution of the Jerusalem community. When

²⁴ R.E. BROWN, *Rome and Antioch*, 139

²⁵ L. COENON, «Bishop, Presbyter, Elder», 197-199

²⁶ R.E. BROWN, *The Churches the Apostles*, 47-60



Peter was imprisoned, prayers were made to God for him by the Church without ceasing, apparently indicating again the Church at Jerusalem (Acts 12,5).

The celebration of the Eucharist was from the beginning the central and common worship of the Christian Churches. It was vital to them as commemoration of their Lord and in fulfilment of his sacred command, and it intrinsically bound them together²⁷. The Acts of the Apostles recounts the religious and social life of the community at Jerusalem (Acts 2,43-47; 4,32-35; 5,12-16). Three things in particular are emphasized: the activity of the Apostles supported by healing and miracles which led more and more members to the Church; the harmony and community of goods of its members; the liturgical life and worship, which develop partly in a special meeting-place in the Temple and in houses of the congregation members.

The Antioch community, which consisted of former Jews and pagans, arranged regular meetings at which the considerable congregation was instructed (Acts 11,26) whether with a missionary preaching or a doctrinal teaching within the Church²⁸. In that Church «prophets and teachers» were active (Acts 13,1-3).

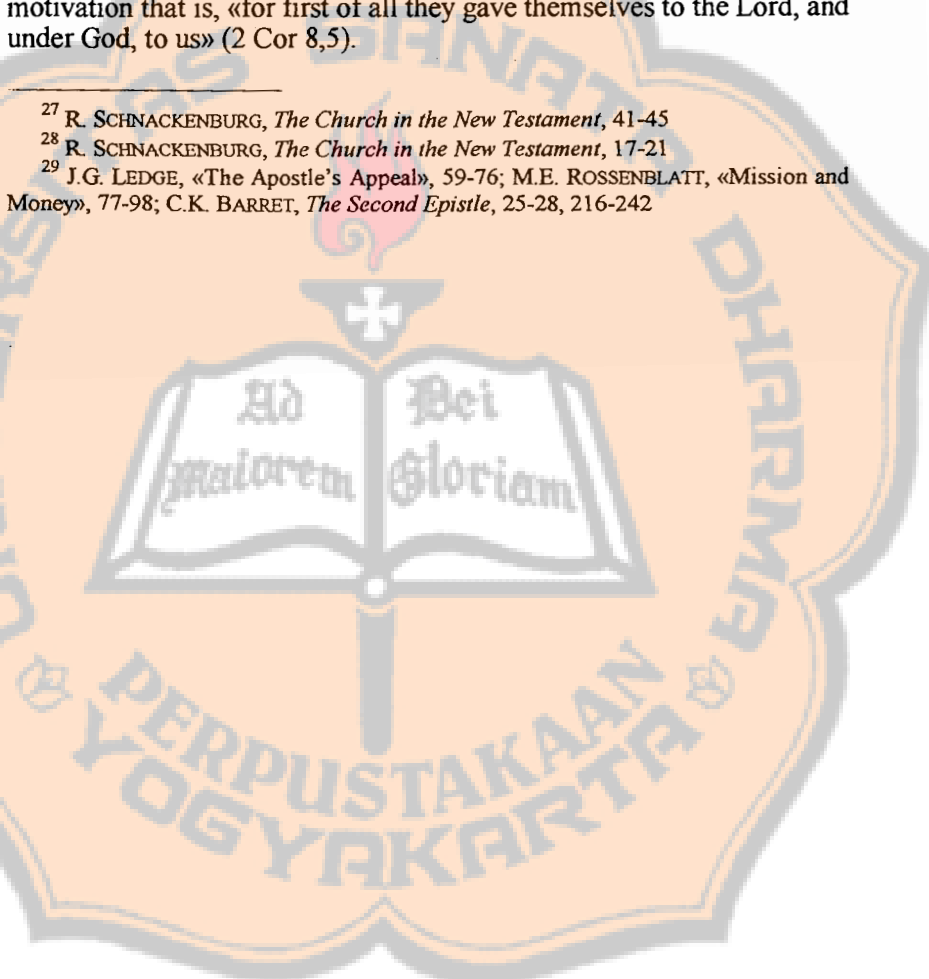
As he founded Churches, Paul had the intention to bind them in communion with the Church in Jerusalem. During a missionary journey, Paul was concerned with collecting money for the Jerusalem Church²⁹. Collecting the money, Paul made an effort to tighten the link of the Church between Corinth and Jerusalem and also some other Churches. Paul's Churches were also poor people, but the Jerusalem Church did not take up a collection for them. He raised money in collections in Macedonia and Greece (Rom 15,25-26), as well as in Rome, and in addition, he asks Rome's prayer. Paul is apprehensive about the reception of this collection in Jerusalem. He asks also a collection from the Corinthians (1 Cor 16,1; 2 Cor 8,4 etc.).

Giving motivation to the Corinthians, Paul referred to the example of the participation of the Macedonians (2 Cor 8,1-5) as well as their motivation that is, «for first of all they gave themselves to the Lord, and under God, to us» (2 Cor 8,5).

²⁷ R. SCHNACKENBURG, *The Church in the New Testament*, 41-45

²⁸ R. SCHNACKENBURG, *The Church in the New Testament*, 17-21

²⁹ J.G. LEDGE, «The Apostle's Appeal», 59-76; M.E. ROSSENBLATT, «Mission and Money», 77-98; C.K. BARRET, *The Second Epistle*, 25-28, 216-242



There was an expectation that by giving an example Paul could stimulate the Corinthians. Paul reminded them also of the Corinthians' enthusiasm which was told to the Macedonians when he asked them to collect money (1 Cor 9,2). Paul also told the Romans the collection made by the Macedonians (Rom 15,26). Telling the motivation of the Macedonians, Paul said, «if the Jewish Christians shared their spiritual treasures with the Gentiles, the Gentiles have a clear duty to contribute to their material needs» (Rom 15,27). It was a kind of response to the spiritual indebtedness. The richness of theological value of the collection project, the goals of which were to provide urgently needed assistance to the Jerusalem poor and to establish a bond of solidarity between the Jewish people and the Gentiles, can be seen from the theological vocabulary which is used by Paul³⁰.

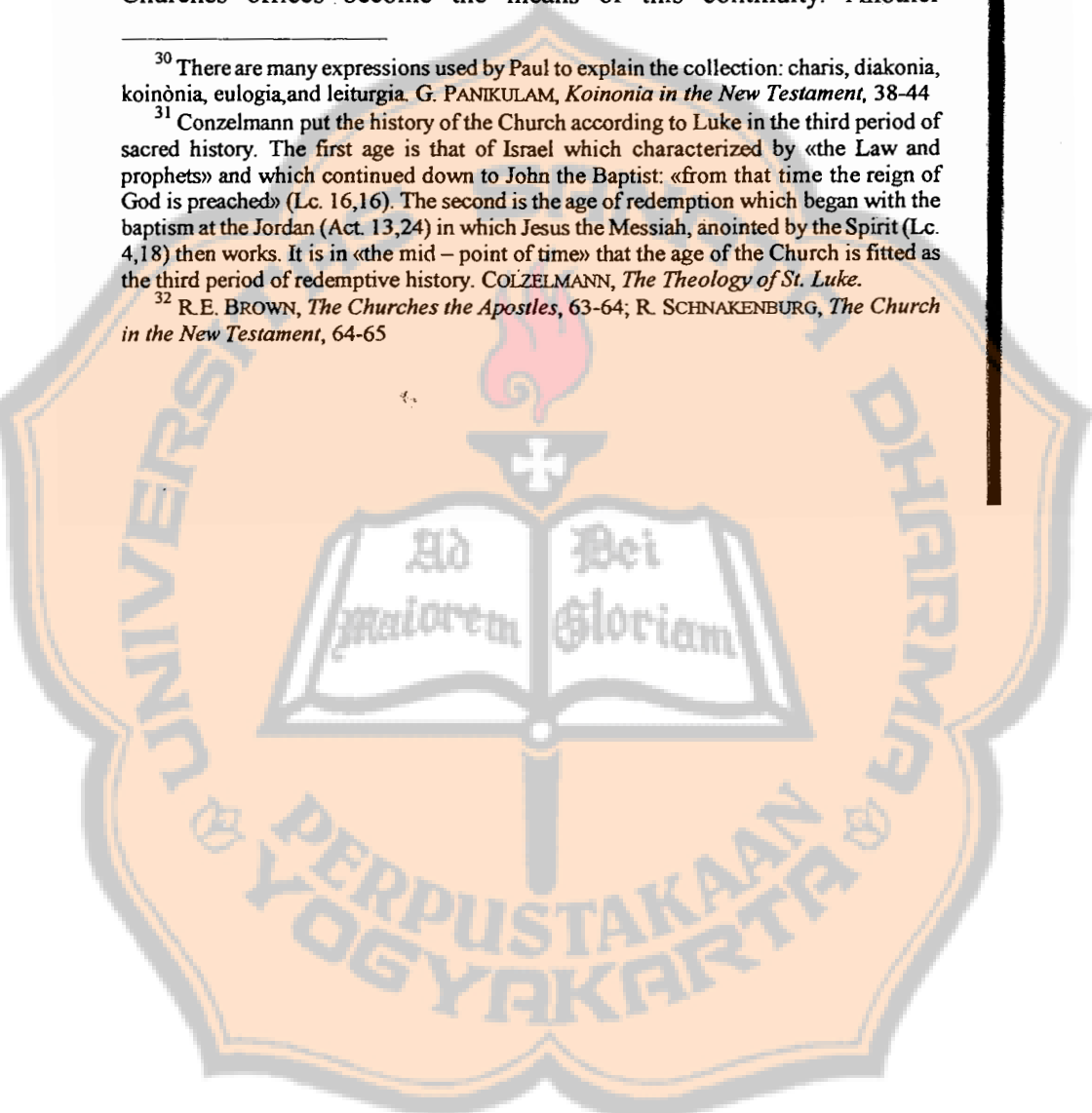
1.5 *One Body in Christ*

Certainly, there were specific images whether in Paul, Luke, and other writers who organized congregations, proclaimed, and formulated their testimony about the Church they served. Through his Gospel and Acts, Luke related the Church and history, having assigned the Church its era and its tasks between the taking up of Jesus into heaven (Luke 9,15; Acts 1,2; 11,22) and his return (Acts 1,11; cf. Luke 11,27f.) He put the Church into the context of redemptive salvation, which will complete its task according to the will of God³¹. This concept is fundamental since there is an important factor which can be observed, that is putting the Church into continuity³² with God's saving plan, from the promise to Israel until its fulfilment. The sermons of the first witnesses and the appointment of the Churches offices become the means of this continuity. Another

³⁰ There are many expressions used by Paul to explain the collection: *charis*, *diakonia*, *koinōnia*, *eulogia*, and *leiturgia*. G. PANKULAM, *Koinonia in the New Testament*, 38-44

³¹ Conzelmann put the history of the Church according to Luke in the third period of sacred history. The first age is that of Israel which characterized by «the Law and prophets» and which continued down to John the Baptist: «from that time the reign of God is preached» (Lc. 16,16). The second is the age of redemption which began with the baptism at the Jordan (Act. 13,24) in which Jesus the Messiah, anointed by the Spirit (Lc. 4,18) then works. It is in «the mid - point of time» that the age of the Church is fitted as the third period of redemptive history. COZZELMANN, *The Theology of St. Luke*.

³² R.E. BROWN, *The Churches the Apostles*, 63-64; R. SCHNAKENBURG, *The Church in the New Testament*, 64-65



characteristic of Luke's ecclesiology is that the overshadowing of the presence of the Spirit³³. This is referred to 70 times in the Acts, which has one-fifth of all the references in New Testament. In the outpouring of the Spirit at Pentecost the Spirit becomes the life giver of the Church (Acts 2:1-4) the accomplishment of the Promise made by the Lord to His disciples to send them «power from on high» (Luke. 24,29; Acts 1,8).

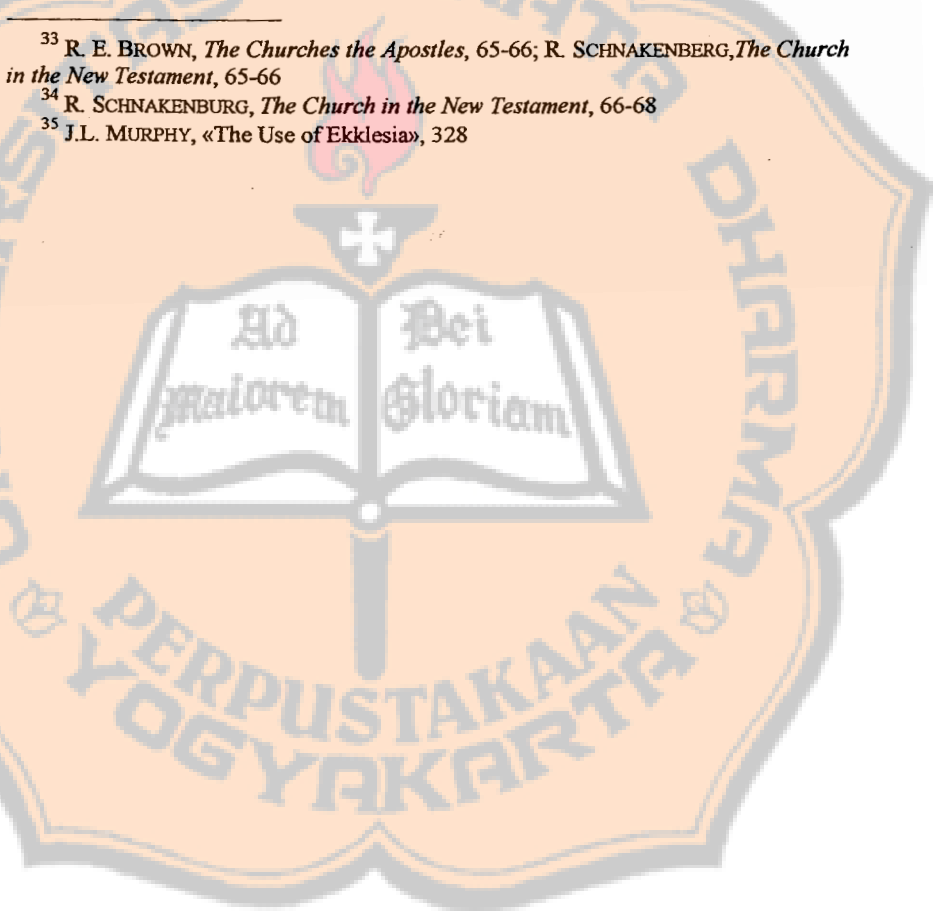
Schnakenburg said that to Luke the image of the Church as it is shown in the last words of Jesus to his disciples at the Last Supper is also important (Luke. 22,31-38); for they were assembled by Luke connects these disciples with the future community as the direct continuation of the group of the disciples round Jesus. Through the celebration of Eucharist Jesus will remain linked with the community of disciples until the «fulfilment» of the Kingdom of God. The Church is characterized by joy, temptation, suffering and persecution. It is also in the discourses of the Last Supper that the apostolic dimension of the Church is to be recognized³⁴.

As the Spirit influences the members of the Church and put them into relationship with one another (1 Rom 12:4; 1 Cor 12,12), it builds «Mystical Body of Christ» as it is represented in the letters to Colossians and Ephesians³⁵. For Paul's congregation in Colossians and Ephesians, the image of the Church was shown as Body of Christ. It started from Paul who gave authoritative apostolic guidance: instructions for ethical behavior of members of the Christian house hold. Confronting the danger of false teaching, Paul gave a positive, idealistic view of the Church. He spoke the risen body of Christ of which each Christian is a member, a human body member: feet, hands, eyes, etc. They called into one body (Col 3,15) where Christ is its head (Col 1,18. 24; Eph 1,22-23; 5,23). The different ministries are «for building up the body of Christ, until we reach (...) to the measure of the stature of the fullness of Christ» (Eph 4,12-13). «We are to grow in every way into him who is the head, that is, into Christ from whom the whole body, joined and knit together to every joint, (...) grows bodily and builds itself up in love» (Eph 4,15-16). Therefore, the image of Body of Christ makes a close relationship (Eph 5:31-32) and

³³ R. E. BROWN, *The Churches the Apostles*, 65-66; R. SCHNAKENBERG, *The Church in the New Testament*, 65-66

³⁴ R. SCHNAKENBURG, *The Church in the New Testament*, 66-68

³⁵ J.L. MURPHY, «The Use of Ekklesia», 328



brings into the holiness (Eph 5,27) in which the Church is being built in love (Eph 4,16). Moreover, it is the image of the Church as «Body of Christ» which points to a Church triumphant in heaven, a Church militant on earth, a Church suffering in purgatory³⁶.

2. The Local Church in the Documents of Vatican II

2.1 *The Change of Ecclesiological Orientation of Vatican II*

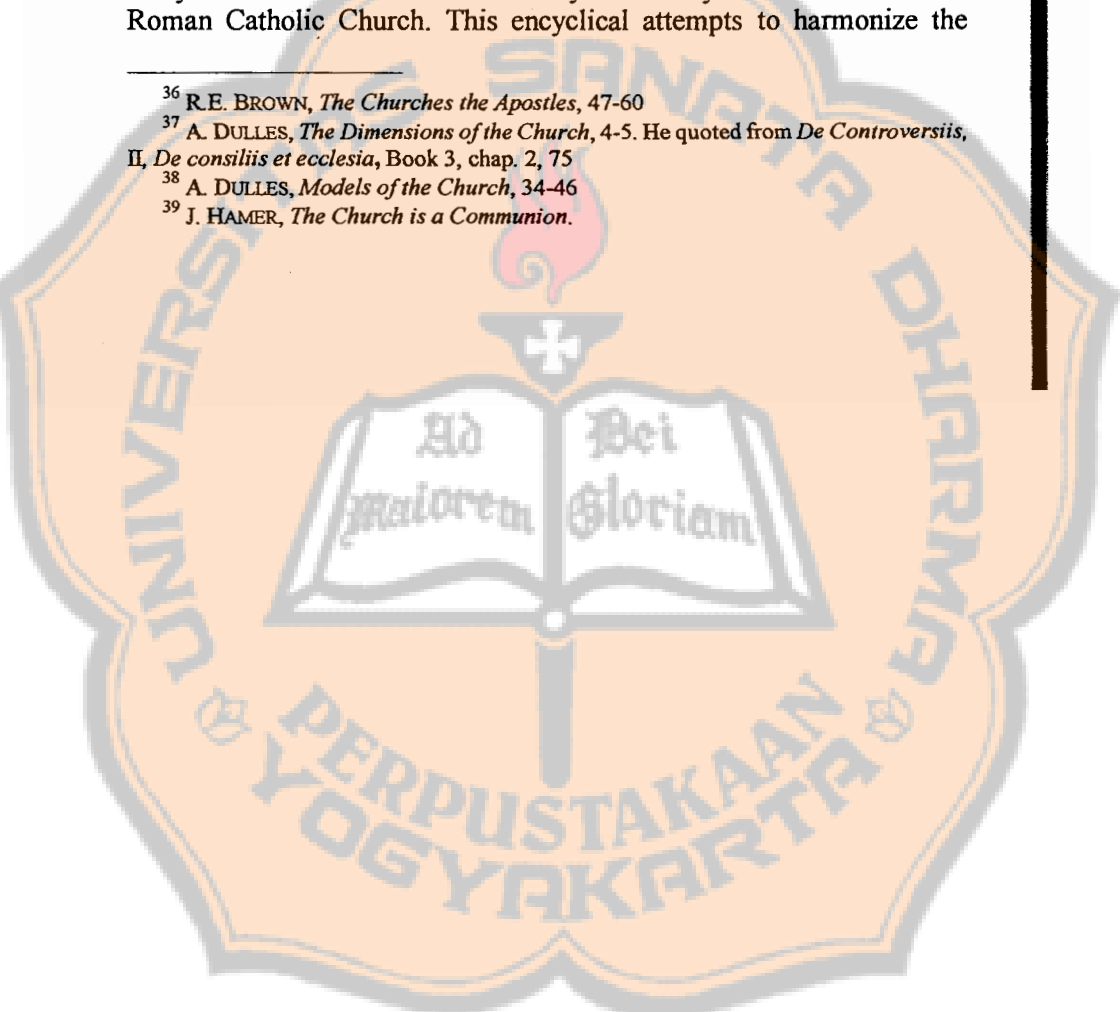
Before the documents of Vatican II described the local Church, there was an historical background leading up to these. Between 1550-1950 there was a highly institutional view in Roman Catholic theology. The Church became a total institution in the thought of Cardinal Bellarmine in which he stressed the visibility of the Church in opposition to the Reformation which stressed the invisible and the heavenly factors, «The one and true Church is a group of men bound together by the profession of the same Christian faith and by the communion of the same sacraments, under the rule of the legitimate pastors, and especially of the one vicar of Christ on earth, the Roman Pontiff. From this definition it can easily be gathered which men belong to the Church, and which do not». He continued then, «For the Church is a group of men as visible and palpable as that of the Roman people, or the Kingdom of France, or the Republic of Venice.»³⁷ This institutional orientation had three impacts: (1) strong endorsement of this theory in official Church documents of the past few centuries; (2) strong insistence on continuity with Christian origins, linking an uncertain present to an esteemed religious past; (3) and therefore a strong sense in Roman Catholics of corporate identity³⁸. On the other hand, in the last period of institutional orientation, there was a tendency toward strong development of Mystical Body theology³⁹. It is in this context that in 1943 Pius XII published his famous encyclical *Mystici Corporis* in which he defined the Church of Jesus Christ as the Mystical Body of Christ and stated that the Mystical Body is identical with the Roman Catholic Church. This encyclical attempts to harmonize the

³⁶ R.E. BROWN, *The Churches the Apostles*, 47-60

³⁷ A. DULLES, *The Dimensions of the Church*, 4-5. He quoted from *De Controversiis*, II, *De consiliis et ecclesia*, Book 3, chap. 2, 75

³⁸ A. DULLES, *Models of the Church*, 34-46

³⁹ J. HAMER, *The Church is a Communion*.



Mystical Body concept with the societal concept of Bellarmine. The teaching of this encyclical became one of the foundations of the ecclesiological renewal in the documents of Vatican II⁴⁰, as did the ecclesiology of «the People of God» which was elaborated by the German school of Canon Law in the period after World War II⁴¹, and also the insights of Karl Rahner, who wrote the historical and theological answer to the question of the relationship between the primacy and the pope and the divine institution of the episcopacy⁴². The influence of the ecclesiological renewal of the local and particular Church on the documents of Vatican II can be observed. The most influential document is *Lumen Gentium* with the *communion* concept⁴³. From this fundamental concept, the local and particular Church find its place as is stated in LG 11, which talks about the Christian family as the domestic Church. It is the communion with Christ which is realized in the local Church, though it is still embryonic and imperfect⁴⁴. This is embryonic since some essential elements are lacking which are necessary for the existence of the Church such as sacraments, ministry, etc. Those are discussed in other decrees which will be studied in the following explanation.

2.2 Understanding of the Local Church in the Documents of Vatican II

There are some studies which show that there is terminological inconsistency in Vatican II in denoting the local Christian community in contrasted to the universal Church⁴⁵. In this case, there is semantic confusion of the terms «particular Church» and «local Church». It is reflected in the translations of the documents, in the commentaries and in current theological literature. Those documents which refer to the local Church and

⁴⁰ B.P. PRUSAK, «The Theology of the Local Church», 287-308

⁴¹ A Vonier's work, *The People of God*, originally published in 1937 in *The Collected Work of Abbot Vonier*, II, *The Church and the Sacraments*, 137-225; A. ACERBI, *Due ecclesologie*, 49-65

⁴² K. RAHNER – J. RATZINGER, *The Episcopate and the Primacy*

⁴³ A. ACERBI, *Due ecclesologie*.

⁴⁴ L.A. GALLO, «Missione, Chiese Locali», 227-246; Y. CONGAR, *Lay People in the Church*, 201-205

⁴⁵ P. GRANFIELD, «The Local Church as a Center», 256-263; A. AMATO, ed., *La Chiesa locale. Prospettive teologiche e pastorale*; S.J. KILIAN, «The Meaning and Nature», 244-255; H. de LUBAC, *Pluralismo di Chiesa*, 27-51; E. LANNE, «The Local Church, Its Catholicity», 288-313



particular Church are in the Constitution on the Sacred Liturgy *Sacrosanctum Concilium*, the Dogmatic Constitution on the Church *Lumen Gentium*, the Decree on Ecumenism *Unitatis Redintegratio*, the Decree on the Pastoral Office of Bishop in the Church *Christus Dominus*, and the Decree on the Church's Missionary Activity *Ad Gentes*. Facing this reality, the theologians still try to make clarifications and give opinions about the topic.

Some texts of the documents of Vatican Council II will be used to reconstruct what the terms «local Churches» and «particular Churches» refer to. This arrangement of the texts is composed in the chronological order of their approvals during the Council Vatican II

1. The Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, No. 41 states:

The bishop is to be considered as the High Priest of his flock from whom the life in Christ of his faithful is in some way derived and upon whom it in some way depends.

Therefore all should hold in the greatest esteem the liturgical life of the diocese centered around the bishop, especially in his cathedral Church. They must be convinced that the principal manifestation of the Church consists in the full, active participation of all's God's holy people in the same liturgical celebration, especially in the same Eucharist, in one prayer, at one altar, at which the bishop presides, surrounded by his college of priests and by his ministers⁴⁶.

Godfrey L. Diekmaan said that the article is an expression of the Church's process of self – awareness in the rediscovery of the local worshiping community, of diocese and parish which constitutes not only a geographic or administrative division of the local Church, but is her pre – eminent manifestation, her most spiritually significant epiphany⁴⁷. The ideal image in this article is taken from Ignatius of Antioch. It shows that the bishop is the first liturgist of the Church in which his work culminates in the celebration of the liturgy with his Church. In the article, the bishop's throne as the symbol of his pastoral power is connected with the altar and his cathedral, showing this meaning wherever the bishop is⁴⁸.

⁴⁶ A. FLANNERY, *Vatican Council II*, 14-15

⁴⁷ G.L. DIEKMANN, «The Constitution on the Sacred Liturgy», 17-30

⁴⁸ J.A. JUNGSMANN, «Constitution on the Sacred Liturgy», 28 (1-88)



In the article, there are 4 points which are can be observed. These are⁴⁹:

a) A local Church has something to do with a group of people gathered for and «united in» prayer and common liturgical service. The Eucharistic celebration is especially singled out though it does not necessarily take place at each gathering. The reference thereto is in parentheses.

b) The united gathering is not a reference to a mere physical presence. It requires a «thorough and active participation» in prayer and in a common liturgical service.

c) This prayerful gathering takes place around the altar, where the bishop presides over the celebration in the company of priests and other assistants.

d) The Apostolic See is never referred to in the above text.

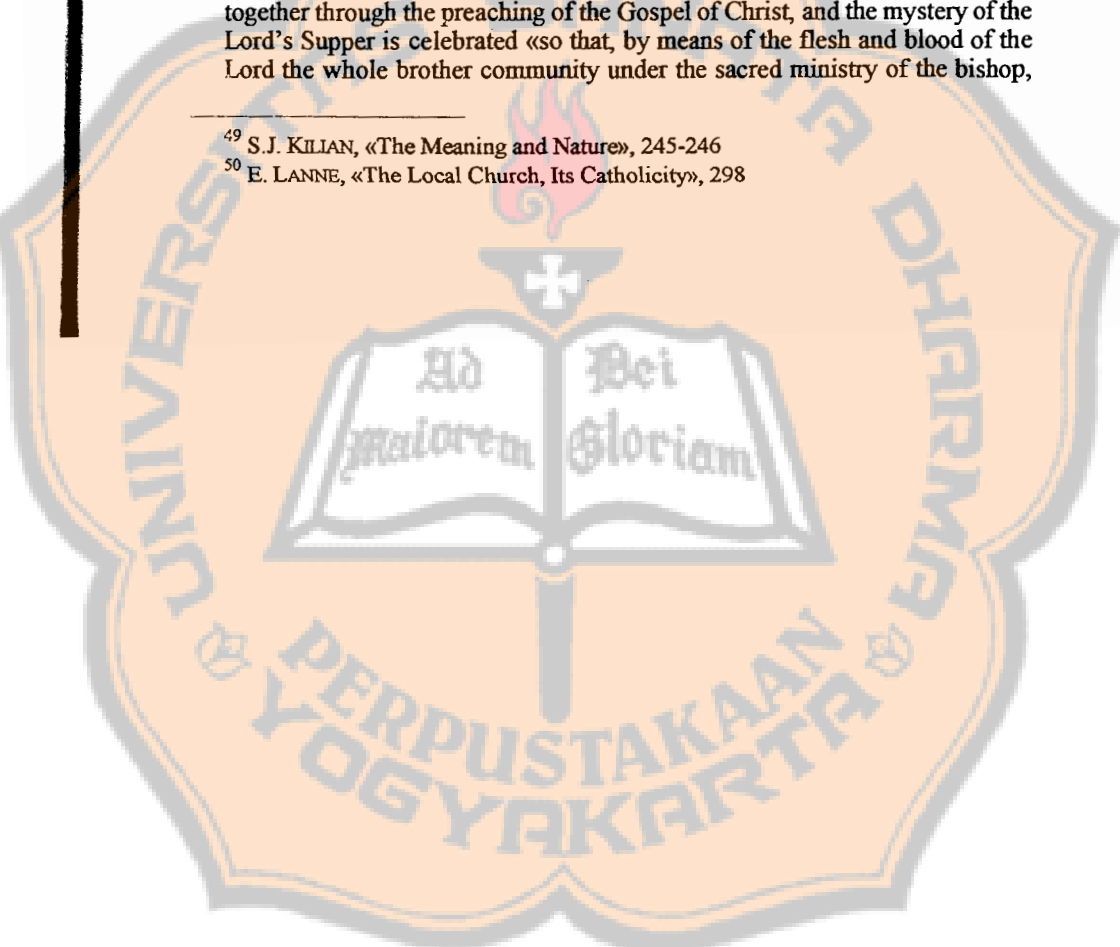
Referring to the last element, there is a common opinion that «From the theological point of view it, Rome is never mentioned as being the center of the communion in the liturgical action. Everything seems to depend upon the local community's celebration with the bishop as the principal manifestation of the Church. When the constitution deals with the role of the See of Rome, it is always in the practical context of promoting and regulating liturgical reform (SC 22, 44, 45, 63). One might even add that Rome's role is there presented as being of the order of law, of jurisdiction, and never of the order of a theology of apostolicity and catholicity»⁵⁰.

2. The Dogmatic Constitution on the Church *Lumen Gentium* No. 26:

The bishop invested with the fullness of the sacrament of Orders, is «the steward of the grace of the supreme priesthood» above all in the Eucharist, which he himself offers, or ensures that it is offered, from which the Church ever derives its life and on which it thrives. This Church of Christ is really present in all legitimately organized local groups of the faithful, which, in so far as they are united to their pastors, are also quite appropriately called Churches in the New Testament. For these are in fact, in their own localities, the new people called by God, in the power of the Holy Spirit and as the result of full conviction (cf. 1 Thess. 1,5) In them the faithful are gathered together through the preaching of the Gospel of Christ, and the mystery of the Lord's Supper is celebrated «so that, by means of the flesh and blood of the Lord the whole brother community under the sacred ministry of the bishop,

⁴⁹ S.J. KILIAN, «The Meaning and Nature», 245-246

⁵⁰ E. LANNE, «The Local Church, Its Catholicity», 298



a manifest symbol is to be seen of that charity and “unity of the mystical body, without which there can be no salvation”.» In these communities, though they may often be small and poor, or existing in the diaspora, Christ is present through whose power and influence the One, Holy, Catholic, and Apostolic Church is constituted⁵¹.

This citation which is a dogmatic statement on the nature of the Church clearly characterizes the relationship of the local Church or the particular Church and the universal Church. It is necessary to put the teaching of this article in the whole document. The previous articles put the Church as a whole and the structure of the whole (office, people, etc.). Article 26 looks at the concrete life of the Church. It starts from the concrete community where the word of Christ is preached and his saving death is proclaimed in the Eucharist in the real fellowship of eschatological salvation⁵².

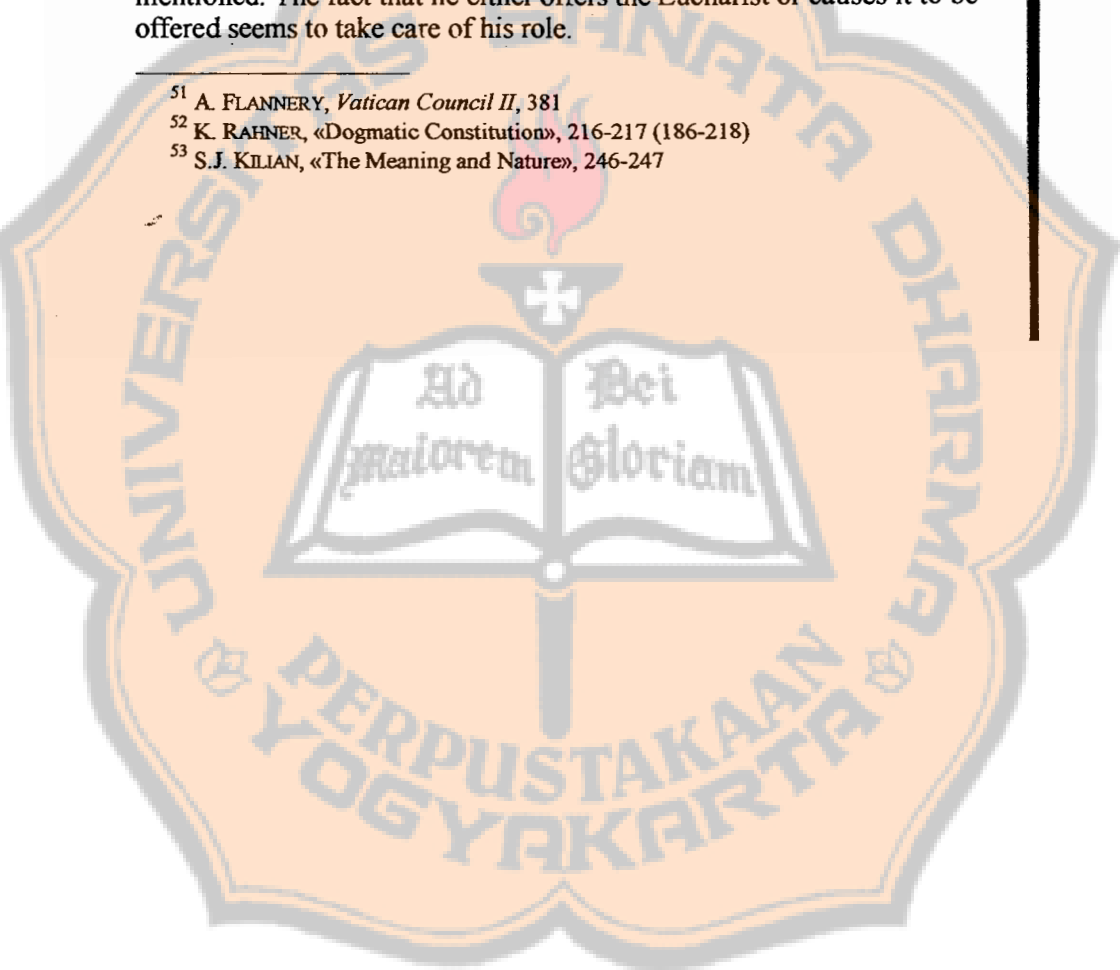
In this article LG 26, Sabbas J. Kilian reflected the new understanding of the meaning, nature, and function of the local Church in the following points⁵³:

- a) The local community is not just any gathering of interested people. It has to be a legitimate local congregation of the faithful. Such legitimation is confirmed by the citation of the New Testament which refer to the true nature of Christian community as gathering of the faithful.
- b) In addition to the celebration of the Eucharist, the preaching of the Word of God is mentioned explicitly as constitutive of the very nature of the local Church. Therefore, one may conjecture that these two elements are so essential to the local Church that jointly or even separately, they would represent a powerful enough force to bring the local community into a sacramental gathering of the People of God. To non – Catholic Christian communities, the celebration of the Word of God seems to play an overwhelming and overarching role in the gathering of the faithful.
- c) Though the ministry of the bishop is singled out in the text as also constitutive of the meaning, nature and function of the local or particular Church, his actual presiding over celebrations is nowhere explicitly mentioned. The fact that he either offers the Eucharist or causes it to be offered seems to take care of his role.

⁵¹ A. FLANNERY, *Vatican Council II*, 381

⁵² K. RAHNER, «Dogmatic Constitution», 216-217 (186-218)

⁵³ S.J. KILIAN, «The Meaning and Nature», 246-247



d) The local or particular Church are a symbol of the charity and unity of the Mystical Body, operating in the Holy Spirit and revealing the fullness of the same Body. In this capacity, they are the here and now gathering of the one, holy, catholic and apostolic Church, its concrete sacramental actualization and manifestation, and the authentic bearers and primary disclosers the Church.

e) The phrase «frequently small and poor, or living far from any other» reference to communities seems to fit better a parish Eucharistic gathering than the larger diocesan community.

To the last point, Sabbas J. Kilian adds a note that it indicates either a great desire of the Council fathers for a better and more vital integrating of the parishes into the life of the diocesan local Church, or their intention to create city – dioceses as local Churches in which the working relationship of bishop and faithful would be a better expression of the New Testament Churches⁵⁴.

3. The Decree on Ecumenism *Unitatis Redintegratio* No. 15:

Hence, through the celebration of the Eucharist of the Lord in each of these Churches, the Church of God is built up and grows in stature⁵⁵.

This article is part of the preparation for unity which deal with theological, liturgical, juridical, psychological and practical perspectives⁵⁶. The article of LG 26 above which starts from life gives an approach to ecumenism through liturgy. This article which is pronounced in the context of the Orthodox Churches connotes that the word Churches is more a regional than a diocesan concept of the local or particular Church. Though it goes without saying that its applicable to Catholic Churches, it is self-evident. It deals with the process of sanctification which always take place and is realized within every local Church⁵⁷. The phrase, the Church of God «is built up and grows in stature» appears as full of meaning and significance. Such statement with its significance can refer to some other texts (LG 13c, 23d).

⁵⁴ S.J. KILIAN, «The Meaning and Nature», 247; P. GAUTHIER, *La Chiesa dei poveri e il Concilio*, 213-233

⁵⁵ A. FLANNERY, *Vatican Council II*, 465

⁵⁶ W. BECKER, «Decree on Ecumenism», 1-56 (especially 8)

⁵⁷ Particularly, if one read this short text in the light of SC 41; LG 26; and CD 11.



4. The Decree on the Bishops' Pastoral Office in the Church
Christus Dominus No. 11:

A diocese is a section of the People of God entrusted to a bishop to be guided by him with the assistance of his clergy so that, loyal to its pastor and formed by him into one community in the Holy Spirit through the Gospel and the Eucharist, it constitutes one particular Church in which the one, holy, catholic, and apostolic Church of Christ is truly present and active⁵⁸.

In this text, there are 2 points which can be raised: Firstly, the term «particular Church» is introduced in reference to the diocese⁵⁹. Secondly, it implies that the diocese is a section of God's people, the universal Church.

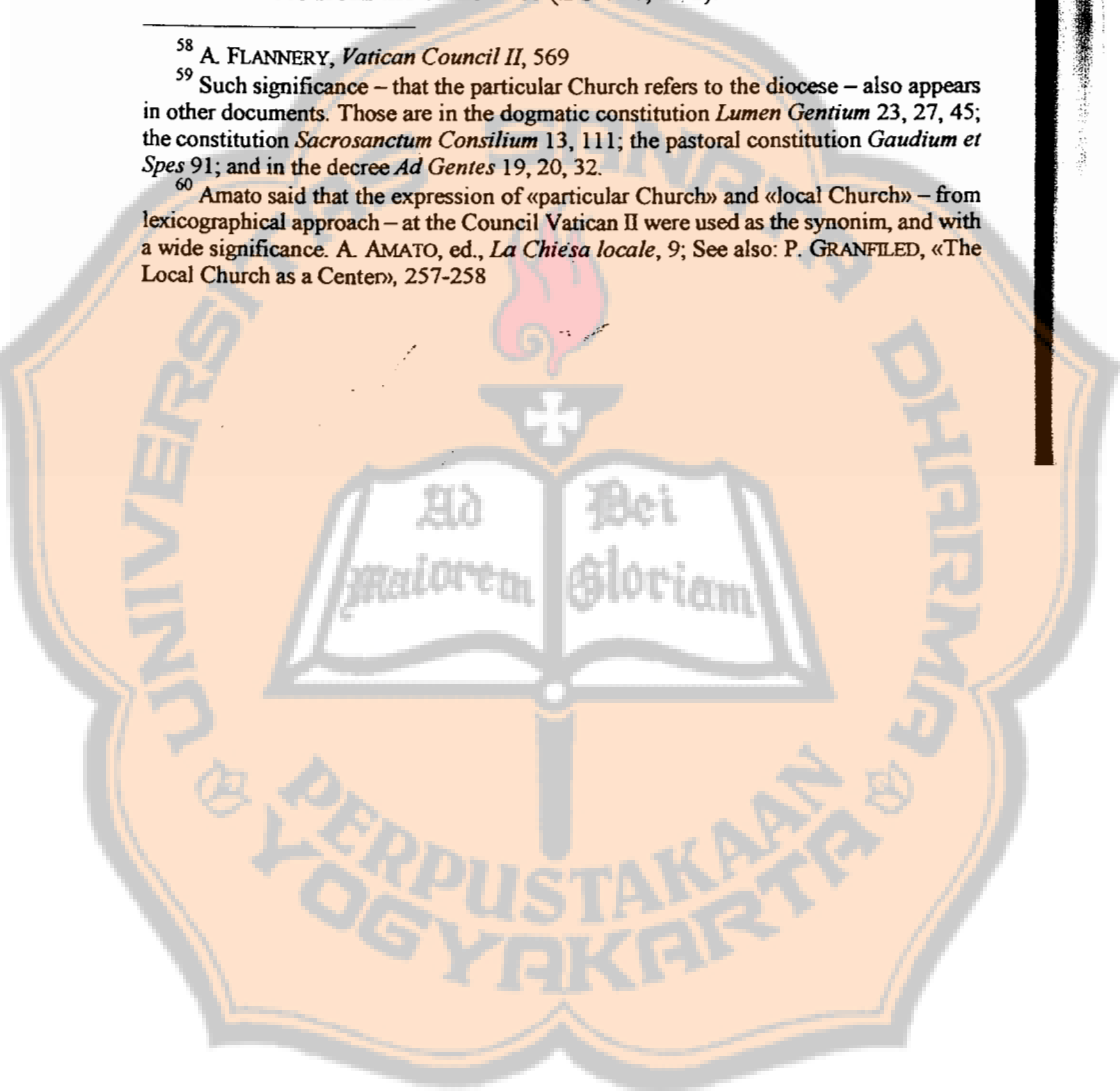
From the observation and explanation above, it is clear that the terminology of «local Church» in the documents of Vatican II has various meanings. It has a spectrum of significance in a wide area which is not the universal Church, but the patriarchal Churches, dioceses, parish, and domestic Churches⁶⁰. It also has derivative implications, as has been noted.

Other than the texts mentioned above, there are still some Vatican II texts which use the local or particular Church with its own significance. At *Ad Gentes* 27a the term «local Church» is used as a synonym of diocese. It also is used in this way *Presbyterium Ordinis* (PO 6d, 11b). The term «local Church» in *Lumen Gentium* (LG 23 d) is a synonym for the patriarchal Churches. It also is in the decree *Unitatis Redintegratio* where the term refers to the particular Churches or local Churches in the Oriental Church, first of all the patriarchal Churches (UR 14a). In the decree *Orientalium Ecclesiarum* the term «particular Church» refers to some dioceses from the same rites (LG 13c, 23d).

⁵⁸ A. FLANNERY, *Vatican Council II*, 569

⁵⁹ Such significance – that the particular Church refers to the diocese – also appears in other documents. Those are in the dogmatic constitution *Lumen Gentium* 23, 27, 45; the constitution *Sacrosanctum Consilium* 13, 111; the pastoral constitution *Gaudium et Spes* 91; and in the decree *Ad Gentes* 19, 20, 32.

⁶⁰ Amato said that the expression of «particular Church» and «local Church» – from lexicographical approach – at the Council Vatican II were used as the synonym, and with a wide significance. A. AMATO, ed., *La Chiesa locale*, 9; See also: P. GRANFIED, «The Local Church as a Center», 257-258



It is from these phenomena that theologians say that the expression particular Church and local Church, from a lexicographical approach, at Vatican Council II were used as synonyms, and with a wide significance, although Vatican Council II documents and other documents have a preference for the term particular Church⁶¹.

2.3 *Theological Opinion Based on the Conciliar Text*

The most fundamental and traditionally outstanding meaning of the local or particular Church refers to the diocese. It is true that the reality of diocese is not referred to by the Council Fathers in a consistent pattern. Most often it is called «particular Church», though there are instances where the term «local Church» connotes exactly the same reality in the conciliar text. Based on an analysis of the two terms as they are found in the history of the Church and the documents of Vatican II, Henry de Lubac claimed that the proper terminology intended for the diocese by the Vatican II is «particular Church»⁶². He admits that among the twentieth-century theologians and Vatican II commentators show there are differences. Some of them favor «particular» while others show a preference for «local», and still others use both as if they were synonymous. Henry de Lubac himself, based on the documents of Vatican II⁶³ finds that there is a tendency toward the using of the two terms to signify two different realities: the diocese as a particular Church and other Churches that are properly local Churches.

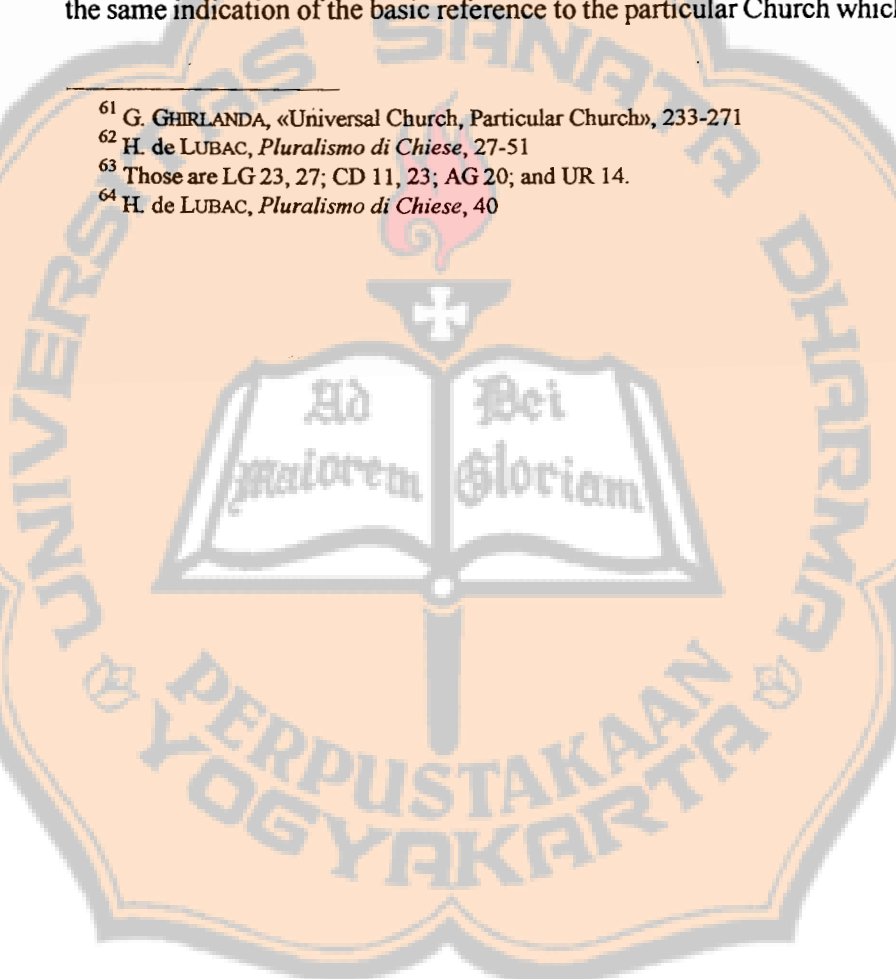
Of the two meanings, the particular Church is the more fundamental unit, because it is a theological reality which mirrors the relationship of the one Church and the many Churches. De Lubac states unequivocally that «the particular Church as such is not determined either by topography or by any other factor that pertains to the natural or human order. It is determined by «the mystery of the faith». We can say in one word that its criterion is essentially of the theological order.»⁶⁴ Emmanuel Lanne shows the same indication of the basic reference to the particular Church which

⁶¹ G. GHIRLANDA, «Universal Church, Particular Church», 233-271

⁶² H. de LUBAC, *Pluralismo di Chiese*, 27-51

⁶³ Those are LG 23, 27; CD 11, 23; AG 20; and UR 14.

⁶⁴ H. de LUBAC, *Pluralismo di Chiese*, 40



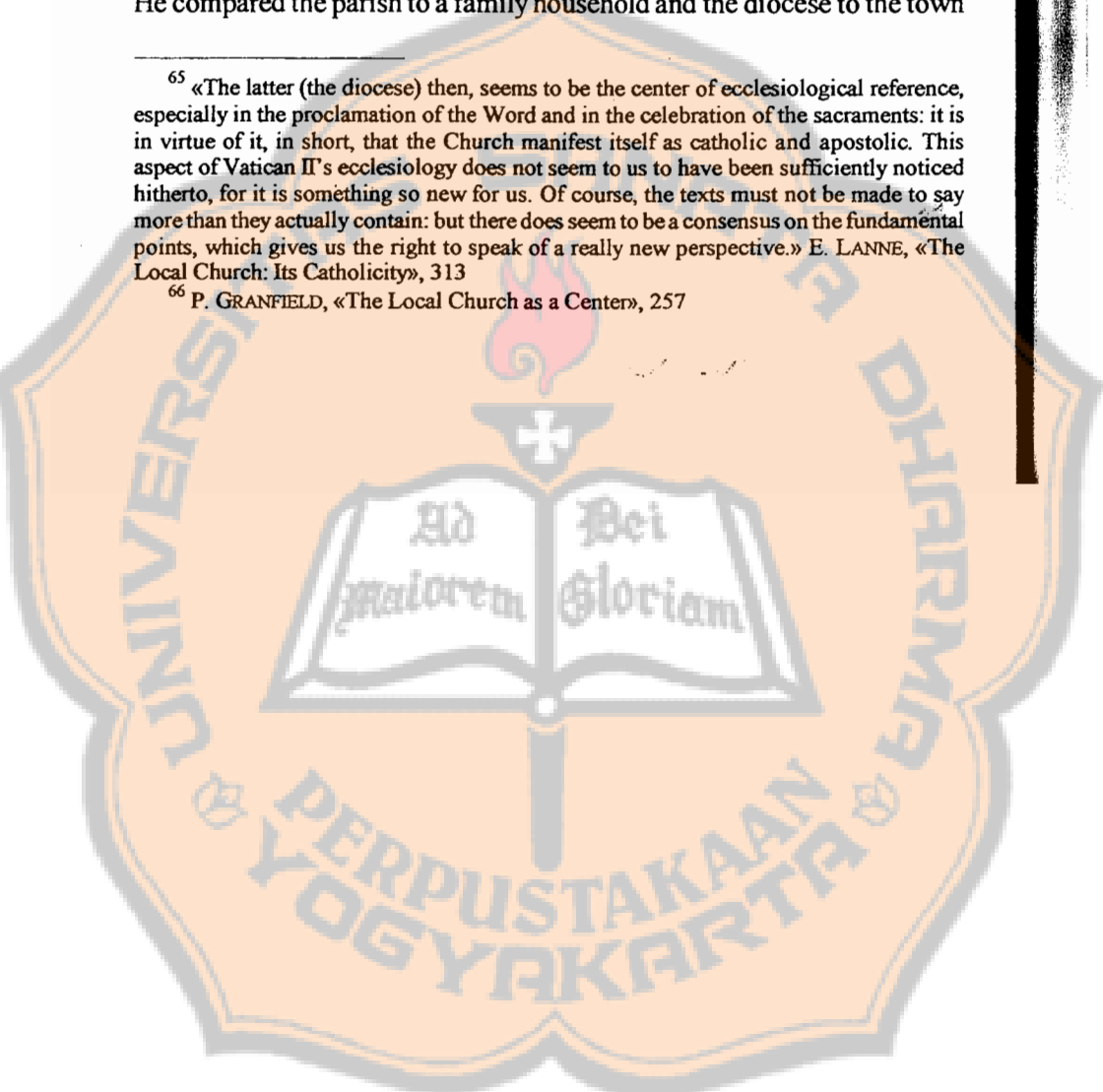
refer to the diocese⁶⁵. Something important to be noticed is that de Lubac does not deny the many other factors that characterize the solidarity of those who form the particular community. He only claims that the faith factor has repercussions on all other factors and enjoys a tremendous priority over them.

In the discussion of this phenomenon, Patrick Granfield says that tendencies in contemporary theology show two things. First, the term «particular Church», despite its conciliar usage, has not gained widespread acceptance. Second, most authors prefer to speak of the «local Church» in reference to the diocese⁶⁶. He sees two ways in understanding the term «local Church». In the strict sense, the local Church, in which the Church of Christ is truly present, is that community of Christians called by the Holy Spirit and under the leadership of the bishop, priest and other ministers, that proclaims the Word of God, celebrates the Eucharist and other sacraments, and continues the redemptive work of Christ in the world. It means that all the principles which are referred to by the Conciliar documents still exist. The local Church, then, is primarily the diocese, but it could also refer to several dioceses in the same region or nation, or several Churches in the same rite. In such a concept, there are two critical elements in the definition of the local Church: the bishop and the Eucharist. Vatican II called the bishops «the visible source and foundation of unity in their own particular Churches» (LG 23) and said that the Eucharist is «the source and summit of the Christian life» (LG 11). In the broad sense, the local Church may also designate the parish (SC 42), the domestic Church or family (LG 11 and GS 48), and other Christian groupings.

Seeing the local Church, in the sense of parish or small community of Christians, Yves Congar used the family metaphor for the local Church. He compared the parish to a family household and the diocese to the town

⁶⁵ «The latter (the diocese) then, seems to be the center of ecclesiological reference, especially in the proclamation of the Word and in the celebration of the sacraments: it is in virtue of it, in short, that the Church manifest itself as catholic and apostolic. This aspect of Vatican II's ecclesiology does not seem to us to have been sufficiently noticed hitherto, for it is something so new for us. Of course, the texts must not be made to say more than they actually contain: but there does seem to be a consensus on the fundamental points, which gives us the right to speak of a really new perspective.» E. LANNE, «The Local Church: Its Catholicity», 313

⁶⁶ P. GRANFIELD, «The Local Church as a Center», 257



or city within which it exists. Christians are born and nurtured in their own local Church just as they are born and raised as human persons within their family. But there is need for a larger, more complete and complementary context for human life to be fully developed (the neighborhood, town or city), and that larger life for Christian is the diocese, with its greater variety and resources.

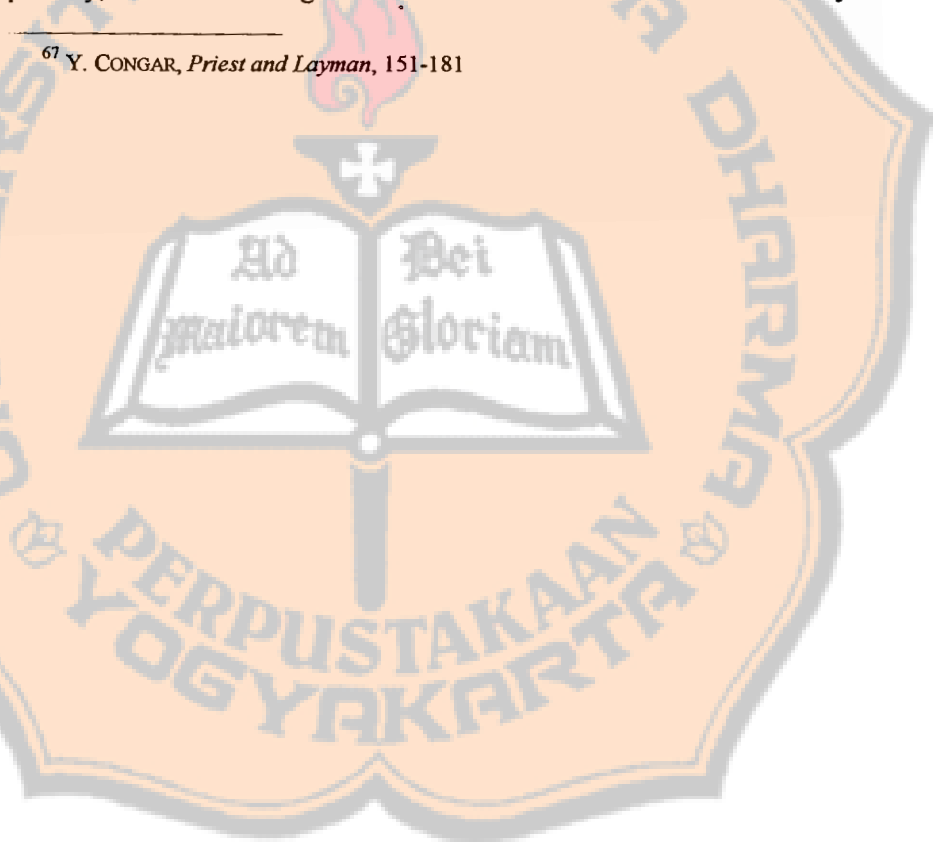
The local Church is the embodiment of the larger Church, in a specific geographic location and set of human conditions. Just as human beings are born into specific families in concrete locations and conditions, so Christians are baptized and formed in Christ in specific local Churches. These gatherings together in communion with the Lord have value in their own right. That is, they are not means to a larger end, but they themselves are realizations of the Church.

These local embodiments or realizations build the Church up from below. They are connected with the larger Church through the hierarchical presence and appointment of their pastor, but in themselves they are God's holy people (the *plebs sancta*), a community that includes both priest and people. In large urban parishes, much too large to form real communities, there can be within them several smaller communities based on neighborhood, ethnic group, employment, interest or concern. The parish, Congar wrote, should be a community of prayer, spiritual life, mutual service and apostolic activity; it should be a liturgical, caring, missionary community⁶⁷.

Karl Rahner, described the parish as the local actualization of the Church. The Church is a visible society that reaches a higher degree of actuality than merely continuing in existence when it becomes an actual event perceptible in space and time, an event as communion of saints. In the celebration of the Eucharist the local Church is most intensely event, because the union of the faithful with Christ and with each other is realized visibly and intimately.

The starting point for a theology of the parish, in Rahner's perception, is this local materialization of the Church, not its derivation from higher jurisdictions as territorial parts or divisions. That is the reason why individual communities were called Churches in the new testament. They are primarily realizations of the Church as an event. The parish is the primary, normal and original form of the local Christian community

⁶⁷ Y. CONGAR, *Priest and Layman*, 151-181



because of the principle of locality: union of people who live together as neighbors in the same place. Each local Church, according to Rahner, is a manifestation of the whole Church, making it tangible, enabling it to make its «historical place-time apprehensible»⁶⁸. Nevertheless, he keeps to the opinion that a community as Church is because of the bishop who guarantees the apostolicity of the Eucharistic celebration and the other sacraments and the preaching of the Gospel⁶⁹.

It is the inconsistency of the conciliar vocabulary which makes the choice of a regular terminology somewhat arbitrary⁷⁰, J.A. Komonchak concurs in using «the local Church» as a consistent term which refers either to small Eucharistic communities, dioceses, larger groupings of Churches, or even all three. Using the term «the local Church», theologians show that there are two distinctive and constitutive principles of the Church's existence which are realized in the local Church, and they stress that it is in the local Churches that Catholicity is concretely realized⁷¹. From the documents of Vatican II which talk about how the one and catholic Church come to be, the emphasis falls on the diocese (CD 11), stressing the sanctifying role of the Bishop and the Eucharist (LG 26)⁷². Also through the ministry of the presbyters the sanctifying and governing ministries are «to make the Universal Church visible in their localities and to contribute effectively to building up of the Body of Christ». The presbyters «should so preside over and serve their local communities that these may be worthy of the name by which the one and total People of God is called, that is, the Church of God» (LG 28).

According to this interpretation of the local Church, in both the strict and the broad sense, the faith assemblies are not simply administrative

⁶⁸ K. RAHNER, *Theological Investigation*, XXII: *Human Society and the Church of Tomorrow*.

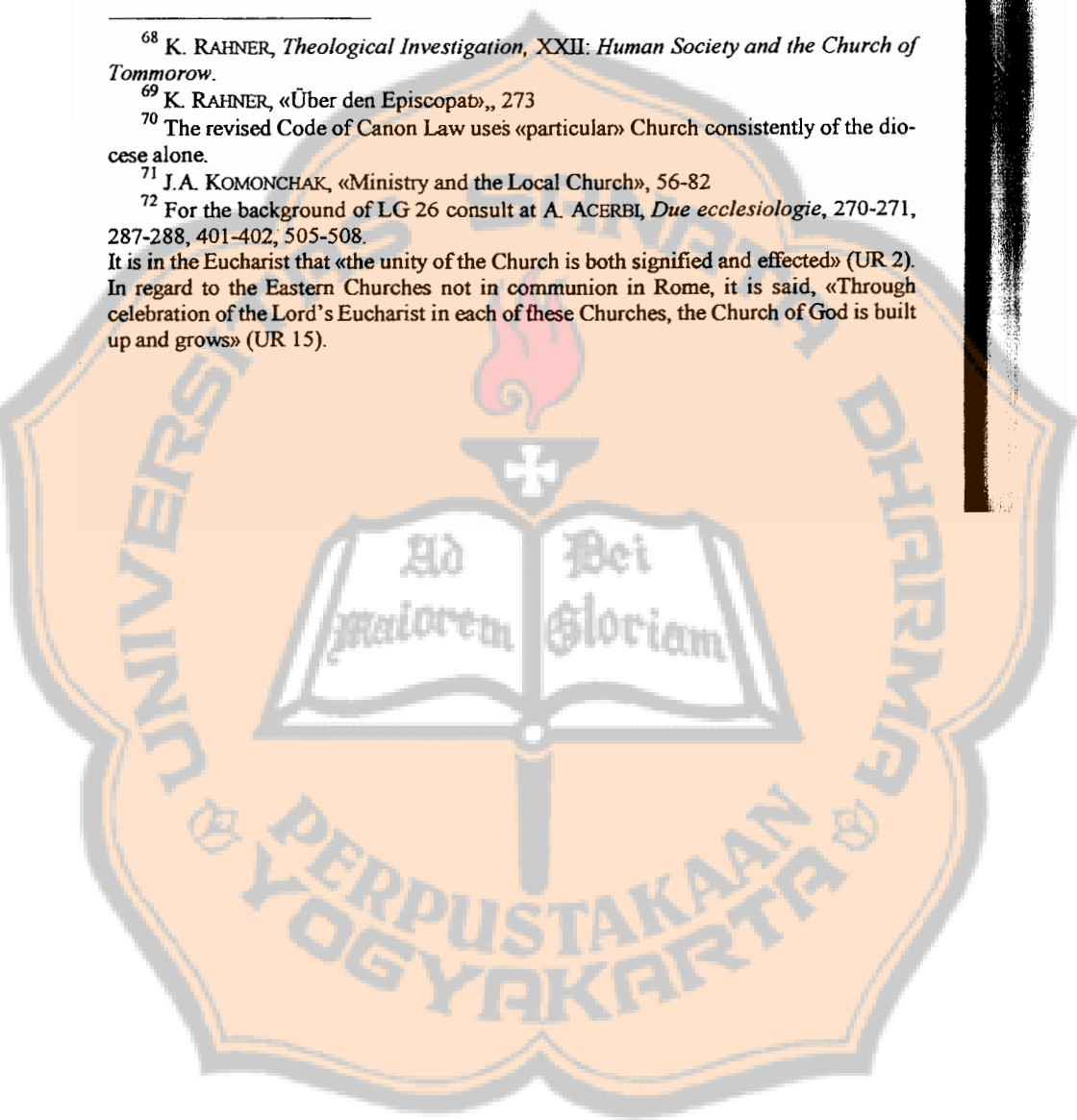
⁶⁹ K. RAHNER, «Über den Episcopat», 273

⁷⁰ The revised Code of Canon Law uses «particular» Church consistently of the diocese alone.

⁷¹ J.A. KOMONCHAK, «Ministry and the Local Church», 56-82

⁷² For the background of LG 26 consult at A. ACERBI, *Due ecclesologie*, 270-271, 287-288, 401-402, 505-508.

It is in the Eucharist that «the unity of the Church is both signified and effected» (UR 2). In regard to the Eastern Churches not in communion in Rome, it is said, «Through celebration of the Lord's Eucharist in each of these Churches, the Church of God is built up and grows» (UR 15).

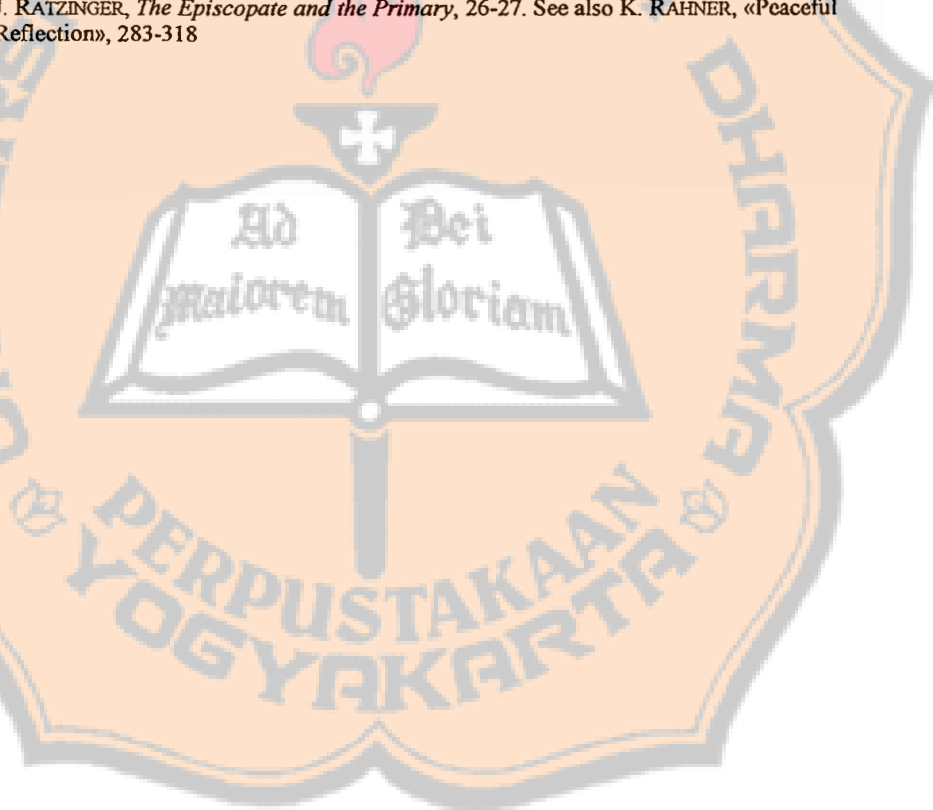


units of the universal Church but are a specific realization, admittedly in varying degrees, of the entire mystery of the Body of Christ which is one. The local Church manifests the presence of Christ among his people. The local Church is the Church because in it Christ is wholly present⁷³.

The difference of the two the terms, «particular Church» and «local Church», here are the basic is indicated by a twofold movement operating between them and the universal Church. A particular Church is always, by its very nature, universalist and centripetal in its orientation, being not only an administrative unit but also the here – and – now actualization of the universal Church. In such mutual interiority, there is still a radical correlation between the particular Churches and the universal Church. The former are not just part – quantitatively – of the latter; they are the Church itself. And *vice versa*, the universal Church is not just the federation of particular Churches; it is the one People of God, blessed with organic and mystic unity «not because it is composed of numerous particular Churches, but because each particular community is nothing else but a particular form of presence of this *unique* People of God». This mutually and radical correlation is adequately symbolized by the bishop of the particular community, who, as the link between the particular community and the representation of the interior mutually, is at the same time the representative of both, claiming temporal priority to neither of the two representations.

The local Churches, on the other hand, while certainly operating as universalist and centripetal forces in virtue of the particular Churches they are composed of, also represent some centrifugal forces due to the socio – cultural elements present in their structure. It is exactly these socio – cultural elements that differentiate one local Church from another and give each its character and genius. These centrifugal forces can, however,

⁷³ Louis Bouyer, «The Church does not exist all at once as a vast, universal system; on the contrary, it proceeds from essentially local communities and, strictly speaking, has no real existence outside these.» *L'Eglise de Dieu*, 336-337. LG 26: «The Church of Christ is really present in all legitimately organized groups of the faithful, which, insofar as they are united to their pastors, are also quite appropriately called Churches in the New Testament». Karl Rahner, before the Council, wrote: «the Church herself becomes in the fullest sense an event only in the local celebration of the Eucharist (...) The local Church is not only an agency of the Universal Church, subsequently founded, and with which she could easily dispense with, but the "event" itself of this universal Church.» K. RAHNER – J. RATZINGER, *The Episcopate and the Primary*, 26-27. See also K. RAHNER, «Peaceful Reflection», 283-318



be turned into a positive asset for the universal Church, enabling it to absorb whatever is valuable in the great cultures of humanity and to eliminate uniformity as detrimental to both the creative spirit of the people and the proper understanding of history⁷⁴. No. 22 of the decree on the Church's Missionary Activity states this very eloquently⁷⁵.

3. The Constitutive Elements of the Local Church

The diocese, which is the representation of the local Church, has 4 constitutive elements which represent the catholicity of the local Church. Those are the Word of God, the Eucharist, the Bishop, and the people. Each of this element is the principle of the universality, the catholicity of the local Church⁷⁶.

3.1 *The Word of God*

The Acts of the Apostles presents the Church of Jerusalem, which appeared for the first time on Pentecost, as a community which was founded and lived essentially from the Word of the apostles. God invited the people, and the people kept the Word in their faith. It is the Word which contains memories, prophecy and hopes which revealed the mystery, and reconciled persons. It is the Word which is centered in Christ that is the foundation of the communion. In the local Church, the Word of God becomes the human word which enter into the specification of the space and time. In other words, the Word of God through the Holy Spirit which illuminates the wisdom of the faithful, especially the saints, and effectively supports the charisma of pastoral teaching, becomes light

⁷⁴ H. de LUBAC, *Pluralismo di Chiese*; S. J. KILIAN, «The Meaning and Nature»

⁷⁵ «Thus, in imitation of the plan of the Incarnation, the young Churches (...) take to themselves in a wonderful exchange all the riches of the nations which were given to Christ as an inheritance (Ps. 2,8) From the customs and traditions of their people, from their wisdom and their learning, and from their art and sciences, these Churches borrow all those things which can contribute to the glory of their Creator (...)

Thus it will be more clearly seen in what ways faith can seek for understanding in the philosophy and wisdom of these people. A better view will be gained of how their customs, outlook on life, and social order can be reconciled with the manner of living taught by divine revelation (...)

Particular traditions, together with the individual patrimony of each family of nations, can be illuminated by the light of the gospel, and then be taken up into Catholic unity.»

⁷⁶ D. VALENTINI, «La catholicità della Chiesa locale», 69-133



of God for the life of the person and the community in the local Church, pronounces the historical values of the salvation in the human history⁷⁷.

3.2 *The Eucharist*

The Eucharist which is the realization of memory of the passion, death, and resurrection of the Lord, has the local Church as its place. It is by the Eucharist that the Church is build up. Therefore, ecclesiology takes the Eucharist as the center to explain the existence of the Church, the communion of the Church⁷⁸. Quoting Yves Congar, G.J. Békés explains that catholicity is a reality that was already present in the tiny flock of the apostolic community if it is understood in its original sense that is a quality concept, not a geographic concept, nor historic, nor sociological. The term *kath'olon* expresses wholeness, totality, fulness, so that *katholike* as a quality of the Church means that the divine salvation is fully present in the Church. The Fullness of God» (Col 2,9; 1,19) especially the Father's love is present in the person of Christ. This fullness through the Spirit, fills the body of Christ, which is the Church (Eph. 1,23). This essential catholicity is brought about in the local Church which celebrated Eucharist presided by the bishop or a member of his clergy⁷⁹.

3.3 *The Bishop*

The important documents of Vatican Council II, which became fundamental texts for the theology of the local Church talked together about the Eucharist and the bishop. These documents were mentioned above: SC 41, LG 23 and 26 and CD 11. J. Ratzinger gives the logic of the relation between the Eucharist and the bishop⁸⁰. The celebration of the Eucharist and the ministry of ordinations are mutually related. The most important manifestation of the Church is an ordination when it is the bishop who celebrates the Eucharist (SC 41). It is the real presence of the bishop at the Eucharist celebration which becomes the full manifestation

⁷⁷ D. VALENTINI, «La cattolicità della Chiesa locale», 93-94; Y. CONGAR, *Priest and Layman*, 201-214

⁷⁸ D. VALENTINI, «La cattolicità della Chiesa locale», 94-99

⁷⁹ G.J. BÉKÉS, «The Eucharist Makes the Church», 347-363, Y. CONGAR, «La cattolicità della Chiesa», 577-605

⁸⁰ J. RATZINGER, «L'ecclésiologia del Vaticano II», 14



of the universality, the catholicity of the local Church. The bishop is the visible principle and the foundation of the unity in the Church (LG 23). Within the community, the bishop is the fundamental and visible principle of the unity of the catholicity and universality of the local community which is founded on his charisma. The bishop is the unity factor as he is accepted by the community. At the same time, based on his charisma the bishop is the representative of the universal Church to the community. Because of his charisma as pastor and teacher of the faith, the bishop is the actualizer and safeguard and actualizes the faith of the Church.

In a Eucharist presided over by a priest, from the ontological sacramental perspective, the difference between the episcopate ordination and the presbyter ordination is its grade. There is a relative character of dependency, according to one's theological point of view. There are also juridical and pastoral dependencies of the ordained ministry of the presbyter which includes also the religious priest and the bishop⁸¹.

3.4 *The People*

There are some discussions about the pro-cons of the human factor which becomes the constitutive element of the catholicity of the local Church. C. Colombo⁸² and E. Bartoletti⁸³ do not put the human factor as the constitutive factor of the catholicity of the local Church. E. Bartoletti enumerated some elements of the local Church which included constitutive elements, structural elements, sociological elements, pastoral elements of the local Church⁸⁴. Since the human factor is under the influence of the cultural context, it means that the human factor is not a constitutive element. On the other hand, there are some other theologians such as Donato Valentini⁸⁵ and J.A. Komonchak⁸⁶ who put the human factor as a constitutive element of the catholicity of the local Church. J.A. Komonchak referred to the experience of ecclesogenesis in which the existence of the Church appeared as the first disciples response to the

⁸¹ D. VALENTINI, «La cattolicità della Chiesa locale», 101

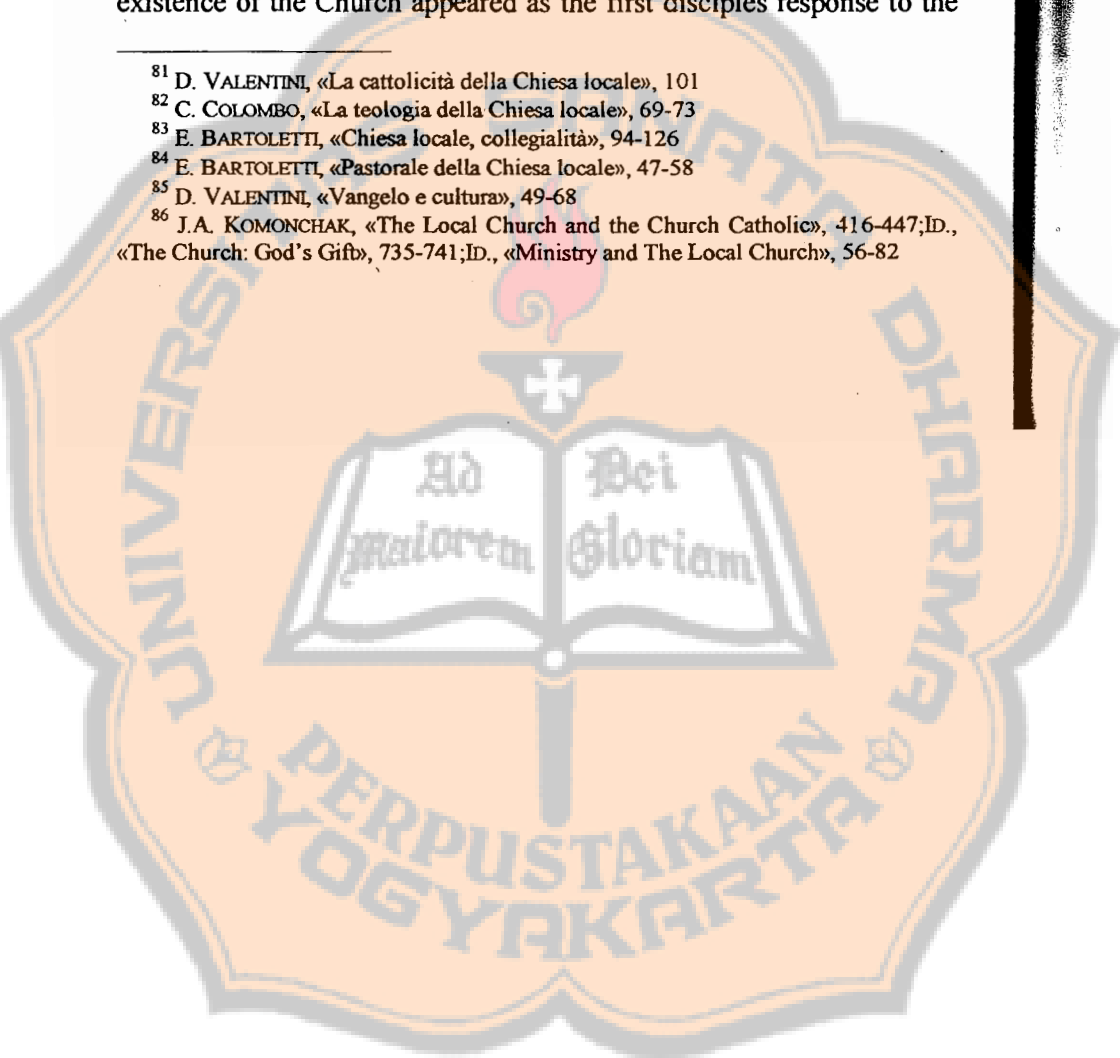
⁸² C. COLOMBO, «La teologia della Chiesa locale», 69-73

⁸³ E. BARTOLETTI, «Chiesa locale, collegialità», 94-126

⁸⁴ E. BARTOLETTI, «Pastorale della Chiesa locale», 47-58

⁸⁵ D. VALENTINI, «Vangelo e cultura», 49-68

⁸⁶ J.A. KOMONCHAK, «The Local Church and the Church Catholic», 416-447; ID., «The Church: God's Gift», 735-741; ID., «Ministry and The Local Church», 56-82



mystery of the death and resurrection of Jesus Christ⁸⁷. This same argument was stated in reference to into the subjectivity of the Church⁸⁸.

Thus, considering the concrete factor of the socio – cultural of the local Church, the human activity and the people as the subject become intrinsically a constitutive factor of the universality, and catholicity of the local Church⁸⁹. It is not in the sense of the catholicity in the ontological or sacramental element, neither in the sense of the Eucharistic communion. It is in the sense of the human value within which the local Church has its fulness. It based on the reality of the Church in which there is not only the divine energy, but also human energy since the mercy of God invites the synergy both of God and of man. Therefore, besides the Word of God, the Eucharist, and the bishop, the human factor is also a constitutive factor of the catholicity of the local Church⁹⁰.

4. The Local Church in the Documents on Mission

Although the theology of the local Church develops after the Vatican Council II, in the period previous to the Council, there was already discussion of the local Church. It started during the period of the renaissance in biblical and patristic studies and the emergence of liturgical and lay movements which laid new foundations for ecclesiological renewal⁹¹. It is evidenced in the major encyclicals of Pius XII: *Mistici Corporis* (June 29, 1943), *Divino Afflante Spiritu* (September 30, 1943), and *Mediator Dei* (November 20, 1947). Another milestone was the great strides made in the development of an ecclesiology of the People of God which was done by the German School of Canon Law in the period after the World War II⁹². Finally, three years before Vatican II, Karl Rahner studied that the historical and theological answer to the question of the relationship between the primacy of the pope and the divine institution of

⁸⁷ J.A.KOMONCHAK, «The Church: God's Gift», 739-740

⁸⁸ S. DIANICH, «Ecclesiologia ed ecclesiogenesi», 415-418

⁸⁹ D. VALENTINI, «La cattolicità della Chiesa locale», 103

⁹⁰ D. VALENTINI, «La cattolicità della Chiesa locale», 105-106

⁹¹ B.D. PRUSAK, «The Theology of the Local Church», 287-308

⁹² A. VONIER, «The People of God», 137-225



the episcopacy⁹³. Rahner carefully observes that the pope alone by divine right represents the unity of the whole Church as the totality of the local Churches. At the same time the bishops are not merely his instruments since in the place of an apostle the local bishop represents the teaching and the unity of the universal Church within the area which he serves⁹⁴.

It was the *plantatio ecclesiae* ideology, which was previous to the discussion of the local Church, that put the concern to the formation of the local hierarchy. This was the concern of the documents on mission before the Vatican Council II. *Maximum Illud* expressed concern for the formation of the local hierarchy with the native bishop and clergy. It was the concern which was repeated by the following documents: *Rerum Ecclesiae*, *Donum Fidei*, *Princeps Pastores*.

There were also influences of the popes and the officials who managed the organizations on mission activities⁹⁵. Pope Pius XII created the Day of Mission in 1926. Cardinal van Rossum, during his period as the President of the Sacred Congregation of the Propagation of Faith created some policies to support missionary activity⁹⁶. There was also the foundation of the Union of Clergy for Mission. Then it was the decree of *Ad Gentes* which declared the theological foundation of mission in relation to the local Church.

⁹³ « (...) seems to lie in the fact that an individual Church is not an administrative district of the whole Church, but bears a unique relationship to the universal Church, one based on the nature of the Church and on her differentiation from natural territorial societies». (...) «The Church as a whole, where she really becomes an "event" in the full sense of the term, is necessarily a local Church. In the local Church the whole Church becomes tangible». K. RAHNER – J. RATZINGER, *The Episcopate and the Primacy*, 20-23

⁹⁴ K. RAHNER – J. RATZINGER, *The Episcopate and the Primacy*, 29-30

⁹⁵ T. SCALZOTTO, «I papi e l'evangelizzazione», 547-595; T. SCALZOTTO, «I papi e la Sacra Congregazione», 253-302

⁹⁶ Some of his policies included: organizing the German missionaries, creating the press agency for mission «Fides», organizing the day of prayer for mission spirit on the 300 year anniversary of the Sacred Congregation of the Propagation of Faith, creating the mechanism of a regular mission report from all regions. Besides, he made also various efforts in the Netherlands to stimulate the increasing number of missionaries. T. SCALZOTTO, «I papi e la Sacra Congregazione», 256, ss.; J. ROES, *Het Groote Missie-Uur*



5. The Mission of the Local Church

5.1 *The Missionary Activity of the Church in Vatican II*

Reflecting on the mission of the local Church, as it is treated in the documents of Vatican II and the postconciliar discussions, it is necessary to consider the background for the promulgation of the special decree *Ad Gentes* on mission. Before and after the Vatican Council, there was a critical situation in the mission area⁹⁷. This critical situation was not a sudden collapse, but a turning point involving great and decisive changes. The turning point which involved great decisive changes was a *conditio sine qua non* as the mission of the Church faced some historical and theological facts. These were the end of colonialism, and the birth of new nations. Called as the Third World these nations were in the process of defining their identity, while the theological discussion of foreign mission focused on the problems of the salvations of infidels. This approach had consequences.

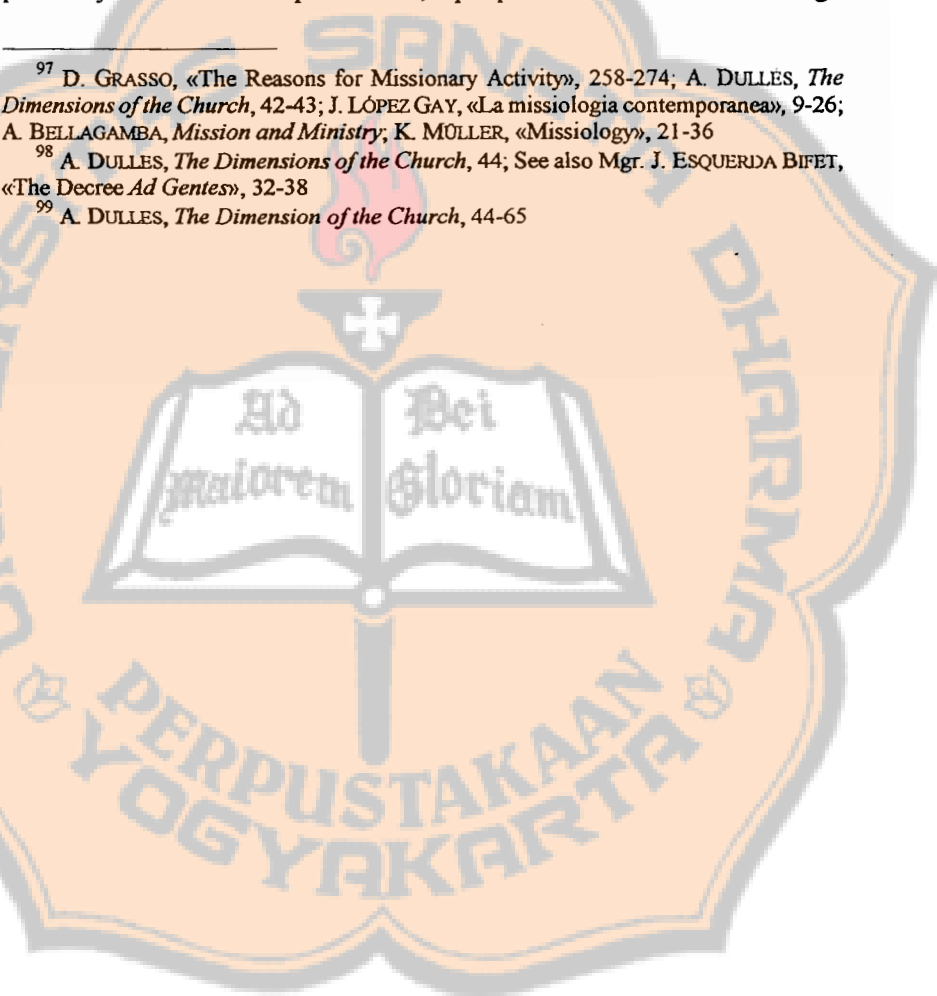
To understand the theological perspective of the decree *Ad Gentes*, it is necessary to trace the development of the decree *Lumen Gentium*. Avery Dulles says that the most significant advances in missionary doctrine are to be found less in the Decree *Ad Gentes* than in the Dogmatic Constitution on the Church, which is from first to last impregnated with missionary concern. This orientation is indicated by the first word of the document, which gives its title, *Lumen Gentium*⁹⁸: «Christ is the light of humanity, and it is, accordingly, the heart felt desire of this sacred Council, being gathered together in Holy Spirit, that, by proclaiming his Gospel to every creature» (LG 1). The fundamental ecclesiology positions set forth in *Lumen Gentium* are essential background for understanding the more detailed and practical provisions of the decree *Ad Gentes*⁹⁹.

The Constitution on the Church does not eliminate all the static images of the Church, but the dominant idea is dynamic. The Church is viewed primarily as the new People of God, a people still on the march through

⁹⁷ D. GRASSO, «The Reasons for Missionary Activity», 258-274; A. DULLES, *The Dimensions of the Church*, 42-43; J. LÓPEZ GAY, «La missiologia contemporanea», 9-26; A. BELLAGAMBA, *Mission and Ministry*; K. MÜLLER, «Missiology», 21-36

⁹⁸ A. DULLES, *The Dimensions of the Church*, 44; See also Mgr. J. ESQUERDA BIFET, «The Decree *Ad Gentes*», 32-38

⁹⁹ A. DULLES, *The Dimension of the Church*, 44-65



the desert, pressing forward through trial and tribulation to the promised land. Interest is focused on the external relations of the Church, and consequently too on its relations to the peoples to whom it must communicate the good news of the gospel. In this view missionary activity is not a kind of supererogatory¹⁰⁰ function by which certain individuals venture forth beyond the Church's limits. Rather, the Church is missionary by nature as is formulated on the AG 2.

The essential consciousness of the Church is expressed in the very beginning of the paragraph concerning missions *Ad Gentes* states: «The Church on earth is missionary by its very nature, since the Father's design, it flows from the mission itself of the Son and the Holy Spirit» (AG 2). This affirmation links the mission of the Church with the Trinity¹⁰¹ and shows how her very existence and nature is determined by the role assigned her in the divine plan. This plan brings about the communication of the divine life to intelligent creatures, so that the infinite love of the divine Persons is poured out and makes other beings blessed. The Church has no other end except to broadcast this plan by its preaching and to communicate it in its sacraments.

In this context the necessity of evangelization is clear; and this is what AG 7 emphasizes: «The reason for missionary activity lies in the will of God who wishes all men to be saved and come to the knowledge of the truth. For there is one God and one Mediator between God and men, himself a man, Jesus Christ (...) Christ himself explicitly asserted the necessity of faith and baptism (...) So, although, in ways known to himself God can lead those who, through no fault of their own, are ignorant of the Gospel (...) the Church, nevertheless, still has an obligation and also the sacred right to evangelize». Therefore it is clear that the necessity of evangelization, as the ordinary way to faith, baptism, and incorporation into the Church is affirmed in a certain way. As the consequence of this affirmation, the members of the Church are urged to the pursuit of

¹⁰⁰ This conclusion that the missions are not a work of supererogation is also based on the fact that the Church is «the universal sacrament of salvation» (LG 48 b)

¹⁰¹ In the opening chapter of *Lumen Gentium* this missionary role of the Church is theologically derived from the divine missions of the second and the third Persons of the Blessed Trinity. LG 3 tells us that the Son «came on a mission from His Father», a mission to establish the kingdom of heaven upon earth. His immediate disciples were called «apostles», and He Himself compares their mission to His own: «As the Father has sent me, I send you» (John 20,21; LG 18b). A. WOLANIN, «Trinitarian Foundation», 37-49



missionary activity «of the charity with which they love God, and by which they desire to share with all men the spiritual goods of this life and the life to come». (AG 7)

It is in the second and third chapters that the decree show how the Christian community springs forth from preaching (AG 13) which is sometimes preceded by a present witness (AG 12)¹⁰²; and how through catechumenate and the formation of the newly baptized, it develops until it forms the necessary structures and, finally, becomes missionary in its turn, giving to others what it has received. The third chapter is dedicated to particular Churches. It shows that the particular Churches are the goal and outcome of specifically missionary activity: the growth and position of the young Churches in the universal Church (AG 19), their share in missionary activity (AG 20), the special mission of their laity (AG 21) and their divinely – willed multiplicity within Catholic unity (AG 22). From the topic of the third chapter, there are various opinions¹⁰³.

The Council wished that missionary activity have the efficiency demanded by the present situation of evangelization, and that this activity be an effort of the whole Church for the propagation of God's Kingdom. Hence the Council decreed that all those who have direct responsibility for the missions be called to take part in its direction (AG 28-40). The organ directing and coordinating all the missions has been the Congregation for the Propagation of the Faith. It is in decree 29 that the Council endowed it with a greater power to measure up to the new dimensions of evangelization, «There should be only one competent congregation for all missions and all missionary activity, namely that of the Propagation of Faith, which would direct and coordinate missionary work and missionary cooperation throughout the world» (AG 29). Among the tasks of the

¹⁰² There was an afraid that the actual preaching of the word was being unnecessarily put out since there was too much stress on the Christian witness and dialogue. The emphasis on Christian witness and dialogue in the Mission decree is certainly not to be understood as an evasion of missionary responsibility. It has twofold positive meaning. Christian witness and dialogue pave the way for preaching or to make it possible in the first place. J. LÓPEZ GAY, «Evangelization and Witness», 307-317; J. NEUNER, «Mission, Dialogue», 130-143

¹⁰³ On relation between the universal Church and the local Churches: J. VODOPIVEC, «La Chiesa locale e la missione», 97-140; D. VALENTINI, «La cattolicità della Chiesa locale», 69-133. On the missionary activity of the local Churches, see footnote no. 96. On the missionary activity of the laity: A. SEUMOIS, «Laicato e missione», 246-257; P. GIGLI-ONI, «Ministerialità missionaria laicale», 227-268



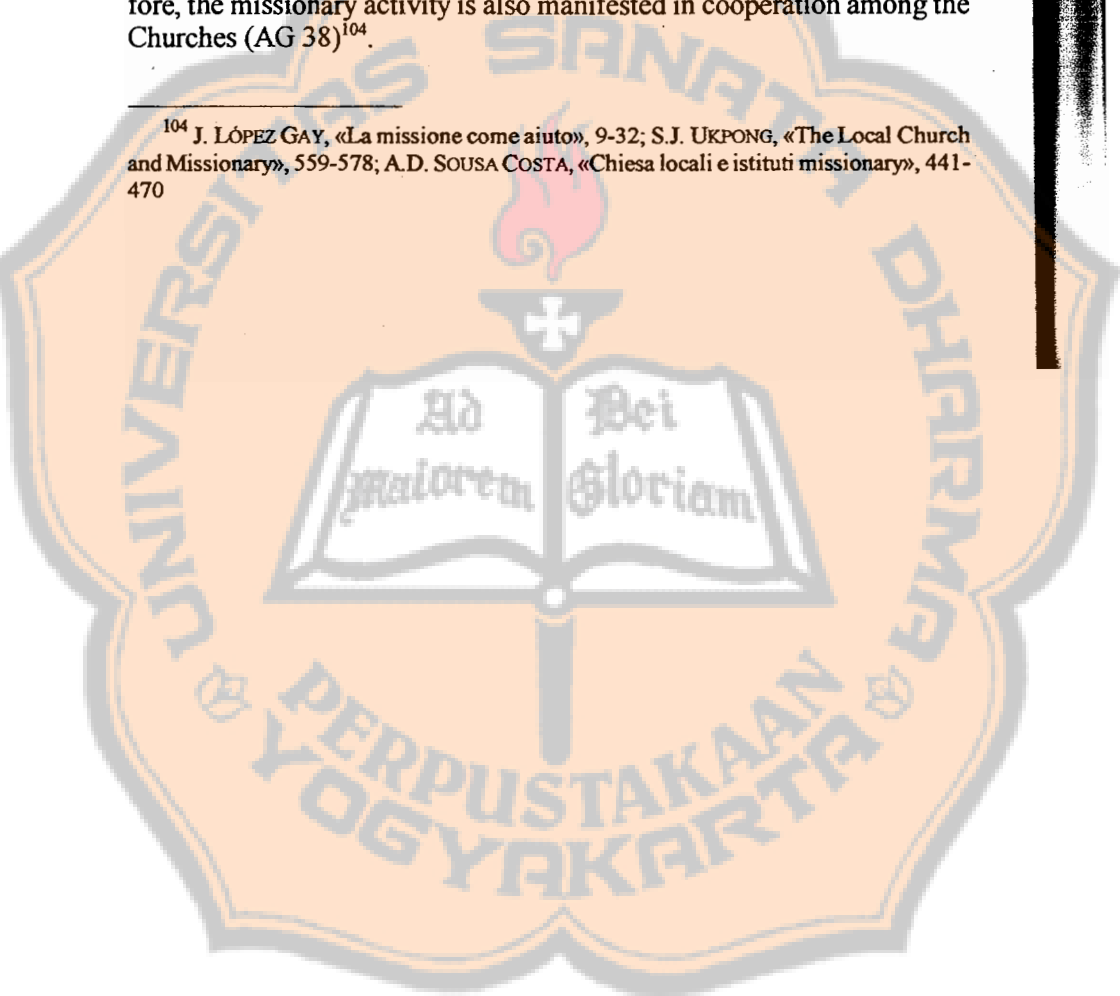
Congregation are the increase of vocations, the zeal of the faithful for the missions, the collection and allocation of subsidies, the distribution of missionaries according to the needs of various missionary territories, and the elaboration of missionary strategy necessary for the present world.

5.2 *The Role of the Local Church*

The last chapter of the decree deals with missionary cooperation. This chapter is permeated with the central idea of the document that evangelization is the essential mission of all Christians. The decree goes through the various categories of persons who make up the Church. It assigns the responsibility of proclaiming the Gospel throughout the World primarily to the Body of the Bishops (AG 29). Further, the decree mentions the role of the Episcopal Conferences (AG 20, 31), of the Congregation for the Evangelization of the peoples (AG 29), of missionary Institutes (AG 38), of Religious Communities (AG 40), etc. However, it makes clear that the responsibility of spreading the gospel in any given territory is incumbent upon the particular Church. «As the local Church must represent the universal Church as perfectly as possible, it must remember that it has been sent to those who live in the same territory as itself, but do not believe in Christ so that it might be for them, by example of the lives of the faithful and of the whole community, a sign indicating Christ» (AG 20).

The last formulation above (AG 20) gives an impression that the real and concrete responsibility of the mission is first of all the burden of the local Church, which is as it is formulated «the assembly of the faithful, already rooted in the social life of the people and to some extent conformed to its culture, enjoys a certain stability and permanence; (...) and possesses those ministries and institutions which are required for leading and spreading the life of the people of God under the leadership of their own bishop» (AG 19). Thanks to theological reflection of the local Church, foundation is given to communion and cooperation, and therefore, the missionary activity is also manifested in cooperation among the Churches (AG 38)¹⁰⁴.

¹⁰⁴ J. LÓPEZ GAY, «La missione come aiuto», 9-32; S.J. UKPONG, «The Local Church and Missionary», 559-578; A.D. SOUSA COSTA, «Chiesa locali e istituti missionary», 441-470



The first Congress of the Sacred Congregation of the Propaganda Fide in 1968 took a theme on «the missionary initiative held by the diocese». The 4th Planery of International Missionary Congress took a theme «The Relation between the Universal Church and the Particular Church». Such themes show the desire to reflect on the participation of the local Church. Some recent reflections on the theme are as were written by Donato Valentini, Bruno Forte, etc.¹⁰⁵

In a realistic way, Rossignol formulates that «the practical organization of Evangelization is left to the particular Churches. The particular Church will have to find resources, to plan the work and execute it»¹⁰⁶. It is true that the bishop of each local Church is the person who knows the situation of his own region. Each local Church has its characteristic which creates different ecclesial realities in the universal Church. Not all particular Churches are in position to take their missionary responsibilities. There are many factors such a the lack of their own personnel, their people capacity, their economical condition, etc. Regarding the way to realized the activity of mission, Ukpong S. Justin provided some missiological models as a new way of mission: the frontier model of mission, the partnership model, and the receiving – sending Church model¹⁰⁷.

Theological reflection that the communion of the universal Church invites to the interchange of missionaries among the local Church. The realization of the interchange of the missionaries since the sixties have found challenges whether come from the new emerging countries which look for their own identity¹⁰⁸. It also came from the critical notes of the members of the Church based on the comments of other members on the region¹⁰⁹. The universal Church, which gives reality to the relation among the particular Churches, gives the impression that others should support the local Church financially. Therefore the realization of the interchange of missionaries among the local Churches should count to one another.

¹⁰⁵ D. VALENTINI, «La cattolicità della Chiesa locale», 69-133; B. FORTE, «La comunione particolare», 79-130;

¹⁰⁶ R. ROSSIGNOL, «Vatican II and the Missionary», 36

¹⁰⁷ S.J. UKPONG, «The Local Church and Missionary», 559-578

¹⁰⁸ From the Conference of the Asia – Africa Countries in Bandung, Indonesia 1955, the participants formulated to the practice of the missionaries of the Church to the Asia – African countries. Cardinale C. COSTANTINI, *SS Pio XII. A Complete Document on the Asian – African Conference*, see: *Asia – Africa Speaks from Bandung*.

¹⁰⁹ M. AMALADOSS, «Evangelization in Asia», 7-28



Responding to the call, there are results which shows the increasing missionary consciousness in the region which was previously called as a mission area¹¹⁰.

As the concept of mission is not limited to missionary activity, the role of the local Churches is not finish on realization of the interchange of missionaries. New perceptions of various areas of mission which is not limited into geographical, but also includes ethnic classification, various sociological groups in the society, and the various ambiances of mission (RM 37-38) give also various alternatives to the local Churches in realizing its role.

6. The Challenges for the Mission of the Local Church

Bruno Forte shows that in the historical dimension, the dynamism of missionary activity which is constitutive of the ecclesiastical principle, is seen in various periods as it is shaped by the historical development of the People of God. There are various models in the history of missions¹¹¹. During the recent times, there are many challenges to realizing the missionary activity of the Church. Those are facts, ideology, and problems whether universal or local¹¹². Such challenges invite the local Church to become involved as it represents of the universal Church. The involvements to face the challenge means that the Church really represents its mission.

Amaladoss explained the significance of the local Church which bears different factors in doing its mission¹¹³. Amaladoss showed three point of views which show the characteristics of the local Church¹¹⁴. Firstly, if the Word of God has to be present in and transform every culture then it has to be made present every where. This presence has to be not merely that of a few individuals, but of a community that witnesses, loves, serves, proclaims. Secondly, it is not a question of *plantatio ecclesiae* in the

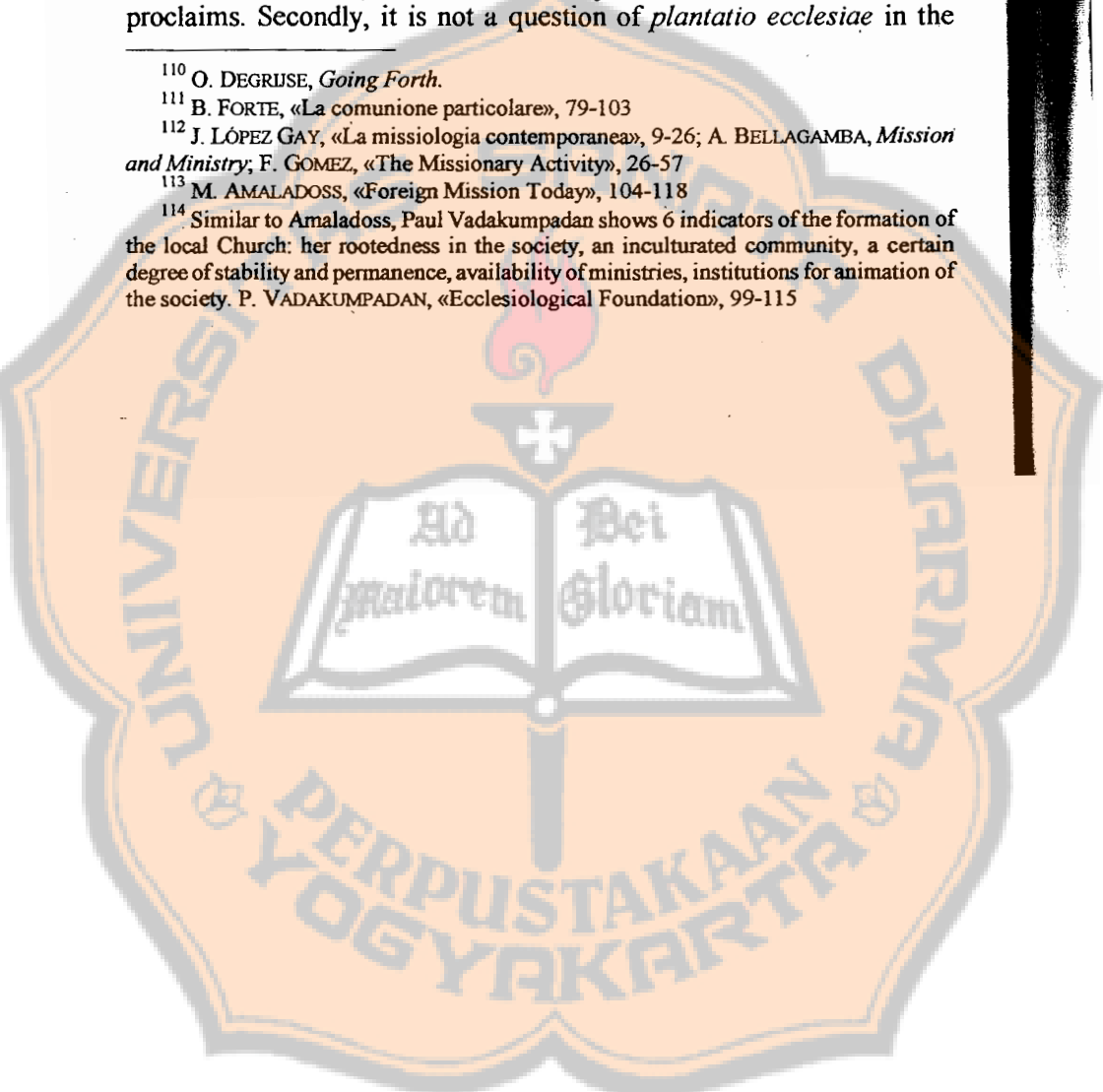
¹¹⁰ O. DEGRUISE, *Going Forth*.

¹¹¹ B. FORTE, «La comunione particolare», 79-103

¹¹² J. LÓPEZ GAY, «La missiologia contemporanea», 9-26; A. BELLAGAMBA, *Mission and Ministry*; F. GOMEZ, «The Missionary Activity», 26-57

¹¹³ M. AMALADOSS, «Foreign Mission Today», 104-118

¹¹⁴ Similar to Amaladoss, Paul Vadakumpadan shows 6 indicators of the formation of the local Church: her rootedness in the society, an inculturated community, a certain degree of stability and permanence, availability of ministries, institutions for animation of the society. P. VADAKUMPADAN, «Ecclesiological Foundation», 99-115



traditional sense: of setting up an institution structure. It is an invitation to a community to respond freely, and so responding, to construct a local Church and in this way assist at the birth of a new Church of the interplay of the gifts and freedom of the Spirit and the freedom of those who are responding. Thirdly, since the Word does not come in a pure abstract form but is proposed to each generation in a cultural embodiment that is different and specific either in space or in time, the process of inculturation leading to ecclesigenesis is also an inter-cultural process. It is in this context that the local Church realize her mission.

In the Asia and Indonesian context, Robert Hardawiryana explained the situation on which the Church of Asia exist¹¹⁵. In a short words, Aloysius Pieris showed that the Church in Asia lives in a pluralistic religions and poverty¹¹⁶. The Federation of Asia Bishops' Conference in its first assembly in Taiwan in 1974 formulated to building up of the local Church in a threefold dialogue: with the local cultures, with the religions, and with the poor of Asia¹¹⁷. The attitude of dialogue in the Church in Asia was supported by the International Congress on Mission 1979 in Manila as the realization of evangelization¹¹⁸. This is what was new in this «new age of mission»¹¹⁹. That Church's mission involves the building up of a new humanity was not a new insight¹²⁰. What may be new is making it the primary focus of evangelization. Speaking of the Church as a community of faith, FABC III says: «It is constantly moves forward in mission as it accompanies all humankind in its pilgrimage to the Kingdom of the Father»¹²¹. It means that the Asian Bishops stress «the Church's responsibility in the world, in the public spheres, in the construction of a more fully human future for Asian peoples».

¹¹⁵ R. HARDAWIRYANA, «Theological Perspectives», 51-89; 115-143; ID., «Asia and Indonesia», 34-72

¹¹⁶ A. PIERIS, «Mission in the Local Churches», 426-442

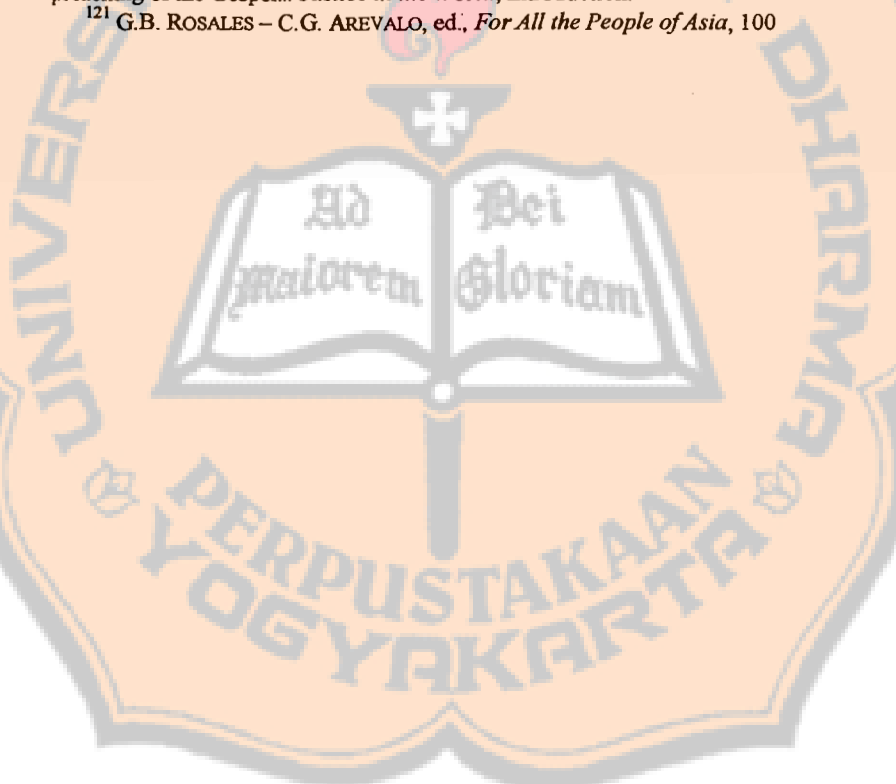
¹¹⁷ «[...] the continued building up of the local Church as the focus of the task of evangelization today, with dialogue as its essential mode». G.B. ROSALES – C.G. AREVALO, ed., *For All the People of Asia*, 216

¹¹⁸ M. AMALADOSS, «International Congress», 76-82

¹¹⁹ G.B. ROSALES – C.G. AREVALO, ed., *For All the People of Asia*, 215

¹²⁰ In a sense this says nothing much more then the Synod Bishops of 1971 which talked also about promotion of justice: «Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel.» *Justice in the World*, Introduction.

¹²¹ G.B. ROSALES – C.G. AREVALO, ed., *For All the People of Asia*, 100



As one of the young Churches, the Church in Indonesia has responded to her task of mission since the beginning of her existence. It had done this both by the missionaries and by the natives. Her identity exists among the various sub – nations, languages, cultures, customs which spread in a wide archipelago area. Through various challenges which exist because of her minority statues in a pluralistic society the Indonesian Church continually comes into existence¹²².

The pluralistic society stimulates the missionaries whose activities were accompanied and then continued by the natives. They made researches in various areas: languages, cultures, customs, arts, etc¹²³. Organizing a small unit of the faithful reaching distant areas created a special system¹²⁴. They celebrate liturgy in the climate of the environmental cultures¹²⁵. The formation of the clergy, religious members, catechists have been an important concern in major seminaries, house of formations, and catechetical institutes spread throughout the region¹²⁶. Various institutes on education, economic – development, charity activities of health and orphanages, social communication, etc., realize the service to the people¹²⁷. This is a realization of building the Church in the pluralistic society in the Paschal Mystery¹²⁸ while looking to «the mass of ordinary people, with their traditions, their ancestral wisdom, their institutions, their sensibilities and apprehensions, which have developed certain forms of expression over centuries»¹²⁹ under the guidance of the Holy Spirit¹³⁰ in Indonesia.

¹²² M.P.M. MUSKSENS, *Partner in Nation Building*.

¹²³ A list of the result from researches on the various areas, see: M.P.M. MUSKENS, ed., *Sejarah*, IV, 515-557

¹²⁴ A. DA SILVA, «Lingkungan - The People's Church», 729-740

¹²⁵ A. B. SINAGA, «Madah Bhakti», 120-144

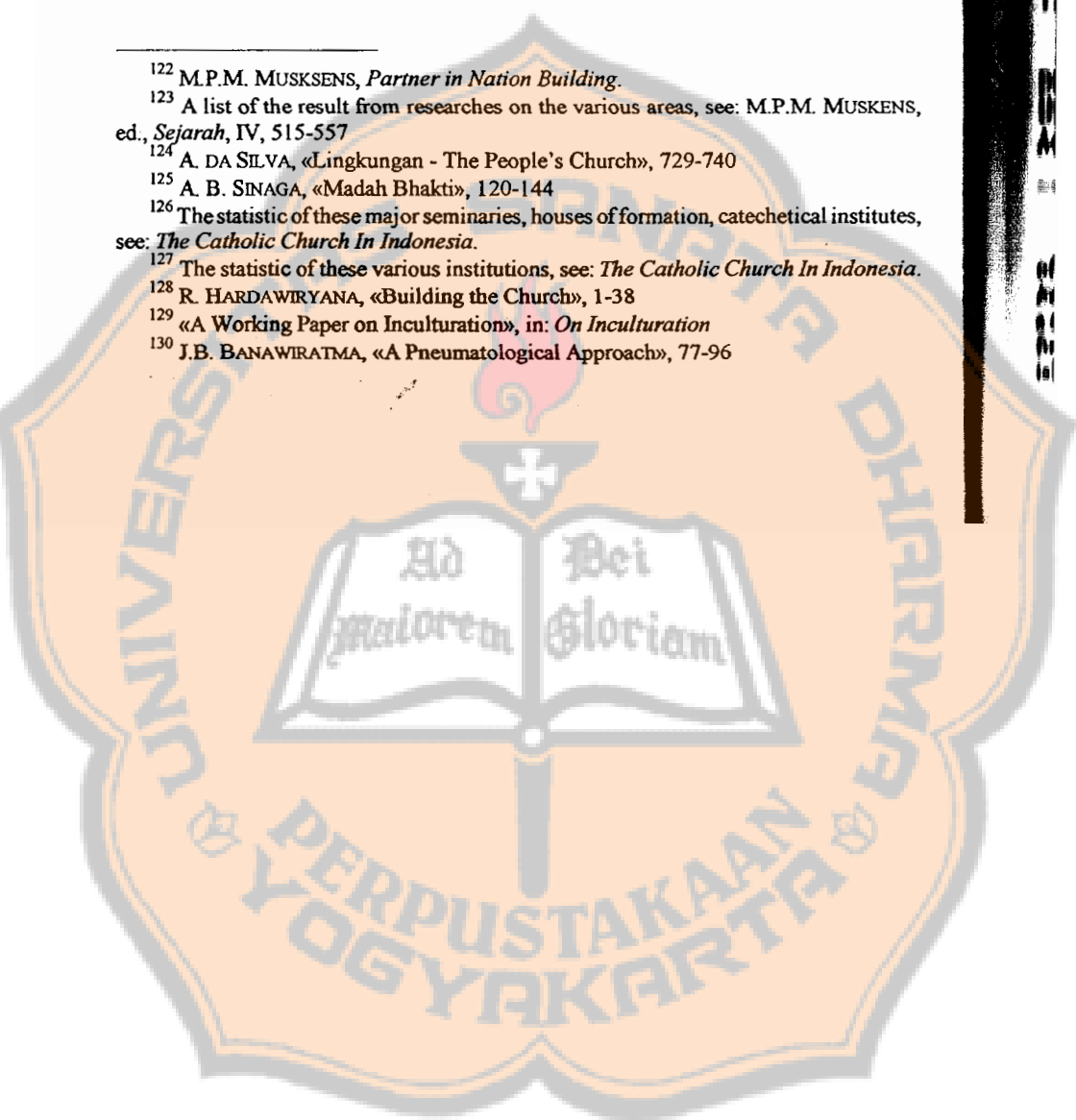
¹²⁶ The statistic of these major seminaries, houses of formation, catechetical institutes, see: *The Catholic Church In Indonesia*.

¹²⁷ The statistic of these various institutions, see: *The Catholic Church In Indonesia*.

¹²⁸ R. HARDAWIRYANA, «Building the Church», 1-38

¹²⁹ «A Working Paper on Inculturation», in: *On Inculturation*

¹³⁰ J.B. BANAWIRATMA, «A Pneumatological Approach», 77-96



CHAPTER IV

The History of Christian Presence in Indonesia

In the long current of history, in the islands which are now called Indonesia, there were various regions in the coastal area of the archipelago which were involved in international trade activity. Its strategic position on the route between the continents of China and India and Europe, its natural resources, and the openness of the local authorities to foreign traders made the Indonesian region as a place where the traders from various nations were active. These traders brought also their religious convictions, or were accompanied by officers who took care of their spiritual life. Thus, in these areas their religions spread¹. This chapter is intended to look at the history of the Catholic mission in Indonesia from the first contact until the period of Japanese colonialism.

1. The Indonesian Society and its Culture

For the first time, the term *Indonesia* was used by British scholars who proposed it as a geographical designation². Then it appeared in the title of the five – volumes book on the archipelago *Indonesian oder die Inseln des Malaischen Archipels* (Indonesia or the Islands of the Malay Archi-

¹ B.H.M. VLEKKE, *Nusantara*.

² Before 1850, GW Earl considered using *Indunesians* but then he rejected it in favour of *Malayunesians*. In 1850, J.R. Logan wrote his journal of *The Indian Archipelago and Eastern Asia*. He wrote, «I prefer the purely geographical term Indonesia, which is merely a shorter synonym for the Indian islands or the Indian archipelago. We thus get Indonesian for Indian ar-chipelagian or archipelagic, and Indonesia as Indian archipelagians or Indian Islander.» B. DAHM, *History of Indonesia*, 226



pelago) published in 1884 by the German ethnologist Adolf Bastian. He was regarded as the coiner of the name *Indonesia*. However, it doesn't follow that *Indonesia* had any objective existence at that time.

Later in 1918, Indonesian students in Holland gave a political sense³ to the term. It was used to change the word *Indians* that caused confusion. Thereafter it had become increasingly common in academic use. In a non political sense, the term *Indonesia* had, meanwhile, been used frequently by Dutch scholars – Snouck Hurgronje, N. Adriani, C. van Vollenhoven. In 1921, D. van Hinloopen – Labberton urged in the *Volkstraad* that the Archipelago should be officially named *Indonesia* instead of *Netherlansch – Indie*.

The history of the Indonesian kingdoms showed the influence of Hinduism, Islam, and Buddhism as well⁴. These influences characterized the Indonesian people and society. There are three layers of culture in *Indonesia*. Those are the indigenous, the Indic, and the Islamic⁵. The Indonesian people today are the product of the waves of migrations⁶ from the continent of Asia which took place thousands of years after the period of *Homo Modjokertensis*⁷. The other two layers of culture formed the Indonesian culture as history has shown. *Indonesia's* initial contact with Indian civilization was certainly not that between inferior and superior. It is the contact of the two cultural levels. There is a characteristic of Hinduism that is a tendency to absorb from other cultures. It also infused the particular orientation characterized by a spiritual individualism, a tendency to reinforce hierarchical elements of familialistic and kin solidarity, and it brought a highly sophisticated literature and philosophy which surpassed what had been recorded in other cultures. Therefore, it is understandable that Hinduism was never a popular religion in *Indone*

³ On October 28th, 1928 some of organizations which struggled for independence promulgated *Indonesia* as one people, one language, and one motherland. B. DAHM, *History of Indonesia*, 66

⁴ B.H.M. VLEKKE, *Nusantara*.

⁵ E. DARMAPUTERA, *Pancasila*, 30

⁶ Firstly, the original population of the archipelago belonged to the race of dark skin and small stature's face was called as *Vedda* people – *Negrito* race. Thereafter, there were other migrations of people called *Proto* and *Deutero* Malays. B.H.M. VLEKKE, *Nusantara*, 8-11

⁷ A name of one of the earliest races of humankind whose fossils were found in East Java.



sia. It did have a deep influence among the upper classes⁸, whereas the Islamic cultural layer is closely associated with the trading elements of society in the coastal areas. The type of Islam that came to Indonesia was of the Suffi variety. Because of these mystical elements, Islam was easily accepted by the Indonesian population, even to the point of being embedded in the Javanese syncretism⁹. For example, we find one of the oldest Moslem graves in Java adorned with Shivaistic symbols as well as with an Arabic inscription¹⁰. Later the existence of European colonialism from XV-XX centuries in the archipelago provided Christian influence, education and politics¹¹.

2. Periodisation of the Church in Indonesia

M.P.P. Muskens¹² divided the periods of the history of the Catholic Church in Indonesia as follow¹³:

– Period I: The Christians in Sumatra, 7th - 16th Century.

Nestorian Christianity was brought to Indonesia and existed in Sumatra¹⁴. There are historical sources up to the 14th century which referred to the existence of Christianity in Indonesia.

⁸ E. DARMAPUTERA, *Pancasila*, 42-45

⁹ E. DARMAPUTERA, *Pancasila*, 48-49

¹⁰ B.H.M. VLEKKE, *Nusantara*, 86-87

¹¹ B.H.M. VLEKKE, *Nusantara*, 271-278; 338-378; E. DARMAPUTERA, *Pancasila*, 56-61

¹² In 1972, the Indonesian Bishops Conference decided to write a history of the Catholic Church in Indonesia. At the time, there were only small books of the history of the Catholic Church in Indonesia. The decision to write a history of the Catholic Church in Indonesia meant also to systematize the documents of the Church in Indonesia. M.P.M Muskens, a diocesan priest from Breda became the Director of the Information and Documentation at the Office of the Bishops Conference of Indonesia. Therefore it was he who become the coordinator and editor of the writing of the history of the Catholic Church of Indonesia.

¹³ M.P.M. MUSKENS, ed., *Sejarah*, 4 vols.; ID., *Indonesië*; ID., «La Chiesa», 395-440

¹⁴ The Nestorian Church which spread in Sumatra came from Chaldea, Asia. Y. Saeki showed another source which referred to the Nestorian came from China which took Bantam port in Java port as the transit place. There was relic in Chinese character found in Java. J. BAKKER, «Umat Katolik Perintis», 19-40; Y. SAEKI, *The Nestorian Documents*, 463, and Map II-III



- Period II: The Catholic Church under the Portuguese and Spanish. Roman Catholicism began in Indonesia with the arrival of the Portuguese in Malaka in 1511 and continued to spread to eastern Indonesia in 1522. Francis Xavier played a key role during this phase (1546-1547).
- Period III: The First Apostolic Vicariate of Batavia, in the second half of the 19th century¹⁵.
- Period IV: The Division of the Ecclesiastical Province of the Catholic Church until the recent time. It includes some phases:
 1. The first phase : The first principles division (1900-1926)
 2. The second phase: The consolidation period (1927-1941)
 3. The third phase : The critical years (1942-1949)
 4. The fourth phase: The Catholic Church under Sukarno's Presidency (1950-1965)

Starting from the first Christianity in the 7th century, J.R. Hutaaruk also divides into periods the History of the Church in Indonesia, especially the Protestant Churches. He divided this into 2 big periods, and each period has its own phases as follows¹⁶:

- Period I: 645 - 1930-35:
The history of the beginning of the Church in Indonesia can be divided into three phases:
 1. Phase I (645 - 1500):
The arrival of the Gospel in Indonesia. Nestorian Christianity was brought to Indonesia and was spread in Sumatra.
 2. Phase II (1511 - 1666):
Roman Catholicism which began with the arrival of the Portuguese in Malaka in 1511 until 1666 when the whole area which was under Spanish domination came under the power of the Dutch (Dutch East Indian Company) who arrived in Indonesia in 1602.
 3. Phase III (1605-1935):
The spread of Protestantism in Indonesia took place in two stages. The first stage covers the period when the Dutch East Indian Company

¹⁵ At the beginning of the second stage, 1808, there were two Catholic priests who got permission from the Duke of Netherlands to enter Indonesia. Since then, the Catholic Church has spread in various places. G. VRIENS, *Sejarah*, II, 24-25; R. M. WILTGEN, «The Evangelization Congregation», 1050-1065; S. NEILL, *Colonialism*, 184-185

¹⁶ J.R. HUTAARUK, «Towards Church History», 127-139



dominated the economic and political life of Indonesia (1605-1800), and the second stage is the period of administration of Indonesia by the Dutch colonial government (1800-1935). During the first stage the European missionary societies came and brought the denominational differences as they existed in Europe. The end of the second stages marks the beginning of the process of the rise of the «ethnic churches» which became self-reliant. Those ethnic churches came to be legally recognized as independent bodies by the government (1930-1935).

– Period II (1930-35 to 1984):

This period opens with the spread of Christianity during the last stages of the Dutch colonial government in Indonesia. It also was a time of the process of collective experience of the «ethnic churches» as they emerged independent from the control of foreign mission bodies and were granted legal recognition by the government. Period II can be divided into four phases.

1. Phase I (1930-1942):

The church in the context of the Indonesian nationalist movement;

2. Phase II (1942-1945):

The church during Japanese occupation;

3. Phase III (1945-1949):

The church during the fight for Indonesia independence which began on 17th August 1945;

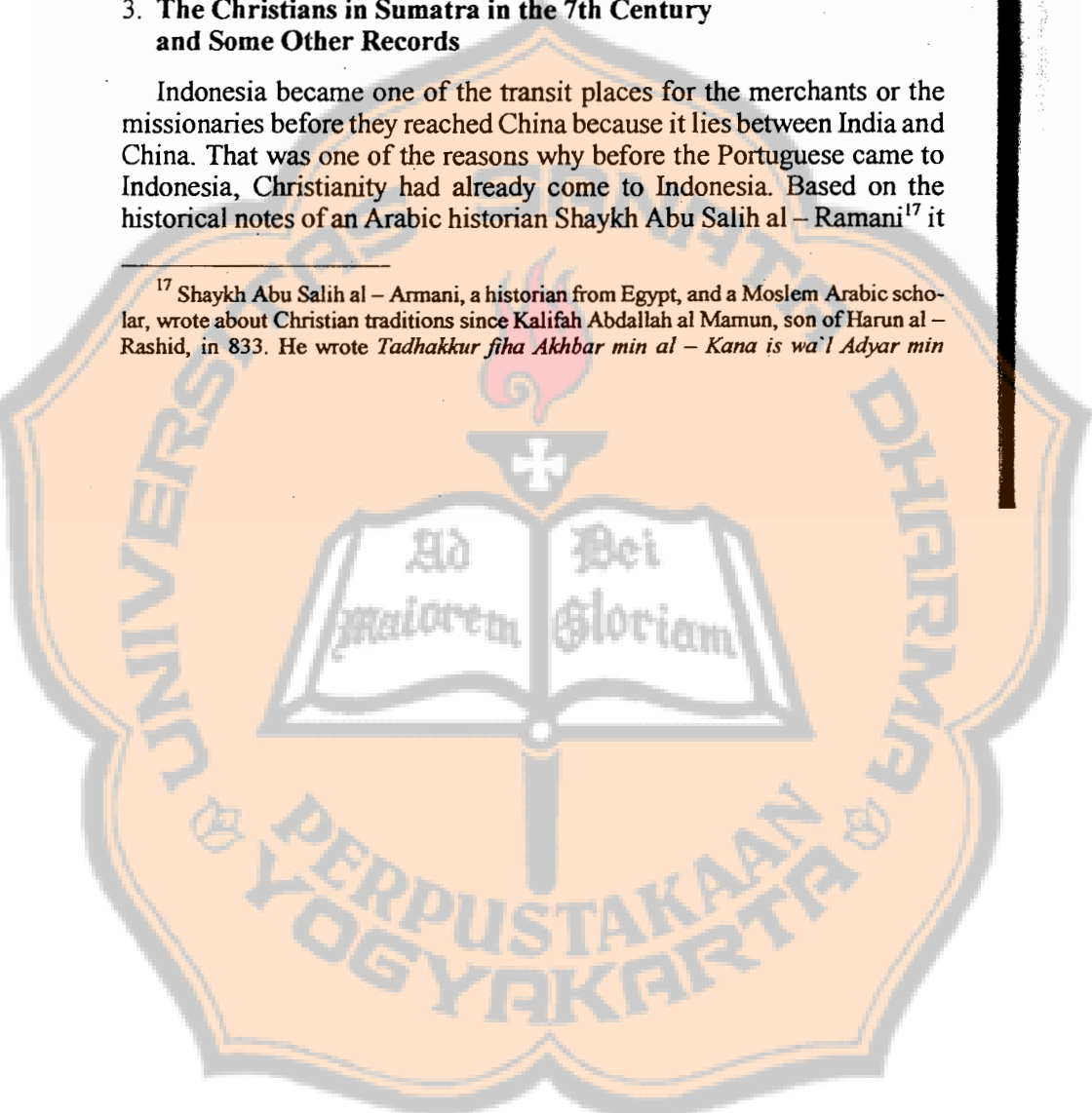
4. Phase IV (1950-1984):

The church growth through witnessing, serving and helping in the development of independent Indonesia.

3. The Christians in Sumatra in the 7th Century and Some Other Records

Indonesia became one of the transit places for the merchants or the missionaries before they reached China because it lies between India and China. That was one of the reasons why before the Portuguese came to Indonesia, Christianity had already come to Indonesia. Based on the historical notes of an Arabic historian Shaykh Abu Salih al – Ramani¹⁷ it

¹⁷ Shaykh Abu Salih al – Armani, a historian from Egypt, and a Moslem Arabic scholar, wrote about Christian traditions since Kalifah Abdallah al Mamun, son of Harun al – Rashid, in 833. He wrote *Tadhakkur fiha Akhbar min al – Kana is wa'l Adyar min*



is recorded that since the VII century there had been some Christian communities on the northwest coast of Sumatra. In the document it is written that in Fansur, a harbour city in the northwest coast of Sumatra, there were some churches from *Nasara Nasathirah*, the Chaldean Church. One of the churches was dedicated to «the Holy Virgin Mother Mary». However, those communities did not continuously exist.

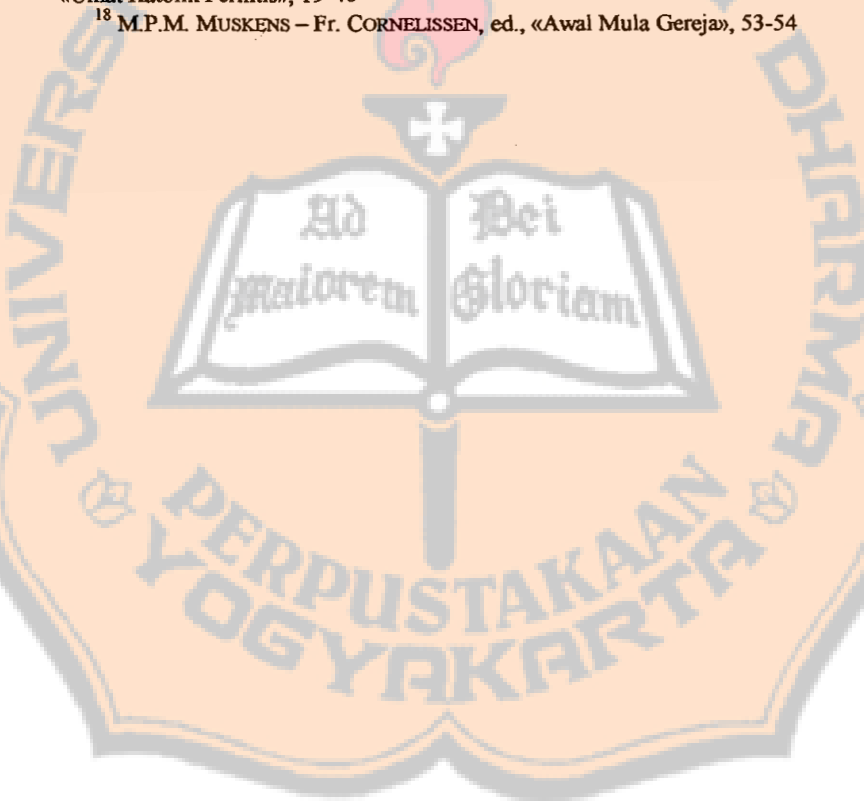
The other notes were from missionaries' records who visited on the way to China or back. In 1291 Joannes de Monte Corvino O.F.M., the first archbishop of Peking, visited some ports in the archipelago on his way to China. In 1321 Oderico de Porte Naone O.F.M. visited the ports of Sumatra, Kalimantan, and the Center of the Majapahit Empire in Java. In his records he made notes of the places he had visited, but there is nothing about the presence of the Christians. In 1347, Bishop Yoa de Marignolli visited Sumatra on the way home to India from China. In his records, he wrote that he found some Christians, though it was not clear whether they were of the Syro – Chaldean Christians or not.

4. The Christian Community since the Coming of the Portuguese

It was only after the Portuguese discovered the route to Asia via South Africa and occupied some important places in the regions (Goa and Malacca) for economic gain, that missionary activity in Indonesia became more regular. In 1498 the Portuguese reached Goa. Thereafter in 1533 there was a diocese of Goa. In 1558 it became an archdiocese. There were three other dioceses which took part in missionary activities in Indonesia. The bishops of these regions were chosen by the Pope, the King of Spain and the King of Portugal according to a treaty made in 1493. These were Malacca (1558) after its occupation in 1511, Macao (1576), and Manila (1579)¹⁸. There were some religious orders and congregations which took part in the spreading of Christianity at that time. They were the Agustini-

Nawahin Misri w'al Iqtha' aihu. It was a list of Churches and convents of the Egypt and the outer lands' Provinces. It noted that there were 707 Churches and 181 Convents spread through out Egypt, Nubia, Abbysinia, West Africa, Spain, Arabia, India and Indonesia. Another document from Mar Abhd' Isho (Ebedyesus), a Metropolitan of Chaldea's Church, 1291-1319, wrote a list of dioceses of Chaldea in Asia. It consisted of the dioceses on the islands and in the hinter lands of Dabghagh, Dabghagh, Zabag or Zabaj was a name of Java and Sumatra, and of Sin and Masin a name of China. J. BAKKER, «Umat Katolik Perintis», 19-40

¹⁸ M.P.M. MUSKENS – Fr. CORNELISSEN, ed., «Awal Mula Gereja», 53-54



ans, the Dominicans, the Franciscans, the Jesuits, the Theatines. There were also diocesan priests¹⁹.

5. The Missions of the Orders in the Regions

5.1 Sumatra, Borneo, Celebes and Molucca

A little later according to the historical records of the Franciscan missionaries in the thirteenth and fourteenth centuries, some Franciscan missionaries came to Indonesia. When the Portuguese landed in Makassar on Celebes island in 1525, there were three Franciscans, P. Antonio dei Re, P. Bernardo da Maravao, and C. Cosimo dell'Annunziata, on the ship. They tried to proclaim the Gospel, though nobody was converted²⁰. At Ternate, in 1522, the Portuguese built their first fortress in the archipelago. Thereafter, in Ternate there was a vicar of the Bishop of Goa. Simon Diaz was one of the forerunners who invited the people of Moro, who were the first to be baptized among the natives, to become Catholic. He was later killed by the natives because the Portuguese had exacted a high tax on them. Even local Christians became victims of their action²¹. Simon Diaz was not the only priest who was killed on the mission on the archipelago²².

¹⁹ In a sketch, K. S. Latourette studied the missions of the Agustinians, Dominicans, Franciscans, and the Jesuits on the archipelago in the 16th and 17th centuries.

K.S. LATOURETTE, *A History of Christianity*, III, 300-306; J. RAWES - *al.*, *The Netherlands Indies*, 29-32; M.P.M. MUSKENS, *Partner in Nation Building*, 59-62; *Id.*, ed., *Sejarah*, I

²⁰ The Franciscans also preached the Gospel in some places in Sumatra and Java islands. Among the places they visited were Pacem, Pedir, Aru in Sumatera. Besides Sumatra, Java, and Celebes, the Franciscans visited Solor, Timor, Pao, Pera, Daru, Japara, Borneo. In some of the places they converted the king or the nobleman and his followers. M. DA CIVEZZA, *Storia universale*, VI, 297-299; VII, 215

²¹ M.P.M. MUSKENS - Fr. CORNELISSEN, ed., «Awal Mula Gereja», 57-62

²² Of the mission in the archipelago, there are two beati in the Sumatra island. Those were Dionigi della Nativita and Redento della Croce because of their martyrdom. The two beati are members of the Carmelite's order. Dionigi della Nativita - born in 1600 in Normandia - firstly was a navigator then joined the Carmelites in 1636. As an expert of malese's language he became an member of the Portuguese embassy in Atjeh Empire. Embarking at Atjeh's harbour, he was caught, imprisoned, then killed. He was killed together with Redento della Croce - born in 1598 in Parades, Portugal. They were killed in November 28, 1538. Their beatification was in July, 1900. In 1707, Giuseppe Maria Materlli from Theatini order was decapitated on the way to the hinterland of Bandjarmasin



In May 1542, Francis Xavier²³ landed in Goa. Hearing that at Makassar on the Celebes island there were some people well disposed towards Christianity, and that the islands promised to yield an abundant harvest, Francis Xavier before continuing his journey to Japan, spent his time in Indonesia. In order to visit Celebes, he spent his time in the Moluccas islands. He visited the Portuguese and the native Christians, as well, in Central and North Moluccas. He had prepared for his visit by translating some prayers into the Malay language²⁴. He stayed in the Moluccas for fifteen months from January 1546 to June 1547 visited various islands. Thereafter, from 1547-1682, there were some expeditions of Jesuits consisting of 92 members in Moluccas islands, and Celebes²⁵. The success of the missionaries was often bound to the stability of the Portuguese power, though the daily life of the Portuguese did not serve as a good example of Christian life.

The Dutch came to the Moluccas in 1602²⁶. In March 20, 1602 the Dutch East India company was founded, it was given full administrative, judicial and legislative authority for this part of the world. A governor general was sent there in 1608 and was instructed to acquire for Holland a monopoly on all East Indian trade. By 1619 the foundations for Batavia on Java's north coast were being laid and it soon became the headquarters for the Dutch East India Company. Then the power struggle that ensued between the colonials had an influence on the missions, too. The last action was in 1667, when the Dutch expelled the Portuguese and the Catholics from Macassar.

- Borneo to take over the job of his predecessor Ventimiglia among the Beagius. In Bengkulu - Sumatra, Giuseppe Maria Rica, a Theatine priest, was killed together with the other Englishmen in 1719. M. MORSELETTO, «Dionigi della natività», 1668-1669; R. M. WILTGEN, «The Evangelization Congregation», 1050-1065

²³ He was sent by King P João III of Portugal, but at the same time by the pope as a papal emissary, a legate or nuncio, with the explicit order to visit all islands, provinces and countries where christians were living. H. JACOBS, ed., *Documenta Malucensia*, I, 15

²⁴ G. SCHURHAMMER, *Francis Xavier*, III, 30-31

²⁵ There are 3 volumes of *Monumenta Missionum Societatis Iesu*, XXXII, XXXIX, XLIII which describe the situation and preserve all of the documents of these periods.

²⁶ It was the impact of the policy of the union of Spain and Portuguese which excluded the Dutch from Portuguese trade in 1580-1581. Decades before the exclusion, the Dutch ships had shuttled from Lisbon to northern Europe the spices and other imports obtain by the Portuguese in the East Indies. R.M. WILTGEN, «The Evangelization Congregation», 1050



The Theatini order got a mandate from the Propagation of Faith to have Borneo and Sumatra²⁷. In Bandjarmasin – Borneo, there was only one Theatine, Father Antonino Ventimiglia who came from Goa in February 1688. There were some other priests who were sent to Bandjarmasin to accompany him but, they never succeeded. On January 18, 1692, Pope Innocent XII named Ventimiglia the first Vicar Apostolic of Borneo, though he never met with friends. Ventimiglia reported about natives' conversions that during less than six months, he had converted 15 villages with a population of 2000-2500 including the headman with his family. Ventimiglia died without seeing single one of his friends. It was announced to the Superior General of Theatines by the letter of the Bishop of Babilonia in Hamadan, Persia dated May 14, 1695.

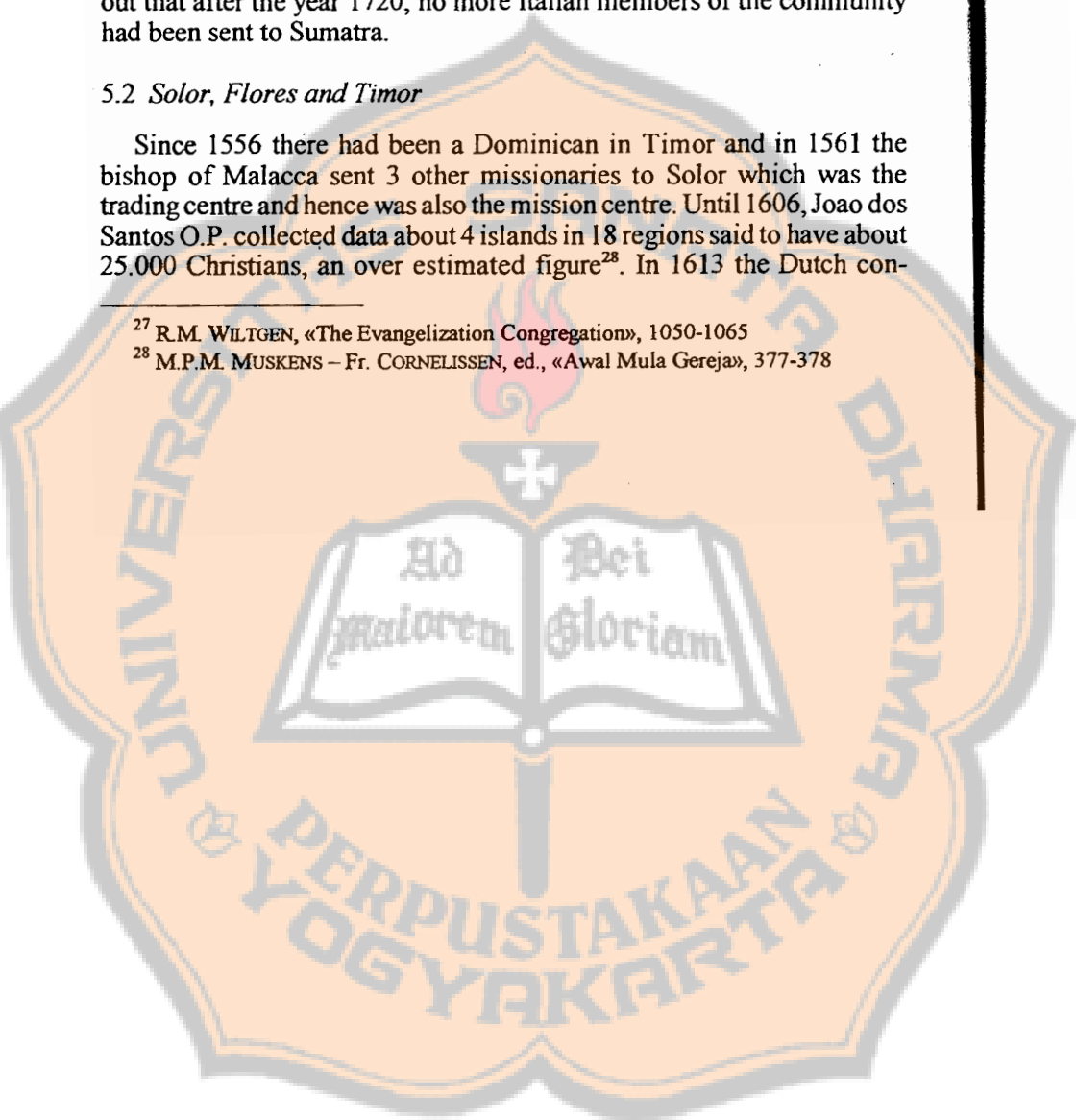
In 1702 Giuseppe Maria Martelli on his way to Borneo stopped in Bengkulu where there was a Christian community. In April 1703, he baptized 11 pagans. Together with Martelli, there was also Michel Angelo Castelli in a place a hundred miles distant. In October 1706 Martelli sailed to Borneo with the English ship. Then, Giovanni Gaetano Comini was sent from Goa to accompany Castelli. In 1710, Castelli left Bengkulu after 10 year in the mission, and John Milton was sent to take over his place to accompany Comini. John Milton died in 1715. In the same year Giuseppe Maria Ricca was sent to Bengkulu. In 1718 Comini sailed from Bengkulu to London to go to Rome to convince the Propagation of Faith to send missionaries to Bengkulu. He never arrived at Rome, since he was shipwrecked and stopped in Goa. In 1719, Ricca who stayed in Bengkulu was killed together with the Englishmen. There was no report on their activities in mission. The Secretary of the Propagation of Faith pointed out that after the year 1720, no more Italian members of the community had been sent to Sumatra.

5.2 Solor, Flores and Timor

Since 1556 there had been a Dominican in Timor and in 1561 the bishop of Malacca sent 3 other missionaries to Solor which was the trading centre and hence was also the mission centre. Until 1606, Joao dos Santos O.P. collected data about 4 islands in 18 regions said to have about 25.000 Christians, an over estimated figure²⁸. In 1613 the Dutch con-

²⁷ R.M. WILTGEM, «The Evangelization Congregation», 1050-1065

²⁸ M.P.M. MUSKENS – Fr. CORNELISSEN, ed., «Awal Mula Gereja», 377-378



quered the Solor fortress, and the centre of mission moved to another island in Larantuka, Flores. Thereafter there were some internal problems with the natives which forced the centre of administration as well as the centre of mission to move twice in 1702, and in 1769. From 1702 the Bishop of Malacca was in Timor, since in 1641 Malacca was occupied by the Dutch although its diocese was not closed until 1838.

5.3 Java

In 1528 there was a treaty between delegates of the King of Blambangan in East Java and the Portuguese in Malacca. In 1559, on the voyage from Malacca to Solor, Balthasar Diaz, SJ, told that in Blambangan there were «infideles» who had promised to become Christians. Then in 1579, a Jesuit brought a letter from the King of Panarukan which asked for missionaries. Therefore, in 1584-1585 there were 4 Franciscans working in Blambangan and Panarukan for 4 years. They baptized 600 people, including a king's cousin. The king was angry, the missionaries were expelled and his cousin was sentenced to death. At the end of the 16th century, Blambangan were defeated by Pasuruan, a Moslem Empire. Thereafter there were no traces of the Christians left.

In Bantam and the Batavia harbors, sometimes there were missionaries who came as the prisoners of the Dutch to be exchanged with Dutch soldiers who had been arrested by the Portuguese or the Spaniards. Among them there was Agedius de Abreu, SJ (1593-1624) whose beatification was once initiated. There were also some priests on transit to China or Malacca who stopped in Bantam or Batavia. Sometimes, they were permitted to celebrate Mass for the sailors, and Dutch and French merchants. In 1684, there was a treaty between the Dutch and the Sultan of Bantam that granted the East Indian Company a monopoly. The Sultan expelled all the merchants except the Dutch.

Such moments show how the members of the religious orders or congregations who accompanied the Portuguese or the Spanish merchants and soldiers tried to work among the native people as well. There was a separation between the two groups though it was clear that the activities of the missionary depended on the trade activities, as it was formulated on the *Padroado* of Portugal and *Patronato* of Spain obliging them to evangelize the colonies. But when the rival Dutch gained the monopoly of trade in the archipelago, the missionary activities also had to go because they were linked to the powers that eventually lost.



6. The 19th Century as the New Era

Since the Batavian Republic became the Netherlands Empire in 1806, the Catholics in Netherland gained religious liberty from the government. This new situation had an impact on the archipelago as well. In May, 8, 1807, Pope Pius VII appointed Nelissen as a Prefect Apostolic. But it was only from 1826 that the area of the jurisdiction of the new Prefect Apostolic became clear as *India Orientalis Belgica*²⁹. On September, 20, 1842 there was a new decree from Rome explaining the new status of Vicariate Apostolic. Thereafter, there were successive Apostolic Prefects and Apostolic Vicars. From 1807-1923 there were 3 Apostolic Prefects and 5 Apostolic Vicars³⁰.

Problems with the authority of the church arose when the government became involved in ecclesiastical issues. The priest worked as a government officer among the Dutch, bringing a *radicaal*³¹ with him. The government was involved in the policy of whether the priest was allowed to work or not. In 1847, there was a treaty between the Dutch government and the Internuntius on behalf of the Vatican explaining that only the Apostolic Vicar had the power to move a priest and there be no limit to the numbers of priests who would get salaries from the government. However, in practice it was not as smooth as the treaty. On the other hand, there was only a small number of priests. In 1807 there were only two priests for the whole of the archipelago. Before Mgr. Groof came in 1842 there were 7 including an Apostolic Perfect, who were authorized with a *radicaal*. Then Mgr. Groof came with four other priests without *radicaal*. On one hand, Mgr. Groof had to fight against the restriction of the government. On the other hand, he had to face internal problems because there were only some of the priests who led good exemplary lives. Some of the faithful had morally questionable lives: there were many illegitimate children, mixed marriages, beliefs in superstition. Facing the challenges of the situation, the Catholic Church in 1809 began some

²⁹ G. VRIENS, *Sejarah*, II, 15-18

³⁰ The Apostolic Prefects were: Mgr. Y. Nelissen (1807-1817), Mgr. L. Princen (1817-1830), Mgr. Y.H. Scholten (1830-1842). The Apostolic Vicars were: Mgr. Y Groof (1842-1846), Mgr. P.M. Vrancken (1847-1874), Mgr. A.C. Classens (1874-1893), Mgr. W. Staal (1893-1897), Mgr. Edmundus S. Luypen, S.J. (1898-1923).

³¹ An official letter of the government which gave authorization for someone to work as a government officer.



orphanages in some cities in Java. In 1862 the Ursuline Sisters came to Indonesia and built schools, and so too did the Brother's Congregation of Aloysius Oudenbosch, who provided education. Outside Java, the problems were similar. Those were problems of polygamy, slavery, and in Flores the rivalries of clans and tribes.

7. The Division of the Region to some Orders and Congregations

7.1 *The Division of the Archipelago*

In 1855 the Apostolic Vicar got assistance from the Jesuits for the region after he failed to get the assistance of the Redemptorists. Thereafter, in 1859, the first two Jesuits came to Surabaya, East Java. Then, more Jesuits came to the archipelago³². As a result of the new missionaries, during the period of 1887-1894, there were 14 new mission stations³³.

³² There were various data:

In 1871 there were 5 diocesan priests, 11 Jesuit priests, and 1 Jesuit brother. They served 8 mission's stations. In 1890, there were 2 diocesan priests, 43 Jesuit priests, and 12 Jesuit brothers. They served 28 mission's stations. During 1859-1883, there were 37 priests, 4 Jesuit brothers. During 1872-1890, there were 50 priests, 12 Jesuit brothers. During this period, there were 15 who died. During 1884-1898, there were 52 priests, 15 brothers. During this period 30 priests died. G. VRIENS, *Sejarah*, II, 55-56; 63

³³ There were many different reasons for the opening of the stations. G. Vriens in his book described the reasons:

In Flores, since the first period of the mission, there was a big number of Catholics. Therefore, the mission among the natives still continued since the beginning. In 1853, Hesselde came to Larantuka. He found 3.000 Catholics. Slander came in 1860. After 3 years, he found that in Larantuka the Catholics were 7.200 and there were 3.800 in Sikka and Maumere. In Flores, there was a congregation (*confreria*) who kept the faith of the people though there was no priest visiting the people for long time.

In Sungaiselan, Bangka, there was the first station of the non Netherlands. It was among the Chinese' mining workers which was initiated by a Chinese medicine man. It began in 1871 when there were almost 400 Christians.

In 1881, the Governor of the Province of Celebes, C. Tromp, a liberal, proposed to the Vicar Apostolic to begin a mission in the region since the mission prepared the people to become more civilized.

In the mid of the 19th century, Sumatra's east coast developed since there was a tobacco plantation. Therefore, after the foundation of *Deli Maatschappij* in 1869, many Dutch people come to the region. There were also some other Javanese, Chinese, and Tamil workers of whom some were Catholics. Then in 1871 the station began.

In the Kei islands, there was a wood explorer, Langen who was asked by some heathen leaders to give a Christian teacher since they were oppressed by the Moslems.



Although, there was a restriction from the government on giving an opportunity to the Catholic mission. This policy was called as *dubbele zending*, a prohibition to allow a Catholic mission in the area where there was Protestant zending. Another reason was in the name of *rust en orde* in which the Catholic mission could disturb the stability of the region which was a basic condition for economic activity³⁴. Also with the beginning of the mission and the growing number of missionaries, finance became a problem³⁵.

As the impact of the new stations and the great possibilities of work among the natives grew, there was a new vision to obtain assistance from other religious orders or congregations. In December 22, 1902 a new Apostolic Prefecture was founded in the Molucca islands and West Papua as the Apostolic Prefecture of Nederlandsch Nieuw Guinea under Missionaries of the Sacred Heart³⁶. In February 11, 1905 an Apostolic Prefecture of Borneo was founded under the Capuchins³⁷. The Capuchins also got a new Apostolic Prefecture in Sumatra on July, 30 1911³⁸. In September 1913, the Congregation of the Divine Word got an Apostolic

In Borneo the mission began with the Chinese traders and peasants in Singkawang to prepare the mission to the Dayak tribes.

In Bali and Sumba, the mission began because there was a demand from van Deer Took who prepared the *Balinese-Netherland Dictionary* and asking the assistance of two priests. G. VRIENS, *Sejarah*, II, 98-205

³⁴ A. HEUKEN, «Kemerdekaan: Harapan Umab», 13-20; J.S. FURNIVALL, *Netherlands India*, 378-381

³⁵ The priests got salary from the government since they worked for the Catholic Dutch' officers. Therefore, the priests could work if only he had a *radicaal*. Since 1892, the priests who worked for the natives were also paid by the government. The journeys of the Perfect Apostolic or Vicar Apostolic twice a year were paid by the government. Thereafter, there was 'Sint Claverbond' which was founded by the Mary Congregation which helped to solve financial problem. In 1890, it got an appreciation from the Propaganda Fide.

³⁶ Thereafter the Apostolic Prefect of Nederlandsch Nieuw Guinea was divided into some other new ecclesiastical regions. Mgr. Y.GRENT – Mgr. A.SOL, «Sejarah Gereja Katolik», 499-600; G. VRIENS, *Sejarah*, II, 73

³⁷ Thereafter the Apostolic Prefect of Borneo was divided into some other new ecclesiastical regions. A. LEER, «Sejarah Gereja Katolik», 313-362; G.VRIENS, *Sejarah*, II, 74

³⁸ Thereafter, the Apostolic Prefecture of Sumatra was divided into some new ecclesiastical regions. M.P.M. MUSKENS – A. MAURINI, «Sejarah Gereka Katolik», 103-166; G.VRIENS, *Sejarah*, II, 77



Prefecture in Nusa Tenggara³⁹ except Flores which was still under the Jesuits until 1920. In November 1919, the Missionaries of the Sacred Heart got a new Apostolic Prefecture in Celebes⁴⁰. There were two other Apostolic Prefectures in Bengkulu and Pangkalpinang in 1923. Until 1913, despite the foundation of the new Apostolic Prefectures, the government involvement in ecclesiastical appointments still posed a problem despite the agreement between Rome and the Dutch Government⁴¹. It was only since August 12, 1913 a new agreement⁴² was arranged in Den Haag and the problems were solved.

7.2 *The Division of Java*

In July 1925, Mgr. Gijkswijk, O.P. as a delegate from the Propaganda Fide visited Indonesia. It was a visitation with a view to prepare developing new ecclesiastical regions. Thereafter, there were the foundation of some Apostolic Prefectures and Apostolic Vicariates which were separated from their former Apostolic Vicariate of Jakarta. Those are:

1. The Apostolic Prefecture of Malang⁴³, East Java, was founded on July 19, 1927. It was given to the Carmelites whose first members came to Malang on July 6, 1923.
2. The Apostolic Prefecture of Surabaya⁴⁴, East Java, was founded on February 15, 1928. It was given to the Lazarists whose first members came to the region in 1923.

³⁹ Thereafter, the Apostolic Prefecture of Nusa Tenggara was divided into some new ecclesiastical regions. S.P. LAAN, «Sejarah Gereja Katolik», 1095-1251; L.L. URAN, *Sejarah Perkembangan Misi*; G.VRIENS, *Sejarah*, II, 77

⁴⁰ Thereafter, the Apostolic Prefecture of Celebes was divided into some new ecclesiastical regions. M. STIGNER, «Sejarah Gereja Katolik», 467-498; G.VRIENS, *Sejarah*, II, 78

⁴¹ There was a policy which read as follow:

«All religions are protected by the government». To restrict further, formulation was latter appended « (...) as far as they do not disturb security and stability». The agreement between the Dutch Government and Rome in 1847 was not applied totally.

⁴² The agreements consisted of: 1. The Apostolic Prefect and the Apostolic Vicar of the autonomous area got support from the government; 2. The parishes which had been already founded, are under the policy of 1847 agreement.

⁴³ D.B.Y.M. BLOMESATH, «Sejarah Gereja Katolik», 1000-1091

⁴⁴ P. BOONEKAMP, «Sejarah Gereja Katolik», 949-999



3. The Apostolic Prefecture of Bandung⁴⁵, West Java, was founded on January 27, 1932. It was given to the Ordo Sanctae Crucis whose members came to the region in February, 1927.
4. The Apostolic Prefecture of Purwokerto⁴⁶, Central Java, was founded on 25 April 1932. It was given to the Missionaries of Sacred Heart who had missions in the Moluccas islands, West Papua and Celebes.
5. The Apostolic Vicariate of Semarang⁴⁷, Central Java was founded on August 1, 1940. It was given to the Jesuits who were in Java since 1859.
6. The Apostolic Prefecture of Bogor⁴⁸, West Java was founded in 1948. At the beginning it was handed to the Franciscans.

8. Toward the Hierarchy of Indonesia

8.1 *The Bishops' Conference's topics*

One of the results of the new agreement on August 12, 1913 between the Internuntius on behalf of the Vatican and the Dutch Government was that the Dutch government officially accepted the autonomy of the Apostolic Prefectures and the Apostolic Vicariate. Thereafter, there was the necessity for the Apostolic Prefects and the Apostolic Vicars to found a Bishops' Conference so that they could – officially – formulate an opinion on behalf of the hierarchy against the policies of the government. It was from 1924, that there was a Bishops' Conference of the Indonesian Bishops. The first two meetings were held annually – 1924, 1925 – then every five years.

There are many topics that were discussed at the meetings, both internal and external issues. Some internal issues which frequently became topics of discussions were: the formation of the native priests, the publication of catechisms in the vernacular languages, the relationship between the Church and the state on the policies of mission, evangelization to the people in relation in the local culture, education (religious education in school and education in Catholic schools) religious education, Church publication and the financial problems⁴⁹.

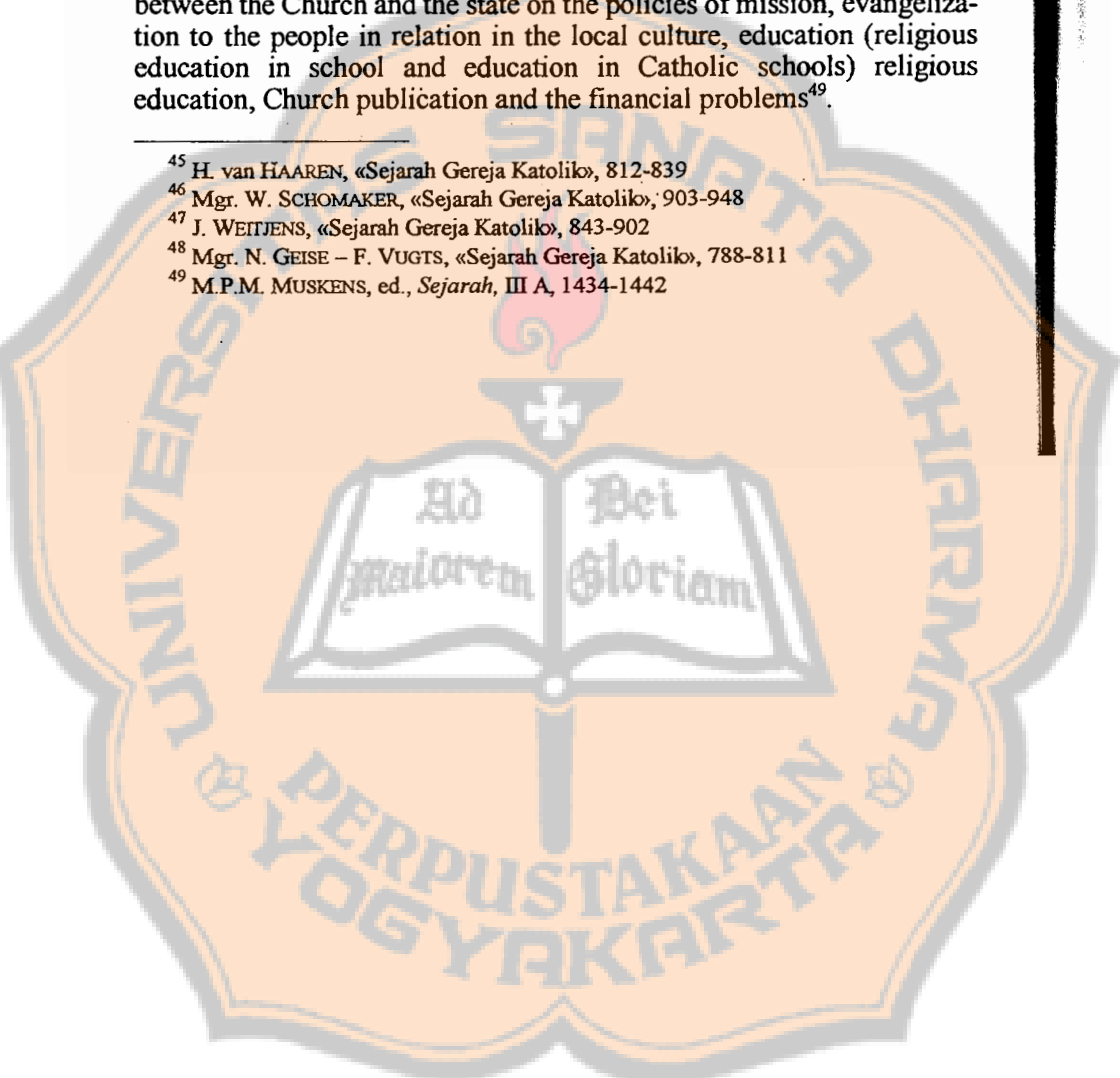
⁴⁵ H. van HAAREN, «Sejarah Gereja Katolik», 812-839

⁴⁶ Mgr. W. SCHOMAKER, «Sejarah Gereja Katolik», 903-948

⁴⁷ J. WEIJENS, «Sejarah Gereja Katolik», 843-902

⁴⁸ Mgr. N. GEISE – F. VUGTS, «Sejarah Gereja Katolik», 788-811

⁴⁹ M.P.M. MUSKENS, ed., *Sejarah*, III A, 1434-1442



8.2 *The Japanese Colonial Era*

The support of the Dutch government to the missions and to the legitimate autonomy of The Apostolic Prefectures and the Apostolic Vicariates did not last long. When in March 1942 the Japanese defeated the Dutch, the Indonesian church lost its missionaries, since like other Dutch people they too were put under arrest. Most of the missionaries (priests and the religious members) were imprisoned. In every region there was a prison to keep the Dutch including the missionaries⁵⁰. Some of the missionaries were killed⁵¹. The religious properties (buildings and things) were confiscated and occupied⁵².

Only some priests got away with privileges: some bishops and their assistants were not imprisoned. Also the native priests were free. The Japanese gave 2 bishops Mgr. Paulus Yamaguchi, Bishop of Nagasaki and Mgr. Aloysius Ogihara, SJ, Administrator Apostolic of Hiroshima and some priests. They served the faithful whether the natives or the missionaries and the Dutch people in the camps⁵³. Since there were only a small number of the priests⁵⁴, the lay people took responsibility for the leadership of the church. In Jakarta, Medan, and some other places lay people were chosen to serve the faithful in liturgy, and other things. It continued until the end of the Pacific War when the Japanese were defeated. Thereafter, some missionaries were released but there were also those still imprisoned by Indonesian soldiers.

Before the independence of Indonesia, the hierarchy and the missionary orders and congregations gave thought to finding candidates among

⁵⁰ In Java, there was in Bandung, West Java. In Sumatra there were in Pangkalpinang, Muntok, Sibolga. In Borneo, there were in Kuching – Sarawak, Samarinda. There were some other: in Celebes, in Bali.

⁵¹ In Pangkalpinang, a priest was killed. In Kei, Moluccas, the bishop – Mgr. Aerts, MSC – was killed with other 4 priests and 8 brothers. M.P.M. MUSKENS, ed., *Sejarah*, III A, 274; 538-543

⁵² There were some places: in Padang – Sumatra, in Pontianak – Borneo, in Weetebula – Sumba. M.P.M. MUSKENS, ed., *Sejarah*, IIIA, 119; 333; IIIB, 1375.

⁵³ Mgr. Aloysius Ogihara, SJ, and Mgr. Paulus Yamaguchi visited Makkasar – Celebes, Sumba, Bardjarmasin – Borneo. Some priests were Taniguchi in Banjarmasin – Borneo, Nakagawa in Manado – Celebes, Kobayashi in Makkasar – Celebes. M.P.M. MUSKENS, ed., *Sejarah*, III A, 419; 452; 487; III B, 1137; 1377

⁵⁴ On Java, there were two bishops and 21 priests. In Ende, only the bishop and his secretary were free.



the natives with a view to handing over ecclesiastical activities to the natives⁵⁵. In 1961 Pope John XXIII ordered that the Apostolic Prefects and the Apostolic Vicariates of the Indonesian church became its own hierarchy⁵⁶.

8.3 *The Vicaris Apostolic of Semarang*

Among the ecclesiastical regions in Indonesia, the Apostolic Vicariate of Semarang was the first which had a native bishop Mgr. Albertus Soegijapranata, SJ⁵⁷. Since the first period of the new era of the Catholic Church in Indonesia, Semarang became one of the central place of the church. It was the second station⁵⁸ after Jakarta. Lambertus Princen, the second Apostolic Prefect (1817-1830), stayed in Semarang until he was asked to move to Jakarta by the Commissioner of the Governor General in 1828. In Semarang the first orphanage house⁵⁹ of the missions was founded in 1809 by Lambertus Princen. Y.B. Palincxk, one of the Jesuits who came to Java in 1859, worked at the Semarang station for 35 years.

In Muntilan, Central Java in 1898 van Lith⁶⁰ began his first college for the natives. The alumni of the Xaverius College became the embryonic beginnings of the Catholic Church's leaders, whether in Java or in

⁵⁵ This was obvious from the Bishop Conference's concern about the formation of the native priests. The first Minor Seminary was founded in 1911, and the Major Seminary in 1936. Some orders and congregations had started their noviciates before: the Congregation of Franciscan' Sister of Heythuizen founded their noviciate at Semarang in 1919, the Jesuits at Yogyakarta in 1922, OSU at Bandung in 1930. The Congregation of FIC sent their novices to Maastricht in 1923. In 1938, Mgr. Willekens, SJ, the Apostolic Vicar of Jakarta founded the first natives sister's Congregation *Suster-suster Abdi Dalem Sang Kristus* at Semarang.

⁵⁶ It was promulgated by Pope John XXIII on the Apostolic Constitution *Quod Christi* in January 3, 1961. *AAS* 53 (1961) 244-248

⁵⁷ His biography will be explained later.

⁵⁸ In 1859, and in 1865, of this second mission station, there were two other stations: Ambarawa and Yogyakarta which became the region of the Vicariate Apostolic of Semarang.

⁵⁹ Since 1870 the Congregation of the Franciscan of Heythuizen has worked at the orphanage house.

⁶⁰ In a letter of 1904, van Lith wrote, «Mission among the Javanese started with an in-appropriate method of proclaiming the Gospel individually. We have to consider that the success of our mission depends on the education of leaders and teachers.» T. JACOBS, «Frans van Lith», 331-340



Indonesia. There were teachers, and other professionals. The alumni of the Muntlan Colleges were the forerunners of the Catholic Party of Indonesia through which Catholic laymen took part in the political activity making the Republic of Indonesia.



CHAPTER V

The Period of Mgr. Albertus Soegijapranata, S.J. (1940-1963)

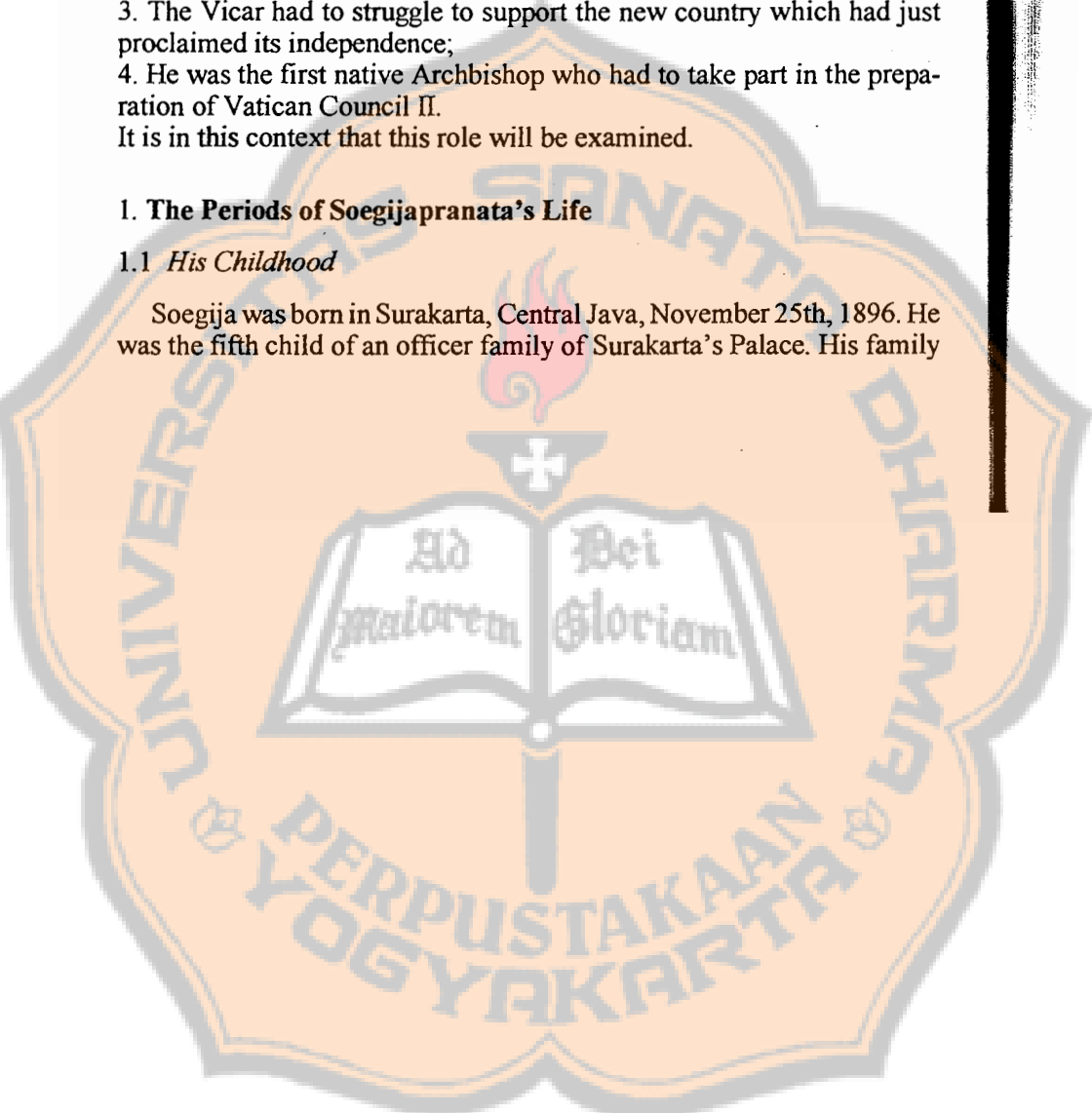
To describe the role of Mgr. Albertus Soegijapranata, S.J. it is necessary to put him into the context when he became the Vicar of the Vicariate Apostolic of Semarang, and then, in 1961, when he became the Archbishop of the Archdiocese of Semarang. Elements of the context are:

1. He became Vicar of a new ecclesial region (a new Vicariate Apostolic) which was erected in a critical time during the Second World War. Such a critical situation gave meant that the new Vicariate, those native adherents were only from the first or second generations of Christian families – was separated from the mission countries, mostly in Europe from which the missionaries came;
2. The Vicariate which was under a new colonialism, the Japanese authority, which occupied most of the mission facilities, schools, hospitals, monasteries, and which had interned most of the missionaries;
3. The Vicar had to struggle to support the new country which had just proclaimed its independence;
4. He was the first native Archbishop who had to take part in the preparation of Vatican Council II.

It is in this context that this role will be examined.

1. The Periods of Soegijapranata's Life**1.1 His Childhood**

Soegija was born in Surakarta, Central Java, November 25th, 1896. He was the fifth child of an officer family of Surakarta's Palace. His family



was a Javanese Moslem family. Therefore Soegija was formed by a typical Javanese culture teaching self-negation and some other spiritual practices and Javanese art¹. This happened because his father was so involved with Javanese tradition: moreover, he worked in the palace environment.

Since his family moved from Surakarta to Yogyakarta, Soegija went to elementary school in Yogyakarta, 60 kilometers west of Surakarta. Thereafter, he met Fr. van Lith, S.J. who looked for students for his embryonic Xavier College in Muntilan, 30 kilometers north of Yogyakarta.

1.2 *The Period of His Formation*

1.2.1 A Student of Xavier College

Responding to an offering of van Lith, Soegija was eager to continue his study in Muntilan though it was known as a Christian school. From the beginning, as some others did Soegija explained that his aims was to get an education, in order to become a teacher. He did not want to be a Christian. He expressed this to his father and to Fr. van Rijckevorsel at Muntilan more than once. He even criticized the Dutch priests for having come to Indonesia to enrich themselves financially².

The young Soegija stayed in Muntilan from 1909 to 1915. He was involved in the daily activities from 05.00 until 21.00 with regular activities³. One of the customs of the boarding school during the first period was that the older students should teach the younger⁴. Moreover the students were prepared to be teachers. Soegija was very respected by his peers. After one year at Muntilan, Soegija join the catechumens out of his curiosity, but then he asked to be baptized.

1.2.2 Joined the Society of Jesus

After finishing school, Soegija taught at his almamater. One year later, he made a decision to join the Society of Jesus. He should prepare

¹ A. SOEJIAPRANATA, *La conversione*; M.H. MOERYANTINI, *Mgr. Albertus Soegijapranata, S.J.*, 13; *Peraba*, IV-15, 5 August 1956, 115-118, 175-184

² A. SOEJIAPRANATA, *La conversione*, 17-19; M.H. MOERYANTINI, *Mgr. Albertus Soegijapranata, S.J.*, 14-15

³ Tim Wartawan Kompas dan Redaksi Penerbit Gramedia, *I.J. Kasimo*, 13

⁴ Testimonium of J. Sastradwija, dated 1926. AAJAK



humaniora, received Latin and Greek languages, before beginning to study philosophy. He received this formation in Muntilan for 2 years. Since 1911, in Xavier College there was a minor seminary since some the alumni wanted to be priests. In 1919 he went to Mariendaal, Grave, Netherlands. In the Netherlands, he studied Latin for one more year before he began the noviciate. On September, 27th, 1922 Soegija took the vows. A year later, he began to study philosophy in Berchmann – College, Oudenbosch.

After studying philosophy, from 1926 to 1928 he stayed in Muntilan as a teacher and perfect of the students of his almamater, Xavier College. He taught mathematics, the Javanese language and religion. He also became the chief redactor of *Swaratama*, a Catholic Magazine in Javanese language. Firstly, it was a kind of bulletin of the alumni of the Xavier College. In fact among the readers were many non-Catholic readers. As the chief redactor of *Swaratama*, Soegija wrote many things. With an initial A.S., he expressed his opinions on many issues: social, cultural, moral, pedagogy, politic, etc.⁵. In August, 1928 Soegija went back to the Netherlands to study theology in Maastricht. Soegija was ordained as a priest on August 15th, 1931. Then he continued studies for 2 years in Drongen, Belgium.

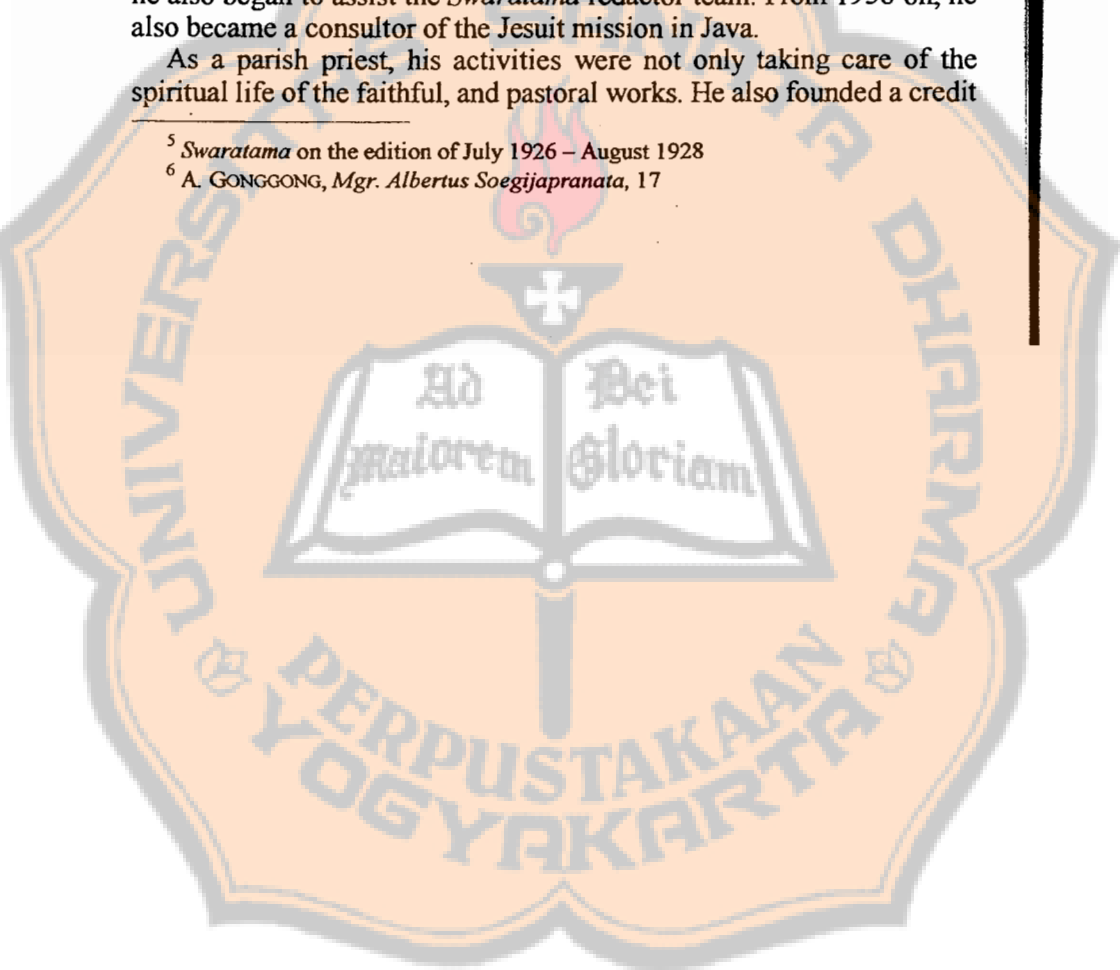
1.3 *The Period of His Apostolate: A Parish Priest of a Native Parish*

In August, 1933, Soegija went back to Indonesia. After coming back to Indonesia, he changed his name to Soegijapranata. It is a practice in Javanese culture to change the name when someone grows older⁶. His first pastoral work after his ordination was as a parish priest at St. Joseph' Parish, Bintaran, Yogyakarta. Actually, for a certain period he stayed at Francis Xavier' Parish, Senopati, Yogyakarta – one kilometer from Bintaran. Since in Bintaran there was a new parish for the natives, he moved to Bintaran to become the parish priest. His parish included the Ganjuran' region, 20 kilometers from the central parish. Then, in 1936, he also began to assist the *Swaratama* redactor team. From 1938 on, he also became a consultor of the Jesuit mission in Java.

As a parish priest, his activities were not only taking care of the spiritual life of the faithful, and pastoral works. He also founded a credit

⁵ *Swaratama* on the edition of July 1926 – August 1928

⁶ A. GONGGONG, *Mgr. Albertus Soegijapranata*, 17



«co-operative», to assist the economical life of the faithful. Such concern for the poor was not firstly expressed by founding the «co-operation». Already when, he was only a scholastic, he had expressed his concern for the poor. In *Srawatama*, he wrote of it in relation to Pope Leo XIII's encyclical *Rerum Novarum*⁷. On August 1st, 1940, Pope Pius XII appointed him as the bishop of Semarang.

2. The Reason for a New Vicariate Apostolic of Semarang

Mgr. P. Willekens, S.J., Vicar Apostolic of Batavia, sent a letter to Cardinal Fumasoni Biondi Prefect of the Congregation of the Propagation of Faith, dated March 1st, 1940. He proposed to create a new Apostolic Vicariate by dividing the Vicariate Apostolic of Batavia into two parts: the Vicariate Apostolic of Batavia and the new Vicariate Apostolic of Semarang⁸. Contributing to his opinion on the importance of creating a new Vicariate Apostolic was the fact that the number of faithful in his Vicariate Apostolic totaled 60.875. This was 4 times more than the total number of each Prefecture Apostolic in the Java mission⁹. Mgr. P. Willekens proposed some other reasons as well: there was the distance between the two regions, which was around 500 kilometers; and the fact

⁷ When he was a scholastic he wrote: A testimony that the Church continues Christ' teaching about the workers is that the Church is concerned to the needy of the workers. Pope Leo XIII gives his direction in the encyclical *Rerum Novarum* that the workers need an assistance in order that they do not go hungry and become victims of others. And so with the encyclical *Graves de Communi* on which it reminds the Christians to assist the development of the workers. *Swaratama*, No.39/VI/1926

⁸ A letter of Mgr. P. Willekens, SJ, the Vicar of Batavia to Cardinal Fumasoni Biondi, Prefect of the Sacred Congregation of the Propagation of faith, dated on March 1st, 1940 (P. Willekens, SJ, March 1, 1940). There was enclosed lists of the Batavia historical mission regions, statistical number of the faithful in the principal stages (baptism, catechumenate, marriage) of the previous time; the mission stations area with their situation: Churches, priests, faithful; schools; missionary persons of various orders or congregations; and also some explanation of other religions: Protestants and Moslem. The list also explained about the future division. AASEM

⁹ In 1940, there were 4 others Prefecture Apostolics in Java island: Malang, Surabaya, Purwokerto, Bandung. The number of the faithful of each Prefecture Apostolic were:

The Prefecture Apostolic of Malang	: 9.855
The Prefecture Apostolic of Surabaya	: 14.246
The Prefecture Apostolic of Purwokerto	: 2.960
The Prefecture Apostolic of Bandung	: 16.194
Total	: 43.255. <i>Jaarboek 1940</i> , 262



UNIVERSITAS PADJADJARAN
PERPUSTAKAAN
YOGYAKARTA

that the two parts consisted of different people (ethnic groups), and different languages. According to the letter, the proposal had so far never been put forward, since the western part, Batavia, was not well developed¹⁰. Mgr. Willekens' proposal was based on the development situation of the other part – based on the number of the faithful – and the mission works, which were the number of schools, hospitals, orphanages in Semarang¹¹. The last reason was the oldest of all; that Batavia was the «headquarters» city of all the missions. It had no committee of mission.

In the proposal, he suggested that Semarang should be a Vicariate, and not a Prefecture, since it was the biggest region among the other mission regions in Java. The number of Catholics was 41,172, of which the indigenous numbered 25,388. The region had 21 mission stations, 2 seminaries, 3 high schools, 400 primary and secondary schools, numerous religious houses, hospitals, orphanages, and a printing business. Actually there were more than five religious orders and congregations who worked in the region¹².

He asked also for the new Vicariate Apostolic to be entrusted to the Society of Jesus, as had been the Vicariate Apostolic of Batavia. The bishop proposed also that the mission works, should be differentiated among the Europeans, the Chinese and the natives.

On May 20th, 1940, Mgr. P Willekens again wrote a letter to Cardinal Fumasoni Biondi, the Prefect of the Sacred Congregation of the Propagation of Faith after his meeting with the Secretary of the Prefect of the

¹⁰ This can be shown by comparing the statistical number from *Jaarboek* and also the map of the two regions: J. Kleijntjes, SJ, *Atlas der Rooms Katholieke Missie in Nederlandsch Oost – en West – Indie*, 1928 showed that the West Region (Batavia and Buitenzorg) had only 4 stations with their churches, whereas the East Region (Semarang, Kedu, Surakarta and Yogyakarta) had 17 stations with churches. In the West region were 5 schools and 2 hospitals; in the East region were 17 schools and 2 hospitals.

Jaarboek 1939 indicated, there were 106 schools in the East region and 37 in the west region. There were 6 stations and 11 churches in the west region, and 15 stations and 22 Churches in the east region.

Just before separation, the letter of Mgr. Willekens, SJ to the Prefect of Sacred Congregation of Propagation of Faith as mentioned above indicated, the number of the faithful from the West region was 19.703 and from the East region was 41.172.

¹¹ The number of schools, hospitals and orphanages according to the *Jaarboek 1939-1940* was 106 schools, 7 hospitals, and there was no number for the orphanages.

¹² There were 2 priests orders and congregations, 4 brothers congregations, among which one was a native congregation, 4 sisters congregations, among which one was a native congregation.



Sacred Congregation of the Propagation of Faith, C. Costantini¹³. Mgr. Willekens reported the result of his meeting with the Secretary of the Prefect of Sacred Congregation of the Propagation of Faith in which they had considered the difficult circumstances of the recent times, namely the Second World War. However, Mgr. Willekens had come to the conclusion that the separation should not be delayed. Actually, there had been an uncertain political situation in Java since 1926¹⁴ which first badly influenced the missionaries, and then strengthened them. Therefore, whatever the situation with the internal and external uncertainty, the division of the vicariate should be made.

3. Pastoral Problems before becoming a New Vicariate Apostolic

3.1 *The Javanese Catholics Division*

At the pastoral meeting of the parish priests of the Vicariate Apostolic of Batavia, Dec. 9-10, 1935, in Muntilan, Central Java, F. Strater declared that the Javanese Catholics could be divided into three groups¹⁵:

- those baptized since childhood,
- those baptized as students,
- those baptized as adults.

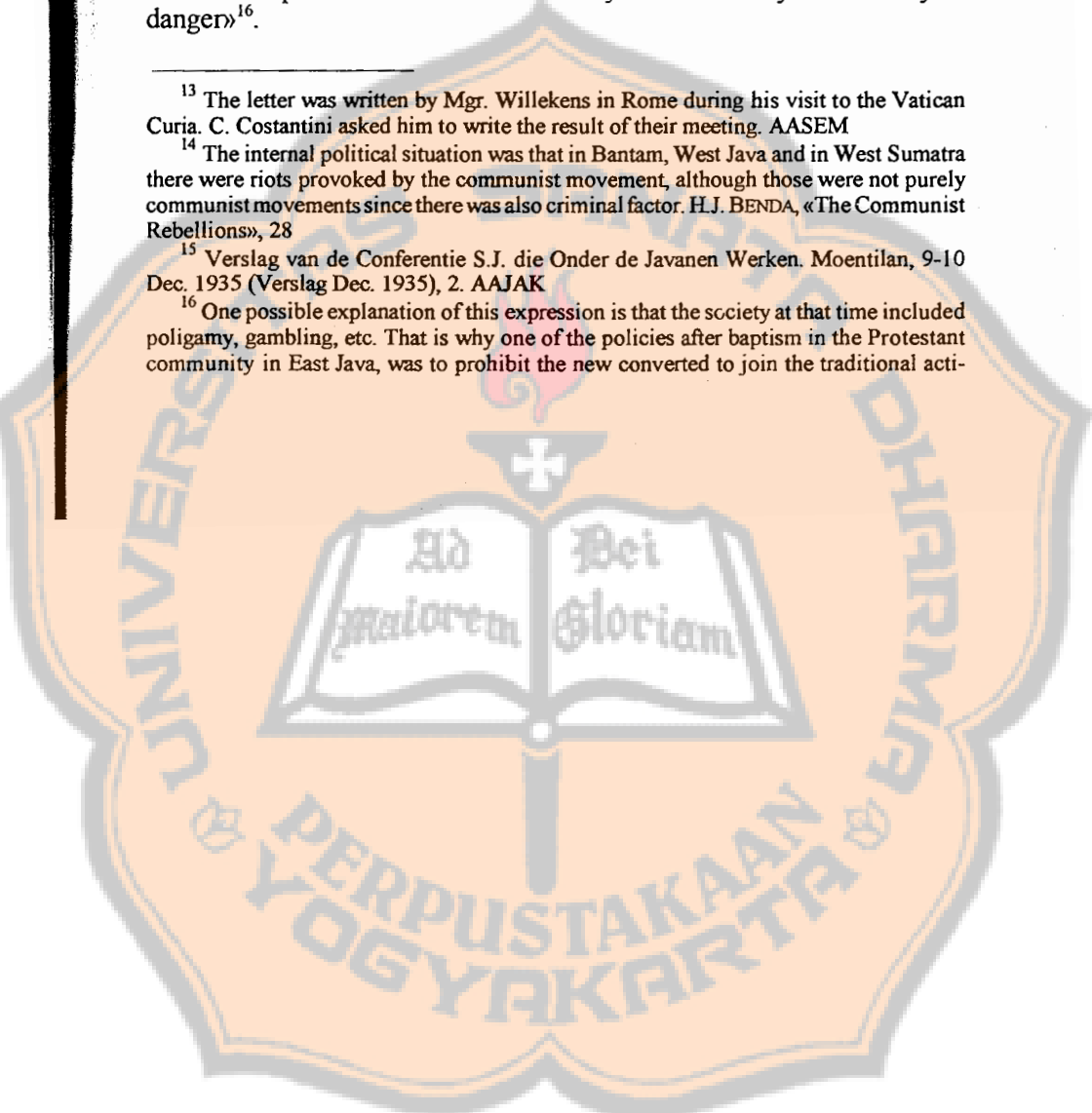
Among the three groups the second one was the biggest. Actually, they had some problems which needed to be considered. After they had finished their study, they lived among non-Christians, and they experienced isolation. Formerly they studied at the boarding school. There were also some other impacts after they had left school. They lived far away from the Church. Sometimes, they were forced by their parents to marry. And one expression which is not clear yet is that «they are morally in danger»¹⁶.

¹³ The letter was written by Mgr. Willekens in Rome during his visit to the Vatican Curia. C. Costantini asked him to write the result of their meeting. AASEM

¹⁴ The internal political situation was that in Bantam, West Java and in West Sumatra there were riots provoked by the communist movement, although those were not purely communist movements since there was also criminal factor. H.J. BENDA, «The Communist Rebellions», 28

¹⁵ Verslag van de Conferentie S.J. die Onder de Javanen Werken. Moentilan, 9-10 Dec. 1935 (Verslag Dec. 1935), 2. AAJAK

¹⁶ One possible explanation of this expression is that the society at that time included poligamy, gambling, etc. That is why one of the policies after baptism in the Protestant community in East Java, was to prohibit the new converted to join the traditional acti-



Other than the problems mentioned above, the second group also had problems and challenges when they were in the process of attending a religious instruction, or a religious gathering. On the way to the meeting, they were challenged by others. However, the suggestion was made not to complain to the government officers since there was an experience that it would then become a criminal case. To solve the problem it was better to make a home visit¹⁷. Actually, such a challenge did not make the children afraid to attend. Annually, there were still thousands of children catechumens¹⁸. The catechumens of adults and children had similar numbers.

As to the third group, it was noted that it could be divided into three types, those who ally themselves to the mission to get material support; those who don't have any contact with the mission, since materially they are strong enough, and, finally, persons who received baptism when they were ill. There is a suggestion to take special care of the families who need financial support in order to give them dignity, and self sufficiency. Such a policy was practised by Father van Lith who initiated his mission among the Javanese in Muntilan. Rather than baptizing the Javanese, he started his mission among the indigenous by creating prosperity of the people through economic activities and education. In the same policy, Father Hebrans the co-worker of Father van Lith warned to escape from the danger of creating a «money Christian»¹⁹. Such a policy also would make a good impression of the Christian family among the others. Repeating the suggestion, Fr. Strater wrote that the important thing was to give catechesis to the people which forms their way of thinking²⁰.

3.2 The Pastoral Problems

The problem for the missionaries who worked among the first generation of the Javanese as native Christians was formulated by Fr. A. Soegijapranata, SJ at the pastoral meeting of the parish priests of the

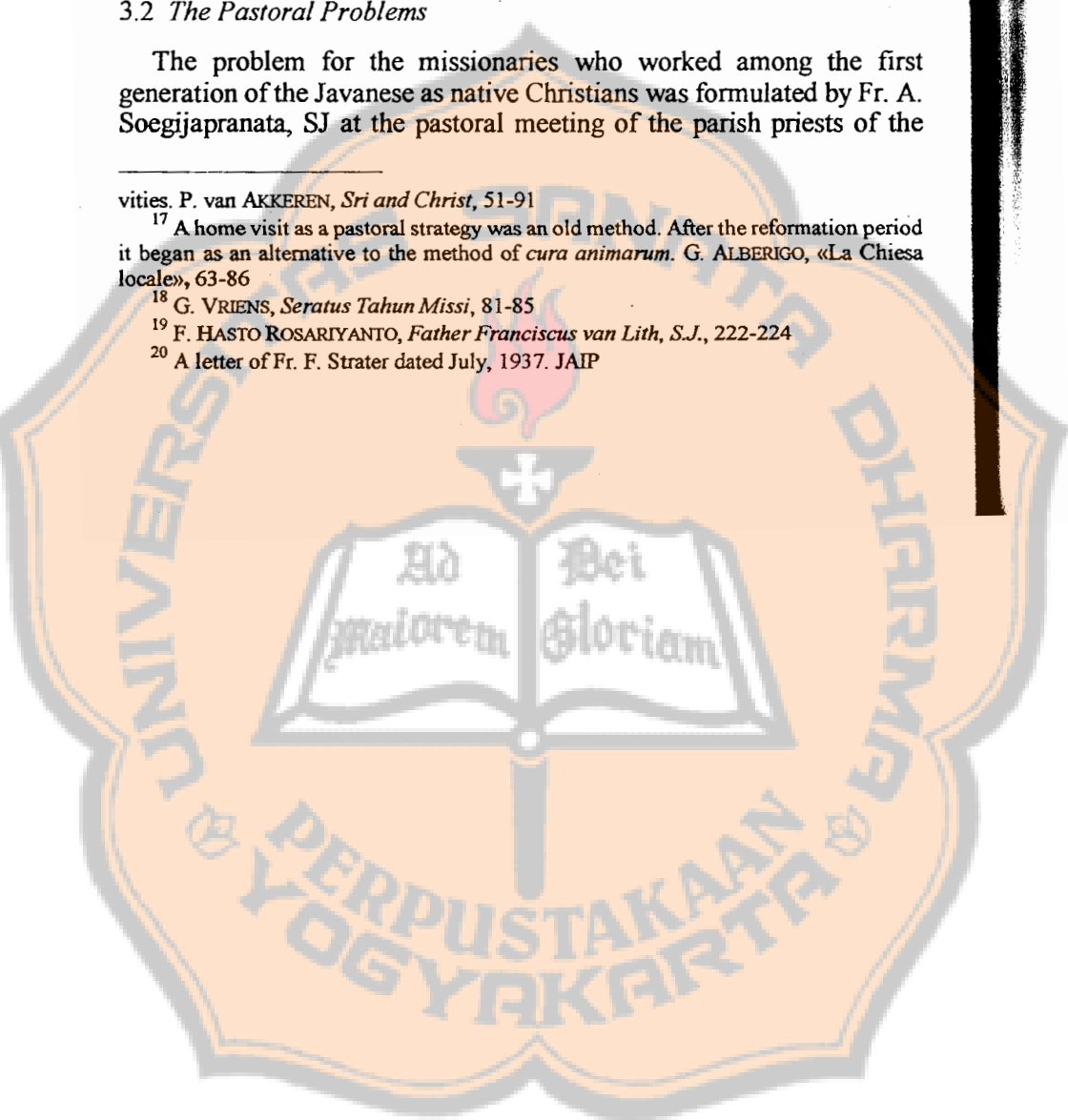
vities. P. van AKKEREN, *Sri and Christ*, 51-91

¹⁷ A home visit as a pastoral strategy was an old method. After the reformation period it began as an alternative to the method of *cura animarum*. G. ALBERIGO, «La Chiesa locale», 63-86

¹⁸ G. VRIENS, *Seratus Tahun Missi*, 81-85

¹⁹ F. HASTO ROSARIYANTO, *Father Franciscus van Lith, S.J.*, 222-224

²⁰ A letter of Fr. F. Strater dated July, 1937. JAIP



Vicariate Apostolic of Batavia, Dec. 9-10, 1935, in Muntilan, Central Java²¹; he said that as the first generation of Catholic families, the Javanese Catholics had no catholic traditions, since they had no models. They also lacked a *sensus catholicus*²². This became a challenge to the priests to establish a solid foundation for the first generation of the Javanese Catholics who lived in the environment of Moslem and Javanese traditions²³.

The problem above has its background. The Catholic priests who had come to Indonesia with the permission of King Louis, the brother of Napoleon, in 1808 came only for the sake of the Dutch officers and their families. That is why the priests who went to Indonesia were obliged to bring with them a *radicaal* as an official letter from the government. They got salaries from the government, and also for their journeys to the region. It was only at the beginning of the twentieth century that they began to work among the natives and opened a mission region in the hinterland. Such activity invited problems in the relations between the priests and the government²⁴.

The pastoral problem of the Dutch Catholics before the involvement of the priests with the natives were the Eurasian children. They were the illegitimate children of illegitimate marriages between a Dutch man and a Chinese woman or a native woman. In the first three decades of the twentieth century, there was a big number of the European people emigrating to the Netherlands-India. In 1905, there were 81.055 Europeans. The number increased and in 1920 there were 169.708. In 1930 it became 242.372²⁵. This increasing number of immigrants was the result

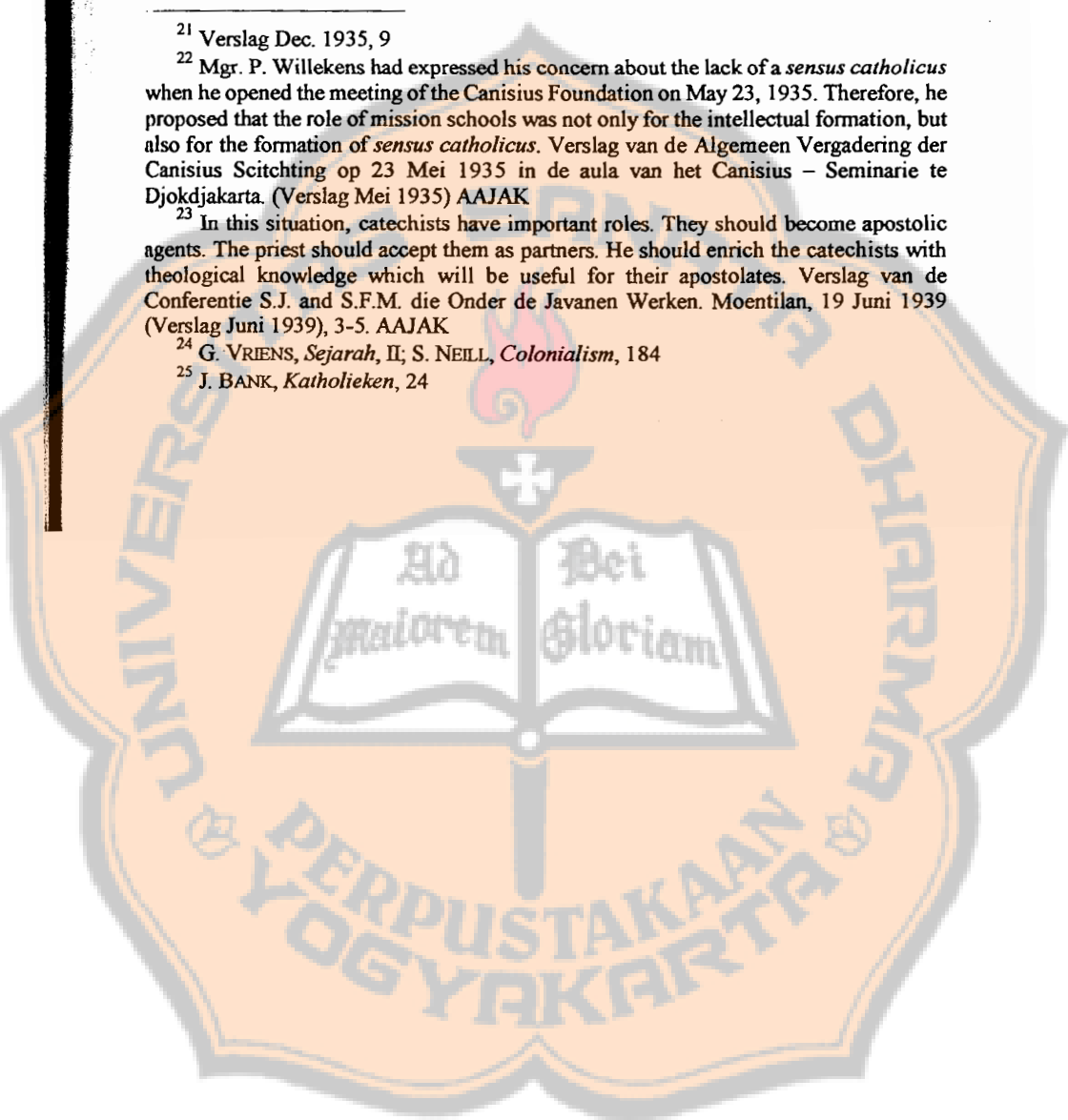
²¹ Verslag Dec. 1935, 9

²² Mgr. P. Willekens had expressed his concern about the lack of a *sensus catholicus* when he opened the meeting of the Canisius Foundation on May 23, 1935. Therefore, he proposed that the role of mission schools was not only for the intellectual formation, but also for the formation of *sensus catholicus*. Verslag van de Algemeen Vergadering der Canisius Scitchting op 23 Mei 1935 in de aula van het Canisius – Seminarie te Djokdjakarta. (Verslag Mei 1935) AAJAK

²³ In this situation, catechists have important roles. They should become apostolic agents. The priest should accept them as partners. He should enrich the catechists with theological knowledge which will be useful for their apostolates. Verslag van de Conferentie S.J. and S.F.M. die Onder de Javanen Werken. Moentilan, 19 Juni 1939 (Verslag Juni 1939), 3-5. AAJAK

²⁴ G. VRIENS, *Sejarah*, II; S. NEILL, *Colonialism*, 184

²⁵ J. BANK, *Katholieken*, 24



of the policy of the Netherlands government to send the bureaucratic officers to the Netherlands – India²⁶. Therefore, after a long period between 1895-1940, there were still about 30,000 Eurasian children of which only one third were illegitimate children²⁷. It was the first motive of the foundation of the orphanage houses which started in 1809 and which then became the way for the Catholic Church to become involved with the Netherlands India inhabitant and the formation of the Catholic community²⁸.

There was a racial classification made by the colonial government among the people: the first class were the Dutch, then the Foreign Asiatics, and finally the natives²⁹. This classification also influenced the activities of the missionaries in their public service³⁰. However, the religious congregations who worked among the natives had tried to improved their services to the natives³¹. The impact of the separation can be observed also in the proposal of Mgr. P Willekens for the creation of a new Vicariate Apostolic of Semarang. He proposed that the mission works should be differentiated among the Europeans, the Chinese and the natives³².

²⁶ A. van den BOSCH, *The Dutch East Indie*, 137; J.S. FURNIVALL, *Netherlands India*, 257; 265-266

²⁷ J. BANK, *Katholieken*, 19-20

²⁸ F.HASTO ROSARIYANTO, *Father Franciscus van Lith, S.J.*, 142-145

²⁹ For administrative and legal and judicial purposes, the inhabitants of the Netherlands Indies were divided into three groups: Europeans, Natives, and Foreign Asiatics. Under the first category come all Europeans, all Japanese, all other persons who in their country would be subject to a family law in principle resting on the same principle as the Dutch family law, and their children, legitimate or legitimately recognized. The natives are all those who belong to the indigenous population of the East Indies. In case of mixed marriages, the wife comes under the category of her husband, the children under that father. Illegitimate children, unless legally recognized by the father, came under the category of the mother. The Foreign Asiatics are all non – indigenous Asiatics, excluding the Japanese and Christians. For census purposes the inhabitants were divided into four racial groups: Natives, Europeans, Chinese and Other Foreign Asiatics. A. van den BOSCH, *The Dutch East Indies*, 18-22; 178-179

³⁰ In 1947, one of a medical doctors who worked at the mission hospital gave a report that 70% of the beds of the mission hospital were for the Eurasians and the Chinese, and the rest were for the natives. This situation also happened in the orphanages. J. BANK, *Katholieken*, 18-19

³¹ L. SATINI, *Sejarah Tarekat*, 22-32; MAGDALINE – al. , *Deus Providebit*.

³² P. Willekens, S.J., March 1, 1940, 1



The pastoral problem among the first Javanese Catholic families concerned some practices. These were the problem of marriage, the problem of circumcision and some other daily family practices³³. At the meetings of the parish priests who worked at the Vicariate Apostolic of Batavia in 1935 and 1939, those pastoral problems were discussed.

In the Javanese culture, marriage was not only a moment of two persons who started to create a new family with economical independence and separated from the house from their parents. The process of a marriage showed a parental character since mostly the marriage was still arranged by the parents. It was the parents who looked for the candidates for wife or husband. Through the diplomacy of their parents, relatives or friends, the Javanese boys and girls found their wives and husbands³⁴.

Circumcision is one step to signify that a boy has come into the adolescence period. However, among the Javanese families, the circumcision was called as *ngeslamake* (islamization). Actually, the custom of circumcision among the Javanese family was not a custom belonging to Islam tradition³⁵.

Considering the practices of the Javanese family in marriage, circumcision and other daily activities the priests came to special conclusions. They concluded that the marriage problem was solved by the preparation of marriage courses for the couple, which took 1 year though there was an objection that the couple preferred to take the simple way and marry outside the Church. The Javanese circumcision tradition which was related to the Moslem tradition was allowed to the children who did not come from Christian families by reason of health³⁶.

4. First steps of the New Vicar Apostolic

On August 1st, 1940, Pope Pius XII appointed Soegijapranata to be Vicar Apostolic of Semarang. He was a vicar apostolic among some new cardinals, many archbishops, and bishops who were appointed at the same time³⁷. He was the first native vicar apostolic of Indonesia. Such an appointment showed the concern of Pope Pius XII for missions and the

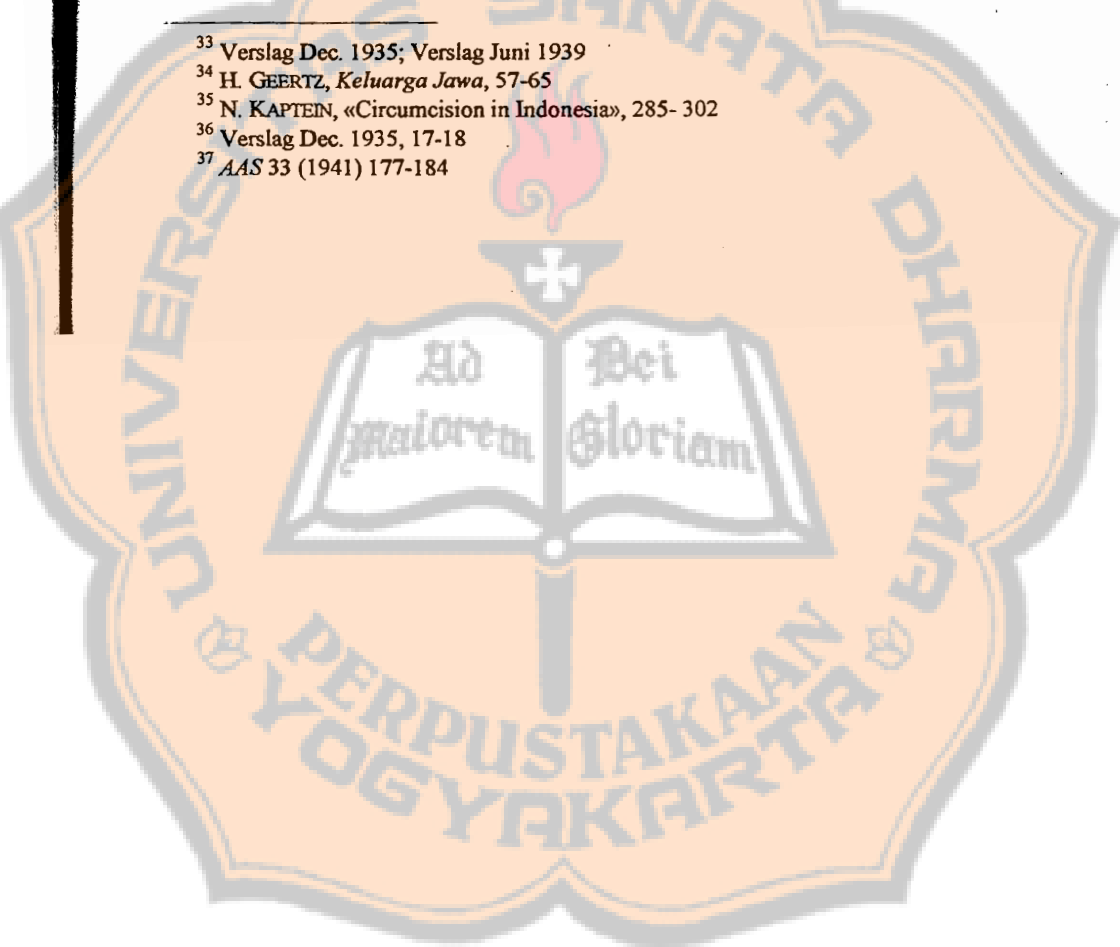
³³ Verslag Dec. 1935; Verslag Juni 1939

³⁴ H. GEERTZ, *Keluarga Jawa*, 57-65

³⁵ N. KAPTEIN, «Circumcision in Indonesia», 285- 302

³⁶ Verslag Dec. 1935, 17-18

³⁷ AAS 33 (1941) 177-184



local Churches who continued the work of his predecessor, who was famous for encouraging missions. We can trace the concerns of Pope Benedict XV and Pope Pius XII through their special encyclicals on mission and the local Churches and from other letters and speeches³⁸. Pope Pius XI firstly consecrated the native bishops in China, India and Japan in 1927, after Pope Benedict XV had announced his concern about the formation of the native priests in the pastoral letter *Maximum Illud* in 1919³⁹.

As the background of his appointment as the first native bishop, Mgr. A. Soegijapranata, S.J. explained the policy of the Roman Pontiff in his first pastoral letter⁴⁰. He wrote the letter together with Mgr. P. Willekens, S.J. the Vicar Apostolic of Batavia. Furthermore, Mgr. A. Soegijapranata

³⁸ F.X. CLARK, *The Purpose of Missions*.

³⁹ W.H. PETERS, *The Life of Benedict XV*, 251

⁴⁰ The first pastoral letter (the Inauguration of the New Vicariate Apostolic of Semarang, Sept. 1940): explaining the creation of a native bishop and an invitation to take part involved:

a. Giving an historical background for the election of Mgr. A. Soegijapranata, S.J. as a native bishop. He said that in the last 20 years the Church had the policy to ordain native clergy and native bishops. Giving the illustration to the policy, Mgr. A. Soegijapranata referred to the first native hierarchy which was set up in 1923; then, in 1927, Pope Pius XI ordained 6 Chinese bishops. In May 1939 two African bishops were ordained in Rome by Pope Pius XII; and in 1939 he also ordained 12 bishops from many races of many regions;

b. He gave the biblical (Eph. 4,1-5) and theological background, that is, that the human race needs the redemption of Christ- through foundations of a hierarchy;

c. To the hierarchy he said, «The one Church which is spread over all the world has, necessarily, a hierarchy with its own grade and authority to govern; and also the faithful share their authority and duties, and all the expressions of love». (Pasamoewan sidji iki mengkoe saindenging djagad; ana ing tanah ngendi-endi koedoe dianani pangrèhé saeunda-oesoeké lan wewenangé mbawahaké pisan; semono oega kang padha ngimanaké piwoelangé ija koedoe padha baé wewenangé, koewadjibané lan srana-srananing sih.);

d. Looking for support for the new vicariate apostolic, the bishop said, «Since the Vicariates Apostolic of Batavia and Semarang have been separated, naturally the two hope to grow and increase. To realize this expectation, we should work hand in hand, love one another in the family and organizations without discriminating its statutes and ethnical divisions». (Sarèhné Vicariaat Betawi lan Semarang wis padha pinilah bawa déwé-déwé, mesthi baé kabèh padha memoedji lan ngadjab, soepaja Vicariaat sekaroné diparingi soeboer lan ngrembaka. Nanging kaprijé bisané bisané padha dadi soeboer lan ngrembaka? Wangsoelané moeng sidji iki: waton para sadoeloer kabèh baé padha sarodjoek njamboet gawé bebarengan, trena-tinresnan ana ing brajaté, ing pakoempoelan lan gandèng-gegajoetané, tanpa mawang pangkat-dradjat, lan gèsèhing golongané.)



made administrative and organizational efforts to realize the autonomy of the Vicariate Apostolic of Semarang. He started to handle the financial problems of the new churches' buildings in his territory⁴¹. On the other hand, Mgr. A. Soegijapranata started to organize his region by appointing the parish priests and the parish organizations who take responsibility for the parishes⁴².

Giving a special greeting to the religious members who worked in the Vicariate Apostolic of Semarang, Mgr. A. Soegijapranata wrote a pastoral letter to encourage them to face a difficult situation since the Second World War which broke the communication between the missionary who worked in the mission land with their congregation in Europe and also with their families and friends. He quoted the expression in Luke 12, 49: «I have come to set fire to the earth, and how I wish it were already kindled!», Mgr. A. Soegijapranata encouraged the missionaries not to lose their courage and spirit to do their apostolate in the difficult situation⁴³.

Besides, in order to establish a good relationship with the regional and provincial governments and the local princes, Mgr. A. Soegijapranata, S.J. arranged audiences with the Governor General and the Princes of Sri Sultan Hamengkubuwono IX, the King of Yogyakarta, Mangkunegara VII, the King of Surakarta, Pakubuwana XI of Surakarta, Paku Alam VIII of Yogyakarta⁴⁴. The time before, they had sent their delegates to the ordination of Mgr. Albertus Soegijapranata, S.J. as the Vicar Apostolic of Semarang. It was Pakubuwono XI, King of Surakarta who gave him the gold for the Bishop's cross necklace.

5. Building the Local Hierarchy

As a bishop, the first job of Mgr. A. Soegijapranata was to build a local Church. In the first Pastoral Letter, the Inauguration of the New Vicariate

⁴¹ A letter of Mgr. Willekens, S.J. to Mgr. A. Soegijapranata, S.J. dated September 19, 1941. AAJAK

⁴² Stichtingbrief van Het Room Katholieke Kerk – En armbestuur van de Kerk van den H. Isidorus te Soekaredjo, Regentschap Kendal, dated September 23, 1941. B. SAR-DJONO – D. TATAG, ed., *Pesta Air di Kaki Pelangi*, 173-177

⁴³ A Pastoral letter of Mgr. A. Soegijapranata, S.J. to the religious members in the Vicariate Apostolic of Semarang, without date. AASEM

⁴⁴ Personal letters of Mgr. A. Soegijapranata, S.J. to Mangkunegara VII, dated on November, 1940; and to Sri Sultan Hamengkubuwono IX, dated on December 1940. AASEM



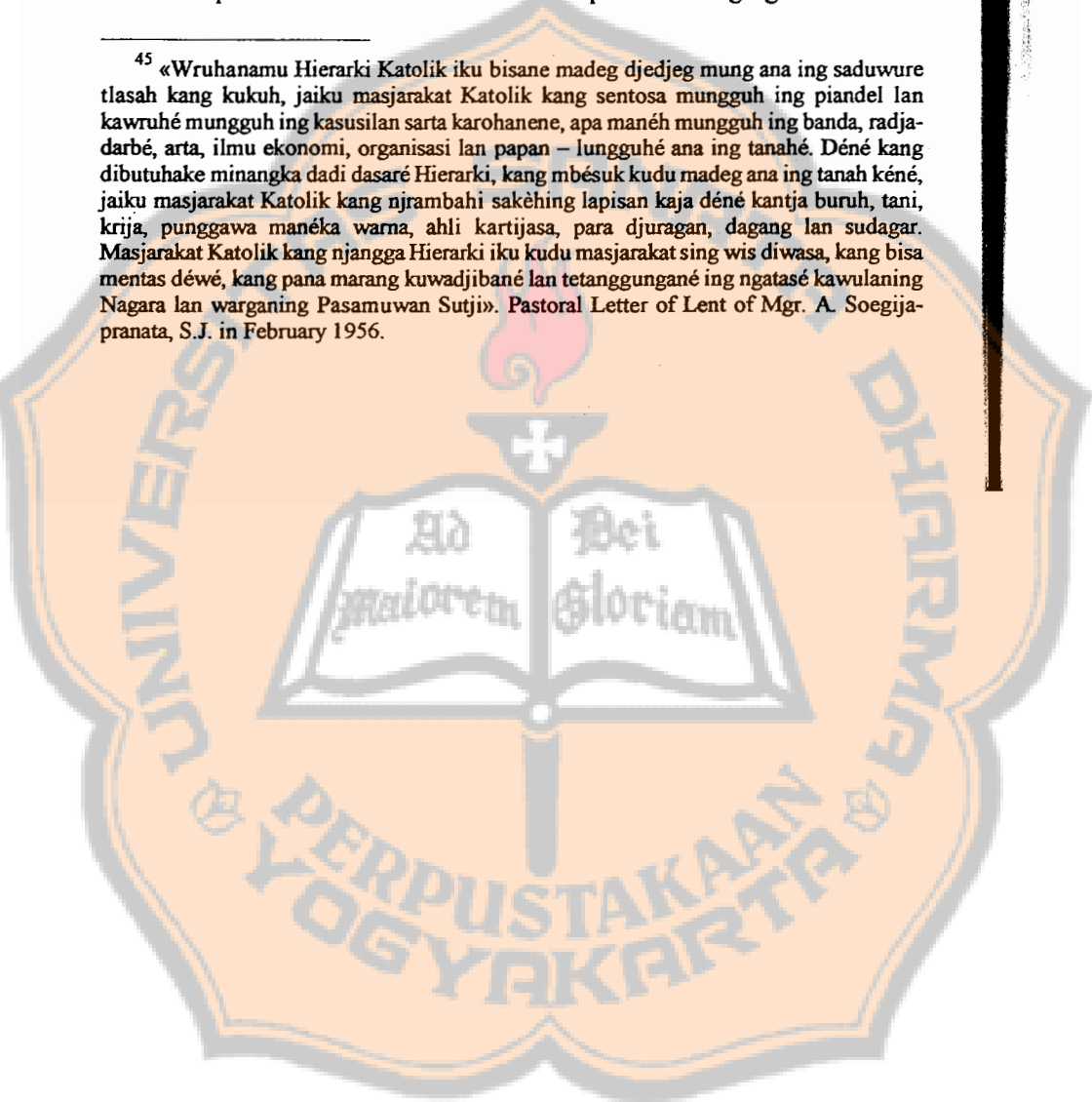
Apostolic of Semarang, September 1940, he explained the creation of a native bishop and invited the faithful to take part. Quoting the message of Pope Pius XII, he explained that his task as a vicar of Semarang was to prepare the hierarchy of the coming Church. Explaining to his people what are the preconditions for the local hierarchy, he said:

«You can be sure that the Catholic Hierarchy will be solidly grounded, if there is a foundation that is a Catholic people strong in faith and well – instructed in morality and spirituality. Also necessary are material resources, scientific learning, organizations, and good territory. To sustain the hierarchy the Catholic people must include all types: workers, peasants, officers, artists, merchants, etc. To sustain the hierarchy the Catholic people must be sufficiently mature, autonomous, independent, and concerned about their duties and work both as citizens of the State and as members of the Church»⁴⁵.

Proposing the concept of a local hierarchy, Mgr. A. Soegijapranata, S.J. referred to the prerequisites of the local hierarchy for self – sufficiency. It is a local hierarchy in a certain place with a Catholic people mature in morality and spirituality which includes all social – strata of the society; the sufficiency of their own resources materially, economically and intellectually to support its own life; and its management.

This is the context for the following explanation. First, it will describe the region of the Vicariate Apostolic of Semarang: its geographical, socio-cultural, and ecclesiological characteristics. Thereafter, the explanation of the history of the Vicariate, which consists of several periods: the period of Mgr. A. Soegijapranata in which he faced many situations both during the Japanese occupation and the time after when Indonesia became a new Republic. This includes various aspects: managing the mission

⁴⁵ «Wruhanamu Hierarki Katolik iku bisane madeg djedjeg mung ana ing saduwure tlasah kang kukuh, jaiku masjarakat Katolik kang sentosa mungguh ing piandel lan kawruhé mungguh ing kasusilan sarta karohanene, apa manéh mungguh ing banda, radjadarbé, arta, ilmu ekonomi, organisasi lan papan – lungguhé ana ing tanahé. Déné kang dibutuhake minangka dadi dasaré Hierarki, kang mbésuk kudu madeg ana ing tanah kéné, jaiku masjarakat Katolik kang njrambahi sakèhing lapisan kaja déné kantja buruh, tani, krija, punggawa manéka warna, ahli kartijasa, para djuragan, dagang lan sudagar. Masjarakat Katolik kang njangga Hierarki iku kudu masjarakat sing wis diwasa, kang bisa mentas déwé, kang pana marang kuwadjibané lan tetanggungané ing ngatasé kawulaning Nagara lan warganing Pasamuwan Sutji». Pastoral Letter of Lent of Mgr. A. Soegijapranata, S.J. in February 1956.



properties, managing the personnel, doing the pastoral activities, in order to realize what he had formulated «to found the local hierarchy».

5.1 *The Region of the Vicariate Apostolic of Semarang*

Referring to the separation of the previous Vicariate Apostolic of Batavia, Mgr. P.M Willekens proposed that the two new Vicariates Apostolic would consist of regions as followed:

- A. The Vicariate Apostolic of Batavia consisted of the municipalities and regencies of Batavia, Buitenzorg, Soekaboemi, Tjiandjoer, and Srang;
- B. The Vicariate Apostolic of Semarang consisted of the municipalities and regencies of Semarang, Soerakarta, Djokdjakarta, Koedoes, Magelang, Salatiga, Pati, and Ambarawa⁴⁶.

The municipalities and regencies which became regions of the Vicariate Apostolic of Semarang during the administrative government of the Netherlands East – India were parts of the governors of Central Java, Yogyakarta, and Surakarta⁴⁷. It included some of the residents of Central-Java: Semarang, Jepara, Rembang, and some part of Kedu residency those were regents of Magelang and Temanggung, all part of Yogyakarta and Surakarta⁴⁸. Those cities which were mentioned above were important places during the Netherlands colonial time⁴⁹. During the administrative

⁴⁶ P. Willekens, S.J., March, 1, 1940, 2-3

⁴⁷ Amendments to the East Indian Government Act of the Administrative Reform Law of 1922 prescribed the division of the East Indies into (1) provinces and (2) other districts. Until 1930 Java was divided into three areas: West Java, East Java, and Central Java. Since 1930, the areas of Central Java divided into 3 governors: Central Java, Yogyakarta, and Surakarta. The last two formerly were residents. A. van den BOSCH, *The Dutch East Indies*, 107-112

⁴⁸ *Swaratama* No. 45/XX/1940

⁴⁹ The city of Semarang which laid in the North Coast of Java sea was the center of government of the regions: the residents of Semarang, Yogyakarta, Surakarta, Kedu and Rembang. It was a harbor city. The economical and industrial offices run by the Europeans and Chinese of the regions were also in Semarang. The city had a rail ways system to various regions in Java: Batavia, Surabaya (East Java). There was also a center of military command. Other cities which had a center of military command were Magelang, Ambarawa, Surakarta, Yogyakarta, Salatiga. Pati had an important position for agricultural supplies. In the region of Pati, there were 3 sugar factories. In 1915, among 18.000 inhabitants, there were 250 Europeans, 2.100 Chinese, 50 Arabs, and 30 other oriental nations. Ambarawa was a center for agricultural supplies: coffee, chocolate,



government of the Japanese colonial time those were parts of Semarang – Syu; Magelang – Ken and Temanggung – Ken of the Kedu – Syu; Jepara – Ken and Pati – Ken of the Pati – Syu; Surakarta – Kooti and Yogyakarta – Kooti⁵⁰. Under the administrative government of the Republic of Indonesia, the Vicariate Apostolic of Semarang which later became the Archdiocese of Semarang, occupied 18 municipalities and regencies of the 35 municipalities and regencies of the province of Central Java⁵¹ and all the province Special Region of Yogyakarta which consisted of 1 municipality and 4 regencies⁵².

5.2 Geographical Situation of the Vicariate Apostolic of Semarang

Geographically, the region of the Vicariate Apostolic of Semarang is varied. There is the coastal area of the North coast of Java Sea and another in the south coast of the Indonesian Ocean. The majority of the region is mountainous in the Kedu mountain range, a fertile area where there are many plantation areas of coffee, cacao, tobacco. There is also the Seribu (thousand) mountain range, an unfertile area of calcium deposits in the mountain range; There is a plain where Yogyakarta and

rubber, and kina. In 1905, among 94.000 inhabitants, there were 500 Europeans, 1130 Chinese, 55 Arabs, 27 of other oriental nationalities. Kudus, was the name of three different units: region, district and the city. In the city in 1915, among 38.800 inhabitants there were 230 Europeans, 4.000 Chinese, and 40 other oriental nations. There was a center for producing cigarettes. Muntilan was a district of tobacco product. There were 2 Hindu temple complexes: Mendut and Pawon. In 1905, there were 30 Europeans, 1.400 Chinese, 13 Arabs, and 110.000 natives. Magelang had two units a regent, included Muntilan district, and a district. In the Magelang regent, there was a tobacco plantation. Besides Muntilan which had 2 Hindu temple complexes, there was Borobudur, a Buddhist temple. In 1905, the Magelang regent had 860 Europeans, 4.800 Chinese, 18 arabs and 52.000 natives. Whereas, the Magelang district had 800 Europeans, 2.700 Chinese, 125 arabs, and 65.000 natives. *Encyclopaedie van Nederlands – Indie*, I, II, III, IV; C.LEKKERKERKER, *Land en Volk van Java*, 600-617

⁵⁰ A letter of Mgr. A. Soegijapranata, S.J. to Mr. Noguchi, Keisatzubu-Tyo in Semarang dated 16 Ju – gatsu 2603, and in other letters. AASEM

⁵¹ These are the municipalities of Semarang, Magelang, Surakarta, Salatiga and the regencies of Boyolali, Demak, Djepara, Grobogan, Kendal, Klaten, Kudus, Magelang, Pati, Semarang, Sragen, Sukoharjo, Temanggung, and Wonogiri.

⁵² These are the municipality of Yogyakarta and the regencies of Bantul, Gunung Kidul, Kulon Progo and Sleman.



Surakarta are and has more population than the other areas. This area has rice fields, sugar cane fields and tobacco fields⁵³.

There were three principle municipalities in the Vicariate Apostolic of Semarang: Semarang, Yogyakarta and Surakarta. Semarang was a city harbor which in 1678 was separated from the Kingdom of Mataram. In 1816 it became a municipality. Yogyakarta and Surakarta at first were part of the one Kingdom of Mataram. Older than Yogyakarta, Surakarta was the capital of the previous Kingdom of Mataram. In 1756 that the Mataram Kingdom was separated into two parts Surakarta and Yogyakarta. Surakarta came under the Susuhunan Pakubuwana. Yogyakarta was the capital Kingdom of Ngayogyakarta Hadiningrat, which was build by the Sultan Hamengku Buwono I in 1755. As mentioned above, Semarang and Surakarta now belong to the Central Java Province and Yogyakarta is the capital city of the special Region of Yogyakarta.

5.3 Social and Cultural Situation of the Vicariate Apostolic of Semarang

The region of the Vicariate of Apostolic of Semarang is mostly part of the Javanese culture area, since it is in the center of the Java island. A small part in the north is a *peisir*, a coastal area. Within the Javanese culture area, there is also a differentiation of that which belongs to the area of the Yogyakarta or Surakarta kingdom and that which is out of the circle of the kingdom area, *tanah perdikan*. The differentiation is shown by a variety of small and local differences such as dialect, some special terminologies, etc. The general characteristic of the people of Javanese culture is the language. This language has two levels *ngoko* (common Javanese language) and *krama* (polite Javanese language) which are used according to the social level of the speaker and the counter part, the difference of age, and the relation of the two parts⁵⁴.

Most of the people lived in communities which are called *desa* (villages). *Desa* is a unit of law region which is also the smallest unit of the administrative area of the government. The families lived in houses with each courtyard planted with trees, and separated with a fence. There

⁵³N. HARS - al., ed., *Profil Propinsi Republik Indonesia: Daerah Istimewa Yogyakarta*, 20-63; ID., *Profil Propinsi Republik Indonesia: Jawa Tengah*, 31-70; C.R. QUAIN, *Malaya*, 185-190

⁵⁴The area of the Javanese culture with the center in Surakarta and Yogyakarta includes Banyumas, Kedu, Yogyakarta, Surakarta, Madiun, Malang, and Kediri. KODIRAN, «Kebudayaan Jawa», 329-330



are roads which connected the complex of the houses. As a unit, the *desa* has its common building for meetings, *langgar* (small mosque), and sometimes also an elementary school building. The rice field was at the other side of the houses complex. The occupations of the villagers were varied officers (white collar clerk, teacher, administrator), trader (petty trader), craftsman (independent artisan), laborer and peasants.

Clifford Geertz said that the Javanese village is one of the three main expressions of socio-structural nuclei in Java today⁵⁵. The other two are the market and the government bureaucracy. The Javanese village had an evolution in the religious culture. Before the coming of Hindus in 400 AD and Islam in the 12 century, there was an *animism* belief which was able to absorb into one syncretized whole elements of the two. Therefore, today in the Javanese village there is a religious system which consists of a balanced integration of animistic, Hinduistic and Islamic elements. This does not mean that the peasants follow this syncretism since the situation is more complex and necessarily involves the other two nuclei: the market and the government bureaucracy. The intricate relations of these nuclei formed three groups of people based on their world outlook: the *abangan*⁵⁶, *santri*⁵⁷, and *priyayi*⁵⁸. Their world outlook includes religious belief, ethical preference, and political ideologies.

As a general characteristic of Indonesia, the coastal area is a Moslem society, therefore there are only small Catholic communities who live in the coastal area such as in Jepara. The exception is in Semarang which is a big harbour city, the capital city of the Central – Java province. In the plain areas of Central – Java and Yogyakarta there are complexes of Buddhist and Hindu temples. There are also Javanese – Hindu Palaces in Yogyakarta and Surakarta. These influence the socio – cultural and socio – religious character of the society as mentioned in the three groups above.

⁵⁵ C. GEERTZ, «Religion in Java», 166-194

⁵⁶ *Abangan* is associated with the person whose profession was servant or manual worker. The orientation belief of *abangan* stressed the animistic element of the Javanese syncretism.

⁵⁷ *Santri* is a pure Islam adherent. Its religious tradition consists in a careful and regular execution of the basic ritual of Islam: the prayers, the fast, the Pilgrimage. *Santri* also is associated with the Javanese trading element, though not all traders are *santri*. It is also related to a whole complex of social, charitable and political Islamic organization.

⁵⁸ *Priyayi* originally referred to the hereditary aristocracy. Then, it referred also to the salaried civil service. The orientation belief stressed on Hinduism.



5.4 Ecclesiological Situation of the Vicariate Apostolic of Semarang

The history of the mission-stations of the Vicariate Apostolic of Semarang refers back to the period of the middle of 1800. Semarang was one of the central places of the Catholic Church in Indonesia. It was the second station after Batavia in which for the first time the Catholic priests came to the Netherlands East – India in 1808. It became a Prefecture Apostolic of Batavia in 1810. Lambertus Princen, the second Apostolic Prefect (1817-1830), stayed in Semarang until he was asked to move to Batavia by the Commissioner of the Governor General in 1828. In Semarang the first orphanage house⁵⁹ of the missions was founded in 1809 by Lambertus Princen. Later than Semarang, Ambarawa became a mission-station in 1859 and Yogyakarta became a mission station in 1865 the year that J.B. Palincxk (one of the first Jesuits who came to Java in 1859) worked at the Semarang station for 35 years started to live in Yogyakarta. Starting in 1812 in Yogyakarta there was a mission-station which was at times visited from Semarang as also were Purworejo, Banyumas, Bagelen, and Cilacap⁶⁰. In 1866 the Vicariate Apostolic of Batavia, which in 1842 had the rank of Prefecture Apostolic, became Vicariate Apostolic-divided into 8 mission-stations: Batavia, Semarang, Ambarawa, Yogyakarta, Surabaya (East – Java), Larantuka (Flores), Maumere (Flores) and Padang (Sumatra).

The first apostolate among the indigenous started when Julius Keyzer, SJ was the pastor of Semarang. In 1892 and 1893 he erected mission schools⁶¹ in the vicinities of Muntilan and Magelang. In December 1894, he officially allowed the indigenous of Bedono – Ambarawa to go to the Church. When Julius Keyzer died in 1896, the situation of the Church was as follows: Fathers W. Hellings, S.J. and L. Hebrans S.J., residing in Semarang, the centre of the mission, were working in the villages of Lamper and Mlaten. They were assisted by three catechists. The other catechists were active in Bedono – Ambarawa. There were

⁵⁹ Since 1870 the Congregation of the Franciscan of Heythuizen has worked at the orphanage house.

⁶⁰ H. van VORST TOT VORST, «Profil Pejuang Kanisius», 49

⁶¹ In East Indies, there were dual purposes of the schools: (1) to train the children of the nobility for their future work as official; and (2) the general development of the populace. Therefore, there were two schools: the first class which became known as the Dutch-Indonesian schools, and the second class which became known as the desa or folk schools. The mission schools which were build for the natives were the second class, the desa, folk schools. A. van den BOSCH, *The Dutch East Indies*, 188-189



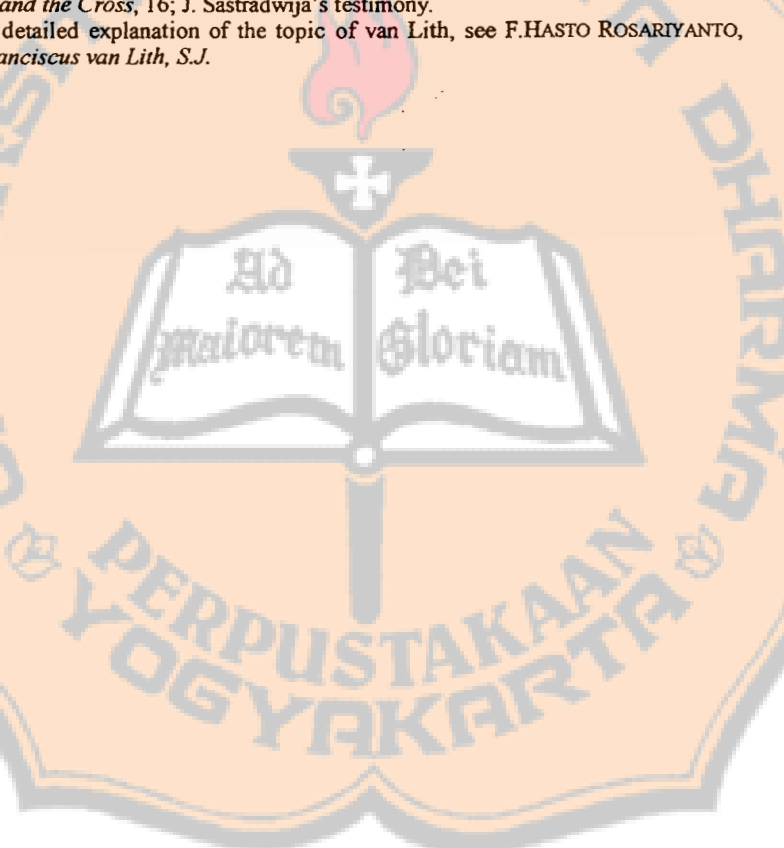
catechists, one in each place Kudus, Demak, and some in Bandungan, who took care of some villages. In Kedu, Father Stiphout, S.J. worked assisted by a catechist. The city of Yogyakarta was visited by the priests from Semarang.

In October 1897 Father F. van Lith S.J. was appointed as pastor of Muntilan. Having bad experience working together with his catechists since they did not have a daily good life of their own, in 1900 he who preferred to live among the common people started a school for indigenous boys with a boarding house. On January 1, 1905 his embryonic school became a training school for indigenous assistant school – teachers⁶². Then in November 1906, another training school was established for headmasters of indigenous government schools. In establishing schools, van Lith was moved by the idea that the Church will stand firm only by virtue of Catholic influential lay – people. Therefore he cherished the ideal of forming Catholic influential persons by means of schools and hostels⁶³. In 1915, there were 2,425 indigenous Catholics among the 30 million population in Java 1,327 Catholics belonged to Muntilan mission station.

On May 27, 1899, father P Hoevenaar S.J., companion of Father van Lith on the journey from Europe, was assigned to Mendut. His opinion was that the mission should directly aim its activities at the lower class of

⁶² Excluding the Dutch – Indonesian schools, these were the standard schools which grew out of the *desa*, folk schools. After finishing the *desa*, folk schools the students could go to the standard school to be trained as folk school teachers. These schools also extended education to those wishing to enter commerce or industry or become wage earners. These schools which were located in a town or a city offered five or six years schooling. A. van den BOSCH, *The Dutch East Indies*, 189-190

⁶³ An idea of schools with a hostel was very different from the idea which was proposed by Post, an expert on education in Java who proposed that schools ought to take into consideration the tropical climate: Schools ought to have a *pendopo* – a wide open verandah – a place where not only children could gather after school, but also where the villagers could sit and relax in the cool. In this way the village would absorb the school, making it part of the village rather than something imposed from above. The embryonic buildings of Xavier College were like the idea of Post. In the long run, the Xavier College's complex was like a typical college in Europe where it had all its own facilities for the students. «Advies van Onederwijs raad aan den Directuur van Onderwijs en Heredienst ove. de verhoging van de maatschappaelijk en karakter vormende waarden van het Inlandsch lager Onderwijs aangeboden bij Schrijven van 17 Oktober 1927. No. 345» (Published by) Bureau van het Onderwijs raad VII (vv. 1929): Cited in Paul WEBB, *The Palm and the Cross*, 16; J. Sastradwija's testimony. For more detailed explanation of the topic of van Lith, see F.HASTO ROSARIYANTO, *Father Franciscus van Lith, S.J.*



the population. He also could record positive results. Within half a year after his arrival in Java, he had already baptized 62 people. By the end of 1903 the number of Catholics in the station of Mendut amounted to approximately 300 people. After six years in Mendut, on June 27, 1905, Father Hoevenaer was transferred to Cirebon. In Mendut in February 1908 at the initiative of Father van Lith, the Franciscan Sisters of Heythuizens started a vocational school for girls, which developed into other schools for the indigenous girls⁶⁴.

Father Strater S.J., who started to work in Yogyakarta in 1919, organized the Catholic schools for the indigenous in various regions in Yogyakarta and asked his teachers to be catechists as well. In 1922 he built schools in Medari and Bantul. Again in 1924 he erected 24 schools around Medari, Somohitan and Sedaju. Between 1924-1930 he erected 40 schools. He also erected schools in Wonosari and Kulon Progo. Father Strater built Churches in Medari, Somohitan, Wonosari, Kalasan, Wates, Bantul, Mlati, and Ngidjon. During his period in Yogyakarta (1918-1942), Father Strater baptized not less than 7.500 people⁶⁵.

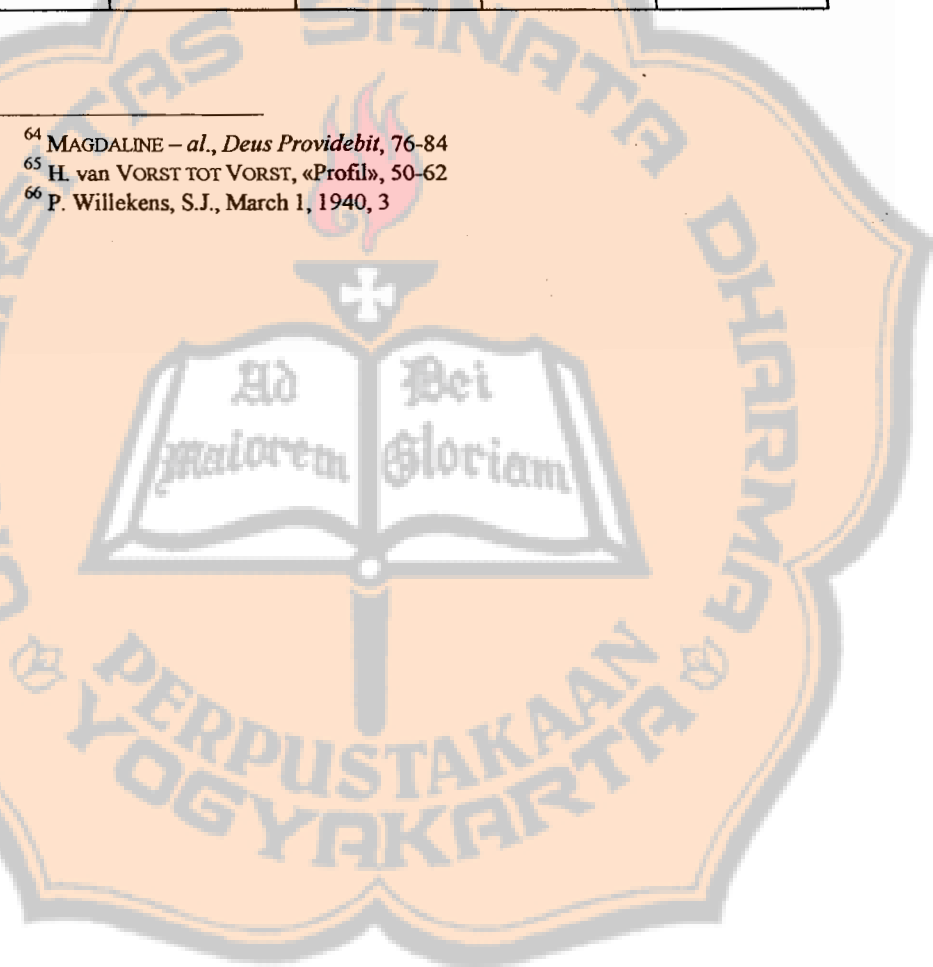
At the time of the division of the two vicariates, statistically, the Catholic people in each municipality and regency of the Vicariate Apostolic of Semarang were varied as follows⁶⁶:

No.	Place	Population	Catholic European	Catholic Indigenous
1	Semarang	217.796	6.830	1.658
2	Surakarta	165.484	2.070	2.279
3	Yogyakarta	136.649	2.226	9.730
4	Kudus	54.524		
5	Magelang	52.944	1.717	922
6	Salatiga	24.274	1.090	140
7	Pati	22.444	132	145
8	Ambarawa	19.480	751	665
	Total	692.515	14.816	15.339

⁶⁴ MAGDALINE - *al.*, *Deus Providebit*, 76-84

⁶⁵ H. van VORST TOT VORST, «Profil», 50-62

⁶⁶ P. Willekens, S.J., March 1, 1940, 3



One year after its foundation, statistically, the faithful of the Vicariate Apostolic of Semarang – European, Eurasian, and native – became 45.394 which consisted of 14.934 Europeans and 30.460 non – Europeans. It spread in the mission-stations: Ambarawa, Bara, Girisonta – Ungaran, Yogyakarta – Kampenenstraat, Yogyakarta – Bintaran, Yogyakarta – Pugeran, Yogyakarta – Sultan Boulevard, Klaten, Magelang, Mendut, Mertayudan, Muntilan, Pati, Rawaseneng, Salatiga, Sedayu, Semarang – Randusari, Semarang – Gedangan, Semarang – Atmadirana weg, Semarang – Candi, and Surakarta⁶⁷.

Actually, it was the influence of the mission – schools which caused the increased of Catholics among the Javanese in Central Java and Yogyakarta. Here are some statistical data of the schools and their students. In 1915, the mission – schools and their students were as follows⁶⁸:

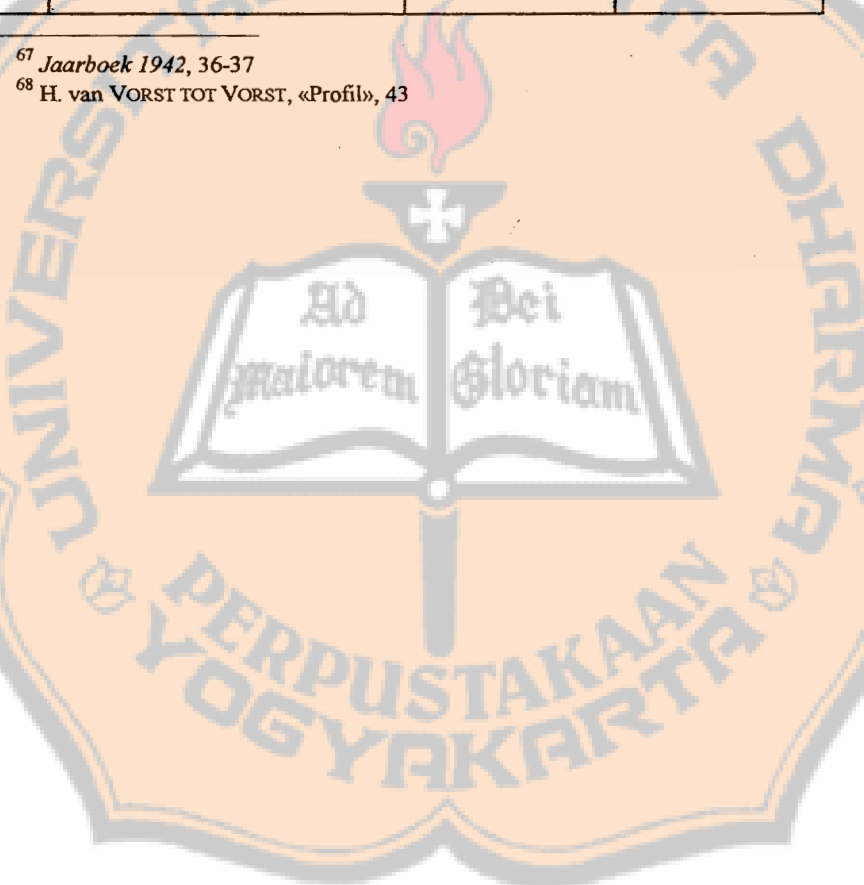
No.	School	Students Catholic	Students Non – Catholic
1	Girls' school of Mendut	73	18
2	Muntilan Kweekschool A	130	10
3	Muntilan Kweekschool B	44	49
4	Volkschool (10)	199 (boys) 13 (girls)	1.095 31

In 1924, the schools and their students were as follows:

No.	School	Number	Students
1	Kweek/Noormalschool	5	340
2	Mulo	2	64
3	H.I.S	12	1.424
4	Schakelschool	1	40
5	Standardschool	20	2.383
6	Volk/desaschool	27	1.538
7	Kindergarten	4	214
8	S.K.K	1	7
9	Netherland Language Cr.	2	83

⁶⁷ *Jaarboek 1942*, 36-37

⁶⁸ H. van VORST TOT VORST, «Profil», 43



During this period the education system in the Netherlands – India was as follows⁶⁹:

Schools for the indigenous using the Javanese language			Schools for the Europeans using the Netherland language
Desa or Volk-school three years	Advanced for boys two years for girls three years	Standart or 2 nd class sch. five years	H (Hollandsch) I (Inlandsche) S (Scholen) seven years

Technical school two years	Normaal-cursus two years	Normaal-school four years	Schakelsch five years →	M.U.L.O three years →	A.M.S. three years P.A.M.S six years
-----------------------------------	---------------------------------	----------------------------------	---------------------------------------	-------------------------------------	---

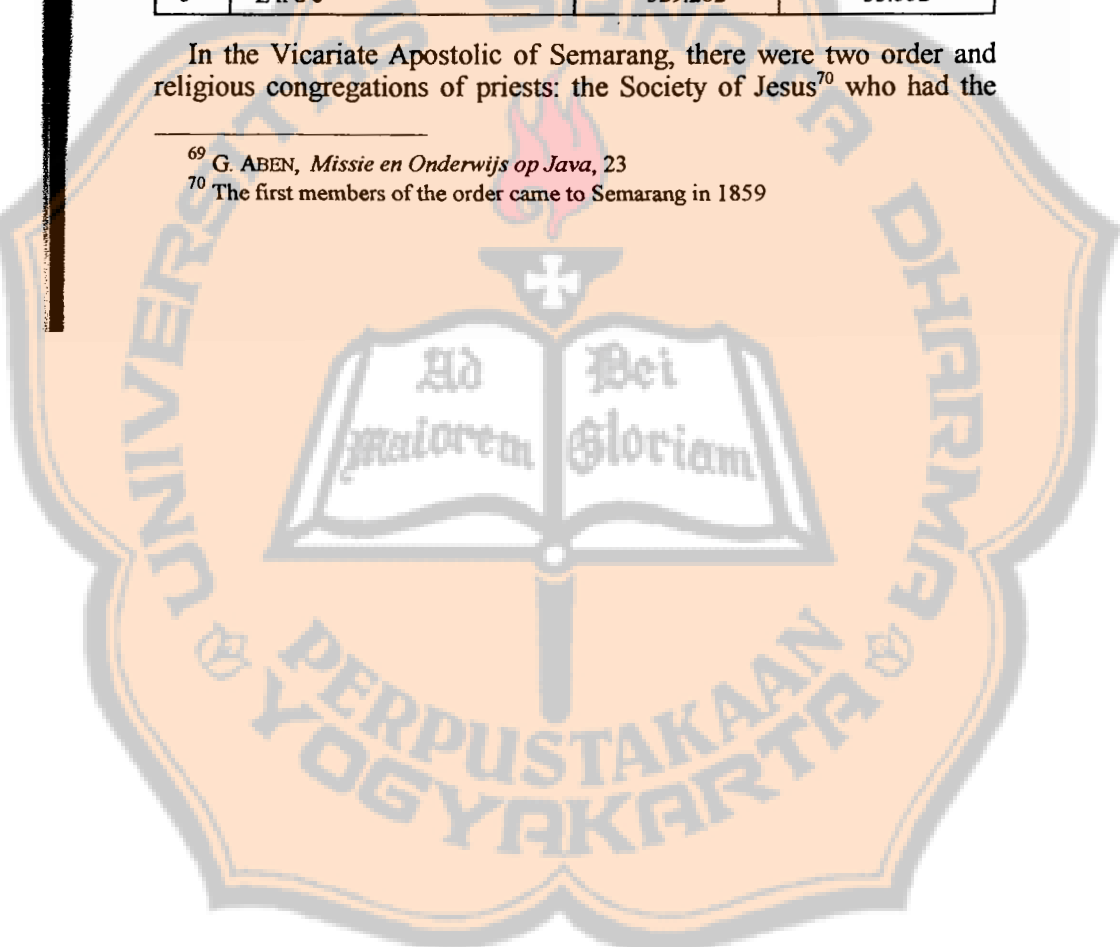
The comparison to the other Vicariate Apostolic in Indonesia between the Catholics and the Catholic students who studied in the Catholic mission – schools were as followed:

No.	Vicariate Apostolic	Catholic	Students in mission – school
1	Semarang	45.394	50.263
2	Batavia	22.072	9.993
3	Malang	14.703	8.722
4	Pontianak	8.400	4.781
5	Ende	329.282	33.552

In the Vicariate Apostolic of Semarang, there were two order and religious congregations of priests: the Society of Jesus⁷⁰ who had the

⁶⁹ G. ABEN, *Missie en Onderwijs op Java*, 23

⁷⁰ The first members of the order came to Semarang in 1859



apostolic activities in Semarang, Surakarta, Yogyakarta, Magelang, Salatiga, and Ambarawa; and the Missionaries of the Holy Family⁷¹ who had the apostolic activities in Semarang, Pati and Kudus. There were two brothers congregations the Congregation of Sint Aloisius⁷² who worked for the orphanage house for boys and the Society of Brothers of the Immaculate Conception of the Holy Virgin Mary⁷³ –F.I.C.– who worked as teachers at schools. In 1922 one of the F.I.C. members managed the Canisius printing house which just started to print the school's books. There were two sisters congregations: the Congregation of Franciscan of Heythuizen Netherlands⁷⁴ who were charged with the care an education of orphans, and the Congregation of Carolus Borromeus⁷⁵ who took care of the management of the hospital. Through the activities of the religious congregations with their schools, hospitals, and clinics in various regions, Christianity spread among the indigenous. The Netherlands Catholic family of J. Schmutzer made a big contribution, since they erected clinic, school, boarding house and hospital in Ganjuran⁷⁶. J Schmutzer family also built an inculturated Church in a temple architecture style.

In January 1929, Fr. F. Strater started the *Society of Brothers of Apostolic Life*. The aim of the society was to use the members as catechists, especially in the villages. In 1937, the society got approval from Rome as a diocesan society. However, in 1964 the congregation was dissolved after a long period to keep alive the indigenous congregation of brothers. There was also one indigenous sister congregation *Abdi Dalem Sang Kristus* (Servants of Christ) which was found by Mgr. P Willekens on June 29, 1937. It started under the guidance of two sister of the Congregation of Franciscans from Heythuizen. Their charitable work consisted of nursing the sick and teaching.

The Catholics of each mission – station of the Vicariate Apostolic of Semarang were united in some lay organizations. As an ex – region of the

⁷¹ The first three members of the congregation came to Semarang in February, 1932

⁷² The members of the Congregation who began to work in Surabaya in 1862 started to work in Semarang in 1911

⁷³ The first five members of the Congregation came from Holland to Yogyakarta on September 19, 1920

⁷⁴ The first eleven members of the congregation came to Semarang on February 5, 1870

⁷⁵ The first sisters of the congregation arrived in Yogyakarta on August 24, 1926

⁷⁶ L. SATINI, *Sejarah Tarekat*, 32-35



Vicariate Apostolic of Batavia, the mission – stations of the Vicariate Apostolic of Semarang still continued the activities which they had since they were under the Vicariate Apostolic of Batavia. Long before 1940, there were many lay people organizations in the Vicariate Apostolic of Batavia. Some lay people on August 1923 started a Catholic Party as Catholic Political Organization in Java (*Pakempalan Politik Katolik Jawa*) with its center in Yogyakarta⁷⁷. On September 9, 1923, Father Strater erected the League of Catholic Women (*Wanita Katolik*). There were some other organizations⁷⁸. The priests' meeting in December 1935 evaluated those organizations⁷⁹ which were important for the formation of the laity. The scope of the organizations were varied: intellectual, spiritual, political, social, and economic as well. Prangrukti laya was a socio – economic group which was organized for the burial of the dead and collect funds to support family who had accidents. This organization was important for keeping the Catholic tradition of Christian burial among the faithful⁸⁰.

In a letter dated December 22, 1947, A Soenarjo, a Jesuit scholastic described an ideal situation of the mission – stations or mission – villages which had schools – primary school and secondary school – students, teachers, station and chapel, catholic families, groups of families, organizations and leaders⁸¹. Such mission (villages) stations were in some

⁷⁷ The founders and the activists of the party were the students of the Xavier School in Muntilan inspired by the political vision of Father van Lith, SJ the founder of Xavier College. Tim Wartawan Kompas dan Redaksi Penerbit Gramedia, *I.J. Kasimo*; E. SUHENDRO, *Anak-anak Jaman*.

⁷⁸ In 1928 in Yogyakarta, there were Katholiek Sociale Bond, Katholieke Jongelingen-Bond, Katholieke Meisjes-Bond, Katholieke Wandawa, Wanita Katolik, N.I.R.K. Onderofficieren-Bond «St. Igantius», Katholieke Onderwijzers-Bond, Indische Katholieke Partij, Sint Stanislaus-Debatingsclub, Pakempalan Politiek Katoliek Djawi, Pragroekti laja. The organizations of Katholiek Sociale Bond, Katholiek Jongelingen-Bond, Katholiek Wandawa, N.I.R.K. Onderofficieren-Bond, Indische Katholiek Partij, Pakempalan Politiek Katoliek Djawi spreaded in various regions. There were also Apostolaat Gedebds of Bond van he Heilige Hart, and Maria-Congregaties which spread in various regions. In Semarang, there was also Jong China. In Surakarta, there was van Lith-fonds. *Missie Almanak voor Nederland Oost Indie 1928*, 29-34; 37; 42-44; 52-56; 71-77; 84-87

⁷⁹ Verslag Dec. 1935, 21-23

⁸⁰ On the December 9-10, 1935 priests' meeting P.A. Djajasepoetra talked about the prayer tradition for the burial. Verslag Dec. 1935, 19-21

⁸¹ *Overzicht van het Nieuws uit de Missie* (ONUM, a bundle of copies of various letters), 123, ANPJ



areas in Muntilan, Bara, Ganjuran, Klepu, Wedi, Yogyakarta⁸². Such ideal mission – stations or mission – villages became basic as Catholic sources for Catholic teachers, families, and vocation of priests, brothers, and priests which then spread in various regions. On the other hand, there were also some places where there were some Catholic families who lived in villages having no catechist, and rarely being visited by the parish priest and other religious members⁸³.

6. The Japanese Occupation and Its Problems

6.1 *The Occupation of the Area*

The tendency of expansion and its involvement into the Second World War of the Japanese invited to penetrate into Indonesia. The Japanese occupation in Indonesia was prepared long before the war, for the Japanese government had sponsored a World Islamic Conference in Tokyo in 1938, as a propaganda activity for expansion in Southeast Asia. They invited some delegations from Indonesia, too⁸⁴. In Indonesia the Moslem religious leaders take an important role both in social activities and in the political arena⁸⁵. Therefore having the support from Moslem religious leaders became a necessity. In Atjeh and Minangkabau (West Sumatra), since February, 1942 the Japanese authority collaborated with the religious leaders to get power from the Dutch and the allies' troops⁸⁶.

On the other side, the Japanese military propaganda before the war was conducted by broadcasts and pamphlets, as the strategy to get power. At the end of February and the beginning of March 1942, the Japanese occupied Sumatra and Java. Promising to give independence to Indonesia was only a strategy. As the Japanese occupied Indonesia, they forbade the people to display the Indonesian flag, and forbade all political assemblies and demonstrations. Controlling the region, the Japanese divided the area under military control: the densely populated regions – those were Sumatra and Java – were under the army, and the sparsely populated on

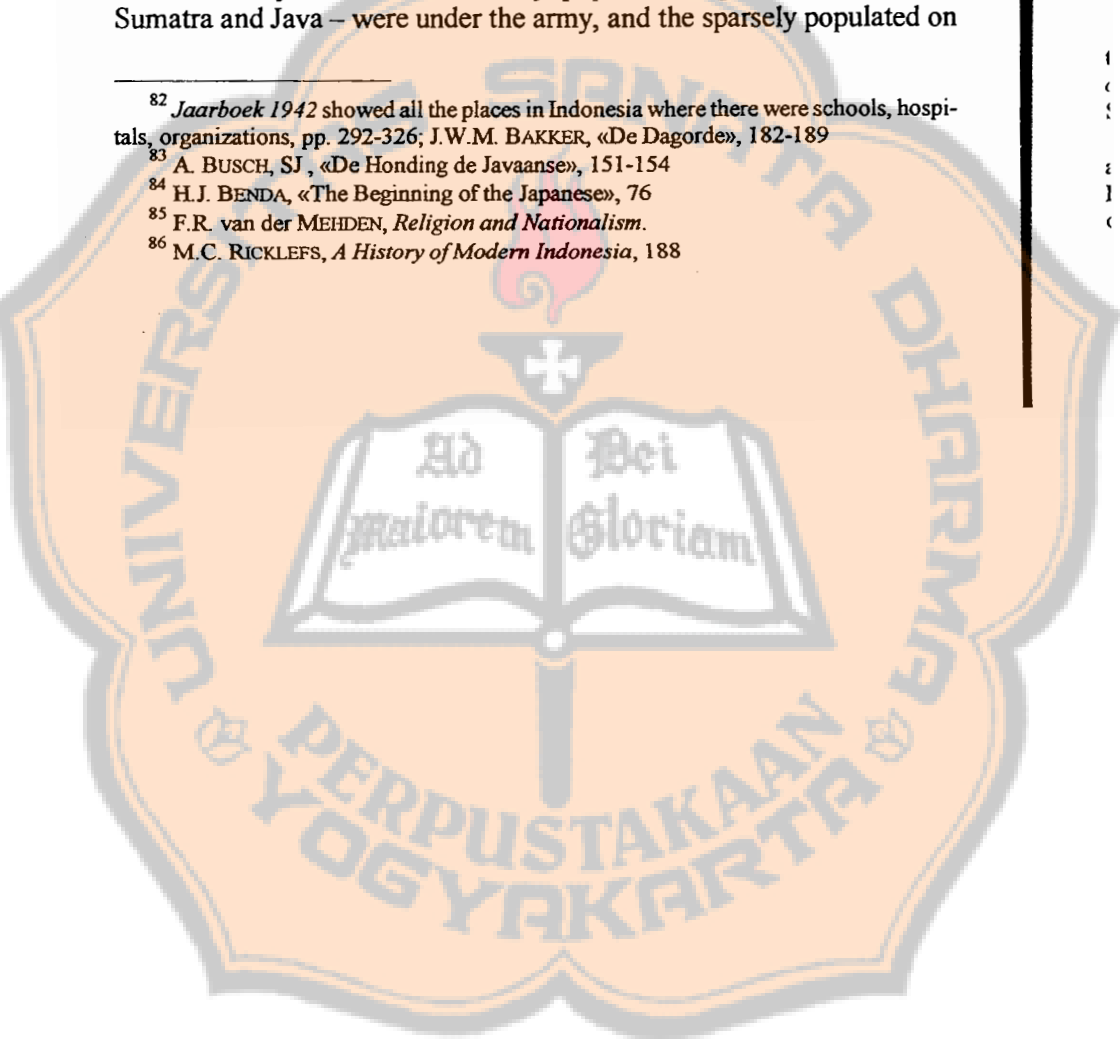
⁸² *Jaarboek 1942* showed all the places in Indonesia where there were schools, hospitals, organizations, pp. 292-326; J.W.M. BAKKER, «De Dagorde», 182-189

⁸³ A. BUSCH, SJ, «De Honding de Javaanse», 151-154

⁸⁴ H.J. BENDA, «The Beginning of the Japanese», 76

⁸⁵ F.R. van der MEHDEN, *Religion and Nationalism*.

⁸⁶ M.C. RICKLEFS, *A History of Modern Indonesia*, 188



the islands – Borneo, Celebes, and the Eastern islands – were under the navy⁸⁷ under the command of chief of the war administration (*gunseikan*) in Jakarta. To control Java island, in August 1942 the Japanese authority divided Java into 17 *syus* which coincided territorially with the previous *residences*. The *syus* in their turn were broken down into smaller area⁸⁸. It was a strategy in bureaucracy in which the village administration which had amalgamated during the Dutch period were renewed under the Japanese authority. There were then new forms of small units among the village population, *tonarigumi* (association of neighborhood)⁸⁹. In Central Java, the sultanates were retained and were placed under the supervision of special boards.

Actually the Japanese policy towards Indonesians had two priorities: to wipe out Western influence among them and to mobilize them in the interests of Japanese victory. Eliminating the western influence was systematically executed by forbidding the use of the Dutch language and taking the Indonesian language, the vernacular, and the Japanese language as substitutes, and interning all the Dutch. Mobilizing the people, there were various organizations military, and non military which were created. Although, the Japanese gave concessions to some leaders to organize them. They also used the religious organizations to approach the common people.

The occupation by the Japanese of the Netherlands-Indies had an impact on the existence of the Catholics in Indonesia as well. There are historical notes⁹⁰, and historical romances⁹¹ about it. Among the six ecclesiastical districts in Java, the Vicariate Apostolic of Semarang was

⁸⁷ B. DAHM, *History of Indonesia*, 82-83

⁸⁸ A.M. DUBINSKY, *The Far East*, 225

⁸⁹ Selo Soemardjan said that the policy of the Japanese administration gave an impact those were the efficiency and democratization in the villages. M.C. RICKLEFS, *A History of Modern Indonesia*, 194; J.S. FURNIVALL, *Netherlands India*, 161-162; S. SOEMARDJAN, *Social Change in Yogyakarta*, 55-58

⁹⁰ For reports of the Jesuits during the period of the Japanese occupations see the articles in A. BUDI SUSANTO, ed., *Harta dan Surga*; M.P.M. MUSKENS, ed., *Sejarah*, IIIA & IIIB; Some reports of Brothers FIC during the period under the Japanese occupation in NN, *Onder de Japansche Knoet*.

⁹¹ M. NIELEN, *Japansche Kampen*, Sittard; M. TENNIEN, *I Remember Flores*.



the most gravely hit by the war⁹². During first days of the Japanese occupation, Mgr. A. Soegijapranata described the situation as follows:

Everywhere there were burned storehouses, stockhouses, deserted houses, shops, empty markets. There were no soldiers, no policemen, no officers. On the streets, there were burned cars, bicycles, even a car of the funeral company had been burned. It was irrational, really irrational. Luckily, some officials from the Justice Department and some Catholic leaders had not left. They took care that in the name of the Government officials maintained *rust en orde* (law and order) in the city.⁹³

Describing the policy of the Japanese authority of the first days, Mgr. A. Soegijapranata wrote:

Their first actions were, to dissolve all organizations, to forbid newspapers and magazines, to take over radio stations, etc.⁹⁴

Thereafter, he reported what the Japanese authority did to the Catholic Church and what he did to help the Catholic Church in the Vicariate Apostolic of Semarang to survive in such a situation.

6.2 *The Japanese Restrictions on Religion*

During the Japanese occupation, there were at least two rules which restricted the institution of religion. The first rule was written on 29-3-

⁹² A note on the condition of the Roman Catholic Church under the Military Government of the Japanese in the Island of Java. The note was a report to the Vatican, written by Mgr. P. Willekens, dated September 4, 2602. AAJAK

⁹³ «Overal brandende magazijnen rookende, stapelplaatsen, verlaten huizen, geplunderde winkels, leege passers, geen soldat, geen politie, geen bestuurlui. Aan de wegen afgebrande auto's, vernielde fietsen, zelfs de lijkwagen van de begratenis onderneming moes 't ook ontgelden. Ze war echt redeloos en redeloos. Gelukkig waren einige heeren van de Justitie en enkele vooraanstande Katholiek op hen post gebleven. Zij hebben gezorgd, dat de voor naamste Bestuurmensche terug kwamen om wille van de orde en rust in de stad.» A letter of Mgr. A. Soegijapranata, SJ to the Jesuit's local superior in Batavia, dated May 7, 1946 (A. Soegijapranata, S.J., May 7, 1946), 1-2, AASEM

⁹⁴ «Hun eerste daad was: alle bonden en verenigingen ontbuiden, alle kranten en tijdschriften stappen, omroepstations in beslag nemen, etc.» A. Soegijapranata, S.J., May 7, 1946, 3



2603⁹⁵. It consists of 7 paragraphs which arranged the procedure to make a religious institution and its pre requirements⁹⁶. The most powerful government institution which gave permission for creating a religious institution was Gunseikanbu. The strategy to occupy the religious movement could be observed through its policy that since 1942, the Japanese authorities had created a department of religious affairs.

The second rule was about the Christian Religion⁹⁷. There are 9 paragraphs which practically show the intention of the Japanese Authority to control the Christian institutions and all the faithful⁹⁸, though there was a formulation that all the Christian faithful can freely practice their own religion⁹⁹. The rule also intended to have the Christian institutions run by the Indonesians. The first paragraph determined that the Churches should be led and arranged by the Indonesian people – whether pastors, teachers, or other officials. The second paragraph and part of the fifth paragraph determined that pastors and sisters from America and the neutral nations could arrange social and public activities. The fourth paragraph determined that in the Churches sermons, songs, and other expressions should be in Indonesian or native languages. It was forbidden to use the language of the enemy, that was the Dutch language. The fifth paragraph determined that the social and charity institutions should be handed over the Ken and Si at the region. The sixth paragraph determined that the

⁹⁵ Put the Japanese calendar into public was one of the Japanese policy to put the Japanese influence to counter the Western influence. Basically there are two systems of the Japanese calendarium the solar system and the lunar system. However, there are some various ways of counting in the Japanese calendarium system. The name of the month based on the numerical system. Whereas the numeric system of the year is not the same with the occidental one instead the Japanese used the Japanese mythical emperor JINMU which began in 660 B.C. as the starting point. It means that the year of 2603 refer to 1943. F. DENTONI, *Feste e Stagioni*, 51-67

⁹⁶ Perserikatan Agama. Peratoeran-peratoeran tentang pengesahan Perserikatan Agama. Dated 29-3-2603. AASEM

⁹⁷ A copy of the rule *Hal Agama Kristen Penetapan dari Gunseikanbu* was written by Semarang Syutyio Naiseibutyio, dated 7-10-'03. AASEM

⁹⁸ Paragraph eight is an obligation to send to Syutyio lists of the Churches with all the information – name of the Church, the address, its denomination; names of pastors, sisters, teachers with all their identities; names of the faithful and all their identity. Paragraph seven explained that the list of the Churches which were not used should be made, too. Paragraph nine explained that pastors and all the faithful should be controlled, and its reports should be given to Semarang Syutyio.

⁹⁹ Paragraph three of the rule.



mission schools should be handed over to the Ken and Si of the region, and the lessons should be adapted to the government programs.

Mgr. Albertus Soegijapranata, SJ the Vicar Apostolic of the Vicariate Apostolic of Semarang wrote his pastoral letter in three languages: Dutch, Indonesian, and Javanese. This happened until 1957¹⁰⁰ when the government prohibited the use of the Dutch language. However, during the Japanese occupation there was already a restriction that the sermons, the songs, prayers, etc. should use the Indonesian or vernacular languages. It was prohibited to use the Dutch language (*bahasa musuh* – the language of the enemy)¹⁰¹. Before the prohibition was officially promulgated, Mgr. A. Soegijapranata wrote a letter to parish priests forbidding the priests to preach and say the liturgy in Dutch¹⁰².

6.3 *The Diplomacy with Respect to the Japanese Authorities*

Confronting the Japanese authority which occupied the Java island since the beginning of March 1942, Mgr. P. Willekens, S.J. gave a special suggestion to Mgr. A. Soegijapranata, S.J. how to treat the authority¹⁰³. In order to report his strategy toward the Japanese authority, Mgr. A. Soegijapranata sent copies of his letters to the Japanese authority to Mgr. P. Willekens, SJ¹⁰⁴. The two vicars, together with L. Weve, SJ the Rector of the Minor Seminary in Mertojudan, Magelang, Central Java wrote letters to ask the Japanese authority to reopen the Minor Seminary which was closed by the Japanese authority¹⁰⁵. Their diplomacy also was supported by their knowledge of the Christianity in Japan¹⁰⁶. Mgr. A.

¹⁰⁰ Until 1957 there was still a list of the distribution of the pastoral letter on different languages to the parishes and the religious communities. AASEM

¹⁰¹ A copy of the rule *Hal Agama Kristen Penetapan dari Gunseikanbu* was written by Semarang Syutyono Naiseibutyono, dated 7-10-'03, paragraph four. AASEM

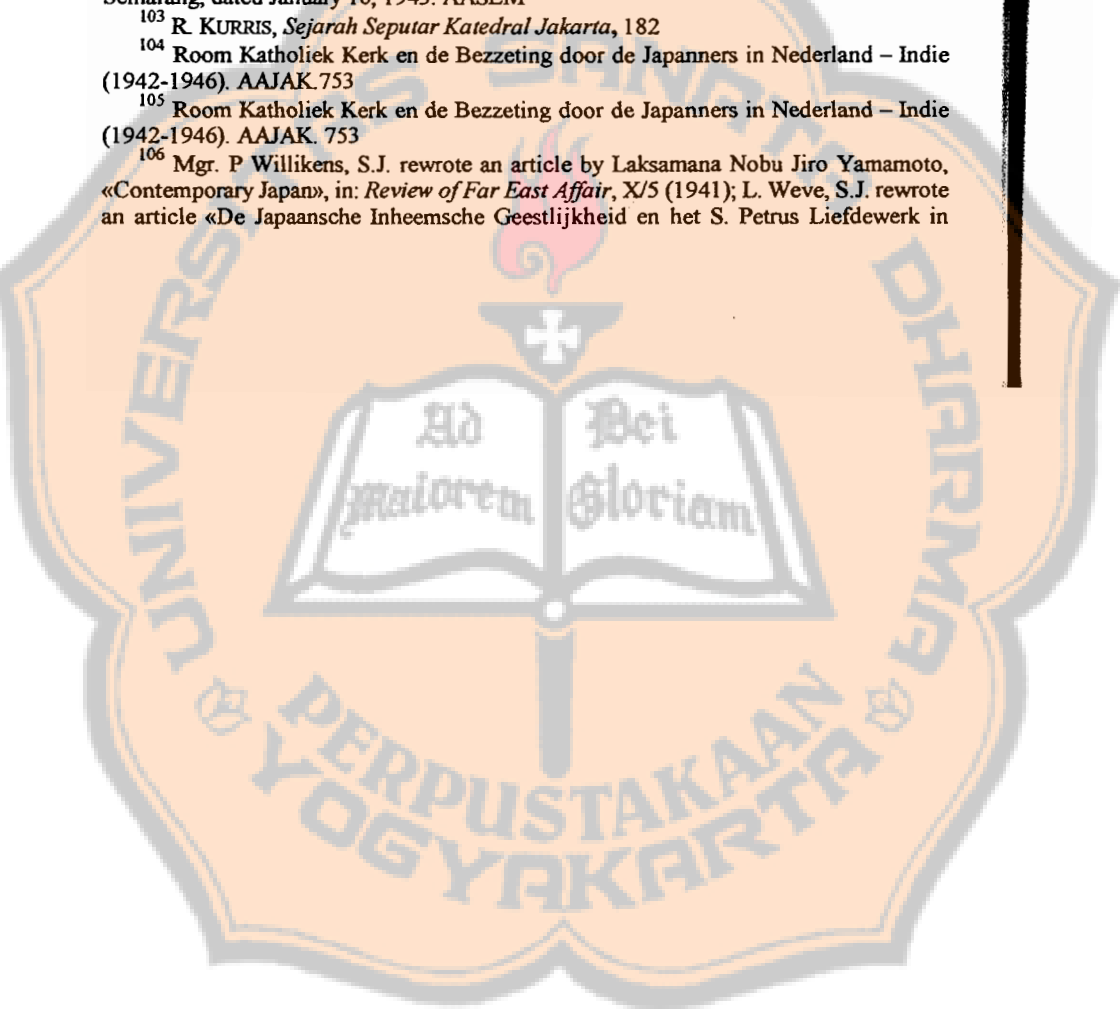
¹⁰² A letter from Mgr. A. Soegijapranata to the priests in the Vicariate Apostolic of Semarang, dated January 10, 1943. AASEM

¹⁰³ R. KURRIS, *Sejarah Seputar Katedral Jakarta*, 182

¹⁰⁴ Room Katholiek Kerk en de Bezzeting door de Japanners in Nederland – Indie (1942-1946). AAJAK. 753

¹⁰⁵ Room Katholiek Kerk en de Bezzeting door de Japanners in Nederland – Indie (1942-1946). AAJAK. 753

¹⁰⁶ Mgr. P. Willikens, S.J. rewrote an article by Laksamana Nobu Jiro Yamamoto, «Contemporary Japan», in: *Review of Far East Affairs*, X/5 (1941); L. Weve, S.J. rewrote an article «De Japaansche Inheemsche Geestlijkheid en het S. Petrus Liefdewerk in



Soegijapranata was also accompanied by a lay man who worked as interpreter and supervisor on education in the Japanese office to communicate to the Japanese office¹⁰⁷.

It was after some months of confronting the Japanese, that Mgr. A. Soegijapranata, S.J. explained the position of the Roman Catholic Church all around the world under the Pope in Rome who had a diplomatic representation in the Japanese capital Tokyo¹⁰⁸. He also explained that the Roman Catholic Church in the mission area was organized by the Sacred Congregation of the Propagation of Faith in Rome¹⁰⁹. After that he explained the existence of the Catholic Church in Indonesia. Since the Catholic Church had a legal acknowledgment from the Japanese Empire,

Nederland (1921-1939)» which showed the formation of the native clergy in Japan. Those two article were sent to Mgr. A. Soegijapranata. JAIP

¹⁰⁷ St. M. DANUSAPUTRO, *Kenangan Pribadi*. A memiograph; An interview with Prof. Mr. St. Munadjat Danusaputro, dated September 25, 1999.

¹⁰⁸ «The Roman Catholic Church is a religious union, which spread wherever all over the world without discrimination of language and nation. The recent leader of the Roman Catholic Church is the His Eminence the Pope Pius XII, who stays in the Vatican-City, Rome.

As the leader of the Roman Catholic Church, His Eminence has a diplomatic relation with the King of the Kingdom Dai Nippon. Therefore the King of Dai Nippon has his representative in Rome, His Excellency Mr. Ken Herada, and the Holy See has the representatative in Tokio, His Excellency Mgr. Paul Marella». (Geredja Roem Katoelik itoe soeatoe perserikatan Agama, jang berhamboeran dimana-mana tempat diseleroech doenia tiada dengan membedakan basa dan bangsa. Adapoen Pembesar Gredja Roem Katoelik pada waktoe sekarang ini, jaitoe Sri Baginda jang tersoetji Paus Pius ke XII, jang bertachta dalam Istana keradjaannya di-kota Vatikana Roma.

Sebagai Radja Sri Baginda Paus Pius berhoeboengan baik bersoenggoeh hati dengan Maha Keradjaan Dai Nippon. Sebab itoe Maha Keradjaan Dai Nippon mempoenjai Wakil di Roma jaitoe Padoeka Toean Ken Herada, dan Singasana Soetji mempoenjai oetoesan di Tokio ja'ni Mgr. Paul Marella.) A letter of Mgr. A. Soegijapranata dated 17 Shichi-Gatsu 2603. AASEM

¹⁰⁹ «In the government, His Eminence Pope Pius XII has some Congregations. The department of Mission is under the Sacred Congregation of Propagation of the Faith, whose director is His Eminence Cardinal Peter Fumasoni Biondi, in Piazza d'Espagna, Roma. The other officers in the mission area are under bishops, Vicar Apostolics, etc.» (Dalam pemerintahannya Sri Baginda Paus dibantoe oleh beberapa Congregatio. Oroesan tanah Missi diserahkan kepada Sancta Congregatio de Propaganda Fide, jang dipimpin oleh Sri Padoeka jang termoeia Kardinal Petrus Fumasoni Biondi, Piazza d'Espagna Roma. Adapoen pemerintah tanah-tanah missi dimana-mana tempat diserahkan kepada Oeskoep-oeskoep, Vikaris Apostolik, dll.)



it was not necessary for the Catholic Church in Indonesia to ask for acknowledgment from the Japanese Authorities¹¹⁰.

In another letter, Mgr. A. Soegijapranata also explained the organization of the Catholic Church and its territory: Vicarius Apostolic or Perfectus Apostolicus who occupied the Vicariate, and the Prefecture, the priests who occupied parishes; he also mentioned some other professions: nuns and monks who lived in the monastery¹¹¹.

Confronting the Japanese authorities, Mgr. A. Soegijapranata always mentioned his status as the representative of Pope Pius XII under the Pontiff in Rome. It was formulated in every letter he wrote. He formulated it as follows:

The undersigned Mgr. A Soegijapranata, by the grace of the Lord and the grant of His Eminence the Pope Pius XII in Rome, Bishop of Danaba and the Vicar Apostolic of Semarang ...¹¹²

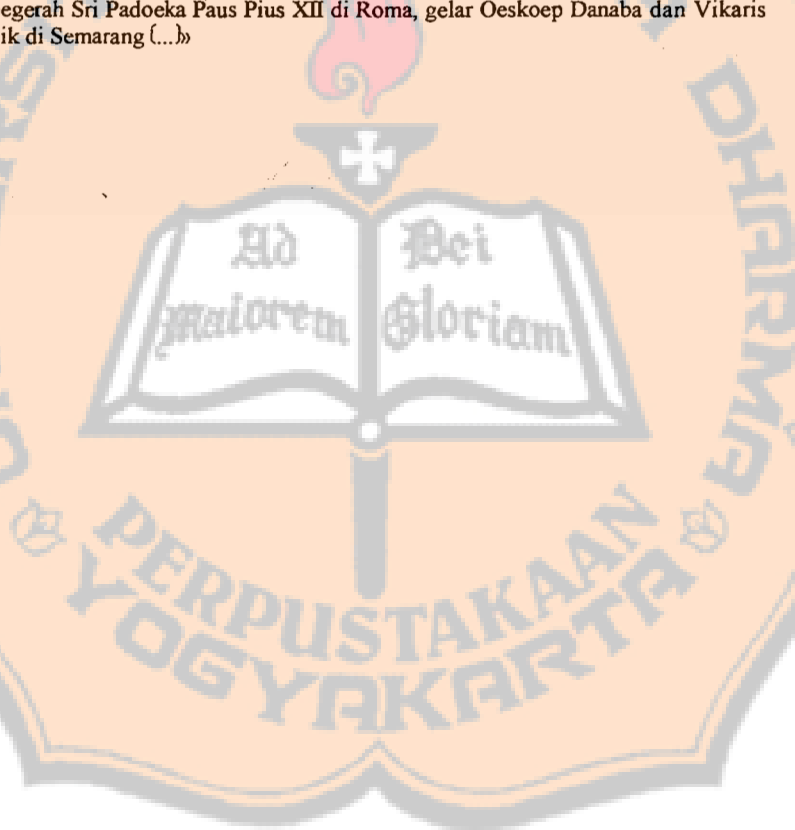
¹¹⁰ «Since the Roman Catholic Church as the religious union which has an acknowledgement from the King of Dai Nippon, whether in Nippon itself or in the other area wherever the Roman Catholic Church is as it was promulgated in the Dai Nippon treaty about Religious Organizations date on 2600.

Therefore for the Roman Catholic Church in this region it is not necessary to ask an acknowledgement from the Japanese military authority. The Roman Catholic Church whether in Japan or in the region where the Japanese military had occupied is the one religious union, the Roman Catholic Church.» (Maka Geredja Roem Katoliek itoelah soeatoe Persatoean Agama, jang soedah diakoei oleh Maha Keradjaan Dai Nippon, baik di Nippon maoepoen ditanah ini sebagai Persatoean Agama jang telah berada, seperti jang soedah dipermakloemkan dalam hoekoem Dai Nippon tentang Religious Organization pada tahoen 2600.

Dari pada itoe Geredja Roem Katoliek ditanah ini tidak oesah memohon pengakoean Bala Tentara Dai Nippon. Sebab Geredja Katoelik jang berada ditanah Nippon dan daerahnja itoe sama sadja dengan jang bertemoen ditanah-tanah jang dita'loekkan oleh Bala Tentara Dai Nippon. Di antero doenia hanjalah satoe Perserikatan Roem Katoelik, jang disebut Geredja Roem Katoelik.) The completed letter dated on 17 Shichi-Gatsu 2603 is in the Appendix.

¹¹¹ The explanation about *Soesoenan Pengoeroes Geredja Katoelik*. It was written in Semarang without date on the letter. AASEM

¹¹² «Jang bertanda tangan dibawah ini kami Mgr. A Soegijapranata, dari rahmat Allah dan anoegerah Sri Padoeka Paus Pius XII di Roma, gelar Oeskoep Danaba dan Vikaris Apostolik di Semarang (...).»



He explain this policy to the Jesuits' Superior in Batavia as follows:

Meanwhile, I tried to explain that as Vicar of Christ and representative of the Pope, I had to behave like the Pope, who is and remains the father of all peoples. Therefore I had no enemy, I conducted no war, and I received everyone who might need me without discrimination of language or color.¹¹³

It was also the strategy of Mgr. P Willekens the Vicar of Batavia to confront the Japanese authority in the name of the representative of the Pope, thus freeing himself from internment by the Japanese authority¹¹⁴. Mentioning the authority of Rome became a common answer when the religious members were interrogated or requested by the Japanese authority¹¹⁵. It was also this «good diplomatic relation between Rome and Tokyo» which saved some Jesuits who got the death penalty from the Japanese authority¹¹⁶.

6.4 *The Occupation of the Mission Facilities*

The occupation of the mission facilities which included school buildings, Churches, hospitals, monasteries and other facilities became a problem for the Vicariate Apostolic of Semarang during the Japanese occupation (1942-1945) and even after the Independence of Indonesia as a new country, August 17, 1945. As the Vicar Apostolic of Semarang Mgr. A. Soegijapranata had to handle this problem to keep the mission activities still going on to serve the people.

Before the occupation of the Japanese authority, the number of facilities of schools, hospitals, and Churches were as follow¹¹⁷:

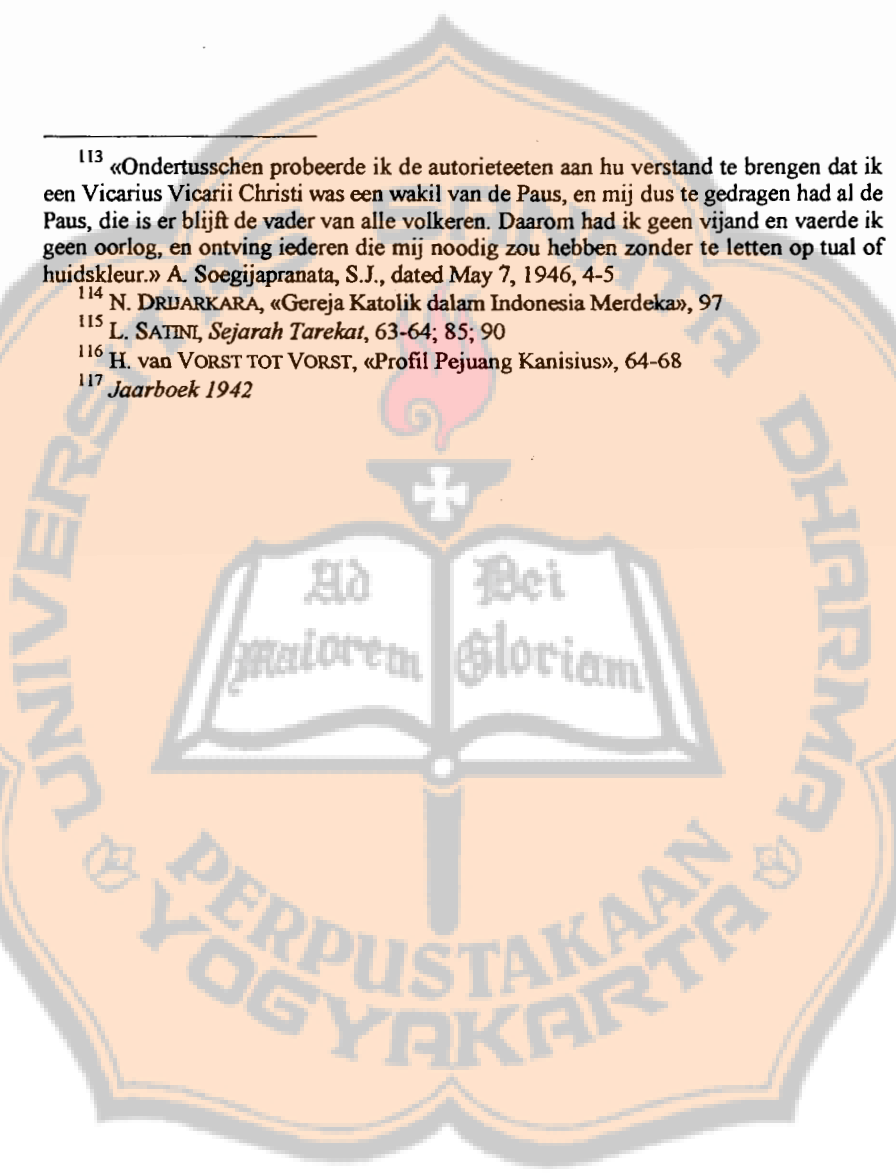
¹¹³ «Ondertusschen probeerde ik de autoriteeten aan hu verstand te brengen dat ik een Vicarius Vicarii Christi was een wakil van de Paus, en mij dus te gedragen had al de Paus, die is er blijft de vader van alle volkeren. Daarom had ik geen vijand en vaerde ik geen oorlog, en ontving iederen die mij noodig zou hebben zonder te letten op tual of huidskleur.» A. Soegijapranata, S.J., dated May 7, 1946, 4-5

¹¹⁴ N. DRJARKARA, «Gereja Katolik dalam Indonesia Merdeka», 97

¹¹⁵ L. SATINI, *Sejarah Tarekat*, 63-64; 85; 90

¹¹⁶ H. van VORST TOT VORST, «Profil Pejuang Kanisius», 64-68

¹¹⁷ *Jaarboek 1942*



No	School	Number	Students
1	Frobelschool	24	1.254
2	European Lagere School	17	3.190
3	Holland Inlandse School	27	4.684
4	Schakelschool	20	2.511
5	Holland Chinese School	9	1.590
6	Volkschool	245	25.828
7	Vervolgschool	92	8.399
8	Chinese Lagere School	5	483
9	MULO School	6	883
10	Kweekschool	2	292
11	Normaalschool	2	127
12	Cursus V.O.	10	233
13	Land en Tuin school	1	38
14	Ambachtsleerg.	2	112
15	Huis, vak en Nijverh Sch.	5	308
16	Handelssch.	1	107
17	Inl. kleinhandelsch.	2	114
18	Minor Seminary	1	84
19	Major Seminary	1	26
	Total	472	50.236

During the same period, the mission hospitals and clinics and churches or chapels spread in the region¹¹⁸.

The regulations of the Japanese authority concerning the Christian Religion¹¹⁹ declared in paragraphs six and seven that the mission schools should be handed over to the Ken and Si of the region; and the Church authorities should make a list of the churches which were not used. These formulations tended to authorize the Japanese authority to occupy the mission facilities in the Vicariate Apostolic of Semarang. In practice, the Japanese authority also occupied other facilities¹²⁰.

¹¹⁸The list of the churches, the parish priests and the religious members as the guardians of the church buildings during the Japanese occupation is in the Appendix.

¹¹⁹The rule *Häl Agama Kristen Penetapan dari Gunseikanbu* was written in Semarang by Syutyō Naiseibutyō, dated 7-10-'03. AASEM

¹²⁰In a letter of Bupati Semarang R.A.A.S. Martohadinegoro to Mgr. A. Soegijapranata dated March 31, 2603, he asked Mgr. A. Soegijapranata whether the director of the hospital had the authority to hand over the hospital building. AASEM



Based on the position of the Catholic Church as regards the Japanese Government which was officially confirmed in the Japanese laws concerning Religious Organization, Mgr. A Soegijapranata defended all the facilities of the mission. Those included the church buildings, the school buildings, hospitals and some other public facilities¹²¹. He also wrote a special letter for the facilities of the monastery¹²². Keeping the mission buildings and other facilities still under control of the Church authority, Mgr. A. Soegijapranata appointed some lay people to take responsibility for the mission buildings and their facilities¹²³. Whatsoever he did, he did not work alone. Some lay – people and indigenous religious members kept running the schools. These even got some subsidy from the Japanese government who changed the statutes from the mission schools to the state schools¹²⁴. The indigenous religious members of the Sisters of

¹²¹ Mgr. A. Soegijapranata wrote a letter dated 16-4-2603 on *Barang-barang kepoenjaan Missie Roem Katoelik*. AASEM

On 16 Ju-gatsu 2603, he wrote a letter to Padoeka jang terhormat Toean Noguchi Keisazubu-Tyo in Semarang explaining about the intention to keep the Catholic Church in Atmodirono 8 Semarang and to use it for the liturgical and pastoral activities and the administration of the sacraments to the Catholics. AASEM

Mgr. A. Soegijapranata got a positive response from the Japanese authorities, as was written in the letter of Semarang Syutyio Naisebu date on 4-11-2603 which expressed agreement to the request of Mgr. A Soegijapranata. AASEM

¹²² The letter of Mgr. A. Soegijapranata on *Roemah Toehan dalam Vikariat Semarang*, dated 20 Shi-Gatsu 2603. AASEM

¹²³ On his letter dated 24 San-Gatsu 2603, Mgr. A. Soegijapranata chosed R.T. Hardjasastrawardaja, R.M. Poerwahadisewaja, and R.A. Moedihardja to take responsible of the buildings on Wanasari – Ken region. AASEM

On the letter of M. Soemani-Notoatmodjo to Mgr. A. Soegijapranata dated on 6-10-2603, Soemani wrote that he was chosen by the bishop to take responsible of the mission school building at Godong, Central Java. AASEM

On the letter without date, Mgr. pointed A.J. Soemantri to take responsible of Church building and its properties at Kendal, Central Java. AASEM

Mgr. A. Soegijapranata informed to the local superior of Jesuit on this policy. He wrote as follows:

«In the difficult days, everywhere in the Vicariate, I put priests and lay persons as my representatives to keep the buildings and properties and for the religious issues of various groups, and their duties». (In de moeilijke dagen heb ik overal in 't Vicariaat Priesters of leeken officieel aangesteld als mijn gemacht voor het behher van Kerkelijke gebouwen en bezittingen en ook voor de godsdienstig belangen van de verschillende Kath- groepen en hun doen.) A. Soegijapranata, S.J., May 7, 1946, 4-5

¹²⁴ L. SARDI, «Karya Persekolahan»; H. van VORST TOT VORST, «Profil», 19-20; 62-



Carolus Borromeus and the Sisters of Franciscans from Heythuizen kept their hospitals, schools, and boarding house¹²⁵. The Jesuit priests and scholastics kept the church buildings¹²⁶. Still the Japanese Authority occupied some of the mission buildings and their facilities. Not being able to escape from the situation, Mgr. A. Soegijapranata wrote letters to hand over some buildings complexes to the Japanese authority with some conditions¹²⁷. He sadly confessed to the superior of Jesuits of this situation¹²⁸.

6.5 *The Missionaries in the Intern Camp*

As the Japanese took over to govern Indonesia, they started to intern all the foreigners. During the Japanese occupation, most of the European priests and the religious were in the intern camp. Firstly, the Japanese interned the lay people then a year later they interned also the priests and the religious¹²⁹. In the Vicariate Apostolic of Semarang, interment started in June 1942. On June 28, 1942, the brothers of the Maria Immaculate Conception in Surakarta were arrested¹³⁰. On July 19, 1942, in Yogyakarta a group of Jesuits with four Kanisius Foundation's school teachers were

¹²⁵ L. SATINI, *Sejarah Tarekat*, 82-92; MAGDALINE – *al.*, *Deus Providebit*, 130-136

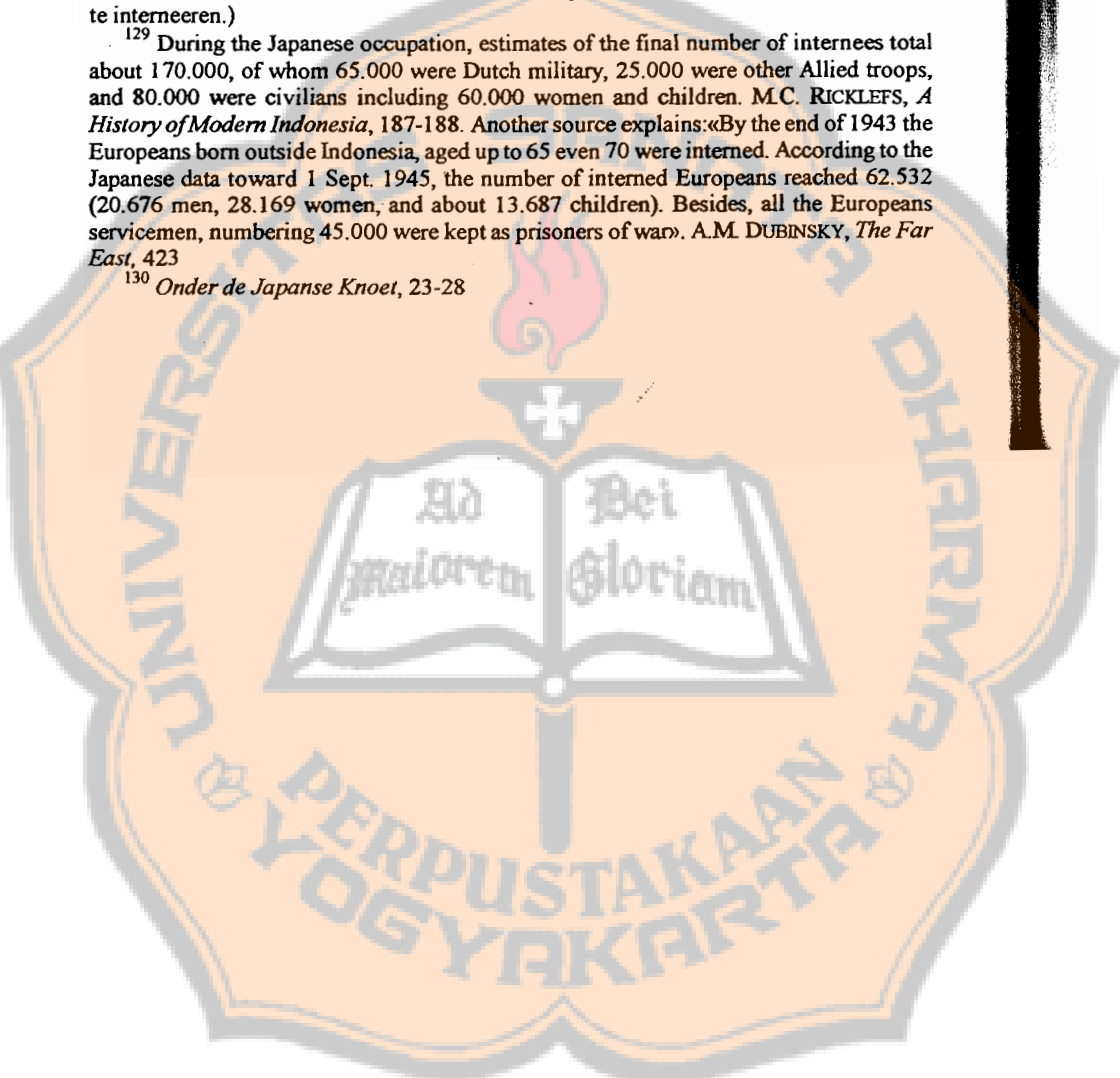
¹²⁶ Th. HENDRIK, *Serikat Yesus di Indonesia*

¹²⁷ The most important condition was to keep the consecrated place as it is. A letter from Mgr. A. Soegijapranata *Perihal: Roemah Toehan dalam Vikariaat Semarang* dated 20 Shi-Gatsu 2603. AASEM; A letter from Mgr. A. Soegijapranata dated April 27, 2604 on the subject of the Church building and its complex in Sultan boulevard 3, Yogyakarta. AASEM

¹²⁸ «With all of this, still we should give some buildings to the authority, and the missionaries were interned». (Met dat al zoude we toch verschillende gebouwen moeten afstaan aan de autoriteit en verband met hun looze plannen, n.l. alle toti(?) en zelfs Indo's te interneeren.)

¹²⁹ During the Japanese occupation, estimates of the final number of internees total about 170.000, of whom 65.000 were Dutch military, 25.000 were other Allied troops, and 80.000 were civilians including 60.000 women and children. M.C. RICKLEFS, *A History of Modern Indonesia*, 187-188. Another source explains: «By the end of 1943 the Europeans born outside Indonesia, aged up to 65 even 70 were interned. According to the Japanese data toward 1 Sept. 1945, the number of interned Europeans reached 62.532 (20.676 men, 28.169 women, and about 13.687 children). Besides, all the Europeans servicemen, numbering 45.000 were kept as prisoners of war». A.M. DUBINSKY, *The Far East*, 423

¹³⁰ *Onder de Japanse Knoet*, 23-28



arrested¹³¹. After a process of an interrogation with torture, in August 1942, three of the Jesuits were released and the other were moved to Jakarta¹³². On July 24, 1942, those who worked in the Minor Seminary in Mertoyudan Magelang were interned in Kesilir, East Java¹³³. Some of the Dutch priests in Yogyakarta still freely moved and worked though they had to wear a special sign on their arms. In September 8, 1943, the Japanese started to intern the rest of priests and religious from Yogyakarta, Surakarta and Semarang. They were interned together with the lay people in the ex Netherlands military fort in Yogyakarta¹³⁴.

The internment camp were moved from one place to another¹³⁵. In Cimahi, together with the all members of other orders and congregations from Semarang were also members from other regions. There was also Mgr. Albers, O. Carm, the prefect of the Prefecture Apostolic of Malang, East Java¹³⁶. The number of people in the internment was varied¹³⁷. They stayed together in a very small room together. Those who were interned in Jakarta stayed in a real prison¹³⁸.

¹³¹ The Jesuits who were arrested were A. van Kalken the Rector of Ignatius College, J. Nojons the minister, J. van Rijckevorsel professor of the College, W. Rietra the coordinator of parish priests in Yogyakarta, F. Strater the coordinator of the mission stations in Yogyakarta, C. Teppema priest of Bara, W. Vendel, and two native Jesuit priests M. Reksaatmadja and A. Djajasepoetro. There was an indication that this action had a political motive from a group of the society which tried to hinder the Catholic mission. *Enige aantekeningen over de gevangenschap tijdens de Japanse bezetting (1942-1945)* by van Kalken. AAJAK; *Verslag van de gevangenneming van onze Paters op Java in 1942 door de Japanners* by J.Nojons. ANPJ; H. van VOORST TOT VOORST, «Profil», 63-65

¹³² These were J van Rijckevorsel, M. Reksaatmadja and Vendel.

¹³³ *Diarium Voornaamste gebeurtenissen van Kesilir an Bandung 24 Juli 1942 - 21 Sept. 1945* door Leo van Woerkens, S.J. JAIP; L. van WOERKENS, «De Lotgevallen», 145-151

¹³⁴ *Kampherinneringen*, naverteled door RP D Wammes, SJ dated August 13, 1954, 10-15. ANPJ

¹³⁵ Those who were in Yogyakarta (Sept. 8, 1943 – Feb. 18, 1944) were moved to Cimahi, West Java (Feb. 19-Oct. 16, 1944), then to Baros, West Java (Oct. 16, 1944-Sept. 19, 1945). Those who were Jakarta were moved to Sukamiskin, Bandung, West Java. Those who were in Kesilir, East Java were moved to Sukamiskin, Bandung, West Java. D. Wammes, SJ, *Kampherinneringen*, 10-24; van Kalken, *Enige aantekeningen*, 9-10, L. van Woerkens, *Diarium*.

¹³⁶ D. Wammes, SJ, *Kampherinneringen*, 17

¹³⁷ In Surakarta about 300 people, in Yogyakarta about 750-800 people, in Cimahi about 3.000 people. *Onder de Japanse Knoet*, 25; D. Wammes, SJ, *Kampherinneringen*, 14, 16.

¹³⁸ van Kalken, *Enige aantekeningen*, 2-3



In the intern camp, the prisoners could do some activities together. They were obliged to join physical exercise in the morning. In Cimahi, there were two Churches for the Catholics and the Protestants so that the priests could celebrate the Eucharist everyday¹³⁹. In Yogyakarta, they could give catechism instruction to one another¹⁴⁰. The scholastics could serve the patients suffering from various illnesses, since there was an epidemic of diarrhea and malnutrition¹⁴¹. The prisoners in Jakarta could do manual work to make a plaited mat¹⁴².

On September 18, 1942, the 6 imprisoned Jesuits and one lay man in Jakarta were sentenced to death. On the following day, the sentence to death for the priests was cancelled when they waited for A. Djajasepoetra to pick up his rosary in his cell¹⁴³. They were saved by the policy of the diplomatic relations between the Japanese Empire and the Vatican¹⁴⁴. The prisoners were released in September 19, 1945.

6.6 Problems of Personnel in the Vicariate Apostolic

The large number of the faithful of the Vicariate Apostolic of Semarang spread all over the region in Central Java and Yogyakarta had only a small number of priests. There was a limited number of personnel for the pastoral care of the faithful. At the beginning of the Vicariate Apostolic of Semarang, before the Japanese occupation, the total number of all religious personnel was 80 priests, of which 71 were Europeans, 129 brothers, of which 101 were Europeans and 341 sisters, of which 257 were Europeans. Whereas the number of the faithful was 45.394 of which 14.934 were Europeans while the newly baptized 5.034 consisted of 2.263 adults and 2.771 children¹⁴⁵.

¹³⁹ D. Wammes, SJ, *Kampherinneringen* 17

¹⁴⁰ D. Wammes, SJ, *Kampherinneringen* 12-13

¹⁴¹ D. Wammes, SJ, *Kampherinneringen* 17

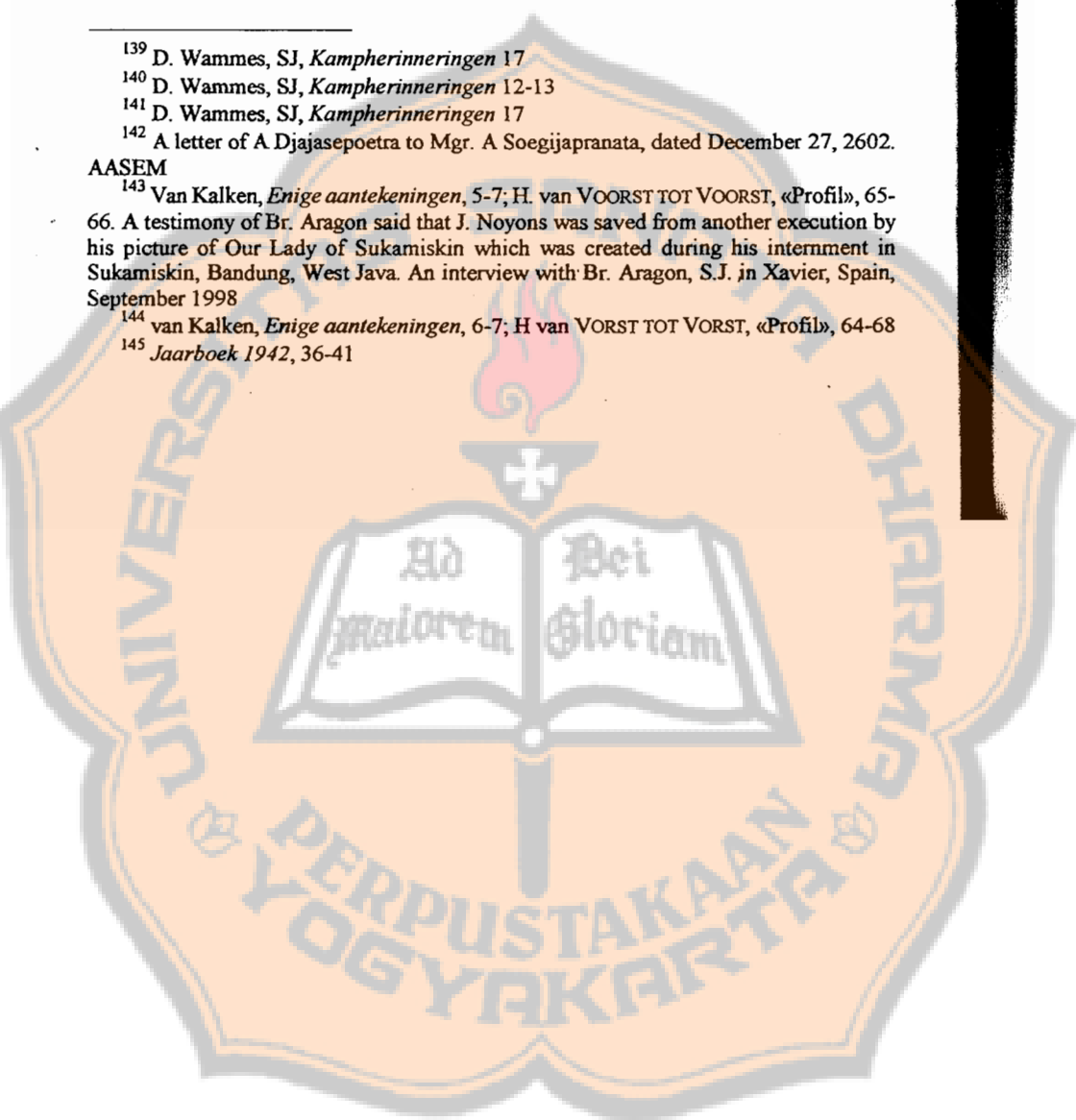
¹⁴² A letter of A Djajasepoetra to Mgr. A Soegijapranata, dated December 27, 2602.

AASEM

¹⁴³ Van Kalken, *Enige aantekeningen*, 5-7; H. van VOORST TOT VOORST, «Profil», 65-66. A testimony of Br. Aragon said that J. Noyons was saved from another execution by his picture of Our Lady of Sukamiskin which was created during his internment in Sukamiskin, Bandung, West Java. An interview with Br. Aragon, S.J. in Xavier, Spain, September 1998

¹⁴⁴ van Kalken, *Enige aantekeningen*, 6-7; H van VORST TOT VORST, «Profil», 64-68

¹⁴⁵ *Jaarboek* 1942, 36-41



During the Japanese occupation, the Curia of the Vicariate Apostolic had only two members: the Vicar Apostolic and his secretary, who also became treasurer. Even the Vicar himself had no special residence, since he stayed in the Jesuit community and became the superior of the community during the Japanese occupation¹⁴⁶. He became also the Superior of the Jesuits in the region, since the mission superior of the Jesuits was also in intern camp¹⁴⁷. It was only in 1956 that the construction of a Vicar's residence began¹⁴⁸.

During the Japanese occupation period, Mgr. A. Soegijapranata assistant was only a scholastic. When he wanted to visit the parishes in the region he asked somebody else to take his place at the cathedral¹⁴⁹. Celebrating the daily mass, every morning, Mgr. A. Soegijapranata walked on foot to the Churches of Gedangan, Kebon Dalem, Atmodirono, and Karangpanas, since his car was confiscated by the Japanese officer. When the Youth Congregation of Gedangan gave him a horse – drawn carriage (*dokar*), he took it to go to the parishes in Semarang¹⁵⁰. Visiting the parishes in the region of Central Java and Yogyakarta, he took a horse – drawn carriage¹⁵¹ or trains where railways existed in some cities of Central Java and Yogyakarta¹⁵². He controlled the sacramental administration of marriage from various places himself¹⁵³. He asked, ordered and distributed the priests of the Vicariate to assist the parishes

¹⁴⁶ *Historia Domus van de Pastorie Gedangan 1943- April 1949*. JAIP; See also an article wrote by Mgr. A. Soegijapranata *De Javanen Missie van Midden – Java onder de Zegeningen van de Machtige Missie – Encyclick Rerum Ecclesiae*, 3. AASEM

¹⁴⁷ Mgr. A. Soegijapranata, *De Javanen Missie*, 3

¹⁴⁸ The calculation of the budget and the scheme of the new building dated April 26, 1956. AASEM. In fact, the proposal was expressed in 1951 to celebrate the 25 years of Mgr. A. Soegijapranata as Jesuit. A letter from RD. A. Bratawiratma, a diocesan priest of the Vicariate apostolic of Semarang to the Secretary of the Vicar, dated March 2, 1951. AASEM

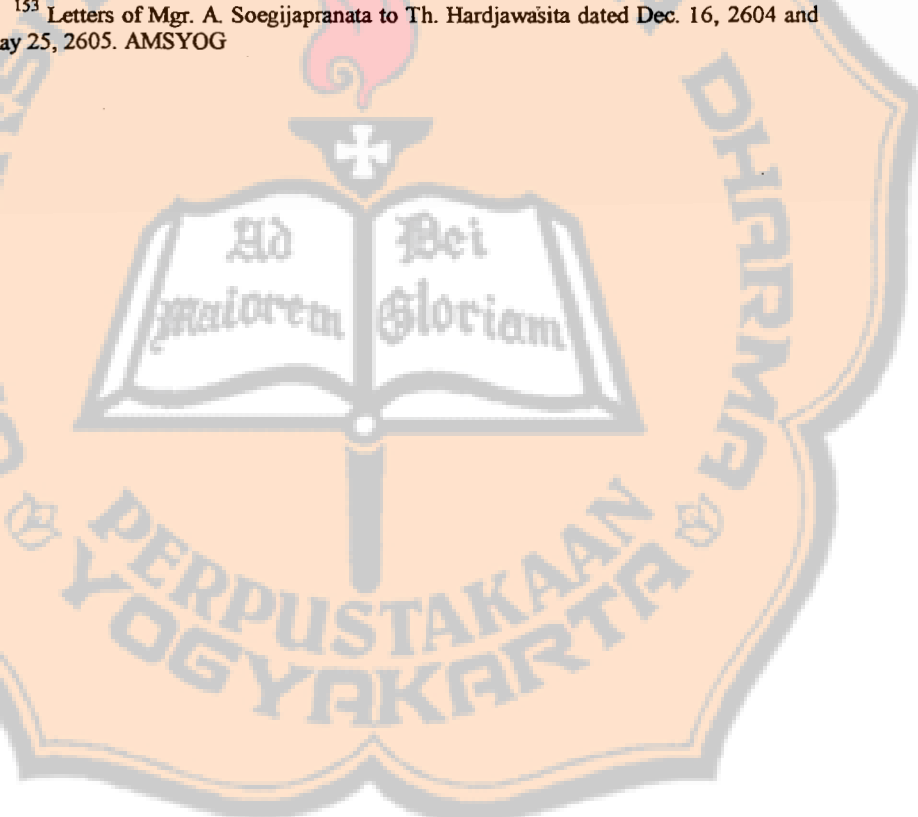
¹⁴⁹ A letter of Mgr. A. Soegijapranata to Th. Hardjawasita dated April 26, 2605. AMSYOG

¹⁵⁰ *Satu Setengah Abad*, 11; Cardinal J. DARMOJUWONO, «Cilik Gandhik», 10-12

¹⁵¹ St.M. DANUSAPUTRO, *Kenangan Pribadi*

¹⁵² Division of Commerce of the Department of Agriculture, Industry and Commerce, Buitenzorg – Java, *Handboek of the Netherland East Indie*, 368-369

¹⁵³ Letters of Mgr. A. Soegijapranata to Th. Hardjawaſita dated Dec. 16, 2604 and May 25, 2605. AMSYOG



in the Vicariate Apostolic of Semarang¹⁵⁴ and to another Prefecture Apostolic¹⁵⁵. Until September 1943, in Java there were only two bishops – Mgr. A. Soegijapranata and Mgr. P. Willekens – and 21 priests free. Such a lack of priests and other religious members forced the two bishops and other priests to work hard, and they chose leaders too among the lay people. The two bishops had frequent correspondence through a special courier sent by Mgr. A. Soegijapranata¹⁵⁶.

During this period Mgr. A. Soegijapranata mostly worked together with the Rector of the Major Seminary in Yogyakarta, who stayed together with some other priests who became the staff of the Major Seminary. Besides, Mgr. A. Soegijapranata himself, who was also the Prefect of Purwokerto had not agreed to the priest who spontaneously assisted another Prefecture Apostolic without procedure¹⁵⁷. It was his principle that every Prefecture and Vicariate had its own autonomy which cannot be violated¹⁵⁸.

However, during the Japanese occupation there were still some priests ordained. Mgr. A. Soegijapranata reported some dates of the ordinations in the letter to the superior of the Jesuits. He also informed him that some personnel from the Vicariate Apostolic of Semarang were given to the other Vicariate or Prefecture Apostolic to assist the flock in that region. He wrote as follows:

On July 24 or 25, I went to Yogya, and on July 26, there were 4 diocesan priests ordained at St. Josef Church, Bintaran. They were students of the Major Seminary of St. Paulus, Yogya. (...)

Thank God that on January 13, there was an ordination of 4 Javanese diocesan priests in Muntilan. And on February 2, 1944 in Bintaran Church, there was another ordination of two Javanese diocesan priests. And in February 1945,

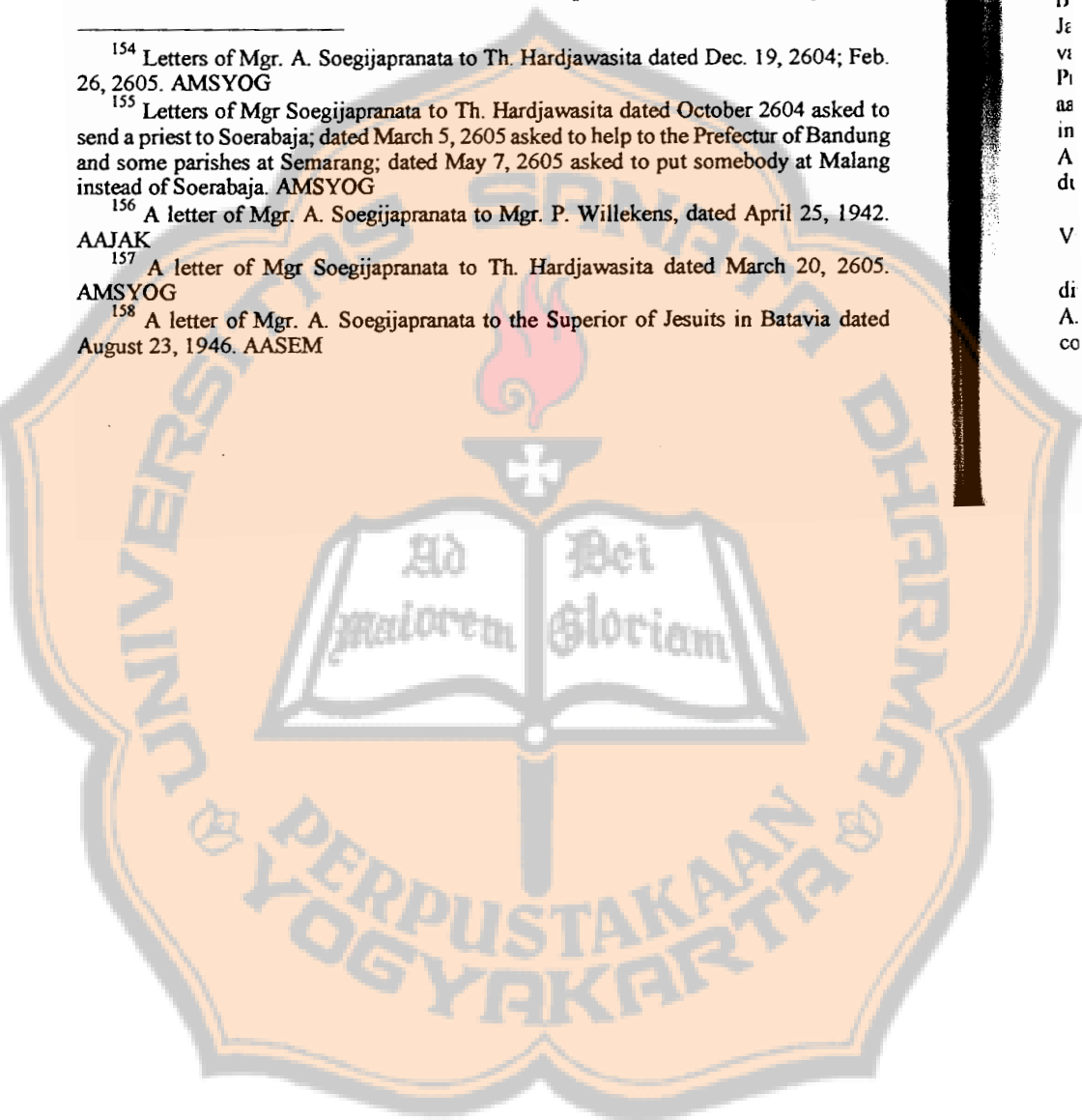
¹⁵⁴ Letters of Mgr. A. Soegijapranata to Th. Hardjawasita dated Dec. 19, 2604; Feb. 26, 2605. AMSYOG

¹⁵⁵ Letters of Mgr. Soegijapranata to Th. Hardjawasita dated October 2604 asked to send a priest to Soerabaja; dated March 5, 2605 asked to help to the Prefectur of Bandung and some parishes at Semarang; dated May 7, 2605 asked to put somebody at Malang instead of Soerabaja. AMSYOG

¹⁵⁶ A letter of Mgr. A. Soegijapranata to Mgr. P. Willekens, dated April 25, 1942. AAJAK

¹⁵⁷ A letter of Mgr. Soegijapranata to Th. Hardjawasita dated March 20, 2605. AMSYOG

¹⁵⁸ A letter of Mgr. A. Soegijapranata to the Superior of Jesuits in Batavia dated August 23, 1946. AASEM



there was the ordination of 2 diocesan priests, one the Javanese and one Menadonese. Thereafter, I supplied a president and two professors for the Major Seminary, one Provicaris and one missionary for Surabaya, and appointed two priests for the Vicariate of Purwokerto, and Mgr. Willekens gave two diocesan priests to the Vicariate of Bandoeng.¹⁵⁹

On the other hand, Mgr. A. Soegijapranata also had responsibility for the local congregations, the Congregation of Apostolic Brothers founded in 1929, and for the Sister of the Servants of Christ founded in 1937. The two congregations were approved as local congregations by the Propagation of Faith in 1937¹⁶⁰. Guiding the two local congregations during the Japanese occupation, Mgr. A. Soegijapranata corresponded with the superiors of the local congregations, the members of the local congregation and the priest who was chosen as his representative to the congregation¹⁶¹.

6.7 Pastoral Care and Organization of the Faithful

Describing the situation of the flock of the Vicariate Apostolic in the first period of the Japanese occupation Mgr. A. Soegijapranata wrote as follows:

In the first months of the Japanese occupation, the native Catholics were insecure and afraid. They could hardly accept the changed situation. They had

¹⁵⁹ «De 24de of 25de Juli 1942 kwam ik in Jogja om de 26de Juli aan in de St. Josef kerk Bintaran de priester wijding toe te dienen aan de eerste vier wereldheeren uit 't St. Paulus-Groot Seminarie van Jogja. (...) Goddank heb ik de 13ste Januari in de Kerk van Moentilan vier Jav. wereldpriesters kunnen wijden en de 2de Febr. 1944 in de kerk van Bintaran twee Jav. wereldheeren en in Febr. 1945 weer twee in de kerk van Gedangan (en Javaan en een Menadonees), zoodat ik daardoor in staat ben geweest 't GrootSemiinarie van en president en twee profesroes te voorzien, voor 't Vicariaat Soerabaja een Provicaris en een missionaris af te staan; en voor 't Vicariaat Poerwokerta twee priesters aan te wijzen die ook hulp konden verlinen, aan 't Vicariaat Bandoeng, Mgr. Willekens intusschen twee wereldpriesters, terwijl die nu reeds naar Menado en Kei vertrokken zijn.» A. Soegijapranata, S.J., May 7, 1946, 7-9; The list of the native priest who were ordained during the Japanese occupation is in the Appendix.

¹⁶⁰ Letters of Cardinal Fumasoni Biondi to Mgr. P. Willekens, S.J., the Vicar of the Vicariate Apostolic of Batavia, dated December 6, 1937. AASEM.

¹⁶¹ Letters of the superiors of the local congregations, and their members, and the director of the brother Apostolic congregation to Mgr. A. Soegijapranata. Letters of Mgr. A. Soegijapranata to the superiors of the local congregations, and to the members of the congregations. AASEM.



In the first months of the Japanese occupation, the native Catholics were insecure and afraid. They could hardly accept the changed situation. They had to adapt themselves slowly to the new atmosphere of treason and suspicion. In those days, I went around the Vicariate to visit the Catholics and comfort them, and get them out of their hidden places: «Here I am, I am still alive and go around freely. I was not punished. There is no persecution. As the first fruits of the harvest in this land, you in the first place and nobody else have to defend the rights of God, the rights of the Church, your religion, and your nation. That is what I said everywhere, and it helped.¹⁶²

It was only the beginning of the Japanese occupation. As time passed and more difficulties were faced by the Church, Mgr. A. Soegijapranata made some policies as follows:

1) In order to give encouragement to the members of religious orders and congregations, he gave them special instructions.

In his pastoral letter for Lent, 1941, he had already given support to the people, whether priests, religious, or lay people who had made big sacrifices during a difficult situation as a result of the war¹⁶³. Besides, Mgr. A. Soegijapranata informed the superior of the Jesuits about what he had done for the missionaries¹⁶⁴.

¹⁶² In de eerste maanden van de inval waren de Kath. Inh. over 't algemeen echt droom angstig onzeker. Ze konden de veranderde tevens omstandigheden nauwelijks verwerken. Ze moeten zich langzaam leeren gewennen aan de nieuwe sfeer, volverrand en wantrouwen.

In die dagen ging ik 't Vicariaat rond van de Kath. eingezins of te monteren en uit humore schuilloeken of te trommeten. «Hier ben ik, ik leef nog loop vrij rond, geen strop gehad- dus geen Kerkvervolging, Als eerstelingen van de orgat in deze landen hebt gij of de eerste plaats aan niemand anders, de rechten van God, de rechten van de Kerk, van uw godsdienst en van uw volk te verdedigen zoo sprak ik overal. Dat hielp.» A. Soegijapranata, S.J., May 7, 1946, 7

Mgr. A. Soegijapranata still could move to various the places, though, during the Japanese period there was a restriction to make a journey. It was necessary to get permission to have a journey. L.D. Jong, *Pendudukan Jepang di Indonesia*, 6-10

¹⁶³ Pastoral Letter for Lent of Mgr. A. Soegijapranata, February 11, 1941

¹⁶⁴ «Some days after, I wrote an open letter (circular) to the missionaries that nobody can leave without my permission, unless because of the flock, because the missionaries were important for the Kingdom of God and to look after the spirit.» (Enige dagen te voren schreef ik een circulaire aan missie personeels dat niemand van de priesters z'n standplaats verliet zonder mijn toestemming, tenzij om wille van de kudde; en dat missionarissen er waren ons belangen van 't Rijk Gods en van de zellen te behartigen. Ze hielden zich natuurlijk stapt van mijn verordening tot stichting van de menschen.) A Soegijapranata, SJ, May 7, 1946, 2.



He also chose the superiors of the local congregations, the Brother Apostolic Congregation and the Sister of Servant of Christ Congregation, and gave directions to the members of the congregations through letters¹⁶⁵.

2) Mgr. A. Soegijapranata asked to the Japanese authority to permit the sisters to worked at the hospital¹⁶⁶.

3) Based on Catholic Canon Law, he asked permission for the nuns to be freed from military service and military exercises¹⁶⁷.

The background of the invitation to the nuns to join the military was that the Japanese military authority early in 1943 began to mobilize the people with priority to the youth into various military or semi-military corps¹⁶⁸. This mobilization also included the women¹⁶⁹.

4) He evacuated the novices of the religious orders and congregations in the Vicariate Apostolic of Semarang¹⁷⁰.

Before the Japanese occupation, there were some noviciates of various religious order and congregations: the Society of Jesus in Girisonta, Ungaran; the F.I.C. Brothers in Muntilan; the Sister of Carolus Borromeus in Yogyakarta; the Franciscans of Heythuizen Sisters in Semarang; the Servant of Christ Sisters in Ungaran. And the Divine Providence Sisters which had just begun. The novices of those various religious orders and congregations spread in many places, since their formators were in intern camps. Some of the noviciates kept running in a camouflage to hide from the Japanese suppression.

5) He tried to keep a medical doctor as the director of the mission hospital, after he had been asked by the Japanese Authorities to work for their own interest¹⁷¹.

¹⁶⁵ Letters of Mgr. A. Soegijapranata to the members of the Brother Congregation of the Apostolate Brother, and to the members of the Sister Congregation of the Servant of Christ. AASEM

¹⁶⁶ A letter of Mgr. A. Soegijapranata to Kedoe Syutyokan, dated 26 Roku-Gatsu 2603 JAIP.

¹⁶⁷ A letter of Mgr. A. Soegijapranata to P.T. Jang terhormat Koseikatyo di Magelang dated July 9, 2604, and his letter to P.J.M. Kedoe-shuchokan di Magelang were on their subject *Soester dibebaskan dari latihan di Djakarta*. AASEM

¹⁶⁸ M.C. RICKLEFS, *A History of Modern Indonesia*, 192

¹⁶⁹ L.J. BRUGMANS, ed., *Nederlandsch - Indie*, 532

¹⁷⁰ A letter of Mgr. A. Soegijapranata to Mgr. Paul Marella in Tokio, dated May 3, 2603. AASEM

¹⁷¹ Mgr. A. Soegijapranata wrote to the Japanese Authorities on his objections to Dr. Sentral, the Director of Panti Rapih Hospital in Jogjakarta and 2 other hospitals in Gandjoeran and Bara, Central Java becoming a medical doctor of the Japanese hospital.



6) He asked permission from the Japanese Authority in a certain region to send a priest monthly to look after the spiritual life and pastoral care of the people in the region¹⁷².

There were some parishes in the Vicariate Apostolic of Semarang which had no priest because of the limited number of the priests and the concentration of the native clergy formation in the Major Seminary which obviously needed staff members¹⁷³. Nevertheless, there were also some priests who were sent to the other vicariates. Therefore, Mgr. A. Soegijapranata occasionally sent a priest to the region without a priest to give sacramental services.

Actually, the activity of the parish priests during the Japanese occupation was the same as during the normal situation. This meant celebrating the mass, hearing confessions in the sacrament of penance, giving catechism to the catechumens, and visiting families¹⁷⁴. Willy Setyardjo, a scholastic who was responsible for the Kampemenstraat parish invited the youth group to collect money to relieve the financial difficulties of the missionaries who lived in internment camps and were preparing for their release¹⁷⁵. Such a youth group organization became one giving example, as did the other parish which had a similar youth group during the Japanese occupation¹⁷⁶. Such a youth group had many functions. In Ambarawa, the group became an activist group which gave

The letter has no exact date. AASEM

¹⁷² His letter to Padoeka Toean Besar Pati-Syutyokan in Pati dated 23-10-2603 asked to be permitted to send a Javanese priest to Pati and Koedoes to celebrate the Eucharist and give pastoral service to the Catholics on the region. AASEM

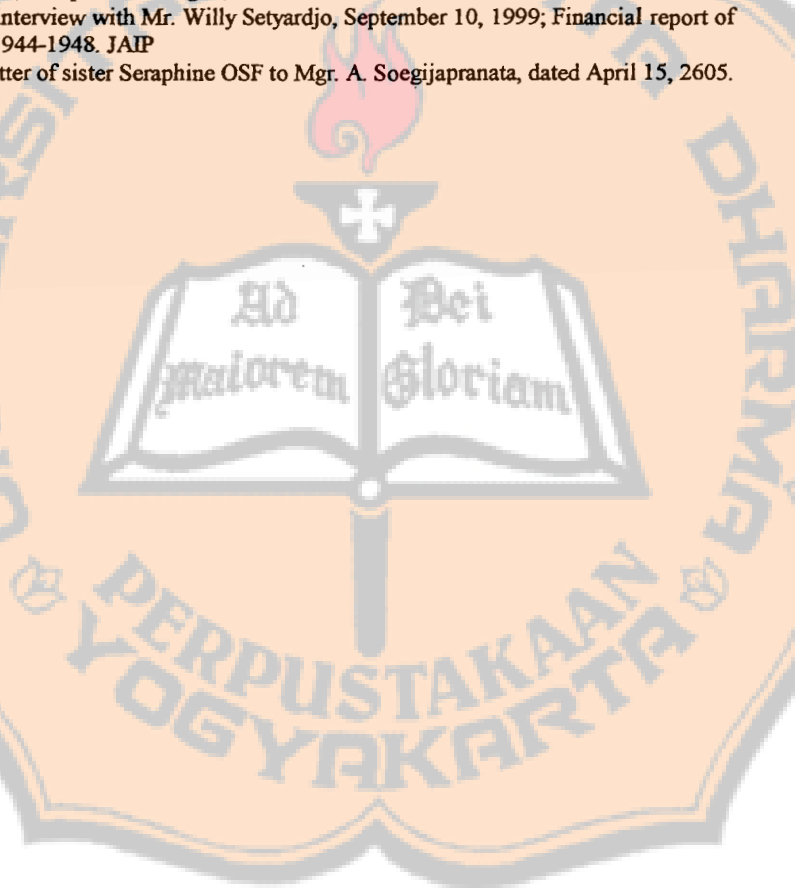
His letter to Padoeka Toean Besar Pati-Shuuchookan in Pati dated 11-12-2604 expressed the same intention. AASEM

¹⁷³ The list of the priests in the Vicariate Apostolic of Semarang who were on duty and their residences during the Japanese occupation is in the Appendix.

¹⁷⁴ «During my period in Pugeran – it was around one year – there is nothing to tell, since it was like a normal parish priest activity, those are: celebrating the mass, hearing the confessions, giving catechism to the catechumens, and visiting families». (Over mijn verblijf te Pugeran – ruim een jaar – is niet zoveel te vertellen, daar het 't gewone parochie-leven was: Mislezen, biecht-horen, catechismus geven en huisbezoek.) D Wammes, SJ, *Kampherinneringen*, 1-2

¹⁷⁵ An interview with Mr. Willy Setyardjo, September 10, 1999; Financial report of Christfint 1944-1948. JAIP

¹⁷⁶ A letter of sister Seraphine OSF to Mgr. A. Soegijapranata, dated April 15, 2605. AASEM



a religious lessons to the children preparing the first communion¹⁷⁷. In Yogyakarta besides collecting money and food for the missionaries in the internment camp, it was also a place for promoting vocations¹⁷⁸.

Visiting the parishes, Mgr. A. Soegijapranata himself sometimes took over the duties of the parish priest¹⁷⁹. During the Japanese occupation, Mgr. A. Soegijapranata gave special concern to the regions of Demak, Pati, and Kudus, where there was a problem that Catholicism was accused of being the religion of the colonialist¹⁸⁰.

7) He explained that the marriage of Christians had necessarily to be confirmed by a state official as established in *Pemimpin boewat mendjalankan Ordonansi Nikah Boemipoetera Kristen di tanah Djawa, Minahasa dan Ambon dan Reglemen Burgerlijke Stand*¹⁸¹, and pointed out that some priests were state officials for Christian marriages in a certain region¹⁸².

¹⁷⁷ A letter of sister Seraphine OSF to Mgr. A. Soegijapranata, dated April 15, 2605

¹⁷⁸ An interview with Mr. Willy Setyardjo, dated September 10, 1999

¹⁷⁹ D. Wammes, SJ, *Kampherinneringen*, 2

¹⁸⁰ St. M. DANUSAPUTRO, *Kenangan Pribadi*; An interview with Prof. Mr. St. Munadjat Danusaputro, dated September 25, 1999.

¹⁸¹ The law of the marriage for the native Christian, *Huwelijksordonnantie* started in 1933. In the previous time, the Javanese Christian used only the civil law. In 1925 the Netherlands Indies Bishop Conference proposed to the government to create the marriage law for the natives. The only native Christian marriage law was for the Ambonese which was promulgated in 1891. For the Javanese and Maduranese it was only for the native non Christian was promulgated in 1895-1896. This is why Fr. van Lith, S.J. asked become the register of the Civil officer on Javanese Christian marriage to get involved in the Javanese Christian marriage. M.P.M. MUSKENS, ed., *Sejarah*, III B, 1449-1450; F. HASTO ROSARIYANTO, *Father Franciscus van Lith, S.J.*, 352-356

¹⁸² A letter of Mgr. A. Soegijapranata to Toean Pembesar Yogyakarta-Koti Zimukyoku on *Angkatan Penghantar Agama Roem Kathoelik, berkoesa memboeat akte kawin oentoek Boemipoetera Kristen* dated September 21, 2602 gave delegation to A. Poerwadihardja as the officer in Yogyakarta. AASEM; His letter Padoeka Toean Pembesar Yogyakarta-Koti Zimukyoku dated January 15, 2603, gave delegation to T. Wignjasoepadma, C. Harsasoewita, and A. Soenarja as officers in Yogyakarta. AASEM; His letter to Padoeka Toean Besar Semarang Syutyokan in Semarang dated 13 Nigatsu 2603, gave delegation to D. Hardjasoewanda and A. Prawirapratama as officers in Semarang-Syu. AASEM; His letter to Padoeka Toean Besar Kedoe Syutyokan in Magelang dated 4 Hatji-Gatsu 2603, gave delegation to R. Sendjaja as officer in Magelang-Ken and Temanggung-Ken. AASEM; His letter to Padoeka Toean Besar Yogyakarta Koti Zimu Kyoku Tyokan Yogyakarta dated 20-9-2604 he gave delegation to Th.S. Hardjawasita as an officer of Yogyakarta-Koti. AASEM
From Koti Zimu Kyoku Tyokan he got permission dated 8 Ni-gatsu 2604. AASEM; Then



8) He visited the region to support the faithful who were confused, anxious, and afraid in the chaotic situation because of the war.

9) Mgr. A. Soegijapranata still maintained contact with the priests who were in prison. Those included native priests as well¹⁸³. Through his contact with the priests in prison he obtained an announcement from the government of the death of HJM Caminada and H.H. Broos in the Prison of Bandung, West Java¹⁸⁴.

At the first period of his episcopacy, between 1940-1942, there was frequent correspondences between Mgr. A. Soegijapranata and the parish priests, the members of religious orders and congregations, and all the faithful although there was limited of transportation¹⁸⁵. There also were letters from the Central Missie Bureau who coordinate the mission activities.

During the Japanese occupation, the frequency of the correspondences to the parish priests decreased since the parish priests who were mostly missionaries were interned. During this time, Mgr. A. Soegijapranata who was in Semarang had a weekly correspondence to the Rector of the Major Seminary talking about the situation of the Seminary and to coordinate the priests who were staff members of the Major Seminary to take responsible for the pastoral activities in various cities which had no priests¹⁸⁶. Another

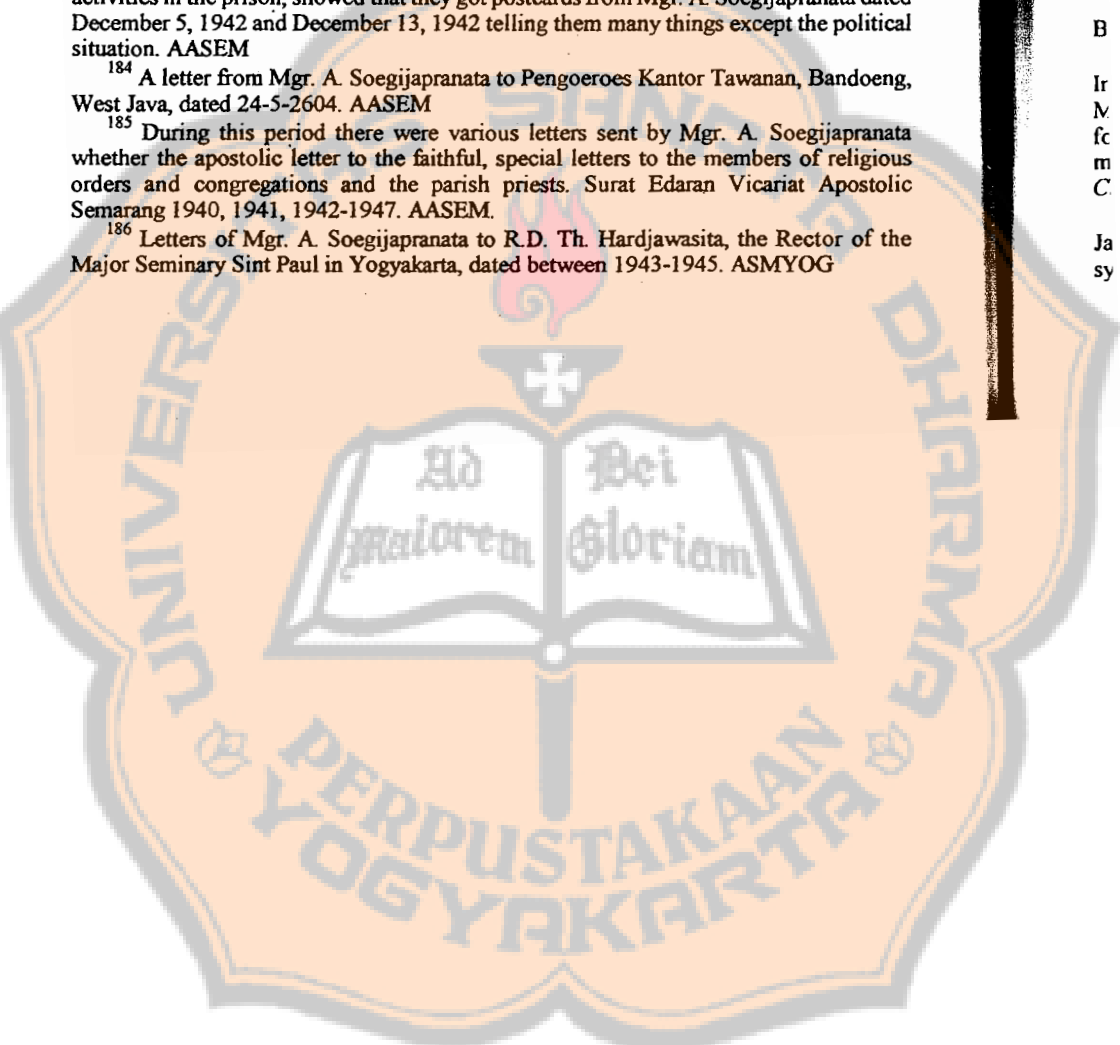
on 19-2-2604, he gave thanks to the officer who gave permission to Th. S. Hardjawasita as officer of Yogyakarta-Koti. AASEM; His letter to Padoeka Toeang Besar Kedu-Syutyokan di Magelang dated 6-3-2605, gave delegation to S.A. Danoewidjaja as officer in Purwareja region. AASEM; In the last letter Mgr. A. Soegijapranata explained that hierarchically it was not his region but practically at the moment it was under his supervision, moreover, since the people in the region asked him to give an officer, therefore he gave delegation to S.A. Danoewidjaja to be the officer of the region.

¹⁸³ Letters from F. Strater, S.J. dated 15-12-1942 from Cipinang prison, and from A. Djajasepoetra, S.J. with his friends dated 27-12-2602 which told about their situation and activities in the prison, showed that they got postcards from Mgr. A. Soegijapranata dated December 5, 1942 and December 13, 1942 telling them many things except the political situation. AASEM

¹⁸⁴ A letter from Mgr. A. Soegijapranata to Pengeres Kantor Tawanan, Bandoeng, West Java, dated 24-5-2604. AASEM

¹⁸⁵ During this period there were various letters sent by Mgr. A. Soegijapranata whether the apostolic letter to the faithful, special letters to the members of religious orders and congregations and the parish priests. Surat Edaran Vicariat Apostolic Semarang 1940, 1941, 1942-1947. AASEM.

¹⁸⁶ Letters of Mgr. A. Soegijapranata to R.D. Th. Hardjawasita, the Rector of the Major Seminary Sint Paul in Yogyakarta, dated between 1943-1945. ASMYOG



frequent correspondence was with the superior of the native sister congregation *Servant of Christ* which just started in 1938¹⁸⁷. There was no correspondence with the superior of other religious orders and congregations – S.J., M.S.F., O.S.F., C.B., F.I.C.– since their superiors were in internment camp. There was also some correspondence between Mgr. A. Soegijapranata and Mgr. P.M. Willekens talked about the policy of the reopening of the Minor Seminary and some other policy keeping the mission buildings from the Japanese occupation¹⁸⁸.

6.8 *Financial Difficulties*

In 1939, Mgr. Willekens showed the difficulties of the missionary finance as a result of the world crisis of economy. Therefore, he invited the parish priests to think about the financial management of the parishes¹⁸⁹. Thereafter, finance was also a worry during the period of the Japanese occupation. There were some reasons for the problem. Because of the war situation communication with Europe was interrupted. It meant that there was no relation to the center of the religious orders and congregations who worked in the Vicariate Apostolic of Semarang to give financial support. During the period of 1940-1947, an amount of money 146.900 guildens belonging to the Vicariate Apostolic of Semarang were blocked¹⁹⁰. Also, there was no subsidy anymore from the government which previously was given for schools or for hospitals and clinics¹⁹¹. The main object of the Japanese in occupying the Indonesian archipelago was to exploit the natural resources of the islands to reduce the burden of the war¹⁹².

¹⁸⁷ AASEM.

¹⁸⁸ JAIP; Klein Seminary, AAJAK

¹⁸⁹ Verslag Juni 1939, 18-25

¹⁹⁰ There were also some amounts of money belonging to the Vicariate Apostolic of Batavia, funds for education, funds for the indigenous priest formation. ANPJ

¹⁹¹ Formerly some Catholic mission schools got a subsidy from the Dutch government. In the school year 1938-1939, there were 2.016 Protestants, 728 Catholics, and 133 Moslem schools which got a subsidy from the government. The the formal requirements for a subsidy, particularly the requirement of qualified teachers in the secular subjects meant that there was only a small number of Moslem schools. S. SOEMARDJAN, *Social Change in Yogyakarta*, 346

¹⁹² Shigeru Sato described the nature of the oppression of the people of Java by the Japanese military administration. The Japanese oppression took subtle, complex and systematic forms. The Japanese wartime ideology justified and demanded a total



During the Japanese occupation, since there was economical difficulty, Mgr. A. Soegijapranata forbade the parish priest to ask collections from the faithful¹⁹³. During the time before the occupation, he had made a circular which asked contributions of the faithful to support the difficulties of other vicariates¹⁹⁴ as well as to support the work of the Melania organization¹⁹⁵. The policy of Mgr. A. Soegijapranata that forbade the parish priests to ask the donation of the faithful in general was not absolutely applied. Willy Setyardjo, a scholastic who took responsibility for the Kampemenstraat parish invited to the youth group to collect money supporting the financial difficulties of the missionaries who lived in internment camp and preparing for their release¹⁹⁶.

When the Japanese came, the Dutch people had to register themselves for a certain amount of money since the Japanese needed money. A man paid 150 florins, and a woman 80 florins. Thereafter, nobody got salaries or pensions. This policy was also applied to the religious members. Some of religious members in the Vicariate Apostolic of Semarang paid it¹⁹⁷. Lacking money, 10 brothers F.I.C. at the Ambarawa community, could only pay for 4 persons¹⁹⁸. The ethnic Chinese who had a special position in the Dutch system of law had to pay an amount of money as well, 100 florins for man and 80 florins for woman¹⁹⁹. Actually in the Vicariate Apostolic of Semarang 71 of the 80 priests were European so also 101 of the 129 brothers, and 257 of the 341 sisters²⁰⁰. However, there is no complete historical record of this. There was a claim made by Mgr. A. Soegijapranata, SJ explaining that he should not pay tax since he got no salary²⁰¹.

mobilization of human and natural resources for the war effort; therefore, it was a brutal exploitation. S. SATO, *War, Nationalism and Peasants*.

¹⁹³ A letter of Mgr. A. Soegijapranata to P. G. de Quay dated Dec. 16, 2602. AASEM

¹⁹⁴ A circular of Mgr. A. Soegijapranata dated February, 15, 1942. AASEM

¹⁹⁵ A circular of Mgr. A. Soegijapranata dated January 9, 1941. AASEM

¹⁹⁶ An interview with Mr. Willy Setyardjo, September 10, 1999; Financial report of Christfint 1944-1948. JAIP

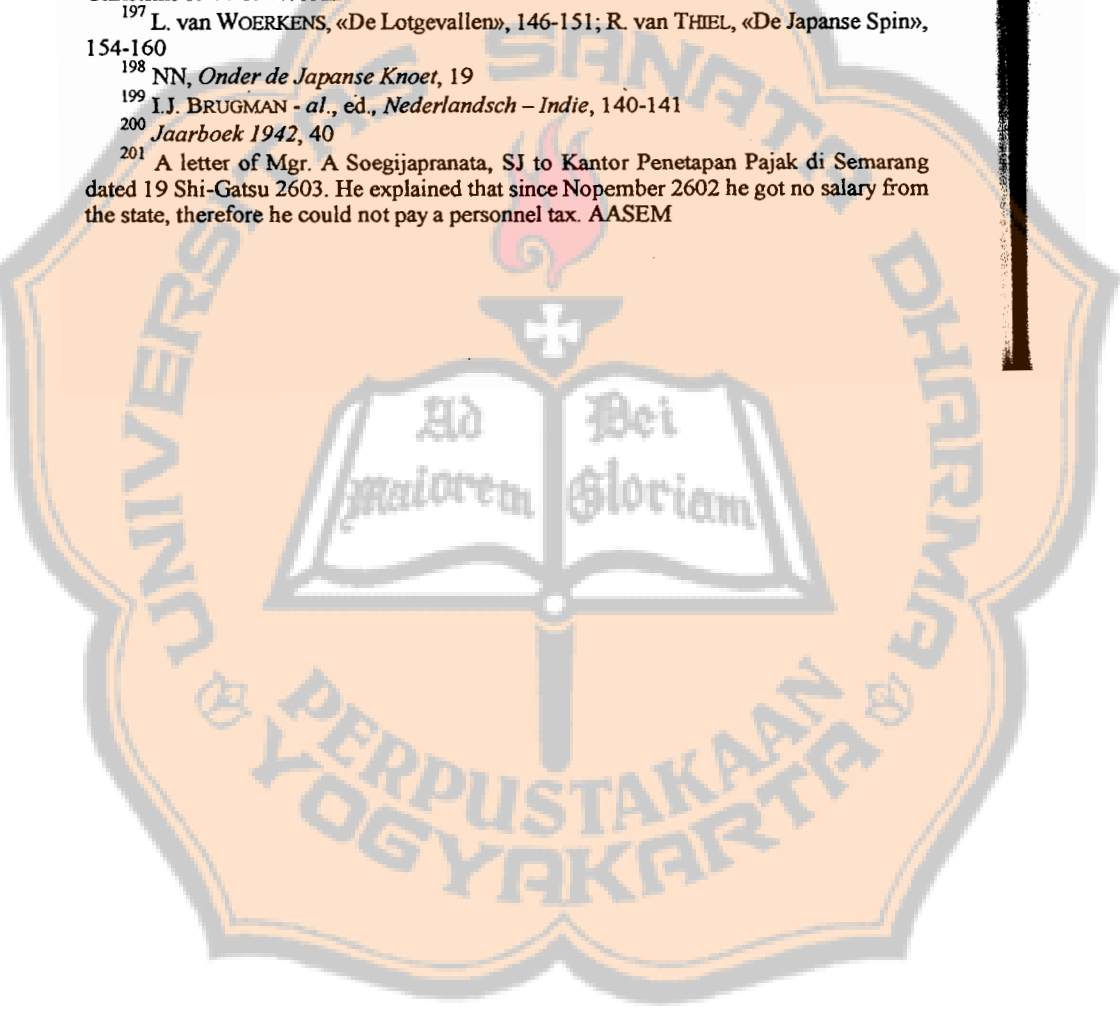
¹⁹⁷ L. van WOERKENS, «De Lotgevallen», 146-151; R. van THIEL, «De Japansse Spin», 154-160

¹⁹⁸ NN, *Onder de Japansse Knoet*, 19

¹⁹⁹ I.J. BRUGMAN - al., ed., *Nederlandsch - Indie*, 140-141

²⁰⁰ *Jaarboek 1942*, 40

²⁰¹ A letter of Mgr. A. Soegijapranata, SJ to Kantor Penetapan Pajak di Semarang dated 19 Shi-Gatsu 2603. He explained that since Nopember 2602 he got no salary from the state, therefore he could not pay a personnel tax. AASEM



It was in this context that Mgr. P.M. Willekens, S.J. proposed to the Japanese authorities to sell his car for a certain amount of money so that he could pay tax for the religious members of the Vicariate Apostolic of Batavia. He wrote as follows:

On account then of this peculiar condition of the finances of the Mission, all the schools of the Mission have been closed by now and nine of the schools are occupied by the Nipponese troops or Authorities, it is impossible that all the personnel should pay the registration-fee. Up to now 83 of them have paid it, and are registered, or are on the point of being registered.

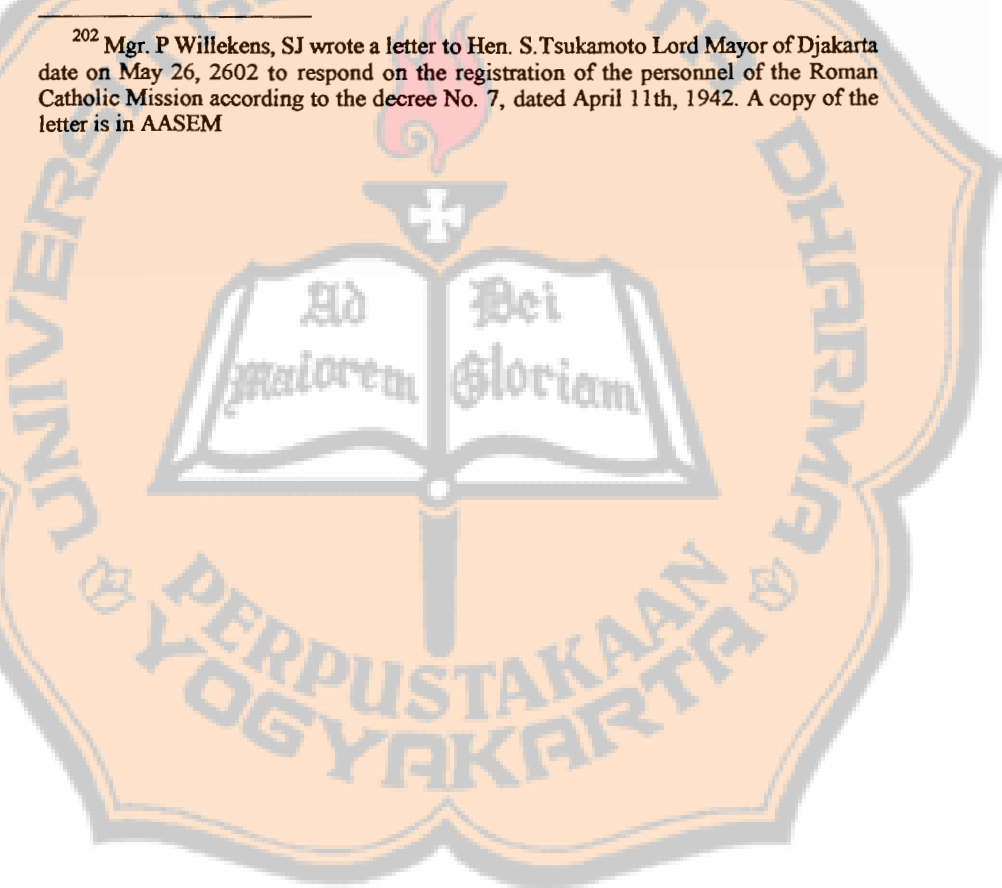
A further number could be registered, if the bank deposits of the different corporations are given free. But even the total of these deposits is not large enough to pay the registration-fee for all of them. Moreover the Bishop of Batavia is ready to sell his car, a Packard-six (estimated at 2.000 florins) to the Nipponese Authorities; the money will all be spent in registration fees²⁰².

The total number of priests, brothers, and sisters of various religious orders and congregations in the Vicariate Apostolic of Batavia was 28 priests, 57 religious brothers, and 228 religious sisters and some 53 men and 70 women who totally depended on the mission. This means that the total amount to be paid would be:

$$\begin{array}{r} 138 \times 150 \text{ florins} = 20.700 \text{ florins} \\ 278 \times 80 \text{ florins} = 22.240 \text{ florins} \\ \hline = 42.940 \text{ florins.} \end{array}$$

The Vicariate Apostolic of Semarang received financial help from the Propaganda Fide of the Vatican since 1941. The subsidy for the Vicariate Apostolic of Semarang was part of the subsidy for the Catholic Church in the region of Australia, Malaysia, and Oceania (Australia Meredionalis, Malaysia Hollandica, Malaysia Anglica, Insulae Oceanicae, Insulae Philippinae). The Vicariate Apostolic of Semarang was part of the Ecclesiastical Territory of Malaysia Hollandica together with the Prefecture Apostolics of Banjarmasin, Bandung, Bangka-Biliton, Makkassar, Malang, Purwokerto, Surabaya; and the Vicariate Apostolics of Batavia, Manado, Medan, Nova Guinea Hollandica, Palembang,

²⁰² Mgr. P Willekens, SJ wrote a letter to Hen. S.Tsukamoto Lord Mayor of Djakarta date on May 26, 2602 to respond on the registration of the personnel of the Roman Catholic Mission according to the decree No. 7, dated April 11th, 1942. A copy of the letter is in AASEM



Pontianak, Sunda Minores Insulae, and Timor Neerlandica. Of the total subsidy: L. 4.644.500²⁰³, the Vicariate Apostolic of Semarang received: L. 135.000²⁰⁴.

This financial help actually was the expression of the solidarity of the Church all over the world²⁰⁵. The money was collected from the faithful all over the world and it was distributed to all parts of the world under the coordination of the Congregation of the Propagation of Faith²⁰⁶. Mgr. A. Soegijapranata also got financial support from the Nuntius in Tokyo as he informed the superior of the Jesuits²⁰⁷.

For financial support of the running costs for the Major Seminary in the Vicariate Apostolic of Semarang, Rector and staff members of the Major Seminary went to the parishes to ask help from the faithful. Thereafter, there were some families who came to the Seminary to give raw material or money to support the Seminary students²⁰⁸. Such support was given to the parish priests²⁰⁹, as well as to the religious congregation communities who also cultivated vegetables to survive²¹⁰.

²⁰³ Subsidy Ordinaria	: L. 4.622.000
Subsidy Exception	: L. 22.500
T o t a l	: L. 4.644.500

²⁰⁴ The exchange rate at that time was 1 US \$ = 20 libella Italicae (lire). *Acta Cooperationis Missionariae Sancta Sedis*, II, 1942, 169; 188

²⁰⁵ *Acta Cooperationis Missionariae Sancta Sedis*, II, 1942, 30

²⁰⁶ *Swaratama* October 30th, 1940 showed how in Muntilan one parish in Central Java arranged committee and actions to get money and other thing for missions.

²⁰⁷ «In the difficult years, I got a regular financial help from Mgr. Marella from Tokyo. The visit of Mgr. Jamaguchi, Bishop from Nagasaki laso gave so much help». (In de moeilijke jaren, heb ik geregelde financiale hulp mogen ontvangen van Mgr. Marella uit Tokio. Ook het bezoek van Mgr. Jamaguchi de Bischope van Nagasaki hulp veel goed gedaan.) A. Soegijapranata, S.J., May 7, 1946, 10

²⁰⁸ An interview with RD YB Mangunwidjaja, in August 1997

²⁰⁹ P. D. Wammes, SJ who was a Pugeran parish priest during the Japanese occupation, after his release from intern camp in Baros, West Java in September 1945, he came back to Pugeran parish. In Pugeran he got his daily meal from the faithful:

«Personally, I was not ill, my health was good and my weight was 50 kilogram. During my sojourn, I had 5 times meal a day. The faithful at the parish provided me meals gratis though they had no bread for themselves. They keep their duty even on their vulnerable situation». (Ofschoon ik persoonlijk niet ziek was, had mijn gezondheid wel geleden en ik woog nog maar 50kilo. Om en beetje bij te spijkeren gebruikte ik 5 volle maaltijden per dag en het bleef mij uitstekend smaken. De parochianen verzorgden de maaltijden gratis en ofschoon zij het zelf ook niet breed hadden, kweten zij zich uitstekend van hun opgenomen plicht.) D. Wammes, SJ, *Kampherinneringen*, 25

²¹⁰ L. SATINI, *Sejarah Tarekat*, 129; S. HARDAPARMAKA, «Ervaringen», 172-174



7. The Catholic Church in the New Republic

7.1 *The Independence of Indonesia*

The Japanese authority announced setting up a committee to investigate the problems of independence. This was known as *Badan Penyelidik Usaha-usaha Persiapan Kemerdekaan Indonesia*, the Committee to Investigate the Problems of Independence²¹¹. It was realized in April, 1945. At the first two sessions, 28 May – 1 June, and 10 July – 17 July, the new committee formulated the basic ideology of the future state²¹², comprising the nature and territory of the future state²¹³ and gave a draft of the constitution. Then on August 7, 1945, the committee was renewed as the Indonesian Independence Preparatory Committee, *Panitia Persiapan Kemerdekaan Indonesia*. On August 8, 1945, three members of the committee, flew to Dalat near Saigon to inform the Japanese commander for the southern areas that the committee would begin to work on August 18, 1945.

The situation changed after the bomb explosion at Hiroshima and Nagasaki on August 6 and 9, 1945. Coming back from Dalat, in August 16, 1945 Soekarno and Hatta were kidnaped. They were forced to proclaim the independence of Indonesia without permission of the Japanese authority as had been promised. At Jakarta, on August 17, 1945,

²¹¹ It was the policy of the military authority of the Japanese in the region of Java while the Japanese authority in East Indonesia was not ready yet to support independence.

²¹² It was known as Pancasila: the five principles. The formulation of Pancasila came to exist on the first session of the Committee to Investigate the Problems of Independence – *Badan Penyelidik Usaha-usaha Persiapan Kemerdekaan Indonesia* – when they discussed about the basic ideology of the future state. In Soekarno's speech on June 1, 1945, he formulated Pancasila as Indonesian Nationhood / Indonesia Nationalism, Internationalism/ Humanitarianism, Unanimous Consensus/Democracy, Social Welfare, The One Lordship. The days before, there were two other proposals – those were launched by Muhammad Yamin and R. Soepomo – of similar ideas without mentioning the basic ideology of the state. E. DARMAPUTERA, *Pancasila*, 150; G. Mc. T. KAHIN, *Nationalism and Revolution*, 123-125; B. DAHM, *History of Indonesia*, 101-102.

²¹³ The members of the committee agreed that the form of the future state should be a republic. Of the proposals that the territory of the future state should be the former Dutch East Indies excluding New Guinea; or should include New Guinea, Portuguese Timor, the British possessions in Borneo, and Malaya as far as the frontier with Thailand; or the territory of the Dutch East Indies as it stood; the first proposal got six votes, the second 39, and the third one 19. B. DAHM, *History of Indonesia*, 104



Soekarno and Hatta proclaimed the Independence of Indonesia²¹⁴. As a new independent country, Indonesia consisted of the ex Netherlands colonial²¹⁵ area, that is an archipelago which consists of more than 13.000 islands from Sumatra island to West Papua. In the following days, policies were adopted to organize the new government with various institutions.

As a new country which had a wide area, the socialization of the Independence needed a certain period to be realized. There were various efforts to spread the news of the Proclamation of Independence²¹⁶. Reactions of the traditional leaders were varied in various regions. In September, the four sultanates in Central Java supported the proclamation of the Republic of Indonesia²¹⁷.

For a certain period after the independence, the new Republic struggled to exist against internal and external challenges. In the government, there were some cabinet reshuffles²¹⁸. There were also some rebellions²¹⁹. The internal challenges mostly were based on ideological conflicts. The Indonesian government on 3 November 1945 promulgated a charter to persuade the Indonesian citizens to found political parties as a means of the struggle to defend the Indonesian Independence. Within 3 months, there were 10 new parties. Of the 10 parties the constellation

²¹⁴ P. A. TOER - *al.*, *Kronik Revolusi Indonesia*, I, 9-33

²¹⁵ The term «colonial» took the place of the term «imperialism» which implied that the only aim of colonial rule had been the exploitation and impoverishment of the weaker and defenseless people and that its only results had been the destruction of what was good in ancient civilizations and the multiplication of measureless evil. Generally, it is to be applied only to the extension of European and American power in the non-western world during what is now commonly referred to as the period of Vasco de Gama (1492-1497). Sartono Kartodirdjo said that the concept of colonialism as a purely exploitation had changed. The Western had stimulates the conquered to develop, supported morally and spiritually the evolution of the Oriental world. S. NEILL, *Colonialism*, 11; S. KARTODIRDJO, *Kolonialisme*, 18-19

²¹⁶ P. A. TOER - *al.*, *Kronik Revolusi Indonesia*, I, 38-52

²¹⁷ M.C. RICKLEFS, *A History of Modern Indonesia*, 202

²¹⁸ From November 19, 1945 to August 14, 1949, there were 6 cabinets. Again, from September, 1950 to July, 1959, there were 7 cabinets. A.M.W. PRANARKA, *Sejarah Pemikiran*, 68-73; 94-97

²¹⁹ In September 1948, there was a Communist rebellion, at Madiun, East Java. In August 1949, there was a proclamation of an Indonesian Islamic State, at Tasikmalaya, West Java. There were some other rebellions based on Islamic ideology or regionalistic ideas.



were 3 parties based on religious ideology, 3 parties based on secular-modern ideology, 1 party based on nationality, and the others were mixtures²²⁰. There was also the Indonesian Catholic Party lead by I.J Kasimo, which was founded in 8 December 1945²²¹.

The new Republic struggled against the Netherlands reoccupation²²². After the Pacific War ended, the alliance's troops came to Indonesia to evacuate after the Pacific War. Among them, there was a NICA (Netherlands Indies Civil Administration) who wanted to reoccupy Indonesia. In fact, Indonesia had become an independent country. Therefore, there were some agreements²²³ between the two countries. The agreements were assisted by the United Nations Committees though Indonesia was not a United Nations' member²²⁴ yet. Finally, in the last agreement the Round Table Conference in Den Haag in August 1949, the Netherlands acknowledge of the Republic of Indonesia.

Academical analyses of the Indonesian revolution were varied. There were analyses with various contrasts: between the force of armed struggle and diplomacy, between those for social revolution and those against it, between the younger and the older generations, between the left and the right, between Islamic and secular forces, etc²²⁵. It is in these diplomatic efforts during armed struggle and the polarizations of ideologies, that efforts of Mgr. A. Soegijapranata to build the local hierarchy among the faithful will be studied.

7.2 The Transitional Situation

The period after independence was still a dark period for the Vicariate Apostolic of Semarang. There were still many problems which had to be

²²⁰ A.M.W. PRANARKA, *Sejarah Pemikiran*, 66-67

²²¹ *Peringatan Perjalanan Politik Katolik Indonesia*.

²²² Struggling to reoccupy, the Dutch made two military aggressions, and founded some federal countries in Java and other islands.

²²³ There were four agreements between Indonesia and Netherlands. Those were the Linggarjati's Agreement in November 1946, the Renville's Agreement in January 1947, the Roem-Royen's Agreement in May 1949, and the Round Table Conference in Den Haag in August 1949.

²²⁴ In September 1950, Indonesia became a United Nations' member.

²²⁵ M.C. RICKFLEFS, *A History of Modern Indonesia*, 199



faced: the bad condition of the missionaries after their release from the intern camp; the tension among the religious members, mostly missionaries because of the different opinions about the independence of the new country or leadership of apostolate activity; the mission buildings which had been destroyed during the war and some buildings which were occupied by the new authority; the pastoral care of the faithful; and some other problems which appeared because of the vacuum of authority. The problem of poverty of the people stimulated the increasing number of criminal actions, and the ravages of epidemics had to be faced.

7.2.1 The Release of the Missionaries

The missionaries who were just released from the intern camp mostly were in a bad condition of malnutrition, etc. Some had to be treated at hospitals, in Bandung, Yogyakarta, etc.²²⁶ In October 1945 some of the missionaries were taken back to a new internment camp. It was an internment by the Indonesian authority²²⁷. There were at least 63 Jesuits²²⁸ – both Europeans and natives – and some other religious members. Even the noviciate of the Jesuit novices held in the intern camp²²⁹. This internment period ended at the beginning of 1946²³⁰. In this situation, however, it was an occasion for the faithful to care for their priests. In Wedi, Central Java there was *beseke systeem* to support the missionaries who were interned²³¹.

There was a bad experience in Magelang on November 1, 1945, where there was a massacre of 8 Jesuits because there was a suspicion that they

²²⁶ A letter of Muller to the Jesuit Provincial of the Nederland Province, dated February 26, 1946. ANPJ; D. Wammes, SJ, *Kampherinneringen*, 22

²²⁷ D. Wammes, SJ, *Kampherinneringen*, 28-36

²²⁸ Th. HENDRIK, *Serikat Yesus di Indonesia*.

²²⁹ PRANATA WUJAYA, «Novisiat Masa Perjuangan», 107-121

²³⁰ B. ISMAWAN, ed., *Dijkstra Pelancar Musyawarah*, 7, 142. (The English trans.: *People's Dialogue: Facilitator*). According to Fr. Dijkstra, S.J. who had experience of two internments by the Japanese authority and by the Republic of Indonesia authority, the internment was with an understanding between Ir. Soekarno and Mgr. A. Soegijapranata. It was to escape from worse situations, such as the massacre in Magelang in November 1945. A Personal interview with Fr. J. Dijkstra, S.J. in Jakarta August, 1997

²³¹ *Beseke* is a traditional box made of plaited bamboo. Every time in these *beseke* every 10 Catholic families collected food for the missionaries who were interned. A Letter of Mgr. A. Soegijapranata dated November 18, 1946. ONUM, 11



kept members of the enemy of the Indonesian troops or they kept a spy²³². For the Jesuits the massacre showed how difficult the situation was. Then on December 20, 1948 in the Minor Seminary in Muntilan, Central Java, 2 other persons were killed: 1 Jesuit scholastic and 1 diocesan priest. The killing of the two was done by the «Hisboellah Youth» members²³³. Thereafter, the seminary complex, and other mission buildings of the Brothers of F.I.C. and the Franciscan Sisters of Heythuizen were destroyed and set on fire by the people. In the complex of Muntilan, there were more than 15 buildings²³⁴. During the same period, people also set on fire and destroyed the mission school complex in Mendut, Central Java.

The destroying of mission complex buildings was during two periods: during the Japanese occupation and during the revolution time. It was wide spread, reaching Semarang, Girisonta – Ungaran, Ambarawa, Magelang and Muntilan²³⁵.

²³² The background of the massacre: before the accident in Magelang there were some fights between the Indonesian youth and the Gurkha's, the English troops who came to Indonesia to assist the Netherlands army for the evacuation after the war. On the day of the incident, there was a shot from the pastor house. Other witnesses said that it was from the neighborhood. When the Indonesian youth searched the pastor house and the Church, they found a gun. Therefore the 8 members of the community (5 priests, 2 scholastics, and 1 brother) were arrested. They arrested also a young Ambonese, Eddy Atjar, who worked at the pastor house, and 2 other persons from the neighborhood. All the persons, the 8 religious members (5 Netherlanders, 2 natives, 1 Eurasian) and the young Ambonese were killed. Three months after the accident, there was a letter from the Youth League which confessed that the killing was done by fanatic members. Afschrift van Rm. Sanjaya Pastoor van Moentilan over de dood NN te Magelang in ONUM, 12-14; A letter of Fr. de Quay date on March 17, 1947. ANPJ; J. WEIJENS, «*Sejarah Gereja Katolik*», 891

²³³ Relas op 28 December 1948 door P. Busch. ANPJ; Mgr. A. Soegijapranata who stayed at Bintaran, Yogyakarta (30 kilometers from Muntilan) knew about this tragedy some days later, since at the same time the Netherlands army bombarded the city of Yogyakarta. The diary of Mgr. A. Soegijapranata dated December 25, 1948. AASEM; Thereafter, in 1978 there was a confessional letter sent to the Archbishop of the Archdiocese of Semarang from one of the Hisboelah members who took part in the accident and since then lived in Mekkah, in Saudi Arabia. AASEM

²³⁴ According to the historical records it was the Hisboelah group who set the fire. However, Mr. Willy Setyardjo who was sub – perfect of the College met one member of the executors who confessed that he joined to set a fire. He was a member of M.M.C.Merapi – Merbabu Complex, a group of Communists in Central Java; A. BUSCH, «*De lijdesweg*», 59-66; A. SOENARJA, «*Moentilan's Groei*», 113-120; An interview with Mr. Willy Setyardjo, dated September 10, 1999

²³⁵ Letters of J. Schouten dated October 3, 1945; of van Baal; of Mooy; all talked about Muntilan. Letter of Diderichs talked about Ambarawa. Letter of van Deyl dated on January 11, 1946 talked about Girisonta, Ungaran. Letter of Ingen-houze dated October



After the release of the missionaries from the intern camp, some of the parishes of the Vicariate Apostolic of Semarang got their new parish priests²³⁶. Some priests from Central Java, a Jesuit priest and diocesan priests, were sent to other regions in Java and Sumatra²³⁷. Assisting the work of the parish priests, the Jesuit scholastics who studied theology at Ignatius College, Yogyakarta went to the mission stations around Yogyakarta, a wide area, to teach catechism to the people²³⁸. Such activities had started when Fr. Strater was novice master of the Jesuit novices at Yogyakarta and he gave opportunities to the novices to teach the people at the villages around Yogyakarta²³⁹. There was also radio programs from the government radio station which gave opportunities to the priests to give homilies, and religion lessons²⁴⁰.

In this transitional situation, in some religious community there was tension among the religious members, since the missionary members who were just released from the intern camp felt that they had the right to take over the leadership of the apostolic activities from the native members, who had taken over during the Japanese occupation. Actually, the tension among the missionary members had begun when Mgr. A. Soegijapranata translated the Constitution of the Congregation into the Javanese vernacular²⁴¹. It continued with some cases after the releasing of the missionaries since the positions which were successfully run by the native persons should be handed over to the missionaries who had just been released from the intern camp.

There was also another aspect which caused tension. In 1950, Father Hermanus Ruding, the Rector of Major Seminary in Yogyakarta, wrote that there was a lack of proportion in the distribution of the missionaries. In the Vicariate Apostolic of Batavia there were 20 Jesuits together with O.F.M. and M.S.C. members. There were 30 religious members only in one city whose apostolate activity was for the Europeans and the Chinese.

5, 1945 talked about Yogyakarta. Letter of G. De Quay dated January 31, 1946 talked about Ambarawa and Girisonta, Ungaran. ANPJ

²³⁶ ONUM, 62-63

²³⁷ A letter of Fr. Hermanus Ruding to the Assistant General of S.J. in Rome dated July 20, 1950. Those were R.D. Padmoseputra, R.D. Sandiwan Brata, P Sutopanitra, S.J., and R.D. Harsasuwita. ONUM, 69

²³⁸ ONUM, 57-58

²³⁹ F. HASTO ROSARIYANTO, *Father Franciscus van, Lith, S.J.*, 308-312

²⁴⁰ ONUM, 57, 73, 84

²⁴¹ L. SATINI, *Sejarah Tarekat*, 108-121



Whereas in the Vicariate Apostolic of Semarang, which had many mission stations in a wide area with many faithful, there were less than 20 priests who also worked at schools. Therefore, there was a comment that the mission was still colonial²⁴². The Assistant General of the Jesuits in Rome responded to this letter that according to the Catalogue of the Jesuit members of the Netherlands Province the distribution of the missionaries in the two places was not extremely unbalanced²⁴³

7.2.2. The Hand over of Mission Buildings

When the war was over, some missionary buildings were ruins. Muntilan, Ambarawa, Girisonta, and Kotabaru were some examples. Some of the mission buildings which were occupied by the Japanese authority were handed over to the Church²⁴⁴; however, some buildings were still occupied by the new authority. There were some buildings which were easily taken back from the new government because of a good relation between the Vicar and the leader of the local government. A good relation between Mgr. A. Soegijapranata and the Sultan of Yogyakarta made it easier to get the mission buildings in the Yogyakarta region²⁴⁵. Some of those mission buildings which were given back to the Catholic Church included some schools and houses of the Congregations of Franciscan Sisters, Carolus Borromeus Sisters and F.I.C. Brothers²⁴⁶. Therefore, after the release of the schools and hospitals which were taken by the Japanese authority, they started to begin their programs. The

²⁴² A letter of Hermanus Ruding to the Assistant General of SJ in Rome dated July 20, 1950. AMSYOG

²⁴³ A letter of van Gestal the assistant General of S.J. in Rome to Hermanus Ruding dated August 8, 1950. AMSYOG

²⁴⁴ A Letter of Mgr. A. Soegijapranata to Th. Hardjawasita, the Rector of the Major Seminary in Jogjakarta dated September 4, 1945 informed that the mission buildings in Semarang had given back to the Church authority. AMSYOG; Dr. Y. Tsuchihachi, the Yogyakarta Tjoe Bjoin Tjo, wrote a letter to Mgr. A. Soegijapranata handed back the building of Panti Rapaih Hospital in Yogyakarta. The letter dated August 31, 2605. AASEM; Dr. Y. Tsuchihachi also gave an amount of money, 60.150 rupiahs, as a gift from Hozin Hokoko Dan (Perkoempoelan Pendoedoek Oemoem Nippon) to Dr. R.H. Sentral as the care taker of Mgr. A. Soegijapranata to repair the building of the hospital. The letter dated August 15, 2605. AASEM

²⁴⁵ A letter to the Secretary of Vicariate Apostolic of Semarang, dated May 30, 1949. AASEM

²⁴⁶ A letter to the Secretary of the Vicariate Apostolic of Semarang, dated July 28, 1949. AASEM



Franciscan Sisters of Heythuizen and the Sisters of Carolus Borromeus started their school program and also their hospitals.

The Kanisius foundation had difficulties to get the school buildings since during the Japanese occupation there were some schools which changed into state schools to get salaries from the government though there were many who still belonged to the foundation. Compromising to get a solution, the Kanisius foundation lost some the school buildings²⁴⁷. The Vicar also made other efforts to get all the mission buildings which were taken over by the Indonesian authority from the Japanese²⁴⁸. Mgr. A. Soegijapranata gave a special mandate to the Rector of the Major Seminary to deal with the local government to get their former complex of buildings so that the major seminary could start its programs as soon as possible²⁴⁹.

7.2.3 Join into the Dynamic of the New Republic

The transitional period was long enough since the Netherlands government still tried to reoccupy Indonesia. There were two military actions of the Netherlands against the Indonesian military which created a new chaotic situation. There was a time when the official government of the Indonesian Republic had to move the capital city from Jakarta to Yogyakarta. Facing such a problem, Mgr. A. Soegijapranata had his own policy in the political situation, and at the same time he still guided his flock.

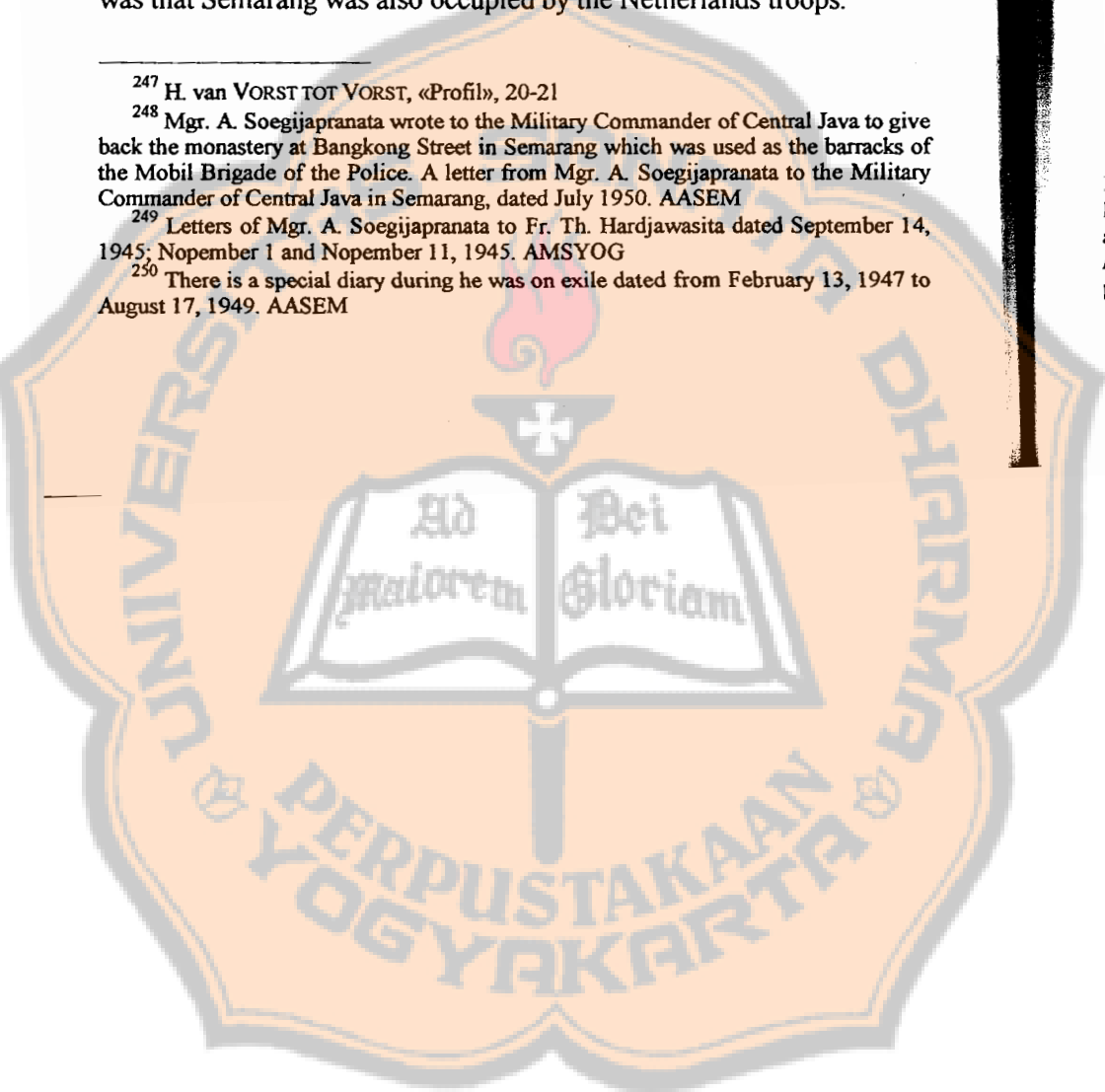
Being a Vicar in the newly independent country, Mgr. A. Soegijapranata supported the new country totally. He showed this through word and action. Showing his solidarity to the government of the Indonesian Republic which was in exile, Mgr. A. Soegijapranata moved his residence from Semarang to the Bintaran Parish in Yogyakarta²⁵⁰. The other reason was that Semarang was also occupied by the Netherlands troops.

²⁴⁷ H. van VORST TOT VORST, «Profil», 20-21

²⁴⁸ Mgr. A. Soegijapranata wrote to the Military Commander of Central Java to give back the monastery at Bangkong Street in Semarang which was used as the barracks of the Mobil Brigade of the Police. A letter from Mgr. A. Soegijapranata to the Military Commander of Central Java in Semarang, dated July 1950. AASEM

²⁴⁹ Letters of Mgr. A. Soegijapranata to Fr. Th. Hardjawasita dated September 14, 1945; Nopember 1 and Nopember 11, 1945. AMSYOG

²⁵⁰ There is a special diary during he was on exile dated from February 13, 1947 to August 17, 1949. AASEM



Representing the Church in the new country in which the government was in exile, Mgr. A. Soegijapranata did his pastoral activities: daily Eucharist with the people; he used also the time of the Eucharistic celebration to preach and teach; hearing confessions; ordaining the acolytes, deacons and priests; visiting parishes, schools, religious communities; giving catechism, conferences, guiding retreats, etc. His visitations to the parishes in various regions were not exclusively for the Catholic people, since he also joined the meetings of the government officers and the society leaders of the region. During most of the time of his daily activities, he listened to the flock who came to him daily. He received and distributed personally donations from the faithful for all who needed help: teachers, religious congregations, parishes, etc. One of his revolutionary actions was that during the Eucharistic celebration, he used the native language to read the Scripture and the Gospel²⁵¹.

Sometimes he attended government receptions. He had a personal contact with some politicians, though he also tried to escape from contact with them²⁵². Sometimes he joined discussions with the President and other government leaders. Sometimes he wrote letters of introduction for the faithful or for priest who wanted to go outside the demarcation line of the Republic.

The decision of Mgr. A. Soegijapranata to support the independence of the new country was not an easy one, since the missionaries who were Dutch divided into two groups: those who were *pro* the new republic and those who were *pro* their motherland²⁵³. The decision of Mgr. A. Soegijapranata meant that he came into the political discussion with other persons as well²⁵⁴.

²⁵¹ He started on Nov. 6, 1947. The diary of Mgr. A. Soegijapranata dated Nov. 6, 1947

²⁵² The diary of Mgr. A. Soegijapranata, dated Sept. 17, 1947

²⁵³ P. Wammes reported how he and his colleagues who were *pro* the independence of Indonesia called the guerrilla fighters *pemoeda* (the youth) whereas those who were against the independence called them extremists. «In Nederland heeft men deze beweging als een van de Extremisten willen zien, maar wij in Midden – Java zagen er een nationale beweging in». D. Wammes, S.J., *Kampherinneringen*, 25

²⁵⁴ There are some serial discussion letters between Mgr. A. Soegijapranata and Mgr. P Willekens on the matter. AAJAK

In 1948, Mgr. A. Soegijapranata gave an interview to a journalist to react to the military action of the Netherlands' troops in the Indonesia region. The interview was published in *De Linie* newspaper. This article, thereafter caused discussion among the Netherland's politicians and the Netherlands' Jesuits; G.A. van KLINKEN, M.Sc (Hons.), B.A., *Migrant*



He clearly explained the choice to join the independence movement of Indonesia. It was a decision through a deliberation. He examined the possibility whether to join or not²⁵⁵. However his decision was to join the independence movement as he expressed it:

For different motives, we were urged to join the combat in a legal way to obtain self – government.²⁵⁶

Giving the background of his decision, he explained the consideration about the nature of the independence movement it self and how his interpretation of nationalism should be understood:

First of all the national aspiration is something natural that will also go on without us. (...) Our nationalism is no other than our humble and grateful recognition and respect of the supernatural and natural order and to the situation in which Divine Providence has placed us with a view to life hereafter.²⁵⁷

He pointed out the consequences to the Church if the Catholics would not join the independence movement. He pointed out also a negative possibility that could happen: conflicts among ideologies. These possibilities invited the Catholics to join to give positive values.

If it is realized without us, it will also develop without us. Then we have no right to its result since we did nothing for it. Or worse: Te Deum for independence means a Requiem for our funeral.

Then, all groups from different religions and ideologies claim to be leaders and heroes of the independence movement, which through lack of solid foundation easily becomes the tyranny of one or other ideology repressing

Moralities, 281-283.

²⁵⁵ «When the national movement began to influence the political, social and economical life in the country, the question arose whether it would not be irresponsible to keep apart from the national struggle for independence». (Toen de nationale beweging haar invloed begon uit te oefenen op het politiek, sociaal en economisch leven van ons land, rees bij ons de vraag of het niet onverantwoordelijk zou zijn, ons nog langer afzijdig te houden van het national streven naar onafhankelijkheid.)

²⁵⁶ «Daar tegenover stonden verschillende motieven, di ons aanspoorden, ons toch mee te doen aan het rechtmatig nationaal streven naar zelfbestuur».

²⁵⁷ «Vooreerst is die nationaliteit aspiratie iets natuurlijks en zal zich». «Ons nationalisme is niets ander dan onze nederige en dankbare erkenning en eerbiedgeen de bovennatuurlijken en natuurlijke betuigingen, orde en rangarde, die Goddelijke Voorzienigheid ons dat bove heeft geplaatst met het oog op het andere leven hiernamauls».



other ideologies, or of the strongest party developing a nationalism that will destroy our people. Love of God and our neighbor urge us to exercise our influence in this national movement, partly in a negative way by opposing bad elements and wrong ideas, partly in a positive way by contributing our catholic thoughts and principles.²⁵⁸

Showing the deep motivation for joining the independence movement, he said:

Therefore, we join the struggle for independence in the interest of our country where Christ will freely reign as the King in lands that will receive him in freedom and joy.²⁵⁹

Again Mgr. A. Soegijapranata argued that joining the independence movement was the duty of the first generation of Catholics who lived in the newly independent country:

As the first generation of Catholics, we have a duty to keep our faith not withstanding the development and transformation of governments and society, at all costs, since we are convinced that a country without the true faith surely will be unhappy whatever its inner progress and development.²⁶⁰

²⁵⁸ «Is zij dan totstand gekomen zonder ons, dan zal zij zich ook ontwikkelen zonder ons. Dan hebben we ook geen recht op de buit, omdat wij daar niets voor hebben gedaan. Of nog erger: Te Deum voor onafhankelijkheid betekent: 't Requiem voor onze uitvaart». «Dan alle groepen van verschillende religies en ideologies werpen zich op als leiders en helden voor de vrijheidsbeweging, die zich bij gebrek aan solide fundamenten gemakkelijk onstaanden tot tyranie van de een of andere ideologie of de allen heerschopij van de sterkste party of dat verafgoding van nationalisme, dat ons volk, in het verderf stort. De liefde van God en de naasten scopen ons onze invloed te laten gelden in dat nationaal streven; deels negatief door het bestuingden van de slechte elementen en verkeerde ideeën, deels positief door het in brengen van onze Katholieke gedachten en princiepen».

²⁵⁹ «Daarom strijden wij mee voor de vrijheid in het belang van ons vaderland, waar Christus dan vrij zal zijn ons te heerschen als Konig in de handen, die Hem in vrijheid an blijheid willen ontvangen».

²⁶⁰ «Vervolgens als de eerste generatie van het Katholiek volk, hebben wij de plicht on het geloof te behouden niet tegenstaande alle ontwikkelingen en veranderingen van regeeringen en maatschapij en wel ten koste van alles, omdat wij de overtuiging zijn toe gedaan, dat een land zonder het ware geloof ongelukkig is ondanks interlijke vooruitgang beschouwing en ontwikkeling».



Showing the external effect of joining the independence movements, Mgr. A. Soegijapranata explained:

Joining the national movement on a Catholic basis will make our faith become sympathetic to our people, who have to be won over to it. Moreover that is the best answer to the accusations of our enemies who go on and on repeating that the native Catholics are cronies of the colonialist powers, and pupils of the imperialist and capitalists.²⁶¹

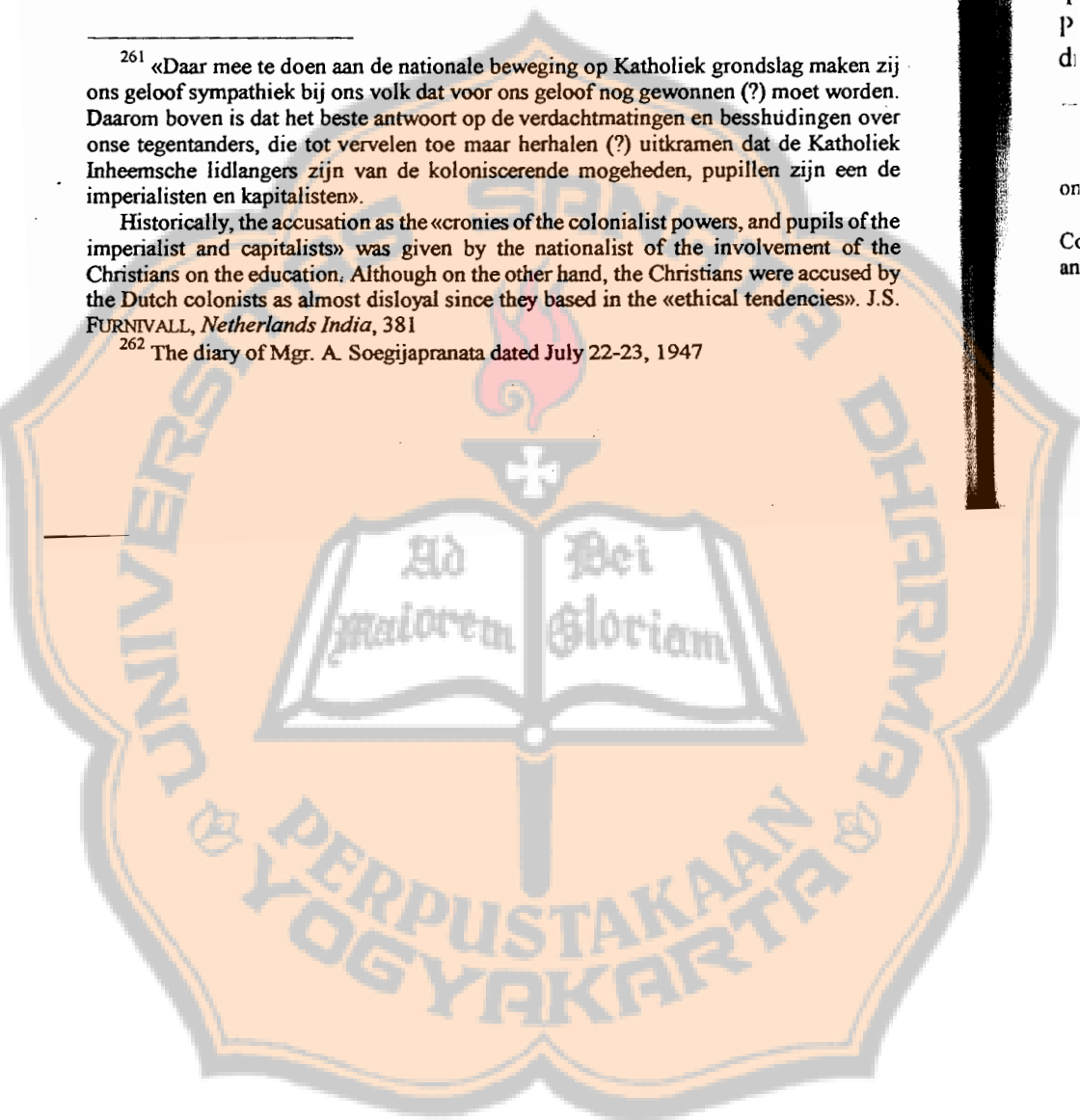
Mgr. A. Soegijapranata also reminded the missionaries that the Dutch missionaries came to Java not under the command of the Kingdom of the Netherlands, but were sent by the Church for the establishment and enlargement of the Kingdom of God. Therefore, they have their missionary apostolical zeal. They stayed with their flock, on their job, even where their lives were in danger. Thank God, they were not mercenaries nor hired servants, but pastors. Therefore, they know how to make themselves unnecessary for the sake of the Kingdom of God in the future by forming their native brothers in the priesthood in such a way that they can take over their work.

Other than entering into discussions, the decision of Mgr. A. Soegijapranata resulted in a physical risk as well. During his exile, there were two military activities of the Netherlands' troops. Mgr. A. Soegijapranata himself was in the area; therefore, he knew how the situation was. When visited a parish and gave a retreat, he had to hide himself from the bombardment²⁶². Again, in December 1948, he was at the center of the city of Yogyakarta which was bombarded and occupied by the troops. During this period he had heard of many families who lost

²⁶¹ «Daar mee te doen aan de nationale beweging op Katholiek grondslag maken zij ons geloof sympathiek bij ons volk dat voor ons geloof nog gewonnen (?) moet worden. Daarom boven is dat het beste antwoord op de verdachtmatigen en beschuldigingen over onze tegentanders, die tot vervelen toe maar herhalen (?) uitkramen dat de Katholiek Inheemsche lidlangers zijn van de koloniserende mogeheden, pupillen zijn een de imperialisten en kapitalisten».

Historically, the accusation as the «cronies of the colonialist powers, and pupils of the imperialist and capitalists» was given by the nationalist of the involvement of the Christians on the education. Although on the other hand, the Christians were accused by the Dutch colonists as almost disloyal since they based in the «ethical tendencies». J.S. FURNIVALL, *Netherlands India*, 381

²⁶² The diary of Mgr. A. Soegijapranata dated July 22-23, 1947



their fathers or sons²⁶³. At the time of the second military action, there was a murder of a diocesan priest and of a religious, who were staff of the Minor Seminary in Muntilan. Even the complex of the seminary was burned by the people. Mgr. A. Soegijapranata learned of this situation 5 days after, though the distance between the two places was only 30 kilometers.

Mgr. A. Soegijapranata's opinion about the military action called *politioeneel actie* made by the Netherlands army into the Indonesian Republic area in 1948²⁶⁴ invited a series of reactions. Those reactions were given publically as published in the newspaper or, privately as in letters. In his opinions Mgr. A. Soegijapranata looked at the two troops who fought, the victims who suffered and his evaluation reflection, Mgr. A. Soegijapranata showed his concern for the pastoral service by the Church, as well as his concern for the new republic which necessarily should exist since independence was proclaimed.

It was reasonable that Mgr. A. Soegijapranata's actions were also a diplomatic effort to support the new Republic of Indonesia. Actually, one of an important events during the exile of Mgr. A. Soegijapranata was the political action of the Vatican. Actually, before the exile to Yogyakarta, on January 18, 1947, Mgr. A. Soegijapranata wrote a letter to Cardinal Fumasoni Biondi, the Prefect of the Congregation of the Propagation of Faith. One of the points was the suggestion of Mgr. A. Soegijapranata on the person of the delegate of the Vatican who would be placed in Indonesia²⁶⁵. He got the announcement of Mgr. George de Jonge d'Ardoya as the new delegate on July 7, 1947²⁶⁶. In December 1947, Mgr. George de Jonge d'Ardoya, the delegate of the Vatican in Indonesia, visited Yogyakarta. During his visit, he went to a reception at the President's Palace²⁶⁷. He also gave credentials to the Vice Prime Minister²⁶⁸. Such diplomacy of the Vatican showed the support of the Vatican to the

²⁶³ The diary of Mgr. A. Soegijapranata dated Dec. 20, 1948, ss.

²⁶⁴ It was an interview made by *De Linie* journalist published in *De Linie* newspaper on edition Friday, May 13, 1949

²⁶⁵ A letter of Mgr. A. Soegijapranata to Cardinal Fumasoni Biondi, the Prefect of the Congregation of the Propagation of Faith dated January 18, 1947. This letter was an answer to the letter of Cardinal Fumasoni Biondi dated December 20, 1946. AASEM

²⁶⁶ The diary of Mgr. A. Soegijapranata dated July 7, 1947

²⁶⁷ The diary of Mgr. A. Soegijapranata dated Dec. 1947

²⁶⁸ The diary of Mgr. A. Soegijapranata dated Dec. 30, 1947



Indonesian Republic government in exile. It showed also the policy of the Vatican which was consequently applied according to the guidelines on nationalism and patriotism²⁶⁹.

7.3 A Challenge for the New Republic: An Ideological Conflict

When the Indonesian people were struggling for their independence, as one of the results of the Ethical Policy from the Netherlands, by which the new elite – the educated people – increased²⁷⁰, and also as the result of the rising of nationalism in Asia which at the same time was the rising of communism²⁷¹, the communists came to exist in Indonesia. Through the Indonesian Communist Party, the communists struggled to exist among other parties. Two members of the Islamic Association, Sarekat Islam (SI) would be the first natives who became key members of the Indonesian Communist Party: Semaun and Darsono²⁷².

As the result of there being many parties, with each party trying to attract members, there was tension between the nationalists and Islam and the communists²⁷³. The tension among nationalist, religious and

²⁶⁹ J.J. WRIGHT, *National Patriotism in Papal Teaching*.

²⁷⁰ R.van NIEL, «The Course of Indonesian History», 291-293

²⁷¹ C.M. KENNEDY, *A History of Communism*, 15-26; R. MORTIMER, «The Place of Communism», 616-617

²⁷² Semaun, a railway worker in Java since 1912, who became chairman of the Railway Trade Union in 1918, was the chairman of Sarekat Islam's branch in Semarang. Darsono was an inspiring journalist. The Indonesian Communist Party, Partai Komunis Indonesia (PKI), was founded on May 23, 1920. During the period of 1927-1945, the PKI was largely confined to underground activities. PKI leaders even made a plan to defeat Japan, before they came to Indonesia in 1942. In January, 1943, in Jakarta, some of the leaders were arrested, and the old veteran members were killed by the Japanese. Thereafter, there was a crisis of leadership among the underground members. The PKI underground had members among the working class only in Jakarta and some other cities in industrial centers and seaports. However, as an anti-Japanese movement, they were active in some places: at Aceh, Sumatra in November, 1942, at Biak, West Papua in 1943, and at Singaparna, West Java, October 1944. J. INGLESON, *In Search of Justice*; A.C. BRACKMAN, *Indonesian Communism*; A.M. DUBINSKY, *The Far East*; G.Mc.T. KAHN, *Nationalism and Revolution*.

²⁷³ The communists used a strategy of making a coalition with the nationalists since their experience of the first period with the SI gave an unpleasant lesson to them. According to the «political aliran», the classification of the society is as follow: *santri*, *priyayi*, *abangan*. *Abangan* became the group to whom the communists and the nationalists looked. The Muslims invited them to purify their culture, so that they felt in



communist parties had existed since the colonial period²⁷⁴. Again, the friction between the nationalists and Islam, when it appeared at the Committee to Investigate the Problems of Independence in 1945, was felt in the governmental department programs²⁷⁵. It also appeared during the campaign before the general election for the parliament members and constituent members in 1955. There were 4 big parties: PNI (Partai Nasional Indonesia), Masyumi (Majelis Syuro Islam), NU (Nadhatul Ulama), and PKI²⁷⁶. The parties had their own organizations: women, youth, peasants, workers, even children. During the campaign, the two Islamic parties attacked each other. The nationalists promoted Pancasila. The communists also claimed that the party embraced Pancasila, which included belief in God. This helped the PKI gain sympathy from the people²⁷⁷.

In November 1956 was set up a constituent assembly. Its members were elected by a general election in December 1955. The task of the constituent assembly was to make a constitution. After three years, it could not come into conclusion for the members were divided into 3 groups: those who wanted to maintain the Pancasila as the foundation of the State, those who wanted to exchange the Pancasila for the Islamic foundation of the State, and those who wanted to change the Pancasila with a social-economic foundation of the State. Becoming concerned about the friction, both in the cabinet and the governmental department's programs and in the campaign which divided the nations; Soekarno visited many places to explain the values of Pancasila, since the idea of

danger. M.P.M. MUSKENS, ed., *Sejarah*, IV, 351-367

²⁷⁴ J.D. LEGGE, *Indonesia*, 20

²⁷⁵ The Department of Information, Agriculture, Health, and Domestic Affairs was under the nationalists. Their programs were about national character building: Pancasila, History, National identities, etc. The Department of Religious Affairs was under Islam: therefore, the department's programs were supposed to make people more Islamic. M.P.M. MUSKENS, ed., *Sejarah*, IV, 353-354

²⁷⁶ During 1955, there were two general elections. The first was to elect the parliament members. The second was to elect the Constituent members. Of the parties, the four were as mentioned above.

²⁷⁷ Donald Hindley wrote that this was a kind of gesture to the President. It was true that the president gave protection to the party in order to gain balance with the military. However, this strategy of communists was used to gain sympathy; and they got it, moreover, from the *abangan*. D. HINDLEY, *The Communist Party*, 82-96



Pancasila was in danger. He talked about religion and tolerance. Once, he talked about the unity of the nationalist – the religious – the communist, his old idea of 1926. He also visited Saudi Arabia as his first trip to another country²⁷⁸. On July 5, 1959, Soekarno, as the president of the Indonesian Republic, made a decree²⁷⁹. One of the points declared to return to the 1945 Constitution.

7.4 A Challenge to Catholics

On the period of ideological conflict, Mgr. A. Soegijapranata took roles in two levels: national level through his contacts with the Catholic parliament members and at the level on his diocese. Through his pastoral letters and speeches, the bishop gave guidelines for the Catholic politicians as well as to the faithful²⁸⁰. Commemorating his 12.5 years of ordination as bishop in February 1953, Mgr. A. Soegijapranata wrote a pastoral letter²⁸¹. One of his subjects was his memories of the period of the Japanese occupation of Indonesia. He described the persecution of the Church at the time: the Catholic organizations were distrusted, the Catholic people were suspected, the Church was accused of being anti-national and the enemy of the nation²⁸²; the buildings were occupied, priests and religious members were imprisoned, etc. Moreover the Catholic Church had get a bad name among other people in the country. Responding to this situation, he expressed a challenge to the Catholics on the occasion of the Congress at Semarang of Indonesian Catholic Faithful, December 27, 1954. He formulated the demands of the Indonesian people and society to the Catholic Church:

²⁷⁸ M.P.M. MUSKENS, ed., *Sejarah*, IV, 355-371

²⁷⁹ Unsuccessful in formulating the constitution, the president announced a decree of 4 points.

²⁸⁰ The speeches on: the Anniversary of 12.5 year of his ordination as bishop, on February 9, 1953; the Indonesian Catholic Congress at Semarang on December 27, 1954; the Catholic Student Association's Conference on September 25, 1955; Pastoral Letter of Lent on February 16, 1957; The Pastoral Letter *Salus Populi Suprema Lex* in March, 1957; Pastoral letter of Advent on November 24, 1957; Radio at Christmas 1957

²⁸¹ Celebrating his 12.5 years of ordination as a bishop, Mgr. A. Soegijapranata wrote a pastoral letter, dated February 9, 1953

²⁸² Historically, this accusation was given by the nationalists on the involvement of the Christian in education. On the other hand, the Christians were accused by the Dutch colonists as almost disloyal since they were based on «ethical tendencies». J. S. FURNIVALL, *Netherlands India*, 381



Our society demands: is the Catholic Church in favor with all its faithful ? Do the Indonesian Catholics have the strong courage to struggle in order to fulfil Indonesian Independence and to reach a peaceful and prosperous condition of society, physically and spiritually?²⁸³

From the time that he was a student at Xavier College, Mgr. A. Soegijapranata had been invited to integrate his Catholicism and patriotism, to love the motherland. At Xavier College in Muntilan, the students were told of the interpretation of the fourth of the Ten Commandments, that included to love the motherland. Thus the students were trained to be patriotic²⁸⁴. Therefore, the spirit of nationalism was his concern from the time he had chosen to join the priesthood. Since the beginning of his decision to be a priest, Soegijapranata's motivation was to serve the nation as completely as possible, and, at the same time, to serve God²⁸⁵. That is why even as a bishop, he invited the Catholics to integrate the two values Christianity and nationalism. He found the basis for integrating Catholicism and nationalism in the teachings of the faith. Therefore, Mgr. A. Soegijapranata often cited the interpretation of the fourth of the Ten Commandments, which was repeated in his speeches and pastoral letters:

If we are really good Christians, we should be real patriots. Therefore, we feel that we are 100 % patriotic, since we are also 100 % Catholic. Even, according to the fourth of the Ten Commandments, as is written in the

²⁸³ «Ingkang dipungatosaken masjarakat kita inggih punika punapa Pasamuwan Katolik sarta umatipun èstu wonten paédahipun kanggé Negari lan Rakjat Indonésia ? Punapa golongan Katolik èstu migunani kanggé mekaring Nusa lan Bangsa Indonesia ? Punapa umat Katolik Indonesia nggadahi kuwanèn ingkang tatag lan teteg perlu tumut ngisi kamardikan ingkanag sampun saged ginajuh punika mawi tata-tentrem, kartarahadja tuwin kemakmuran, inggih djasmani lan inggih rohani ?» It was repeated at the conference of the Catholic Businessman of the Apostolic Vicariate of Semarang in Girisonta, May 9-10, 1959

²⁸⁴ I.J.Kasimo, who was one of the founders of the Indonesian Catholics Party, was impressed by the interpretation of van Driessche, van Lith's co-worker in Xavier College in Muntilan, of the fourth command of the Ten Commandments. He said that «Love of the parents» is not to be interpreted narrowly. It means also to love everybody who gives food, and states and homeland as well. This kind of interpretation encouraged the students to be patriotic. Tim Wartawan Kompas dan Redaksi Penerbit Gramedia, *I.J. Kasimo*, 13-23

²⁸⁵ *Swaratama*, No.34/XX/21 Agustus 1940; A letter of Mgr. A. Soegijapranata, SJ to Mr. Nogami, the Kempetai Office, Semarang dated March 24, 2605



Catechism, we should love the Holy Catholic Church, so, we should love the state, as well, with all of our hearts.²⁸⁶

The concept he proposed was not a theoretical one. Theoretically, he had formulated it since he was scholastic. Explaining the concepts of nation, the state, and independence, when he was the chief redactor of *Swaratama*, he wrote the theory of the natural law:

To put it simply, every nation should develop its own government. It is easier for one government to govern a homogeneous nation, than to govern different and heterogenous nations. The existence of the state and nation is based on natural law. Before a nation is united into one state government, it is united by its character, habits, ideals, language, and origin. Therefore, the nature of the nation is most basic. Since the government is constructed to organize wealth for the public, and not the reverse, every nation has the right to independence. Thus, independence of the state is the means to achieve the aims of government.²⁸⁷

Such opinions about the political ethic which was based on the natural law was continuously explained, even when he was a bishop. In one of his pastoral letters, he said,

According to his nature, man should create his relation to others in the family and society; moreover he should construct the state according to the spiritual

²⁸⁶ «Sebab manawi kita Katolik saestu, sampun temtu manawi kita ugi patriot saestu. Pramila kita rumaos dados patriot satus persèn, awit kita ugi rumaos Katolik satus persèn.

Malah manut angger-angger Dalem Gusti Allah ingkang nomer sekawan, kados ingkang kaserat wonten ing buku katekismus -manawi para sadèrèk taksih èmut- kita dipun wajibaken tresna dateng Pasamuwan Katolik lan Negari kanti èklasing manah.» At the opening of the Indonesian Catholic Congress (Konggres Umat Katolik Seluruh Indonesia-KUKSI) at Semarang December 27, 1954; Pastoral letter for Lent on February 16, 1957; Pastoral letter in October, 1959

²⁸⁷ «Tiap bangsa gadah wenang mbangun pradja pijambak-pijambak. Eka pradja punika langkung gampil ing tijang ingkang nunggil bangsa tinimbang klempaking bangsa warni-warni. Pradja lan bangsa tuwuhipun saking kodrat. Saderengipun tunggil ing pamarintahan, bangsa punika kaiket dening watak, adat, gagasan, asal, basa lan tata-cara. Sanadjan makaten kodrat-bangsa punika langsung unggul. Pradja punika kangge njekapi kabetahan umum, sanes kosok wangsulipun, pramila tiap bangsa wenang tumrap kamardikanipun. Kanthi kamardikan wau bangsa langkung gampil njekapi kabetahan umum inggih punika gemah ripah, kertarahardjaing pradja ingkang ngemot kabugaraning warganing pradja». *Swaratama*, No. 27/VIII/1928.



and physical goals of life: bodily needs, use of wealth, skills, literature, talents; knowledge, morality, economics, etc.²⁸⁸

Thus during his pastoral activities, he expressed his concern in many ways.

Giving the background to the involvement in the two sides of the ecclesial activities and the social, political activities in the state, Mgr. A. Soegijapranata clearly distinguished the essence of the Church and the state and the role of each in daily life. He said, frequently:

The function of *the state* is to maintain, unite, arrange and organize the life of the people by planning action for the social welfare. It is momentary, physical and changeable. Whereas the function of *the Church* is to maintain, guide, and develop the spiritual life of the people through religious, liturgical, moral, and spiritual activities, which are permanent, divine, and extra mundane ... Guarding stability, norms, welfare, culture, and human rights, the State prepares a climate which is important (conducive) for the development of religion and morality.

The Catholic Church by guarding the religion, morality, honesty, fidelity to the alliance, justice, love for one another, dedication to jobs and institutions, respect for the government, and guiding conduct according to the laws, constructs a solid foundation for the society and government.²⁸⁹

²⁸⁸ «Manungsa menika kinodrat gesang bebrajan kalijan sesaming manungsa wonten ing brajat, wonten ing masarakat, menapa malih jasa negari, supados saged njumpukaken gesangipun ing babagan djasmani tuwin rohani, menggahing banda tuwin radja-darbe; menggahing kagunan, kasusastran, karti jasa; menggahing seserepan, ekonomi, kasusilan lan sanes-sanesipun kabetahanipun sranduning ngagesang.» A Pastoral letter *Salus Populi Suprema Lex*, in March 1957

²⁸⁹ «Negari tugasipun ngopéni, manunggilaken, ngatur lan ngurus gesanging rakjat kanti tumindak tumudju dateng kartarahardja sarta kapentingan umum ingkang asipat kangge sawatawis wekdal, wadag lan owah-gingsir. Dene Pasamuwan Katolik tugasipun ngopéni, nuntun lan mekaraken gesanging djiwanipun manungsa kanthi ngurus samudajanipun ingkang -kanti métok utawi boten- wonten gandèngipun kalijan agami, pangibadah, kasusilan lan karoohanèn ingkang asipat tetep, langgeng, kaswargan lan ngungkuli kodrat.

Kanti ndjamin tata-tentrem, aturan-aturan, kemakmuran, kabudajan, lan hak-hak perikamanungsan, Negari njawisaken suwasana ingkang penting sanget kangge mekaring gesang agami lan kasusilan.

Kanti ngopeni gesang agami, kasusilan, kadjudjuran, kasetjan dateng predjandjian, kaadilan, katresnan dateng sesaming manungsa, katresnan dateng padamelan lan djawatan; kanti mulang umat dateng Pengageng; kanti ndidik taat dateng aturan-aturan



8. Invitation to Become Involved in the Church

Proposing the concept of a local hierarchy, Mgr. A. Soegijapranata, referred to the pre requirements of the local hierarchy for self – sufficiency. It is a local hierarchy in a certain place with a Catholic people mature in morality and spirituality which includes all social – strata of the society; the sufficiency on their own resources whether materially, economically and intellectually to support its own life; and its management. Realizing the ideal of the local hierarchy, the bishop coordinated and worked together with all members of the Church. To coordinate the parish priests in the Vicariate Apostolic of Semarang, Mgr. A. Soegijapranata was assisted by two superiors of missions of the region one of the Jesuit order and the other of the congregation of the Missionaries of the Holy Family²⁹⁰. This coordination system was added to the role of Delegate of the Vicar who at the same time became the Secretary of the Vicar²⁹¹. The role of the two superiors of mission and the Delegate of the Vicar in 1956 grew into five mission circles²⁹².

The local Church as a subsystem within the universal Church, has many component parts: the bishop, diocesan offices, laity, priests, religious, parishes, schools, hospitals²⁹³. Some of the components had been prepared before Mgr. A. Soegijapranata became the vicar. The hierarchy of the Catholic Church consists of the clergy, members of congregations and religious orders, and the laity. Therefore, in the same letter (Pastoral Letter 1956), Mgr. A. Soegijapranata greeted all of these parts.

Missionaries who were the forerunner of the Catholic Church in the local Church still have an important role until the indigenous people are ready to be totally involved in the Catholic Church. Therefore, a relation

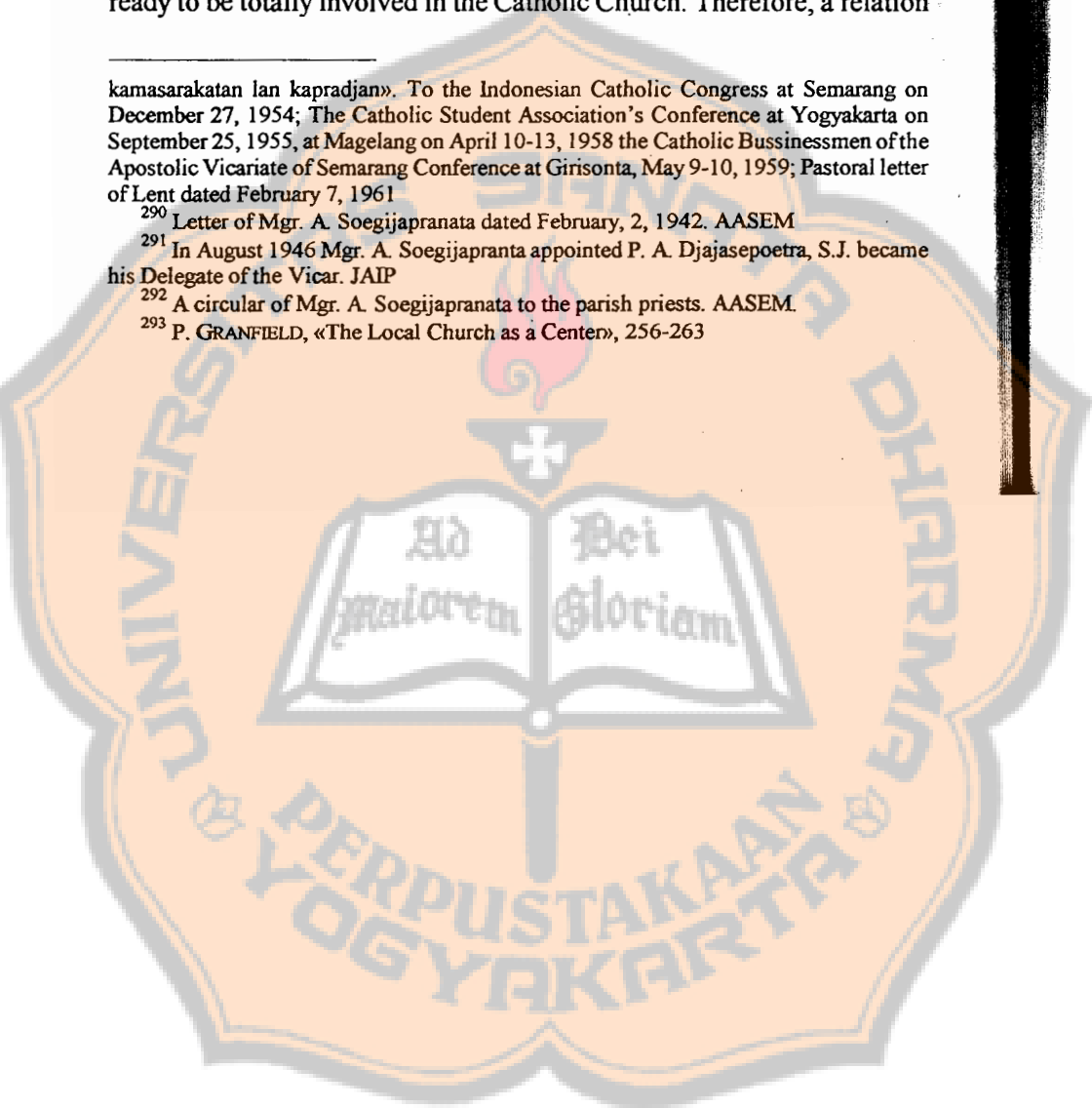
kamasarakatan lan kapradjan». To the Indonesian Catholic Congress at Semarang on December 27, 1954; The Catholic Student Association's Conference at Yogyakarta on September 25, 1955, at Magelang on April 10-13, 1958 the Catholic Bussinessmen of the Apostolic Vicariate of Semarang Conference at Girisonta, May 9-10, 1959; Pastoral letter of Lent dated February 7, 1961

²⁹⁰ Letter of Mgr. A. Soegijapranata dated February, 2, 1942. AASEM

²⁹¹ In August 1946 Mgr. A. Soegijapranata appointed P. A. Djajasepoetra, S.J. became his Delegate of the Vicar. JAIP

²⁹² A circular of Mgr. A. Soegijapranata to the parish priests. AASEM.

²⁹³ P. GRANFIELD, «The Local Church as a Center», 256-263



between the Vicar and the religious orders and congregations – with the superior missions and their members – is a key factor in building up the local hierarchy.

The contacts of Mgr. A. Soegijapranata with the members of religious orders and congregations were realized through his visits to the religious communities. He also sought opportunities to provide audiences to give speeches. Mgr. A. Soegijapranata had contacts also with the superiors of the religious orders and congregations, S.J., M.S.F., C.B., O.S.F., F.I.C., and Aloysius and the local congregations, the Servant of Christ Sisters and the Apostolate Brothers, through personal contacts or correspondences. Mgr. A. Soegijapranata had also a special relation with the indigenous priests.

The presence of those priests and the members of the religious orders and congregations and their activities gave specific support to the existence of the Catholic Church in the Vicariate Apostolic of Semarang. During 25 years, the Sisters of Franciscan of Heithuyzun increased their members from 197 to 266 spread in 27 communities²⁹⁴. Their apostolates were in hospitals, schools, and boarding houses. Some of the communities were in the villages. The development of their involvement presupposed the approach of the Vicar to the superior of the congregation. This happened also to the religious order and Congregation which have the apostolate activities in the Vicariate Apostolic of Semarang²⁹⁵.

The relation of Mgr. A. Soegijapranata with the laity was shown through his visits to the region. He organized his time to give audiences to many groups of the laity organizations. He gave also speeches to the meetings of these organizations. Sometimes, he gave retreat to the lay people. On these many occasions, he promoted his ideas of Christian virtues, and the social and political life. It was also the works of the laity leaders which succeeded in accompanying the faithful. During the first ten years of his period the qualitative growth of the adherents showed a significant number. Here are two tables of the number of the adherents in

²⁹⁴ *Missie Almanak voor Nederland Oost Indie 1928.*

²⁹⁵ Those included various religious congregations: M.S.F., C.B., F.I.C., C.S.A (Aloysius Brothers), P.I. (Divine Providence Sisters), and the local sisters congregation the servant of Christ. *50 Tahun M.S.F.*; L. SAINI, *Sejarah Tarekat*, 131-134; 149-172; *70 Tahun Bruder F.I.C.*, 22-29; 36-49; F.X.S. PURWAHARSANTO – F.X. KIRNOSUCITRO, ed., *Kumpulan Ragam Kehidupan*, 47-53; 84-89; *Sekilas Sejarah Tarekat Suster-suster Abdi Kristus*. A mimeograph, without date.



1941 and 1951 in various places of the Vicariate of Apostolic of Semarang.

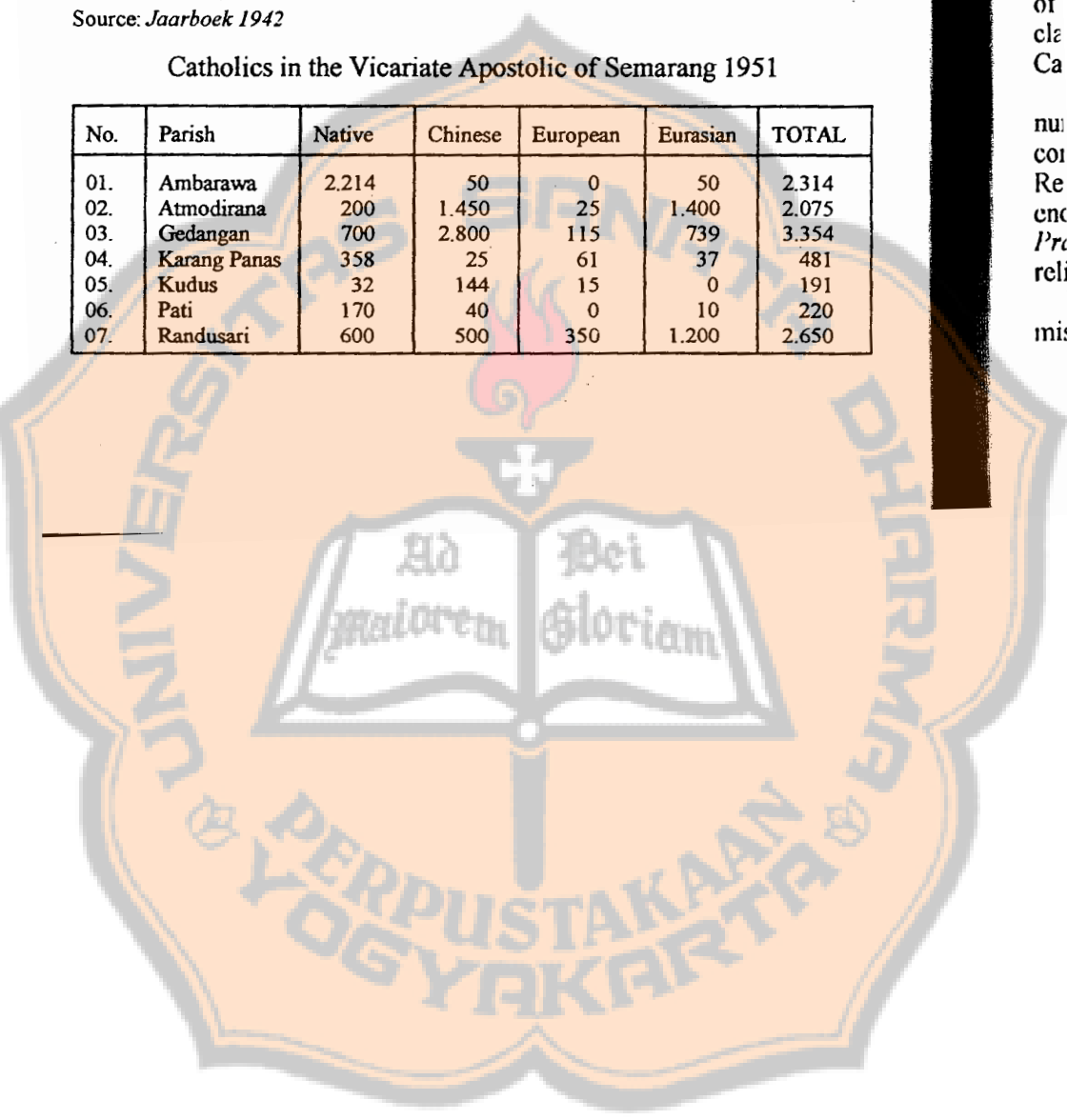
Catholics in the Vicariate Apostolic of Semarang 1941

No.	Parish	Native	European	TOTAL
01.	Ambarawa	731	730	1.461
02.	Atmodirana	381	2.500	2.881
03.	Gedangan	1.433	2.413	3.846
04.	Karang Panas	213	514	727
05.	Pati	134	82	216
06.	Randusari	325	1.150	1.475
07.	Salatiga	498	624	1.122
08.	Ungaran	319	325	644
09.	Magelang	985	1.458	2.443
10.	Mertoyudan	82	21	103
11.	Borobudur	799	30	829
12.	Muntilan	3.627	78	3.705
13.	Rawaseneng	224	73	297
14.	Bintaran	3.004	0	3.004
15.	Boro	2.832	11	2.843
16.	Kidul Loji	175	1.434	1.609
17.	Kotabaru	7.090	850	7.940
18.	Pugeran	1.319	0	1.319
19.	Sedayu	475	0	475
20.	Klaten	3.535	571	4.106
21.	Purbayan	2.279	2.070	4.349
	TOTAL	30.460	14.934	45.394

Source: *Jaarboek 1942*

Catholics in the Vicariate Apostolic of Semarang 1951

No.	Parish	Native	Chinese	European	Eurasian	TOTAL
01.	Ambarawa	2.214	50	0	50	2.314
02.	Atmodirana	200	1.450	25	1.400	2.075
03.	Gedangan	700	2.800	115	739	3.354
04.	Karang Panas	358	25	61	37	481
05.	Kudus	32	144	15	0	191
06.	Pati	170	40	0	10	220
07.	Randusari	600	500	350	1.200	2.650



No.	Parish	Native	Chinese	European	Eurasian	TOTAL
08.	Salatiga	500	100	20	100	720
09.	Ungaran	270	0	0	16	286
10.	Magelang	1.200	105	1	10	1.315
11.	Muntilan	4.000	25	0	0	4.025
12.	Bintaran	1.550	13	0	2	1.565
13.	Boro	3.500	1	0	5	3.506
14.	Ganjuran	1.592	1	1	0	1.594
15.	Kidul Loji	1.500	300	0	20	1.820
16.	Kotabaru	8.875	100	0	25	9.000
17.	Kumetiran	1.400	30	0	20	1.450
18.	Pugeran	1.250	0	0	0	1.250
19.	Klaten	1.650	10	10	30	1.700
20.	Purbayan	2.921	5	75	52	3.053
21.	Purwosari	1.225	20	5	8	1.258
22.	Wedi	1.489	1	0	0	1.490
	TOTAL	38.696	4.854	678	3.714	45.317

Sources: The Reports of the Parish Priests of the Vicariate Apostolic of Semarang

The tables above show that there were some changes of the parishes. Some were restored and there were some new parishes. The tables show also the increasing number of Catholics among the natives. The increasing number of the native during 10 years was more than 20%. On the other hand, it showed also the decreasing number of the Catholics of the Europeans since after the formal confession of the Government of the Netherlands in 1949, many officers and Netherlands families went back to the Netherlands. There was also a more detailed ethnic classifications of the adherents since in the Statistic of 1951 there were two new classifications: the Chinese and Eurasian. This data shows also that the Catholic Church during the transition period had a plural ethnic.

Considering the increasing number of the adherents, and a limited number of the missionaries, Mgr. A. Soegijapranata showed also a special concern for vocations into religious life among the young people. Referring to the encyclical *Maximum Illud* of Pope Benedict XV, the encyclical *Rerum Ecclesiae* of Pope Pius XI and the encyclical *Evangelii Praecones* of Pope Pius XII, the bishop invited young people to enter the religious life.

In earlier letters, the bishop called to mind the virtues of the former missionaries, and he reminded the Indonesian Catholic people that they



should be thankful to the Netherlands missionaries, who worked hard for the Catholic people of Indonesia²⁹⁶. They suffered physical tortures and inner sufferings, but they still struggled and dedicated themselves energetically and with a will did their tasks²⁹⁷. He remembered also all the missionary and local religious who had passed away. He reminded his people, also, of the sacrifices of the Catholic people in the Netherlands of their things and money as well as sending missionaries to help the mission in Indonesia²⁹⁸. In 1953, there was a policy from the Ministry of Religion forbidding foreign missionaries to come to Indonesia. The policy was renewed in such a way that only the Netherlands missionaries were forbidden²⁹⁹. In 1956, he noted that there was a new government policy that hindered missionaries from coming to Indonesia³⁰⁰. These notes reminded the people of the historical perspective and the actual demands in preparing the local hierarchy.

Explaining the unity of the Church, he said that the Church is supranational³⁰¹. However, he also said that the local hierarchy should be autonomous³⁰². Therefore, besides inviting young people to enter religious life or priesthood, in the process of building the local hierarchy, Mgr. A. Soegijapranata persuaded all kinds of people to increase in knowledge of humanities, culture and religion³⁰³. He called them through involvement in daily life, to manifest the Christian faith in all types of professions and situations³⁰⁴. He reminded them also of the value of matrimony and the

²⁹⁶ This attitude was expressed directly to the Netherlands' audience by Adrianus Djajasepoetra, a Jesuit scholastic who became the archbishop of the Archdiocese of Jakarta. *Eerte International Missicongress, Utrecht September 24-29, 1922*, 68-70.

²⁹⁷ Pastoral Letter of his anniversary as the Vicar of Semarang, dated February 9, 1953

²⁹⁸ Pastoral Letter of Lent dated February 11, 1941

²⁹⁹ M.H. MOERYANTINI, *Mgr. Albertus Soegijapranata, SJ*, 83

³⁰⁰ Pastoral Letter of Lent dated February 6, 1956

³⁰¹ It referred to the encyclical of Pope Pius XII, *Ad Sinarum Gentem*, October 7, 1954. *AAS* 47 (1955) 5-14; The English trans.: C. CARTEN, ed., *The Papal Encyclicals 1940-1978*, 265-269

³⁰² The Pastoral letter of Lent, dated February 6, 1956; The Pastoral Letter dated August 15, 1956; A speech on the Social Bureau of the Apostolic Vicariate of Semarang Conference at Magelang December 30, 1958 - January 3, 1959

³⁰³ The speeches to the Catholic Students Association meeting at Yogyakarta on September 25, 1955; at Magelang on April 10-13, 1958; at Yogyakarta in May, 1958

³⁰⁴ The speech to the Catholic Teachers Association meeting on July 25, 1954; Pastoral Letter of Lent on Feb. 16, 1957; Pastoral Letter of Advent dated Dec. 17, 1957; etc.



family as the foundation of the Church³⁰⁵. Again he talked explicitly about the formation of the local hierarchy and about the formation of a Catholic organization based on their profession³⁰⁶. These were an invitation to create the faithful which are mature in faith, spiritual, and intellectual.

8.1 *The Native Clergy Formation*

Mgr. Petrus Maria Vrancken, the Vicar of the Vicariate Apostolic of Batavia (1847-1874) had an ideal to have native priests. In his letter which was written in 1850 to Mgr. J.H. Scholten, the former vicar of the Vicariate Apostolic of Batavia, he wrote:

I have a plan to found an institute on a small scale for young Chinese and other natives in this region where the talented persons can study to achieve priestly ordination. Otherwise, I foresee that the other kind of work will not succeed. We should have native priests, that I hope, we will have in the future.³⁰⁷

It was only after more than 60 years later that his idea to have an institute where the students can prepare themselves to the priesthood was realized³⁰⁸.

³⁰⁵ The speech to the Catholic Women Association meeting at Klaten on May 17-18, 1958; Pastoral Letter of Lent in March, 1960

³⁰⁶ «Something that should be taught by the conference is how we can evolve dynamics to develop society by coordinating the sellers, merchants, workers, employees-employers and also the peasants; how we can create an organization based on one God, humanity, and love as a gift to the welfare of the State, Nation and Motherland.

In this way, hopefully we can construct a Catholic society which will infiltrate all society, in order to organize and develop in spiritual and physical ways as a preparation of the local hierarchy.» The speech of Mgr. A. Soegijapranata on the Socio – Economical Bureau of the Vicariate Apostolic of Semarang, meeting at Magelang from Dec. 30, 1958 to January 2, 1959

³⁰⁷ «Mijne gedachten zijn geheel ingenomen met het plan tot het oprichten van een Institute op klein schaal, om jonge Chinezen en andere Inlanders dezer gewesten, die eenige goede talenten hebben, later tot den priesterlijken stand op te leiden, anders toch voorzie ik, dat het sukkelwerk blijven zal. Wij moeten Inlandsche Priester hebben en die, hoop ik, zullen we ook krijgen.» A van der VELDEN, *De Roomsche-Katholieke*, 143; G. ABEN, *Missie en Onderwijs op Java*, 8

³⁰⁸ Pointing to the un idealistic situations of the time, G. Aben presented the dynamic of the historical process of the education system in the Netherlands Indie. G. Aben explained the 4 phases of «openbaar onderwijs» public education in the Netherland –



The minor seminary as the embryo of the native clergy formation started in 1911. It began in Xavier College, Muntilan, Central Java, a college for native students started by Fr. van Lith, SJ³⁰⁹. During the first 25 years, the minor seminary got 256 students which consisted of 12 priests from various orders and congregations, 44 were still at the major seminary, and 81 were still at the minor seminary³¹⁰. Most of the native priests belonged to the religious orders and congregations since they were ready to receive the candidates and send them abroad to get their formation.

8.1.1 In the Period of Mgr. P. Willekens

Initiating the major Seminary at the Vicariate Apostolic of Batavia, Mgr. P Willekens sent to the Vicars and Prefects of the Vicariate and Prefecture Apostolics in the Netherlands' Indies a circular, a kind of information about the major seminary which will be started³¹¹. The Major Seminary of the Vicariate Apostolic of Batavia initiated in Muntilan, Central Java in August 14, 1936. It took the name of St. Paul as the patron³¹². As the embryo of the Major Seminary, it took place at the former complex of the Minor Seminary which had began in 1911. As the center for the formation of the diocesan priests, it began when Mgr. P. Willekens had 5 candidates: 3 for the Vicariate Apostolic of Batavia and

1. die der uitbuitingphase – phase of exploitation in which the strong discipline becomes the only requirement;

2. die van krachtige «voogdijschap» – phase of powerful guardianship in which exploitation system is out of question;

3. die der ontwakende emancipatie – phase of awakening participation in which the rules are put in question;

4. die der naderende autonomie – phase of oncoming of autonomy in which the self understanding comes into existence.

In such situations, it was in the last phase that there was possibility to begin the institution which educated natives to the priesthood. G. ABEN, *Missie en Onderwijs op Java*, 5-6

³⁰⁹ More detail explanation of its beginning look at F.HASTO ROSARIYANTO, *Father Franciscus van Lith, SJ*, 297-302

³¹⁰ L. WEVE, S.L. «Statistische Overzichten», 15-34

³¹¹ A circular of Mgr. P. Willekens the Vicar of the Vicariate Apostolic of Batavia to the Vicars and Prefects of the Vicariate and Prefecture Apostolics in the Netherlands India dated June 8, 1935. AMSYOG

³¹² Letters of Mgr. P Willekens to P L van Rijckevorsel, the Rector of the major Seminary dated June 20, August 14, and August 26, 1935. AMSYOG



UNIVERSITAS DHARMA YUDHA YOGYAKARTA
PERPUSTAKAAN YOGYAKARTA

2 for the Prefecture Apostolic of Padang³¹³. Collaborating with other vicars and prefects of the Vicariate and Prefecture Apostolic in the Netherlands-Indies became the strategy of Mgr. P Willekens³¹⁴, therefore, since the beginning the Major Seminary at Muntilan got students from various regions.

In 1936, commemorating 25 years of the Minor Seminary St. Peter Canisius in Yogyakarta, Mgr. P. Willekens expressed his concern about the formation of the native clergy as it was formulated in the encyclicals *Maximum Illud* by Pope Benedict XV and *Rerum Ecclesiae* by Pope Pius XI³¹⁵. Considering the long delay of the native clergy formation, Mgr. P. Willekens explained the realistic challenges of the effort which consisted of factors such as choosing the candidates, the staff, the financial demand, and the process of formation itself. His personal correspondences with the Rector of the Major Seminary, Fr. L van Rijkcelvorsel, showed the challenges he mentioned in his text: financial³¹⁶, the process of formation³¹⁷.

³¹³ A letter of Mgr. Brans the Prefect of the Prefecture Apostolic of Padang to Mgr. P Willekens dated May 28, 1935 as Mgr. P Willekens quoted on his letter to P L. van Rijkcevorsel dated June 3, 1935. AMSYOG

³¹⁴ Letters of Mgr. P Wilekens to Fr. L van Ricjkevorsel: dated June 3, 1936 informed of his correspondence with Mgr. Brans from Padang; dated Sept. 1, 1937; April 12, 1938 informed of his correspondence with Mgr. Panis from Menado, Celebes; dated April 22, 1938 informed of his correspondence with Mgr. Panis from Menado, Celebes and Mgr. Verhokes; all the letters talked about the candidates for the major seminary. AMSYOG

³¹⁵ Mgr. P.J. WILLEKENS, «Vorming», 35-42

³¹⁶ In the circular dated June 8, 1936, Mgr. P. Willekens wrote about the living costs of the students of the Major Seminary, which got reactions from others, since it was too expensive. AMSYOG; A letter of Mgr. P Willekens to Fr. L van Rijkcevorsel dated March 1, 1937 told that he got no funds from the Propagation of Faith in Rome. AMSYOG; A letter of Mgr. P Willekens to Fr. L van Ricjkevorsel dated Sept. 1, 1937, wrote that the difficulties to get funds from Rome had got a confirmation from Mgr. Panis who had the same experience. AMSYOG

³¹⁷ As an embryonic project, the Major Seminary started to formulate its program. A letter of Fr. L van Rijkcevorsel to Mgr. P Willekens dated Dec. 30, 1936 mentioned the program of the Major seminary. These were 9 lessons of Philosophy and 1 or 2 Introduction and History of Philosophy; and some additional lessons consisting of Biology, Cosmography, Physics and Mathematics, Psychology and Didactic; Homiletics; Catechesis; Cantus and Languages. Some other additions were Ethics, and Sociology for the second year. ASMYOG. Mgr. P Willekens formulated that the philosophy program of the Major Seminary is «de fundamentalis en de formeele exegese worden dus uitgesteld tot de theologie», «the basic and formal exegesis that is introduction into theology.» A letter of Mgr. P Willekens to Fr. L van Ricjkevorsel dated on January 5, 1937. AMSYOG



Quoting the opinion which was in *Katholischen Mission* edition 1923-1924, Mgr. Willekens proposed three point of considerations on the formation of the native clergy:

- the possibility to start the native clergy formation based on the historical traces of the cultural heritage of the nation in which the native clergy formation will be started;
- the civilization of the first generation of the newly converted nation which includes its literature, its education, governmental and societal system, norms and organizations;
- ethics of the nation.

Without entering into the discussion, Mgr. Willekens showed the optimistic opinion of Fr. van Lith who had studied the Javanese culture and its literature and who had started the first Minor Seminary in 1911³¹⁸.

The formation in the major seminary was initiated with the program of philosophy which is fulfilled in two years³¹⁹. Thereafter, there followed the four years program of theology. This program was realized by the personnel staff of the Major Seminary which was very limited in its number³²⁰.

The increasing number of the students of the Major Seminary during the first five years is as follows:

STUDENTS OF THE MAJOR SEMINARY ST. PAUL, MUNTILAN
1936-1940

Year	V.A.Batavia	Other Vic./ Pref.	Order /Congr.	Total
1936	3	2	-	5
1937	7	1	1	9
1938	10	5	1	16
1939	11	8	-	19
1940	16	6	4	26

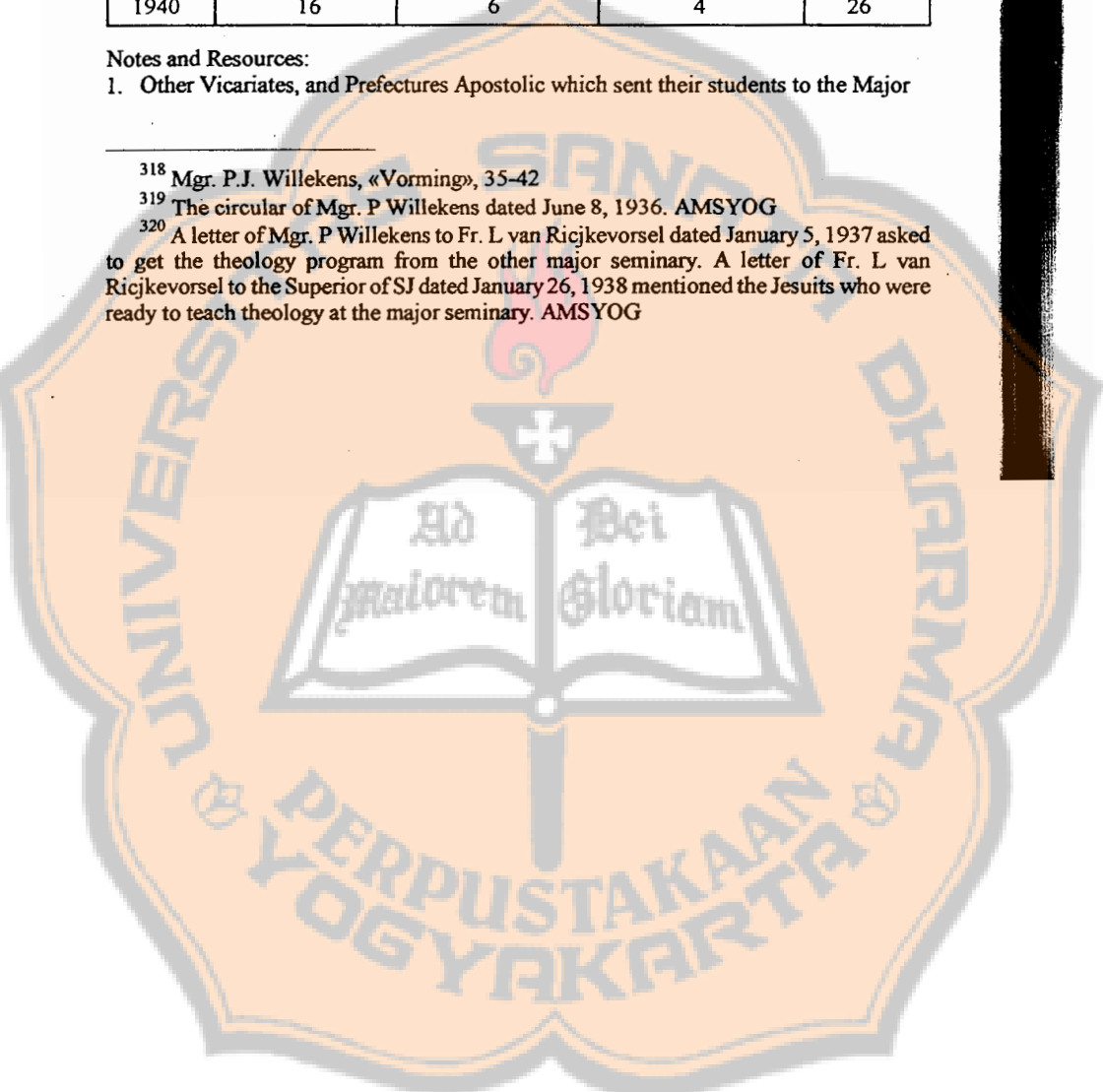
Notes and Resources:

1. Other Vicariates, and Prefectures Apostolic which sent their students to the Major

³¹⁸ Mgr. P.J. Willekens, «Vorming», 35-42

³¹⁹ The circular of Mgr. P Willekens dated June 8, 1936. AMSYOG

³²⁰ A letter of Mgr. P Willekens to Fr. L van Ricjkevorsel dated January 5, 1937 asked to get the theology program from the other major seminary. A letter of Fr. L van Ricjkevorsel to the Superior of SJ dated January 26, 1938 mentioned the Jesuits who were ready to teach theology at the major seminary. AMSYOG



- Seminary St. Paul were Surabaya (Java), Padang (Sumatera), Manado, Ujung Pandang (Celebes), and Amboina; (Mollucas);
2. The religious order or congregation which sent their students to the Major Seminary St. Paul was the Society of Jesus;
 3. Data resources: various letters; *Jaarboek 1940*, 23; *Jaarboek 1941*, 39; *Imamat: Aneka Pandangan*, 98-103

During the first 5 years, the Major Seminary moved twice. In September 1938, it moved to Mertojudan, Magelang, Central Java, since the former complex in Muntilan was too small³²¹. In January 1941, the Major Seminary moved to Yogyakarta to the former complex of the Minor Seminary which moved to Mertoyudan. It was located next to the complex of St. Ignatius College, the complex for the students of Philosophy and Theology for the Jesuits.

The financing of the Major Seminary was supported by the Netherlands Province of the Society of Jesus and the Netherlands Sint Petrus Liefdewerk³²². There were also funds from the alumni of the Xavier College who created an organization to collect funds for the indigenous secular priest formation³²³. It was only in 1939 that the Vicariate Apostolic of Batavia got funds from the Propagation of Faith for the Major Seminary, part of *Pensiones et Bursarum Redditus et Adoptiones Collective*³²⁴. Again in 1946, the Vicariate Apostolicus of Batavia got another *Pensiones et Bursarum Redditus et Adoptiones Collective* together with Pontianak, Manado, and Sunda Minores Insulae³²⁵. Since the major seminary was very embryonic, the expenditure included very elementary things: furniture, library books, bicycles for transportation.

³²¹ A letter of Mgr. P Willekens to Fr. L van Ricjkevorsel, dated Feb. 8, 1938; A letter of Fr. L van Ricjkevorsel to Mgr. P Willekens dated Feb. 9, 1938. AMSYOG

³²² A letter of Mgr. P Willekens to Fr. Esser, Provincial SJ of the Netherland Province and Fr. Keller, Econom of the Netherland Province of SJ dated June 9, 1936. AMSYOG; A letter of *Missieprocur der PP Jesuiten, St. Claverbond, Nijmegen* to Fr. L. Weve, the Rector of the Minor Seminary in Jogjakarta dated December 4, 1936. AMSYOG; Letters of Fr. L van Ricjkevorsel, the Rector of the Major Seminary to Mgr. P Willekens dated July 31, 1937; dated June 2, 1938. AMSYOG

³²³ A. Soenarja, SJ, «Moentilan's Groei», 113-120.

³²⁴ *Acta Cooperationis Missionariae Sanctae Sedis*, II, 1942, 224-225.

³²⁵ *Acta Cooperationis Missionariae Sanctae Sedis*, II, 1947, 182



8.1.2 In the Period of Mgr. A. Soegijapranata

As the consequence of the division of the Vicariate Apostolic of Batavia into two parts: Vicariate Apostolic of Batavia and Vicariate Apostolic of Semarang, Mgr. P. Willekens handed over the responsibility of the two seminaries — the Minor Seminary St. Peter Canisius, Mertoyudan, Central Java and the Major Seminary St. Paul, Yogyakarta — to Mgr. A. Soegijapranata³²⁶. During the period of Mgr. A. Soegijapranata the maintenance of the Seminaries faced problems because of the occupation by the Japanese. In April 5, 1942 the Minor Seminary was closed by the Japanese authority³²⁷. In July 1942, the members of the Minor Seminary staff in Mertoyudan were brought into the intern camp in Kesilir, East Java³²⁸. Then, the Minor Seminary was banned and it was closed as it was the general policy of the Japanese authority to closed the mission schools. They took over the building as the office, or military barracks, or took over the mission schools and converted them into public schools. When the Japanese authority took over the Minor Seminary, there were 99 students³²⁹.

Since the Minor Seminary was a special school for the formation of the native clergy, the director of the Minor Seminary, the Vicar of the Vicariate Apostolic of Semarang, and the Vicar of the Vicariate of Batavia, consistently and together asked the Japanese authority reopen the Minor Seminary. There were many letters by the three to various officers of the Japanese authority³³⁰. They also based arguments on the situation

³²⁶ An agreement between Mgr. P. Willekens, S.J. and Mgr. A. Soegijapranata, S.J. dated Dec. 13, 1940. AAJAK

³²⁷ *Aquila* (The Seminary Bulletin), Edisi khusus 50 tahun Seminari 1912-1962

³²⁸ *Diarium Voornaamste gebeurtenissen van Kesilir and Bandung 24 Juli 1942 - 21 Sept. 1945* door Leo van Woerkens, SJ. JAIP; L. van WOERKENS, «De Lotgevallen», 145-151

³²⁹ Note of Th. Paimans, S.J., dated March 7, 1958. JAIP

³³⁰ Letters of L. Weve, S.J., the Director of the Minor Seminary to Kedoe Syutokan dated Junigatsu 3, 2602, to Kedoe Syutokan, dated Shigatsu 2603, to Kedoe Syukokan, June 21, 2603. JAIP; Letters of Mgr. A. Soegijapranata, dated May 27, 2602, to Kedoe Syutokan, dated Rukogatsu 24, 2603. JAIP; Letters of Mgr. P. Willekens Kedoe Syutokan, dated Nov. 18, 2602, to government of Kedoe, dated Dec. 13, 2602, to Department of Education, dated Feb. 13, 2603, to Department of Education Office of Religion, dated April 28, 2603. JAIP



of the native clergy formation in Japan³³¹. Since, there was a refusal to re-open the Minor Seminary in Mertoyudan³³², Central Java, Mgr. Willekens proposed to open the Minor Seminary in Batavia³³³.

Because of not succeeding to persuade the Japanese authority to reopen the Minor Seminary in Mertoyudan, some minor seminary students continued their study secretly. They studied under the guidance of some priests and scholastics in various places: Muntilan, Yogyakarta, Bara, Mendut, Muntilan, Wedi, Magelang. During the day they worked on various jobs, in the afternoon or during the night the students took lessons. Among the students who studied in this clandestine minor seminary, there were 33% who successfully became priests after the independence of Indonesia³³⁴.

Mgr. A. Soegijapranata took the responsibility of the major seminary after the division of the Vicariate Apostolic of Batavia into two parts. As the consequence of the division, the Major Seminary complex in Yogyakarta came under the Vicariate Apostolic of Semarang's jurisdiction. During the period of Mgr. A. Soegijapranata, the occupation by the Japanese authority of the building of the Major Seminary complex in Yogyakarta in 1942 made the students of the Major Seminary live scattered³³⁵. This was followed by the internment of the professors who taught at the Major Seminary. In such a situation the Major Seminary was then conducted by very limited staff members³³⁶. Besides, during the

³³¹ L. Weve, SJ wrote an article «De Japaansche Inheemsche Geestlijkheid en het S. Petrus Liefdewerk in Nederland (1921-1939)» which showed the formation of the native clergy in Japan. It contained a statistical numbers which were taken from *Vlugschriftjes van het Liefdewerk van den H. Petrus*. This article was distributed to some other Jesuits. JAIP; Mgr. Willekens rewrote an article by Laksamana Nobu Jiro Yamamoto «Contemporary Japan». This article was distributed to other Jesuits. AAJAK and AASEM

³³² A letter of Kedoe Syu Naiseibutyto to L. Weve, dated Zyunigatsu, 2602. JAIP

³³³ A proposal of Mgr. Willekens to open a Minor Seminary in Batavia. AAJAK

³³⁴ A. PRADIASUTA, «Dia dalam Diaspora», in *Aquila*, edisi 50 Tahun Seminari 1912-1962, 13-15

³³⁵ During the academical year 1942-1943 the major seminary was in the monastery of the Sisters Carolus Borromeus, Yogyakarta. In the academical year 1944-1945 the seminary was at an office of *Boedi Oetomo* organization in Yogyakarta. A copy from het diarium van het Groot Seminarium Sint Paulus, ANPJ

³³⁶ RD The Hardjawasita who was ordained in January 13, 1943 became the Rector of the Major Seminary. There were 3 priests as professors of theology and 2 Jesuit scholastics as professors of philosophy. A copy from het diarium van het Groot Seminarium



period of the Japanese occupation, the Minor Seminary was institutionally scattered, though, in fact there were some students in «diaspora»³³⁷.

During the period of diaspora, nevertheless, the Major Seminary was ready to reap the first harvest of the first generation who entered to the Major Seminary in 1936. In 1942, there was the first ordination of the students of the major seminary³³⁸. Thereafter, in 1943 and 1944, there were other ordinations³³⁹. Letter from the Vicar of the Vicariate Apostolic of Semarang to the Rector of the Major Seminary in Yogyakarta during the Japanese occupation concerned the preparation of the ordination of the Major Seminary students in 1945³⁴⁰. On February 6, 1945, there was a priests' ordination in Semarang³⁴¹.

During the Japanese occupation, the number of the students of the Major Seminary of Yogyakarta as followed:

Sint Paulus; See also D. Wammes, SJ, *Kampherinneringen*

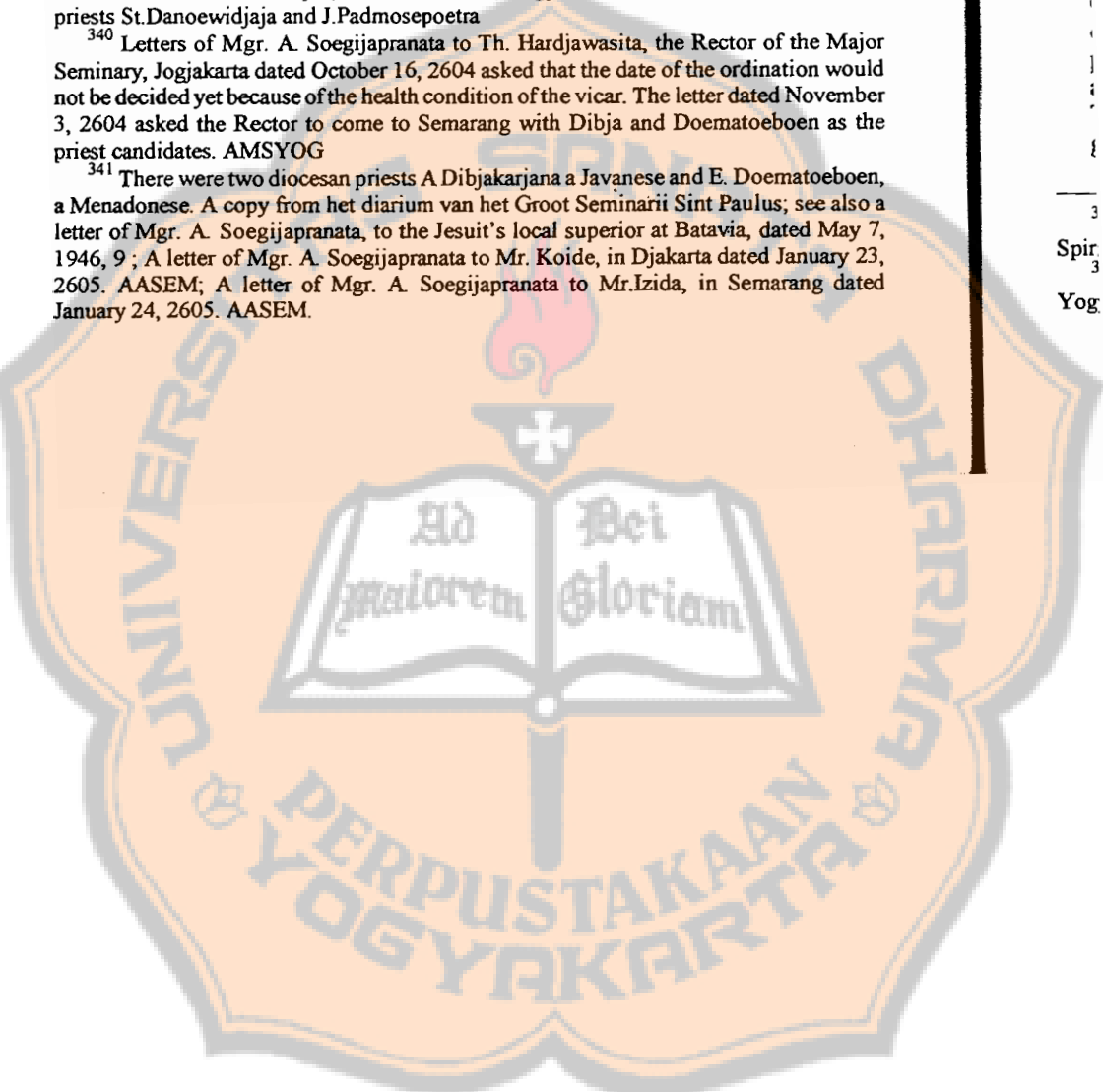
³³⁷ Testimony of RD. Wignyamartaya: He worked for the parish priest to clean the Church, pastor house, etc. At a certain time he got lesson from the parish priest. There were also some other friends who got other work. Thereafter they joined for the lessons. An interview with RD Wignyamartaya, August 1997

³³⁸ There were four diocesan priests who were ordained by the Vicar of the Vicariate Apostolic of Semarang in Bintaran Yogyakarta. The four were Simon Lengkong and Wenceslaus Lengkong, both were Menadonese; Al. Poerwodihardjo, a Javanese; and Bertus Voogd, a Eurasian. A copy from het diarium van het Groot Seminarii Sint Paulus; See also a letter of Mgr. A. Soegijapranata, S.J. to the Jesuit's superior at Batavia, dated May 7, 1946, 7.

³³⁹ The ordination on January 13, 1943 in Muntilan, Central Java, was of four Javanese diocesan priests C. Dwidjasoesanta, I. Harjadi, Th. Hardjawasita and R. Sandjaja. The ordination on February 2, 1944 in Bintaran, Yogyakarta, was of 2 Javanese diocesan priests St. Danoewidjaja and J. Padmosepoetra

³⁴⁰ Letters of Mgr. A. Soegijapranata to Th. Hardjawasita, the Rector of the Major Seminary, Jogjakarta dated October 16, 2604 asked that the date of the ordination would not be decided yet because of the health condition of the vicar. The letter dated November 3, 2604 asked the Rector to come to Semarang with Dibja and Doematoeboen as the priest candidates. AMSYOG

³⁴¹ There were two diocesan priests A Dibjakarjana a Javanese and E. Doematoeboen, a Menadonese. A copy from het diarium van het Groot Seminarii Sint Paulus; see also a letter of Mgr. A. Soegijapranata, to the Jesuit's local superior at Batavia, dated May 7, 1946, 9; A letter of Mgr. A. Soegijapranata to Mr. Koide, in Djakarta dated January 23, 2605. AASEM; A letter of Mgr. A. Soegijapranata to Mr. Izida, in Semarang dated January 24, 2605. AASEM.



20
[
Ne
1.
2.
3.
Re
Th
an
Af
It v
Sei
Re
(19
Ser
3
Spir
3
Yog

STUDENTS OF THE ST. PAUL MAJOR SEMINARY, YOGYAKARTA
1942-1945

Year	V.A.Semarang	Other Vic./ Pref.	Order/ Congr.	Total
1942	16	8	3	27
1943	11	8	7	26
1944	10	7	13	30
1945	12	7	15	34

Notes and sources:

1. Other regions (Vicariate, and Prefecture Apostolic) which sent their students to the Major Seminary St. Paul were Surabaya (Java) Padang (Sumatera) Manado (Celebes), Amboina (Moluccas);
2. The Religious order or Congregation which sent their students to the St. Paul Major Seminary was the Society of Jesus;
3. A Copy from het diarium van het Groot Seminarii Sint Paulus 1941-1946; *Imamat: Aneka Pandangan*, 98-103.

After the independence of Indonesia on August 17, 1945, the new Republic still struggled against internal and external challenges to exist. This situation, which was called the period of war and revolution³⁴², had an influence on the number of students who entered the Major Seminary. After 1945, the number of the students of the Major Seminary decreased. It was only in 1957 that the number of the students increased normally³⁴³.

Guiding and assisting the Rector and the staff members of the Major Seminary and also the students through the difficult time of the War and Revolution (1940-1950) and the time of Development and Consolidation (1950-1965) Mgr. A. Soegijapranata had a special plan for the Major Seminary. His idea about the Major Seminary was formulated as follows:

«My plan is that slowly the Major Seminary will influence the Javanese Catholic intellectual. It will be a good idea for the Republic, which will be done by our Dutch missionaries who teach in schools. It means that the professor of the Major Seminary write articles in a magazine to have influence and to express cooperation between the missionaries and the diocesan priests. Therefore, it is necessary to have a magazine for lay people, and students to give directions for the intellectual in each region of the new Indonesia, which

³⁴² A.S. BRATA, «Pendidikan Seminari Tinggi» and A. POEDJAHANDAJA, «Pembinaan Spiritualitas», 15-19; 20-27

³⁴³ See the table of the annual number of the students of the Major Seminary St. Paul, Yogyakarta in Appendix.



includes politics, economy, sociology, literature, books' references which have their basis in philosophy and theology as parts of our faith. It will form leaders developing the autonomy of Indonesia. (...) We need not only pious priests, but also solid Catholic leaders».³⁴⁴

The ideas of Mgr. A. Soegijapranata on the formation of priests were clear enough, including intellectual formation and spiritual formation. This was necessary as the priest would become the representative of the bishop to teach, to sanctify and to lead the faithful. The commitment of Mgr. A. Soegijapranata to the intellectual formation of the native priest was expressed in the program of sending native priests to do advanced studies³⁴⁵. Also observable was his commitment to spiritual formation of the native priests, since Mgr. A. Soegijapranata himself sometimes gave the retreat to the native priests³⁴⁶.

Explaining the position of a priest among the faithful, Mgr. A. Soegijapranata took a special image from the traditional figure of servant to express the spirit of service and of close relations with the people whom they serve. He also took the biblical image of shepherd³⁴⁷.

³⁴⁴ «Mijn plan is langzamerheid de intellectueele Jav. te beïnvloeden langs de Kath. Javaanen door het Groot Seminarie. Het zou prachtig zijn in dien de Republiek gebruik wel maken van onze Holl. missionarissen als docenten op har hoogscholm. De Proff. van het groot seminarie zouden dan ook er tijdschrift kunnen uitgeven in de geest van NKS als richtlijnen voor 't leven er werkzaamheid van de missionarissen an 't algemeen en de wereldheren in 't bijzonder. Daarnast moeten we ook in tijdschrift hebben van leeken ons leerlingen en leiding te geven op elk gebeid aan de intellectuelen van het niuew Indonesie. Staatskunde, economie, sociologie, wetenschap, letteren, recensies op gangere boeken, dat alles op philosophi en theologie grondslag aan ons geloof worden er behandeld als voorlichtig en leiding van de voormannen van het autonomie Indonesie. Door pers en radio dienen we hel Indonesie volk op de hoogte houden van de Katholieke gedachten en gevoelen op allerlei gebeiden. Niet allen heilige en bekwame priesters hebben we nodig maar ook soliede en ervaan katholieke voormannen. Daarvan eigen middelbare scholen, vakscholen, lagere scholen, en later als bekroningsligen hooger school». A letter to the Superior who in his visit in Holland, dated on November 18, 1946. AASEM

³⁴⁵ There were some native priests of the first generation who were sent to study abroad. In 1954, Justinus Darmojuwono was sent to study Missiology in Rome. At the same period, J. Harsasusanto was sent to study Social Science in Rome. Thereafter, there were YB Mangunwijaya who studied architecture in Germany, and A. Hardjawardaja who studied music in Wina. J. HARSASUSANTA, *Saat-saat Terakhir*, 21

³⁴⁶ Diary of Mgr. A. Soegijapranata dated October 8, 1947.

³⁴⁷ «A priest is not an officer or white collar worker, but he is the guard, *punakawan-wulu-tjumbu*, a servant who is closely related, a father and shepherd of the faithful». (Imam Katulik punika sanes berah utawi pegawai, nanging Imam Katulik inggih punika pengawal, *punakawan-wulu-tjumbu*, bapak lan pangenipun umat Katulik.) A speech of



Realizing the need to influence the lay people, some of the professors of the Major Seminary also gave lectures to the lay people³⁴⁸.

Finally after December 1949, the Netherlands left Indonesia totally. Thus, politically the external challenges to the new Republic decreased. Thereafter, the Major Seminary St. Paul at Yogyakarta entered into the period of rebuilding which consisted of development and consolidation³⁴⁹ in which it stressed the program to develop a permanent staff of professors. This period was initiated by H. Ruding, S.J., the Rector of the Major Seminary. He who formulated his concept of the native clergy formation which would keep in touch with the local culture. He proposed to the Curia Generalate of the Society of Jesus to have a permanent Major Seminary for the Vicariate Apostolic of Semarang. As considerations for choosing the ideal place for the Major Seminary, his proposal put the stress on intellectual and cultural factors³⁵⁰. Thereafter the discussion continued to the following rector until it was definitively decided.

The orientation of the native clergy formation of the first generation before World War II was to sacramental service and pastoral care in the parishes³⁵¹. Even the professors were not professionals since they were the parish priests who came to the class still sweating having just arrived from the distant parishes by bicycle³⁵². In pastoral care, then they found many problems which they never had faced during the intellectual formation in the Major Seminary. Luckily, in the first years of their priestly activities, they worked under the guidance of the senior foreign missionaries³⁵³. In the 1960s, the native clergy formation was much influenced by the encyclical *Mater et Magistra*. Therefore, there was a social orientation of the formation on the intellectual level and in practice, although among the professors there were disagreements with this approach³⁵⁴. Such a formation is called «a populist native clergy

Mgr. A. Soegijapranata on the 25th anniversary of his priesthood dated August 15, 1956

³⁴⁸ ONUM, 29, 56, 57

³⁴⁹ H.S. DE LIMA DE PRADO, «Seminari Tinggi», 31-34

³⁵⁰ A letter of H Ruding to the Vicar General of the Society of Jesus dated Jan. 1, 1953. ASMYOG

³⁵¹ H.S. DE LIMA DE PRADO, «Pendidikan Seminari Tinggi», 9-18

³⁵² A.S BRATA, «Pendidikan Seminari Tinggi», 15-19

³⁵³ A. WIGNYAMARTAYA, «Pendidikan Seminari Tinggi», 19-24

³⁵⁴ An interview with R.D. G. Utomo in August 1997. See also a mimeograph by Th. Geldorp, S.J. – A. Kuylaars, S.J., «Beberapa Saran mengenai Tugas Seorang Imam dalam Kerasulan Sosial», without date. AASEM. The mimeograph explained what is social



formation» which produced priests who became priests for the people³⁵⁵. This program with a social orientation got confirmation from the Curia Generalate of the Society of Jesus³⁵⁶.

8.2 Pastoral Care

Forming the local hierarchy with all the elements mentioned above was not an easy process. The situation he faced was not an ideal one. Since the beginning of his period as the Vicar Apostolic he had faced the situation during the Second World War and the Japanese occupation³⁵⁷. After independence, he faced still the difficult situation of the unstable new government and the ideological conflicts in the parliament. From February 1947- August 1949 he moved the Curia Vicariate Apostolic from Semarang to Yogyakarta to show his solidarity with the Indonesian Government which was in exile from Jakarta to Yogyakarta. Such situations were really inopportune for him to guide the faithful.

Facing the challenges of the inopportune situation, he expressed his concern for the Catholics who were weak in the faith and in spirit. He pointed to the contributing factors: lack of Christian knowledge, that childhood knowledge was insufficient when they grew older; the lack of persons to teach³⁵⁸. He also mentioned the economical demands that

apostolate and its scope and the task of the priests in the movement who guide and assist the lay people who take the principle role in the social apostolate.

³⁵⁵ An interview with R.D. Y.B. Mangunwidjaja in August, 1997. Such a term is mentioned to make a contrast with the recent tendency of the native clergy formation which is called «ecclesial bureaucracy orientation» which produces priests as ecclesial bureaucracies.

³⁵⁶ A letter from the Vicar General of the Society of Jesus to Fr. Leo Soekoto S.J., the Rector of the Major Seminary of Yogyakarta dated January 22, 1966 responding to the letter of Fr. Leo Soekoto, S.J. to the Vicar General of the Society of Jesus dated January 4, 1965; The letter of the Vicar General of the Society of Jesus showed the importance of the Pastoral Theology and Mission Methodology courses. AMSYOG

³⁵⁷ In his pastoral letters of Lent dated February 11, 1941 and Advent dated December 11, 1941, he consoled the faithful for the impact of the Second World War which separated the region from the host mission country, the Netherlands. As a result of the Japanese troops which came to Indonesia, in his pastoral letter Lent, dated February 1, 1942, he mentioned that the war is coming to the land which were shown by camouflages, asylum, machine guns, flights, etc. Under the Japanese occupation, in his pastoral letter Lent, 1944, he announced that the situation was an emergency; therefore he gave an exception to fasting during lent.

³⁵⁸ The pastoral letter, Lent, dated January 1, 1948



pushed aside spiritual activity; critical situations that caused leaving their identity as Catholics. Therefore he called for the effort to recover through organizations, books, arts, and deeds, liturgical ceremonies, families' duty to the children, fighting against the effects of the war, calling people not to be egoists. Through this expression, it is clear that at least there was a strategy to give pastoral service for the faithful through intellectual formation, organizations, family, catechesis, sacraments, and art.

The problem of the pastoral care at the Vicariate Apostolic of Semarang with respect to personnel, can be seen from the statistics. From the beginning of the Vicariate Apostolic of Semarang and the time after, the mission stations, *quasi parishes*³⁵⁹ of the Vicariate Apostolic and the faithful grew in number.

Year	Number of quasi parishes	Number of faithful
1941	22	45.394
1951	27	45.317 ³⁶⁰
1961	38	89.437

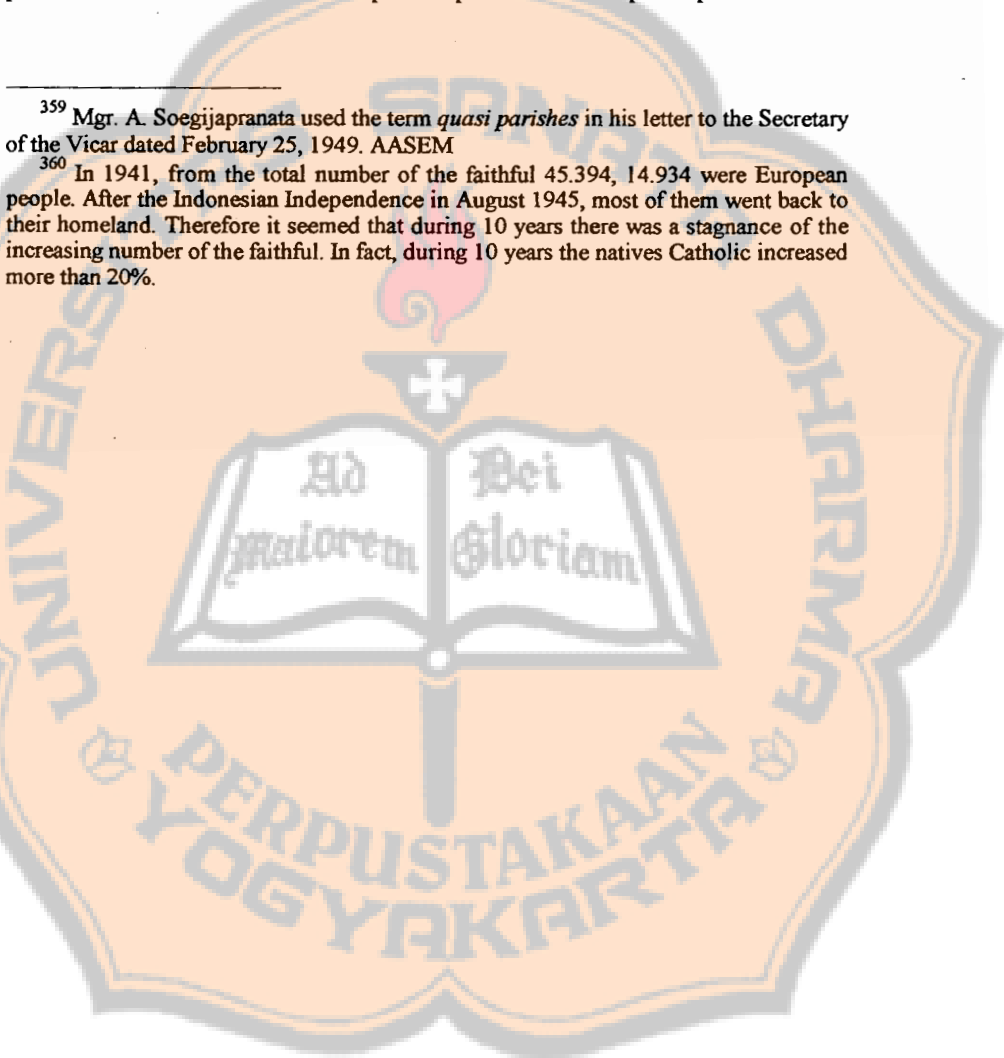
Data resources:

1. The *Jaarboek 1942*,
2. The Annual report of the parish priests of the Vicariate Apostolic of Semarang

On the other hand the number of the priests, and the members of religious congregations and orders who were forerunners on the mission stations *quasi parishes* did not grow as fast as the number of the faithful. They worked at many mission institutions such as in educational institutions, hospitals, orphanages, printing houses, parishes, etc. Some of them were still in formation period. It meant that not every priest nor members of religious orders and congregations could become workers in pastoral care. The number of parish priests whose principal task was

³⁵⁹ Mgr. A. Soegijapranata used the term *quasi parishes* in his letter to the Secretary of the Vicar dated February 25, 1949. AASEM

³⁶⁰ In 1941, from the total number of the faithful 45.394, 14.934 were European people. After the Indonesian Independence in August 1945, most of them went back to their homeland. Therefore it seemed that during 10 years there was a stagnance of the increasing number of the faithful. In fact, during 10 years the natives Catholic increased more than 20%.



pastoral care was not as high as the growth of the faithful³⁶¹. Since it was not possible to mobilize the man power of priests and religious members, there were other strategies to carry out pastoral care for the people.

8.2.1 Sacramental Services

Realizing the concerns of pastoral care for sacramental service, Mgr. A. Soegijapranata celebrated the daily mass with the faithful. To help the faithful to understand the message of the Gospel during the liturgy, Mgr. A. Soegijapranata began to use the translation of the Gospel during the mass³⁶². He gave also homilies during the celebration. He created the committee on translation of the official prayer and communicated his effort to translate the language to Mgr. P. Willekens³⁶³. He gave also a short homily at the daily mass. He visited the parishes regularly to give the sacrament of Confirmation. Mgr. A. Soegijapranata was involved also in guiding retreats³⁶⁴ for the laity.

³⁶¹ The number of the priests who worked not only in the parishes is as follows:

Year : Number of priests

1940 : 78

1950 : -

1960 : 113

³⁶² Among the Protestants in Netherlands India, the translation of the Bible and its publication into the Malay language started in 1731-1733. It was not clear when the Catholics did it. Although, at the beginning of the twentieth century, there was a discussion among the missionaries in Central Java about the translation of the *Our Father* and *Hail Mary*. D. LOMBARD, *Nusa Jawa*, I, 94-102; F.HASTO ROSARIYANTO, *Father Franciscus van Lith, S.J.*, 225-231

³⁶³ In 1948, there was a discussion among the bishops under coordinator of Central Missie Bureau on the usage of the native language on the official formulation of prayer to find a proportional theological formulation. AAJAK; Letters of Mgr. A. Soegijapranata to Mgr. P. Willekens dated 1942 - 1949. AAJAK.

³⁶⁴ Retreat becomes one of the tradition on pastoral care among the indigenous Catholic when in 1920 the alumni of Xavier College joined to a retreat program. There were more than 50 alumni of the Xavier College as the participants. Retreat also become an annual program of the Jesuit College. In Yogyakarta, de Britto College gave also non-Catholic students to join the retreat. To the students of non-Christian, Fr. John Dijkstra talked about Pancasila which contain 5 principles of the Indonesian ideology. *Berichten uit Java*; Diary of Mgr. A. Soegijapranata in various dates.



8.2.2 Catechesis

Mgr. A. Soegijapranata intended that teachers would become co-workers for pastoral care, especially catechists who taught Catholic religion. In the previous time, the role of catechists was the burden of the Kanisius foundation's teachers. Thereafter, there was a necessity to train professional catechists. Therefore the formation of catechists and the foundation of a catechetical center was a big concern. In 1952, Mgr. A. Soegijapranata and his secretary together with an F.I.C. brother and an O.S.F. sister planned to create a teachers' institute for catechists. Since the necessity for the formation of catechists increased, Mgr. A. Soegijapranata proposed to build the catechesis center which would form catechists for some vicariates and prefectures in Indonesia³⁶⁵. There was also a concern about the publication of religious books³⁶⁶.

The role of the catechists in spreading Catholicism in various regions of Central Java started while it was still under the administration of the Vicariate Apostolic of Batavia. There were two Dutch Jesuits, F. Strater and van Drissche who had big roles in using the catechists. F. Strater arranged and managed the alumni of Xavier College in Muntilan who became teachers in the villages of Central Java, especially in the Yogyakarta region. He, who was the director of *Canisius Stichting*, an education foundation for elementary schools around the Yogyakarta region, had man power to use in various areas. The teachers who taught in the elementary schools also were given the responsibility to teach religion after school. They were responsible to give catechesis in more than one place. Sometimes, each person got two or three places which became his area for giving a religion lesson³⁶⁷. Father van Drissche who came to Yogyakarta in 1919 accompanied and accomplished the work of F. Strater to control the regularity of the catechists activities. He arranged a regular meeting of the catechists to get reports of the activities. He also gave lectures to improve the quality of the catechists³⁶⁸.

³⁶⁵ A letter of Mgr. A. Soegijapranata to the Jesuit Provincial dated March 17, 1960. ANPJ

³⁶⁶ Some of Mgr. A. Soegijapranata's circulars promoted also the new spiritual books. The Vicariate Apostolic of Semarang published also lists of the spiritual books. AASEM

³⁶⁷ Until middle of July 1937, there were almost 200 places in the Yogyakarta region. Fr. Strater's letter dated July 1937. JAIP; H. van VOORST TOT VOORST, «Profil Pejuang Kanisius», pp. 47-68.

³⁶⁸ J. WEIJENS, «Sejarah Gereja Katolik», 860-866



There was also the role of newly converted persons who had a special charisma to join the catechism movement, supporting the spreading of Catholicism in the region of Central Java. Some famous persons such as R.M. Jusuf Purwadiwirja, who at first was a fanatic on traditional religion, became a Catholic and joined the work of giving catechism. There was also Gregorius Arwadi Dwidjaatmadja a former student of Xavier College who also became a famous catechist. There were some other persons who did a similar thing in various regions³⁶⁹.

Giving the religion lesson to the people, the catechists who were mostly the teachers of the *Canisius Stichting* elementary schools, used their mother language, the Javanese language. Since the catechists knew the way of thinking of their people, they started also from the people daily way of thinking³⁷⁰. Therefore, when there was a request from a missionary sister to give catechism, Mgr. A. Soegijapranata suggested her to use the Javanese language³⁷¹. Giving academical standard to the formation school for religion teachers (teachers' training) which just initiated, the study run for 3 academical years³⁷². The content for this formation included catechisms, bible, Church history, liturgy, moral, and practical experience in teaching³⁷³. In addition, Mgr. A. Soegijapranata proposed to give a catechetical course for the laity to prepare the catechists.

After the first ten year of the episcopate period of Mgr. A. Soegijapranata in the Vicariate Apostolic of Semarang, the number of the catechists was as follows:

No.	Year	Catechumens	Catechists
1.	1950	1.872	36
2.	1951	1.777	63
3.	1952	1.803	65
4.	1953	3.570	106
5.	1954	5.807	98

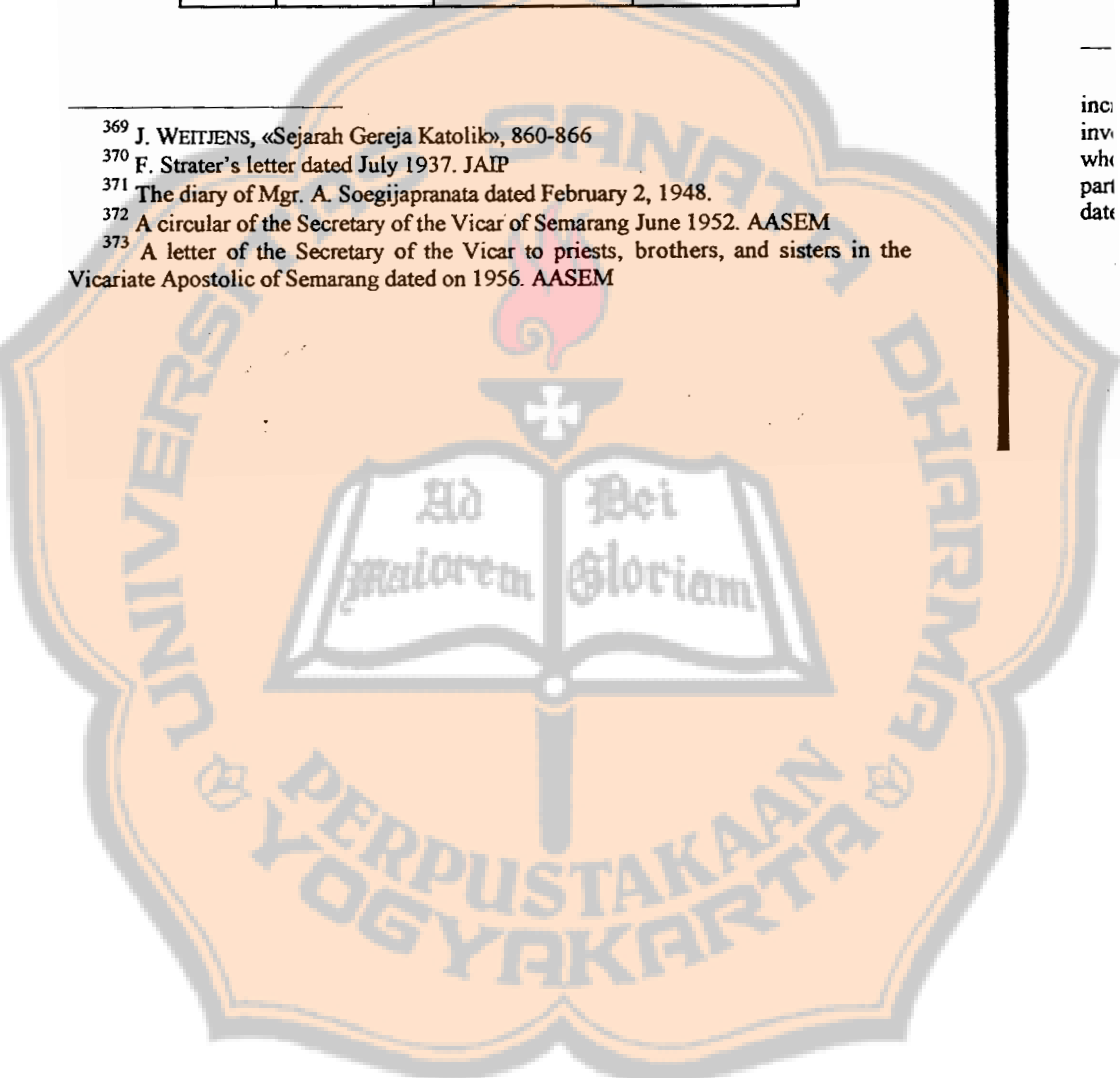
³⁶⁹ J. WEITJENS, «Sejarah Gereja Katolik», 860-866

³⁷⁰ F. Strater's letter dated July 1937. JAIP

³⁷¹ The diary of Mgr. A. Soegijapranata dated February 2, 1948.

³⁷² A circular of the Secretary of the Vicar of Semarang June 1952. AASEM

³⁷³ A letter of the Secretary of the Vicar to priests, brothers, and sisters in the Vicariate Apostolic of Semarang dated on 1956. AASEM



No.	Year	Catechumens	Catechists
6.	1955	6.468	183 ³⁷⁴
7.	1956	6.605	183
8.	1957	6.624	197
9.	1958	5.884	185
10.	1959	5.038	185
11.	1960	4.642	193
12.	1961	5.263	149
13.	1962	5.460	155
14.	1963	4.683	

Sources:

1. The Annual Report of the Vicariate Apostolic of Semarang to the Sacred Congregation of the Propagation of Faith;
2. The Annual Report of the Parishes of the Vicariate Apostolic of Semarang.

The concerns to improve the quality of the catechists to respond to the developing era and the new challenges which were not limited to the region of the Vicariate Apostolic of Semarang stimulated Mgr. A. Soegijapranata to propose a Catechetical Center. It was realized in 1960 when the Catechetical Center founded in Yogyakarta.

8.2.3 Family Formation

Since Mgr. A. Soegijapranata was the parish priest of Bintaran, Yogyakarta, he had a big concern for Catholic family formation. He himself gave a preparation course to couples preparing to marry³⁷⁵. The policy of this kind of preparation for the sacrament of marriage became one of the conclusions in the parish priests meeting in 1935. Even as a bishop, sometimes Mgr. A. Soegijapranata himself gave a marriage course as the preparation for marriage³⁷⁶.

³⁷⁴ The data shows a rapidly increasing number of catechists. The reasons for this increases were the graduate students of the formation school for religion teachers, and the inventarization of the catechists who had the possibility of becoming a government officer who would have salary and pensions from the government. This could stimulate the participation of the laity in becoming catechists as it shown by the data above. A circular dated September 1, 1955. AASEM

³⁷⁵ E. SUHENDRO, *Anak-anak Jaman*, 58

³⁷⁶ Mgr. A. Soegijapranata's diary dated June 24, 1947; December 7, 1947



Since he was very concerned about solid Christian families from the first generation of the Javanese family, he adhered to the policy of not encouraging mixed marriages of a Catholic and a non-Catholic. The policy of Mgr. A. Soegijapranata on the sacrament of marriage can be seen in the following letter to his secretary:

I got an impression, and I sadly may be wrong, that Father Christen still easily give a dispensation for *disparitas cultus* for the Javanese. Nowadays, in this vicariate, the practice on this problem is still strict with an exception based on *boni communi* reason.³⁸²

His policy on the sacrament of marriage, which was strict regarding mixed-marriages was the continuation of the policy of Mgr. P. Willekens who had the similar policy that was strict with regard to the Javanese or Chinese couples who were the first generation as a Catholic family. This policy was not strictly applied to the European family³⁸³.

8.2.4 Organization

The organization became one of the potential means to give pastoral care to the faithful. Mgr. A. Soegijapranata was concerned about laity organizations since his time as the parish priest in Bintaran, Yogyakarta. Beginning in 1934, he proposed to divide the parish into regions which had their leaders to organize them whether for liturgical, social or other activities of the people. His proposal was continually expressed until in 1958 he proposed to create a parish council³⁸⁴.

In addition to territorial organizations, Mgr. A. Soegijapranata proposed and supported some professional organizations³⁸⁵. Until the

³⁸² «Ik krijg den indruk en ik kun mijn deerlijk vergissen, dat Pastoor Christen nog algemakkelijk is met 't vragen van dispensatie betreffende het imp. *disparitas cultus* voor de Jav. De praktijk v.h. Vicariaat is tot nu to vrij streng in dit opzicht *ratione boni communi* en aan wille van de opveding en het heil van betrokken personen». A letter of Mgr. A. Soegijapranata to the Secretary of the Vicariate Apostolic of Semarang, dated May 30, 1949. AASEM

³⁸³ P. Willekens, S.J., March 1, 1940, 6

³⁸⁴ A speech of Mgr. A. Soegijapranata at the opening of the Congress of Social Bureau of the Vicariate Apostolic of Semarang dated 1956

³⁸⁵ The bishop supported students to started the students association which was realized at Yogyakarta on May 25, 1947 as Association of Catholic Students of the Republic of Indonesia, *Perhimpunan Mahasiswa Katolik Republik Indonesia*. St. M DANUSAPUTRO, *Kenangan Pribadi*, 30; An Interview with Prof. Mr. St. Munadjat



1950s there were many organizations which existed already³⁸⁶. On behalf of the professional organizations, Father John Dijkstra, S.J. who was his successor as parish priest in Bintaran, Yogyakarta then became the Secretary of the Vicar of the Vicariate Apostolic of Semarang, became the mediator of the idea of Mgr. A. Soegijapranata on some professional organizations of the laity. In national level, Mgr. A. Soegijapranata repeated his idea at the Social Bureau of Indonesian Bishops' Conference, at Yogyakarta, on August 11-16, 1957. Later he said:

Something that should be taught by the conference is how we can evolve dynamics to develop society by coordinating the sellers, merchants, workers, employees – employers and also the peasants; how we can create an organization based on one God, humanity, and love as a gift to the welfare of the State, Nation and Motherland. In this way, hopefully we can construct a Catholic society which will infiltrate all society, in order to organize and develop in spiritual and physical ways as a preparation of the local hierarchy.³⁸⁷

Thus, there were some goals sought through the organizations. Firstly, a way was being sought to solve the economical situation of the poor. This movement had its value and orientation from Pancasila, the national ideology. Choosing Pancasila as the value orientation of the organization

Danusaputro, September 1998

³⁸⁶ The catholic organizations in the Vicariate Apostolic of Semarang and its specification were as follows:

1. Partai Katholik – Political Party; 2. Katholik Wandawa – Social Organization for Men; 3. Wanita Katholik – Social Organization for Women; PMKRI, Persatuan Mahasiswa Katholik Republik Indonesia, MKRI, Muda Katholik Republik Indonesia – both are students' organizations, the first for university's students the other for high school's students; 5. Kepanduan Katholik – Boys Scout; 6. Pagrukti Laya – Association for Funeral; 7. Chung Chin Lien Ho Hui – Association for Chinese; 8. Persatuan Guru Katholik – Catholic Teachers' Association; 9. Buruh Katolik Yogyakarta – Catholic Workers' Association; 10. Maria Congregaties. A letter of Mgr. A. Soegijapranata, SJ to the pastoral workers at the Vicariate Apostolic of Semarang, dated Dec. 10, 1951. AASEM; The *Jaarboek 1942* had already mentioned some organizations which had existed at the Vicariate Apostolic of Semarang. Those were Apostolaat des Gebeds, Maria Congregaties, Katholike Sociale Bonden, (Poesara) Katolika Wandawa, Wanita Katolik, Paloepe Darma, Indische Katholike Partij (L.K.P.), Perkoempoelan Politiek Katholiek Indonesia, and some other organizations from other places which have their branches at some places in the Vicariate Apostolic of Semarang. *Jaarboek 1942*, 309-317

³⁸⁷ The speech on the Meeting of Socio – economical Bureau of the Vicariate Apostolic of Semarang in Magelang from December 30, 1958 to January 2, 1959



required a change so that the organization would open widely to other adherents, though the Catholics were the first members. Finally, it was the way to prepare the local hierarchy in which effort the lay people become one of the animators. There were some professional organizations based on Pancasila: Pancasila's Association Workers, Pancasila's Association Peasants and Fishers, Pancasila's Association of Businessman, Pancasila's Association of Paramedics³⁸³. These organizations which started in 1960s then in 1973-1974 amalgamated into various organizations controlled by the government.

8.2.5. Intellectual Formation

It was in the period when Mgr. A. Soegijapranata was a scholastic that he became involved in intellectual formation through press media. In 1926-1928, he was the chief redactor of *Swaratama*, a Catholic weekly in Javanese language, although, the readers mostly were non Christian. One of the aims of *Swaratama* was to defend against doctrine which could confuse Catholic doctrine³⁸⁴. During his period as the chief redactor he wrote many articles on various issues: social, cultural, moral, pedagogical, political, etc.³⁸⁵ Again, when he was the parish priest of Bintaran in Yogyakarta, he became one of *Swaratama* redactor.

As a bishop, on behalf of intellectual formation to the laity, Mgr. A. Soegijapranata proposed that the Major Seminary should give contribute to this field. The bishop himself gave also sociology lecture to the laity³⁸⁶. There were some other efforts which showed his concern to the intellectual formation: messages of his speeches³⁸⁷, giving scholarships³⁸⁸, asking books for libraries³⁸⁹.

³⁸³ B. ISMAWAN, ed., *Dijkstra, Pelancar Musyawarah*; «Sejarah Kerasulan Sosial», a mimeograph of J. Dijkstra, S.J., dated April 19, 1987; «The History and the Future of the Indonesian Labor Movement», a mimeograph of Paulus D.F. Manuputty, dated November 10, 1967; J. DLKSTRA, S.J., «Perkembangan Musyawarah», 31-57; An interview with J Dijkstra, S.J., dated August 1997

³⁸⁴ *Swaratama*, No. 34/VI/1926

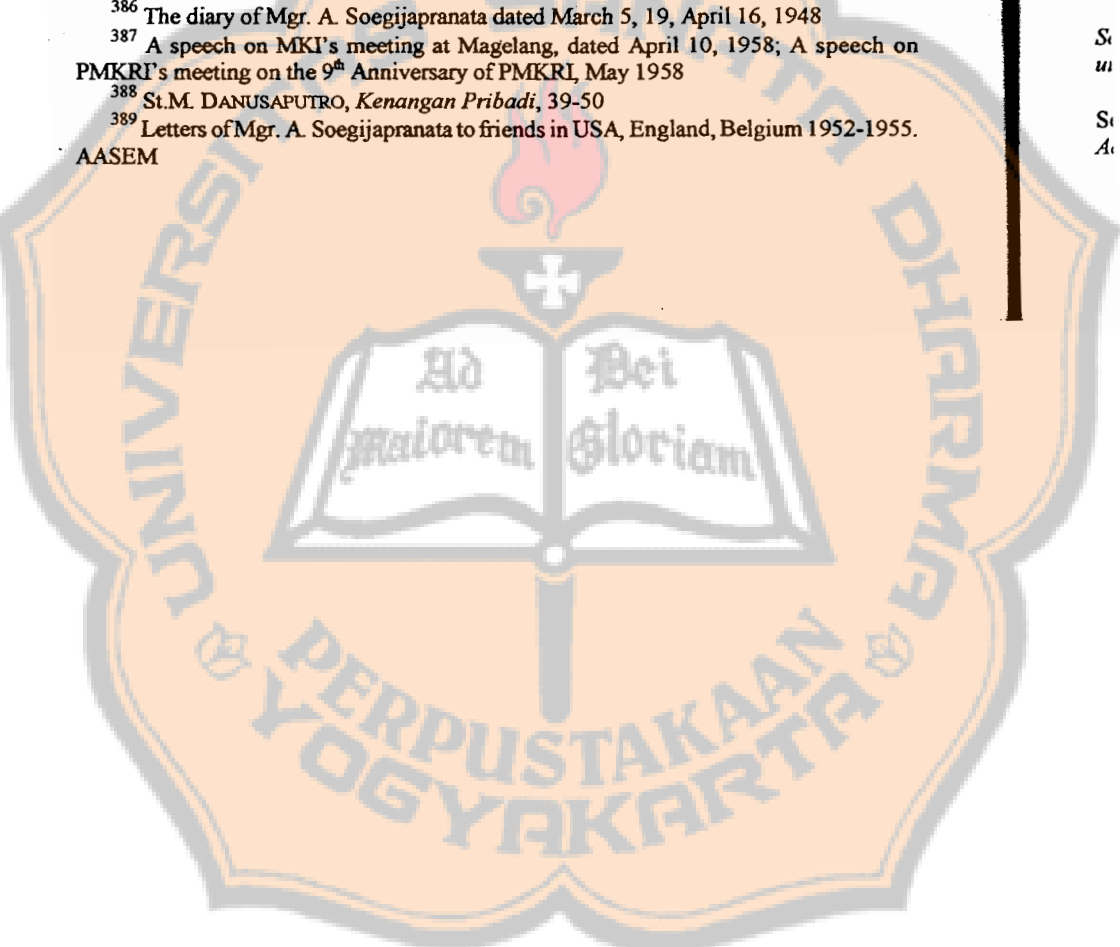
³⁸⁵ *Swaratama* in the issues from July, 1926 through August, 1928.

³⁸⁶ The diary of Mgr. A. Soegijapranata dated March 5, 19, April 16, 1948

³⁸⁷ A speech on MKI's meeting at Magelang, dated April 10, 1958; A speech on PMKRI's meeting on the 9th Anniversary of PMKRI, May 1958

³⁸⁸ St.M. DANUSAPUTRO, *Kenangan Pribadi*, 39-50

³⁸⁹ Letters of Mgr. A. Soegijapranata to friends in USA, England, Belgium 1952-1955.



8.3 Inculturation

Inculturation involves two disciplines: theology and anthropology, and it refers to the process by which the Church becomes inserted in a given culture³⁹⁵, through the elements of the nature of the Church consisting of rites, dogmas, spirituality, discipline and Church structure, and the process which is a dynamic of three stages: translation, adaptation, and inculturation³⁹⁶. De Carvalho Azevedo does not use the word Church to avoid the articulation of the existence and nature of an institutional Church, but prefers the words «Christian message» so that the means of inculturation is the dynamic relation between the Christian message and culture or cultures; an insertion of the Christian life into a culture; an ongoing process of reciprocal and critical interaction and assimilation between them³⁹⁷. Such a process includes theologians, clerics, and the lay people as actors³⁹⁸.

In the article sent to Rev. Fulton J. Sheen, dated August 7, 1951³⁹⁹, Mgr. A. Soegijapranata described the efforts of the missionaries to come to the Javanese people and proclaim the Kingdom of God. It also included the responses of the people to such efforts. In the first place, he expressed his appreciation of what the first missionaries had done so that the Javanese people «felt at home» with Christianity. He wrote:

The first effort of the missionaries who founded the Javanese mission in the Vicariate Apostolic of Semarang was a tedious and boring study of the difficult Javanese language and literature.⁴⁰⁰

It is in this native language and literature that the missionaries found all the cultural layers which had formed the spiritual life of the Javanese, which included animistic conceptions, Hinduism morality, Buddhism

³⁹⁵ A.A. ROEST CROLLIUS – T. NKÉRAMBHIGO, *What is So New*, 6

³⁹⁶ A.A. ROEST CROLLIUS - T. NKÉRAMBHIGO, *What is So New*, 2-14

³⁹⁷ M de Carvalho AZEVEDO, *Inculturation*, 11-14

³⁹⁸ R.J. SCHREITHER, *Constructing Local Theologies*, 16-20

³⁹⁹ The title of the article is *Adaptatie in de Javanen Missie van het Vicariaat Semarang Midden Java Indonesia*. AASEM; The same article was published in *Berichten uit Java*, Aflevering I, Januari 1952, 6-12

⁴⁰⁰ «Het eerste werk van de grondlegger van de Javanen missie in het Vicariaat van Semarang was dan ook de taai en saai studie van de lastige Javaansche taal en letters.» *Adaptatie*, 1



rules, and Islamic faith and morality. Such an understanding is important to answer the questions of the missionaries who came to work in Java³⁹⁶.

The way to adapt to the native people, whether their language³⁹⁷, way of life or living circumstances, was quickly found to be setting up educational institutions, which became the means to express the theory and practice of their missionary message. The results were clear, as can be verified by showing what the missionaries did and how the Javanese people responded in the liturgy and its intentions. Mgr. A. Soegijapranata mentioned the batik ornaments which were used for the altar and other things, the native ornaments of ciborium, monstrance and other liturgical instruments, and the traditional model of church buildings and chapels³⁹⁸. It also included the native language to be used in prayers, sermons and songs. Beginning during the period of the Japanese occupation, he gave instruction to the priests in the use of the language³⁹⁹. There were also traditional drama – clubs which were accompanied by a *gamelan* orchestra as a medium to perform the stories of the Bible. Such performances became effective and attractive instrument to help the people to understand and memorize the content of the bible and its message. In his visits to the region, Mgr. A. Soegijapranata let the biblical story be performed⁴⁰⁰. For the translation of the official liturgical texts he had a special concern by setting up a special small committee for it⁴⁰¹.

³⁹⁶ The question as it was formulated by Mgr. A. Soegijapranata as follows: «What is the best thing I can do to make Christ, whether His life or and his teaching, to be known attractively in this circumstance.» (Hoe kan ik 't best aan dit volk, in deze omstandigheden, Christus bekend maken in de stralende aantrekkelijkheid van Zijn leven en van Zijn leer?) *Adaptatie*, 1

³⁹⁷ The suggestion that the missionaries had to learn the native language had been proposed by J. Palinckx, S.J. though in practice it was hard to do. In 1950's the Jesuit missionaries were given a language preparation before they left for the Java island. Some the missionaries of the Holy Family prepared the native language in the first year of their sojourn. A circular. JAIP; *50 Tahun M.S.F.*

³⁹⁸ *50 Tahun M.S.F.*, 2-3; C. COSTANTINI, *L'arte Cristiana nelle Missioni*; Y.B. MANGUNWIDJAJA, «Mencari Bangunan Gereja di Jawa Tengah», 190-199. It is an article of the Javanese Church Architecture.

³⁹⁹ See the discussion on the part of «Under the Japanese Occupation»

⁴⁰⁰ Mgr. A. Soegijapranata's diary February 1947 - August 1949

⁴⁰¹ Letter to the Secretary of the Vicariate Apostolic of Semarang, dated on June 12, 1949 informing that R.P. L. van Rijckevorsel, SJ; R.D. S. Haryadi and Mgr. A. Soegijapranata himself were the team members of the committee formed to translate the *Rituale Romanum* to the Javanese language, and also the New Catechism. AASEM



It seems that those were only superficial and external forms. Actually Mgr. A. Soegijapranata considered that such forms were not enough for the Catholic faith. As he wrote:

As the first generation of Catholics they indeed miss the deep rooted Catholic tradition and the steady conviction of a much tested belief. The distinction between the essential and the additional, the content and the form of the Catholic faith and moral doctrine they easily forget. Their rigouristic love of orthodoxy makes them suspicious of any innovation.⁴⁰⁷

Therefore what he suggested on inculturation was not only external. In his message to the readers of *Swaratama* he reminded them what it meant to be a Catholic⁴⁰⁸. And most of his pastoral letters have shown its concern.

In his writings, Mgr. A. Soegijapranata proudly referred to the results of the work of the missionaries in Central Java which had got plentiful fruits in their short presence and work among the Javanese. He wrote as follows:

Tangible evidence of the fruits of the adaptation and its prospects for the future was the fact that from the courageous and risky efforts of the founders of the Javanese-mission in the Vicariate of Semarang, they had obtained vocations among the Javanese youth. Therefore in a short time the young Central Java mission-field got native brothers, sisters and priests, and even the first native bishop from the first generation of the native faithful.⁴⁰⁹

⁴⁰⁷ «Als Katholieken van de eerste generatie missien ze inderdaad de ingewortelde katholieke traditie en het rustig bezit van 'n lang beproef en verkerde geloof. Het onderscheid tussen het essentiele en bijkomstige, de inhoud en de form van de katholieke geloofs-en zedeleer zien gemakkelijk over het hoofd. Hunrigoristische liefde voor orthodoxie doet ze argwaan koesteren voor elke nieuweheid». *Adaptatie*, 3

⁴⁰⁸ (...) It is a fact that there are many Catholics who immerse among others, but lose their own identity. Some even are ashamed of being identified as Catholics, and are proud that they can become «flexible» as if a chameleon! Poor! (...) *Swaratama* does not try to persuade a person to wear a rosary on the neck and recite it everywhere all the time. What it seeks to be is a help to guide and to look after the Christian way of life, phisically and spiritually, so that the people live it, taking no account of place and social levels. All the challenges are to be explained and discussed in a Christian way, so that all the readers can have convictions and self-confidence in every place, whether in the Church, on the streets, at the working place or among others, to show the good way of living. *Swaratama*, No.1/XXI/1941

⁴⁰⁹ «Als 'n tastbaar bewijs van vruchtbare aan passing en vooruitzende blik op de toekomst is het feit, dat de grondlegger van de Javanen – missie in het Vicariaat van Semarang de moed hadden en het risico, en de verantwoording op zich dorsten te nemen, om tegemoet te komen aan de zeer ontloken priester-en religieuze roepingen van de pas



8.4 *Financial and Constructing Infrastructure Concerns*

The poverty of the native people was one of the concerns of the missionaries since it became a hindrance for the people to attend the Church⁴¹⁰. In the situation of poverty, the missionaries who worked in Central Java and Yogyakarta did not want to use the poverty of the people as a chance to get adherence. Fr. Strater who worked in Yogyakarta (1918-1942) insisted that the missionaries should seek the adherence of the people who had self – confidence, in spite of their dependency on the material issues.

Such a policy also was the strategy of Mgr. A. Soegijapranata, since he was the parish priest in Yogyakarta. As the parish priest, he motivated the faithful to create a cooperative organization which would help the faithful get a better economical life. Such an effort was done by organizing some families into a unit of productive activity (a productive credit).

Being the vicar of the Vicariate Apostolic of Semarang, still he faced the poverty of the people. A month after the independence of Indonesia, Semarang city was suffering famine. There was also a high frequency of criminality because of the unemployment problem of the people. Facing this problem, Mgr. A. Soegijapranata sent a delegate to Jakarta to report to the Central Government the situation in the region. The report of the delegate got a positive response from the Central Government. It was then, the government made their policy to solve the problem⁴¹¹.

The involvement of Mgr. A. Soegijapranata in political and social life in a society in a crucial situation, inspired him to invite the faithful to practice these actions as an integrator of faith and social and political life. It is the integrative mission of the Church. Mgr. A. Soegijapranata said,

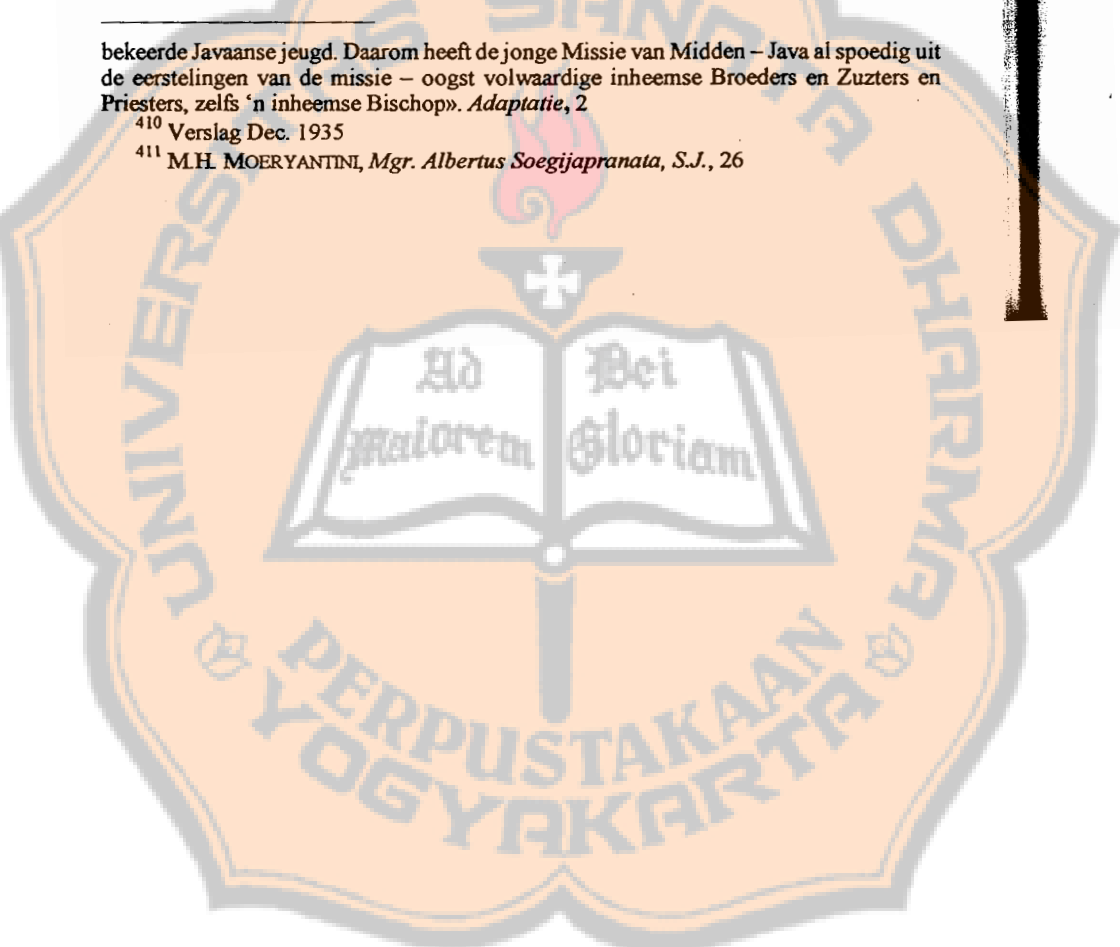
Jesus Christ incarnates as a holistic human nature, for the salvation of the holistic humanity and all His people. Being a holistic human nature means that it has a social aspect, a man that becomes part of his social environment and its society such as family, job community, village, state of his time that is in Nazareth, in Galilea, in Palestine. Therefore, it is that the social life of Jesus Christ also becomes a means and a model for the salvation of the people.

Saving the entire humanity and all His people means: save the human with all

bekeerde Javaanse jeugd. Daarom heeft de jonge Missie van Midden – Java al spoedig uit de eerstelingen van de missie – oogst volwaardige inheemse Broeders en Zusters en Priesters, zelfs 'n inheemse Bischof». *Adaptatie*, 2

⁴¹⁰ Verslag Dec. 1935

⁴¹¹ M.H. MOERYANTINI, *Mgr. Albertus Soegijapranata, S.J.*, 26



his (her) body and soul, individual and social, within and with its society.

Finally, Jesus Christ becomes incarnate as a man also means to save the real and recent Indonesian people and their society so that the society takes and applies justice and the love of Christ by which it sows the grain (germ) of the unity of saints.

The way of Incarnation includes humans personally and their social environment. Moreover, the way of Social Apostolate means continuing and realizing the Incarnation in all social environment and in all the Indonesian society.

Therefore, it is clear that the Social Apostolate is an integral part of the Apostolate of the Catholic Church in the *plantatio ecclesiae*.⁴¹²

As the Vicar of the Vicariate Apostolic of Semarang, Mgr. A. Soegijapranata was concerned about an economical situation of the people during the period after 1950. During the period between 1940-1950 his efforts, firstly, were looking after the soul under the Japanese situation and, during the transition situation, his efforts were to help recovery from the effects of the war situation, and to join the Indonesian Republic government which lived in exile. In fact, the impact of the war was obvious in the economical situation, including absolute poverty, epidemics, and the high frequency of criminality⁴¹³.

The economic situation of the Vicariate Apostolic of Semarang during the Second World War was complicated by the involvement of the

⁴¹² «Jesus Kristus menjelma menjadi manusia lengkap, untuk menyelamatkan seluruh manusia serta umatnya. Menjelma menjadi manusia lengkap ada arti sosialnya, yaitu manusia sebagai anggota lingkungan sosial dan kemasyarakatan seperti keluarga, milieu kerja, desa dan negara, yang pada masa itu terdapat di Nazareth, di Galilea, di Palestina. Maka dari pada itu, juga kehidupan sosial Tuhan Yesus adalah alat dan teladan untuk penebusan umat manusia. Untuk menyelamatkan seluruh manusia serta umatnya berarti: manusia dengan jiwa badan, individual dan sosial, dalam dan dengan masyarakat.

Akhirnya Jesus Kristus menjelma menjadi manusia pun untuk menyelamatkan orang-orang dan masyarakat Indonesia pada masa sekarang ini pula agar masyarakat tersebut menerima dan melaksanakan keadilan dan cinta Kristus dan mulai menyemai perkumpulan orang-orang kudus. Itulah jalan Inkarnasi yang meliputi manusia perseorangan serta lingkungan-lingkungan sosialnya. Begitulah pula jalan kerasulan sosial yang tidak lain dari pada meneruskan dan menyebarkan Inkarnasi itu sampai semua lingkungan sosial dan seluruh masyarakat Indonesia. Maka dari pada itu, teranglah Kerasulan Sosial adalah bagian dan aspek integral dari pada Kerasulan Gereja Katolik Indonesia dari pada *plantatio ecclesiae*». A speech of Mgr. A. Soegijapranata into the Opening Ceremony of Conference of the Social Committee of the Indonesian Bishop Conference, July 28, - August 6, 1962. *Buku Laporan Konferensi*, 5-6

⁴¹³ ONUM, 33, 54, 126



Netherlands government in the war. An amount of money belonged to the Vicariate Apostolic of Semarang was blocked from 1940 to 1947. Thereafter, the Vicariate Apostolic of Semarang and the religious order and congregations had to spend a lot of money to repair the Churches and mission buildings which were destroyed during the transition situation⁴⁰⁹. In this difficult situation, Mgr. A. Soegijapranata was given spontaneous support from various benefactors to support the running of the Major Seminary, teachers, etc⁴¹⁰.

8.4.1 Embryonic spirit and action of the self – sufficiency movement

Although poverty was a problem among the natives, still they had a spirit to share some of their wealth to support the mission activities and the life of the missionaries. In 1940, Muntilan had activities to earn money and raw material (things) which would become an offering to support the mission movement. They arranged a football competition, a theater performance, a fair by which the committee got some money from the ticket income. The committee collected also newspapers and bottles which were sold to get some money⁴¹¹. As the parish priest after the Japanese occupation, Father D. Wammes got material support from his faithful at the parish, although they themselves could not earn enough for their daily food. In 1948, when the missionaries and the native members of religious orders were in the intern camp, the faithful of Wedi had a *besek system*. This material sharing spirit of the people became the foundation for becoming self – supporting for people of the Church.

Managing the parishes in their poor situation, Mgr. Soegijapranata started with the administrative regulation for the parishes. The bishop sent a circular to remind the parish priests to make an annual finance report⁴¹². This report was meant to be a responsibility of the parish priest. It also was to economic principles before the priest and the parish. In one of his letters, the bishop explicitly mentioned his idea of self supporting⁴¹³.

⁴⁰⁹ For the rebuilding process of the Xavier College in Muntilan it takes a big amount of money those 3.000.000 guildens. B. SOONDAL, «Het Resultaat», 129-134

⁴¹⁰ The diary of Mgr. A. Soegijapranata in various dates

⁴¹¹ *Swaratama*, No. 44/XX/1940

⁴¹² Circulars of Mgr. A. Soegijapranata to the parish priests in the Vicariate Apostolic of Semarang dated January 10, 1952; January 28, 1952; without date in 1953. AASEM

⁴¹³ Circular of Mgr. A. Soegijapranata to the parish priests in the Vicariate Apostolic of Semarang, dated October 1, 1952. AASEM



To keep the people from «the debt mentality of the society» of the consumer style of life, Mgr. A. Soegijapranata reminded the people through his pastoral letter and invited them to save⁴¹⁴. He also invited the people to create and to join in professional organizations to increase their professional expertise and to obtain an increasing income. Such ideas became an embryo to create the social apostolate.

Regarding the financial problems of the Vicariate of Semarang, it was only from 1950 that the Vicariate Apostolate of Semarang had an annual Finance Report. It became the annual report to the Sacred Congregation of the Propagation of Faith. It included income and expenditure. The following tables of the Annual Income and Expenditure of the Vicariate Apostolic of Semarang from 1950-1961 explains: the total income and expenditure of the year consisted of various goods and donation, the allocation of the budget to many activities of the Vicariate Apostolic, both in the amount and in its percentage.

Considering the tables of the annual budget, it show some tendencies. Firstly, there was a tendency that the expenditure concentrated on the infra – structural needs. This data correlated with other data that was the amount of new Church buildings during the same period which showed a big number. It was also related to the rebuilding of the mission complex building which were burned by the people during the transition situation in 1948⁴¹⁵.

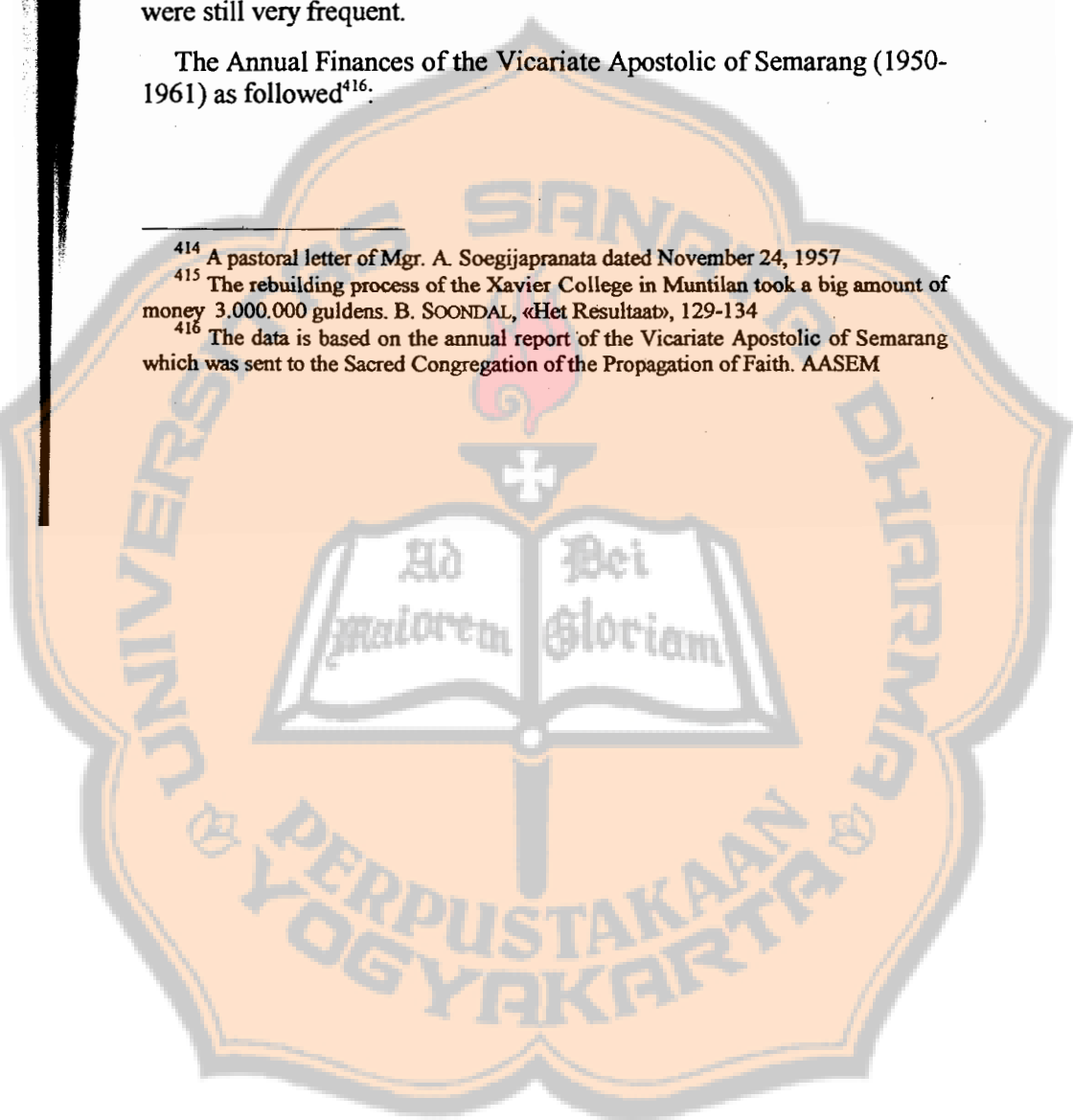
Another tendency of the annual budget was that the missionary spent a big amount for transportation to make missionary visitations. The reason for this was that the Christian community spread in all the region. Even though they had enough buildings to gather, the missionary's journey were still very frequent.

The Annual Finances of the Vicariate Apostolic of Semarang (1950-1961) as followed⁴¹⁶:

⁴¹⁴ A pastoral letter of Mgr. A. Soegijapranata dated November 24, 1957

⁴¹⁵ The rebuilding process of the Xavier College in Muntilan took a big amount of money 3.000.000 guildens. B. SOONDAL, «Het Resultaat», 129-134

⁴¹⁶ The data is based on the annual report of the Vicariate Apostolic of Semarang which was sent to the Sacred Congregation of the Propagation of Faith. AASEM



THE ANNUAL INCOME OF THE VICARIATE APOSTOLIC OF SEMARANG 1950-1962
(in florins)

No	1950	1951	1952	1953	1954	1957	1959	1961	1962
1.	0	0	0	0	1.098	2.148	308	3.325	1.620
2.	2.780	4.320	32.583	33.908	38.702	41.891	108.929	302.671	729.259
3.	0	0	0	0	0	0	0	224.000	524.004
4.	187.970	50.000	142.500	159.600	159.600	476.815	192.757	912.000	583.200
5.	0	12.405	0	0	0	0	0	0	0
6.	9.770	23.919	38.880	38.550	37.890	78.120	43.103	0	225.720
7.	0	26.300	0	25.982	0	0	0	0	0
8.	1.674	2.637	35.655	36.466	60.011	28.000	16.849	40.028	58.587
9.	8.921	9.370	42.702	43.640	24.153	28.815	0	83.350	529.583
10	0	144.049	45.000	0	0	0	0	0	0
11	0	0	0	0	45.000	0	0	0	0
12	1.000	4.000	111.700	0	0	562.000	123.302	0	0
13	19.728	47.541	0	42.702	0	0	0	671.548	0
Total	231.843	324.531	449.020	380.848	366.454	1217.789	1595.248	2236.922	611.540
									3263513



THE ANNUAL EXPENDITURE OF THE VICARIATE APOSTOLIC OF SEMARANG 1950-1962
(in florins)

No.	Subject	1950	1951	1952	1953	1954	1957	1959	1961	1962
1.	Missionary living cost	5.932	4.647	14.796	14.756	16.137	24.800	11.999	116.053	171.057
2.	Transportation cost	3.022	438	38.579	36.664	48.337	202.724	203.302	223.675	508.185
3.	Seminary cost	27.084	31.000	0	0	0	0	0	0	0
4.	Other missionary activities cost	9.564	54.248	130.702	128.271	60.846	252.964	289.296	264.143	313.684
5.	Liturgical cost	18.451	28.233	0	0	0	7.386	0	0	91.709
6.	Vehicle cost	0	0	159	159	0	0	0	0	0
7.	Credit	565	600	2.694	1.545	5.484	16.027	36.917	134.126	152.146
8.	Paying off of a debt	0	2.000	34.200	0	20.000	0	0	0	0
9.	Purchasing movable goods	45.000	0	16.250	0	0	57.500	471.500	639.810	0
10.	Purchasing unmovable goods	0	0	81.709	0	92.000	0	0	0	0
11.	New building cost	0	0	176.834	267.807	250.917	449.646	3.403.196	5.428.890	9.637.858
12.	Other expenditures	57.797	29.867	16.925	9.535	44.823	177.476	143.850	247.074	444.541
	Total	167.415	151.033	512.484	458.737	538.544	1188523	4560060	7.053.771	12319170



8.4.2 Constructing Infrastructure

Since the beginning of its foundation, compared to the Vicariate Apostolic of Batavia, the Vicariate Apostolic of Semarang had a bigger number of mission facilities: schools, hospitals, Church buildings, etc. The growth of the faithful and the *quasi parishes* were also a significant number⁴¹⁷. However the number of priests to give pastoral care grew insufficiently. So it was still a necessity to build buildings as the center of activities of the faithful and to gather the faithful. Moreover, the distance of houses of the faithful required that the missionary should travel a lot⁴¹⁸. Another factor was the difficulty of transportation, since the lack of private and public vehicles for priests did not support their mobility. These factors also caused the bishop to think about the necessity of infra-structural means.

The first ten years of the Vicariate Apostolic of Semarang, were marked by the period of the struggle to exist during the war situation and in the transition situation of a newly independent country. There was no tendency to build new buildings. The concern of the Vicar in this infra structural problem was shown by his efforts to defend all the facilities from the occupation of the Japanese authority and the new Indonesian government⁴¹⁹. Sometimes he saw that the mission facilities were in danger because of the bombardment by the Dutch military⁴²⁰. During this period, it is difficult to trace the growing number of the infra – structural buildings, since there was no financial annual report, and no other annual report for the construction of new buildings. The tendency to spent

⁴¹⁷ See the statistical number of the faithful and the *quasi parishes* above

⁴¹⁸ Such a phenomena can be observed from the annual financial report in which the budget for transportation of the missionary took a high rank.

⁴¹⁹ See the explanation of «The Occupation of the Mission Facilities»

⁴²⁰ On a letter to his secretary, he wrote the facilities which were destroyed:

«Besides the sisters and some Catholic families in Klaten, all the Catholic families together with the non Catholics as well are not in good condition, experiencing disaster from their job. And nowadays they live on the street. Some days ago, Klaten and Wedi were bombarded with canons, mortars, and also from the air. The choir room, confessional room and the rectory were destroyed». (Behalve de Zusters er en paar Katholiek families in Klaten zijn alle Katholiek families niet zoo goed als de niet Katholieken gerampast en zoo goed als van alles beroofd. Op 't oogenblik zijn ze dus straataren geworden, maar ze leven nog. Enige dagen geleden hebben ze vanuit Klaten Wedi beschoten met kanonen en mortiers aan van uit de lucht door veer bombers gebombardeerden beschoten. Zang koor een v.d. biechtstoelen, pastori zijn licht geraakt door machinegeweer kogels.) A letter of Mgr. A. Soegijapranata date on February 25, 49. AASEM



expenditures on the infra – structural needs came later as it was shown in combination with the list of the number of new Church buildings at the Vicariate Apostolic of Semarang.

The new Church buildings at the Vicariate Apostolic of Semarang (1950-1961)

No.	Church	Capacity (seat)
01.	Pati	600
02.	Kudus	500
03.	Yogyakarta	800
04.	Mertojudan	500
05.	Klepu	600
06.	Pakem	600
07.	Sumber	1.200
08.	Temanggung	700
09.	Bedono	600
10.	Delanggu	600
11.	Bojolali	800
12.	Surakarta	1.000
13.	Gamping	600
14.	Babadan	500
	Total	9.600

Source:

Report of the treasurer of the Vicariate Apostolic of Semarang to the Provincial of the Netherland Jesuit Province, 1966.

During the time, there were also some enlargement which included old churches in Wonosari, Medari, Ganjuran, Bantul, and Salatiga. Alongside the effort to build the churches, there was also an effort to build some religious houses for the native congregation in Ungaran and Wedi – Klaten. In 1962, still there were some plans to build some other churches which included: Yogyakarta, Klaten, Sragen, Surakarta, Semarang, and Jali – Klaten (a station Church in the village) with capacity between 600 - 800 seats. There were also some other religious houses in Salatiga, Wonosari, and also enlargement of the old church in Magelang.

The policy to build new churches was one aspect to realize the Bishop's program to build the local hierarchy, and to respond the increasing number of the faithful in various regions.



9. Becoming the Indonesian Hierarchy

As Mgr. A. Soegijapranata was ordained as the Vicar of the Vicariate Apostolic of Semarang, he was integrated into the collegiality of the bishops of the Netherlands India⁴²¹. There were Mgr. P. Willekens, SJ the Vicar Apostolic of Batavia, Mgr. Alber, O Carm., the Prefect of Apostolic of Malang, and and Mgr. Mekkelholt, SCJ, the Prefect Apostolic of Palembang who joined in his ordination, November 6, 1940. In 1942, Mgr. A. Soegijapranata went to Bandung for the ordination the bishop of the Vicariate of Bandung. Then, in May 1942, the bishop went to Surabaya to the ordination the bishop of the Vicariate of Surabaya⁴²². Thereafter, during the period of the Japanese occupation, Mgr. A. Soegijapranata took responsible the task of Prefect Apostolic of Purwokerto, sent priest to the Prefecture Apostolic of Malang and the Prefecture Apostolic of Surabaya.

In the 1960s, the role of the collegiality of the bishops could be observed through their pastoral letters during the era of ideological conflict among the parties in Indonesia⁴²³. In August 1954, there was a pastoral letter on regard to the general election⁴²⁴. Again, in December 1955, the Indonesia Bishops' Conference made a manifesto, a *Catholic Manifesto* which consisted of 5 points⁴²⁵. In the *Catholic Manifesto*, there

⁴²¹ In 1902, there was first creation of a new vicariate from the only vicariate, the Vicariate Apostolic of Batavia. Thereafter, there were new other vicariates and prefectures. However, the Netherlands India government recognized the division in 1913. The Netherlands India bishops could arrange the first bishops' meeting on May 15-16, 1924. It was the occasion of the ordination of Mgr. A. van Velsen, SJ as the Vicar of Batavia. Thereafter, the meeting was arranged for every five years. During the pre Japanese occupation, there were four meetings in 1924, 1929, 1934 and in 1939. M.P.M MUSKENS, ed., *Sejarah*, III B, 1434-1445

⁴²² A letter of Mgr. A. Soegijapranata to the superior of the Jesuits, dated on May 7, 1946, 7

⁴²³ During the Japanese occupation, there was no bishops' meeting. It only was in 1955, the Indonesians bishops could arrange a new meeting. M.P.M MUSKENS, ed., *Sejarah*, III B, 1460-1461

⁴²⁴ A pastoral letter of the bishops in Java, dated in August 1954

⁴²⁵ The points were as follow: 1. The National movement in Asia is normal; 2. It is wished that the national idealism could be saved from the dangers of International Imperialism; 3. It is wished that Pancasila could be a foundation of the Asian Society; 4. It is wished that the fraternity, solidarity, and «gotong royong» (compassionate) values will be maintained; 5. It is wished that the love of God, the love of others, the love of motherland and nations, would increase without being absolute. *Praba*, No. 51/VII/1955



also was an invitation to fight against Communism and a proposal that Pancasila could be a good fortress to fight against it⁴²⁶.

At the meeting of the Indonesian Bishops' Conference on October 25-November 2, 1955, Mgr. A. Soegijapranata was elected as the President of the Indonesian Bishops' Conference. He also was elected as the Chairman of the Social Bureau⁴²⁷. As the President of the of the Indonesian Bishops' Conference, Mgr. A. Soegijapranata made correspondences with various bishops of Indonesia in various matters⁴²⁸. The role of Mgr. A. Soegijapranata could also be observed as his position as the Chairman of the Social Bureau of the Bishops' Conference. The Pancasila organization movement which started in the Vicariate Apostolic of Semarang became a national program of the Indonesian Bishops' Conference⁴²⁹.

As Pope John XXIII announced the preparation of Vatican Council II, there was a strong movement among the young Churches to get its own hierarchy. Getting its own hierarchy would make the young Churches have the same position as the other Church from all over the world which has its own hierarchy along ago before. The region which was still under the jurisdiction of the Sacred Congregation of the Propagation of Faith, it only was under the permission of the Propagation of Faith in Rome, that the bishops in the region could arrange a meeting.

In the last decade before the Vatican Council II began, the Indonesian Bishops' Conference had intensified the meeting for the preparation to get

⁴²⁶ Point 2: «As we fight against the plutocratic imperialism of the colonial, let us fight against the Marxism of the Communist International, which presents the nationalist idealism for their own idealism.(...)». Point 3: «Pancasila, according to its essential values, (...) could be the fortress against Materialist Marxism. If Pancasila becomes the foundation of the spirit and mind, God will be the only center of life».

⁴²⁷ It was in this meeting that the Indonesian Bishops' Conference had some committees which included Social Committee, Catholic Action and the Laity Apostolic Committee, Seminary and University Committee, Religious Education Committee, Catechism Committee, and Pers and Information Committee. M.P.M. MUSKENS, ed., *Sejarah*, III B, 1465-1466.

⁴²⁸ In 1956, there was a problem on military service to the clergy in which some bishops proposed their objection on it. There were other problems, e.g. on Pancasila organizations' movement. AASEM. Since the pastoral service for the military member was important, at the bishops' meeting 1960, there was a decision to give a military chaplain in every military region. M.P.M. MUSKENS, ed., *Sejarah*, III B, 1466-1469.

⁴²⁹ A speech of Mgr. A. Soegijapranata at the meeting of the Social Committee of the Indonesian Bishops' Conference at Yogyakarta, August 1957.



its own hierarchy. Since 1955, the Indonesian bishops' meeting was arranged for every year. Various problems were discussed on the meetings during the period 1955-1960 as the various committees which existed in the structure of the Indonesian Bishops' Conference Office. There were also topics on liturgy, translation on native and national languages, and *Indonesiasasi* of personnel on various level of institutions. Supporting to the preparation of the process to the Indonesia hierarchy, in 1959, Mgr. Agagianian from the Sacred Congregation of the Propagation of Faith visited Indonesia to see the preparation of the Catholic Church in Indonesia⁴³⁰.

In May 1960 the Indonesian Bishops' Conference sent a request officially to get its own hierarchy based on some considerations⁴³¹. Responding to the proposal submitted by the Indonesian Bishop Conference, in 1961 Pope John XXIII ordered that the Apostolic Prefects and the Apostolic Vicariates of the Catholic Church in Indonesia became its own hierarchy⁴³². On the letter to the Indonesian Bishops Conference dated on March 20, 1961, Pope John XXIII referred to the previous report sent by the Indonesian Bishops' Conference about the number of the faithful and the catechumens, the number of the priests with its own native priests and the number of the seminary students as some indicators of the successful and readiness of the Catholic Church in Indonesia to be local hierarchy. Regarding to the expression of Saint Francis Xavier about the Indonesian area as «the islands of divine hope»⁴³³, Pope John XXIII realized the dignity of the Indonesian people with its traditions, culture and history, and the strategic place of Indonesia among the nations. Ordering the Indonesian hierarchy, Pope John XXIII described that the Indonesian Hierarchy consists of 6 ecclesial Provinces those are 2 (two) provinces in Java, 1 (one) province in Sumatra, 1 (one) province in Kalimantan, 1 (one) province in Celebes and Moluccas and 1 (one)

⁴³⁰ When the Cardinal had become Prefect of the Sacred Congregation of the Propagation of Faith, he admired the development of the Catholic Church in Indonesia. The Cardinal gave his admiration to the Catholic Church in Indonesia with reference to Japan and India. J. HARSASUSANTA, *Saat-saat Terakhir*, 23-24

⁴³¹ From a short summary of the report «About the erection of the Episcopal Hierarchy» of the Indonesian Bishops' Conference dated in May 1960

⁴³² It was promulgated by Pope John XXIII on the Apostolic Constitution *Quod Christi* in January 3, 1961. *AAS*, 53 (1961) 244-248

⁴³³ G. SCHUMACHER - J. WICKI, *Epistolae S. Francisci Xaverii*, Tomus I, 379-380



province in Flores. He expected that the Indonesian faithful keep going strong in their faith, diligently working on the apostolate and missionary activities for the growing of the Kingdom of God which give fruits also to the civil and social environments⁴³⁴. In a few years later, the Indonesian hierarchy was enlarged became 7 provinces after the West Papua became part of the Republic of Indonesia.

Before the announcement of the Indonesian hierarchy, Mgr. A. Soegijapranata had joined into the preparation of Vatican Council II. The involvement of Mgr. A. Soegijapranata in the preparation of the Vatican II could be traced on his opinion on the preliminary preparation⁴³⁵. Joined in Vatican Council II, Mgr. A. Soegijapranata attended only one session that was in the first session. Gave interventions during the sessions, Mgr. A. Soegijapranata showed his concern on the pastoral ministries of the faithful⁴³⁶. Preparing to attend for the second session of Vatican Council II, on May 30, 1963 Mgr. A. Soegijapranata left for Napels to control his health in Netherlands. For the reason of health he took the ship to go to Netherlands⁴³⁷. Unfortunately, the bishop died in July 22, 1963, at the Sisters of Divine Providence convent in Steyl – Tegelen, Netherlands. As the policy of the Indonesian President, his coffin was brought to Indonesia. On July 30, 1963, he was buried in Semarang under the nationally ceremony. A year later, the Bishop got an honor as a national hero and a title as a military general⁴³⁸.

⁴³⁴ A letter of Pope John XXIII to the archbishops, bishops, and members of the Indonesian hierarchy dated on March 20, 1961

⁴³⁵ His proposals included some points on Christian doctrines and rules for clergy and laity. *Acta et Documenta Concilio Oecumenico Vaticano II Apparando. Series I (Ante praeparatoria) Volumen II Consilia et Vota Episcoporum ac Praelatorum Pars IV: Asia, 253-257*

⁴³⁶ *Acta Synodalis Sacrosancti Consilii Oecumenici Vaticani II, Volumen I, Periodus Prima, Pars III: Congregationes Generales XIX-XXX, 58-59, 452. Volumen II, Periodus Secunda Pars I Sessio Publica II Congregationes Generales XXXVII-XXXIX, 567-568*

⁴³⁷ J. HARSASUSANTA, *Saat-saat Terakhir*, 15

⁴³⁸ A policy of Sukarno, President of Indonesia dated on December 17, 1964. AASEM



CHAPTER VI

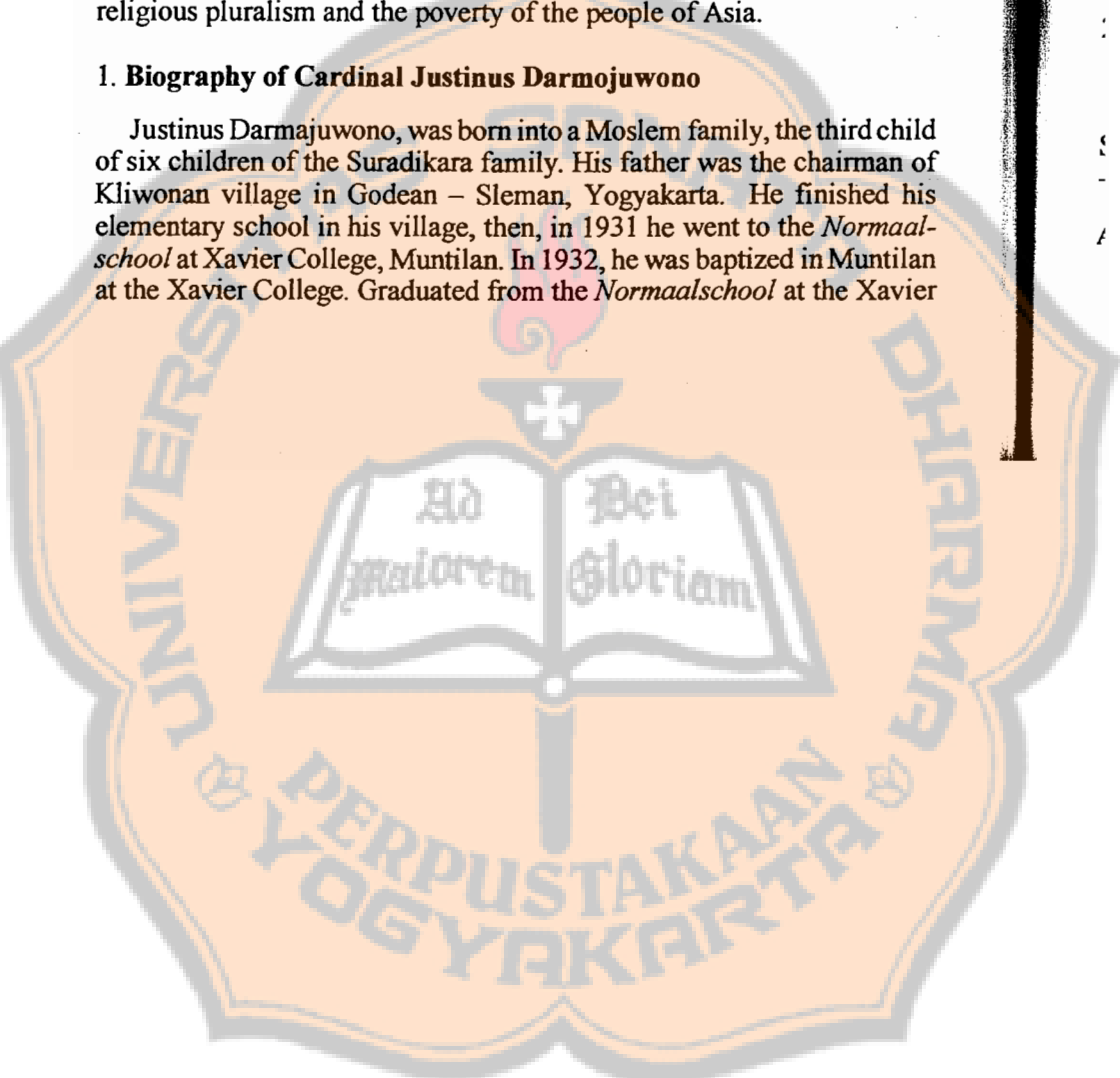
The Period of Cardinal Justinus Darmojuwono (1963-1981)

To describe the role of Cardinal Justinus Darmojuwono, it is necessary to put him into the context when he became the Archbishop of Semarang.

1. He became the Archbishop of Semarang and joined in the process of the Vatican Council II; consequently, he had to introduce and to apply all the constitutions and decrees of Vatican Council II;
2. As the leader of the Indonesian Catholic Church, he was in a country that had the traumatic experience of an abortive coup d'etat by the Communist Party with all the implications, and a country which had started to apply its new Five Years Development Planning (*Pembangunan Lima Tahun, PELITA*) based on the ideology of development. And he was the leader of the Indonesian Church which had just started to increase the native clergy and the native religious members in the process of the indigenous self – sufficiency, *Indonesianisasi*.
3. He also was a member of the Federation of the Asian Bishops Conference which had started to discuss the realities of Asia, especially religious pluralism and the poverty of the people of Asia.

1. Biography of Cardinal Justinus Darmojuwono

Justinus Darmajuwono, was born into a Moslem family, the third child of six children of the Suradikara family. His father was the chairman of Kliwonan village in Godean – Sleman, Yogyakarta. He finished his elementary school in his village, then, in 1931 he went to the *Normaalschool* at Xavier College, Muntilan. In 1932, he was baptized in Muntilan at the Xavier College. Graduated from the *Normaalschool* at the Xavier



College in 1935, Darmojuwono went to the Minor Seminary in Yogyakarta. In 1941, he entered to the Major Seminary in Yogyakarta. During the Japanese occupation between 1942-1945, he studied Philosophy together with other seminarians in Yogyakarta. He was ordained on May 25, 1947 by Mgr. A. Soegijapranata.

After his ordination he worked at the Minor Seminary in Ambarawa then in Gandjuran, Yogyakarta. It was the period of the Minor Seminary in diaspora when the Netherlands Military was attempting to occupy the new Republic. At the same time, in 1948, he became also the parish priest of Gandjuran. In 1950, he became the parish priest of Klaten, Central Java and also a military chaplain. In 1954 he studied Missiology at the Gregorian University in Rome¹. Thereafter he became the parish priest of Purbajan, Surakarta, and still was a military chaplain. He stayed in Surakarta until 1962 though between 1961-1962 he moved to Purbawardajan, Surakarta.

On August 1, 1962 he became the parish priest of the Cathedral, Randusari, Semarang. At the same time he was the Vicar General of the Archdiocese of Semarang. In December 23, 1963 he was promulgated as the archbishop of the Archdiocese of Semarang. He was consecrated as the Archbishop of Semarang on April 6, 1964. In the Consistory of June 26, 1967, he was created a Cardinal by Pope Paul VI, and given the titular Church of the Holy Names of Jesus and Mary at via Lata, Roma a deaconry elevated *pro hac vice* to a presbiter title. During his episcopate, the Cardinal became the President of the Indonesian Bishops Conference from 1964-1979. He joined in the fourth session of Vatican Council II. He became the bishop of the Army from 1964-1984. On July 3, 1981 he resigned his pastoral governance of the Archdiocese. Since October 31, 1982 he became a parish priest in a new parish, Santa Maria Fatima, Banyumanik, Semarang. He died on February 3, 1994.²

2. The First Challenges to Cardinal Justinus Darmojuwono as the Archbishop of the Archdiocese of Semarang

Cardinal Justinus Darmojuwono was ordained as the Archbishop of Semarang on April 6, 1964 in Semarang after the promulgation of the

¹ Before leaving for Rome, he baptized his mother. He had baptized his father in 1952. A.T. SUBANDJAR - *al.*, «Tuhan Memilih», 25-33

² *Kenangan dan Kesan*



Vatican dated on December 23, 1963. Then, the first job was to attend the Vatican Council II at the fourth session. Among the proposals of the sessions of Vatican Council II, one of the progressive proposals from the Indonesian Bishops was on laity³. Having a big concern for the role of the laity, Cardinal J. Darmojuwono explicitly expressed this in his first pastoral letter dated January 25, 1964. Joining the fourth session of the Vatican Council II, he proposed his opinion on liturgical discussion. Coming back from Vatican Council II, it was the task of all the bishops to introduce and apply the constitutions and decrees of Vatican Council II. Cardinal J. Darmojuwono did it, too. Even while the fourth session was still in process, Cardinal J. Darmojuwono had started to introduce the results of the constitution. He started to introduce the concept of the Church as the People of God⁴. However, as the Vatican Council II ended, his task to introduce and apply the constitutions and decrees of Vatican Council II was suspended for some years because of the tragedy of the 30 September Movement⁵.

2.1 *The Involvement at the Vatican Council II*

The involvement of Cardinal J. Darmojuwono in Vatican Council II is also part of the Indonesian hierarchy's participation; therefore, to know the involvement of Cardinal J. Darmojuwono it is necessary to put this within the dynamics of the Indonesian hierarchy at Vatican Council II.

After his assignment as the Archbishop of the Archdiocese of Semarang and his ordination, Cardinal J. Darmojuwono was elected the chairman of the meeting of the Indonesian Bishops Conference in May, 1964. In the meeting, he also was elected as the President of the Indonesia Bishops Conference. Some important results of the discussion were the translation of the Eucharistic text in the Indonesian language, and

³ M. NOVAK, *The Open Church*, 138

⁴ Kotbah Minggu XIV Masa Biasa setelah Pantekosta 1965: «Gereja Sebagai Rakjat Tuhan»

⁵ «The closing of the sessions of Vatican Council II, in Indonesia, was happened at the same time as the tragedy of 30 September Movement with its implications. Therefore, for some years after, the constitution and decrees of Vatican II could not be applied yet in pastoral care». (Penutupan Konsili Vatikan II di Indonesia dibarengi dengan meletusnya G30S, yang membawa ekor cukup panjang. Maka selama beberapa tahun hasil-hasil Vatikan II belum dapat dijabarkan dalam penggembalaan.) Cardinal J. DARMOJUWONO, *Perjalanan Umat Allah*, 3. A private manuscript.



discussion of the recent situation since the policy of the President of Indonesia to unite the ideology of Nationalism, Religion, and Communism, given by two lay people. The bishops also discussed ecumenism⁶.

During Vatican Council II, the Indonesian Bishops Conference also arranged meetings. The discussion in the meetings were in the same line as the topics of the Vatican Council II⁷.

2.2 Responding to the 30 September Movement and its Impact

The period after the Vatican Council II was a crucial one. Coming home to the Archdiocese of Semarang after Vatican Council II, Cardinal J. Darmojuwono had to face a chaotic situation after an abortive coup d'état by the Indonesian Communist Party on September 30, 1965 which was known as *Gerakan 30 September P.K.I.* – the 30 September Movement. The impact of this abortive coup d'état was very tragic. According to various estimates the victims who were killed were between 200,000 - 2,000,000 people⁸.

There are various books which talk about the Indonesian Communist Party movements⁹. However the history of the 30 September Movement is still open to discussion. As the Indonesian Communist Party became one among the big four parties together with Masyumi, Nadhatul Ulama and Partai Nasional Indonesia after the general election in 1955, the struggle for power of the communist elites became significant after the coup d'état in 1948. There was an effort to show that the Indonesian Communist Party had become a mass party with many members¹⁰. During

⁶ M.P.M. MUSKENS, *Sejarah*, IV.

⁷ An interview with Piet Smulders, SJ, one of the *periti* of the Indonesian bishops during Vatican Council II, dated September 1, 1998

⁸ R. CRIBB, «Problems in the Historiography», 1-44; See also: M. ISKANDAR – J. LASUT, «The Purwodadi Affair», 195-226. It is two reports by journalists who wanted to investigate the massacre in Purwodadi, Central Java. It told about the detention, the numbers of prisons and prisoners, the stories of massacre and the number of victims and the situation of the region.

⁹ H.J. BENDA, «The Communist Rebellion»; A.C. BRACKMAN, *Indonesian Communism*; D. HINDLEY, *The Communist Party*; J. van der KROEF, *The Communist Party*; R.T. MCVEY, *The Rise of Indonesia Communism*; J. INGELSON, *In Search of Justice*.

¹⁰ Since the National Party conference in 1952, marked by the uncontested leadership of D.N. Aidit as Secretary General, the PKI grew greatly in growth and influence. Aidit began with ideological and organizational education of cadres and members. Those



the period of the Constituent Committee there were discussions about the ideology of the Indonesian constitution, and there were long debates and discussions among the parties. On the other hand, the competitive struggle between the communist elite and the military faction around the President culminated around 1965. Then, on September 30th, 1965 there was a coup when the communist party killed 6 army generals. Thereafter, the physical conflict emerged through killings.

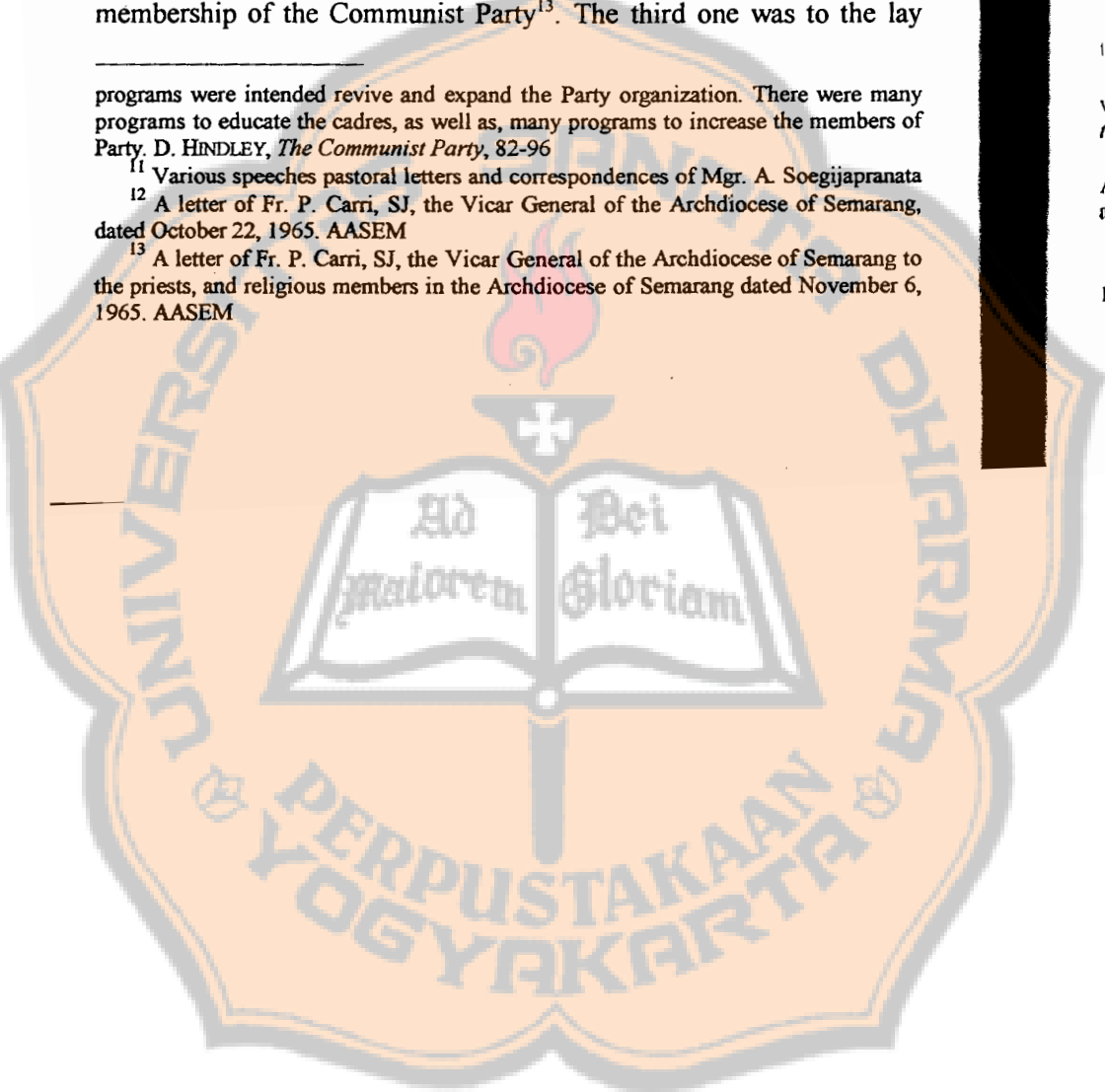
From the time of Mgr. A. Soegijapranata, the Archdiocese of Semarang had strategically fought against Communism. He fought through his discussions, through his contact with the Catholic politicians and together with the grass roots lay organizations to keep the faithful from the influence of the communist mass organizations¹¹. The situation after the abortive coup d'état of the Communist party was different. Tracing the policy of Cardinal J. Darmojuwono on account of the impact of the abortive coup d'état of the Indonesian Communist Party, it is clear that it is necessary to separate this into two periods. First of all was his policy when the screening of the membership of the party started after the incident. The second was his policy on account of the impact of the movement on those who were the victims who were accused of being members of the communist party, to their families, and to all the Indonesian citizens. Supporting the military action to screen the membership of the Communist Party, there were 3 letters. The first letter written by the Vicar General of the Archdiocese of Semarang, P. Carri, SJ called the faithful to show the spirit of Catholicism *pro Ecclesia et Patria* in which Indonesia based on the Pancasila ideology would appreciate the pluralism of the society, and convictions about God¹². There was another letter to the priests and the religious members of the Archdiocese of Semarang which forbade joining the military action to screen the membership of the Communist Party¹³. The third one was to the lay

programs were intended revive and expand the Party organization. There were many programs to educate the cadres, as well as, many programs to increase the members of Party. D. HINDLEY, *The Communist Party*, 82-96

¹¹ Various speeches pastoral letters and correspondences of Mgr. A. Soegijapranata

¹² A letter of Fr. P. Carri, SJ, the Vicar General of the Archdiocese of Semarang, dated October 22, 1965. AASEM

¹³ A letter of Fr. P. Carri, SJ, the Vicar General of the Archdiocese of Semarang to the priests, and religious members in the Archdiocese of Semarang dated November 6, 1965. AASEM



people asking them to support the military action to make a screening of the membership of the Communist Party with a prerequisite not to get involved in violent action¹⁴. Such letters were very important, since after the abortive coup d'état, the military authority mobilized the people to screen the party membership and systematically to clean out the Communist party's influence¹⁵.

It was the Secretary of the Archbishop who reacted to the abortive coup of the Indonesian Communist Party, P. Carri, SJ, who gave guidance to the faithful in responding the abortive coup, since the Archbishop of the Archdiocese of Semarang, Cardinal J. Darmojuwono, was still in Rome attending the last session of Vatican Council II. After his arrival from Rome, Cardinal J. Darmojuwono himself visited parishes in the Archdiocese of Semarang. Cardinal J. Darmojuwono also asked to the military authority to give security and protection to the people based on peace commitment¹⁶. Until 1967-1968, the impact of the abortive coup of the Indonesian Communist Party still existed. It was the conflicts and terrors from other adherents in various regions of the Archdiocese of Semarang. A proposal to give an identity card to the Catholic faithful was refused since it would only create conflict sharply, though there was a difficulty that the new adherents were accused of being communists members, since they were accused of having no religion¹⁷.

Paying attention to the tragedy, the Indonesian Bishops' Conference through the Archdiocese sent a letter to the parish priests, inviting them to note the victims in the region¹⁸.

In 1966, a year after the abortive coup d'état, the National Assembly of the Indonesian People (*Majelis Permusyawaratan Rakyat Sementara, MPRS*) decreed that every citizen of Indonesia must have one of five (5)

¹⁴ A letter of Mgr. J. Darmojuwono, the Archbishop of the Archdiocese of Semarang to the priests of the Archdiocese of Semarang dated January 6, 1966. AASEM

¹⁵ Just as the Javanese Catholics had done, the Catholics in Bali refused to join the violent action led by the military against the communist members. P. WEBB, *The Palm and the Cross*, 149-161

¹⁶ A letter of A. Djajasiswaja to the Archbishop of Semarang dated February 18, 1966. AASEM; A letter of Mgr. J. Darmojuwono to A. Djajasiswaja dated February 22, 1966, and an open letter of Mgr. J. Darmojuwono dated February 13, 1966. AASEM.

¹⁷ Archbishop consultors' meeting dated November 11, 1967. AASEM.

¹⁸ A circular of the Vicariate General of the Archdiocese of Semarang dated February 13, 1968. AASEM



«official religions» which were admitted by the Indonesian government: Buddhist, Catholic, Hindu, Islam, and Protestant. To realize this policy, the Indonesian government mobilized the bureaucratic officers together with the religious leaders from all religions to give information about each religious institution¹⁹. As the consequence to this policy, then, there was a big wave of conversions among the Indonesian people. Before this there were many Indonesian people who were adherents of the traditional beliefs without affiliating into one of the formal religions. Such a wave of conversions into the «official religions» became a common phenomenon in all regions of Indonesia²⁰. To support the Catholics faithful of the Archdiocese of Semarang who were involved in assisting the other Indonesian citizens becoming Christians, Cardinal J. Darmojuwono encouraged them in his pastoral letter of Advent 1967²¹. There was a big risk taken by the persons or families who tried to help the children of the victims of the chaotic situation²². During this period there was a big number of new baptisms, also in the Archdiocese of Semarang. For the

¹⁹ An instruction of the Governor of Central Java dated January 12, 1966. AASEM

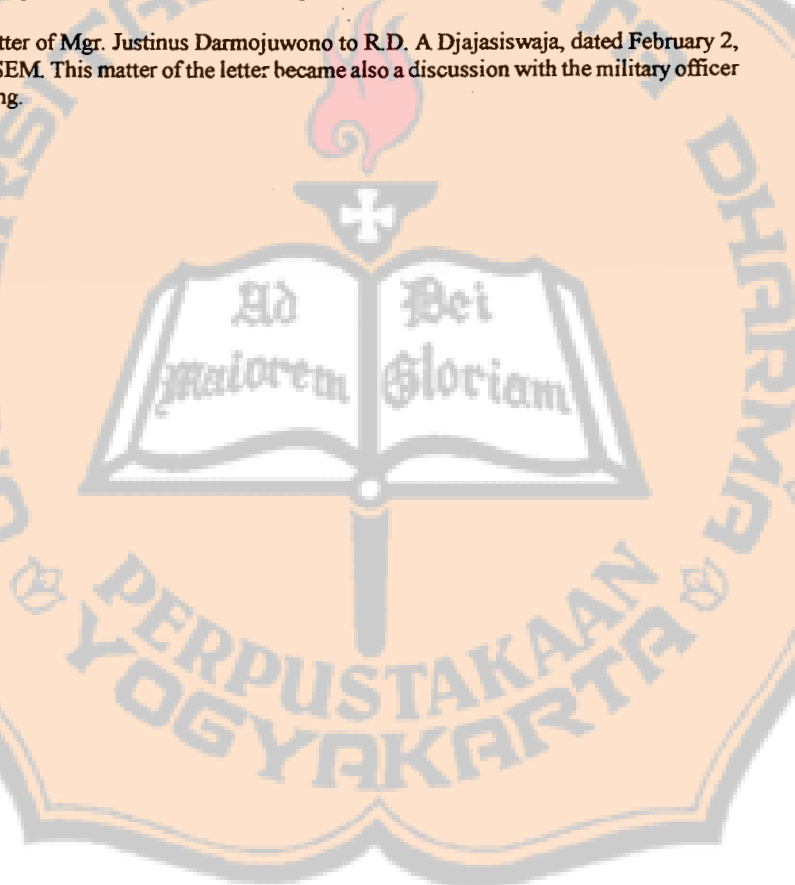
²⁰ Some research on conversion into Christianity were published in some books: P. SPYER, «Serial Conversion», 171-198; R.W. HEFNER, «Of Faith and Commitment», 99-128; A.T. WILLIS, *Indonesian Revival*

²¹ «Talking the spirit of doing penitence, I remember our brothers who expressed this spirit last year. I mean those generously assisted the neighbor who were in difficulties spiritually and materially. E.g. the victims of the catastrophe and the victims of political disaster.

Something impressive was their generosity countless any difficulties to assist the neighbors who sought the guidance of life. These were our brothers who assisted according to their own capacity». (Dalam membicarakan semangat berpenitensi ini saja terkenang akan saudara-saudara kita seiman jang dalam tahun jang lalu sudah mempraktikkan semangat ini. Jang saja maksud ialah saudara-saudara seiman jang dengan keinsjafan menolong sesamanja baik dalam usaha materiil maupun dalam bidang spirituil, seperti pertolongan untuk korban bentjana alam dan sekedar untuk korban pergolakan kehidupan politik.

Dan jang sangat menonjol ialah kesediaan saudara-saudara seiman jang tanpa menghitung kesulitan membantu saudara-saudaranja dalam mentjari pedoman hidup. Saudara-saudara tersebut berusaha menampungnja menurut kemampuan jang ada padanja.) A pastoral letter on Lent of Mgr. Justinus Darmojuwono dated January 15, 1967.

²² A letter of Mgr. Justinus Darmojuwono to R.D. A Djajasiswaja, dated February 2, 1966. AASEM. This matter of the letter became also a discussion with the military officer in Semarang.



citizens who became Catholic, this was not without risks, whether because of the society or of their families²³.

Showing the new conversion tendency during the period, here is the statistical data of the first ten year of the period of Cardinal J. Darmojuwono as Archbishop of the Archdiocese of Semarang.

No.	Year	Catholics	Number of Baptisms (adult)
1	1964	103.195	4.102
2	1965	105.214	6.021
3	1966	116.457	5.277
4	1967	143.556	13.489
5	1968	164.201	13.699
6	1969	180.008	15.778
7	1970	203.895	15.177
8	1971	213.124	11.326
9	1972	219.120	7.291
10	1973	234.135	5.960

Sources:

1. The Annual Report of the Parishes of the Archdiocese of Semarang.
2. The Annual Report of the Archdiocese of Semarang to the Sacred Congregation of the Propagation of Faith.

As the consequence of the wave of conversions and of the increasing number of the faithful, new challenges and problems were created for the pastoral care of the faithful. These challenges and problems included purification of motivations, lay leadership, religious freedom, etc.

Studying the motivation of the conversions to Christianity, some researchers showed that there were some motives for conversion which

²³ A confession of a leader of one village in the Sukorejo Parish, Central Java showed that he had to go to prison and was under a gun threatening him to be forced not to become a Catholic. D. TATAG - B. SARDJONO, ed., *Pesta Air di Kaki Pelangi*, 32-38. In Buru island, the Center of Rehabilitation of the political prisoners of the 30 September Movement, there was a case when there was a big number of new baptisms among the prisoners. Therefore, the military commander of the center made a policy which forbade any person to change religion and asked the prisoners to keep their religion that they mentioned before. Telegram from the Commander of TEFAAT Buru dated February 13, 1973. AASEM; A letter from Mgr. Andreas Sol to Mgr. Jos. Mees, Pro Nuntius in Jakarta dated March 13, 1973. AASEM



mostly were political²⁴. The priests who gave pastoral care to the faithful saw other concrete factors which influenced the conversion to Christianity. In 1969, the Governor of Central Java made a policy which invited the religious leaders to take part in a program of mental and spiritual education. The religious leaders worked together as a team to give information about each religion. Other than talking about the biblical or magisterial doctrines, some priests talked about the ethics of Pancasila showing that those were universal and social ethics. In this way, the people were helped, since they also knew the professional (Catholic) organizations which were based on Pancasila ideology²⁵. Another aspect was the practice of the liturgy which included all the cycles of life: birth, marriage, death, which fit into Javanese culture. Such practices invited the people to be converted to Christianity²⁶.

Considering the groups of the new conversions, there were some groups from which the new catechumens came. Those were the victims of the political revolution, the Javanese Moslem who is called *abangan*, not a fanatical Moslem, and the urban people who were separated from their villages, and from their traditional relations. The new catechumens which belonged to these three groups spread in the villages, urban area, and cities of the Archdiocese of Semarang²⁷.

The response of Cardinal J. Darmojuwono to the wave of conversions can be observed in the booklet *Umat Allah Mawas Diri (The Retrospection of the People of God)* written in August 18, 1972. It reflects on the situation 7 years after Vatican Council II. It includes 4 topics: the preparation of the new Catholic members, the preparation of the Catholic family formation, self – sufficiency of the indigenous priests and members of the religious orders and congregations, and enabling self – sufficiency in caring for the physical buildings and their maintenance²⁸. Talking about the preparation of the new members of the People of God, the Cardinal cautioned that it is necessary to avoid the tendency to seek a big number of conversions with motives of escape and to seek security.

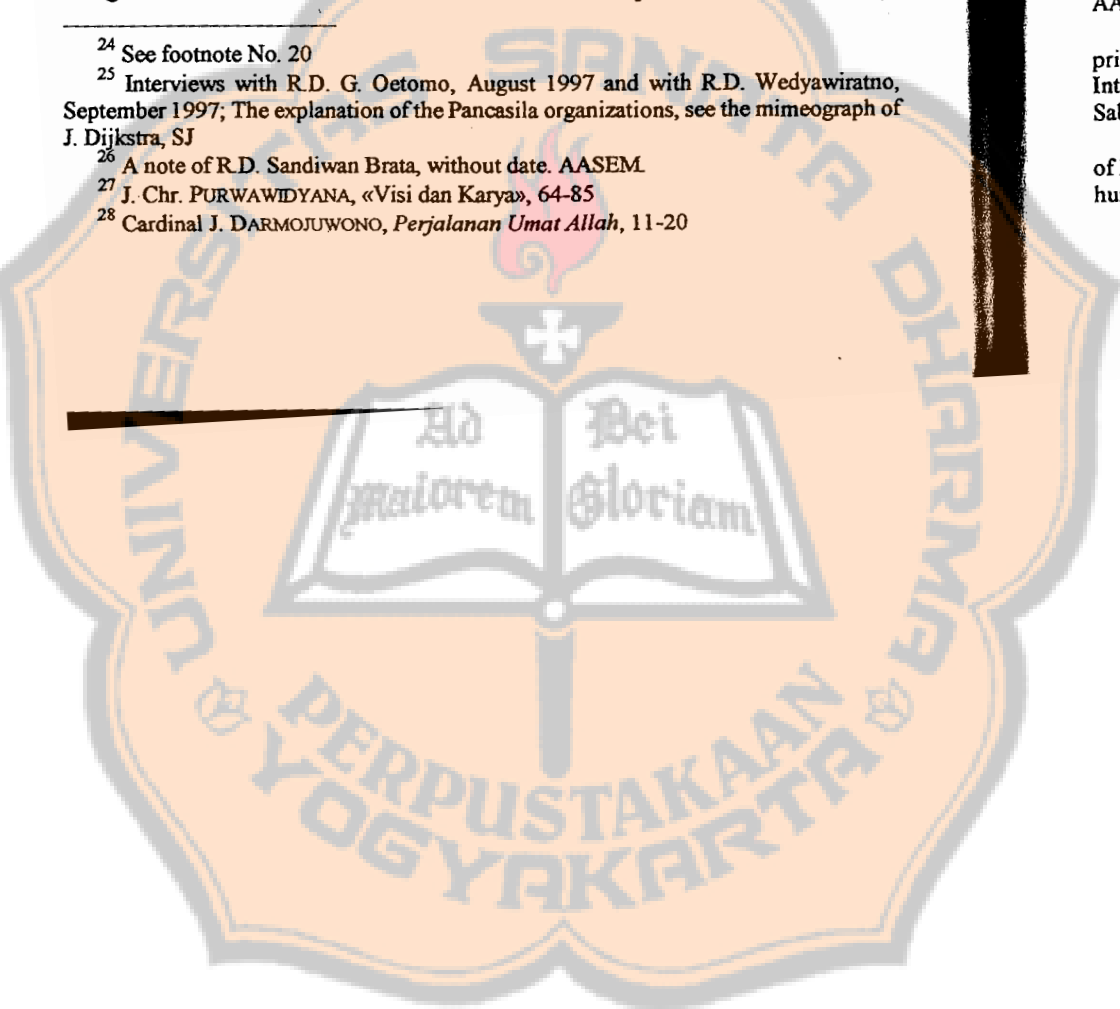
²⁴ See footnote No. 20

²⁵ Interviews with R.D. G. Oetomo, August 1997 and with R.D. Wedyawiratno, September 1997; The explanation of the Pancasila organizations, see the mimeograph of J. Dijkstra, SJ

²⁶ A note of R.D. Sandiwan Brata, without date. AASEM.

²⁷ J. Chr. PURWAWIDYANA, «Visi dan Karya», 64-85

²⁸ Cardinal J. DARMOJUWONO, *Perjalanan Umat Allah*, 11-20



He laid down some conditions for the catechumens and for the process of the catechumenate period and gave an important role to the basic community in the formation of the new catechumens for the sacrament of baptism. Such condition for the new conversions caused discussions among the parish priests in the archdiocese of Semarang²⁹.

Giving attention to the victims who were accused of being members of the Indonesian Communist Party, which was banned in 1966, and their families, Cardinal J. Darmojuwono asked the government to treat them with justice and humanity³⁰. He also discussed with the President of Indonesia his personal concern.

To give pastoral care to the Catholic political prisoners of the September 30th Movement, from 1968 Cardinal J. Darmojuwono gave the prisoners chaplains. Father Paul de Blot, S.J., who was the coordinator of the prisoners' chaplains, together with some social institutions gave also material services and health care to the prisoners³¹. The procedure of the service was strictly under control of the military authority³². Practically, the prisoner chaplains gave spiritual services to other adherents, too³³. There was also a diocesan priest who was sent into Buru island, the center of rehabilitation of the political prisoners, as the prison chaplain³⁴.

²⁹ A note of parish priests of the Archdiocese of Semarang meeting, dated November 20, 1965. AASEM.

³⁰ A Statement of Cardinal J. Darmojuwono «Pernyataan Gereja Katolik di Indonesia mengenai Beberapa Masalah Penting di Tanah Air», dated March 31, 1969. AASEM; A letter of Cardinal J. Darmojuwono «Tanggapan Kardinal J. Darmojuwono tentang REPELITA dimulai pada tgl. 1 April 1969» dated April 1, 1969. AASEM

A novel of a political prisoner in Buru island, Mollucas – an island for centre of rehabilitation of the political prisoners- tells about the situation and condition of the prisons. P.A. TOER, *Nyanyi Sunyi Seorang Bisu*. The English trans. *A Mute's Soliloquy*.

³¹ A letter of P. de Blot, SJ to Ketua Teperda Kodam VII, Let.Kol.Suwarsidhi, dated July 26, 1968. AASEM

³² Letters and permits of various military departments from the period 1968-1978. AASEM

³³ Practically, the prisoners chaplains did the pastoral service not only for the Catholic prisoners since there were many other prisoners who wanted to speak to the priests. Interviews with Fr. Suasso de Lima de Prado, SJ in August 1997; and with Fr. G. Sabdautama, SJ in August, 1997

³⁴ In 1973, RD YB Mangunwidjaja went to Buru island for three months. At the end of his duty, he made a proposal to the commander of the center to make the centre more humane: «Beberapa Fasal Memoranda tentang Proyek Kemanusiaan TEFAAT Buru dalam



In 1969, the policy of Cardinal J. Darmojuwono for the political prisoners of the 30 September Movement and their families was institutionalized as the *Program Sosial Kardinal*. Making his concern known, the Cardinal discussed this with some leaders of other religions before he began the institution. Therefore in Semarang, this activity become an ecumenical activity³⁵. In 1981, the activity of *Program Sosial Kardinal (PSK)* reached many regions in Indonesia other than the Archdiocese of Semarang: Jakarta, Bogor, Bandung, Purwokerto, Malang, Surabaya, Pontianak, Banjarmasin, Ujung Pandang, Ambon, Medan, Pangkal Pinang, Padang, Palembang, Tanjung Karang³⁶. Such a service was not an easy one, a service without risk. Once there was a priest who was arrested and interrogated by the military office because of his activity giving service to the ex – political prisoners and their families.

In 1969, there began a socialization process of the political prisoners. The government invited many institutions, whether social, religious, government or non – government, to take part in the process. While the government urged the people not to discriminate against the ex – political prisoners and their families, nevertheless, some of the policies still were discriminatory³⁷. Participating in this activity, the parish priests in the

Fase Taraf Akhir Sekarang», dated March 19, 1973. AASEM.

As a diocesan priest of the Archdiocese of Semarang, YB Manguwidjaja is also famous for many activities. He is a columnist in the newspaper and novelist, an architect, a social activist, and an educator. As a writer and novelist, he writes many articles, books and novels which express his concern for humanity, and culture. Some of his books and novels have got awards, on both the national and international levels. As an architect, he designed some churches, religious community residencies, private residencies, and a shrine complex inspired by inculturation. As an educator, he created an institution *Dinamika Edukasi Dasar*, a laboratory to promote an alternative method of education for the elementary school students. As a social activist, he helped some basic communities to gain a better life. During his sojourn in Buru island, he worked as a pastoral worker and an architect.

³⁵ The Annual Report of *Team Pelayanan Kristiani Khusus 1979* dated January 2, 1980. AASEM

³⁶ The Report of *Rapat Kerja para Pelaksana PSK Seluruh Indonesia* March 31-April 3, 1981. AASEM

³⁷ The Instruction of the Minister of Religious Affairs No. 7/1969 on «Pematangan Masyarakat, Pembinaan, Pendidikan dan Rawatan Rohani dalam Rangka Kebidjaksanaan Penyelesaian Tahanan/ Tawanan G30S PKI» dated September 3, 1969. AASEM; The Instruction of the Minister of Social Affairs No. BA.4-3-42/136 on «Pematangan Masyarakat terhadap Pemulangan Tahanan/ Tawanan G-30-S/PKI serta Usaha Sosial lainnya» dated July 29, 1969. AASEM; The Instruction of the Minister of Home Affairs No.



Archdiocese of Semarang together with the lay leaders prepared their own parishes to help the ex – political prisoners to be integrated into the families and into the society. Those were not without challenges from the two sides: from some Catholic persons of the *prijaji* mentality and from some of the ex – political prisoners who were still suspicious to the good will of the faithful or looked for a change for their members³⁸.

3. Implementing the Messages of the Vatican Council II

Inviting the faithful to be concerned about the process of Vatican Council II, the faithful of the Archdiocese of Semarang were invited to join the prayer of the opening of Vatican Council II³⁹, and its closing, when the faithful joined the *octiduum* of prayer⁴⁰.

Vatican Council II brought a big change: renewal which included theological, liturgical and pastoral aspects. Vatican Council II was «a Copernican revolution» which included the Eucharist as the center of the Church and its ecclesiology. In the Archdiocese of Semarang, there were some themes which became concerns of Cardinal J. Darmojuwono: the Church, the laity, the family, indigenizing process, solidarity, and religious freedom as these appeared in various messages.

3.1 The Church

Promoting the concept of the Church as the People of God (*Lumen Gentium*), Cardinal J. Darmojuwono started before the Vatican Council II had finished. Developing the image of the Church as the People of God, he provided some indicators of democracy in the Church⁴¹.

16/1969 on «Pematangan Masyarakat dalam Rangka Penyelesaian Tahanan dan Tawanan G.30.S/PKL». AASEM

³⁸ Interviews with YB Mangunwidjaja in August 1997, and with Wedyawiratmo in September 1997.

³⁹ A letter of the Vicariate General of the Archdiocese of Semarang dated September 25, 1962. AASEM.

⁴⁰ A letter of the Vicariate General of the Archdiocese of Semarang dated November 28, 1965. AASEM.

⁴¹ Those are the sacraments as the grace of the Lord to serve the People of God to reach its sanctity; the active participation of the lay people in the liturgy; there is no discrimination to response the vocation of God; the rights to give opinions; the invitation to all the people to support the self – supporting process (specific for the Archdiocese of Semarang). Explaining the democracy of the Church, Cardinal J. Darmojuwono referred



His concept of the Church is the *gereja yang mengumat* (Church which is immersed among the people). It means that as the Church which is present in the region was initiated by the missionaries, the Catholics should also represent the Church. Therefore, most of his letters and speeches talk about the implications for pastoral and practical applications which should be manifested.

The Catholic Church in the Archdiocese of Semarang has an image as a diaspora Church which still exists, and it manifests faith, hope and charity in a concrete situation, while aware of being still a part of the universal Church. This image tends to be manifested as the faithful, proclaiming the Word of God in a specific situation are not exclusively caught up in this, but hold firmly the principle that all the faithful who unite around the Eucharist anywhere experience it as the center and the peak of the manifestation of the Church⁴². In this formulation in the first place the faithful become the witnesses of the Word of God who proclaim it. Since the ambience where they live is in a pluralistic society where the people are mostly Moslem, there is a prerequisite that they should be an open community. This prerequisite demands making the witness become effective not only for the community itself but also for the environment. The basic principle is that the Eucharist is the center of the community. It is in this line that there are three aspects which became the concerns of Cardinal J. Darmojuwono to represent the Church as the People of God: the Church of the Poor (LG 26), the Church which is based on the families (LG 11), and the Church as communion (LG 22).

In its pastoral implications to manifest such an image, there are some factors which must be considered⁴³:

- Firstly, the territorial perspective, since the quantitative growth of the adherents spreads in the wide area which consequently influences the quality of the faith of the adherents;
- Secondly, the functional perspective, since the social status of the adherents are various: officers, peasants, entrepreneurs, etc.;

to the distribution of grace the varied sacramental service to the faithful, the recent service of the liturgy which invited the participation of the people, the self-supporting movement which initiated by his predecessor, the change to express the opinions through press media. *Kotbah Minggu XIV Masa Biasa* dated Sep. 1965 *Geredja Sebagai Rakyat Tuhan*

⁴² Cardinal J. DARMOJUWONO, *Perjalanan Umat Allah*, 36-37

⁴³ Cardinal J. DARMOJUWONO, *Perjalanan Umat Allah*, 36



– Thirdly, the personal perspective, such as the characters, the backgrounds, levels of education, costumes, etc.

The reality of the Church in the Archdiocese of Semarang is characterized by the participation of the lay people. This participation is expressed in the activity of pastoral care through the *pamong system* (guardianship) of the region which manages regular gatherings for prayer, religious instruction for the catechumens, giving meals to the parish priest, collecting money, preparing weekly liturgical ceremony in the parish: lecturer, choir group, decoration, etc. This participation is expressed also through the witness of the Catholics through their daily activity and the family. Therefore, encouraging and inviting the participation of the lay people he says, «Dear Brothers, if there is a will there is no person who has no function in the Church, even though it is a small one. God has chosen the weak to give wisdom to the stronger. Since the number of the lay people is bigger than the religious, it is necessary that the lay people get a big role, too»⁴⁴.

3.1.1 The Church of the Poor

In the context of the Indonesian society and in the context of Asia, the Church of the Poor has a big relevancy because of the poverty they have⁴⁵, therefore creates a lot of concern. Such as the concern of Pope John XXIII for the Church of the Poor as prolongation of the previous encyclicals: *Pacem in Terris* and *Mater et Magistra*. Even more, the Church of the Poor became the topic of various meetings during Vatican Council II⁴⁶. Similarly Cardinal J. Darmojuwono stressed his concern for the Church of the Poor.

Lumen Gentium art. 26 becomes the reference in which the Church in the Indonesian and Asia context represents itself as the Church of the

⁴⁴ «Para Saudara di dalam Gereja tidak ada tenaga yang tidak berguna, meski kecil sekali pun, asal mau. Tuhan memilih yang lemah guna memberi hikmah kepada yang kuat. Demikian sabda Tuhan. Karena jumlah kaum awam lebih besar daripada rohaniwan/wati, apakah tidak sepatutnyalah bahwa kaum awam menerima bagian yang lebih besar juga». A Pastoral letter of Lent of Cardinal J. Darmojuwono dated January 25, 1964

⁴⁵ There are various problems of labors and agricultures in relation to the wealth of the society in Asia. H.T. OSHIMA, «Pertumbuhan Asia», 149-174

⁴⁶ P. GAUTHIER, *La Chiesa dei Poveri e Il Concilio*.



Poor⁴⁷. In the first place, the concept of the Church of the Poor became the foundation for applying the pastoral strategy in the Archdiocese of Semarang⁴⁸.

In a very simple way Cardinal J. Darmojuwono explained the concept of the Church of the Poor as he explained the Church as the People of God. In the late 1970s, the Cardinal expressed the concept of the Church. The Church is not only a matter of institution. Most of all it is manifested in the community through all the persons who belong to the community⁴⁹. It means that the concept of the Church of the Poor has implications for the community and personal formation. The bishop's concept, which was expressed at the very beginning of his episcopate, that the Church is the People of God has pastoral and practical implications⁵⁰. Therefore, most of his letters and speeches talk about these pastoral and practical implications to realize the Church of the Poor.

In the wide context of Asia, the Cardinal said, «And what is more inconspicuous than our humble people of Asia? God came for them. The

⁴⁷ «This Church of Christ is really present in all legitimately organized local groups of the faithful, which, in so far as they are united to their pastors, are also quite appropriately called Churches in the New Testament. (...) In these communities, though they may often be small and poor, or existing in the diaspora, Christ is present through whose power and influence the One, Holy, Catholic and Apostolic Church is constituted». LG 26

⁴⁸ Cardinal J. DARMOJUWONO, *Perjalanan Umat Allah*, 23-32

⁴⁹ «Christ as the Head of the Church, People of God supposes that all the member of the People of God, though different in status, *work together voluntarily* to achieve salvation». (Kristus Kepala Gereja/ Umat Allah menghendaki agar semua anggota Umat Allah, meski pun berbeda-beda kedudukannya, dengan *kerjasama yang ikhlas* dapat mengapai keselamatan (LG 10, 18)). A Pastoral letter of Lent dated February 10, 1977. Again, «The Catholic in the Archdiocese of Semarang is called as a member of the church: all should have responsibility to the church, whether as the leaders or members. This responsibility will become the foundation to step forward». (Umat Katolik ing Keuskupan Agung Semarang pada ngrumangsani anggona ditimbal dadi warganing Pasamuwan Suci: kabeh padha rumangsa duwe tanggung jawab mungguhing gerejane, ya sing kebubuh dadi pengarep lan ya sing padha ana ing buri. Rasa tanggung jawab iki mau mujudake dhasar kanggo mlangkah luwih maju maneh.) A Pastoral Letter of Lent dated February 15, 1981

⁵⁰ «The self-sufficiency principle which is announced by my predecessor demands that all the people of God take part actively in the development of the Church. Concretely, in the nearest level: at kring, choir group, etc.» (Prinsip berdikari yang baru-baru ini diandjurkan oleh Rama Agung menuntut agar rakjat Tuhan setjara aktif turut serta dalam pembangunan Geredja. Setjara konkret, pada tingkat jang paling dekat dengan pada kita masing-masing: dalam kring, koor, dsb.) Kotbah Minggu XIV Masa Biasa dated September 1965 *Geredja Sebagai Rakjat Tuhan*.



Church is for them, should be among them, within them, making them the People of God, without making them alien to their nations or uprooting them from their families, customs and aspirations. God is working there. Without the Church? Yes, preparing the peoples, nations to enter the real Church, the continuation of Christ's Incarnation»⁵¹.

Showing the christological foundation of the Church of the Poor, the Cardinal said, «We believe that the Church, the People of God, is the continuation of Christ's Incarnation, which means that Christ still incarnates Himself in the Church, if the Church incarnates itself, like Christ and His continuation in the development countries»⁵². Furthermore, referring to the theological foundation, the Cardinal quoted Irenaeus' expression *Gloria Dei vivens homo*, meaning that God's glory is the living human and it is the task of the Church to make efforts to realize this⁵³, although it is not a direct task of the Churches as is indicated by *Gaudium et Spes*⁵⁴.

Facing the international social injustice which robs the poor of what they have because of low prices for agricultural products, and of high prices for tools and machines they need for their development, realizing the Church of the Poor is a demand. Therefore the cardinal called the challenges of the realization of the Church of the Poor. The Cardinal said, «This is what the Church has to understand lovingly, which to many members of the Church, Hierarchy, priests, religious and lay people seems so difficult to understand. Here we may come into all kinds of misunderstanding». Again, the Cardinal wrote, «It is more painful to say that the Church in these question has nothing to say, no influence. Yes, the Church can say something, and she did it by the great social encyclicals of our great Popes, particularly *Mater et Magistra* and *Populorum Progressio*.

⁵¹ Cardinal J.DARMOJUWONO, «The Role of the Church», 25

⁵² Cardinal J.DARMOJUWONO, «The Role of the Church», 25

⁵³ Cardinal J.DARMOJUWONO, «The Role of the Church», 27

⁵⁴ «Christ did not bequeath to the Church a mission in the political, economic, or social order: the purpose he assigned to it was a religious one. But this religious mission can be the source of commitment, direction, and vigor to establish and consolidate the community of men according to the law of God» (GS 42). However, «The Christian who shirks his temporal duties shirks his duties towards his neighbor, neglects God himself, and endangers his eternal salvation» (GS 43).



But how long has the Church to speak in that way to see some change on this questions?»⁵⁵

The concept of the Church of the Poor became a document of the bishops of Asia in 1974. In the first documents of the Asian Bishops' meeting, it is formulated, « (...) there is, first of all, the face of Asia, continent of the teeming masses. Asia is nearly two billion people, almost two – third of mankind. It is a face largely marked with poverty, with under-nourishment and ill health, scarred by war and suffering, troubled and restless»⁵⁶. Such awareness is repeatedly expressed in the following documents of various meetings which followed showing the intention to enter into the situation⁵⁷.

The Cardinal distinguished between the apostolate of the word and the apostolate of work. The Cardinal said that in Asia it is dangerous to stress too much the apostolate of the word. «Without apostolate of work, the word apostolate easily deteriorates into lip – service, a kind of phariseism»⁵⁸. To bring this to awareness to become effective to the people, in the Asian Bishops' Meeting in 1970, the Cardinal proposed a Secretary of the Church for Socio – economic Development of South East Asia and some other institutes⁵⁹. At the meeting of the Bishops' Institute for Social Justice VII, January 1986 in Hua Hin, Thailand, Mgr. Julio X. Labayan, the first President of Office for Human Development, from the Philippines repeated the role of Cardinal J. Darmojuwono in the creation of the Office for Human Development⁶⁰. In fact, the Federation of Asia Bishops' Conference created a Bishops' Institute for Social Action which has as its

⁵⁵ Cardinal J.DARMOJUWONO, «The Role of the Church», 26

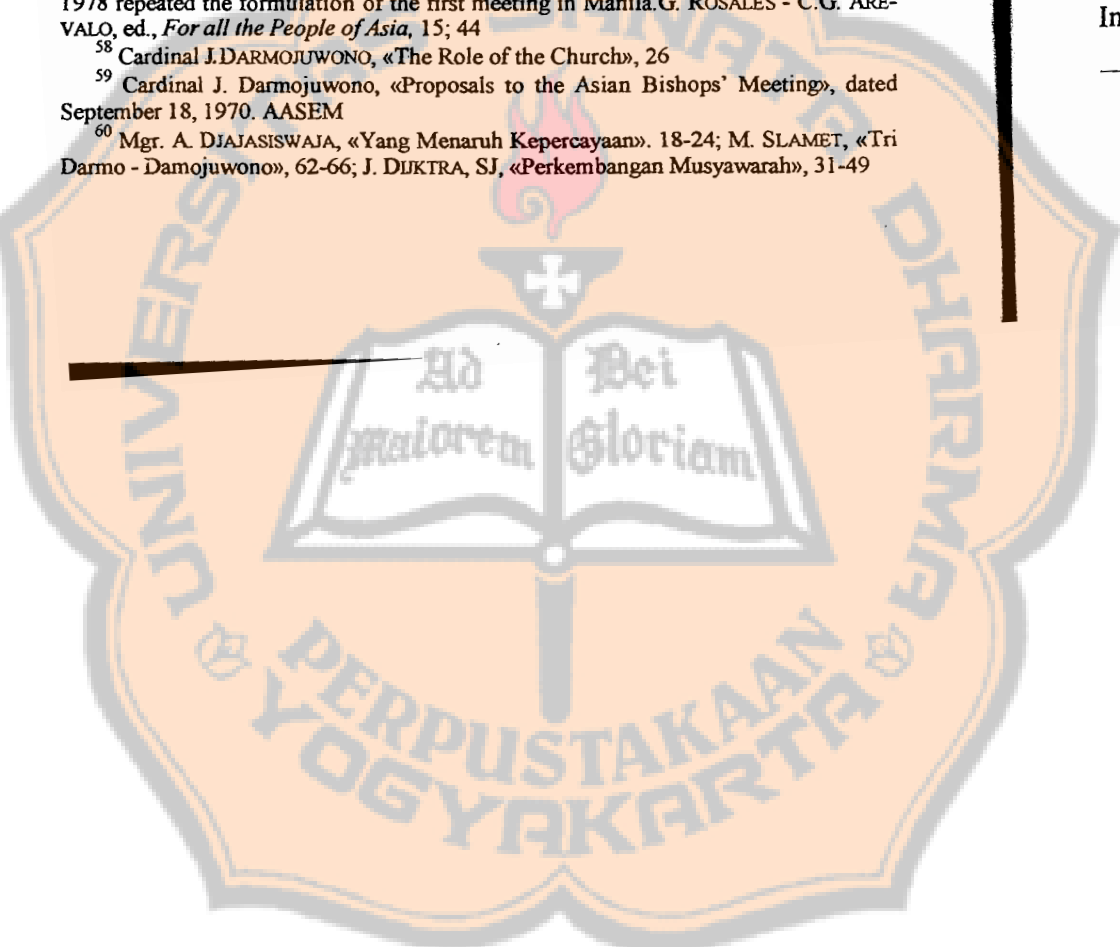
⁵⁶ G. ROSALES - C.G. AREVALO, ed., *For all the People of Asia*, I, 4

⁵⁷ «A local Church in dialogue with its people, in so many countries in Asia, means dialogue with the poor. For most of Asia is made of multitudes of the poor. Poor, not in human values, qualities, nor in human potential, but poor, in that they are deprived of access to material goods and resources which they need to create a truly human life for themselves. (...)» Statement and Recommendations of the First Planery assembly of Asia Bishops' Conference, Taipei, Taiwan 27 April 1974; The Statement and Recommendations of the Second Planery Assembly in Barrackpore, Calcutta, India 25 November 1978 repeated the formulation of the first meeting in Manila. G. ROSALES - C.G. AREVALO, ed., *For all the People of Asia*, 15; 44

⁵⁸ Cardinal J.DARMOJUWONO, «The Role of the Church», 26

⁵⁹ Cardinal J. Darmojuwono, «Proposals to the Asian Bishops' Meeting», dated September 18, 1970. AASEM

⁶⁰ Mgr. A. DJAJASISWAJA, «Yang Menaruh Kepercayaan». 18-24; M. SLAMET, «Tri Darmo - Damojuwono», 62-66; J. DIKTRA, SJ, «Perkembangan Musyawarah», 31-49



task to reflect, to analyze the social situation of Asia and to discover a dynamo for social mission which is sufficiently diverse to allow for local creativity and concrete action. Then, Cardinal J. Darmojuwono urged the creation of an Office for Human Development which becomes an office to apply such a concern.

At the level of the Archdiocese of Semarang, in the beginning, the challenge of manifesting the concept of the Church of the Poor is to integrate the church as the inheritance of the missionary, with the Church which now exists in the local community and belongs to the faithful. Therefore, referring to the inheritance of the missionary, the Cardinal invites the responsibility of the community of the faithful. This responsibility of the faithful includes to give living expenses to the priests. So, at the very beginning of his episcopate, Cardinal J. Darmojuwono invited the people to become self-sufficient financially and to supplying the man power of priests and religious members⁶¹. It includes also to conserve and maintain all the infrastructures buildings⁶².

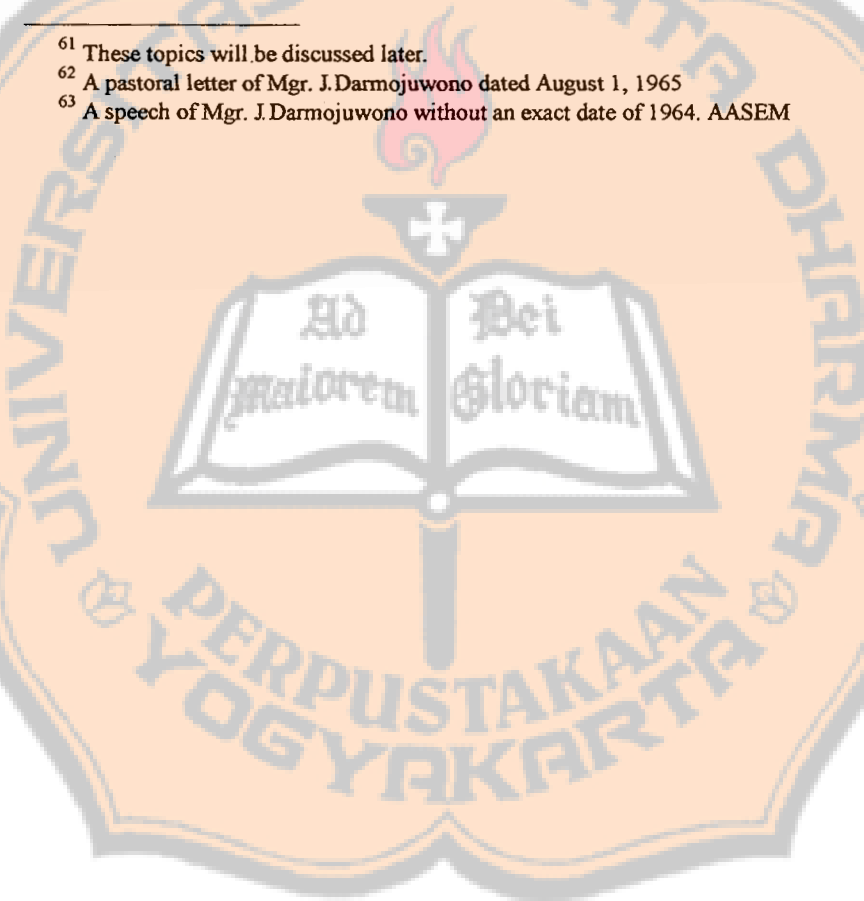
As mentioned before, the concept of the Church of the Poor has implications for community building and personal formation. Realizing these things, the Cardinal invited the Catholics to support the Catholic organizations which would become the way to manifest and internalize Christian values⁶³. He shows that there are many organizations: professional, interest groups, ages clusters. It is also through the involvement of these organizations, that the Christian manifests the invitation to sanctify the world (GS 43).

There were already various organizations which were founded in the 1960s which had social orientations under the influence of the magisterium of *Rerum Novarum*, and *Mater et Magistra*. Those organizations were not exclusively for the Catholics only. The organizations which used Pancasila as the ideology as well as the name of the organizations invited other adherents to become members. In 1973-1974, these organizations amalgamized into big organizations controlled by the government. This tendency made the local dynamics and aspirations to be absorbed, reduced and alienated into a bureaucratic mentality. Various committees of the Indonesian Bishops' Conference Office, Socio Economic Development

⁶¹ These topics will be discussed later.

⁶² A pastoral letter of Mgr. J. Darmojuwono dated August 1, 1965

⁶³ A speech of Mgr. J. Darmojuwono without an exact date of 1964. AASEM



Committee, Social Committee gave no attention to these organizations since they worked only for the inner circle of the Church⁶⁴. There are still some institutes which exist or were the forerunners of the organizations looking for other changes⁶⁵.

There are also some other movements which support personal and community formation: Christian Life Communities⁶⁶, Marriage Encounter Groups⁶⁷, Charismatic Groups⁶⁸ which mostly exist in big cities. There is also the Legion of Mary which existed long before and spread in a widespread area also in the villages. Those are some forms of functional Christians' communities that reach almost only the middle class people, which means the minor part of the society⁶⁹.

In 1974 there was a statement signed by the parish priests in the Vicariate Episcopalis of Yogyakarta which was proposed to the Government of Special Region of Yogyakarta on account of the concern to poor people. The statement asked the Government to be concerned about these people's rights since there were some unjust practices⁷⁰. Such an action also showed the concern of the faithful and the hierarchy to realize the Church of the Poor.

⁶⁴ J. Dijkstra, «Sejarah Kerasulan Sosial», dated April 19, 1987. A mimeograph. AASEM

⁶⁵ *Bina Swadaya* is an organization which was founded in June 1981. In 1985 it became a legal body, foundation. Its roles are to be the facilitator, communicator, motivator and trainer of its target groups i.e. the poor sections of the society. The area of operation is nationwide with the majority of activities carried out in Java. It has a big volume of projects. E.g. in 1985 *Bina Swadaya* distributed credit for 58 credit union groups in the amount 87.040.000 rupiahs (US \$ 77.500), a chicken breeding project with an amount 685.225.490 rupiahs for 5 groups, an irrigation project with credits to an amount 40.890.000 for 51 groups, a farming project with credits of 16.240.000 for four groups. The *Bina Swadaya* Foundation has its origin from the Roman Catholic Farmer Association, IPP (*Ikatan Petani Pancasila*) which started in 1958. H. BONGARTZ, *Self-Help*, 52-56

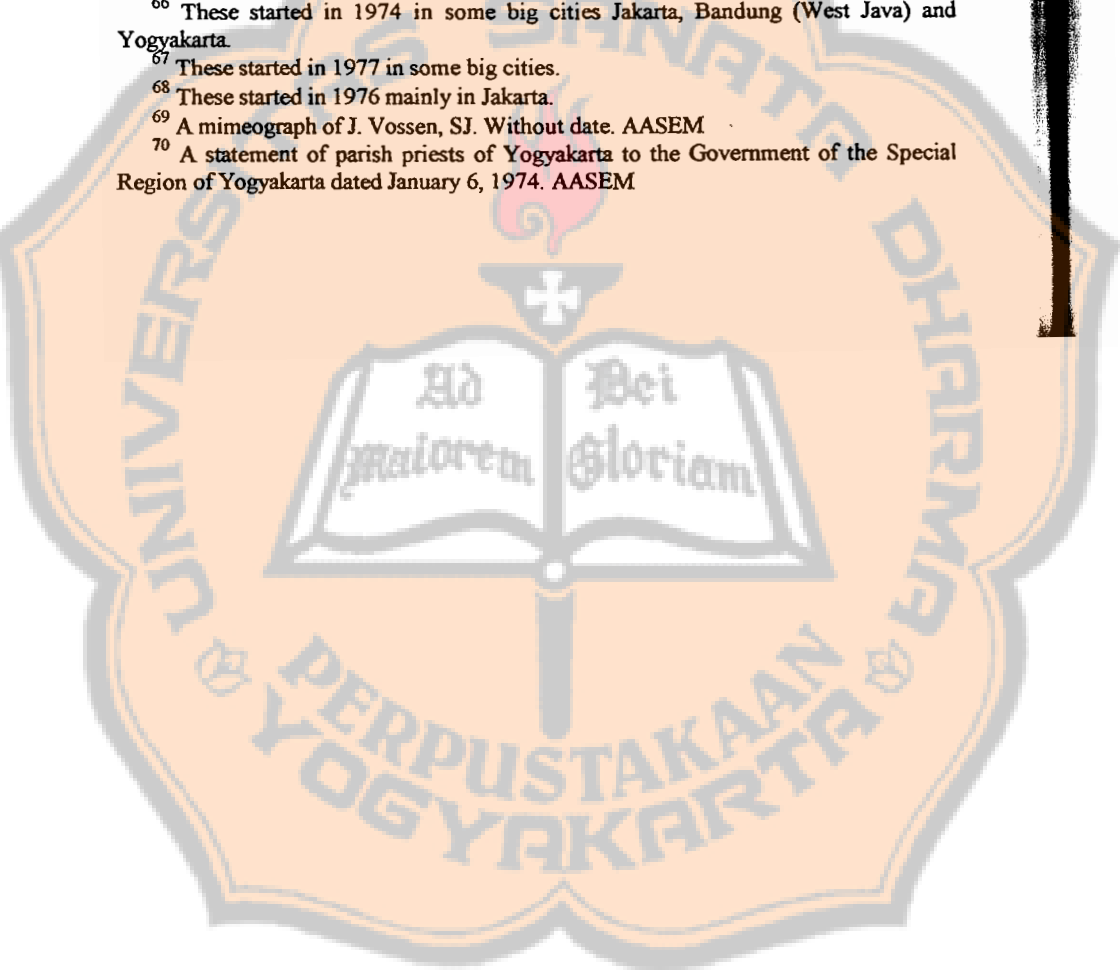
⁶⁶ These started in 1974 in some big cities Jakarta, Bandung (West Java) and Yogyakarta.

⁶⁷ These started in 1977 in some big cities.

⁶⁸ These started in 1976 mainly in Jakarta.

⁶⁹ A mimeograph of J. Vossen, SJ. Without date. AASEM

⁷⁰ A statement of parish priests of Yogyakarta to the Government of the Special Region of Yogyakarta dated January 6, 1974. AASEM



In its pastoral applications, the commitment to the Church of the Poor consists of assistance to the needy. As one among various ways to realize this vision, Cardinal J. Darmojuwono used the rest of the budget from his ordination as a bishop to initiate a social foundation, the *Jajasan Soegijapranata* which was founded in 1963. This foundation uses the name of his predecessor who inspired him to keep the Church belonging to the poor and the needy, presents among them. The purpose of the social institution is to assist them. Until 1981 there were many activities: fellowship to the poor children and the orphans, constructing an old folks' home, giving productive capital to the pedicab drivers and the fishermen, assisting the homeless by providing them houses in a special area, and assisting the people who join the program of transmigrations to some other areas such as Kalimantan Selatan, Kalimantan Barat, Sumatera Selatan and other regular health and social services in many areas in Central Java⁷¹. Besides, the Cardinal himself approached the people and the poor personally. He had no formal procedures for the people to meet him.

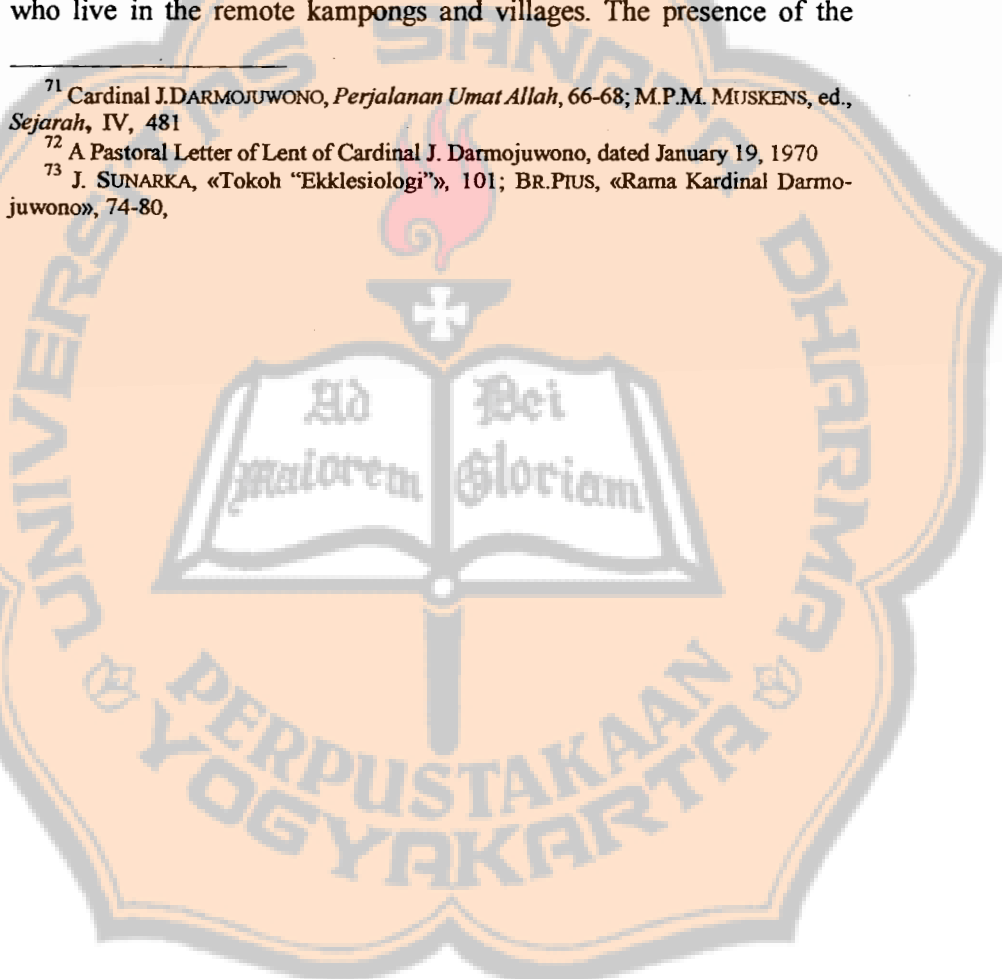
As the Church of the Poor in a pluralistic society, the members of the Church should be sensitive to the conditions and the suffering of others. It is not only in material things that the Church supports the society. As the witness of the Word of God the light of the life style of the Catholic should show something which enlightens the reality which must be uplifted. Showing the negative tendency of the society, the Cardinal reminded people of the debt culture so that pushed them prestigious and consumptive activities, drew them to gambling, and shared the mentality of white collar workers. Giving an alternative to these negative tendencies, the Cardinal invited the faithful to live in a thrifty manner, having an economic and productive orientation and respecting manual work⁷².

The Cardinal's orientation to the poor also motivated him to encourage the religious orders and congregations to build communities in the villages and simple areas⁷³. The religious of the Archdiocese of Semarang spread in various regions in Central Java and Yogyakarta. There are those who live in the remote kampongs and villages. The presence of the

⁷¹ Cardinal J. DARMOJUWONO, *Perjalanan Umat Allah*, 66-68; M.P.M. MUSKENS, ed., *Sejarah*, IV, 481

⁷² A Pastoral Letter of Lent of Cardinal J. Darmojuwono, dated January 19, 1970

⁷³ J. SUNARKA, «Tokoh "Ekklesiologi"», 101; BR.PIUS, «Rama Kardinal Darmojuwono», 74-80,



religious community is to realize the Church of the Poor. It is a challenge to the religious community to be present among the people in the various areas. During the episcopate of Cardinal J. Darmojuwono, there was a development of the presences of the religious communities in various areas to carry out various activities in education: schools and boarding houses, in healthcare: hospitals and polyclinics, and in various social and economic movements⁷⁴.

There is also another factor in presenting the Church of the Poor that is the roles of the Catholic teachers who are present in the villages of the remote areas. This includes in the areas of Semarang, Ambarawa, Magelang, Muntilan, Yogyakarta, Klaten and Surakarta. The Catholic teachers infiltrated the regions in the distant areas, too⁷⁵. There are also some regions in Demak, Jepara and Pati where the Catholics mostly are the families of businessmen who live in the main road.

3.1.2 The Church in the Family

Based on *Lumen Gentium* art. 11, which refers to the family as the domestic Church⁷⁶, Cardinal J. Darmojuwono gave special attention to family life. First of all, «The family is the small church in which the parents become the “messenger” (LG 11). However, the situation of society had not yet had an opportunity to create the stability of the family. Preparing the small church still faced many challenges: the mixed marriage family, the influence of the environment as well as customs and culture»⁷⁷. Furthermore, «The family is the manifestation, the totality and

⁷⁴ The annual books of the Catholic Church in Indonesia show the development of the spreading of the communities of religious orders and congregations and their activities in the Archdiocese of Semarang. *Buku Tahunan Gereja Katolik Indonesia 1962*, 65-103; *1970*, 51-76, 385-397, 517-549; *1977*, 63-102, 319-336, 439-460. There are also some historical books of the religious orders and congregations which show the similar things.

⁷⁵ J. SUNARKA, «Gambaran Gereja Keuskupan», 67-70

⁷⁶ «From the marriage of the Christians there comes the family in which new citizens of human society are born and, by the grace of the Holy Spirit in Baptism, those are made children of God so that the People of God may be perpetuated throughout the centuries. In what might be regarded as the domestic Church, the parents, by word and example, are the first heralds of the faith with regard to their children».

⁷⁷ «Keluarga disebut Gereja mini, di mana orang tua menjadi pewarta sabda. Suasana masyarakat belum menguntungkan bagi kestabilan keluarga. Untuk mempersiapkan Gereja mini memang banyak rintangan-rintangannya, seperti pasangan katolik dan tidak katolik, pengaruh lingkungan dan adat».



full comprehension of the Kingdom of God»⁷⁸. And in the context of Indonesia this concern for the family had become the policy of the Conference of the Indonesian Bishops: «The family becomes the foundation of the development of the nations»⁷⁹.

The realization of the Christian family has to face various challenges which come from the environment and other circumstance and situations such as communication between the couple, the family planning programs, education of the children, economic problems, dualism in the society between the liturgy and the daily life experience, mixed marriage/*disparitas cultus*, etc. Therefore, the Cardinal's concern is formulated at his pastoral letter as follows:

We need to be involved in the formation of personal responsibility and consciousness and in the confrontation of difficult problems, proportionally and properly, such as family planning, mixed marriage, economical problems of the family. Moreover, it is necessary to be aware that the family is closely related to the environment and to society; therefore it is necessary to include these in consideration⁸⁰.

He stressed the influence of the environment, culture and society in the formation of the Catholic family⁸¹. It is through his letters and speeches that he sought to guide the faithful in the context of their environment and culture to solve the problems which became his concern in his pastoral guidance and policies.

Confronting the ideal and the problems in the family, there were some strategies which were proposed to create a solid family. The family be-

⁷⁸ A Pastoral letter of Lent of Cardinal J. Darmojuwono dated January 1975

⁷⁹ A Pastoral letter of Advent of Cardinal J. Darmojuwono, dated December 1974

⁸⁰ «Kami merasa makin perlunya pembentukan sikap tanggung jawab secara personal, pembinaan hati nurani, yang memungkinkan menghadapi persoalan pelik seperti: keluarga berencana, soal kawin campur, soal ekonomi rumah tangga - secara wajar dan mantap. Lagi pula harus tetap disadari bahwa di sini nampak jelas keluarga begitu erat kaitannya dengan lingkungan atau masyarakatnya; berarti harus selalu diperhitungkan». *Bersama mewujudkan Gereja*, A Pastoral Letter of Advent of Cardinal J. Darmojuwono, dated December 1974

⁸¹ See the previous footnote and no. 78. There also was an explanation in one of his speeches in 1964: «We live in the society and are closely linked to the society. Our needs closely relate to the needs of society». (Kita hidup dalam masyarakat dan tak akan lepas dari masyarakat. Kepentingan, kebutuhan kita selalu terjalin terpaut dengan kepentingan masyarakat.)



came the basic place for the important duty of children's education, and Cardinal J. Darmojuwono stressed the important role of this formation.

a) *Roles of the Parents*

Showing the roles of the parents in the family, Cardinal J. Darmojuwono stated, «The family is the foundation to experience and realize happiness (...) There are many families which become really places of happiness and a place to grow. This is the fidelity and responsibility of the family' members. Such families are ready to prepare their members as good and worthwhile citizen». Then, the Cardinal referred to the role of the parents, «The couple has a noble duty. This duty is just like God's supporting persons to grow (...) which is also the expectation of their children». Showing the conditions of the parents' duty, the Cardinal referred to caring and comprehension as the expression of love of the parents in the critical time of their children⁸².

Since every family is closely related to the environment, the Cardinal reminded them of this reality, «The household becomes the first place where the children have a contact with the world. Therefore, it is in the family that the children should be introduced and trained in knowledge and attitudes which are necessary for their future»⁸³.

Regarding the role of mother in the family, he showed the dangerous mentalities which could influence the role of mother especially for spiritual formation. Those are consumerism mentality, and white collar worker mentality. He criticized such mentalities many times⁸⁴. Confront-

⁸² «Keluarga bagaimana pun juga merupakan pangkal kita mencecap serta menghayati kebahagiaan (...) dan cukup banyak juga keluarga yang sungguh menjadi arena perkembangan dan kebahagiaan. Itu berkat kesetiaan dan tanggung jawab para anggotanya, keluarga yang sanggup menyiapkan anggota untuk menjadi warganegara yang baik dan berguna». «Pasangan suami isteri membawa ayahan luhur. Karyanya sungguh karya yang mendekati Allah sendiri, mengembangkan pribadi anak-anak (...) yang juga merupakan harapan anak». A pastoral letter of Lent of Cardinal J. Darmojuwono, *Menuju Keluarga Bahagia*, dated February 13, 1973

⁸³ «Rumah tangga senantiasa menjadi tempat di mana anak-anak pertama kali bersentuhan dengan dunia. Di sana juga lah ditanamkan pertama kali pengertian serta sikap yang dibutuhkan terutama dilatih dalam sikap yang akan dibawa selanjutnya».

⁸⁴ Cardinal J. Darmojuwono, «Tanggapan Kardinal»; A Pastoral letter of Lent dated January 19, 1970; A speech of Cardinal J. Darmojuwono on the XV Anniversary of IKIP Sanata Dharma, dated July 3, 1970; A speech of Cardinal J. Darmojuwono on the Conference of Indonesian Women Catholic Organization at Solo August 21-23, 1971



ing such dangerous mentalities, he called people to reflection and to have thrifty and economical habits. Against the mentality of white collar workers, he called for training the children in a sense of responsibility without putting all the burden on the house maids which creates a dependent person, and to have a spirit of work.

b) *Mixed Marriage*

Mixed marriage and *disparitas cultus* became challenges to the formation of a solid Catholic family. Showing the quantitative data of the mixed marriage, the Cardinal pointed to an observation from the data on marriage in the Archdiocese of Semarang of 1970⁸⁵. There were 2,796 couples married. Among them, there were 697 couples who had dispensations of *disparitas cultus* or *mixtae religionis*. Among the 697 couples, there were 561 which still could be traced. Their data was:

- the couple become fully Catholic	: 115 (20,49%)
- the couple were still as before	: 253 (45,09%)
- the couple broke their relations	: 27 (4,81%)
- there was no information	: 135 (23,70%)
- the Catholic lost his or her identity	: 25 (4,45%)
- the non Catholic became a catechumen	: 6 (1,96%)
<hr/>	
Total	: 561 (100 %)

Such data showed that it was still necessary after the marriage to offer assistance in which the role of the nearest neighborhood (*lingkungan*) to support them was of great importance. The Cardinal also stressed the preparation for marriage by the marriage course.

c) *Formation of Children*

Children and youth formation is not enough through a spiritual formation in the family, though it has the first role. Therefore, to give an educative support to the spiritual formation of the children in the family, there are also movements in the parishes in the Archdiocese of Semarang through a program which is called *Bina Iman* (The faith formation). The target of the program are children in the parish. In 1978 the sporadic movements of faith formation in the parishes which were called *Sekolah*

⁸⁵ Cardinal J. DARMOJUWONO, *Perjalanan Umat Allah*, 15-16



Minggu (Sunday School) got special attention from Cardinal J. Darmojuwono⁸⁶. Thereafter in the 1990s, there is a Center of Formation for Animator of the Community (*P3JKAS*), a special institute which supports the involvement of the laity on community building, which gives courses to the tutors or directly to the children at the parishes in the Archdiocese of Semarang.

d) *Family Economic Management*

In regard to the economical problems of the family, Cardinal J. Darmojuwono encouraged the course of simple family management to manage the income of the family during the harvest and to invest for the following time run by the religious in the villages⁸⁷. This management program become also the concern of the socio-economic committee who managed the Lent Action which educates people on saving and productive orientation as habits, etc⁸⁸. Supporting this program in Bandungan, Central Java there is a special institute which gives a course on the rural social and economy (*Kursus Sosial dan Ekonomi Desa – KSED*). This was started in 1958 to give formation to the rural girls to become motivators and activators of social action, which includes the environment, health care, children nutrient knowledge, women's skill upgrading, union enterprises, and family economic management. In 1988 this institute was given to the lay secular institute *Penebar Ragi Kristus* (The Christ's Yeast Spreaders)⁸⁹. On the other hand, the Cardinal showed also that there were some funds managed by the parishes to give fellowship to the poor students⁹⁰.

e) *The Family Planning Program*

As one of the developing countries, a high percentage of birth rate became one of the concerns of the Indonesian government. Making policy to solve the problem, the Indonesian government joined the movement of the Family Planning program. It was initiated by women's

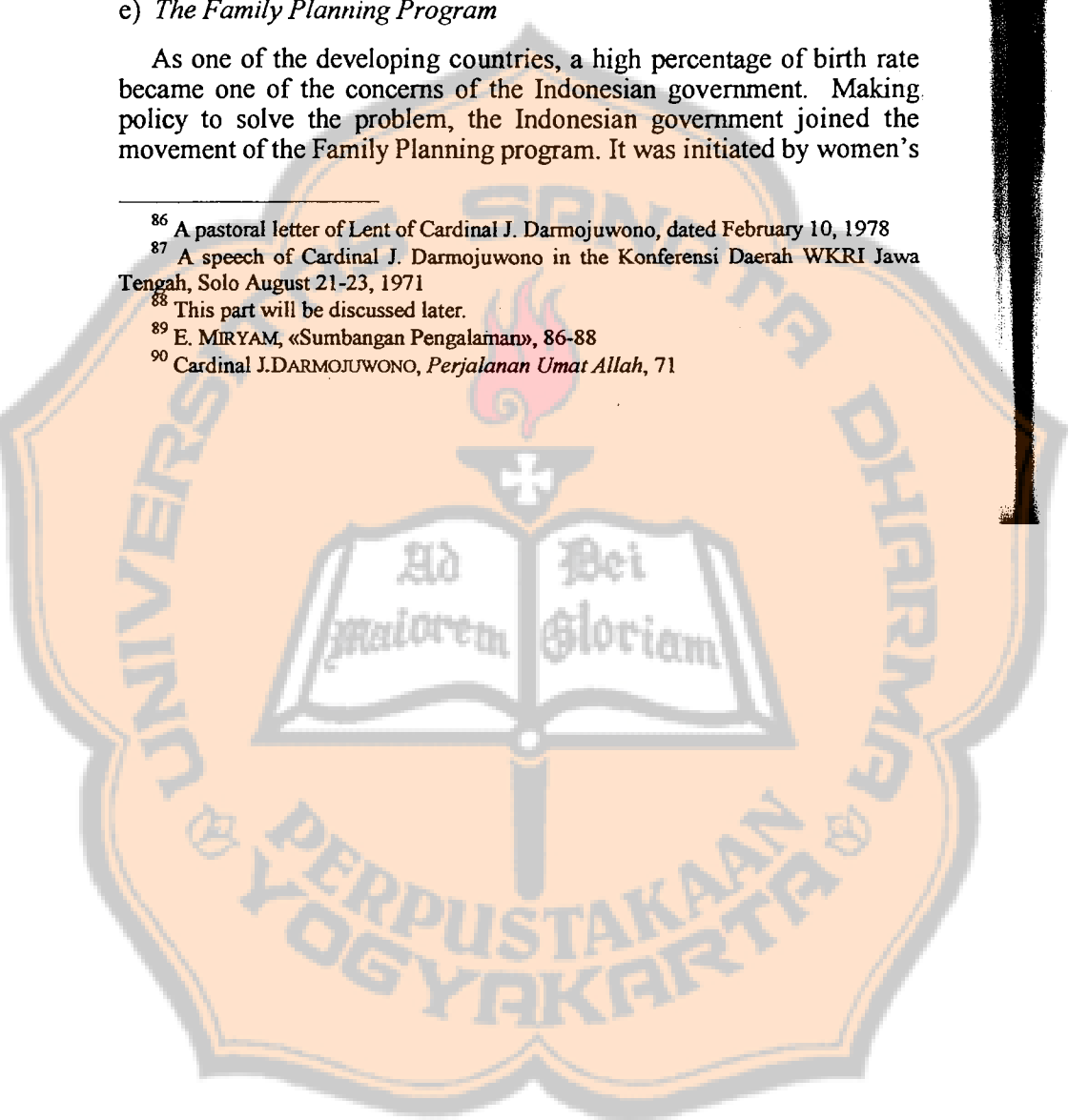
⁸⁶ A pastoral letter of Lent of Cardinal J. Darmojuwono, dated February 10, 1978

⁸⁷ A speech of Cardinal J. Darmojuwono in the Konferensi Daerah WKRI Jawa Tengah, Solo August 21-23, 1971

⁸⁸ This part will be discussed later.

⁸⁹ E. MIRYAM, «Sumbangan Pengalaman», 86-88

⁹⁰ Cardinal J. DARMOJUWONO, *Perjalanan Umat Allah*, 71



groups and doctors who promoted birth control in the early 1950s. Then in 1957 the Indonesian Planned Parenthood Association (*Perkumpulan Keluarga Berencana Indonesia*) was formed, which later was associated with the International Planned Parenthood Federation (IPPF). Although Sukarno, the first President of Indonesia, rejected the community request to institute a program of population control, he admitted that the major problem of family planning was the probability that it would give offence to Muslims and would fail to have an impact on the growth rates of a largely illiterate population⁹¹. The policy changed when Suharto became president. Firstly, he indicated no interest in birth control, primarily because of concern over potential rousing of religious sensitivity about the issue⁹². Later, supporting the family planning movements, Suharto signed the World Leaders' Declaration on Population (1967). He also formed the Family Planning Institute (*Lembaga Keluarga Berencana Nasional*) in 1968 which became a coordinating board of the Family Planning (*Badan Koordinasi Keluarga Berencana Nasional*) in 1970 with a chairman directly responsible to the president. In the following years this board took responsibility for implementation of the family planning program: distributing funds, mobilizing the bureaucratic involvement at all levels of the government down to the village. The policy of family planning also had a high priority in the Five Years Development Program (*PELITA*). Therefore, the family planning program was a big success. The growth rate in Indonesia declined from 2,33% in 1971/1980 to 1,99% in 1980/1990. There are also some other changes in relation to family planning: fertility decline and desired family size⁹³. The success of the family planning program in Indonesia is also supported by slogans and images which are easily understood by the people⁹⁴.

In 1968 there was an encyclical *Humanae Vitae* which talked about the methods of family planning. Responding to the teaching of *Humanae Vitae*, the Indonesian Bishops' Conference in 1968 wrote three letters: one to the pope, and the others to the priests in Indonesia and to the

⁹¹ T. H. HULL – G.W. JONES, «Demographic Perspectives», 126-127

⁹² In Suharto's visit to Pope Paul VI in the Vatican, November 1972, responding to the request of Pope Paul VI to apply a family planning program which should take into account the human values, Suharto said that the implementation of the family planning is in the line of religious principle. M.P.M. MUSKENS, *Sejarah*, ed., IV, 470-473

⁹³ T.H. HULL – G.W. JONES, «Demographic Perspectives», 123-139

⁹⁴ A. BUDI SUSANTO, «Planned Parent –and– Child-hood Estrangement (?)», 216-229



faithful. The Indonesian Bishops' Conference noted that such a letter which talked about very sensitive matters was written without a consultation with the bishops all over the world. The other two letters explain *Humanae Vitae* with a practical instruction more moderate than that in *Humanae Vitae*. At the request from the medical doctors and the paramedics, in November 1972 the Indonesian Bishops' Conference wrote a Pastoral Guidance of Family Planning⁹⁵.

Cardinal J. Darmojuwono who had guided the flock in the Archdiocese of Semarang since 1969, quoted the policy of the Indonesian Bishops' Conference. Based on the pastoral constitution *Gaudium et Spes* art. 50 the Cardinal emphasizes,

It is clear from the encyclical and the council that the faithful have also a responsibility to arrange the birth of their children considering the family wealth and the common good of the state. *However, it is not other persons or other institutions who decide. Not even the state can arrange the number of the children and the birth control method. It is the decision of the couple.*⁹⁶

Again he repeated the policy on family program planning in another pastoral letter⁹⁷. He showed here the development of handling the problem of the family on the practical level⁹⁸.

⁹⁵ M.P.M. MUSKENS, ed., *Sejarah*, IV, 470-473

⁹⁶ «Jelaslah dari ensiklik dan konsili di atas, bahwa orang beriman mempunyai tugas mengatur kelahiran juga, dengan mengingat kesejahteraan keluarga dan kepentingan umum Negara. Tetapi bukan orang lain atau instansi dari luar, bahkan bukan bukan Negara bolehmenentukan jumlah anak dan cara-cara mengatur kelahiran, hal mana harus diputuskan oleh suami-istri sendiri». A pastoral letter, lent dated February 2, 1969

⁹⁷ «The problem of the Family Planning program is not only a case of birth control method, since we must express the responsibility to appreciate life. It is a challenge to handle together a crucial problem without creating tension and disturbance, but to help every person to become more mature and more integrated with a solidly formed conscience». A Pastoral letter of Lent of Cardinal J. Darmojuwono, February 13, 1973

⁹⁸ «Discussing the problem of the family, there is an increasing awareness that the responsibility of the family should be solidly prepared through courses and discussions.

On the national level, it is necessary to create an institution which researches the problems of the family: education on the prosperous life of the family and education on the demographic problems. In 1974, the Indonesian Bishops' Conference created an Institute of the Catholic Prosperous Family to handle the family problems nationally and internationally. There is also an expectation that it will be applied in the dioceses, too». *Bersama mewujudkan Gereja*, a pastoral letter of Advent of Cardinal J. Darmojuwono, dated Dec. 1974



3.1.3 Collegiality of the Church⁹⁹

It is through his practice that the role of Cardinal J. Darmojuwono in the collegiality of the Church will be explained. As Angel Antòn pointed out the practice of collegiality, it includes many levels: national episcopal conference, continental level, and synod organization at the diocese and parochial levels, together with presbyteral and pastoral councils¹⁰⁰.

Doing missionary activity, the fundamental reference is that the Church is missionary by nature (AG 2) which is realized both by the individual and the community¹⁰¹. The communitarian aspect of the responsibility of mission is formulated as, «Since the People of God live in communities especially in dioceses and parishes by means of which, in a certain sense, they become manifest, it belongs to such communities to bear witness to Christ before the nations» (AG 37). Although, the communitarian aspect of the responsibility of mission is represent at every level, the collegiality of the Church, which first of all exists as the collegiality of the bishops takes¹⁰².

This collegiality which is called for in the community of mission exists first of all in the synod of the bishops. It was institutionalized by Pope Paul VI in the *Motu proprio Apostolica Sollicitudo*¹⁰³. In the second place

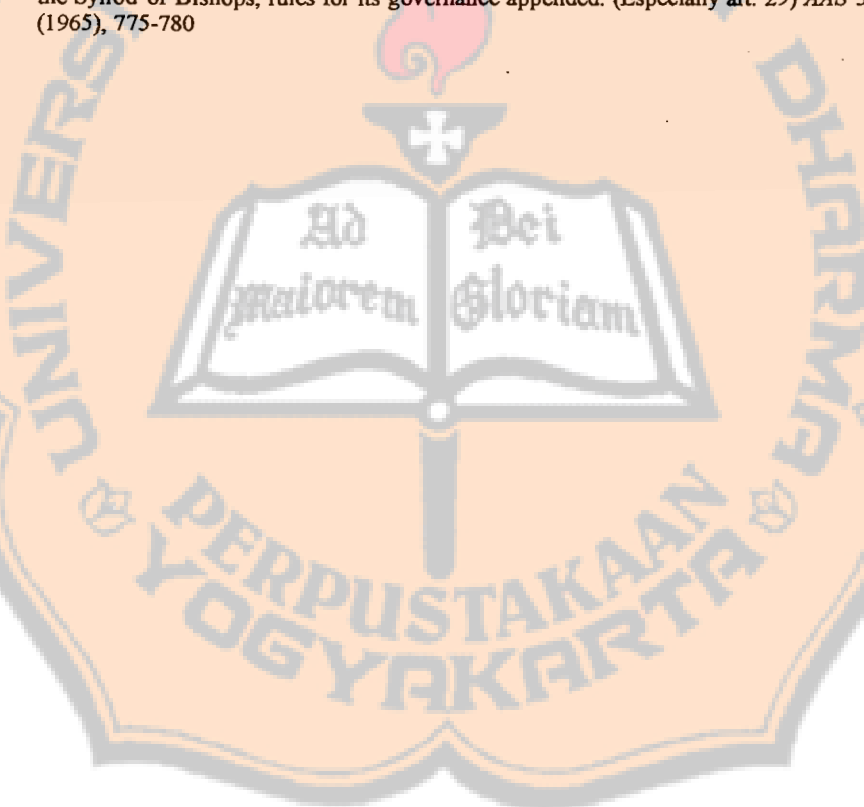
⁹⁹ Collegiality of the bishops is one of the central themes of the Vatican Council II. Twenty five years later, the practice of the principle of collegiality at the level of the particular Churches has a positive assessment. K. RAHNER, «The Hierarchical Structure», 195-207; A. ANTÓN GÓMEZ, «Post Consiliar Ecclesiology», 411-412

¹⁰⁰ A. ANTÓN GÓMEZ, «Post Consiliar Ecclesiology» 411-412

¹⁰¹ G. EL DAROV, «Dimensione Comunitarie», 161-174

¹⁰² *Lumen Gentium* art. 22-25. «The supreme authority over the whole Church, which this college possesses, is exercised in a solemn way in an ecumenical council. There never is an ecumenical council which is not confirmed or at least recognized as such by Peter successor. And it is the prerogative of the Roman Pontiff to convoke such council, to preside over them and to confirm them. This same collegiality power can be exercised in union with the pope by the bishops while living in different parts of the world, provided the head of the college summon them to collegiality action, or at least approve or freely admit the corporate action of the unassembled bishops, so that a truly collegiate act may result».

¹⁰³ In *Apostolica Sollicitudo* Pope Paul VI stated that Vatican Council II motivated him to establish a special conference of bishops so that the abundant blessing that Christians had derived from his close association with the bishops during the Council should continue to be theirs even after the Council. The council of bishops is to be called the Synod of Bishops, rules for its governance appended. (Especially art. 29) *AAS* 57 (1965), 775-780



is the Sacred Congregation of the Propagation of Faith (AG). At the following levels, there are collegial groups outside of the episcopate. The first place is of collegiality is the bishops' conference (CD 36-38, AG 38). There follows, then, the priest (AG 39), and the religious institutes (AG 40).

The role of Cardinal J. Darmojuwono during his episcopate could be seen through his policies and participation. Applying the policy of *Ecclesiam Sanctae*¹⁰⁴, in 1966, the Cardinal created four new Vicariates Episcopalis. The Cardinal assigned, then, 4 Vicars Episcopalis for Semarang, Kedu, Yogyakarta and Surakarta. Historically, this division of the Archdiocese of Semarang into 4 regions was made by Mgr. A. Soegijapranata to create a coordination among the parishes¹⁰⁵. The assignment of the Vicars Episcopalis made that division become more official. However, this became a factor in the collegiality among the parish priests. Further coordinating of the regions became more alive and frequent in their meetings¹⁰⁶. The Cardinal noted that the creation of Vicariate Episcopalis made the collegiality of the parish priests more alive, and he also conducted himself in a way which made the climate of parish priests collegiality more felt by the people: his simplicity, attentively hearing opinions, etc.¹⁰⁷

The other consequence of Vatican Council II in regard to collegiality was a re-structuration in various institutes. Between 1965-1969, the Cardinal founded various committees — liturgy¹⁰⁸, catechesis¹⁰⁹, edu-

¹⁰⁴ A Motu proprio of Pope Paul VI on norms *ad experimentum* for implementing the conciliar decrees on pastoral office of bishops, priestly ministry, renewal religious life and missionary, dated August 6, 1966. *AAS* 58 (1966) 757-787

¹⁰⁵ In 1955 Mgr. A. Soegijapranata divided the Vicariate Apostolic of Semarang into 5 mission-circles those were Semarang included Salatiga, Girisonta – Ungaran, and Ambarawa; Magelang and Muntilan included Mertoyudan and Bara; Yogyakarta included Wonosari, Ganjuran, Wates, and Ngijon; Surakarta included Klaten and Wedi; and Kudus – Pati. A circular of Mgr. A. Soegijapranata to the parish priests dated Dec. 14, 1955. AASEM

¹⁰⁶ Cardinal J. DARMOJUWONO, *Perjalanan Umat Allah*, 3-5

¹⁰⁷ A mimeograph of Fr. Anton Mulder, SJ, «Garis-garis Besar Sejarah», without date, 1992.

¹⁰⁸ A letter of Mgr. J. Darmojuwono dated July 26, 1965. AASEM.

¹⁰⁹ A letter of Mgr. J. Darmojuwono dated January 22, 1967. AASEM.



cation¹¹⁰, social¹¹¹ — to prepare the Archdiocesan Council. In 1970 the Archdiocese of Semarang created the archdiocesan council. The foundation of the Archdiocesan Council referred to some documents of Vatican Council II: *Christus Dominum* art. 27, and *Ad Gentes* art. 30¹¹². In 1969, the Cardinal founded also the Council of Priests¹¹³ to support the job of the archbishop through consultation and through action. The foundation of this in the council is found in to the document *Presbiterium Ordinis* art. 7.

The Cardinal also used collegiality in the Archdiocese of Semarang to create an atmosphere of equality between missionaries and the indigenous priests because there was a gap between the two. The life style and the facilities of the missionaries created the difference between them and the indigenous priests, as did the attitude of the faithful in giving respect to the two¹¹⁴.

Forming their self identity, the diocesan priests looked for their own collegiality. In 1965 and 1969 Fr. Creym, SJ came from India to give input and examples of how the secular priests in India made their affiliation: adopting a certain rule of prayer, having a director to whom a secular priest would report his personal growth, and receiving a visitation¹¹⁵. In April 1972, the Secular Priests' Pastoral Conference formulated the formation of the secular priest. There were three points as foundation of formation: being part of the universal Church as called for by the Second Vatican Council and the Bishops' Synod 1971, facing the real challenges of the indigenous process (*indonesianisasi*) and presenting the Church as a creative servant, living together while in formation.

The collegiality of the priests also had an effect on society. As was mentioned before, in a conducive situation, in 1974 there was a statement signed by the parish priests in the Vicariate Episcopalis of Yogyakarta making proposals to the Government of the Special Region of Yogyakarta

¹¹⁰ A letter of Cardinal J. Darmojuwono dated February 14, 1969. AASEM.

¹¹¹ A letter of Cardinal J. Darmojuwono dated July 25, 1969. AASEM.

¹¹² A letter of Cardinal J. Darmojuwono dated October 3, 1969. AASEM.

¹¹³ A letter of Cardinal J. Darmojuwono dated February 22, 1969. AASEM.

¹¹⁴ In 1956 there was a diocesan priest who tried to explain the equality between the missionaries who were members of religious orders and congregations and the diocesan priest. He explained that the essential difference based on the canonical law of vows, etc. had no effect on the daily life of the two on chastity, poverty and obedience. *Peraba* (A Monthly of the Archdiocese of Semarang), June 5, 1954, 132; *Peraba*, July 5, 1954, 156

¹¹⁵ A WIGNYAMARTAYA – YB MANGUNWIJAYA, «Sejarah UNIO», 1527-1532



on account of their concern to the poor people. The statement asked the Government to protect the rights of this people since there were some unjust practices. Another effect of collegiality within the Archdiocese of Semarang will be explained later in the account of the Parishes Solidarity Funds.

Regarding collaboration with the religious orders and congregations, Cardinal J. Darmojuwono stated that the bishop and the diocesan priests are the hosts of the Archdiocese. This is in accordance with the documents of Vatican II¹¹⁶. However, only since 1978 has there been a contract with priests of the religious orders and congregations who work in the Archdiocese of Semarang¹¹⁷. The juridical formulation of the contract shows the development of the organizational management of the Archdiocese of Semarang¹¹⁸. The contract is a flexible one so as not to become a hindrance to cooperation and pastoral activity. Mostly the contracts concerned relations between the archdiocese and the priestly religious orders and congregations. On the other hand, there is no contract with the Sisters and Brothers who have worked there since it was only the Vicariate Apostolate of Semarang.

The role of Cardinal J. Darmojuwono in the collegiality at a higher level in a continental Bishops' conference, it was mentioned above that the Cardinal gave the idea about the Church of the Poor in Asia and also gave a proposal how it could be realized. As the President of the Indonesian Bishops' Conference, the role of the Cardinal will be explained later.

¹¹⁶ The presbyterio as it mentioned in *Christus Dominum* refers to the diocesan priests (CD 28,1). This formulation is enlarged in *Ad Gentes* in which AG 20,3 states that the presbytery includes the indigenous clergy and the foreign missionaries. Such enlargement is mentioned not to divide them, so that the task of the indigenous clergy is to give pastoral care to the people whereas the foreign missionary announces the Gospel. The triple activities: liturgical, evangelical, and pastoral care belongs to the bishop, the indigenous priests and the foreign missionaries under the authority of the bishop. R. MOYA, «Giovani Chiese», 197

¹¹⁷ Cardinal J. DARMOJUWONO, *Perjalanan Umat Allah*, 44-45

¹¹⁸ In the previous period, the Vicariate Apostolic depended on the policy of the superior of the religious orders and congregations who worked in the region since it was the superior of the religious orders and congregations who decided practices in the mission area. As the role of the bishop changed from the titular bishop as vicar or prefect, which belongs to the religious orders and congregations, into the residential bishop, which involves generally indigenous clergy, as *Ad Gentes* mentioned it, then the mechanism of the relation between the bishop and the superior of the religious orders and congregations was different from the previous one.



3.2 *The Laity*

3.2.1. The role of the laity

The collaboration between the bishop and the laity is mentioned in LG art. 37, with the specification of the apostolate of the laity in all its forms (AA 15-26). In the first place is the task of the bishop to preach the Word of God (LG 21,1). This activity presupposes the knowledge of the opinion of his people, their religious problems, and their human condition which is influenced by the social situation: emigration, urbanization, and indifferentism¹¹⁹. Having a sufficient knowledge of these problems, the bishop should collaborate with the research center, the intellectuals, the universities which support the data through their research. Therefore, *Ad Gentes* suggests that the bishop should collaborate with these centers. It is part of the collaboration between the bishop and the lay people.

Creating contact and collaboration with the laity, the Cardinal had his own method and his own style. A special skill of the Cardinal in building collaboration with other was personal contact. It was described by various persons Catholic non Catholic¹²⁰. During the period when he was a priest and after he retired as the archbishop, as a parish priest, the Cardinal put a high value on a home visit¹²¹. From this personal contact resulted various actions of the laymen through various institutions they created in the Archdiocese of Semarang: those which provided formation in socio-politics, economy, education, etc¹²². The Cardinal showed his concern through his contact with the various institutions for the formation of the laity.

On various occasions the Cardinal expressed his concern to the laity. «The goal of *IKIP* (The Institute of the Educational Science) is not only

¹¹⁹ «The bishop should be, above all, a preacher of the faith who brings new disciples to Christ. To fulfill this noble task as he ought he must be fully acquainted with conditions among his flock and also with those notions about God which are current among his country men. He must take special account of those changes which have been brought about through urbanization, migration and religious indifferentism». (AG 20,2)

¹²⁰ M. KATOPPO, «In Memoriam: Kardinal Darmojuwono», 37-41; TEMPO, «Seorang Kardinal», 43-45

¹²¹ A. T. SUBANDJAR - *al.*, «Tuhan Memilih», 32; Ig. WIGNYASUMARTA, «Bapak Kardinal Darmojuwono», 45-52

¹²² F.X.P. SUKACA, «Bapak Kardinal Darmojuwono», 53-55; A speech of Mgr. J. Darmojuwono, the Vicar Generalis of the Archdiocese of Semarang 1963, without date. AASEM



to create intellectuals; moreover, looking to the future a goal also is for the dedication of the alumni. I say this since in our society there is too much honor given just to the attributes of a position»¹²³.

3.2.2 The laity formation

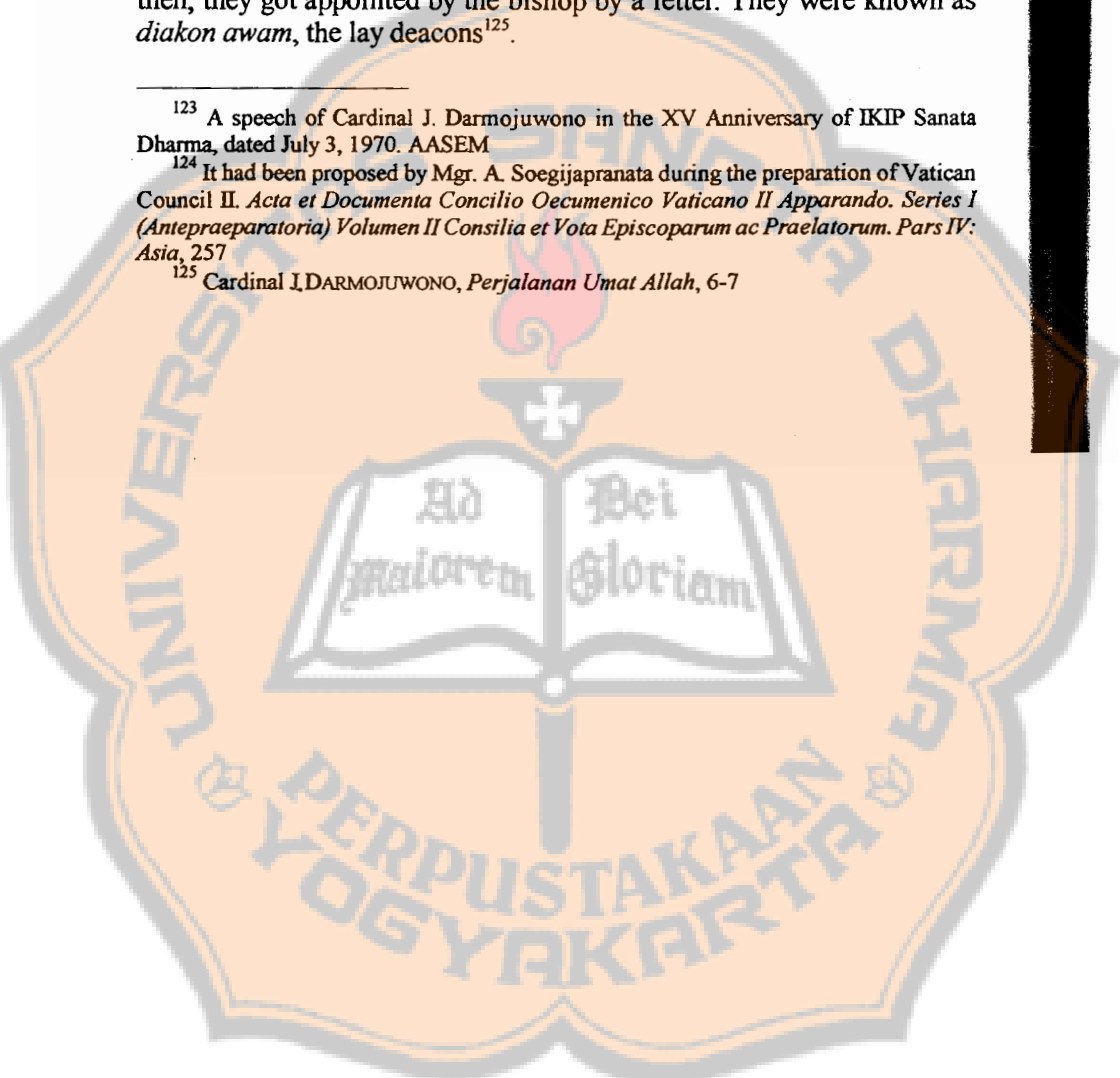
The classical role of the laity in the ecclesial activities was their involvement in activities such as collecting money, participating in liturgy, and catechesis. As a young church, which had just been inherited from the missionaries, and has just received many new members, the lay people of the Archdiocese of Semarang had duties beyond being involved in the pastoral activities of the faithful. On the one hand, this included is the classical role of the laity: collecting money, participating in liturgy, and catechesis. On the other hand, because of expansion of the region of the Archdiocese of Semarang, Cardinal J. Darmojuwono stressed also the formation of the lay people as leaders since they become the leaders among the faithful in various regions mostly in the areas far way from the center of the parishes. Besides, there were various lay organizations as the means for the community and personal formations of the laity, though, most of these organizations existed in the big cities.

In the 1970s, the participation of the laity in liturgy developed in another way. Once, there was a period when there was a problem about the distribution of communion during the Eucharist celebration since there were many faithful who received communion and only one priest who distributed it. Therefore the distribution of the communion took one hour. This problem was solved by choosing some lay people to assist the priest distributing communion¹²⁴. They also were given the task to distribute communion to the old people and sick people. The lay people who got this task were chosen by the priest and the parish board council; then, they got appointed by the bishop by a letter. They were known as *diakon awam*, the lay deacons¹²⁵.

¹²³ A speech of Cardinal J. Darmojuwono in the XV Anniversary of IKIP Sanata Dharma, dated July 3, 1970. AASEM

¹²⁴ It had been proposed by Mgr. A. Soegijapranata during the preparation of Vatican Council II. *Acta et Documenta Concilio Oecumenico Vaticano II Apparando. Series I (Antepreparatoria) Volumen II Consilia et Vota Episcoporum ac Praelatorum. Pars IV: Asia*, 257

¹²⁵ Cardinal J. DARMOJUWONO, *Perjalanan Umat Allah*, 6-7



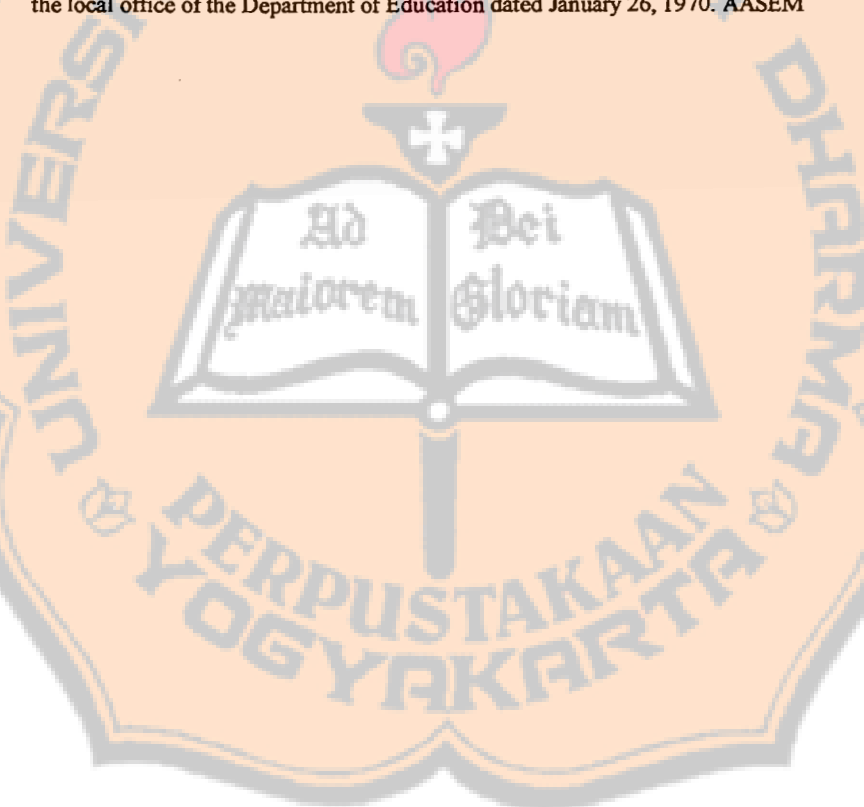
The formation of the lay people was manifested in various programs. This formation was aimed at the various functions of the laity in ecclesial activities: catechists, lay deacons, *pamong wilayah* (guardianship) or various functions of the laity in society: teachers, politicians, etc. There was also formation through the functional Christian communities: Christian Life Community, Marriage Encounter Group, Charismatic Group, Legion of Mary. These various formations of the laity enriched the laity's involvement in the Church among the people.

3.2.3 The Catechist: from the People to the People

Cardinal J. Darmojuwono was also very concerned about the role and formation of the catechists. Describing the roles of the catechists, the Cardinal wrote that their roles are not only to take care of the people who are already baptized and of the people who intend to become a Catholic. They who worked in many places and remote regions were nearly «taking over» the role of the chaplains or local parish priests¹²⁶. In the first 5 years of his episcopate, there were big changes: Vatican Council II, and the impact of an abortive coup of the Indonesian Communist Party. Vatican Council II made many changes in doctrine and religious practices. This new situation demanded necessary renewal for the catechists. Moreover, after the abortive coup of the Indonesian Communist Party, the Indonesian government made a policy that every citizen should have a formal religion among the five official religion which are acknowledged in Indonesia. Besides, there was also an obligation for schools (both private and state schools) from the elementary school until the university to give religion lessons to the students¹²⁷. It meant that there was also a necessity to supply the religion teachers to various schools, private schools and state schools as well as the parishes.

¹²⁶ A letter of Cardinal J. Darmojuwono to Most Rev. Mgr. H. Goertz, Secretary General Papstl. Werke der Glaubensverbreitung, dated April 11, 1969. AASEM

¹²⁷ Ketetapan MPRS No. XXVII/1966. In the region of Central Java, this government policy was followed by the operational policy made by the local government of Central Java dated July 19, 1967; and the local office of the Department of Religious Affairs and the local office of the Department of Education dated January 26, 1970. AASEM



During the new conversion wave of the episcopate period of Cardinal J. Darmojuwono in the Archdiocese of Semarang, the increasing and decreasing number of the archdiocesan catechists was as follows¹²⁸:

No.	Year	Catechumens	Catechists
01.	1967	14.360	942
02.	1968	19.653	1.193
03.	1969	29.840	1.562
04.	1970	24.855	1.977
05.	1971	20.618	1.833
06.	1972	13.263	1.590
07.	1973	12.372	
08.	1974	10.684	1.422
09.	1975	10.247	1.540
10.	1976	10.347	1.382
11.	1977	8.334	1.269
12.	1978	8.319	1.200
13.	1979	10.793	1.493
14.	1980	11.920	1.552
15.	1981		

The fluctuation of the annual number of the catechists had a high rate which means that there was instability of the number of the catechists. Since the data was taken from the annual report of the parishes in the Archdiocese of Semarang, the number shows the reality of the parishes. There are some reasons which caused this instability. Firstly, during that period there was a big wave of new conversions, as the result of the government policy to oblige the Indonesian citizens to embrace one of the official religions which were recognized in Indonesia. Therefore, there was correlation between the number of catechumens at the parishes and the number of catechists at the parishes. As one of the parish had an increasing number of catechumens, there was also an increasing number of catechists¹²⁹. Secondly, another factor which had an influence on the

¹²⁸ Sources: The Annual Report of the Parishes of the Archdiocese of Semarang. AASEM. The complete table of catechumens and catechists in the parishes of the Archdiocese of Semarang is in Appendix.

¹²⁹ See the comparison between number of the catechists and the catechumens in every parishes of that period. Look: Tables of the Catechists and Catechumens at the Parishes of the Archdiocese of Semarang in 1967-1981 in Appendix.



number of catechists was the number of mission stations at the parishes. There was a correlation between the number of the catechists at the parishes and the number of stations on the parishes. If the stations of the parishes were numerous, the catechists in that parish were many, too, since there was a necessity to cover the demand of the catechumens spread in various stations¹³⁰. Thirdly, the catechists were mostly volunteers. In 1968, among the total number of the archdiocesan catechists 1.193 there were only 100 full time catechists. The full time catechists got salaries from the bishop. However, the part time catechists got no salaries. They got only clothes, books, bicycles, etc. to support their activities¹³¹. Since there was no formal contract between the catechists who worked voluntarily and the parishes, they worked according to the situational demands. It was different with the full time catechists who got the salary from the parish or from the diocese.

The Cardinal knew that the lack of full time catechists and the big role of the catechists was improper. Therefore on the report to the Sacred Congregation of the Propagation of Faith the Cardinal wrote:

As for the fast growing number of faithful (every year about 15.000) and the few numbers of ordinations and the very large extension of our Diocese with difficult communications, it is a MUST to have more full time and full-paid catechists. We are in need of a diocesan catechetical center: especially for the Javanese speaking population. We have no funds to TRAIN them and we have no funds to PAY them a salary and we have no funds to SUPPLY them with necessary material (books, vehicles).. Only by the means of CATECHISTS will it be possible to take care of the people who are *already* baptized and of the people who *intend* to become catholic.¹³²

On the one hand, considering the important role of the catechists, the Cardinal saw the necessity to have more full time catechists. On the other hand, he was aware that the financial situation of the diocese was a general problem of the young church which had minimum wealth, so, it

¹³⁰ See the comparison between the number of stations in the parishes and the number of catechists at the same period. Look: Tables of the Stations and Catechists at the Parishes of the Archdiocese of Semarang in 1967-1981 in Appendix.

¹³¹ Catechetical Program for 1968 by Cardinal J. Darmojuwono. A mimeograph. AASEM

¹³² Answers to the Questionnaire of the Opus Pontifical Propaganda Fide by Cardinal J. Darmojuwono, dated July 17, 1969. AASEM



was difficult to realize the ideal of having a plenty of full time catechists¹³³.

Responding to the demands of the catechists qualitatively and quantitatively, the Cardinal proposed some programs on renewal and giving scholarships to the catechists for formation. He also proposed a field course to secure the improvement of the education of the catechists of the archdiocese of Semarang, which was supported by research¹³⁴. The Cardinal's proposals were fully supported by the staff and students of the Catechetical Center in Yogyakarta. It was also the effort of the Catechetical Center in Yogyakarta which improved the means of catechetical media such as slide projector, and cassette recorder to support the catechists doing their activities.

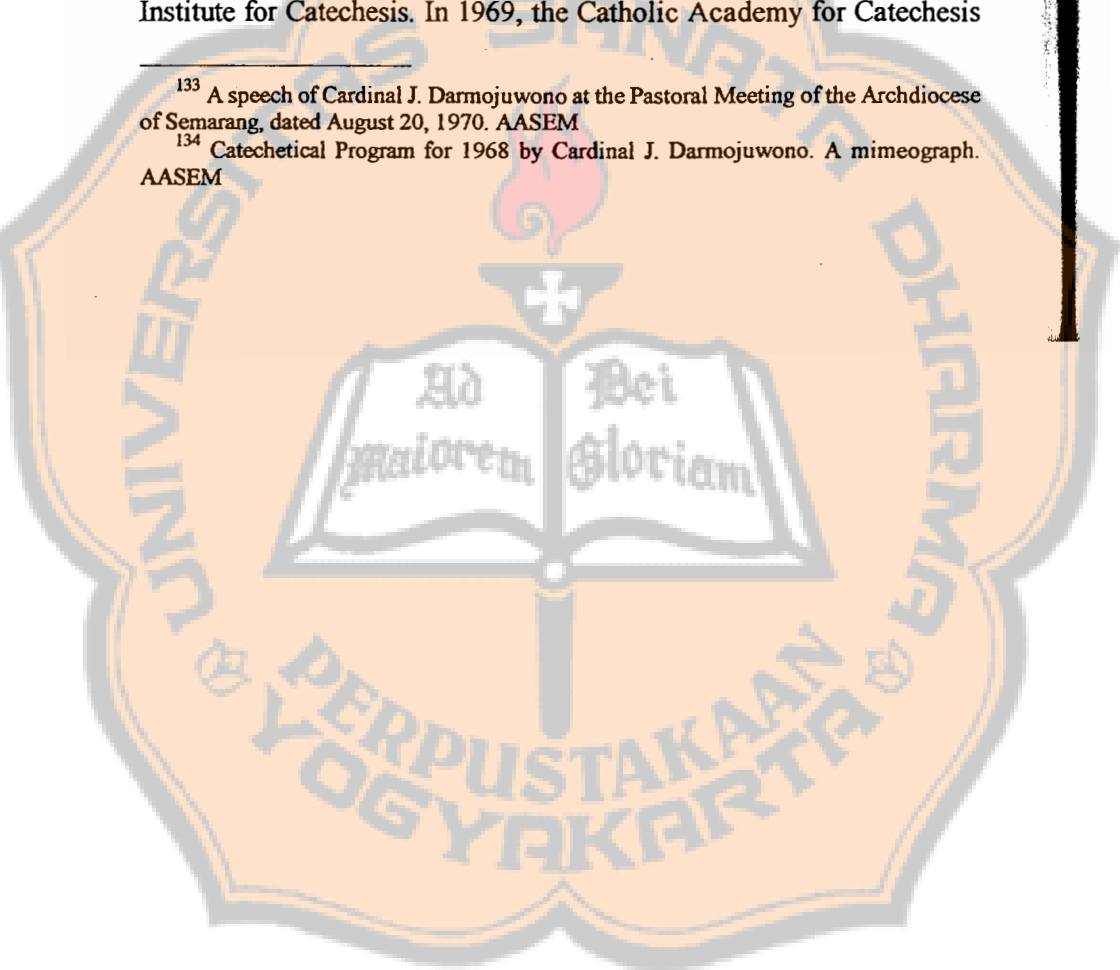
3.2.4 The Catechetical Center in Yogyakarta: Center of Formation

The Catechetical Center was proposed by Mgr. A. Soegijapranata to the superior of the Society of Jesus in Indonesia in 1960. In 1960, it started with a course to give catechesis in the parishes, stations, and schools. In 1961, the Catechetical Center published the religious and spiritual books and distributed these in collaboration with some other foundations. In 1962 the Catechetical Center founded the Catholic Academy for Catechesis in Indonesia. The aim of the academy was to be an institute which would educate high-level catechists who could educate lower-level catechists to teach in primary and secondary schools, to help in parish work, and to become leaders in their own community. It meant that the institute gave a cadre formation. The curriculum of the cadre formation included spiritual formation, knowledge, skill and acquaintance with the milieu. As an academic institute, it give a Bachelor's Degree to the students after 6 semesters of academical years.

The following year the Catechetical Center improved its embryonic program for the catechists formation and diversified its program. In 1968, the department of publication started to publish a catechesis magazine. In the same year, in 1968, the Catechetical Center started a Research Institute for Catechesis. In 1969, the Catholic Academy for Catechesis

¹³³ A speech of Cardinal J. Darmojuwono at the Pastoral Meeting of the Archdiocese of Semarang, dated August 20, 1970. AASEM

¹³⁴ Catechetical Program for 1968 by Cardinal J. Darmojuwono. A mimeograph. AASEM



started the new degree for a doctoral program. The statues of the academy became *Sekolah Tinggi Kateketik* (Institute of Catechesis). In 1969, there was also a new department, an audio visual studio which produced photos, slides and sound slides, and cassettes for education. The Audio Visual center gave also a training course for the media programs. In 1972, the Catechetical Center started a Task Force on Catechesis which produced text books for catechumens, and religion lessons for students. The existence of the Catechetical Center with all the departments supported the dynamics of catechetical activities in the Archdiocese of Semarang, as well as in other dioceses in Indonesia.

3.3 *Indigenizing Process*

Achieving indigenous man power is another aspect of the young local church in the process of becoming self – sufficient. There are two factors which force the local church to grow in achieving indigenous man power:

- the internal factor in the local church that should have its own priests and religious members, or in a negative way there was an attitude which refused to receive foreign missionaries, and
- the external factor when governments will not allow missionaries to come into the region.

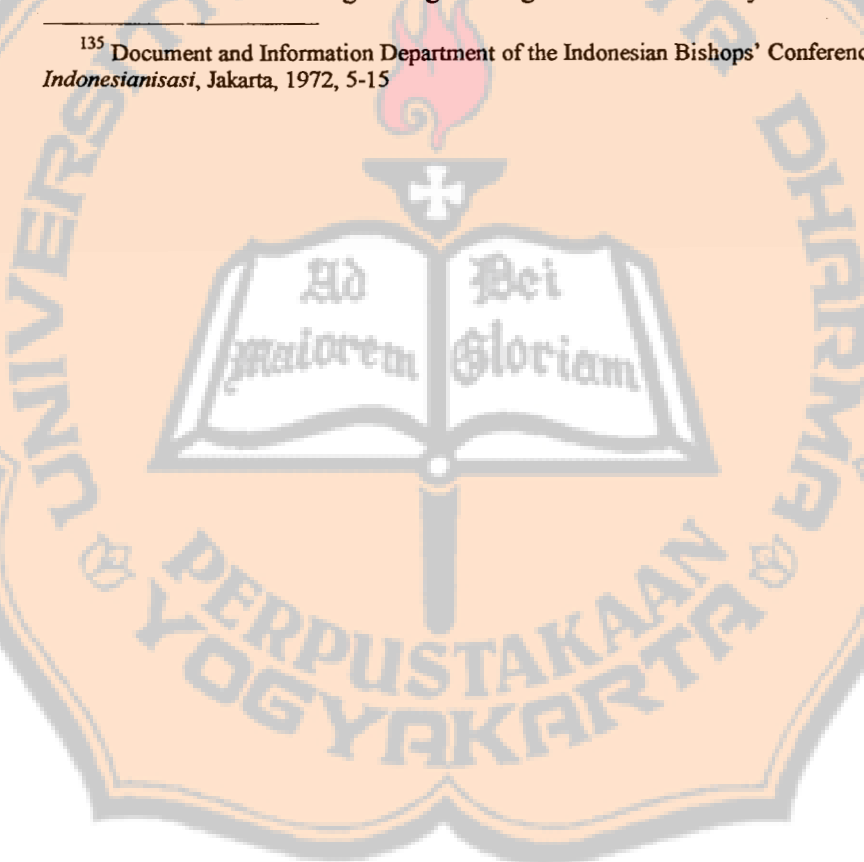
The profound reason is that the indigenization is necessary so that the local church can grow in its own power and integrate and sink its own roots in the local culture.

3.3.1 Aspects of the indigenizing process

In 1972, the Secretary of the Indonesian Bishops' Conference published a booklet on *indonesianisasi*. The word *indonesianisasi* refers to the process of indigenization or the development of the local church of Indonesia. There were reports from the bishops and the provincials who evaluated the process of *indonesianisasi*. Those reports said that *Indonesianisasi* was applied already in a wide area¹³⁵.

The *indonesianisasi* process includes some aspects. In the first place, it refers to the norms that are mentioned in *Ad Gentes* (19-22). The formation of a local Church is declared as the spreading of «the seed which is the word of God growing out of good soil watered by the divine

¹³⁵ Document and Information Department of the Indonesian Bishops' Conference, *Indonesianisasi*, Jakarta, 1972, 5-15



dew, it absorbs moisture, transforms it, and makes it parts of itself, so that it bear much fruit» (AG 22). This means that «the young churches, which are rooted in Christ and built on the foundations of the apostles, take over all the riches of the nations which have been given to Christ as an inheritance». Realizing the unity of the Church and the culture of the nations, it necessarily «encourages theological investigation in the light of the Scripture, tradition and the magisterium of the Church». From this effort it comes to an understanding «by what means the faith can be explained in terms of the philosophy and wisdom of the people, and how their customs, concept of life and social structures can be reconciled with the standard proposed by divine revelation. Thus a way will be opened for a more profound adaptation in the whole sphere of Christian life». Then it «will avoid every appearance of syncretism and false exclusiveness; the Christian life will be adapted to the mentality and character of each culture and local traditions together with the special qualities of each national family, illumined by the light of the Gospel, will be taken up into Catholic unity».

Those efforts will realize that in the local Church «each part contributes its own gifts to other parts and to the whole Church, so that the whole and each of the parts are strengthened by the common sharing of all things and by the common effort to attain to fullness in unity» (LG 13).

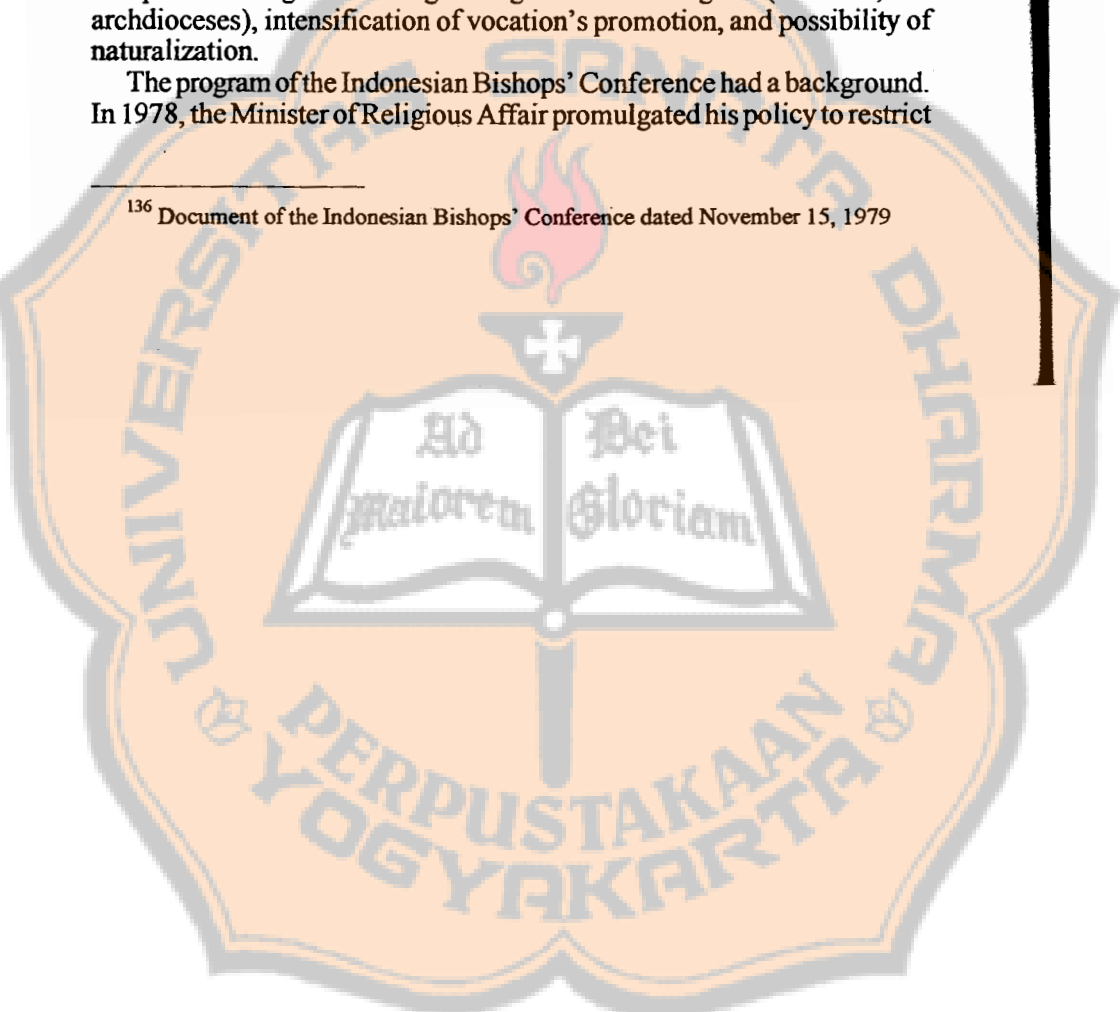
Secondly, *indonesianisasi* refers to provisioning of man power and institutions as means:

1. Priests, and religious members, and native laity;
2. Institutions and apostolates which are necessary to guide and support the life of the people of God;
3. under the guidance of the native bishop.

As the development effort of the first step of *indonesiasasi* process, in 1979 the Indonesian Bishops' Conference made an acceleration program for the *indonesiasasi* of man power¹³⁶. This program included four points: to accelerate the *indonesiasasi* of man power, evenness in distribution of manpower through alternating among the ecclesial regions (dioceses, and archdioceses), intensification of vocation's promotion, and possibility of naturalization.

The program of the Indonesian Bishops' Conference had a background. In 1978, the Minister of Religious Affair promulgated his policy to restrict

¹³⁶ Document of the Indonesian Bishops' Conference dated November 15, 1979



the quota of the foreign missionaries and to change to natives¹³⁷. This policy created tension in the Indonesian Church, although in fact, the indigenizing process had started before with the result that in 1979 there were already 77% Indonesian sisters, 63% brothers, 43% priests and among 34 bishops there were 18 Indonesians¹³⁸. On the other hand, the government policy stimulated the Indonesian Church to accelerate the *indonesianisasi* of man power.

3.3.2 The Indigenizing process of the Archdiocese of Semarang

In 1970, Cardinal J. Darmojuwono confessed that Indonesia was a bit late in doing the process of indigenization¹³⁹. Giving a comparison the Cardinal noted that in India the difference between the indigenous priests and missionaries is 5:1 and between indigenous bishops and missionary bishops is 2:1, whereas in Indonesia the comparison is 3:1 and 15:2¹⁴⁰. Therefore, the Cardinal invites the people to think on a national level and not only on a local level.

Showing the necessity of the indigenization process to the people, the Cardinal said:

For a long period, the mission to Indonesia was a mission from the Netherlands, and at that time we had expected many vocations from the Netherlands to Indonesia. Those were missionaries. No one was asking whether this tendency would not decrease? Who was convinced that the missionaries would always come, if they had a decreasing number of vocations, even stagnation totally? Is it to be predicted that in the next 10 years, Indonesia should have its own priests, brothers, and sisters from their own people?¹⁴¹

¹³⁷ Surat Keputusan Menteri Agama Republik Indonesia SK No. 77/1978, dated August 15, 1978

¹³⁸ A Statement of the Indonesian Bishops' Conference dated November 15, 1979

¹³⁹ A Speech of Cardinal J. Darmojuwono in the Pastoral meeting of the Archdiocese of Semarang dated August 20, 1970. AASEM; See also Cardinal J. DARMOJUWONO, *Perjalanan Umat Allah*, 8-9

¹⁴⁰ This quantitative comparison is disputable since it does not refer to the historical background in which the Catholic Church in India had existed longer than the Church in Indonesia.

¹⁴¹ «Misi Indonesia yang lama merupakan Misi dari Negeri Belanda, di masa lampau dapat mengharapakan panggilan banyak dari Nederland yang melimpah ke Indonesia berupa misionaris-misionaris baru. Tetapi apakah waktu itu tidak menghadapi surutnya? Siapa yang menjamin, bahwa misionaris dari luar negeri akan terus datang, yang tua akan diganti, bila di negara-negara mereka sendiri angka panggilan menurun, bahkan mengalami



Presenting the ratio between the lay people on one side and the priests and the religious members with all their activities on the other side; and the statistical numbers of the seminary students which were not optimistic, Cardinal J. Darmojuwono insisted, «it is now in 1969 that we should start to think about the indigenizing process».

The policy of Cardinal J. Darmojuwono was clear. In 1972, when there was a committee to celebrate the 25th anniversary of ordination to the priesthood of the Cardinal, he asked the committee to aim at vocation promotion as much as possible, and to give the money they got to the priesthood fund. The result was clear since the number of candidates who entered the minor seminary increased to double that of the preceding year¹⁴². The Cardinal criticized the attitude of the bishops who refused to think of the diocesan priests because of the economical consequence to their diocese, etc. The Cardinal also criticized the attitude of the Provincials of the religious orders and congregations who did not make available their members, since they were busy with their own institutes and concerns¹⁴³. The Cardinal also invited the faithful to take responsibility for supporting the indigenizing process and to communicate this aim through sermons, discussions, and expositions in parishes, schools, organizations, etc.

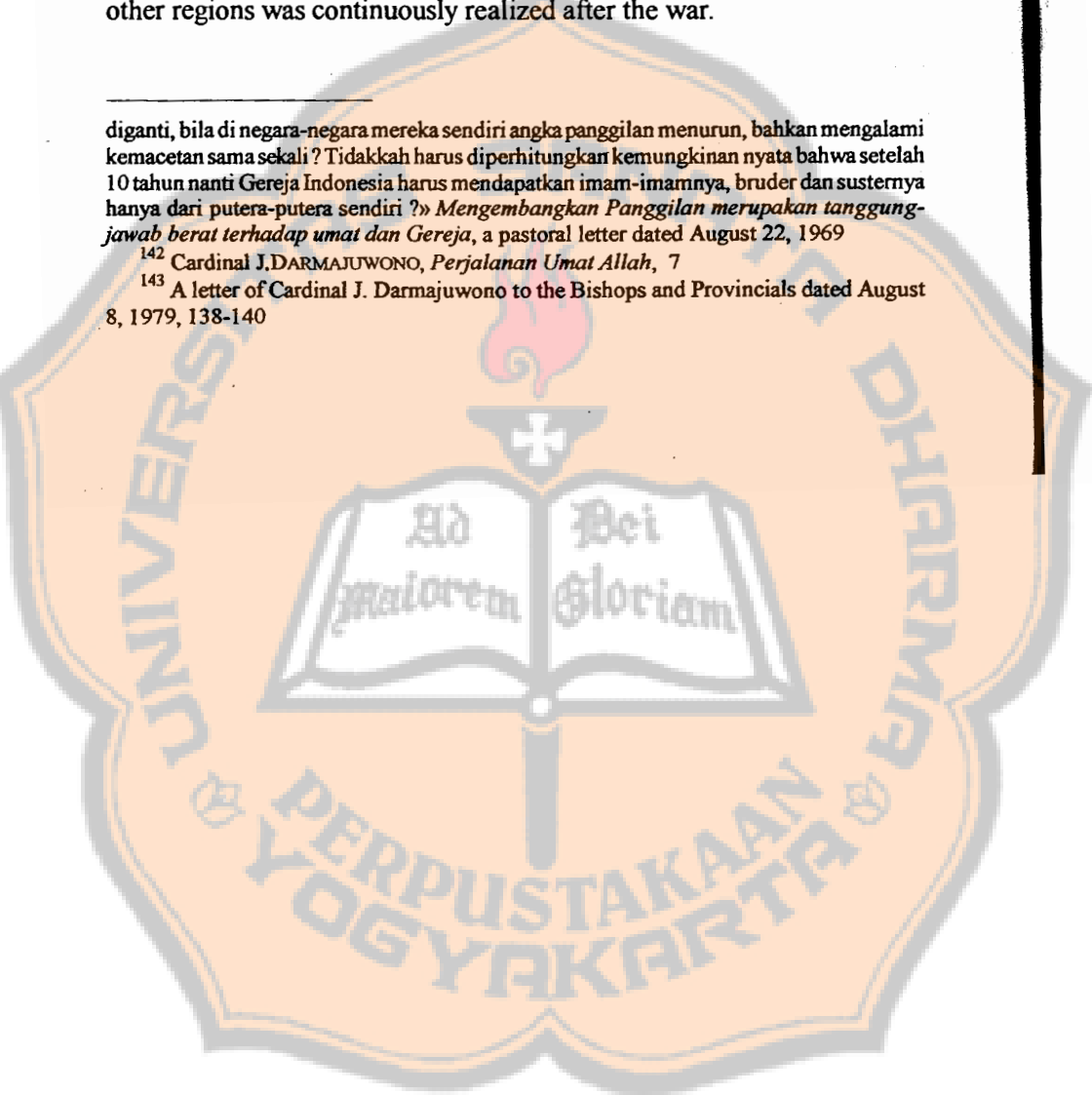
3.3.3 The Archdiocese of Semarang Supports Other Regions

Since the beginning of its existence, the Archdiocese of Semarang had supported other regions by supplying its members. In the Japanese period, some native priests of the Vicariate Apostolic of Semarang worked in other regions. The generosity of the Vicar and the availability of the members were not only during critical situations. This attitude to support other regions was continuously realized after the war.

diganti, bila di negara-negara mereka sendiri angka panggilan menurun, bahkan mengalami kemacetan sama sekali? Tidakkah harus diperhitungkan kemungkinan nyata bahwa setelah 10 tahun nanti Gereja Indonesia harus mendapatkan imam-imamnya, bruder dan susternya hanya dari putera-putera sendiri?» *Mengembangkan Panggilan merupakan tanggungjawab berat terhadap umat dan Gereja*, a pastoral letter dated August 22, 1969

¹⁴² Cardinal J. DARMAJUWONO, *Perjalanan Umat Allah*, 7

¹⁴³ A letter of Cardinal J. Darmajuwono to the Bishops and Provincials dated August 8, 1979, 138-140



Other than supplying man power, the Archdiocese of Semarang gives also trained members from other regions who had their formation there, since there were institutes ready to train candidates which come from other regions. The Major Seminary of St. Paul and the Institute of Philosophy and Theology in Yogyakarta, the Catechetical Academy in the Catechetical Center in Yogyakarta, Catechetical Institutes in Semarang and Surakarta. These were ecclesiastical institutes in the Archdiocese of Semarang. There were also some other state and private universities, academies, and institutes became centers of formation. Then, there was a tendency for some religious orders and congregations to build their formation houses in the Archdiocese of Semarang¹⁴⁴. This tendency also had positive results, since it stimulated and inspired the faithful to enter religious life. So, the existence of the formation houses become indirect vocation promotion. On the other hand, this tendency created a centralization¹⁴⁵.

The fact that the Archdiocese of Semarang had presented its members to all the regions of Indonesia could be observed through the actual data during the period 1970-1980. It shows the increasing and decreasing number of the faithful who entered into priesthood and the religious life in the dioceses and archdioceses in Indonesia.

The following tables show some differences in the divisions. The first difference is the division of the birth place. The first data used the division birth of place based on the ecclesial province, the second one used the governmental province. A second difference is that the first data shows the classification of the different states of the religious members in detail whereas the second data used a general classification. Nevertheless, the two data show that the Archdiocese of Semarang had the highest number of religious members coming.

¹⁴⁴ During 15 years there were 5 religious orders and congregations which moved their formation houses to the region of the Archdiocese of Semarang. The Order of Franciscans (OFM) and Congregation of the Priests of Sacred Heart (SCJ) moved their Philosophy and Theology houses to Yogyakarta. The Congregations of Dominican sisters, Sisters of the Precious Blood, and Brothers of St. Louis moved their noviciate to Yogyakarta. *Buku Tahunan Geredja Katolik Indonesia Tahun 1962-1963; Buku Petunjuk Gereja Katolik Indonesia 1977.*

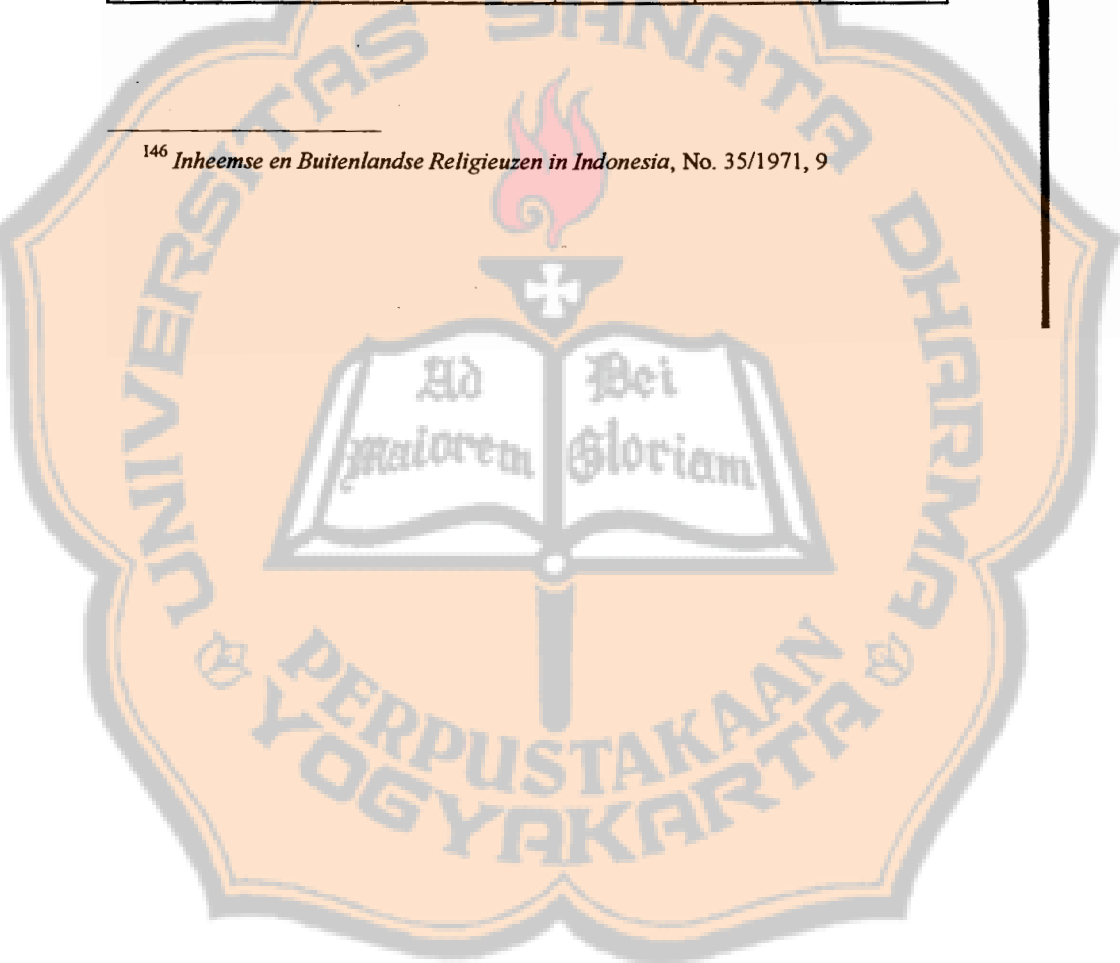
¹⁴⁵ The list of the formation houses which exist in the Archdiocese of Semarang is in Appendix.



The number of native priests and religious members based on place of birth in 1970¹⁴⁶:

No.	Province	Priests and Seminarists	Brothers	Sisters	Total
01.	Jakarta	12	3	39	54
02.	Bogor	1		18	19
03.	Bandung	8	1	54	63
04.	Semarang	259	143	1.021	1.423
05.	Purwokerto	18	8	114	140
06.	Surabaya	43	9	174	226
07.	Malang	30	4	107	141
08.	Ende	121	9	200	330
09.	Ruteng	49	6	46	101
10.	Larantuka	114	21	190	325
11.	Denpasar	24	2	25	51
12.	Weetabula	4		13	17
13.	Atambua & Kupang	39	2	57	98
14.	Medan	33	21	317	371
15.	Sibolga	5	4	29	38
16.	Padang	3		32	35
17.	Palembang	21	3	27	51
18.	Tanjungkarang	15	1	22	38
19.	Pangkalpinang	2		22	24
20.	Pontianak	16	7	96	196
21.	Sekadau & Keta- pang	2	2	12	16
22.	Samarinda	7		8	15
23.	Sintang	2		13	15
24.	Banjarmasin			15	15
25.	Makassar	4	18	34	56
26.	Manado	21	9	163	193
27.	Amboina	37	2	165	204
28.	Merauke	2	3	16	21
29.	Jayapura				
30.	Manokwari	1			1
	Total	893	278	3.029	4.200

¹⁴⁶ *Inheemse en Buitenlandse Religieuzen in Indonesia*, No. 35/1971, 9

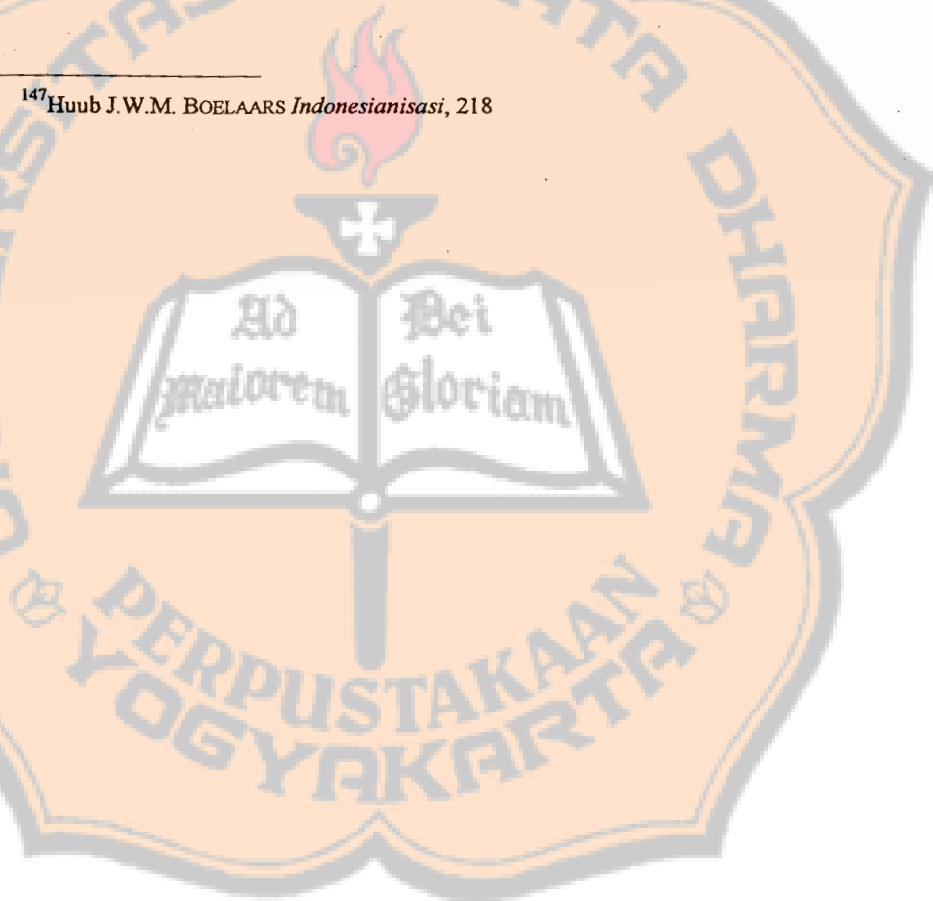


The number of native religious members
based on place of birth in 1980¹⁴⁷:

No.	Place	Number	Percentage
01.	Central Java	1.312	22.7%
02.	East of Sunda Islands	1.246	21.6%
03.	Yogyakarta	843	14.6%
04.	North Sumatra	512	8.9%
05.	East Java	434	7.5%
06.	Molucca	264	4.6%
07.	North Celebes	264	4.6%
08.	West Borneo	230	4.0%
09.	South Celebes	109	1.9%
10.	West Java	107	1.8%
11.	Bali	68	1.2%
12.	Jakarta	57	1.0%
13.	South Sumatra	55	1.0%
14.	East Timor	51	0.9%
15.	West Sumatra	49	0.8%
16.	Irian Jaya	45	0.8%
17.	Lampung	35	0.6%
18.	East Borneo	23	0.4%
19.	Southeast Celebes	21	0.4%
20.	Atjeh	10	0.2%
21.	Central Celebes	9	0.1%
22.	Central Borneo	8	0.1%
23.	Jambi	6	0.1%
24.	South Borneo	5	0.08%
25.	Riau	5	0.08%
26.	West of Sunda Islands	2	0.03%
27.	Bengkulu	1	0.01%
	Total	5.771	100%

The provision of priests and religious members through all regions of Indonesia was not the only way for the local Church to become self-sufficient, though, it was also an important factor. The UNIO of the Archdiocese of Semarang predicted that there would be some challenges

¹⁴⁷Huub J.W.M. BOELAARS *Indonesianisasi*, 218



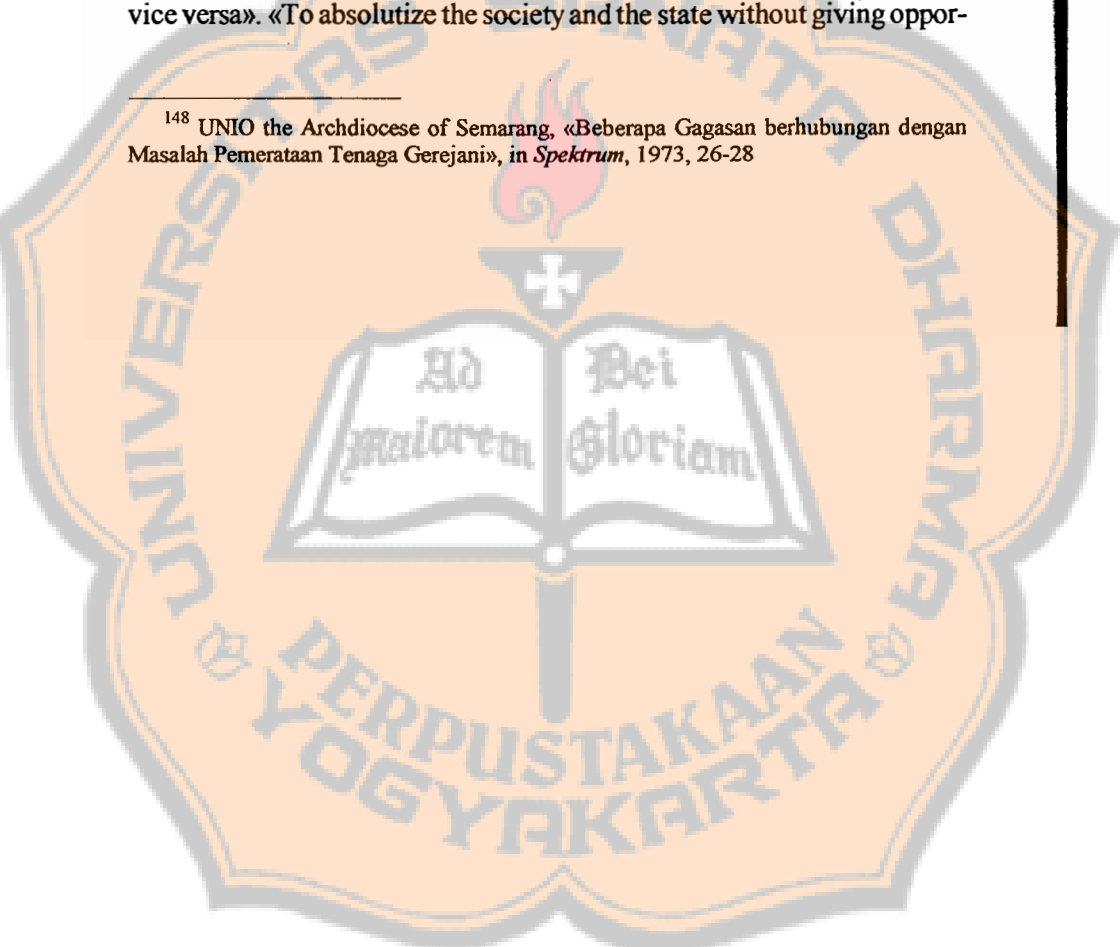
to realize this provision¹⁴⁸. These included a Mandatum promulgated by the Sacred Congregation of the Propagation of Faith dated March 23, 1969 which asked a «work contract» between the Missionary Institute and the *Ordinarius Loci*; the difficulties of the *Ordinarius Loci* to assign ministeries to his members since he depended on the religious order and congregations; improper preparation of the priests and religious members during their formation on account of the various differences of socio – culture in every region. Therefore, the UNIO of the Archdiocese of Semarang proposed some suggestions to solve the problems. The proposal included also a systematic program to change the mentality of the way the faithful depended on the figure of the priest. It was necessary to change from the Eucharist community as center into the Word as community center, which great changed the role of lay people.

3.4 Religious Freedom

The declaration of *Dignitae Humanae* talked about religious freedom. It referred to the right of religious freedom of everyone because he is a person (DH 2), in the sphere in which religious pluralism exists in all political communities (DH 15). This freedom is in the sense that «in matters religious no one is to be forced to act in manner contrary to his own beliefs», and no one «to be restrained from acting in accordance with his own beliefs, whether privately or publicly, whether alone or in association with others» (DH 2). This matter become important while in the country there was a big influence of Communism, and after the abortive coup of the Communist Party which created wave of conversion. It is still relevant when the state follows an ideology of development which sometimes sacrifices individual attainments.

Regarding the suppression of the personal right of freedom, the Cardinal said, «there is still a tremendous imperialism, that is the imperialism of opinion, where somebody should confirm other opinions without a change to express his own». «There is no contradiction to attain the fulness of individual attainment and the society fulness, the society and state attainment should not repress and destroy the individual, and vice versa». «To absolutize the society and the state without giving oppor-

¹⁴⁸ UNIO the Archdiocese of Semarang, «Beberapa Gagasan berhubungan dengan Masalah Pemerataan Tenaga Gerejani», in *Spektrum*, 1973, 26-28



tunity for individual ideas (...) is a terror, more than colonialism, neocolonialism, imperialism, since it comes from our own nation»¹⁴⁹.

Suggesting how to fight against this system, the Cardinal gave an alternative in Catholic organizations and building the network with others whose adherence supported Pancasila. The Cardinal said, «The Catholic adherence should always try to be co – existence with others in peace and tranquility, as the society protects safety and respect for one another»¹⁵⁰. «We have already complete organizations: politics, women, youth, students, artists, workers, peasants, fishermen, businessmen, intellectuals, paramedics, etc. The challenges is that (...) we should be aware of our vocation to support these organizations». The Cardinal added, «To attain the idea of creating a climate which is conducive for society, the Catholics should create relations with others who achieve Pancasila»¹⁵¹.

The Cardinal's expressions with regard to individual rights and religious freedom could also refer to some explanations above: a note on the government policy toward the ex – members of the Communist Party and their families which asked the government to treat them with justice and humanity¹⁵²; a note to the faithful in the family planning program, «It is clear from the encyclical and the council that the faithful have also a responsibility to arrange the birth of their children considering the family wealth and the common good of the state. *However, it is not other persons or other institutions who decide. Not even the state can arrange the number of the children and the birth control method. It is the decision of the couple*»¹⁵³.

3.5 Interreligious Dialogue

As mentioned in the Introduction, interreligious dialogue started from the document *Ecclesiam Suam*. This document referred to «the problem

¹⁴⁹ A speech of Mgr. J. Darmojuwono 1963, the Vicars Generalis of the Archdiocese of Semarang, without date. AASEM

¹⁵⁰ A speech of Mgr. J. Darmojuwono 1963, without date. AASEM; A speech of Mgr. J. Darmojuwono in *RRI*, the Radio Station of the state, Semarang, dated Christmas 1963

¹⁵¹ A speech of Mgr. J. Darmojuwono 1963, the Vicar Generalis of the Archdiocese of Semarang, without date. AASEM

¹⁵² A Statement of Cardinal J. Darmojuwono «Pernyataan Gereja Katolik di Indonesia mengenai Beberapa Masalah Penting di Tanah Air» dated March 31, 1969; Cardinal J. Darmojuwono «Tanggapan Kardinal»

¹⁵³ A pastoral letter of Cardinal J. Darmojuwono, Lent dated February 2, 1969



of the dialogue between the Church and the modern world» (ES 14), «The Church should enter into dialogue with the world in which it exists and labors» (ES 65). The reason is «The Church has something to say; a message to deliver; a communication to offer» (ES 65). Dialogue means «a method of accomplishing the mission, a means of spiritual communication» (ES 81). It includes «enter into dialogue with all men of good will» (ES 93), «made up primarily of those who adore the one, supreme God whom we too adore» not only the Jews and Moslems, but «also the followers of the great African and Asiatic religions» (ES 107), and «we come to the circle which is nearest to us, the circle of Christianity» (ES 109). Thereafter, the various documents elaborated these themes: *Nostra Aetate*, *Gaudium et Spes*, etc.¹⁵⁴

Cardinal J. Darmojuwono never talked about interreligious dialogue directly. On some special occasions where the Cardinal spoke publicly, e.g. sermons on the Radio Station of the state to celebrate Christmas, the Cardinal expressed some points which could become reference for interreligious dialogue: those were peace, brotherhood, etc.

The Cardinal principle could be taken from his expression that in Asia it is dangerous to stress too much the apostolate of the word. «Without the apostolate of work, word apostolate easily deteriorates into lip – service, a kind of phariseism»¹⁵⁵. Therefore the Cardinal always supported actions which could create unity and a harmony in daily life¹⁵⁶. It means that interreligious dialogue in which the Cardinal was interested was in the dialogue of life.

4. The Native Clergy Formation

When Cardinal J. Darmojuwono became the Archbishop of Semarang in 1963, he began to make a plan that the Major Seminary should become a center for the diocesan priests' formation as well as the priests from religious orders and congregations. It should be run by a consortium of the

¹⁵⁴ J. Dupuis pointed out that it is *Gaudium et Spes* which becomes the *magna carta* of dialogue in Vatican II as it said that «an open dialogue may lead us all faithfully to receive the inspirations of the Spirit and to follow then ardently» (GS 92, 4). J. DUPUIS, «Interreligious Dialogue», 242

¹⁵⁵ Cardinal J. DARMOJUWONO, «The Role of the Church», 26

¹⁵⁶ «Usahakan proyek kecil disekitar saudara-saudara yang dapat dilaksanakan. Dengan cara ini kita akan ikut serta membangun semangat rukun tanpa pengecualian». Pastoral Letter Januari 19, 1970.



religious order and congregations who work in the Archdiocese of Semarang and of the diocesan priests of the Archdiocese of Semarang itself¹⁵⁷. Thereafter, in 1968 it was realized as an Institute of Philosophy and Theology.

There were three members who joined into the consortium: the Archdiocese of Semarang, the Society of Jesus, and the Congregation of the Missionaries of the Sacred Family. These 3 members should prepare their members as the professors of the Institute of Philosophy and Theology.

For the formation of the native clergy of the Indonesian Church, the Institute of Philosophy and Theology in Yogyakarta made some special programs. In the Guide Book of Academical Study 1974, one of the paragraphs gives as a prerequisite to enter into the laureate program of Theology, besides the Bachelor degree in Philosophy, a prerequisite that the student should have made a Pastoral Year (*Tahun Orientasi Pastoral*, the Year of Pastoral Orientation)¹⁵⁸. It is a kind of a regency year like that of the Order and Congregation scholastic formation. There was no an accurate data about when this program started, though in the previous years¹⁵⁹ the evaluation of the pastoral year became the program of the students of the fourth level. The evaluation of the pastoral year included some aspects such as the formation of the basic community, the social situation, and the preparation for priesthood¹⁶⁰.

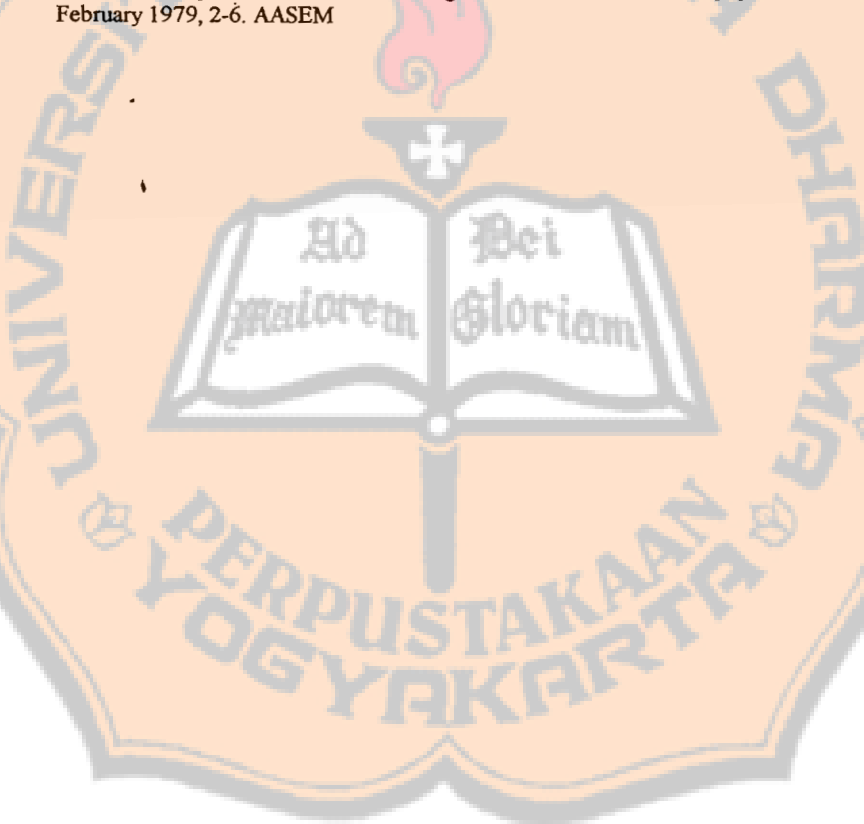
Beginning in 1973, there was also a new method of theological formation. This program is called a «theology project», a «reversal theology». Doing the theological study, the students start by a participatory research to get an actual experience of a special theme: salvation-hope, Eucharistic, social. This participatory research is arranged to receive a faith experience whether personally or communally. The next step, eliminating many aspects of the experience, the students are

¹⁵⁷ J. HADIWIKARTA, «Rama Kardinal», 89-93

¹⁵⁸ *Institut Filsafat Teologi, Fakultas Keguruan Ilmu Filsafat – Teologi, IKIP Sanata Dharma Yogyakarta. Pedoman Studi Tahun Kuliah 1974*, 13

¹⁵⁹ At the Staff's Meeting of the Institute of Philosophy and Theology dated January 16, 1969 there was a discussion on the curriculum during the academical year and it was mentioned about the pastoral year. *Notulen Kesimpulan Rapat Institut (Resumme of the Institute Meeting)* dated January 16, 1969. AASEM.

¹⁶⁰ The Report of the Staff's' Meeting of the Institute of Philosophy and Theology, February 1979, 2-6. AASEM



supposed to work on the theological problems and reflection. Thereafter, through the process of classes and reading about dogmatics, exegesis, etc., the students should conclude by formulating the pastoral application of the theological insights¹⁶¹.

This is part of an indigenous process of theology (*indonesianisasi*). This does not mean that in the indigenous process of theology its content includes specific matters from Indonesia. Since theological reflection comprehends and interprets reality and finds the meaning of events, it is through this that the indigenous process of theology happens. Included in the indigenous process of theology are the language through which theology is explained, since the language gives also a special effect, and the relevance of theology which is given in the theological institutes¹⁶².

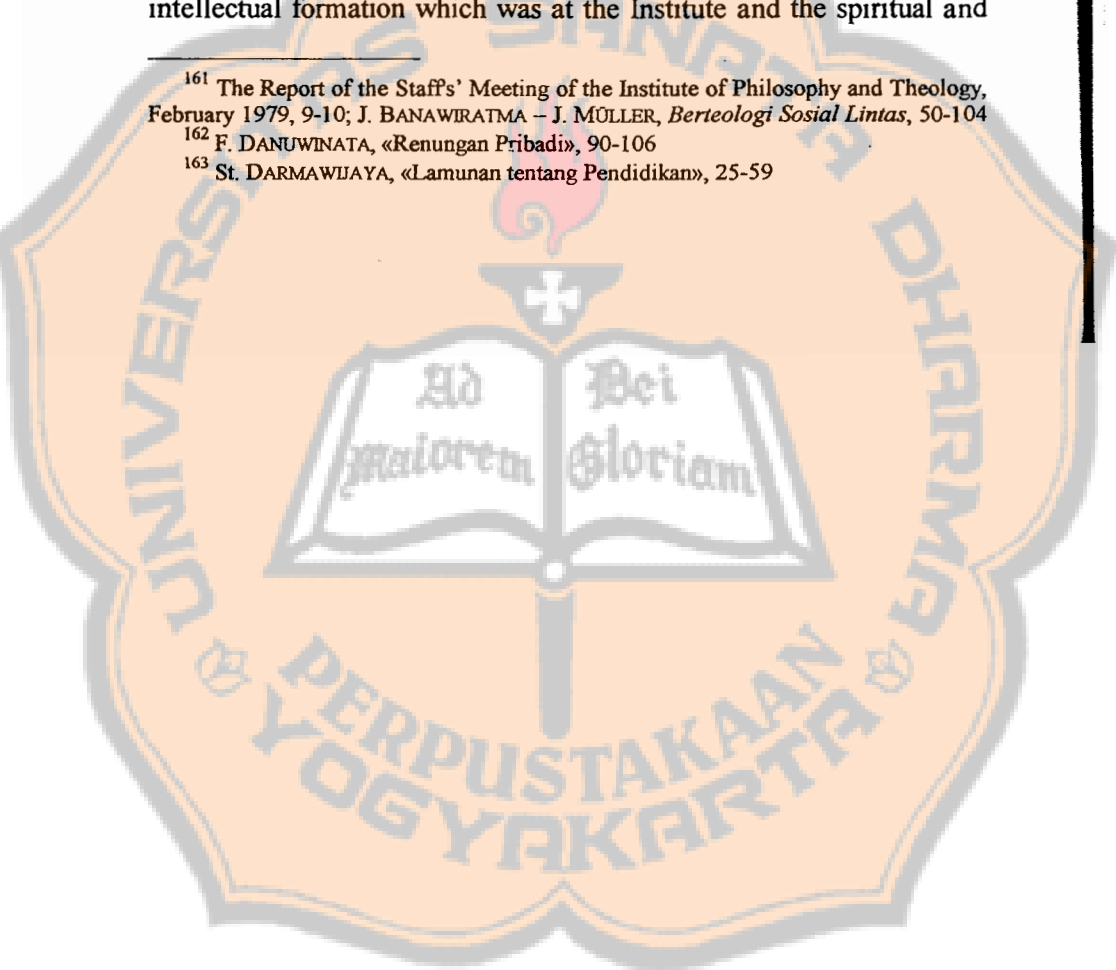
In the formation of the diocesan priests to assist in the management of the local Church, collaborating with one another to decide the policies of the diocese under the authority of the bishop, and to become the co-workers of the bishop in developing the local church, there are some considerations which are necessarily included. How to become the faithful priest who presents Jesus Christ to the people, as a man of the Church who is eager to serve the Church, as a cultural thinker who knows how to appreciate the merits of the value of life and is sensitive to the dynamics of the people, as the professionals in the profession, as the spiritual person who can guide others, and as a man who has an integrated personality¹⁶³. In the formation of the Indonesian priests as a diaspora church, some factors which should be considered in formation are the shifting of life values and culture, challenges from other religions, the development of technology, and the ecclesial and social structure.

During the period 1968-1980, the students who studied at the Institute of Philosophy and Theology in Yogyakarta came from various religious orders and congregations, and some dioceses and archdioceses of Java and some others from Sumatra, Borneo (Kalimantan), Celebes (Sulawesi) and Eastern Islands (Nusa Tenggara). There was a separation between the intellectual formation which was at the Institute and the spiritual and

¹⁶¹ The Report of the Staffs' Meeting of the Institute of Philosophy and Theology, February 1979, 9-10; J. BANAWIRATMA - J. MÜLLER, *Berteologi Sosial Lintas*, 50-104

¹⁶² F. DANUWINATA, «Renungan Pribadi», 90-106

¹⁶³ St. DARMAWIJAYA, «Lamunan tentang Pendidikan», 25-59



religious formation in each community. Since some of religious congregations and dioceses did not have formation houses, the students stayed at the Major Seminary, St. Paul of the Archdiocese of Semarang¹⁶⁴.

Other than the renewal described above, Cardinal J. Darmojuwono brought another renewal for the formation of the native clergy of the Archdiocese of Semarang. In 1980, Cardinal Justinus Darmojuwono sent a letter to the diocesan priests of Semarang to reflect on the formation of the candidate to be a diocesan priest of Semarang¹⁶⁵. He proposed that the candidate to become a diocesan priest of Semarang should take a year of spiritual formation before studying at the Major Seminary. His proposal was in the same line with the suggestions of the Rector of the Major Seminary in Pineleng, Celebes and a letter from the Sacred Congregation of Catholic Education. A year later, this idea was realized.

From 1981, the candidates for the diocesan priesthood of the Archdiocese of Semarang should take a year of spiritual formation which includes several activities. One of the reflections on the process of the year of spiritual formation came to the conclusion that it is a period to create the spirit of *communio discipulorum Domini* among the candidates for the diocesan priesthood referring to the encyclical of Pope John Pope II *Pastores Dabo Vobis* No. 62 and the exhortation of Pope Paul VI *Evangelii Nuntiandi* No. 48¹⁶⁶. The Cardinal's attention to the formation of the priest was enormous. The Cardinal handled, sometimes, by himself the *triennale* for the priests¹⁶⁷.

5. The Cardinal's Concern for Indonesian Culture to support the Development Program

Since the beginning of his episcopate, Cardinal J. Darmojuwono expressed support for the development program of the Indonesian government. The Cardinal had a desire to unite the dynamics of his Archdiocese to the dynamics of the nation. He said, «In accordance with

¹⁶⁴Statistic of the students of the Institute of Philosophy and Theology, and the seminarians and religious members who stayed at the Major Seminary St. Paul is in Appendix.

¹⁶⁵ A letter of Cardinal J. Darmojuwono to the diocesan priests of Semarang dated April 3, 1980

¹⁶⁶ J. PUDJASUMARTO, «Wisma Sandjaja: Home for Transformation», 7-8

¹⁶⁷ Mgr. A. DJAJASISWAJA, «Yang Menaruh Kepercayaan», 24



the dynamics of the nation in a development program to find their identity and their ability to strive for self sufficiency among the other nations, the faithful have also an ideal to strive for self – sufficiency»¹⁶⁸. He formulated this strong will clearly in his letter commenting on the five year Development Program of the Indonesian government¹⁶⁹. Again he stressed, however small it is, there is a contribution of the flock materially¹⁷⁰. This intention which is dedicated to the state, society and nation is not without reservation, since the motivation of its strong will is to realize Christian values in Indonesia¹⁷¹. It is not easy and clear job.¹⁷²

Observing the cultural value system of the Indonesian people, Koentjaraningrat proposed 5 concepts which are suitable for the development program of Indonesia and to evaluate the process. Those include that in facing life, people should take into account the happiness factor through which they can come to an active attitude and not a fatalistic one as a leading factor to appreciate life. Secondly people should intensify their work to do more and better. Thirdly, people should have an eagerness to respond to and conquer nature. Fourthly, people should be future oriented. Finally, decisions should be oriented for others, and one should appreciate collaboration. For these concepts, it is clear that *priyayi* (bureaucratic, white collar worker) mentality, peasant subsistence orientation, and the negative factor of *gotong royong*, which gives no appreciation to the individual become negative factors in the development process¹⁷³. It is in this line that the concern of Cardinal J. Darmojuwono for Indonesian culture will be observed.

¹⁶⁸ *Umat Allah yang Bergerak*, a pastoral letter of Advent of Cardinal J. Darmojuwono dated December 15, 1972. See also A letter of Mgr. J. Darmojuwono to the Indonesian President dated June 5, 1965. AASEM

¹⁶⁹ «While we work with all our capacity, in the spirit of serving the state, society and all the people, as the realization of our obedience to God, let us unite ourselves in one group as the group of development for the success of the five year development program to realize the ideal of the just prosperous society, simultaneously to glorify God». A letter of Cardinal J. Darmojuwono as the Chairman of Social Committee of the Indonesian Bishops Conference, dated April 1, 1969. AASEM

¹⁷⁰ A Pastoral letter of Lent of Cardinal J. Darmajuwono, dated January 19, 1970

¹⁷¹ A Pastoral letter of Lent of Cardinal J. Darmajuwono, dated February 6, 1971

¹⁷² A speech of Cardinal J. Darmajuwono on the Conference of Indonesian Women Catholic Organization at Solo August 21-23, 1971

¹⁷³ KOENTJARANINGRAT, «Aneka Warna Manusia», 374-395



Tracing the concept of culture in the documents of the Vatican Council II and the other magisterial teachings, Giovanni Silvestri concludes that the culture in which the church realizes itself is not an abstract and merely material culture. It is a culture with its own space and in its own specificity¹⁷⁴.

Gotong royong is one of the community values from the Indonesian culture. *Gotong royong* means a custom to work together voluntarily for a public necessity¹⁷⁵. This positive custom has a big value, so, the Cardinal invited the Catholic to practice this custom. However, from this custom there is also a negative effect that it could abolish the value of the individual. Regarding this negative tendency, the Cardinal insists on the personal formation which includes personal consciousness and responsibility. Personal consciousness and responsibility is necessary to become an integrated Catholic person. Therefore, there is a special stress on it in family formation and the formation of the faithful personally.

The Cardinal was aware that the faithful are related to and under the influence of the environment and of the society which has its own mentality¹⁷⁶. Therefore, joining in the process of development, necessarily brings also criticism¹⁷⁷. He criticized various negative mentalities which exist: corruption¹⁷⁸, white collar worker mentality¹⁷⁹, sloganism and

¹⁷⁴ G. SILVESTRI, *La Chiesa Locale «Soggetto Culturale»*, 85-119

¹⁷⁵ There are 3 principles which lie behind the *gotong royong* custom: (1) Since in the society a person could not live individually, (2) people should keep good relations with others, and as far as possible, (3) a person should not become supreme. KOENTJARINGRAT, «Aneka Warna Manusia», 374-395

¹⁷⁶ «(...) it is necessary to be aware that the family is closely related to the environment and its society; therefore it is necessary to include it in consideration». *Bersama mewujudkan Gereja*, A Pastoral Letter of Advent of Cardinal J. Darmojuwono, dated Dec. 1974; A Pastoral Letter of Lent of Cardinal J. Darmojuwono, dated Feb. 13, 1973

¹⁷⁷ «In another word, the enormous project of development prerequisite: participate to the planning of the national development, while also give a constructive criticism». A speech of Cardinal J. Darmajuwono on the Conference of Indonesian Women Catholic Organization at Solo August 21-23, 1971

¹⁷⁸ Cardinal J. Darmojuwono, «Tanggapan Kardinal»

¹⁷⁹ Cardinal J. Darmojuwono, «Tanggapan Kardinal»; A Pastoral letter of Lent of Cardinal J. Darmajuwono, dated January 19, 1970; A speech of Cardinal J. Darmajuwono on the Conference of Indonesian Women Catholic Organization at Solo August 21-23, 1971



ceremonialism¹⁸⁰, product oriented without considering the process and morality, consumerism to provide prestige, and gambling¹⁸¹.

Knowing the negative tendency of society and its dangerous influence on the faithful, and motivated to realize Christian values in Indonesia, the Cardinal invited the faithful to take responsibility for the transformation of the society into a better attitude and mentality. Lacking a sense of responsibility and a spirit of transformation, the Christian faith would become a slogan¹⁸². Cardinal J. Darmojuwono invited all to build a new spirit and make a social control to communicate the recent condition and tendency to the young generation for their formation¹⁸³, changing the white collar worker mentality to the spirit of creativity and initiative for the common good¹⁸⁴, to exercise ourselves to be self – independent and self – sufficient and to train the new generation¹⁸⁵. These invitations are based on the family formation with reference to the conviction as the co – worker who participates in the new creation¹⁸⁶.

¹⁸⁰ «Dunia konsep itu dianggap sebagai realitas. Asal slogan didengungkan, asal upacara pembukaan dilaksanakan maka realitas akan menyesuaikan diri dengan upacara simbolis itu». A Speech on the 15th anniversary Sanata Dharma University, dated July 3, 1970

¹⁸¹ «Hasil terakhir jadi incaran nomer satu, tiada peduli jalan yang harus ditempuh: halal atau tidaknya, meninggikan mutu atau merugikan. Kebiasaan yang menghinggapi masyarakat tanpa terasa juga menyelinap di tengah-tengah rumah tangga kita, seperti perjudian dengan segala bentuknya. Kebiasaan berhutang, lebih-lebih dengan motif jaga gengsi, berlomba-lomba memiliki benda-benda mewah, dalam menyelenggarakan pesta atau perayaan di atas kemampuan, ikut melanda kebahagiaan dan ketenangan rumah-tangga kita». A Pastoral Letter of Lent February 13, 1973

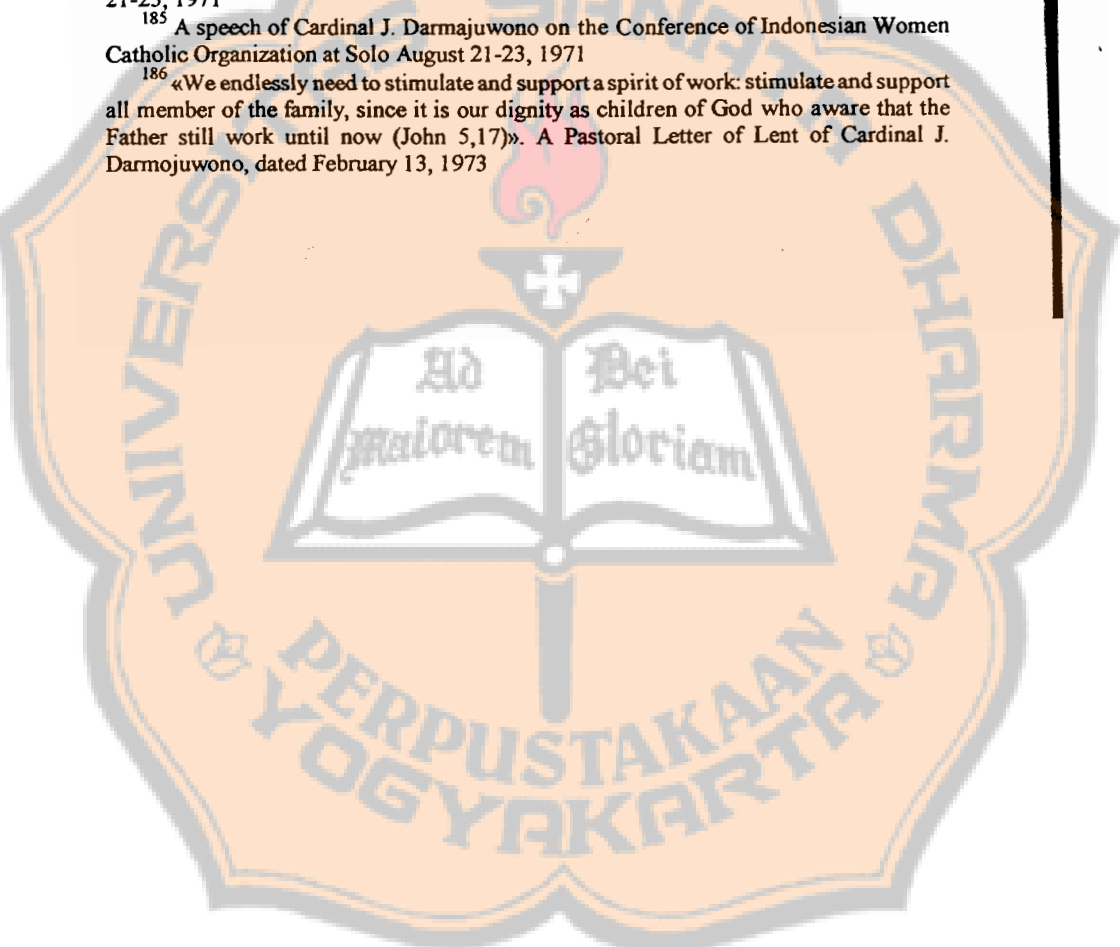
¹⁸² «We have responsibility to realize the transformation. Without spirit of work, our faith would become a slogan». A Pastoral letter of Lent dated January 19, 1970

¹⁸³ Cardinal J. Darmojuwono, «Tanggapan Kardinal»

¹⁸⁴ Cardinal J. Darmojuwono, «Tanggapan Kardinal»; A speech of Cardinal J. Darmojuwono on the Conference of Indonesian Women Catholic Organization at Solo August 21-23, 1971

¹⁸⁵ A speech of Cardinal J. Darmojuwono on the Conference of Indonesian Women Catholic Organization at Solo August 21-23, 1971

¹⁸⁶ «We endlessly need to stimulate and support a spirit of work: stimulate and support all member of the family, since it is our dignity as children of God who aware that the Father still work until now (John 5,17)». A Pastoral Letter of Lent of Cardinal J. Darmojuwono, dated February 13, 1973



6. Toward Self Sufficiency

6.1 *Swasembada* – movement: *Continuing the Spirit of his Predecessor*

To become self supporting a young local Church in a mission land, when new statutes for the Vicariate set up a local hierarchy (a diocese, and archdiocese) though still under the care of the Sacred Congregation of the Propagation of Faith grows to become a mature church. The young churches are differentiated from the mature churches those in Europe and Latin America. Self support includes some aspects of self support financially and in man power.

Financially, the local churches totally still depended on the mature church through some institutions: the Sacred Congregation of the Propagation of Faith, the Religious orders and Congregations of the missionaries, and the missionaries who worked to get funds personally. The financial expenses included building the new churches, the running costs of Minor and Major Seminaries, the formation of the catechists and their salaries, transportation expenses, and the living cost of the priests.

The self – supporting process is a necessity since the crisis of faith in the European world from which missionaries come influences the decreasing number of the missionaries. It has influence also on the amount of funds which they give to support the young Church.

The self – supporting process calls for the support of all the members of the faithful in the archdiocese based on the parishes, and of the family as the small Church. Therefore, there are some factors which need to be considered:

1. The parishes as the unity of the parish priest and the faithful is the unit of the People of God,
2. The faithful in the parishes necessarily know the management, the balance, income, and expense of the parish,
3. In general, the faithful of the Archdiocese of Semarang do not have a good economical condition; therefore, it is necessary to cooperate in the effort of economical development for the faithful, through which, then, come development funds, since the increasing income of the people is supported by an awareness of responsibility to support the life of their Church.

Swasembada or *berdikari* literally means self – supporting. In the financial aspect, self – supporting included the maintenance of the buildings which are inherited from the missionaries who were forerun-



ners and predecessors of Christianity through their services to the people, and the sufficiency of funds for the daily requirements and for the development of the Catholic Church¹⁸⁷. Promoting the movement of *swasembada*, Cardinal J. Darmojuwono said that it was initiated by his predecessor, Mgr. A. Soegijapranata. He mentioned the movement which existed at the *kring* (circle) small unit of the parish in a certain area consisting of some Catholic families. Giving the motivation to the people for the self-supporting movement, Cardinal J. Darmojuwono quoted also the utterance of the Vicar Apostolic of Batavia:

You become a mature church, an independent church, if you can support the life of your own missionaries. Otherwise you are still a dependent church¹⁸⁸.

Through this statement, Cardinal J. Darmojuwono invited the faithful of the Archdiocese of Semarang to join in the self – supporting movement.

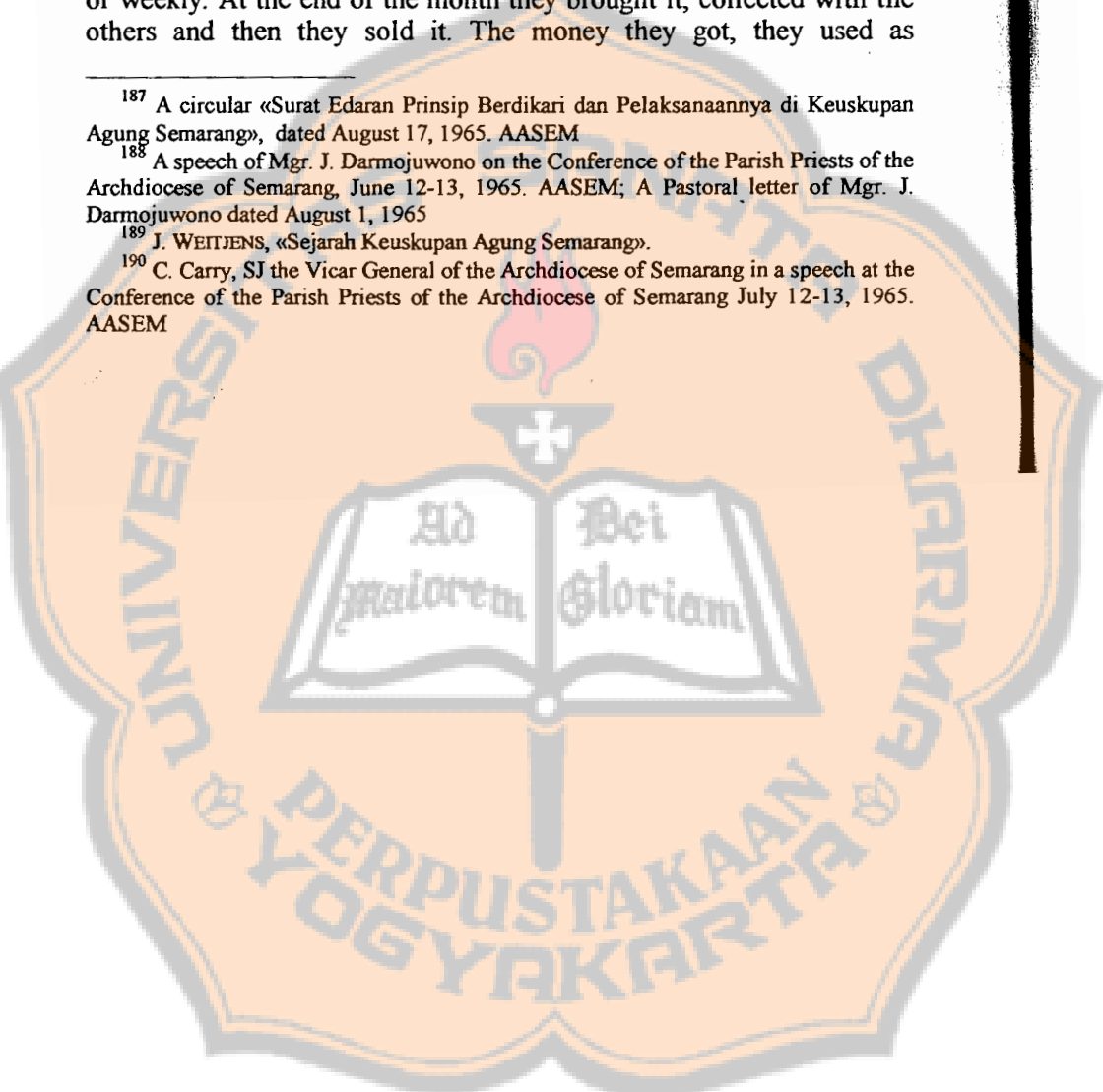
One challenge to the missionaries customs was that there was a missionary, who distributed an amount of money to the faithful after the Eucharist since they had come from a distance to attend the catechesis and the Eucharist so that they had to spent the night. Receiving the money, they could buy food for breakfast before going home¹⁸⁹. This old tradition caused a certain dependency and created an image that the Church distributed money. Therefore, when the period changed and the faithful should support the Church with their money, there was a priest who proposed not to used *derma* (alms) in promoting the collecting money movement¹⁹⁰. It was a good decision since this word would give impression of not having a total participation to support the life of the Church. On the other side, there was a good tradition among the faithful that every family collected the natural raw, that is rice, little by little daily or weekly. At the end of the month they brought it, collected with the others and then they sold it. The money they got, they used as

¹⁸⁷ A circular «Surat Edaran Prinsip Berdikari dan Pelaksanaannya di Keuskupan Agung Semarang», dated August 17, 1965. AASEM

¹⁸⁸ A speech of Mgr. J. Darmojuwono on the Conference of the Parish Priests of the Archdiocese of Semarang, June 12-13, 1965. AASEM; A Pastoral letter of Mgr. J. Darmojuwono dated August 1, 1965

¹⁸⁹ J. WEIJENS, «Sejarah Keuskupan Agung Semarang».

¹⁹⁰ C. Carry, SJ the Vicar General of the Archdiocese of Semarang in a speech at the Conference of the Parish Priests of the Archdiocese of Semarang July 12-13, 1965. AASEM



collection¹⁹¹. The practice of this saving system of the natural law of the old tradition, then was practiced with money when the committee of the Lenten Action for Development began its action early in the 1970s.

Giving a donation as a participation in the self-supporting movement is not a matter of economical reasons whether someone is rich or a poor. It is a matter of generosity, responsibility and a sense of solidarity. Biblical reference shows that St. Paul invited his communities to give donations for the Church of Jerusalem with two reasons: an offering to God and solidarity with others¹⁹². Cardinal J. Darmojuwono invited all members of the Archdiocese of Semarang to take part in the self-supporting movement without counting whether they are rich people or poor people. Quoting the utterance of Mgr. P. Willekens, he added, «The people of Indonesia are famous for the spirit of *gastvrijheid* (*keramah-tamahan*, hospitality to receive the guest) they have. And many Indonesian families, even who are poor, take care of their families. Therefore, it is impossible that the parish priest will be poor and not cared for by the Catholic families»¹⁹³. It is also an expression of a sense of *gotong-royong* (mutual-cooperation)¹⁹⁴. Therefore, the Cardinal had a special expression to invite people whether rich or poor, that is, «the weak will not be left behind, the strong are supposed»; «small is received, more is expected»¹⁹⁵. Giving a biblical foundation to this attitude, Cardinal J. Darmojuwono referred to the story of the poor widow who gave alms. God does not count how much the people give to the donation, but, their motivation and their totality¹⁹⁶.

Considering the historical movement of the Asia – Africa region, such a movement to get a self-reliance was initiated at the Asia – Africa Conference which was held in Bandung in 1955. Although Mgr. A. Soegijapranata had initiated the self-supporting movement in the Catholic community of the Archdiocese of Semarang, Cardinal J.

¹⁹¹ A SPEKLE, «Djimpitan», 110-113

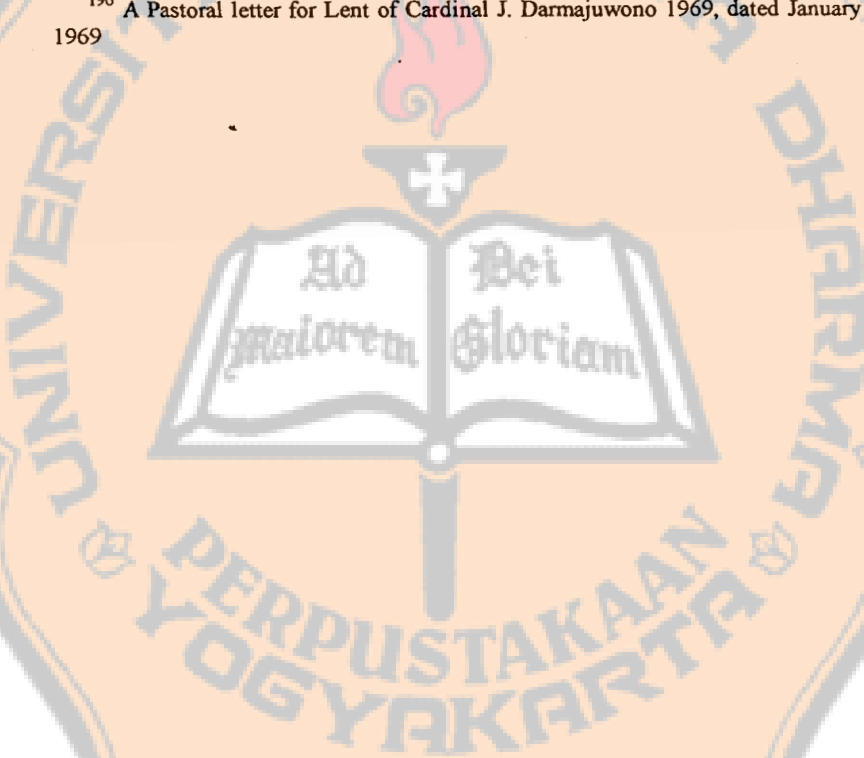
¹⁹² G.J. DYER, «That "M" Word», 3-16

¹⁹³ A speech of Mgr. J. Darmajuwono to the Conference of the Parish Priests of the Archdiocese of Semarang, June 12-13, 1965. AASEM

¹⁹⁴ A Pastoral letter of Mgr. J. Darmajuwono dated August 1, 1965

¹⁹⁵ «yang lemah tidak ditinggalkan yang kuat dikemukakan» and «sedikit diterima, banyak diharapkan»

¹⁹⁶ A Pastoral letter for Lent of Cardinal J. Darmajuwono 1969, dated January 27 1969



Darmajuwono connected the program to the Indonesian government program explicitly. He said, «In accordance with the dynamics of the nation in the development program to find their identity and their ability to strive for self sufficiency among the nations, the faithful have also an ideal to strive for self – sufficiency»¹⁹⁷.

6.2 *The Process of Swasembada – movement*

The self – reliance movement in the Archdiocese of Semarang during the period of Cardinal J. Darmajuwono started in a very simple way. Realizing the concept of self – supporting, there was a movement of solidarity funds. At the beginning, the funds were intended to support the renovation of the old church buildings. For the first time, the collection of money from the parishes in the Archdiocese of Semarang in 1965 amounted to 5.560.914,50 rupiahs which were distributed to renovate some buildings in 4 parishes¹⁹⁸. Since the self – supporting was intended for the development of the Catholic Church, then, the concept was applied in the organizations and management as well.

There were at least 4 (four) meetings of the parish priests in the Archdiocese of Semarang to discuss the self – supporting theme: July 12-13, 1965, June 30, 1971, August 19-21, 1974 and 1980.

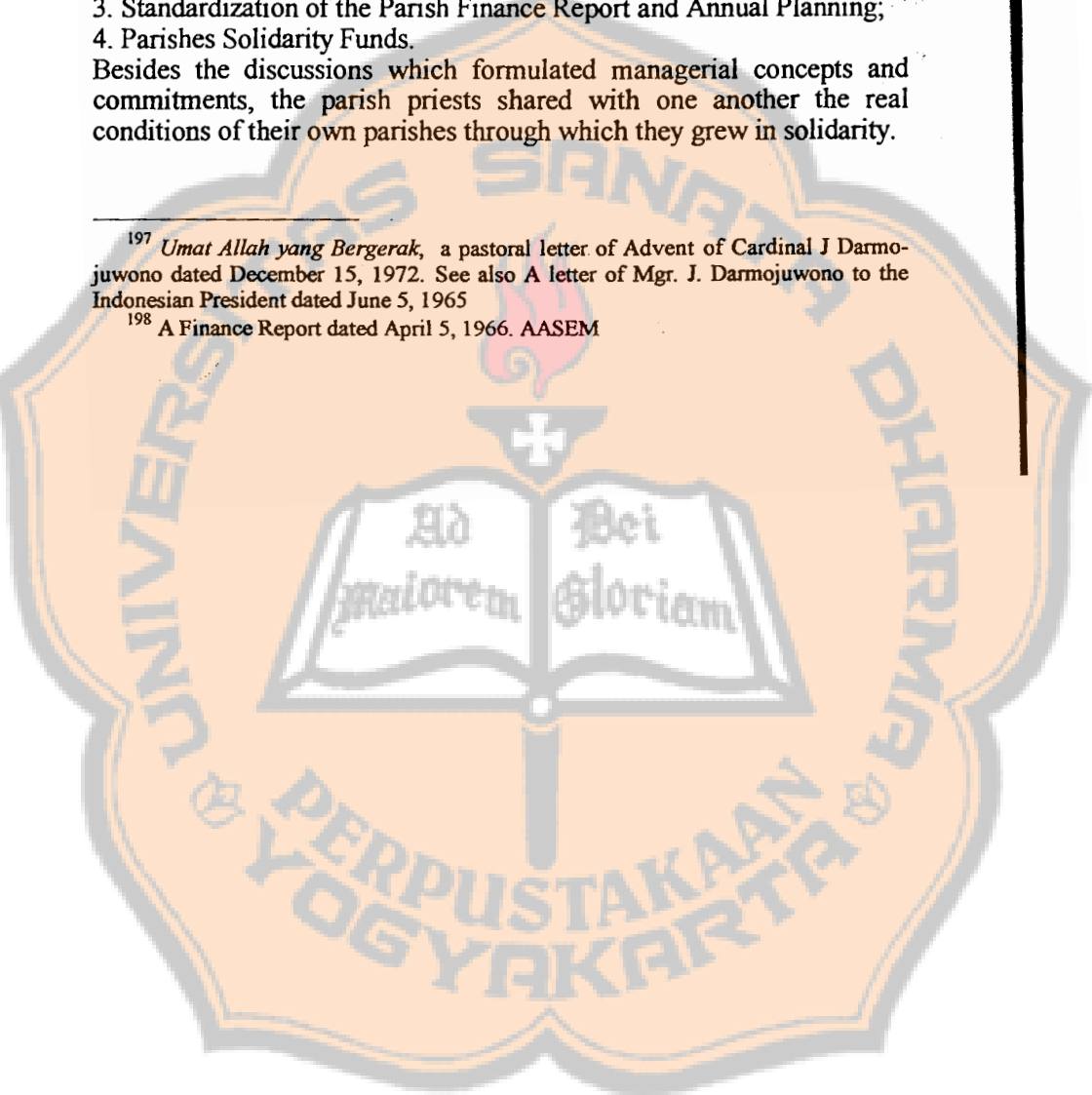
Some policies were formulated through the meeting:

1. Classification of the parishes in two levels: those parishes in the stage of self – supporting and the others not yet self – supporting;
2. Creating the organizations which are necessary to manage and animate the movement, those included: Parish Council as the basic organization; Archdiocesan Council which manages, organizes and animates the movements; Council for Building Maintenance;
3. Standardization of the Parish Finance Report and Annual Planning;
4. Parishes Solidarity Funds.

Besides the discussions which formulated managerial concepts and commitments, the parish priests shared with one another the real conditions of their own parishes through which they grew in solidarity.

¹⁹⁷ *Umat Allah yang Bergerak*, a pastoral letter of Advent of Cardinal J Darmojuwono dated December 15, 1972. See also A letter of Mgr. J. Darmojuwono to the Indonesian President dated June 5, 1965

¹⁹⁸ A Finance Report dated April 5, 1966. AASEM



Some of the parish priests came to the conclusion that the issues of self – supporting should be based on the social – economic situation of the faithful and their mentality, formed in the previous time, during the missionary period, when they always received material-aid¹⁹⁹. Responding to this opinion which could bring in the tendency of being money oriented, the Cardinal said that the self – supporting church as the aim of the Archdiocese of Semarang has a prerequisite that is a good management. Nevertheless, the management is a tool for pastoral activity. The foundation of pastoral activity refers to the Dogmatic Constitution of the Church *Lumen Gentium* 26²⁰⁰. It is the challenge to realize the Church of the poor as it is formulated, «In these communities, though they may often be small and poor, or existing in the diaspora, Christ is present through whose power and influence the One, Holy, Catholic and Apostolic Church is constituted». The idea of the constitution in the formulation of the Indonesian Bishops Conference's document became, «As the Catholic faithful, we are not firstly part of a big organization, that is the universal Catholic Church, it is Christ who is present and works among us» (*Pedoman Kerja Umat Katolik*, No. 67)²⁰¹.

6.3 Aksi Puasa (the Lenten Action) that later became

Aksi Puasa Pembangunan (the Lenten Action for Development)

Beginning in 1968, in some of the parishes in the Archdiocese of Semarang, the self – supporting movement became a conversion through action movement during the Lenten season. It is a positive self – negation. The movement firstly called *Aksi Puasa* (the Lenten Action) then was named *Aksi Puasa Pembangunan*²⁰² (the Lenten Action for Development).

¹⁹⁹ Conclusions and Proposals of the Parish Priests in Kedu and Yogyakarta region meeting June 30, 1971. AASEM

²⁰⁰ «This Church of Christ is really present in all legitimately organized local groups of the faithful, which, in so far as they are united to their pastors, are also quite appropriately called Churches in the New Testament.»

²⁰¹ A speech of Cardinal J. Darmajuwono at the Conference of *Swasembada*, August 19-21, 1974. AASEM

²⁰² «The Lenten Action for Development is a community activity to make a reflection to come to a conversion through prayer and mortification as an expression of having a closer relation with God, others and the world. (...) Therefore the Feast is not an action for its own sake, however, it is an expression of love which is sincerely done to reduce the suffering of others and to reach a common prosperity». *Pedoman APP 1970*
Giving foundation to the orientation of the praxis of mortification it is stated: «All of the



The first motive was to express solidarity during the Lent season. However, the act of solidarity which was expressed by collecting money would be possible only if each of the families achieved their own self-supporting, self-sufficiency. Therefore, while being motivated to express solidarity by giving alms, the faithful were also motivated to save money. The background of this action was the poverty among the people. Economically, the period of 1965-1970 was a critical one, since, after an abortive coup d'etat by the communist party, there was a chaos situation which had effects on the social and economical condition of the people²⁰³.

The spiritual participation of the people in a movement is not observable. However, physical participation is observable. The first five years of the financial report of the solidarity movement shows the increasing participation of the people in the movements.

The statistical data of the money collected in the parishes of the archdiocese of Semarang during the period of 1974-1978 were as follow²⁰⁴:

No.	Year	Total (In rupiah)	Increasing
1.	1974	588.739	
2.	1975	1.124.889	536.150
3.	1976	1.952.036,25	727.147
4.	1977	2.689.368	737.331,75
5.	1978	3.442.381	753.013

There were many activities which were supported by the money of *Aksi Puasa Pembangunan*. The brochure of *Aksi Puasa 1969-1974* encouraged the faithful to give donations, to have the attitude of saving money, to join the self-supporting movement actively. It also noted some kinds of small communities' activities which were evidences of the movement. The aim of the movement was to support the concrete development program in the

goals mentioned above are an effort to reach the genuine image of the human life as it is desired by God from man and woman to keep close to the God image: "The Society really needs the renovation of the order of the society and the condition of life which is sufficient for man and woman as the children of God". *Pedoman APP 1970*

²⁰³ H. Hill - J. MACKIE, «Introduction», xxii-xxiv

²⁰⁴ Sources: The Annual Report of the APP Committee of the Archdiocese of Semarang. ASCSEM



area without discriminating by making it exclusive for the Christians²⁰⁵. As a solidarity movement, the fund was not only for the people in the environment, since the funds of 1971 were donated to support the refugees in Pakistan²⁰⁶. The movement was realized in activities such as social activities and credit for the productive²⁰⁷. In the long run, there was a planning to give a percentage of the fund to each part which is classified in the Awareness-Motivate Program, Infrastructure of Formal and Informal Education, Public Health Program, and Charity²⁰⁸. Such activities were socialized in all parts of the Archdiocese of Semarang, including the parishes and their circle (wilayah), organizations, religious communities and schools²⁰⁹.

Other than physical conversion, the aim of Lenten Action for Development was to express the spiritual conversion. To support the spiritual growth, in the annual Lent period there was a thematic program which was realized in many communities, whether based on parish, kring (circle), schools or organizations. The theme of Lenten Action for Development was explicitly formulated in 1974. It was about Freedom. In 1975, the brochure explicitly mentioned the theme as *Keluarga yang Bertanggungjawab*, the Responsible Family as Cardinal J. Darmojuwono formulated his Pastoral letter of Lent as *Keluarga yang Beriman (The Faithful Family)*. Thereafter, there is a special theme of Lenten Action for Development annually²¹⁰.

²⁰⁵ A Circular on Lenten theme of Cardinal J. Darmojuwono dated January 14, 1970. ASCSEM

²⁰⁶ A letter of Cardinal J. Darmojuwono dated July 19, 1971

²⁰⁷ *Buku Petunjuk Aksi Puasa 1972*. ASCSEM. From the Report of *Aksi Puasa 1974* some concrete programs were giving facilities for the drop out training course in Kalasan, facilities for the candidate of transmigrants in Semarang and Surakarta, facilities for the catechetical social economic visual aid in Semarang and Surakarta. Similar to the Report of 1974 is the Report of 1975 in which its fund was used to support the drop out courses in various regions, the course for the candidate of transmigrants, social economic cadre course, etc. These were also active during the following years. ASCSEM

²⁰⁸ Annual Report of Lenten Action for Development 1982 The Archdiocese of Semarang. ASCSEM

²⁰⁹ A Circular of Lenten theme of Cardinal J. Darmojuwono dated January 14, 1970; A Circular of the Education Committee of the Lenten Action for Development the Archdiocese of Semarang, dated January 20, 1970. AASEM

²¹⁰ The annual theme of the Lenten action for Development:

1976 : *Pembinaan Generasi Muda (Formation for Young Generation)*

1977 : -



6.4 Parishes Solidarity Funds

As is mentioned above, the self – supporting movement had also developed into commitment of parishes’ solidarity funds. This fund was intended to share financial resources among the parishes, that is the rich parishes supporting the poor parishes. Historically this idea was proposed at the first meeting of the self – supporting movement²¹¹. However, it was only in 1980, after a long period to reach the maturation of the movement and economical stability, that the idea could be realized. The sharing among the parishes to support one another includes the living cost of the parish priests, transportation, and its maintenance.

Parishes can be classified into territorial parish and categorical parish. The territorial parishes are distinguished by different territories: the city parishes, the urban parish, the village parishes. The parishes of the Archdiocese of Semarang mostly are classified based on the region, those are city parishes, urban and village parishes. During the period of 1940-1980, the increasing number of parishes in the Archdiocese of Semarang was as follows²¹²:

No.	Year	Number of Parishes
1	1940	32
2	1950	35
3	1960	48
4	1970	66
5	1980	69

- 1978 : *Tegakkanlah Keadilan (Struggle for Justice)* (Yes 56,1); There was a special book of liturgy during the Lent according to the theme
- 1979 : It was the beginning of a national serial themes: I. *Kebangkitan Umat Allah dalam Keluarga (The Faithful Awakening in Family)*
- 1980 : II. *Kebangkitan Umat Allah-dalam Jemmat Paroki (The Faithful Awakening in Parish Community)*
- 1981 : III. *Kebangkitan Umat Allah -Kebangkitan Jemaat dalam Masyarakat (The Faithful Awakening in Society)*, etc.

²¹¹ *Pelaksanaan Prinsip Swadaya (The Application of Self-Sufficient Principle)*, a speech of P. Pradjasuta, MSF on the Conference of Parish Priests in the Archdiocese of Semarang July 12-13, 1965. AASEM

²¹² Sources: The Annual Report of the Parishes in the Archdiocese of Semarang. AASEM



Most of the new parishes were in the city region. In 1940, Semarang city had 4 parishes. In 1980, it became 8 parishes. In 1940, Yogyakarta city had 4 parishes. In 1980, it became 9 parishes. In 1940, in Surakarta city there were 2 parishes. In 1980, it became 5 parishes. There are many reasons for the creation of a new parish. General reasons are the density of the faithful in a parish which necessarily has to be reduced into other parts, or the vastness of the region which need to be divided into parts.

It is among the parishes which still develop, the parishes solidarity fund support one another. The realization of the first three years of the parish solidarity fund is as follows²¹³:

No.	Year	Income (in rupiah)	Expenditure (in rupiah)
1.	1980	16.888.648	18.186.977
2.	1981	25.867.930	25.867.930
3.	1982	34.106.623	11.304.810

This solidarity fund was allocated to support the living cost of the parish priests in poor parishes, transportation, and to buy land for church, or chapel in a new area.

6.5 *The Universal Funds Support with Respect to the Process of Self-sufficiency*

The local churches which are still under the Sacred Congregation of the Propagation of Faith receive the solidarity funds. This support shows the solidarity of the universal Church. The fund which is coordinated by the Sacred Congregation of the Propagation of Faith is collected from all over the world and is distributed to the churches which are still under the Propagation of Faith. This mechanism and the spirit which motivates the collecting fund shows one aspect of solidarity.

For the dioceses which financially had insufficient income, this solidarity fund became a big support for maintaining the activity of the dioceses. On the other hand, to know the progress of the self-sufficiency of the diocese financially, this fund became one of the parameters.

²¹³ Sources: The Annual Finance Report of the Parishes Solidarity Fund in the Archdiocese of Semarang. AASEM



There were some principal activities which were given donations from the solidarity fund. The annual report of the Propagation of Faith on the Fund of Peter and Paul the Apostle and the Holy Infant Missionaries shows the percentage of the ordinary subsidy, special contributions and extraordinary subsidy on various projects²¹⁴. These extraordinary subsidies to various projects included: salary for the catechists, colleges, diocese structure, church and chapels construction and renovation, religious community, social works, seminary, schools and universities, mass media, transportation, bishops' conference, and others. It was in these subsidies and contributions that the Archdiocese of Semarang could expect an international solidarity to support the financial need for the activities of the local church in the Archdiocese of Semarang²¹⁵. This subsidy is a stimulant to invite financial participation of the faithful.

Regarding the solidarity funds, the Archdiocese of Semarang in the period of 1972-1981 got an amount of money.

The Subsidy of the Sacred Congregation of the Propagation of Faith
to the Archdiocese of Semarang 1972 - 1981
(in \$ US)

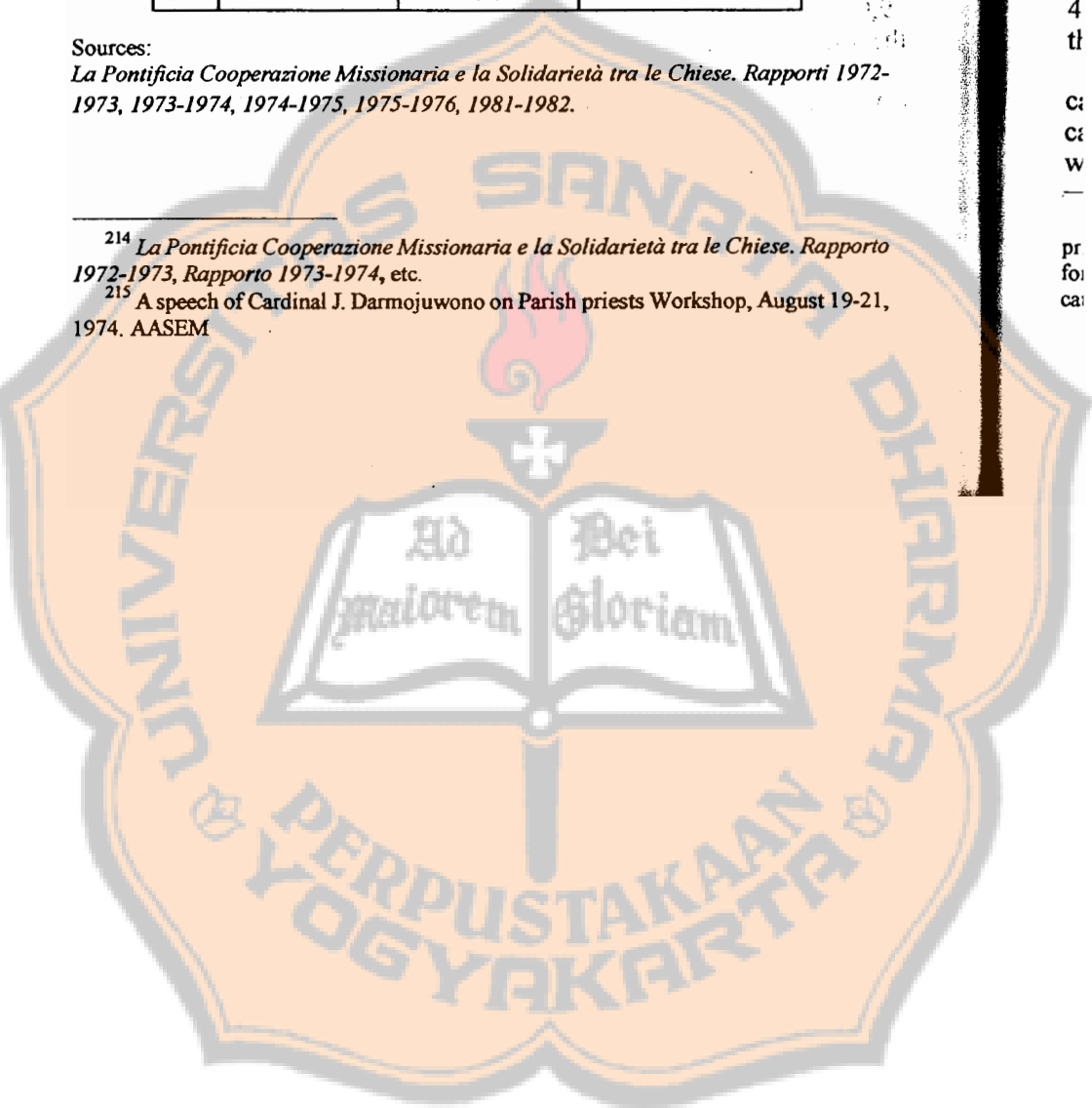
No.	Year	Amount	Number of Activity
01.	1972 - 1973	153.820	10
02.	1973 - 1974	162.180	11
03.	1974 - 1975	188.180	13
04.	1975 - 1976	246.550	11
05.	1981 - 1982	320.450	15

Sources:

La Pontificia Cooperazione Missionaria e la Solidarieta' tra le Chiese. Rapporti 1972-1973, 1973-1974, 1974-1975, 1975-1976, 1981-1982.

²¹⁴ *La Pontificia Cooperazione Missionaria e la Solidarieta' tra le Chiese. Rapporto 1972-1973, Rapporto 1973-1974, etc.*

²¹⁵ A speech of Cardinal J. Darmojuwono on Parish priests Workshop, August 19-21, 1974. AASEM



The Subsidy of the Sacred Congregation of the Propagation of Faith
to the Archdiocese of Semarang 1972 - 1982
(percentage)

No.	Activity	1972-73 :	1973-74 :	1974-75 :	1975-76 :	1981-82
01.	Ordinary Subsidy	15.73%	16.25%	15.94%	12.17%	11.86%
02.	Subsidy for the catechists	8.71%	9.56%	9.30%	7.71%	9.78%
03.	Subsidy for the novices	9.44%	13.61%	18.89%	9.25%	10.20%
04.	Subsidy to Seminaries	38.61%	49.45%	46.04%	45.33%	49.00%
05.	Subsidy for Renovation and Construction of new churches	26.00%	5.55%	7.71%	25.54%	17.78%
06.	Subsidy for Mass media	0.00%	1.85%	1.59%	0.00%	0.42%
07.	Varies	1.59%	3.73%	0.53%	0.00%	0.00%
	Total	100.00%	100.00%	100.00%	100.00%	100.00%

Sources:

La Pontificia Cooperazione Missionaria e la Solidarieta' tra le Chiese. Rapporti 1972-1973, 1973-1974, 1974-1975, 1975-1976, 1981-1982.

The annual report of the Propagation of Faith on the Fund of Peter and Paul the Apostle and the Holy Infant Missionaries showed that the ordinary subsidy received a high percentage. It was followed by the contribution for the native priesthood formation. In the extraordinary subsidy the highest percentage was for catechists' salary²¹⁶. Thus, other than the ordinary activity, the native priesthood formation and the catechists got a priority. However this general policy was not applied to the subsidy for the Archdiocese of Semarang. The highest subsidy for the Archdiocese of Semarang was the subsidy for the seminary. In 1972-1973 the subsidy for the seminary was given 38,61%. The ordinary subsidy was 15,73%. The catechists got 8,71%. In 1981-1982, the seminary got 49,00%, the ordinary subsidy 16,25%, and the catechists 9,78%. Thus, the formation of the native priesthood formation had the first priority.

Comparing the amount of the solidarity fund and the number of the catechists, there was inappropriate proportion. There were many catechists who worked in the Archdiocese of Semarang, but the subsidy was small. A big number of the catechists of the Archdiocese of Sema-

²¹⁶ In 1972-1973 those were 41,08% for ordinary subsidy; 13,67% for native priesthood formation; and 11,90% for the catechists. In 1981-1982 those were 32,72% for ordinary subsidy; 9,99% for native priesthood formation; and 17,19% for the catechists.



rang worked as volunteer. It was only a small number of catechists who worked full time. These facts show that there was a big participation of the laity. In the other hand, it was necessary to give more budget to support the activities of the catechists.

Regarding the financial support for the renovation and the edification of new churches or chapels, there are some other data and general policies to be considered. Since 1965, Cardinal J. Darmojuwono had invited all to reach self-sufficiency²¹⁷. In 1972, there was begun the policy that the funds for the renovation and the edification of new chapels and churches were classified into two groups: 25% for the parish which is financially strong, and 10% for the parish which is financially weak. In 1981 the standard become 40% for the «rich parish» and 20% for the «poor parish»²¹⁸.

In 1981 there was a report that during the period between 1978 -1980, there were 19 new churches, 2 pastor houses and 13 renovations²¹⁹. In the realization of the construction of new buildings and renovation of the chapels, churches, pastor houses, and parish centers, there was a big participation of the faithful. This participation could be observed since most of the buildings then financially hold by the faithful themselves, more the norm which was made by the Archdiocese. Even some of the new buildings totally were paid for by the faithful²²⁰.

Considering the income of the solidarity fund, there is an interesting point which relates to the social communication. Since 1973 there was a special budget for social communication activity. In the following years, this budget increased significantly. It meant that there was a new activity in the local church having support from the solidarity fund, which stimulated the development of the new service from the archdiocese to respond of the development in modern society of social communication which included mass media.

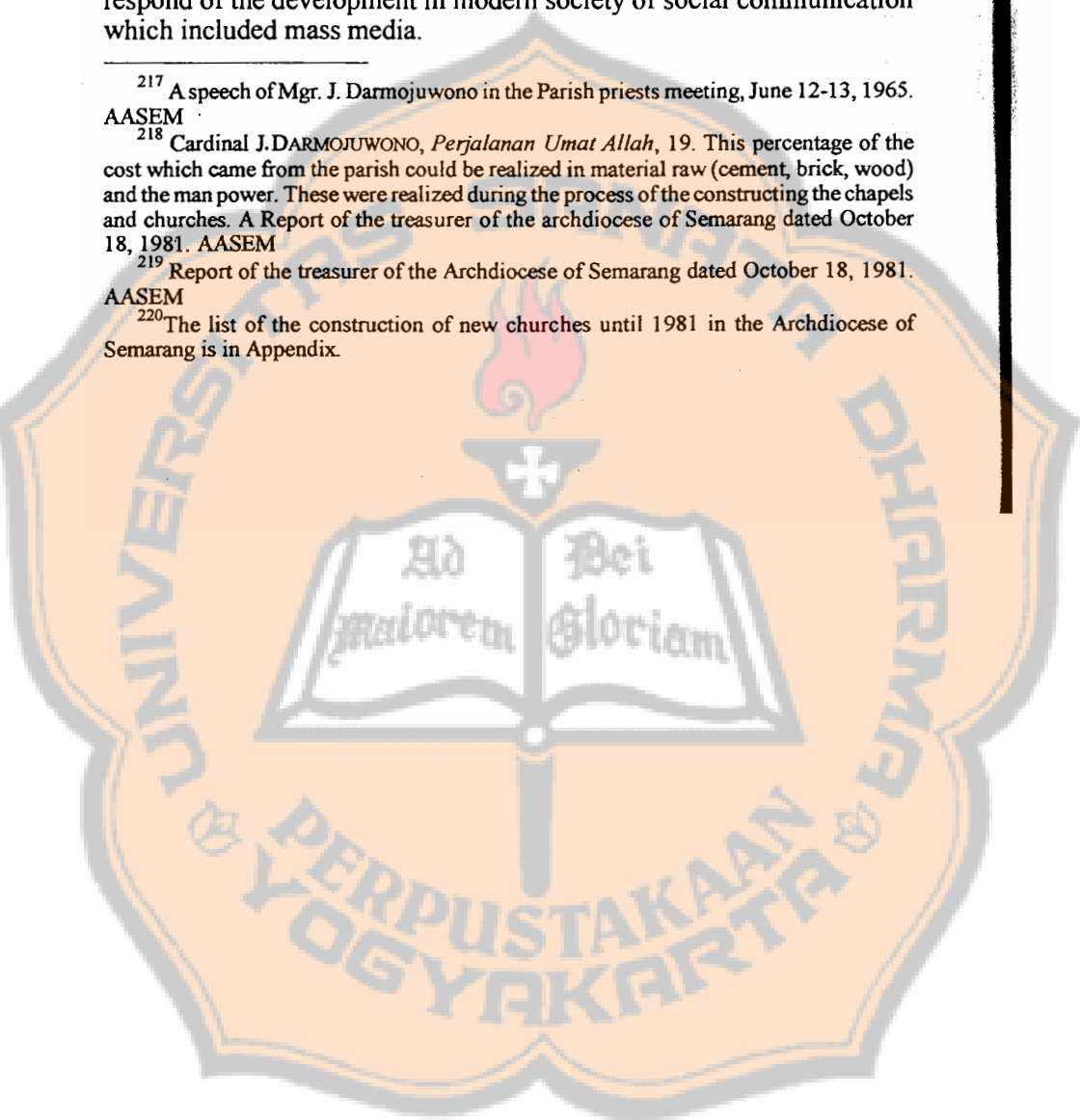
²¹⁷ A speech of Mgr. J. Darmojuwono in the Parish priests meeting, June 12-13, 1965.

AASEM

²¹⁸ Cardinal J. DARMOJUWONO, *Perjalanan Umat Allah*, 19. This percentage of the cost which came from the parish could be realized in material raw (cement, brick, wood) and the man power. These were realized during the process of the constructing the chapels and churches. A Report of the treasurer of the archdiocese of Semarang dated October 18, 1981. AASEM

²¹⁹ Report of the treasurer of the Archdiocese of Semarang dated October 18, 1981. AASEM

²²⁰ The list of the construction of new churches until 1981 in the Archdiocese of Semarang is in Appendix.

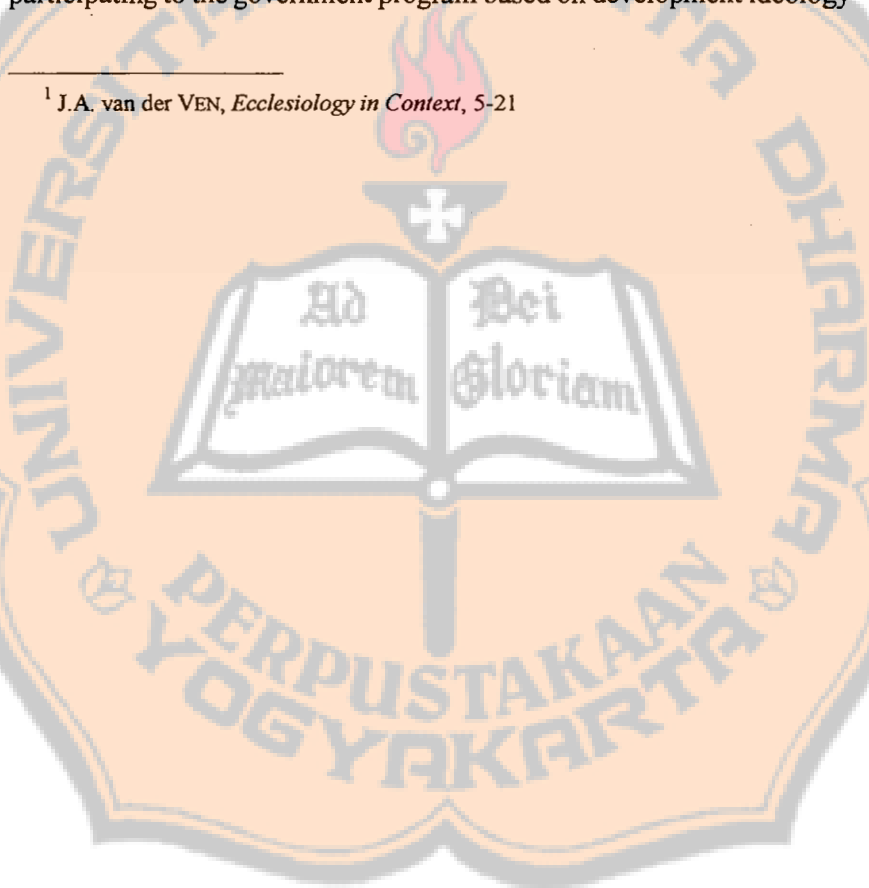


CHAPTER VII

Strategies to Create a Local Church in Diaspora

The position of the Church cannot be regarded separately from where it is situated. This context is determined by economic, political, social, and cultural modernization aspects¹. It had been shown by the experiences of the two archbishops of the Archdiocese of Semarang, the first two natives archbishop of a new ecclesial province. A conflicting situation around the Archdiocese of Semarang during the period of Mgr. A. Soegijapranata, gave a specific influence to the formative period of the local hierarchy. The international conflict of World War II, the local and national conflict against the Japanese occupation, the return of the Netherlands military troop together with the allies with its military actions, and the ideological conflict among the parties, those were factors which existed and gave influence to the struggle as a new institution under the native leadership. These situations created challenges which included: managing the size of man power, confronting the new state as legal institution to the nation, and new ideologies which created confusion of having orientation in life. The challenges also appeared after Vatican Council II during the period of Cardinal J. Darmojuwono. The Cardinal also got challenges from the result of an abortive coup of the Indonesian Communist Party, and the program of the government based on development ideology. These situations invited the implementation of Vatican Council II renewal, pastoral care to the victim after the coup, and active participating to the government program based on development ideology

¹ J.A. van der VEN, *Ecclesiology in Context*, 5-21



in a critical attitude. There was a general situation on the period of the two archbishops, that was chaotic situation.

1. Chaotic Situation: a Call to Action

1.1 *Dynamic of Chaotic Situation*

The two periods of the two archbishops of Semarang is called under this chaotic situation. It is based on the cultural process analyses proposed by Gerald A. Arbuckle. Based on the dynamic rites of *rite de passage* on anthropology², Gerald A. Arbuckle showed chaos as part of cultural process of change. It started from a phase of cultural *status quo* which is generally accepted by people, cultural consensus. Then there is a social movement caused by changes in technology, changes in population, action by official planning agencies, or action through social movement which threaten the cultural consensus. The pressure from social movement invites reaction in legislation to accommodate the demands of social movements. Thereafter, there is confusion of orientation and attitude which is not accompanying the structural change. This is a chaos phase³. Thus, he refers that chaotic situation is in a phase of *liminal*, a situation in which it has to leave from the old order, cultural consensus toward the process of orientation to gain a new situation. Gerald A. Arbuckle also referred that the experience after the period of Vatican Council II when there were various new orientations in the life of the Catholics was the phase of *liminal*. There was a chaotic situation since it had not gain yet a

² It is a theory proposed by Arnold van Gennep which showed that in the occasion of the circle of life's rites there are three periods in which the person who took the rite entered into three phases: separation – limen – reintegration. Victor Turner used the theory to refers into dynamic of three stages *separation – liminality – reaggregation*. *Separation* refers into a stance in distance from the ordinary life; *liminality* is a phase in which there is no structure, a situation of anti-structure which difference from the ordinary life where people live in consensus among various structures of the society; and *reaggregation* in which people is integrated in a new situation in the society in which they lived before where there are changes though they stay in the same old structures but it has various new values. V. TURNER, *Image and Pilgrimage*, 1-39, 249-251

³ Gerald A Arbuckle gave various cases as examples which showed that in the process of change, there is period of *chaos* which is different from the previous period since the old norms was criticized and had no function anymore, the old norms was not in favour but the new norms have not effective yet. G.A. ARBUCKLE, *Earthing the Gospel*, 62-78



new situation in the light of new orientations⁴. Therefore after Vatican Council II, there was a period of a bitter protracted experience of confusion or malaise of chaos.

1.2 *The Role of Leaders*

The experience in the phase of chaotic situation can be confusing, even terrifying. Paradoxical contact with *chaos* or the world of the unpredictable or the unknown is critical if there is a creativity in life or culture. Reacting to the changes, there are various attitudes to response: adapting, escaping or radically confrontation. These reactions lead by an innovative figure. It could be an adaptationist, an escapist, or radicalist. The adaptationist could be a conservative, or neo – conservative. The escapist could be a nativist, or millenarian. The radicalist could be a revolutionary using violence or non – violence⁵. All innovative persons who refound people, cultures or organizations, have one thing in common: they venture into the unknown, into the unpredictable, into *chaos*, in search of new meanings or new ways of doing things. These leaders sense their yearning, articulate it, and call people to face the future in a positive or negative attitude by drawing strength through creating slogan, mythology, and rationalization. Those who take risk to venture into the unknown, chaos situation, usually get reactions, or responses as Peter Berger wrote «The individual who strays seriously from the social defined programs can be considered not only a fool or a knave but a madman»⁶.

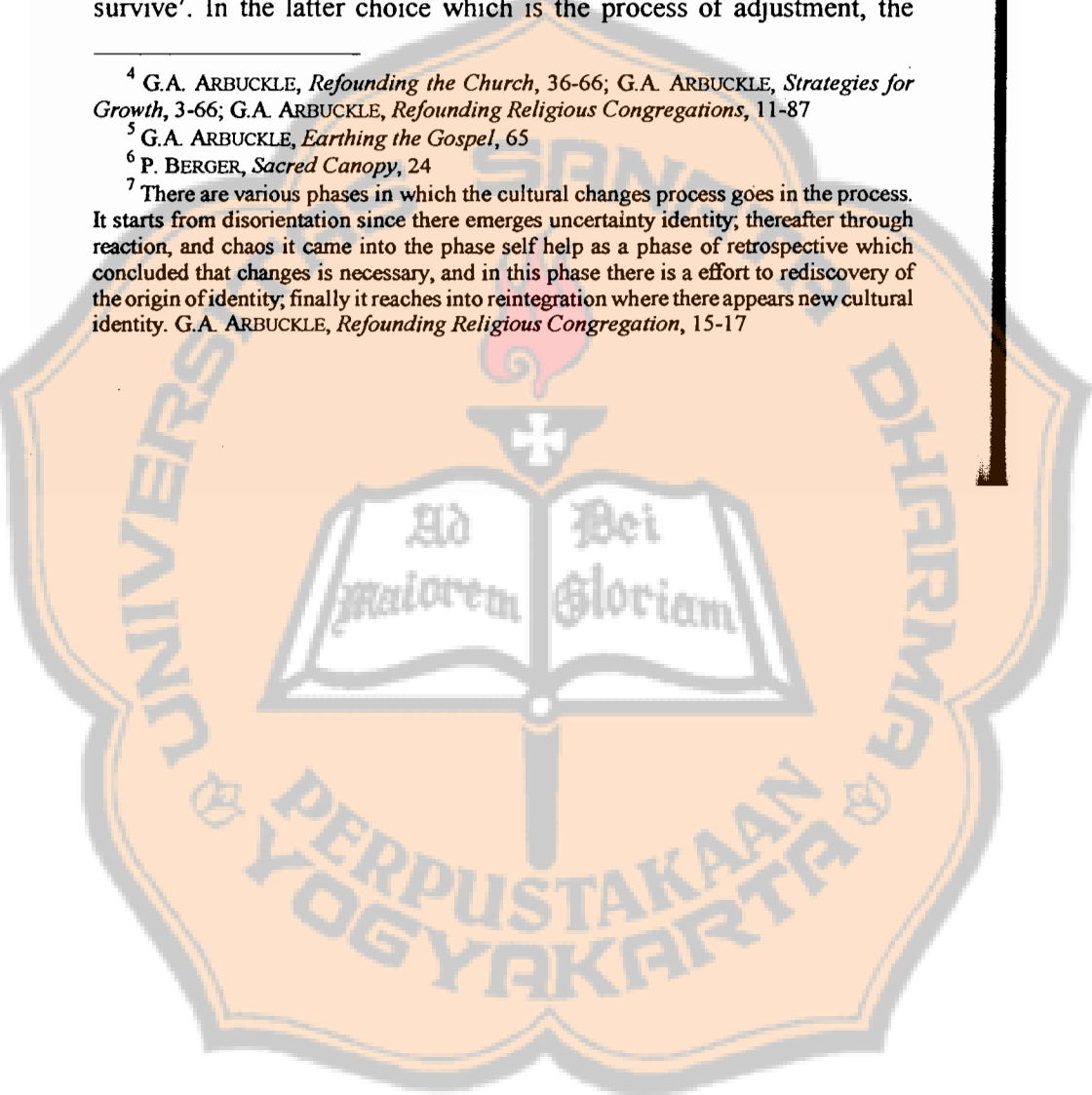
A culture cannot remain in the escapist denial stage of chaos indefinitely. It either dies or is led to a new stage of adjustment to a world of change. If it dies, there will be no other story. Usually, in whatsoever situation, condition or form, it takes the second form: it will struggle to survive⁷. In the latter choice which is the process of adjustment, the

⁴ G.A. ARBUCKLE, *Refounding the Church*, 36-66; G.A. ARBUCKLE, *Strategies for Growth*, 3-66; G.A. ARBUCKLE, *Refounding Religious Congregations*, 11-87

⁵ G.A. ARBUCKLE, *Earthing the Gospel*, 65

⁶ P. BERGER, *Sacred Canopy*, 24

⁷ There are various phases in which the cultural changes process goes in the process. It starts from disorientation since there emerges uncertainty identity; thereafter through reaction, and chaos it came into the phase self help as a phase of retrospective which concluded that changes is necessary, and in this phase there is a effort to rediscovery of the origin of identity; finally it reaches into reintegration where there appears new cultural identity. G.A. ARBUCKLE, *Refounding Religious Congregation*, 15-17



chaotic situation is led by innovative leaders or re – founding people. One condition of the innovative leaders or re – founding people is that they can only do so if there are sufficient number of people who have come to hope in the possibility of the new adjustment. Thus, the adjustment happen in the level of individual and corporate revitalization.

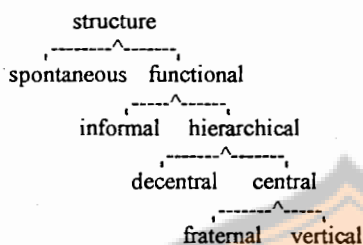
In the process of cultural change, the role of an innovative leader or re – founding people starts from the chaotic situation when there is a phase of identity breakdown. There are various leaders in their positions, whether official or informal, with their official authority or charismatic authority. From these persons which lead into innovation, there are two directions to breakthrough chaos: with open minds to enlarge perspective to advance and receptive to the changes, or with fanatic ideology to resist against changes.

1.3 Leadership in the Church

1.3.1 Various Authorities

Based on the sociological theories which refer to the hierarchical form of the early church⁸, there are various authorities in the leadership of the

⁸ Explaining the basic of leadership in the church, J. van der Ven presented a diagram which shows the historical development of the structure of authority as follows:



The term *spontaneous structure* refers to the community in which the leadership which aroused based on the experiences, feelings and attitude that originate in the extraordinary charismata. In the early church, this structure can be found in the pre-Pauline communities, especially in Antiokh. These communities were characterized by a strong pneumatic emotiveness, prophetic inspiration, and charismatic community formation. The term *functional structure* refers to the community in which the leadership which aroused based on a certain rational considerations play a role, particularly with regard to the choice of certain means to certain goals. It was based on ordinary charismata. This type of structure can be found in the later apostolic communities, particularly in the Pauline and



church today charismatic authority, traditional authority, legal – rational authority, and functional – rational authority⁹. Each of this authority has its own characteristic. Charismatic authority¹⁰ refers to the extraordinary, extra – natural gifts. The traditional authority refers to relation between the leaders of the church and the tradition, especially apostolic tradition which include a variety elements of the church structure. The legal – rational authority regards that leaders deserve authority of their office in a legal manner, which is gained through a gradual and long formation, and is exercised it in a legal fashion. This authority is in the scope of hierarchy, therefore in the modern society this legal-rational authority faces problems of democracy and participation. The functional – rational authority is characterized by the systematic and explicit use of scientifically justifiable knowledge, insights, skills, and attitudes that have been reflected along the exercising leadership. This functional – rational authority is expressed in the pastoral professionalism of the church. Thus, it is in these scopes of those above authorities that someone who hold an ecclesial leadership should apply leadership to the church community in a way that through his ministry he could evangelically inspired, apostolically oriented, democratically participational, and has a pastoral-professional performance.

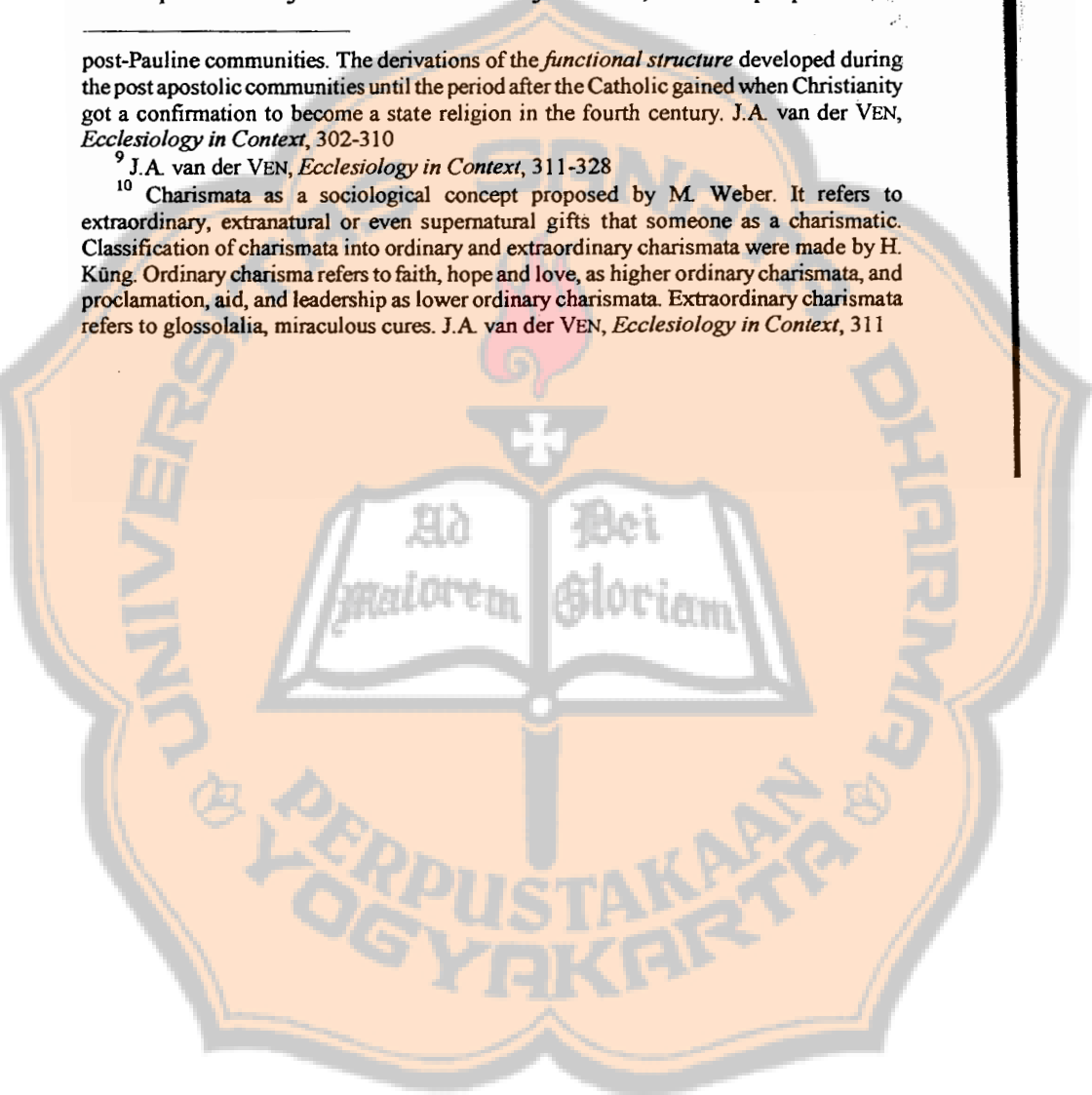
1.3.2 The Bishop as the Agent of Change

Entering the policies of the two archbishops doing their pastoral missionary activities in the Archdiocese of Semarang, it is necessary to construct the mechanism of the two archbishops to apply the functional-rational authority as mentioned above. Proposing the structuration theory, to escape from subjectivism as well as objectivism, Giddens proposes that

post-Pauline communities. The derivations of the *functional structure* developed during the post apostolic communities until the period after the Catholic gained when Christianity got a confirmation to become a state religion in the fourth century. J.A. van der VEN, *Ecclesiology in Context*, 302-310

⁹ J.A. van der VEN, *Ecclesiology in Context*, 311-328

¹⁰ Charismata as a sociological concept proposed by M. Weber. It refers to extraordinary, extranatural or even supernatural gifts that someone as a charismatic. Classification of charismata into ordinary and extraordinary charismata were made by H. Kung. Ordinary charisma refers to faith, hope and love, as higher ordinary charismata, and proclamation, aid, and leadership as lower ordinary charismata. Extraordinary charismata refers to glossolalia, miraculous cures. J.A. van der VEN, *Ecclesiology in Context*, 311

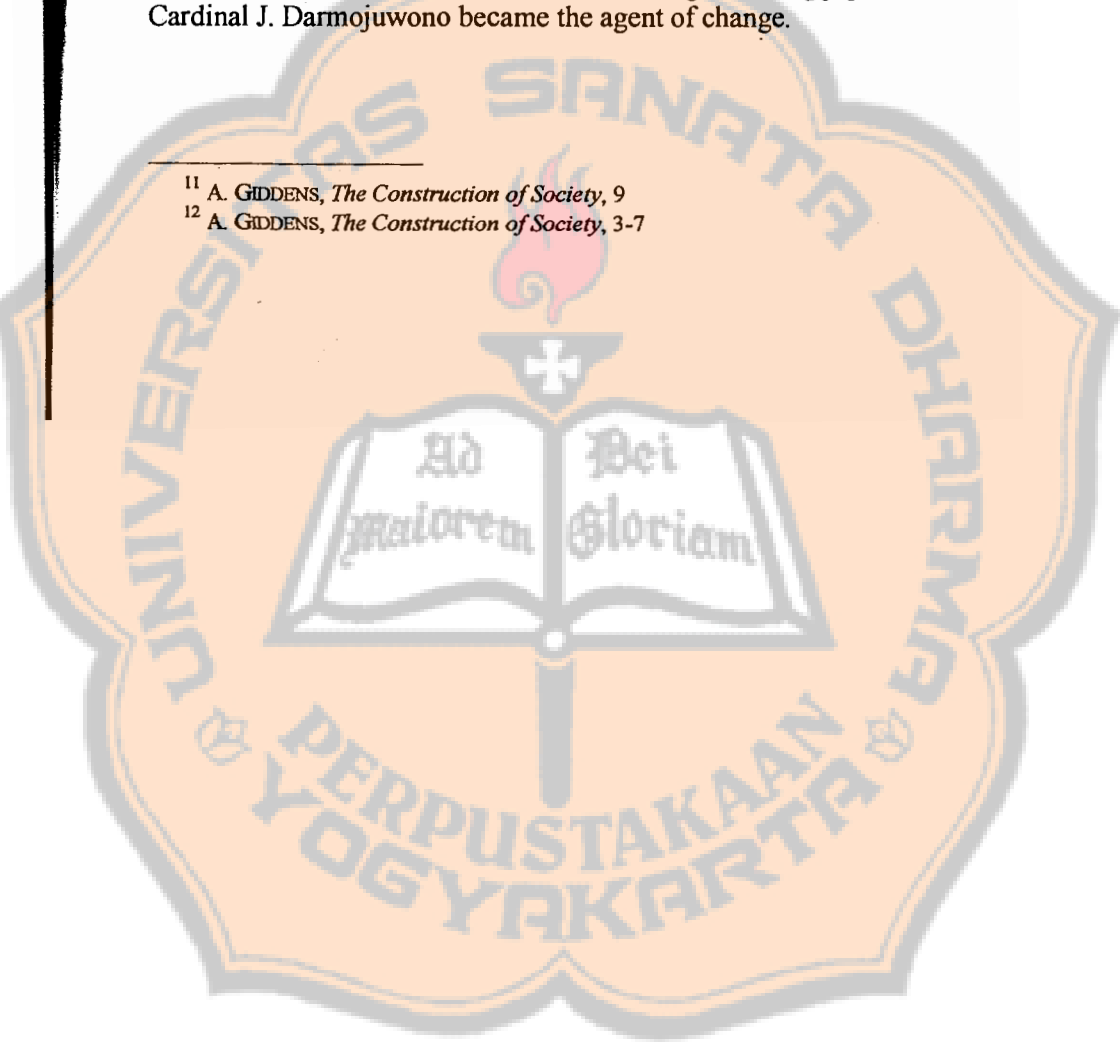


«agency» refers not to the intentions people have in doing things but to their capability of doing those things in the first place¹¹. An agency concern to events of which individual is the penetrator, in the sense that the individual can, at any phase in a given sequence of conduct, have acted differently.

As an actor whose action does not escape from the situation as the context of action, and who has rational capacity to evaluate the situation and motivation which become motor to the action, Giddens explained and proposed the *reflexive monitoring* which become motor of the conduct. His theory was explained in the mechanism in the structure which he calls «stratification model» which involve the reflexive monitoring, *rationalization*, and *motivation of action* as embedded sets of processes. The reflexive monitoring realizes in daily activities to control the action of the agent which was manifested in the circumstance of unknowledgeable condition of action and unintended consequences of action. The reflexive monitoring of action depends on the motivation of action and the rationalization of action. It is based on motivation and on rationalization of action which conduct of the intension of the actor as the principal basis upon which the competence of the actors is evaluated. Referring to the reflexive monitoring of action role which has a support from rationalization of action which maintain a continuing «theoretical understanding» of the ground of activity, and in the base layer is motivation, Giddens also argued of the separation between the reflexive monitoring of action, rationalization of action and motivation. It is based on his opinion of the *practical consciousness* which separate from the *unconscious motives* and *discursive consciousness*. The practical consciousness and discursive consciousness based on the reason which refer to the ground of action, and motives refer to the willingness which prompt in. Since the competent actor discusses the intension for doing actions in a rational manner, therefore it is the practical consciousness which characterize the human agent¹². It is based on this mechanism that Mgr. A. Soegijapranata and Cardinal J. Darmojuwono became the agent of change.

¹¹ A. GIDDENS, *The Construction of Society*, 9

¹² A. GIDDENS, *The Construction of Society*, 3-7



2. Evaluating the Experiences of the Archbishops

2.1 Theories to Evaluate the Pastoral Activities

There are various indicators which could become parameter to make evaluation of pastoral strategy. In a glance explanation, Richard P. McBrien proposed five indicators to evaluate pastoral programs in general. These include: budgeting process, allocation of ministerial resources, time and care invested in various parish and diocesan projects and programs, public presence and lifestyle of parish and diocesan ministers, and parish's and the diocesan's relations with other religious communities: Catholic and non Catholic, the national Church, with the universal Church, the wider political community¹³.

Lovell proposed to evaluate the pastoral activity and creating a program from three approaches: working on cases, working on problems and working on situations. Each of the approach has its on specificity¹⁴. Regarding to the experiences of the two archbishops, it is the third approach which is sufficient to evaluate their experiences. The approach presupposed a team, networking, process, orientation, program, mechanism and execution of the program.

Starting from formulating identity and integration which intertwined one another to construct the vision and mission of the church, and the condition to realize it¹⁵, van der Ven showed how policies on pastoral activities could be evaluated. The policies include of planning, programs and aim¹⁶. These include also management and budgeting¹⁷.

On the pastoral approach, Miladi proposed a scheme to evaluate the pastoral ministry. He showed some starting points of the difference realities, church, religion, and society. On the level of the perspective of reflection, Miladi separated into hermeneutic, didactic, rhetoric, laws, sociology, symbolic, ideological critics, communication, etc. On the level of practice, there are various activities which can be evaluated. These are

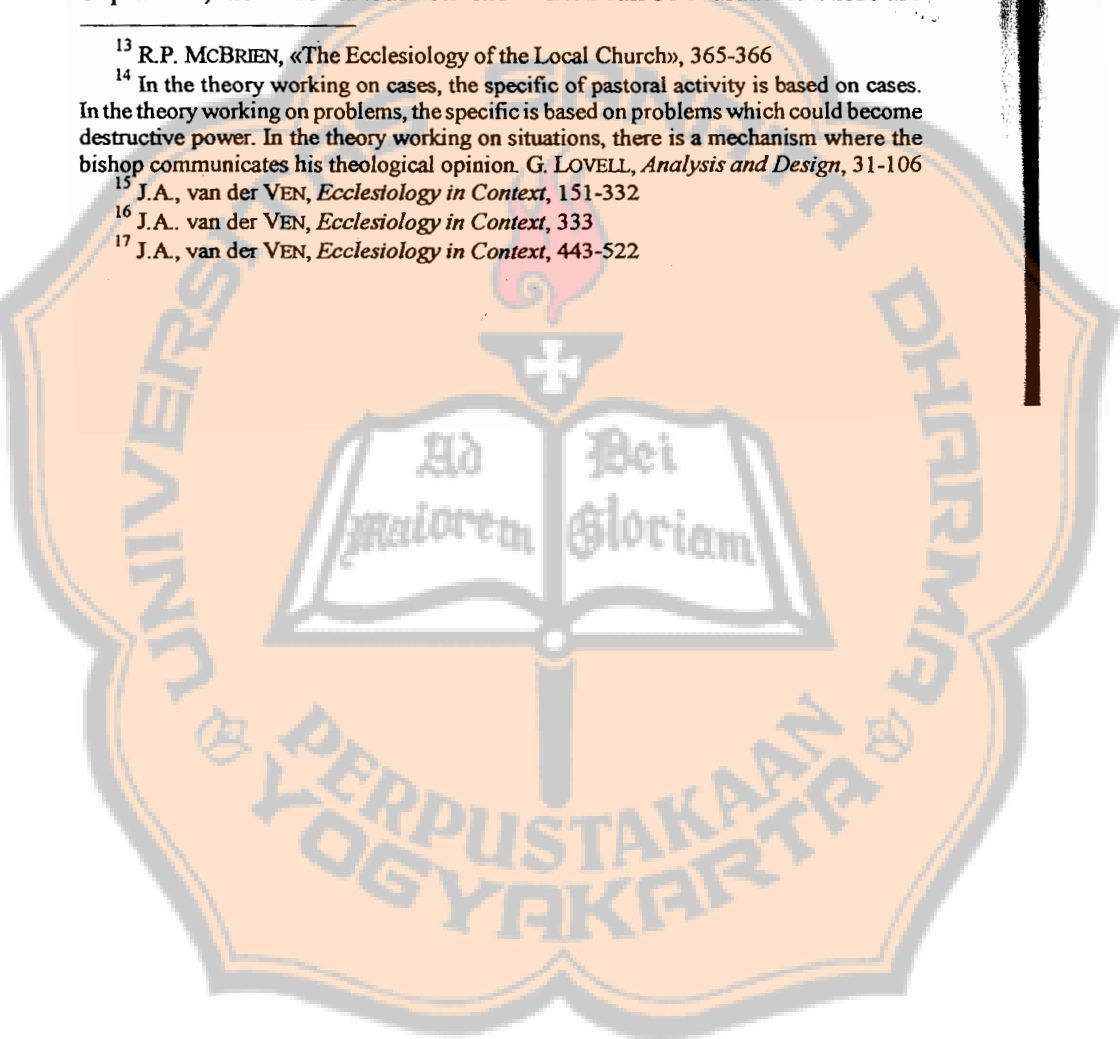
¹³ R.P. MCBRIEN, «The Ecclesiology of the Local Church», 365-366

¹⁴ In the theory working on cases, the specific of pastoral activity is based on cases. In the theory working on problems, the specific is based on problems which could become destructive power. In the theory working on situations, there is a mechanism where the bishop communicates his theological opinion. G. LOVELL, *Analysis and Design*, 31-106

¹⁵ J.A., van der VEN, *Ecclesiology in Context*, 151-332

¹⁶ J.A., van der VEN, *Ecclesiology in Context*, 333

¹⁷ J.A., van der VEN, *Ecclesiology in Context*, 443-522



youth pastoral, sermons, community pastoral, liturgy, sacramental pastoral, pastoral care, pastoral of emigrants, etc¹⁸.

Some points which are at a glance had been formulated by R.P. McBrien, in detailed are explained by the proposal of van der Ven. Van der Ven gave also some examples of researches how the priests manage their time and their priorities¹⁹. The theory of Lovell characterizes on the management level. Miladi's proposal gives a possibility how the evaluation can be done in a very specific way. Thus, there are various possibilities how pastoral policies and activities can be evaluated with its own specificity and process.

2.2 *The Principle which is Realized in the Archbishops' Policies*

2.2.1 The Formation of Catholic Identity in Relation to the Reality of the People

At a chaotic situation, the function of leaders or innovators starts from disorientation phase by proposing to formulate the origin of identity²⁰. The identity of the faithful was the concern of the two archbishops. From theological aspect, the identity is based on faith, hope and love as fundamental virtues. The reflection of the fundamental virtues become the concern of theologians. From sociological perspective, religion has powerful factor, and without it, it is impossible to account for the creation of culture and society. The reflections of sociologists are around this phenomena²¹. Regarding to the reflection on religion from sociological perspective, Charles Y. Glock and Rodney Stark showed some elements which create religious identity ritual, ideology, experiential, intellectual, and consequential²².

Some of the efforts of Mgr. A. Soegijapranata could be place in the formation of religious identity of the faithful which included various elements as mentioned above. They were realized in the situation where the faithful in the Archdiocese of Semarang as a small flock which dispersed. The percentage of the Catholic in the Archdiocese of Semarang

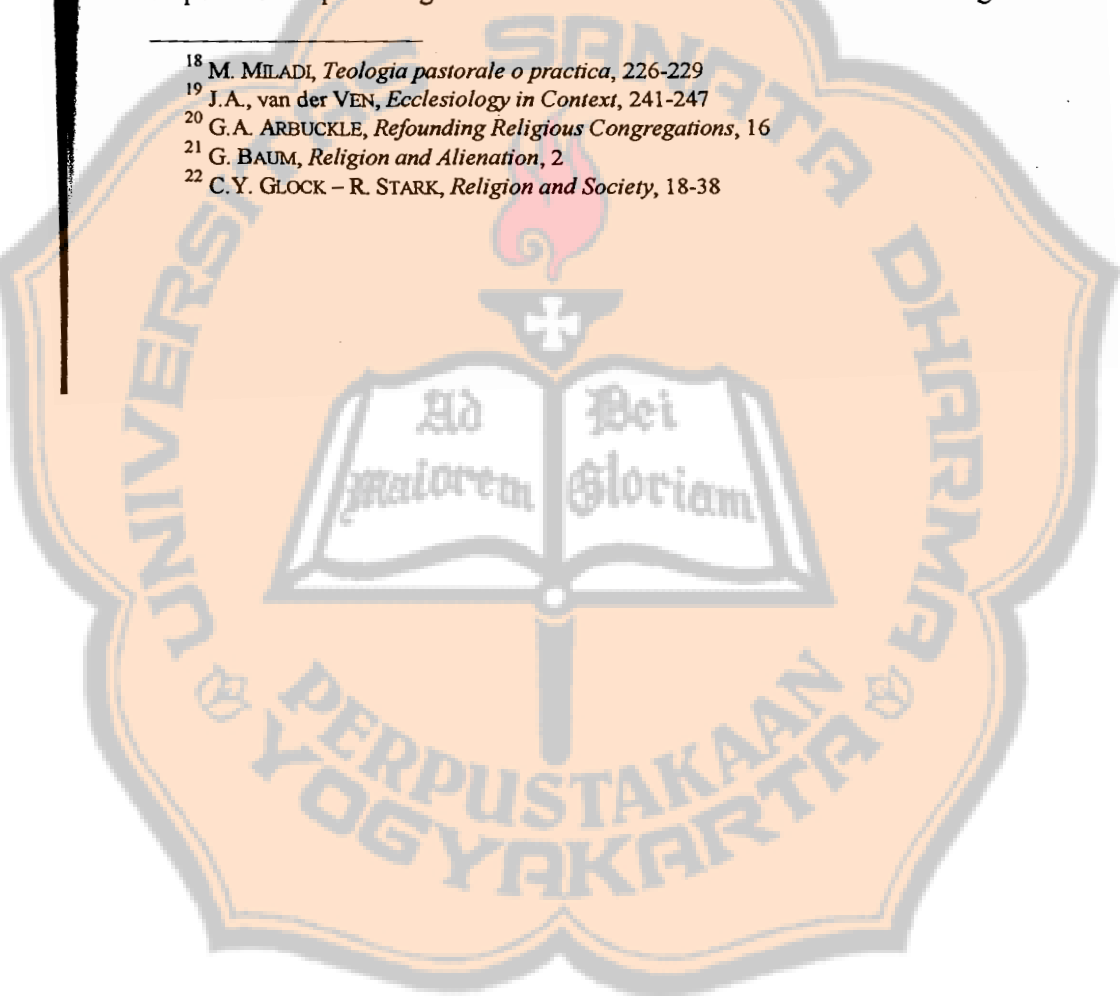
¹⁸ M. MILADI, *Teologia pastorale o practica*, 226-229

¹⁹ J.A., van der VEN, *Ecclesiology in Context*, 241-247

²⁰ G.A. ARBUCKLE, *Refounding Religious Congregations*, 16

²¹ G. BAUM, *Religion and Alienation*, 2

²² C.Y. GLOCK – R. STARK, *Religion and Society*, 18-38



was very small. At the beginning of the episcopacy of Mgr. A. Soegijapranata the faithful were 45.394 among 8.195.898 in 1941. At the end of his episcopate it became 89.233 among 11.672.858 inhabitant in 1962. The increasing number during the episcopate of Cardinal J. Darmojuwono became 304.845 among 28.228.500 inhabitant in 1980. There were dispersed in the area of 23 municipalities and regencies in the Central Java Province and the Special Region of Yogyakarta.

The identity of the faithful of the Archdiocese of Semarang started from the reality of the faithful who was of the first generation of the Catholics. It was formulated by Mgr. A. Soegijapranata at three different occasions for three different realities²³. On the first time, Mgr. A. Soegijapranata, when he was a parish priest, referred to the Catholic family which had no patron²⁴. Regarding to the family formation, Mgr. A. Soegijapranata, once, said,

Therefore, dear fathers and mothers, look after your children in Catholic and National ways, so that they may grow physically and spiritually and that they will pay attention to religion and nation²⁵.

Secondly, the Bishop expressed when he visited the faithful during the Japanese occupation. The bishop expressed,

As the first fruits of the harvest in this land, you in the first place and nobody else have to defend the rights of God, the rights of the church, your religion, and our nation. That is what I said everywhere, and it helped²⁶.

Thirdly, on one of his articles. Mgr. A. Soegijapranata wrote that the first generation of the Javenese Catholics has shown the fruits of the missionaries efforts. The Bishop pointed out the native clergies and religious members as the fruits²⁷.

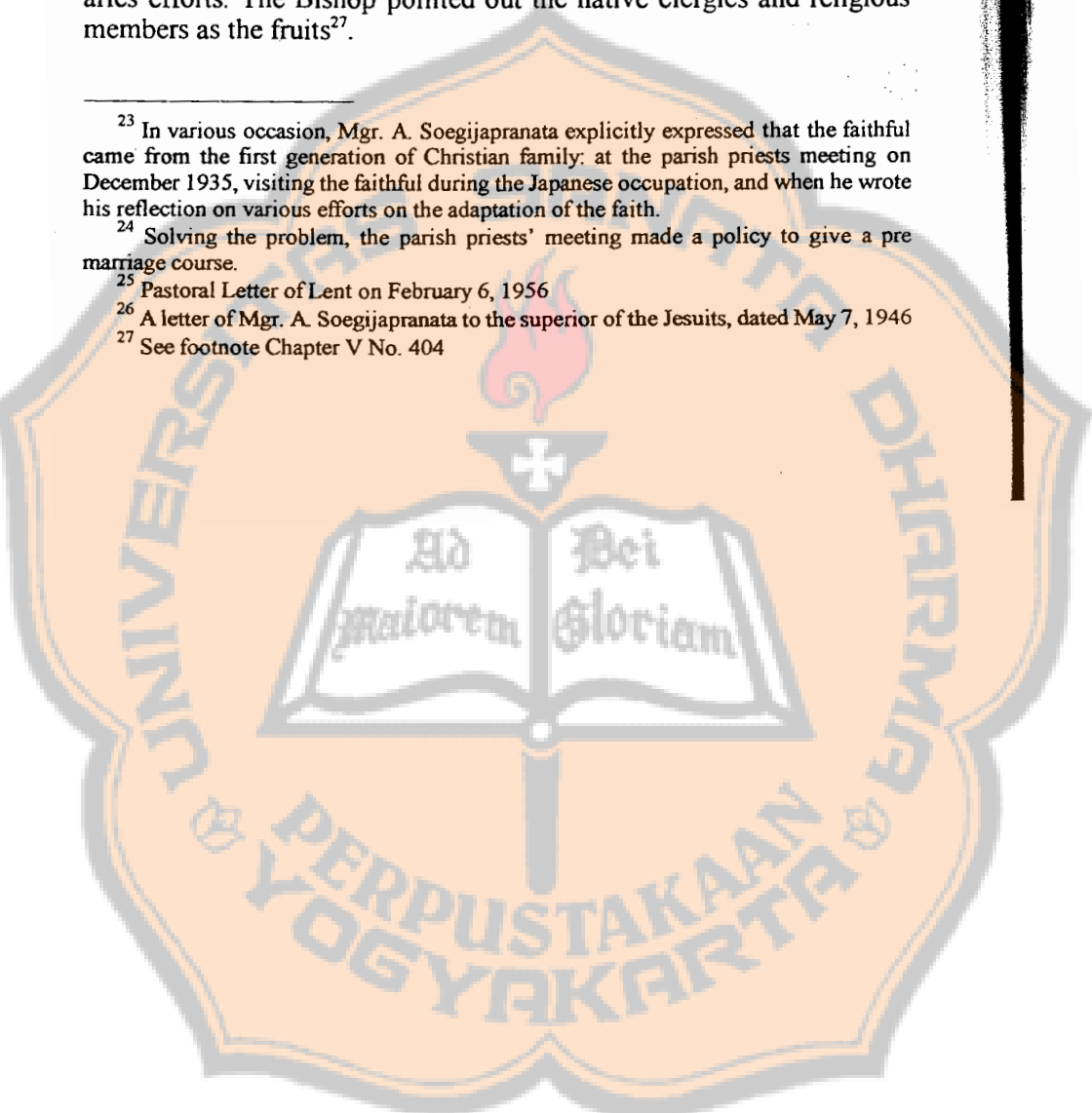
²³ In various occasion, Mgr. A. Soegijapranata explicitly expressed that the faithful came from the first generation of Christian family: at the parish priests meeting on December 1935, visiting the faithful during the Japanese occupation, and when he wrote his reflection on various efforts on the adaptation of the faith.

²⁴ Solving the problem, the parish priests' meeting made a policy to give a pre marriage course.

²⁵ Pastoral Letter of Lent on February 6, 1956

²⁶ A letter of Mgr. A. Soegijapranata to the superior of the Jesuits, dated May 7, 1946

²⁷ See footnote Chapter V No. 404



For religious identity formation, on the one hand, the challenge on the level of doctrinal of faith formation was to enrich them with the Christian doctrines and to purify from the doctrine of the old culture and tradition, as expressed by Mgr. A. Soegijapranata²⁸. On the other hand, as the expressions above, there was a combination between formation as a Catholic, as well as a good citizen. The principle of Mgr. A. Soegijapranata which he socialized to the faithful was «100% Catholic and 100% patriotic»²⁹. It was through the principle then come priorities of the programs³⁰. From the principle of Mgr. A. Soegijapranata, religious identity formation and nationalism formation could be distinguished but could not be separated³¹.

Here are the archbishops' activities to realize a concern on religious identity formation of the faithful: the archbishop's habit celebrated the Eucharist with the people; his concern of catechesis to educate Catholics on the formation of belief; community formation as a basic to have a Christian experiences; his concern on intellectual formation especially on basic tenets of the faith and the sacred scripture, as well as the profane sciences; and invitation to join into the societal activities as expression of Christian virtues, were the efforts which had connections to the formation of religious identity of the faithful.

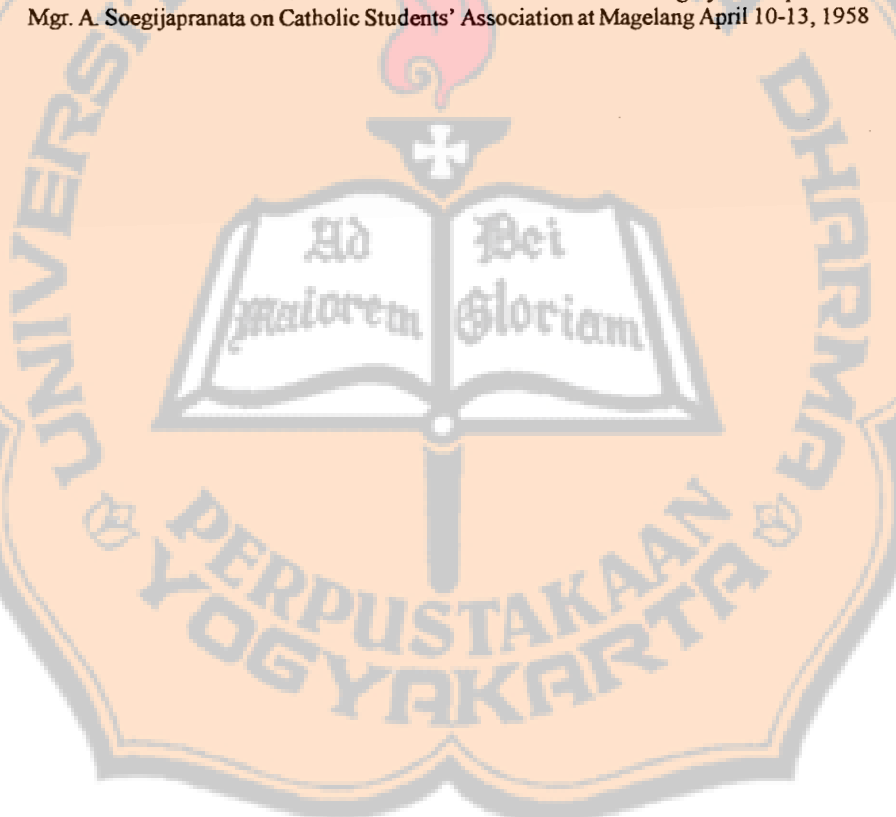
In regard to Cardinal J. Darmojuwono the reality of the people was a numerous of the new conversion. Cardinal J. Darmojuwono had the principle *Gereja yang mengummat*, the Church which immerses among the people. The principle of Cardinal J. Darmojuwono meant that religious identity formation and practices in daily life in the society could not be

²⁸ See Mgr. A. Soegijapranata expression on his article of *Adaptatie* and a forward to *Swaratama* readers in Chapter V.

²⁹ «If we are really good Christians, we should be real patriots. Therefore, we feel that we are 100 % patriotic, since we are also 100 % Catholic. Even, according the fourth of the Ten Commandments, as is written at the Catechism, we should love the Holy Catholic Church, so, we should love the state, as well, with all of our hearts (...)» Mgr. A. Soegijapranata speeches at the opening of the Indonesian Catholic Congress (*Konggres Umat Katolik Seluruh Indonesia*) at Semarang December 27, 1954; Pastoral letter for Lent on February 16, 1957; Pastoral letter in October, 1959

³⁰ For the term of «principle and priorities», cfr. P.P XAVIER, *A Light from the East*, 140-160.

³¹ His conviction was that the love and obedience due to the government and the nation were based on the love and the obedience due to God Almighty. The speech of Mgr. A. Soegijapranata on Catholic Students' Association at Magelang April 10-13, 1958



separated. Moreover, the Cardinal said that in Asia it is dangerous to stress too much the apostolate of the word. The two archbishops realized their concerns during their episcopates. There were similarities, there were also some differences. The principle and dynamic of the two archbishops showed differences.

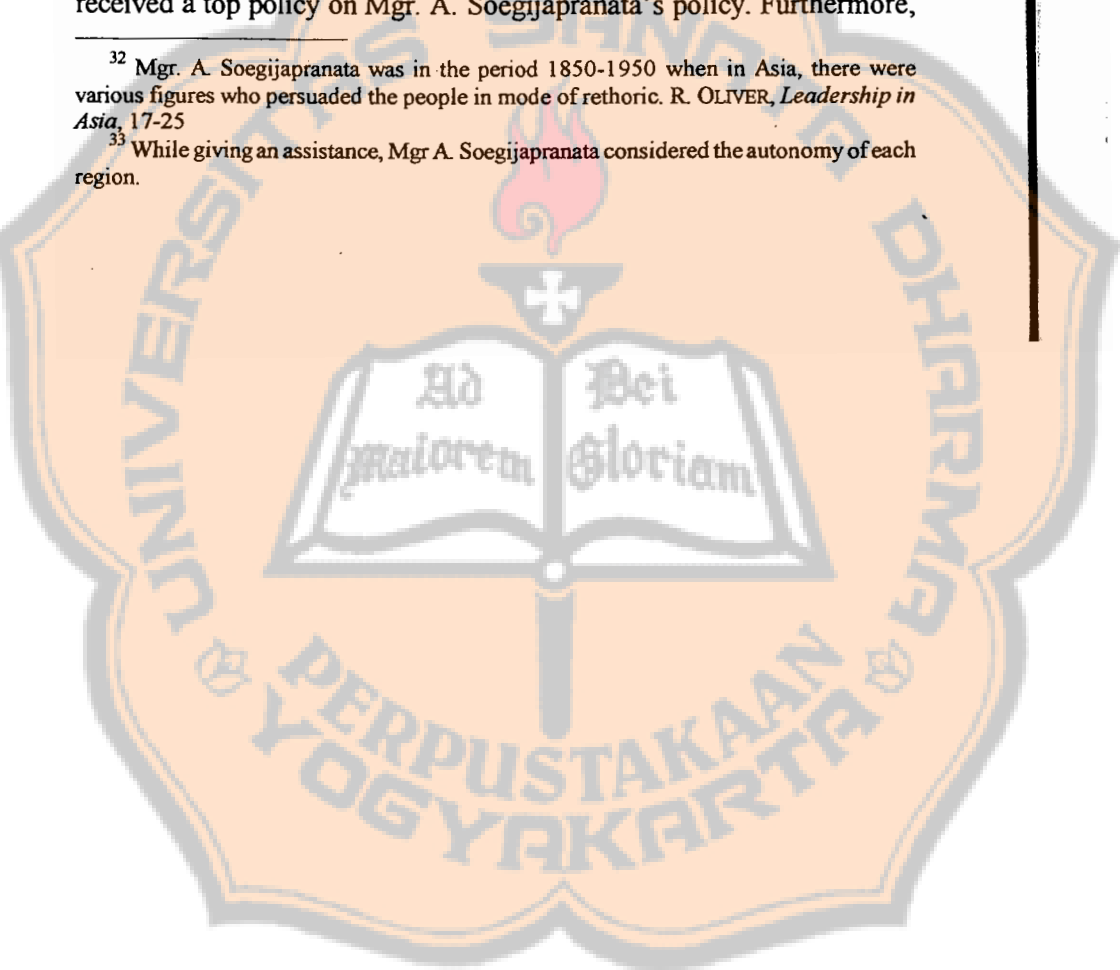
As the man power was an obvious problem during the episcopate of Mgr. A. Soegijapranata period, most of the time Mgr. A. Soegijapranata involved in the faithful formation personally. It was in these chances that Mgr. A. Soegijapranata directly inspired the faithful to reach the ideal type of identity as a Catholic. The archbishop communicated it in a simple language, sometimes in slogan, and in a rational explanation as well³². He frequently repeated it. The archbishop also did it through his pastoral letters. From the two ways of expression, oral and written, Mgr. A. Soegijapranata gave stress the religious identity formation together with nationalism formation. Both of these formations were necessarily expressed on daily life.

The Cardinal had put institutional mechanism through creation of various institutions, though its mechanism and the effectiveness of the institutions has not been evaluated. Since he had institutional mechanism, he did not persuasively insist through his speeches or letters. However, from his letters and speeches, one can realize the consequences of his principle religious identity formation which necessarily was applied in social daily practices of solidarity, peace maker, etc.

In the previous chapter, man power, the missionaries who accompanied the faithful in the process of religious identity formation was an obvious problem during the episcopate of Mgr. A. Soegijapranata. There were a lack of numbers of persons who had to handle various institutions: schools, hospitals and polyclinics as well as parishes through which the Christian faith was dispersed. It was a quantitative problem of the missionaries. Although at the same time, paying attention to the quantitative problem of other regions, Mgr. A. Soegijapranata generously distributed his members³³. Therefore, the formative of the local clergy received a top policy on Mgr. A. Soegijapranata's policy. Furthermore,

³² Mgr. A. Soegijapranata was in the period 1850-1950 when in Asia, there were various figures who persuaded the people in mode of rethoric. R. OLIVER, *Leadership in Asia*, 17-25

³³ While giving an assistance, Mgr. A. Soegijapranata considered the autonomy of each region.



Cardinal J. Darmojuwono stimulated the concerns to multiply the number of the candidate to join into priesthood and religious life through promotion of vocation. The result was observable. The archbishops' policies also included the quality of the formation of clergy and religious members.

On the other hand, on behalf of the missionaries and of the faithful, there was also a problem regarding the culture of the native, and various ideologies which created confusion to gain a solid Christian identity. Therefore, there was also another policy: adaptation of the spirituality to local culture³⁴. Regarding to the confusion of various ideologies, Mgr. A. Soegijapranata verbally criticized materialism and communism³⁵. The archbishop also did it through the creation of various organizations. The Cardinal had experienced that he, too, had to faced the ideological conflict which had an end in a coup and a massacre with a big number of victims. Therefore, the Cardinal put his strategy to assist the victims, as well as to the new conversions.

On another aspect, self identity would be disturbed if financially the faithful was still dependent. Supporting to realize self – identity on the religious aspects, there was also a movement to realize self – sufficiency as an integrative part of self identity. During the episcopate of Mgr. A. Soegijapranata, the archbishop promoted a self-sufficiency movement. Cardinal J. Darmojuwono continued the program which had initiated. Self sufficiency did not mean to exclude solidarity which was also part of the identity of Christianity. It started from the generosity as the characteristic of the people. During the episcopate of the two archbishops, they stimulated how to get the faithful involved self-sufficient process to attain self identity. Self-sufficiency did not mean that it reach a position which totally independent from each other. The self – sufficiency also included sense of sharing, caring, bearing, and an attitude of solidarity with others. It was in this scope that the process which started from a very simple movement grew into a big scale which included various areas and in

³⁴ The first step is translation of the Constitution; how he appreciated the missionaries to learn the local language and culture.

³⁵ Mgr. A. Soegijapranata mentioned the new atheism on his pastoral letter on February 11, 1941. In his pastoral letter on February 11, 1955, Mgr. A. Soegijapranata explicitly forbade the Catholics to join into the Communist Party.



various levels. Therefore, beside reaching a self – sufficiency there was also expression of solidarity³⁶.

3.2 *Formatting Integrative Organizations*

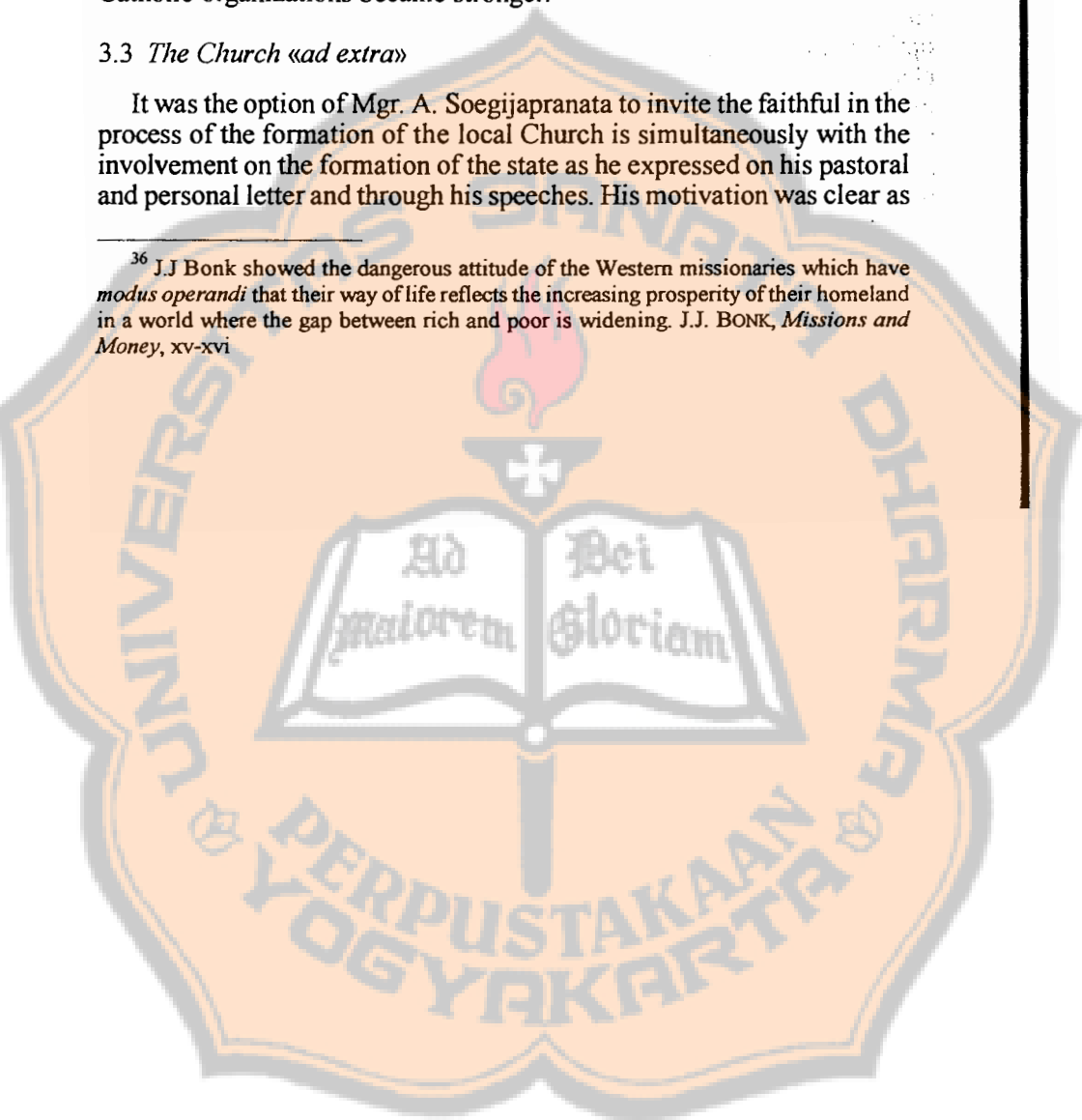
Before the Vicariate Apostolic of Semarang got its statues, there were already various organizations. The challenge was to continue the previous organizations which has existed and to combine it with the new vision which was necessary to apply in creating the local hierarchy at that time. Although the occupation of the Japanese forbade the organizations, various groups still existed in various places. In the new era of the Republic of Indonesia after the 1950s, Mgr. A. Soegijapranata continued to stimulate the existence and the multiplication of organizations. There were multi – purposes of the existence of the organizations: as a place of formation of the faithful to hold and exercise Christian values; as a means to improve the economic and social aspects of the faithful as well as to integrate into pluralistic society therefore there started various professional organizations based on Pancasila ideology. These last organizations had also a political aim to counter-act the communist movement.

The period of Cardinal J. Darmojuwono had another dynamic. In one hand, amalgamized Pancasila organizations into government control made most of the Pancasila organizations lost its vitality. On the other hand, being coopted to socialize messages of Vatican Council II created the ecclesial organizational mechanism and the faithful organizations became exclusive. It was also supported by a big number of new conversions which necessary to have an internal consolidation. By limiting those organizations, this situation created tendency of exclusiveness of the Catholic organizations became stronger.

3.3 *The Church «ad extra»*

It was the option of Mgr. A. Soegijapranata to invite the faithful in the process of the formation of the local Church is simultaneously with the involvement on the formation of the state as he expressed on his pastoral and personal letter and through his speeches. His motivation was clear as

³⁶ J.J Bonk showed the dangerous attitude of the Western missionaries which have *modus operandi* that their way of life reflects the increasing prosperity of their homeland in a world where the gap between rich and poor is widening. J.J. BONK, *Missions and Money*, xv-xvi



he expressed it: the present of the Kingdom of God in a new country, and a positive Christian values to the ideological discussion in the government. It was expressed into a slogan: «100% Catholic and 100% patriotic». His action also was obvious. Cardinal J. Darmojuwono also had similar option to join into the government program in a constructive critical attitude. The cardinal realized it through his notes to the faithful and the government. The different situation of the two archbishop was that during the episcopate of Mgr. A. Soegijapranata the Republic of Indonesia as a new state was in a condition to get recognition from the other countries. During the episcopate of Cardinal J. Darmojuwono the Republic of Indonesia with its 20 years of independence had just begun its developing process. In such situation, the two supportive ways of the two archbishop had a different responses from the government.

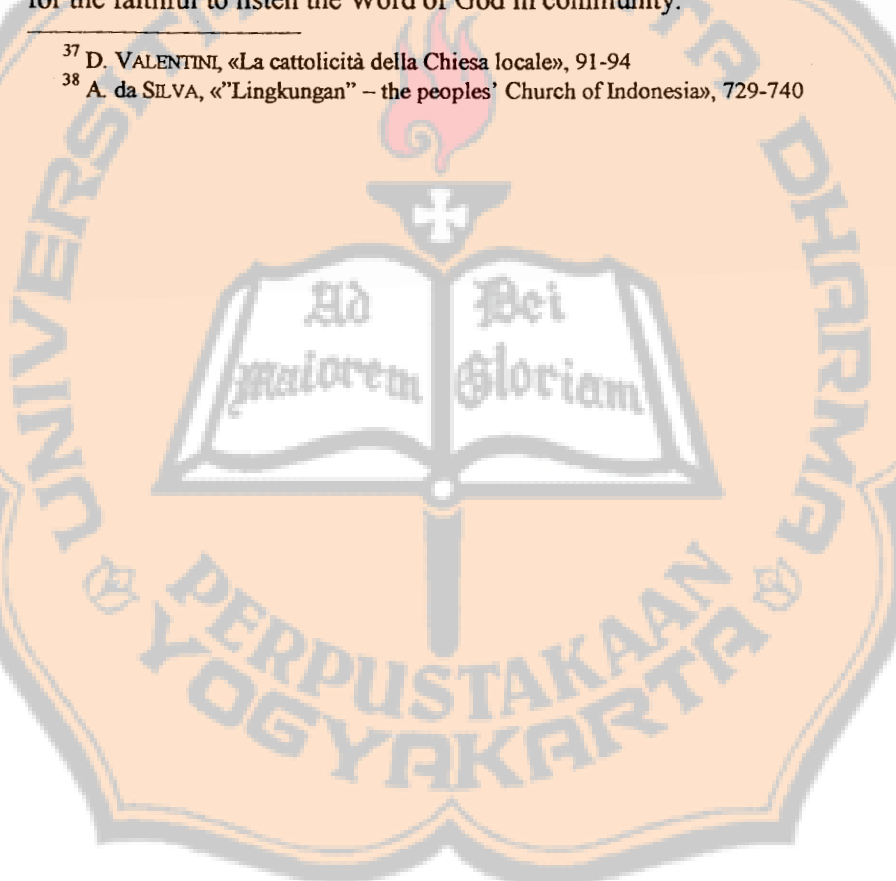
4.2 *Evaluation on Pastoral Missionary of the Archbishops of Semarang*

Pastoral missionary includes various aspects of the Church activities: liturgy, catechism, proclamation, dialogue, evangelization, etc. There are 4 constitutive elements of the local Church which realized those various activities, those are: the Word of God, the Eucharist, the Bishop, and the People. It is in these four constitutive elements that this evaluation simultaneously concretize the present of the local Church in the Archdiocese of Semarang.

It is in relation to the Word of God that after the Pentecost, the first disciples proclaimed the mission of Jesus Christ and the Church started to spread to the world. The Word of God gives also to the faithful the vision of life, values and norm for daily life³⁷. The Word of God which inspired the Christian life was socialized through various actions. It means that manifesting of the Word of God, the faithful get their identity in society. The two archbishops had stimulated the faithful through their options. It was realized by those two archbishops in cooperation with the clergy, religious members, and the others. Supporting the archbishops' mission, a small basic Christian community and various organizations meeting became the way to internalize the Word of God³⁸. There also was another change that was the Lenten Action. As it became a stabile program, a weekly meeting during lenten period became also an occasion for the faithful to listen the Word of God in community.

³⁷ D. VALENTINI, «La cattolicità della Chiesa locale», 91-94

³⁸ A. da SILVA, «"Lingkungan" – the peoples' Church of Indonesia», 729-740



The Eucharist as the center of the life of the diocese lead by the archbishop had been realized by the two archbishop in sanctifying the faithful. Through the appreciation of the two archbishops, the faithful were invited to participate in the Eucharist in an intense capacity based on their culture and condition. Thereafter it would give inspiration to the people in their life. It is the intension how liturgy was adapted in two directions³⁹. Giving a priority to the Eucharist celebration for the faithful, in the difficult situation the archbishops still gave priests to various regions and various conditions. In the episcopate of Mgr. A. Soegijapranata, the Japanese period was the example. In the episcopate of Cardinal J. Darmojuwono, the pastoral service to the faithful who were in jail as political prisoners was the example.

Giving an attention to the centrality of the Eucharist the archbishops had their own expressions. Invited the faithful to unity into the life of Christ in the Eucharist, Mgr. A. Soegijapranata said,

We start our daily life with God, in God, and for God. In all day long, we live with God, in God and, for God. (...) In the daily Eucharist, we take part into the sacrifice of Christ at the altar. We make our life and all the activities as a sacrifice, thanksgiving, forgiveness and prayer to God. It is done in the unity with Christ spiritually and physically⁴⁰.

Similarly, Cardinal J. Darmojuwono said,

It is necessary for us, personally and as community, stay in the unity with God who has accepted us in Baptism as His children through Christ. It is in the Eucharist that we unite ourselves with Christ who sacrifices Himself to the Father. Therefore, the Eucharist and the liturgy of the Word become the center of our lives in the unity with God⁴¹.

The archbishop is the representation of the universal Church. Gave the guideline of the universal Church to inspire the faithful, the two archbishops communicated it in a simple way. On the other side as the leader of the local Church, the archbishops knew how to guided the faithful as a small flock to proclaim the Kingdom of God among the people. The clergy, religious members, and the laity got invitation and were stimulated to realize it.

³⁹ A.A. ROEST CROLLIUS, *I metodi e i modelli*, 118-119

⁴⁰ A pastoral letter of Lent of Mgr. A. Soegijapranata, February 3, 1950

⁴¹ A pastoral letter of Lent of Cardinal J. Darmojuwono, February 6, 1971



The people is as part of the synergy between the Grace of God and the human factor. Most of the faithful in the archdiocese of the Archdiocese of Semarang are Javanese. The Javanese culture with regard to the spiritual of Christianity has a spiritual life to synchronize to Christianity. It is a spirituality which is based on a dynamic of three factors: distance attitude⁴², concentration attitude⁴³, and representation attitude⁴⁴. There also is another aspect of the Javanese culture which has potential to the Christian spiritual that is an attitude to look for a guidance in personal relation⁴⁵. It is this cultural situation that the Catholic Church gets a enormous response from the Javanese people.

5. The Future Challenges and Changes

5.1 *Alternatives Apostolate*

The development process of society could not escape from process of modernization. Various modes of influence bring modernization aspects: business, transportation, communication, mass media, etc. The Indonesian society has no longer an agrarian society. It has transformed into industrial society. Rita Smith Kipp and Susan Rodgers showed how various religious system in Indonesia had got transformation⁴⁶. How could the Catholic Church in the Archdiocese of Semarang respond such a transformation after in the long history she has shown her dynamics which has given her own specific⁴⁷?

Giving the description of the faithful in diaspora, YB Mangunwijaya a diocesan priest of the Archdiocese of Semarang wrote as follows:

⁴² It is an attitude in which the Javanese people manage the emotional capacity which created an attachment to the material and mundane things. An expression as *rila* (to accept life as it comes), *narima* (to give oneself up voluntary), *sabar* (trustful patience) refer to a distance attitude. S. de JONG, *Salah Satu*, 17-23

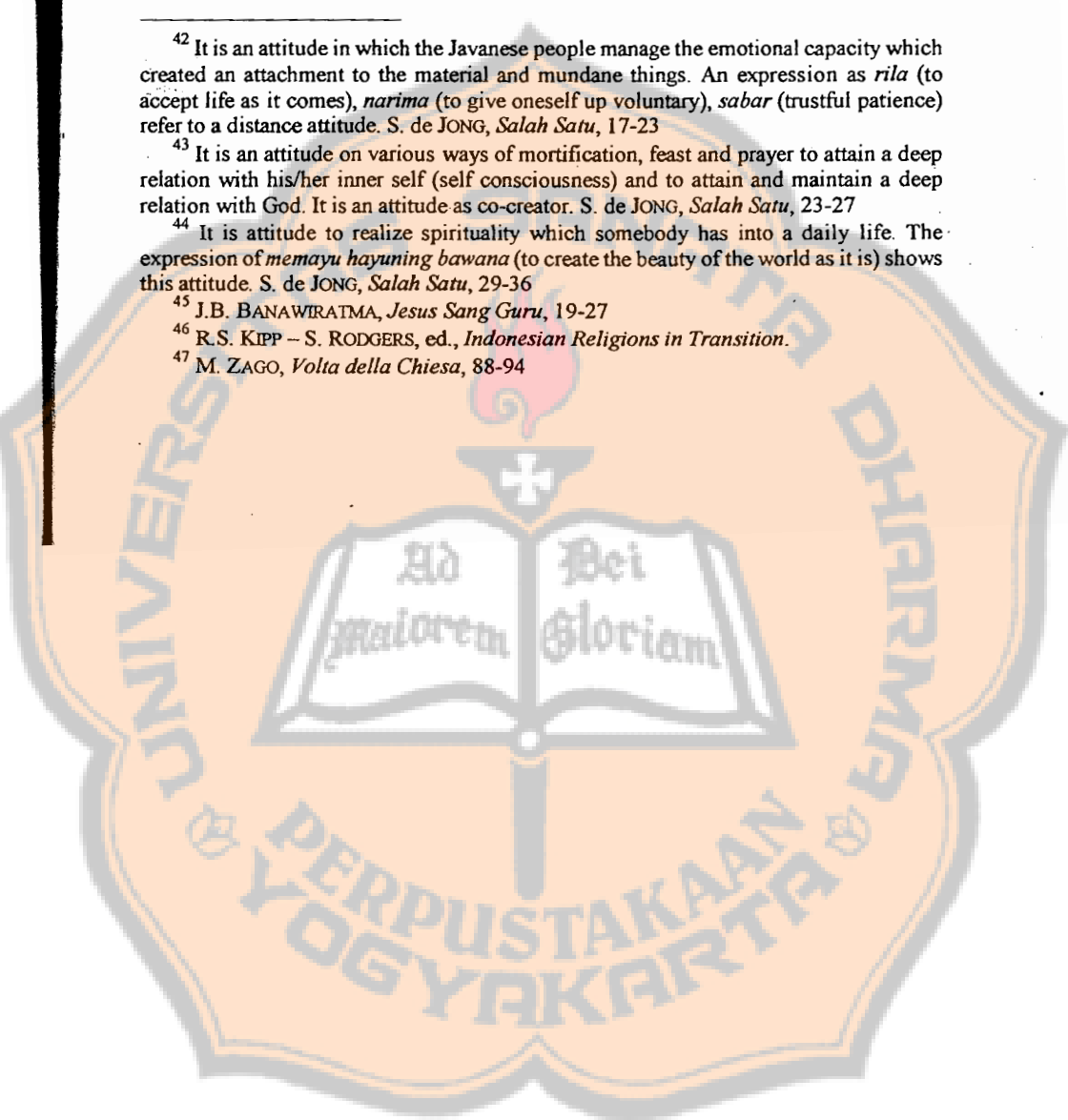
⁴³ It is an attitude on various ways of mortification, feast and prayer to attain a deep relation with his/her inner self (self consciousness) and to attain and maintain a deep relation with God. It is an attitude as co-creator. S. de JONG, *Salah Satu*, 23-27

⁴⁴ It is attitude to realize spirituality which somebody has into a daily life. The expression of *memayu hayuning bawana* (to create the beauty of the world as it is) shows this attitude. S. de JONG, *Salah Satu*, 29-36

⁴⁵ J.B. BANAWIRATMA, *Jesus Sang Guru*, 19-27

⁴⁶ R.S. KIPP – S. RODGERS, ed., *Indonesian Religions in Transition*.

⁴⁷ M. ZAGO, *Volta della Chiesa*, 88-94



The faithful of the diaspora are the faithful who have solid principles and attitude, are small in number, are even sometimes alone in a big environment full of violence, dirty tricks, and corruptions. He is stubborn in principles, faith hope and charity, though gentle and flexible with other, real persons. Without losing of friendship to the other person, the diaspora faithful is by nature a *lone ranger*⁴⁸.

Those faithful in diaspora who have various talents do necessarily stay in a network system which is necessary to create a constant contact in a communication system. Various possibilities of pastoral networks among the faithful are as follows: spiritual activity network, educational both formal and informal activity network, social activity network, professions activity network, and lobbying network as a loose coordination to create a space for various persons from various professions. It is in such networks that the faithful in diaspora involve in the daily activity of the people⁴⁹.

A parish priest who coordinates the faithful in a specific territory with various networks on various activities has a specific role. He is a leader of task-force which is available and active for his role to have contact with various persons of various networks. He is not a church bureaucrat who stay immobile and waiting for the people to come. As a mobile and available person, it is also necessary that he renews himself for the actual problems of modern world as well as a spiritual person⁵⁰.

There are some other proposals based on a specific experience. J. Dijkstra, SJ proposed a concept on social movement activity. He proposed how the spirit of «musyawarah» which had been started from the creation of various organization of the period of Pancasila organizations is necessarily applied in a new mode. The spirit in the same activities on social movements without counting religious fragmentation for an integrative development of the society⁵¹. The spiritual basic to this activity is the wise treasurer who distribute his wealthy for others (Luke 16: 1-9)⁵². In farmers and agrarian organizations, G. Utomo, a diocesan priest of the Archdiocese of Semarang proposed a similar option to assist farmers to have a sustainable development rather than rapid development, and economic growth which embodies their aspirations through credit unions

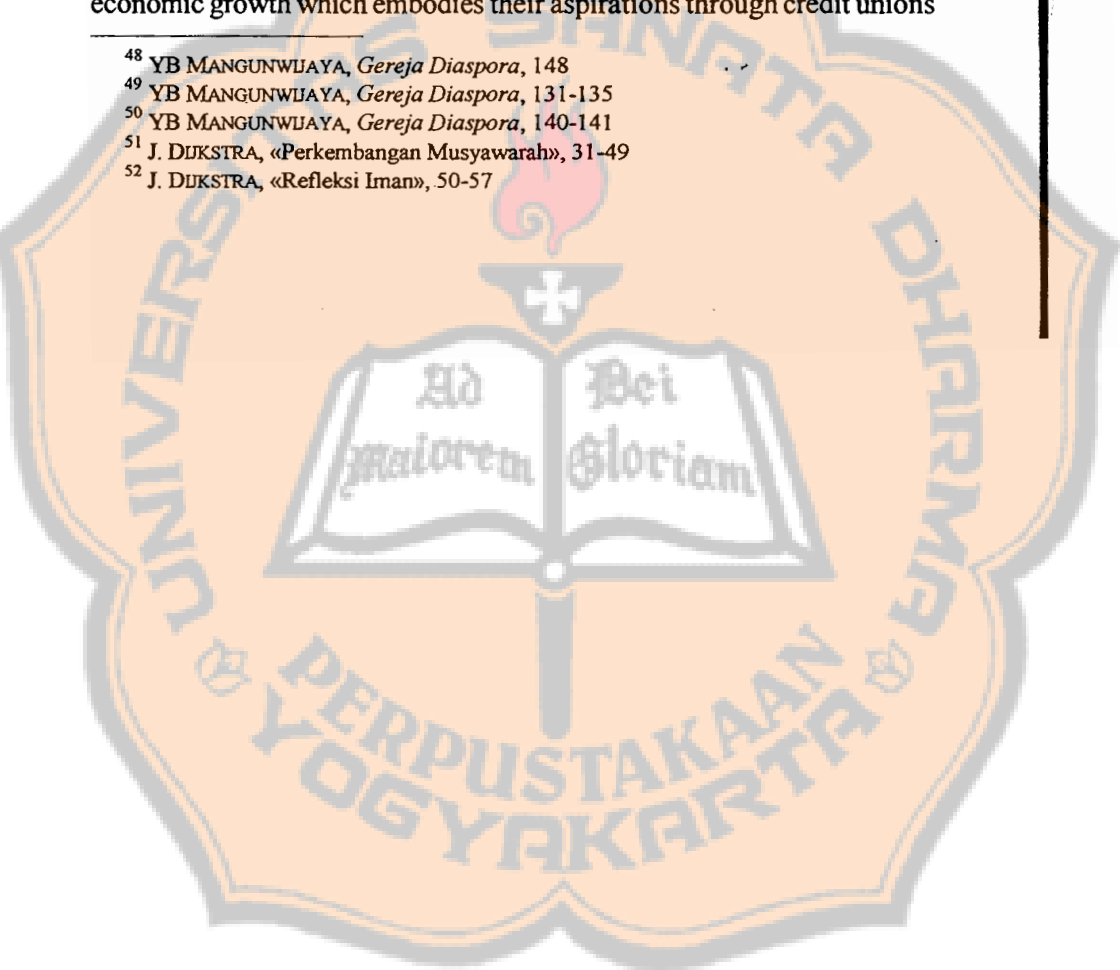
⁴⁸ YB MANGUNWIJAYA, *Gereja Diaspora*, 148

⁴⁹ YB MANGUNWIJAYA, *Gereja Diaspora*, 131-135

⁵⁰ YB MANGUNWIJAYA, *Gereja Diaspora*, 140-141

⁵¹ J. DIJKSTRA, «Perkembangan Musyawarah», 31-49

⁵² J. DIJKSTRA, «Refleksi Iman», 50-57



as rural people's movements. It is because farmers are victims of dominating economic order characterized by competition and private enterprise⁵³. The basic spirituality for farmers' movements against multinational corporation on agro – industry is the spirit of David⁵⁴.

The religious women have also joined into the activities which give concern to the poor. There is a transformation mode of activity from a charity activity to an assistance for empowerment of the poor. It has started since 1965 when the Committee of Social Development of the Indonesian Bishops' Conference gave a course to the religious members, priests and laymen and women who worked in the Archdiocese of Semarang. This involvement stimulates also the transformation of the religious communities to express solidarity with the poor⁵⁵.

In modern era, the women have concern to criticize against the structure of patriarchal culture. This structure gives no equal opportunity to the role of women in daily life in the society. Therefore, based of the spirit of Mary who freely responses to the God's will, it is necessary that the women involve to transform into a new vision against the domination of patriarchal structure. It becomes an invitation to the laity to involve in various aspects of life in the society⁵⁶.

5.2 *Realizing Mission in the Future*

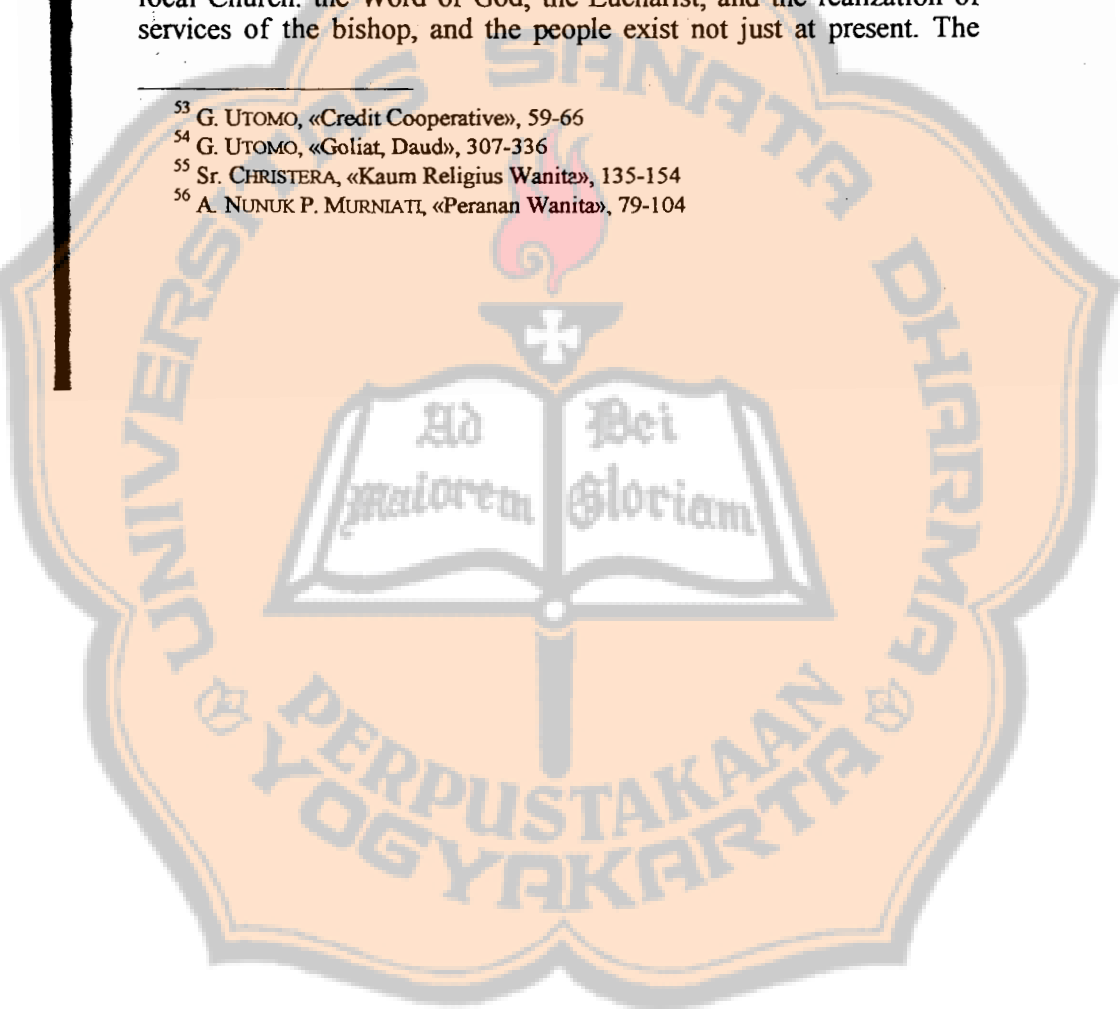
The dynamic of the history of the Archdiocese of Semarang from the first formation and its development shows a realization of the local church as a cultural subject. It is the local church which involved to its own history and in relation to other local churches. In this dynamic, the local church becomes a real subject of culture. She gets her own identity without losing contact to the existence of other local churches. It is through her relation with other that the local church gets her identity. Therefore it is necessary that the local church still exists without closing herself. Her actual existence is in the dynamic of historical past, and was in relation with others local churches. The constitutive elements of the local Church: the Word of God, the Eucharist, and the realization of services of the bishop, and the people exist not just at present. The

⁵³ G. UTOMO, «Credit Cooperative», 59-66

⁵⁴ G. UTOMO, «Goliat, Daud», 307-336

⁵⁵ Sr. CHRISTERA, «Kaum Religius Wanita», 135-154

⁵⁶ A. NUNUK P. MURNIATI, «Peranan Wanita», 79-104



theological and anthropological elements of the local church have existed in relation to the past. It exist in relation with others. These elements also become principle pillars for the future existence. Therefore, it is in such a way that the local church should realize herself to be the local church as the cultural subject confronting her mission in various aspects in the fidelity to the Holy Spirit⁵⁷.

The Church which has realized herself on mission along the history has various modes of mission according to various interpretations. It is a mission which has completed as it refers to the short coming of eschatological situation⁵⁸. It is a mission which is necessary to re – invite as the persecution era interpreted and stimulated spirit of martyrdom⁵⁹. It is a hidden mission just like parable of a seed⁶⁰. It is a mission *contra gentes* as the doctrine during the Crusade *In hoc signo* stimulated the war to conquer as a just war, a holy war. It is a mission *ad gentes* which still becomes concern for recent theological interpretations. It is a mission historical – salvific which refers into biblical reference of salvation, an eschatological. Those modes of mission have created in a long history of the Church. And the last two modes of mission are still relevant in recent time.

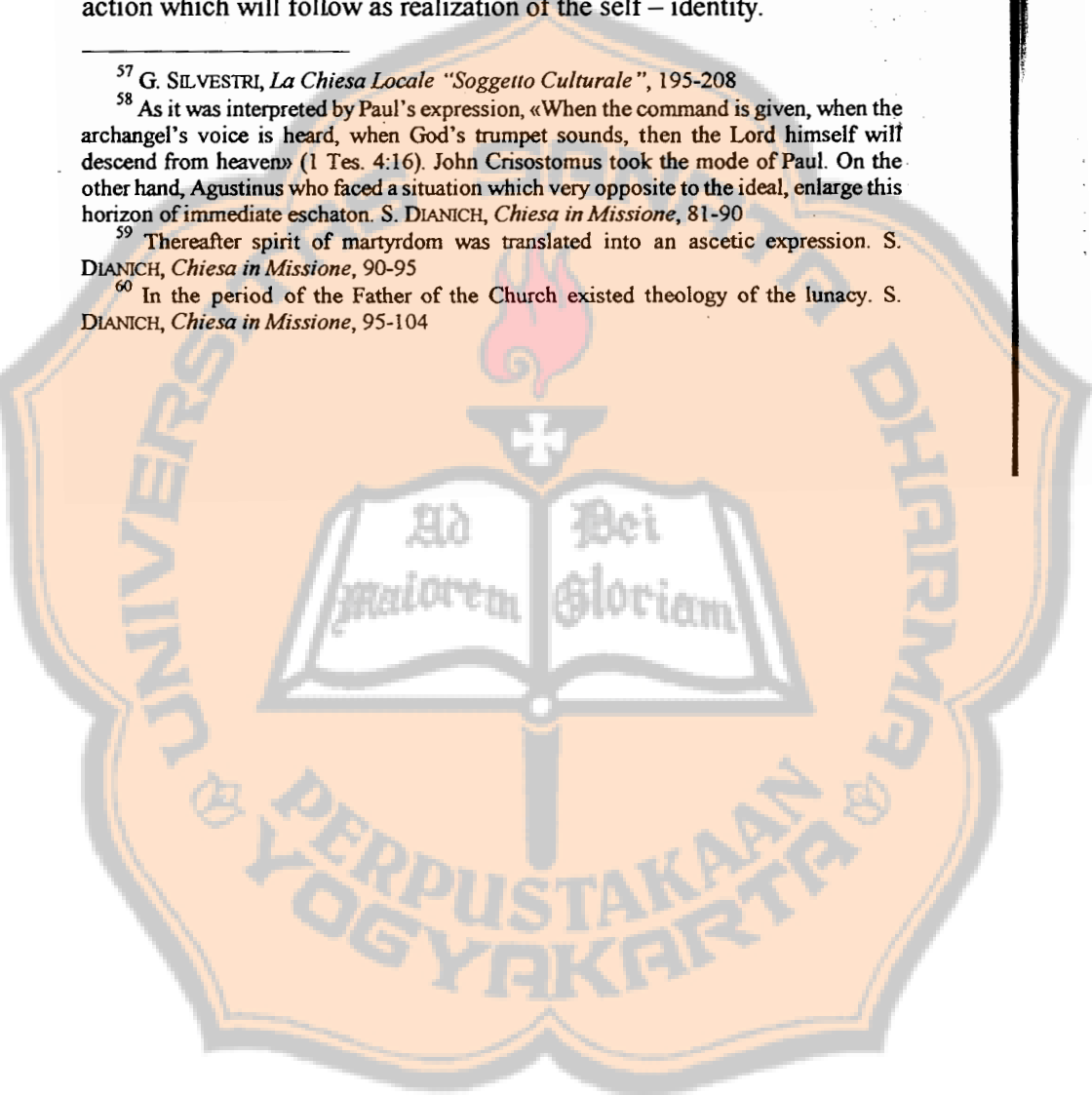
Redemptoris Missio emphasizes to the role of the Holy Spirit to mission. The encyclical also opens a large space to realize a future mission. Mission is not only in a limited geographical territory, it refers also to ethnic classification, it refers into various sociological groups in the society , it refers into modern cultural environment. It gives changes and challenges to realize. In front of this opportunity then it is necessary to take into consider of one aspect of new visions of mission *ad gentes*, that is an interiorization of mission: being a missionary before making a missionary which means that it is a case of self – identity rather than action which will follow as realization of the self – identity.

⁵⁷ G. SILVESTRI, *La Chiesa Locale "Soggetto Culturale"*, 195-208

⁵⁸ As it was interpreted by Paul's expression, «When the command is given, when the archangel's voice is heard, when God's trumpet sounds, then the Lord himself will descend from heaven» (1 Tes. 4:16). John Crisostomus took the mode of Paul. On the other hand, Agustinus who faced a situation which very opposite to the ideal, enlarge this horizon of immediate eschaton. S. DIANICH, *Chiesa in Missione*, 81-90

⁵⁹ Thereafter spirit of martyrdom was translated into an ascetic expression. S. DIANICH, *Chiesa in Missione*, 90-95

⁶⁰ In the period of the Father of the Church existed theology of the lunacy. S. DIANICH, *Chiesa in Missione*, 95-104

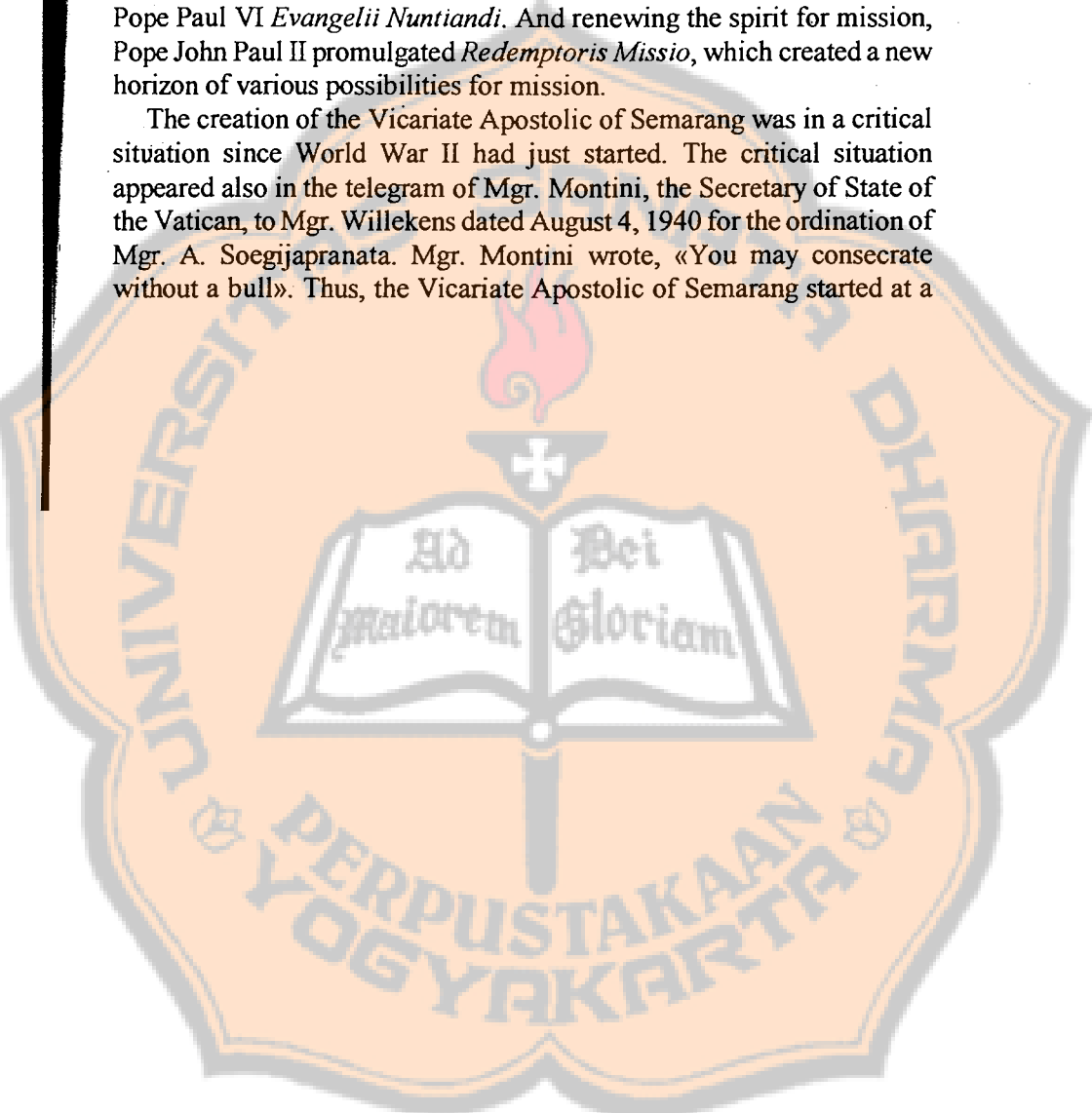


CHAPTER VIII

Conclusion

The dynamic of the magisterium teaching on mission shows that the documents have responded to the urgency of a certain period with a general concern to proclaim the Word of God and to support the existence of the Church all over the world. There are two principle dynamics. Firstly, since the encyclical of Pope Benedict XV *Maximum Illud*, there has been a big concern for the edification of the local hierarchy and local clergy formation. This concern continued until Vatican Council II, which created another dynamic: a concern for the relation between the local Churches and cultures. This was the result of the development of the local Churches which had to face cultures in their regions. Mission got also a new theological foundation as it was developed by the decree of *Ad Gentes*. Thereafter, challenges from the modern world which demanded a new vision of mission got a response formulated in the encyclical of Pope Paul VI *Evangelii Nuntiandi*. And renewing the spirit for mission, Pope John Paul II promulgated *Redemptoris Missio*, which created a new horizon of various possibilities for mission.

The creation of the Vicariate Apostolic of Semarang was in a critical situation since World War II had just started. The critical situation appeared also in the telegram of Mgr. Montini, the Secretary of State of the Vatican, to Mgr. Willekens dated August 4, 1940 for the ordination of Mgr. A. Soegijapranata. Mgr. Montini wrote, «You may consecrate without a bull». Thus, the Vicariate Apostolic of Semarang started at a

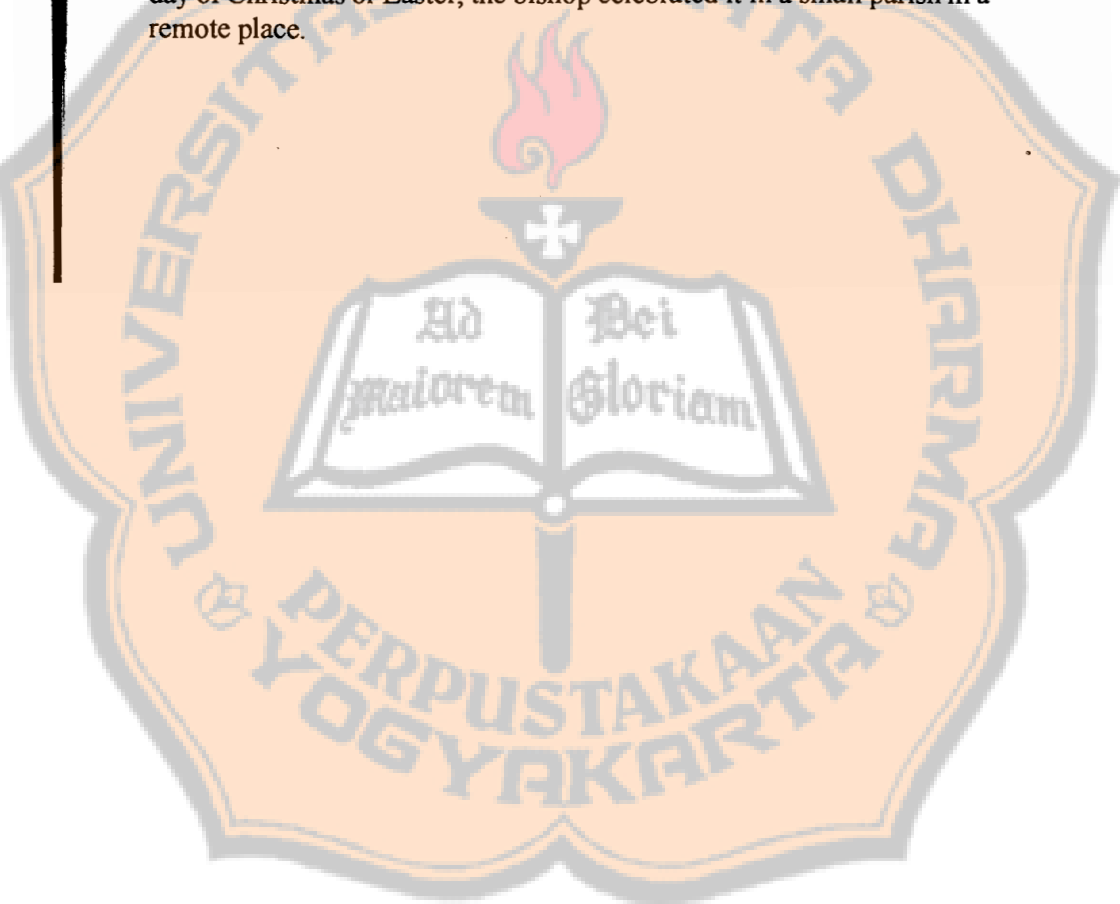


critical moment. This was also the same situation at the beginning of Mgr. Soegijapranata's episcopate.

Communicating his responsibility was the first step of Mgr. Soegijapranata's strategy. The bishop communicated it to the faithful, the government authority, and the cultural leaders. The bishop created relations not only in the circle of his duty, among the faithful. Moreover, his vision was that the Church is supranational. It has no border. Therefore, the bishop created relations to all people, to all leaders. As a leader of the Church, Mgr. Soegijapranata did not want the Church to be isolated at the place where it exists.

The vision of the supranational character of the Church, though, did not hinder Mgr. Soegijapranata from being a patriotic, a citizen who cared for his motherland. Mgr. Soegijapranata showed that patriotism was not only a matter of nationalism. The concern of Mgr. Soegijapranata was to make the Kingdom of God exist among the people in the new country. Therefore, he inspired, explained and invited the faithful to understand and to join in realizing the bishop's intention. It was because of his strategy in a double mission that people thought Mgr. Soegijapranata was too involved in politics. Nevertheless, his involvement in politics should not be separated from his concern to plant into the ground the Kingdom of God. Still, the bishop's concern was to build the local hierarchy.

As the local Church consisted of various people from various social backgrounds, various professions, men and women of different ages, it made the bishop seized opportunities to talk to all these various people. The bishop communicatively talked to the young people, as well as to the old people. He gave speeches to various persons in various forums: students' associations, businessmen's forum, farmers and peasants, teachers, etc. He reminded them to become involved according to their positions. He invited them to be involved in daily life personally, as well as in a community. Taking opportunities to communicate with all the faithful, the bishop visited them on the various occasion he had. He visited also the faithful far away in distance. Sometimes, on the special day of Christmas or Easter, the bishop celebrated it in a small parish in a remote place.



The bishop's message was clear: the involvement in daily life was an integrative action. The activities could be a profane, but the motives for acting were Christian. It was a realization of Christianity. There were virtues which provided capability. There was spirituality which supported the involvement. There was a theological foundation which became relevant: the Incarnation of Jesus Christ. There was also sacramental activity which renewed it. Therefore, supporting an integrative action, Mgr. A. Soegijapranata realized it through sacramental services, spiritual guidance, and pastoral assistance.

The native religious members and clergymen who had a special vocation were concerned about their formation. They who were called to work with the bishop executing the responsibility of the bishop to guide the faithful were stimulated to become immersed in the culture. Because the bishop was concerned about intellectual formation, they were also given the opportunity to enlarge their intellectual expertise as it was stimulated by the bishop.

The response came from the faithful who were always greeted by the same repeated message in a simple expression. «100% Catholic and 100% patriotic» became a popular slogan. Consequently, the vision stimulated also the faithful in realizing its message. It was in this context that the local Church in the Archdiocese of Semarang was able to be integrated in the new state of Indonesia through various expressions and activities.

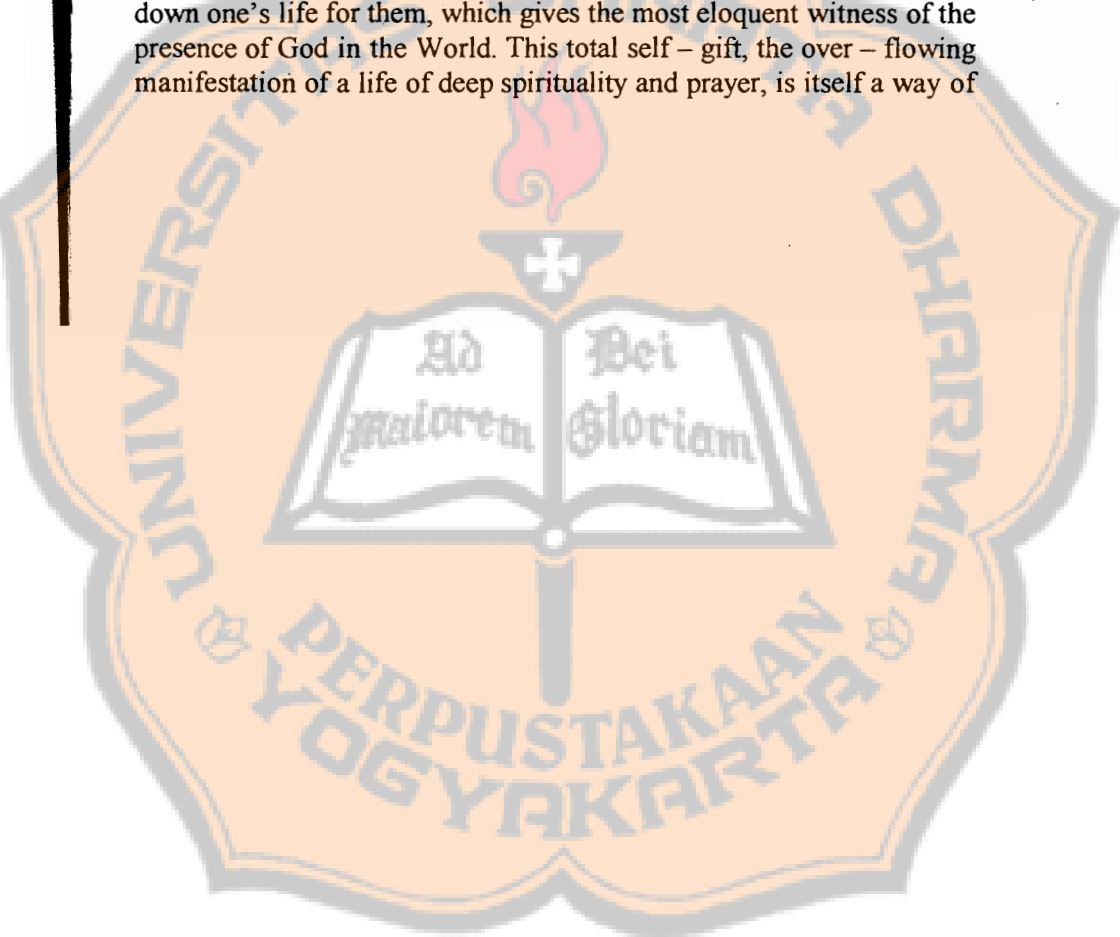
Cardinal J. Darmojuwono continued to integrate the Church among the people with his policy to make the Church which became immersed in the people, not only among the faithful. The concern about the social and economical conditions of the people became a priority. The concern for the victims of the abortive coup of the Indonesian Communist Party had a double message. On one hand, it realized the message of Vatican Council II as it was formulated in *Gaudium et Spes* (GS 1). On the other hand, it became a warning to and a critique of the tendency of government policy which discriminated against the victims of the communists' party movement. It was a prophetic attitude which was realized not in a verbal message, but through action.



The term *swadaya*, *swasembada* – self sufficiency financially and in man power, were popular terms during the episcopate of Cardinal J. Darmojuwono. The terms were used also to promote the development program of the government. However, it had a different sense for the dynamic of the Archdiocese of Semarang. The term included a sense of solidarity. Programs of the Lenten Action for Development, and programs to distribute the clergy and religious members to other dioceses were the expressions. It was through the program of the social activities of the Lenten Action for Development that the faithful were invited to realize a sense of solidarity through financial aid. Sending the clergy of the Archdiocese of Semarang and religious members of the local congregation the Servants of Christ Sisters to other dioceses were expressions of solidarity with other local Churches.

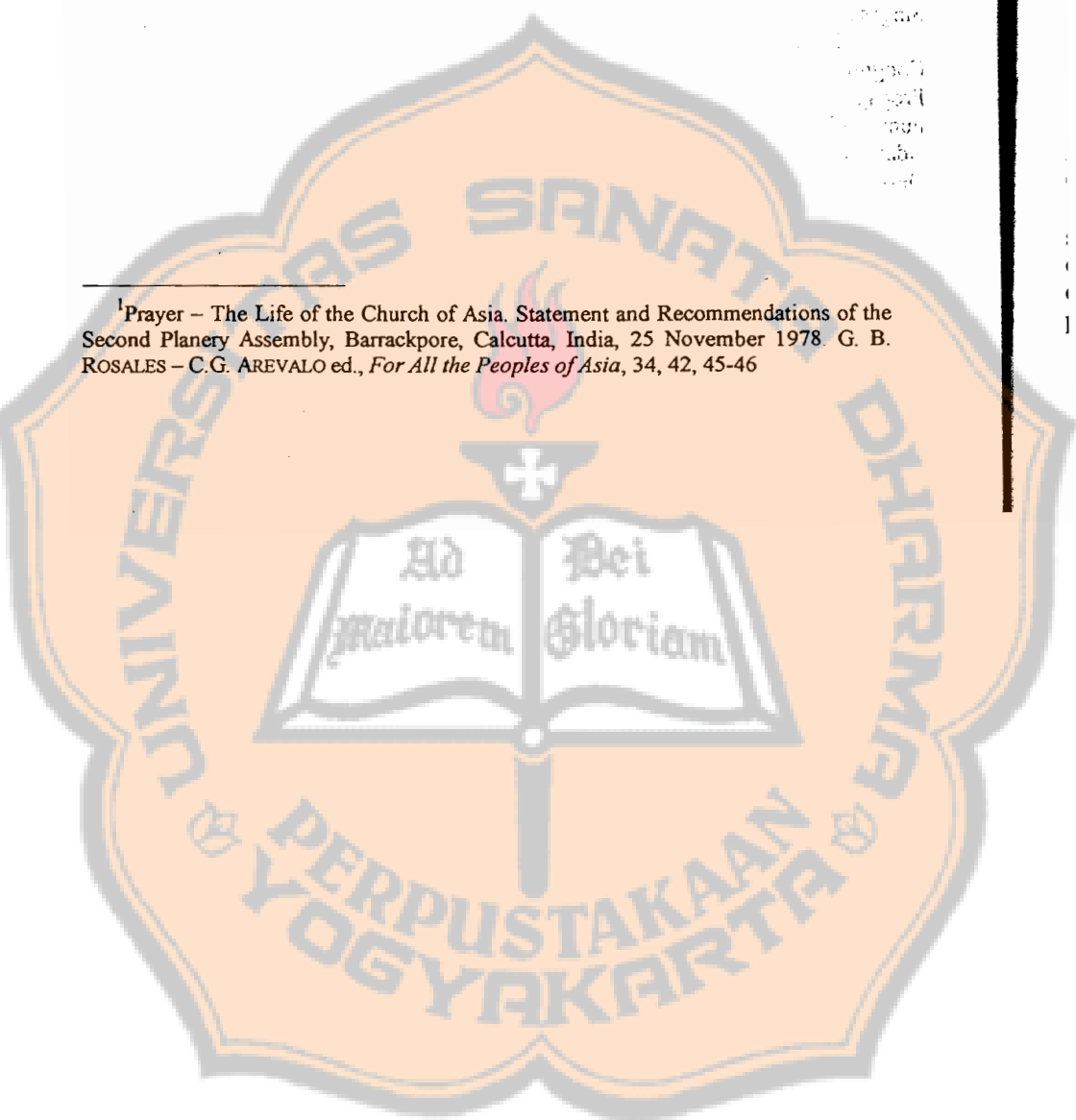
A big number of newly converted members stimulated the faithful to become more active and humble. Activities to accompany the new members, activities to give testimony through daily life were necessary to be realized. This stimulated humility, since the new converted members who sometimes became victims of the society which marginalized them because of their conversion, necessarily were humbled. The Cardinal gave his life as an example of one who worked in humility. His witnesses became an effective stimulus for the faithful.

Witnessing rather than proclaiming was the choice of Cardinal J. Darmojuwono. As the Cardinal stated, «In Asia, it is dangerous to stress too much the apostolate of the word. Without the apostolate of work, the word apostolate easily deteriorates into lip – service, a kind of phariseeism». Witness flows from the inner heart of an integrative person. Witness includes also a proclamation. This was confirmed by the Asian Bishops' Conference which stated, «More than ever there is need of integrating our Christian prayer into everyday life: authentic prayer has to engender in Christians a clear witness of service and love. In the midst of growing secularism and unbelief, in the face of man's sense of complete self – sufficiency, it is the service of total self – gift to others, even to laying down one's life for them, which gives the most eloquent witness of the presence of God in the World. This total self – gift, the over – flowing manifestation of a life of deep spirituality and prayer, is itself a way of



proclaiming the Gospel to others, and an indispensable means of collaborating with the Holy Spirit in furthering the mission of the Church»¹. It was in this way that Cardinal J. Darmojuwono guided the faithful of the Archdiocese of Semarang through all his life. It is still relevant for the Church in the Archdiocese of Semarang in facing the future mission.

¹Prayer – The Life of the Church of Asia. Statement and Recommendations of the Second Planery Assembly, Barrackpore, Calcutta, India, 25 November 1978. G. B. ROSALES – C.G. AREVALO ed., *For All the Peoples of Asia*, 34, 42, 45-46



APPENDIX I

**A Letter of Mgr. Albertus Soegijapranata, S.J. to
the Japanese Authority on Regard to the Catholic Church**

Semarang, 17 Shichi-Gatsu 2603

Perihal:
Keterangan tentang
Geredja Roem Katoelik

Dengan hormat,

Geredja Roem Katoelik itoe soeatoe perserikatan Agama, jang berhamboeran dimana-mana tempat diseloeroeh doenia tiada dengan membedakan basa dan bangsa. Adapoen Pembesar Gredja Roem Katoelik pada waktoe sekarang ini, jaitoe Sri Baginda jang tersoetji Paus Pius ke XII, jang bertachta dalam Istana keradjaannya di-kota Vatikana Roma.

Sebagai Radja Sri Baginda Paus Pius berhoeboengan baik bersoenggoeh hati dengan Maha Keradjaan Dai Nippon. Sebab itoe Maha Keradjaan Dai Nippon mempoenjai Wakil di Roma jaitoe Padoeka Toean Ken Herada, dan Singasana Soetji mempoenjai oetoesan di Tokio ja'ni Mgr. Paul Marella.

Dalam pemerintahannya Sri Baginda Paus dibantoe oleh beberapa Congregatio. Oroesan tanah Missi diserahkan kepada Sancta Congregatio de Propaganda Fide, jang dipimpin oleh Sri Padoeka jang termoelia Kardinal Petrus Fumasoni Biondi, Piazza d'Espagna Roma.

Adapoen pemerintah tanah-tanah missi dimana-mana tempat diserahkan kepada Oeskoep-oeskoep, Vikaris Apostolik, d.l.l.

Maka Geredja Roem Katoliek itoelah soeatoe Persatoean Agama, jang soedah diakoei oleh Maha Keradjaan Dai Nippon, baik di Nippon maoepoen ditanah ini sebagai Persatoean Agama jang telah berada, seperti jang soedah dipermakloemkan dalam hoekoem Dai Nippon tentang Religious Organization pada tahoen 2600.



Dari pada itoe Geredja Roem Katoliek ditanah ini tidak oesah memohon pengakoean Bala Tentara Dai Nippon. Sebab Geredja Katoelik jang berada ditanah Nippon dan daerahnja itoe sama sadja dengan jang bertemoet ditanah-tanah jang dita'loekkan oleh Bala Tentara Dai Nippon. Di antero doenia hanjalah satoe Perserikatan Roem Katoelik, jang disebut Geredja Roem Katoelik.

Baik Geredja Roem Katoelik dalam sekotahnja atau sepepahnja, baik dalam bagiannja jang terbiasa seperti Vikariat, Parochi, Pemerintah Geredja and Miskin, Perkoempoelan orang bertapa, perkoempoelan jang betoel beribadat belaka, itoe semoeanja terdjadi menoeroet hoekoem, kalau didirikan dengan absah oleh mereka jang berhak dan berkoeasa dalam perkara itoe. Adapoen mereka jang berkoeasa mendirikan perkara terseboet haroes memberi tahoe kehadapan Pemerintah Negeri perihal apapoen jang didirikan itoe.

Inilah keterangan kami tentang perihal Geredja Roem Katoelik seperti soeatoe Perserikatan Agama, jang dimana-mana tempat sama djoega Pembesar, pengadjaran, dan atocerannja, meskipoen berbedaan bangsa jang membawa imannja.

Wassalam dengan rendah hati

Gelar Oeskoep Danaba,
Vikaris Apostolik Semarang



APPENDIX II

List of the Diocesan Priests who were Ordained during the Japanese Occupation 1942 - 1945

No.	Date	Place	Name
01.	July 26, 1942	Muntilan	Simon Lengkong
02.			Wenceslaus Lengkong
03.			Aloysius Poerwodihardja
04.			Hubertus Voogdt
05.	January 13, 1943	Muntilan	Petrus Canisius Dwidjasoesanta
06.			Theodorus Hardjawasita
07.			Ignatius Maria Harjadi
08.			Richardus Sandjaja
09.	February 2, 1944	Bintaran, Yogyakarta	Stanislaus Danoewidjaja
10.			Johanes O.H. Padmasepoetra
11.	February 6, 1945	Semarang	Aloysius Dibjakarjana
12.			E. Doematoeboen

Sources:

1. Letters of Mgr. A. Soegijapranata, S.J. to Th. Hardjawasita Rector of the Major Seminary St. Paul, Yogyakarta;
2. A letter of Mgr. A. Soegijapranata, S.J. to the Jesuit Superior at Batavia dated May 7, 1946;
3. Het Diarium van het Groot Seminarium Sint Paulus gedurende de periode 1941-1946, copied by F. Knooren, S.J.



APPENDIX III

List of the Jesuits who were Interned during the Japanese Occupation 1942-1945

No.	N a m e	Status	Period	P l a c e
01.	Aben, Gerardus	Priest	1944 - 1945	Mertoyudan, Bandung
02.	Aernsberger, Antonius van	Priest	1944 - 1945	Jakarta, Bandung
03.	Albers, Gulielmus	Scholastic	1944 - 1945	Salatiga, Bandung
04.	Awick, Hieronymus	Priest	1943 - 1945	Jakarta, Bandung
05.	Baal, Josephus van	Priest	1944 - 1945	Salatiga, Bandung
06.	Bakker, Joannes	Scholastic	1943 - 1945	Banyuwangi, Banyubiru, Bandung
07.	Baastianse, Henricus	Priest	1944 - 1945	Yogyakarta, Baros
08.	Beek, Cornelis van	Scholastic	1944 - 1945	Yogyakarta, Cimahi
09.	Beek, Josephus	Scholastic	1943 - 1945	Banyuwangi, Banyubiru, Bandung
10.	Beekman, Simon	Priest	1944 - 1945	Semarang, Bandung
11.	Bercken, Martinus van den	Priest	1944 - 1945	Yogyakarta, Baros
12.	Berndsen, Joannes	Priest	1944 - 1945	Yogyakarta, Baros
13.	Blonde, Henricus	Brother	1944 - 1945	Yogyakarta, Cimahi
14.	Branjtes, Nikolas	Priest	1944 - 1945	Jakarta, Bandung
15.	Burgers, Joannes	Priest	1944 - 1945	Jakarta, Bandung
16.	Busch, Adrianus	Priest	1944 - 1945	Yogyakarta, Baros
17.	Caminada, Hermanus	Priest	1944 - 1945	Salatiga, Bandung
18.	Cocx, Theodorus	Priest	1944 - 1945	Salatiga, Cimahi (†)
19.	Czismazia von Somogy, Gulielmus	Scholastic	1944 - 1945	Salatiga, Bandung
20.	Deijl, Cornelis van der	Priest	1944 - 1945	Banyubiru, Bandung
21.	Diderich, Joannes	Priest	1944 - 1945	Salatiga, Bandung
22.	Dieben, Josephus	Priest	1944 - 1945	Salatiga, Bandung
23.	Dijkstra, Joannes	Scholastic	1944 - 1945	Salatiga, Bandung
24.	Djajasepoetra, Adrianus	Priest	1943 - 1945	Jakarta, Bandung

No.	Name	Status	Period	Place
25.	Doumen, Cornelis	Priest	1944 - 1945	Jakarta, Banyubiru
26.	Driel, Joannes van	Priest	1943 - 1945	Jakarta, Cimahi
27.	Feruge, Marcellus	Scholastic	1944 - 1945	Salatiga, Cimahi
28.	Fleerackers, Franciscus	Priest	1943 - 1945	Jakarta, Bandung
29.	Daniels, Wolbertus	Scholastic	1943 - 1945	Banyuwangi, Banyubiru, Bandung
30.	Flooren, Adrianus	Scholastic	1943 - 1945	Banyuwangi, Banyubiru, Bandung
31.	Gorens, Lambertus	Brother	1943 - 1945	Salatiga, Bandung
32.	Groenewoud, Joannes	Scholastic	1944 - 1945	Yogyakarta, Baros
33.	Haan, Henricus de	Scholastic	1944 - 1945	Yogyakarta, Baros
34.	Haarselhorst, Joannes	Priest	1944 - 1945	Salatiga, Bandung
35.	Hogdom, Bartolomeus	Priest	1944 - 1945	Muntilan, Bandung
36.	Heusden, Wilhelmus van	Scholastic	1944 - 1945	Yogyakarta, Baros
37.	Hoof, Antonius van	Priest	1944 - 1945	Banyubiru, Ambarawa (†)
38.	Hoog, Carolus de	Scholastic	1944 - 1945	Yogyakarta, Cimahi
39.	Huijgens, Jacobus	Scholastic	1943 - 1945	Surakarta, Ambarawa
40.	Ingen-Housz, Arnoldus	Scholastic	1944 - 1945	Yogyakarta, Cimahi
41.	Jacobs, Joannes	Scholastic	1944 - 1945	Yogyakarta, Baros
42.	Jansen, Henricus Guilielmus	Priest	1944 - 1945	Yogyakarta, Baros
43.	Jansen, Hermanus J.J.	Priest	1944 - 1945	Semarang, Bandung (†)
44.	Jeuken, Cornelis	Priest	1944 - 1945	Jakarta, Baros
45.	Jonckbloed, Matthias	Scholastic	1944 - 1945	Salatiga, Bandung
46.	Jong, Petrus de	Scholastic	1943 - 1945	Banyuwangi, Banyubiru, Bandung
47.	Jorna, Simon	Scholastic	1943 - 1945	Banyuwangi, Banyubiru, Bandung
48.	Kalken, Adrianus van	Priest	1944 - 1945	Salatiga, Bandung
49.	Kersten, Theodorus	Brother	1943 - 1945	Jakarta, Bandung
50.	Kijm, Petrus	Scholastic	1944 - 1945	Muntilan, Bandung
51.	Knooren, Franciscus	Scholastic	1944 - 1945	Yogyakarta, Cimahi
52.	Koersen, Lucas	Scholastic	1944 - 1945	Yogyakarta, Baros
53.	Krause van Eeden, Wilhelmus	Priest	1944 - 1945	Yogyakarta, Baros
54.	Kuijpers, Hubertus de	Priest	1944 - 1945	Yogyakarta, Baros



No.	Name	Status	Period	Place
55.	Kurris, Josephus	Priest	1944 - 1945	Salatiga, Bandung
56.	Kusters, Marianus	Priest	1943 - 1945	Jakarta, Bandung
57.	Linden, Cornelius van den	Priest	1944 - 1945	Jakarta, Bandung
58.	Lucas, Cornelis	Priest	1944 - 1945	Salatiga, Bandung
59.	Madlener, Theodorus	Priest	1944 - 1945	Banyubiru, Bandung
60.	Middendorp, Petrus	Scholastic	1944 - 1945	Salatiga, Bandung
61.	Minderop, Gerardus	Priest	1944 - 1945	Salatiga, Bandung
62.	Mulder, Joannes A.	Scholastic	1944 - 1945	Yogyakarta, Baros
63.	Muller, Hermanus	Priest	1944 - 1945	Yogyakarta, Baros
64.	Niekers, Josephus van	Priest	1944 - 1945	Jakarta, Bandung
65.	Noyons, Joannes	Priest	1943 - 1945	Jakarta, Bandung
66.	Oosthout, Franciscus	Priest	1944 - 1945	Banyubiru
67.	Orie, Carolus	Scholastic	1944 - 1945	Yogyakarta, Baros
68.	Pabst, Wilhelmus	Scholastic	1944 - 1945	Jakarta, Bandung
69.	Paiman, Theodorus	Priest	1944 - 1945	Yogyakarta, Baros
70.	Perquin, Nicolaus	Priest	1944 - 1945	Jakarta, Bandung
71.	Pollmann, Paulus Konstanz	Priest	1943 - 1945	Salatiga, Bandung
72.	Putten, Victor van der	Priest	1944 - 1945	Salatiga, Bandung
73.	Quay, Gasparus de	Priest	1944 - 1945	Semarang, Bandung
74.	Rietra, Wilhelmus	Priest	1943 - 1945	Jakarta, Bandung
75.	Rijkevorsel, Joannes J. van	Priest	1944 - 1945	Yogyakarta, Bandung (†)
76.	Rommens, Cornelius	Scholastic	1944 - 1945	Salatiga, Bandung
77.	Ruijgrok, Cornelius	Priest	1944 - 1945	Jakarta
78.	Schilder, Nicolaus	Scholastic	1944 - 1945	Yogyakarta, Cimahi
79.	Scattmann, Leonardus	Priest	1944 - 1945	Semarang, Bandung
80.	Schoonhoff, Gerbrandus	Priest	1944 - 1945	Salatiga, Bandung
81.	Schouten, Joannes	Priest	1944 - 1945	Salatiga, Bandung
82.	Sevink, Joannes	Priest	1944 - 1945	Yogyakarta, Ambarawa (†)
83.	Snijders, Hubertus	Priest	1944 - 1945	Salatiga, Bandung
84.	Spekle, Antonius	Priest	1944 - 1945	Salatiga, Bandung

No.	Name	Status	Period	Place
85.	Strater, Franciscus	Priest	1943 - 1945	Jakarta, Yogyakarta (f)
86.	Suasso de Lima de Prado, Henricus	Scholastic	1944 - 1945	Yogyakarta, Baros
87.	Teppema, Cornelius	Priest	1943 - 1945	Jakarta, Bandung
88.	Teppema, Theodorus		1944 - 1945	Salatiga (f)
89.	Teurlings, Constantinus	Brother	1943 - 1945	Banyubiru (f)
90.	Thiel, Rudolphus van	Priest	1944 - 1945	Salatiga, Bandung
91.	Timmers, Mauritijs	Priest	1944 - 1945	Muntilan (f)
92.	Velden, Joannes ten	Brother	1944 - 1945	Yogyakarta, Cimahi
93.	Vendel, Wilhelmus	Priest	1944 - 1945	Yogyakarta, Baros
94.	Verhaar, Cornelius	Priest	1944 - 1945	Jakarta, Bandung
95.	Veerhoeven, Thomas	Priest	1944 - 1945	Salatiga, Bandung
96.	Versteeg, Cornelis	Priest	1943 - 1945	Surakarta, Yogyakarta, Cimahi
97.	Voorst tot Voorst, Ernestus van	Priest	1943 - 1945	Singapura
98.	Voorst, Petrus van der	Brother	1944 - 1945	Jakarta, Bandung
99.	Vriens, Gerardus	Priest	1944 - 1945	Salatiga, Bandung
100.	Wakkers, Henricus	Scholastic	1944 - 1945	Salatiga, Bandung
101.	Wammes, Daniel	Priest	1944 - 1945	Yogyakarta, Baros
102.	Weve, Ludovicus	Priest	1944 - 1945	Salatiga, Bandung
103.	Wevers, Leo	Priest	1944 - 1945	Jakarta, Bandung
104.	Wiegers, Everardus	Priest	1944 - 1945	Yogyakarta, Baros
105.	Winkel, Albertus	Priest	1944 - 1945	Semarang, Baros
106.	Woerkens, Leonardus van	Scholastic	1943 - 1945	Banyuwangi, Banyubiru, Bandung
107.	Wubbe, Josephus	Priest	1944 - 1945	Jakarta, Cimahi (f)
108.	Zoetmulder, Petrus	Priest	1944 - 1945	Yogyakarta, Baros
109.	Zon, Jacobus van		1944 - 1945	Banyubiru, Bandung



APPENDIX IV

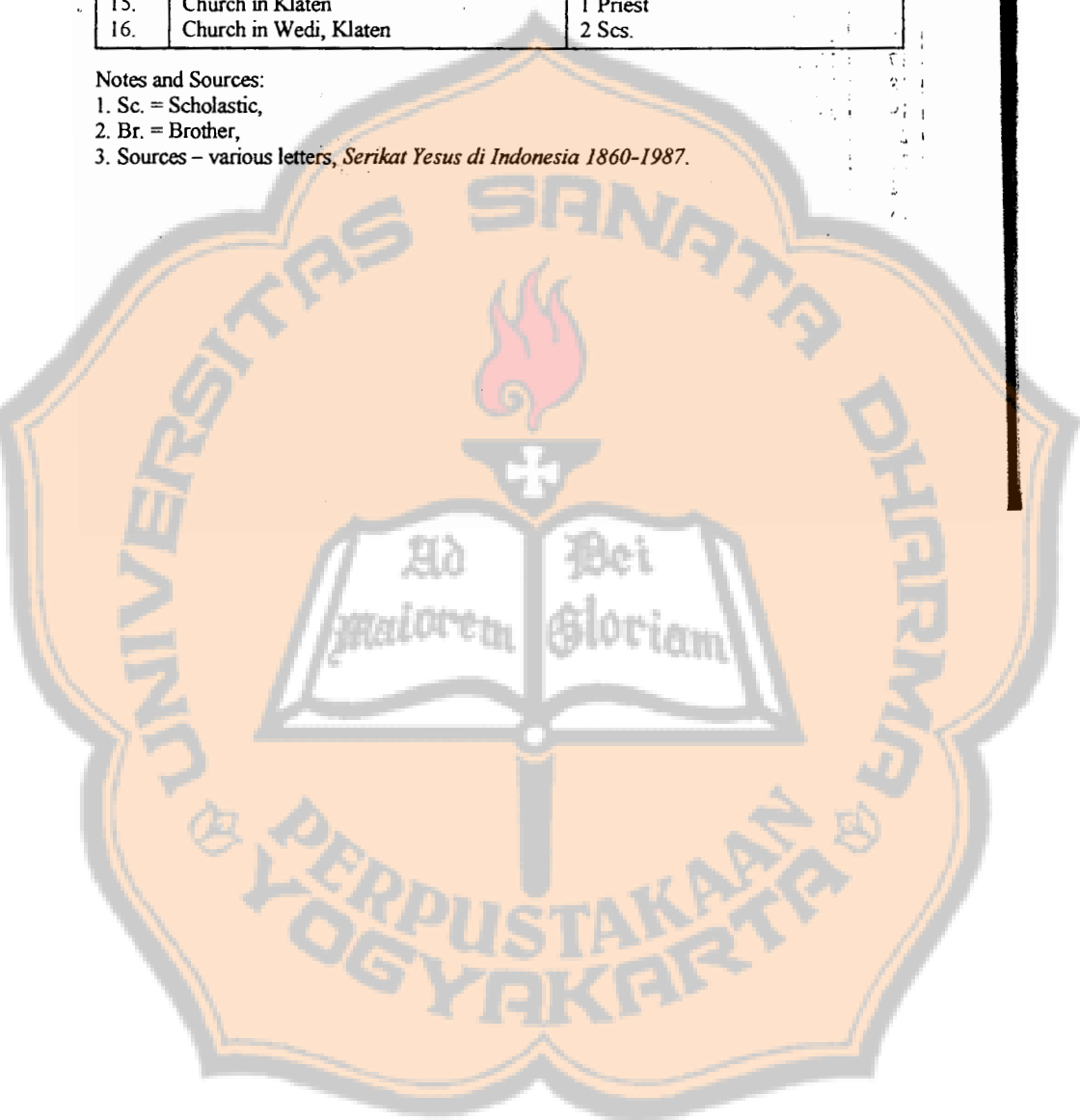
**The Jesuits and Diocesan Priests who were in the Parishes
during the Japanese Occupation (1942-1945)**

No.	Place	Guardian
01.	Church in Gedangan, Semarang	Bishop, 1 Sc.
02.	Church in Randusari, Semarang	1 Priest, 1 Sc., 1 Br.
03.	Church in Ambarawa	1 Priest, 1 Sc., 1 Br.
04.	Church in Salatiga	1 Sc., 2 Brs.
05.	Noviciate in Girisonta	2 Scs., Brs., Novices
06.	Church in Surakarta	1 Priest, 1 Sc., 1 Br.
07.	Church in Magelang	1 Priest, 2 Sc., 1 Br.
08.	Church in Muntilan	1 Priest
09.	Church in Bara, Yogyakarta	1 Priest, 1 Sc., 1 Br.
10.	Church in Bintaran, Yogyakarta	1 Priest, 1 Sc.
11.	Church in Kampemenstraat, Yk.	2 Scs.
12.	Church in Kotabaru, Yogyakarta	2 Scs.
13.	Church in Pugeran, Yogyakarta	1 Priest, 1 Sc.
14.	Major Seminary, Yogyakarta	3 Priests, 1 Sc., Seminarists
15.	Church in Klaten	1 Priest
16.	Church in Wedi, Klaten	2 Scs.

Notes and Sources:

1. Sc. = Scholastic,

2. Br. = Brother,

3. Sources - various letters, *Serikat Yesus di Indonesia 1860-1987*.

APPENDIX V

**List of the Jesuits who were Interned under
the Republic of Indonesia Authority 1945-1946**

No.	Name	Status	Place
01.	Albers, Gulielmus	Scholastic	Magelang
02.	Beek, Cornelis van	Scholastic	Bantul
03.	Beek, Josephus	Scholastic	Bantul
04.	Bercken, Martinus van den	Priest	Bantul
05.	Busch, Adrianus	Priest	Bantul
06.	Carri, Petrus	Scholastic	Magelang
07.	Csizmasia von Somogy, Eugenius	Scholastic	Bantul
08.	Dijkstra, Joannes	Scholastic	Bantul
09.	Dwidjamartaja, Nicolaus	Brother	Magelang
10.	Ferouge, Marcellus	Scholastic	Bantul
11.	Flooren, Adrianus	Scholastic	Bantul
12.	Gandawarsita B., Augustinus	Novis	Magelang
13.	Groenewoud, Joannes	Scholastic	Bantul
14.	Haan, Henricus de	Scholastic	Bantul
15.	Hardjasoepaja, Tarcisius	Novis	Magelang
16.	Hardaparmaka, Sebastianus	Scholastic	Magelang
17.	Heusden, Wilhelmus van	Scholastic	Bantul
18.	Ingen-Housz, Arnoldus	Scholastic	Bantul
19.	Jacobs, Joannes	Scholastic	Bantul
20.	Jonckbloedt, Matthias	Scholastic	Bantul
21.	Judasumarto, Hubertus	Brother	Magelang
22.	Juwanawihardja, Aloysius	Novis	Magelang
23.	Kalken, Adrianus van	Priest	Bantul
24.	Kardis, Neo	Brother	Magelang
25.	Kijm, Petrus	Scholastic	Bantul



No.	Name	Status	Place
26.	Kismadi, Carolus	Brother	Magelang
27.	Knooren, Franciscus	Scholastic	Bantul
28.	Koendjanahardja, Theopistus	Scholastic	Magelang
29.	Krause van Eeden, Wilhelmus		Bantul
30.	Kurris, Josephus	Priest	Bantul
31.	Martadihardja, Alphonsus	Scholastic	Magelang
32.	Middendorp, Petrus	Scholastic	Bantul
33.	Mitrasudarma, Fredericus	Novis	Magelang
34.	Mulder, Joannes A.	Priest	Bantul
35.	Oei Goan Tjiang, Marinus	Novis	Magelang
36.	Orie, Carolus	Scholastic	Bantul
37.	Pabst, Wilhelmus	Scholastic	Bantul
38.	Partahoetojo, Vincentius	Novis	Magelang
39.	Prayitna Limengchee, Theodorus	Novis	Magelang
40.	Pranata Widjaja, Fredericus	Novis	Magelang
41.	Prawirasuprpta, Chrysantus	Novis	Magelang
42.	Rietra, Wilhelmus	Priest	Bantul
43.	Rommens, Cornelius	Scholastic	Bantul
44.	Schilder, Nicolaus	Scholastic	Bantul
45.	Schoonhoff, Gerbrandus	Priest	Magelang
46.	Setiardja, Alexius	Novis	Magelang
47.	Soemandar, Aloysius	Novis	Magelang
48.	Soekoto, Leo	Novis	Magelang
49.	Soenarjo, Antonius	Novis	Magelang
50.	Spekle, Antonius	Priest	Bantul
51.	Suasso de Lima de Prado, Henricus	Scholastic	Bantul
52.	Sujata widjaja, Franciscus Xaverius	Brother	Magelang
53.	Vendel, Wilhelmus	Priest	Bantul
54.	Veerhoeven, Thomas	Priest	Magelang
55.	Wakkers, Henricus	Scholastic	Bantul
56.	Wammes, Daniel	Priest	Bantul
57.	Wiegers, Everardus	Priest	Bantul
58.	Woerkens, Leonardus van	Scholastic	Bantul
59.	Zoetmulder, Petrus	Priest	Bantul



No.	Parish	Build	1940	1950	1951	1952	1953	1954	1957	1960	1961	1962	1967
31.	St. Maria Lourdes, Sumber-Muntlan	1965											
32.	Tumpang	1950											
33.	St. Theresia, Salam-Magelang	1965											
34.	St. Petrus dan Paulus, Temanggung	1937								810	861	949	1750
35.	Keluarga Kudus, Parakan-Tmg.												
36.	St. Maria & Yusuf, Rawaseneng-Tmg	1956	297										2500
37.	Kristus Raja, Basiro-Yogyakarta	1963											
38.	Keluarga Kudus, Banteng-Yogyakarta	1967											
39.	St. Yusuf, Condongcatur-Yogyakarta	1980											
40.	St. Jacobus, Bantul-Yk.	1934											
41.	St. Yusuf, Bintaran-Yogyakarta	1896	3004	1500	1550					1375	1389	1471	1977
42.	St. Theresia, Boro-Yk.	1964	2843	3400	3500	3153	3539	3933	5515	4500	4500	4600	5000
43.	St. Maria Assumpta, Gamping-Yk.	1934							642	2582	3200	3200	6400
44.	Hati Kudus Yesus, Oarjuran-Yk.	1930		1500	1594	1478	1590	1695	2300	2852	2500	2644	3669
45.	St. Albertus Magnus, Jetis-Yk.	1965											1500
46.	Nandan, Yogyakarta												
47.	Marganingih, Kalasan-Yk.	1930								2301	2460	2508	3300
48.	Babadan-Yk.												
49.	St. Frans. Xaverius, Kidulloji-Yk.	1812	1609	1000	1000	2300	2494	3300					
50.	St. Petrus Paulus, Klepu-Yk.	1930							1913	2500	2815	2630	3131
51.	St. Antonius, Kolabaru-Yk.	1933	7940	5279	6000	8500	9781	11157	3549	4765	5882	5882	2530
52.	Hati Maria tak Berceca, Kumetiran-Yk.	1945		1300	1450	1595	1859	2100	2394	2500	2943	4250	3500
53.	St. Yusuf, Medari-Yk.	1930							1335	1967	1750	1825	1754
54.	St. Aloysius, Mlati-Yk.	1936							1454		2268	2510	3000
55.	St. Maria tak Berceca, Nanggulan-Yk.	1958							1049	1113	1180	2177	
56.	St. Maria Assumpta, Pakem-Yk.	1934							2100	2093	2151	3434	
57.	St. Maria Lourdes, Promasan-Yk.	1959							2356	2441	2475	3081	
58.	Hati Kudus Yesus, Pugeran-Yk.	1934	1319	1200	1250	1350	1619	1992	2837	4000	4560	4928	5000
59.	St. Theresia, Sedayu-Yk.	1930	475						912		1010	1040	2303
60.	Turt-Sornohilan-Yk.	1930							526				
61.	Beatae Mariae Consilii, Wates -Yk.	1930							1238	1737	1750	1819	4500
62.	St. petrus Canisius, Wonosari-Yk.	1930				426	473	595	1089	1478	1813	1932	3000
63.	St. Yusuf, Baturetno	1956							1113		1500	1500	4001
64.	Hati tak Bernoda SP Maria, Boyolali	1961											600
65.	Simo												
66.	St. Yohanes Rasul, Delanggu	1959											2284
67.	St. Theresia, Jombor-Klaten	1971											



No.	Parish	Build	1940	1950	1951	1952	1953	1954	1957	1960	1961	1962	1967
68.	San Inigo, Dujodipuran-Solo	1972											
69.	St. Pius X, Karanganyar	1965											
70.	St. Stefanus, Jumapolo-Karanganyar	1967											
71.	St. Maria, Kartasura	1923	4106	1600	1700	1750	1850	1983	3246	4598	4952	5470	5643
72.	St. Maria Assumpta, Klaten	1980											
73.	St. Paulus, Kleco-Solo	1859	4349	2906	3053	2744	2984	3467	3383	3250	3810	2800	5000
74.	St. Antonius, Purbayan-Solo	1961											
75.	St. Maria Regina, Purbawardayan-Solo												
76.	St. Maria, Palur-Karanganyar												
77.	St. Petrus, Purwasari-Solo	1940		1200	1258	1371	1310	1529	1809	2200	2400	2500	4000
78.	St. Maria Fatima, Sragen	1961											1150
79.	SPM Bunda Kristus, Wedi-Klaten	1948		1480	1490	1550	1600	1770		2500	2953	3100	4799
80.	St. Yohanes Rasul, Wonogiri	1967											
	TOTAL		45194	38509	41818	46482	49541	55649	56533	73587	89437	94986	148860



No.	Parish	1968	1969	1970	1971	1972	1974	1975	1976	1977	1978	1979	1980
01.	St. Yusuf, Ambarawa	2930:	3603:	4150:	4450:	4839:	5595:	5786:	6033:	6293:	6750:	7025:	7218
02.	St. Regina Pacis, Bedono	783:	962:	998:	1054:	1106:	1196:	1265:	1342:	1333:	1528:	1600:	1700
03.	St. Familia, Atmoditrono	5600:	4413:	5192:	5696:	6059:	6724:	6963:	7191:	7505:	7801:	7986:	8526
04.	St. Mikael, Demak	:	:	:	:	:	:	150:	200:	200:	200:	210:	275
05.	St. Maria Fatima, Banyumanik-Smg.	1374:	1385:	1785:	1700:	1700:	2000:	2500:	2600:	2962:	3327:	3500:	3800
06.	St. Theresia, Bongsoari Semarang	5500:	4500:	5000:	5500:	6000:	6200:	6300:	6520:	6720:	6800:	7000:	7000
07.	St. Yusuf, Gedangan-Semarang	848:	1334:	1618:	1712:	2016:	2242:	2287:	1937:	2125:	2125:	2918:	2918
08.	St. Stanislaus, Girisonta-Ungaran	1720:	2160:	2403:	2493:	2459:	2725:	2800:	3000:	3100:	3300:	3610:	3610
09.	Hati Kudus Yesus, Karangpanas-Smg	4000:	3800:	3800:	3800:	3500:	3600:	3600:	3600:	3600:	3600:	4000:	4000
10.	St. Frans. Xaverius, Kebondalem-Smg	1250:	2000:	1532:	1708:	1826:	2500:	2640:	2750:	2900:	3000:	2100:	3369
11.	St. Yohannes Evangelista, Kudus	275:	500:	525:	530:	530:	400:	:	:	:	:	:	:
12.	Stella Maris, Jepara	:	1200:	1200:	1300:	1500:	1750:	1428:	1490:	1500:	1700:	1700:	1845
13.	Mater Dei, Lempersari-Semarang	2000:	2000:	4525:	1800:	1900:	2337:	2337:	4055:	2610:	2610:	2985:	2985
14.	St. Yusuf, Pati	915:	1760:	2072:	2358:	3584:	3000:	3000:	2500:	2500:	4296:	3876:	4000
15.	St. Bunda Maria la Salette, Juwana	5510:	6300:	7000:	7000:	7200:	7000:	7000:	11365:	11346:	6890:	7297:	7421
16.	Hati Yesus Mahakudus, Purwodadi	3150:	3600:	3950:	4196:	4146:	4643:	4948:	4042:	4338:	4601:	4871:	6361
17.	SPM Ratu Rosari, Randusari-Smg.	:	:	:	:	:	:	:	:	:	:	:	:
18.	St. Paulus Miki, Salatiga	:	:	:	:	:	:	:	:	:	:	:	:
19.	Sendangguwo	:	:	:	:	:	:	:	:	:	:	:	:
20.	St. Petrus, Gubug-Purwodadi	980:	1200:	770:	795:	1300:	1036:	1087:	1099:	1099:	1411:	2000:	2000
21.	St. Isidorus, Sukorejo	1072:	1290:	1569:	1469:	1469:	1472:	1472:	1500:	2680:	2680:	1779:	1822
22.	Kristus Raja, Ungaran	:	:	1000:	1100:	1100:	1200:	900:	1300:	1512:	1860:	1860:	1860
23.	St. Martinus, Weleri	:	:	:	:	2500:	2688:	2885:	2885:	3084:	3084:	3324:	3324
24.	St. Maria Fatima, Magelang	6000:	7963:	8561:	8972:	5500:	6000:	6000:	6250:	6350:	6360:	6608:	6808
25.	St. Ignatius, Magelang	570:	580:	650:	830:	1100:	1064:	1064:	1042:	1042:	970:	1006:	1031
26.	St. Mikael, Pancarga-Magelang	2500:	2000:	2000:	2346:	2540:	2750:	2900:	2900:	2500:	3000:	3000:	3000
27.	St. Yusuf, Mertoyudan	:	:	:	:	:	:	:	605:	603:	622:	631	:
28.	Borobudur	2880:	3065:	3350:	3500:	3410:	4500:	4600:	4700:	4460:	4460:	4600:	4900
29.	St. Antonius, Muntlilan	:	:	:	:	:	:	:	:	:	:	:	:
30.	Ngawen	2300:	2800:	3300:	3700:	4189:	4300:	4300:	4000:	4000:	4000:	4000:	3900
31.	St. Maria Lourdes, Sumber-Muntlilan	3000:	3197:	3409:	3241:	2476:	3679:	3400:	3885:	3950:	3963:	4015	4015
32.	Tumpang	2035:	2700:	3350:	3276:	3164:	3427:	3750:	3000:	3000:	3000:	3050:	3050
33.	St. Theresia, Salam-Magelang	2600:	3000:	3000:	3500:	3314:	3494:	4230:	4675:	4750:	4235:	4884:	8910
34.	St. Petrus dan Paulus, Temanggung	:	:	:	:	:	:	:	:	:	:	:	:
35.	Keluarga Kudus, Parakan-Tng.	:	:	:	:	:	:	:	:	:	:	:	:
36.	St. Maria & Yusuf, Rawaseneng-Tng	3500:	3500:	3750:	3750:	4500:	5111:	4473:	4649:	4840:	5241:	5626:	5989
37.	Kristus Raja, Baciro-Yogyakarta	:	:	:	:	:	:	:	:	952:	849:	991:	974



No.	Parish	1968 :	1969 :	1970 :	1971 :	1972 :	1974 :	1975 :	1976 :	1977 :	1978 :	1979 :	1980
38.	Keluarga Kudus, Barileng-Yogyakarta						1645:	1677:	1677:	1748:	1800:	2268:	2237
39.	St. Yusuf, Condongsekar-Yogyakarta												
40.	St. Jacobus, Bantul-Yk.	2000:	2000:	4200:	4226:	4226:	3517:	3779:	3050:	3209:	3356:	3471:	5177
41.	St. Yusuf, Bintaran-Yogyakarta	5000:	2695:	2899:	3049:	3049:	5000:	5150:	5000:	5250:	5500:	5600:	5450
42.	St. Theresia, Boro-Yk.	7150:	7300:	7500:	7800:	8000:	8300:	8500:	7000:	9417:	9587:	9587:	9587
43.	St. Maria Assumpta, Gamping-Yk.									1970:	2000:	2100:	1750
44.	Hati Kudus Yesus, Ganjuran-Yk.	4171:	4224:	4536:	4736:	5181:	5278:	5537:	5467:	5738:	5944:	6145:	6145
45.	St. Albertus Magnus, Jetis-Yk.	2000:	2000:	2700:	2700:	2500:	2850:	3021:	3050:	3050:	3500:	3600:	3600
46.	Nandan, Yogyakarta												
47.	Marganingih, Kalasan-Yk.	3650:	4097:	4397:	3975:	3975:	4740:	5213:	5403:	5917:	6151:	6500:	6500
48.	Babadan-Yk.			700:	762:	762:	847:	1080:	1094:	1094:	1094:	1200:	1200
49.	St. Frans. Xaverius, Kidulloji-Yk.		2200:	3040:	2850:	3000:	2600:	2750:	2844:	3071:	3278:	3405:	3405
50.	St. Petrus Paulus, Klepu-Yk.	4000:	4500:	4500:	4933:	5000:	4325:	4712:	5004:	5300:	5500:	5533:	5650
51.	St. Antonius, Kotabaru-Yk.	3000:	3300:	3700:	3800:	3900:	4550:	4700:	4850:	5000:	5250:	5300:	5200
52.	Hati Maria tak Berceala, Kumeiran-Yk.	3500:	5500:	5500:	5500:	5500:	5146:	5800:	6100:	6230:	6600:	6600:	3500
53.	St. Yusuf, Medari-Yk.	1894:	2177:	2307:	2357:	2500:	3685:	3621:	3623:	3660:	3660:	3600:	3500
54.	St. Aloysius, Mlati-Yk.	3300:	3500:	3752:	3752:	4500:	4000:	4000:	3000:	3500:	3500:	3500:	3500
55.	St. Maria tak Berceala, Nanggulan-Yk.	2571:	2571:	2900:	2900:	3500:	3250:	2712:	2836:	2836:	2836:	3187:	3187
56.	St. Maria Assumpta, Pakem-Yk.	1602:	1200:	1339:	1434:	1434:	1500:	1544:	1544:	1617:	1559:	1800:	2000
57.	St. Maria Lourdes, Promasan-Yk.	3500:	3500:	3294:	3438:	2556:	3420:	3420:	3420:	3230:	3534:	3534:	3495
58.	Hati Kudus Yesus, Pugeran-Yk.	6000:	6000:	6500:	6700:	7312:	7736:	9236:	9236:	9236:	9289:	9599:	9934
59.	St. Theresia, Sedayu-Yk.	2460:	2600:	2629:	2843:	3775:	3625:	3575:	3025:	3050:	3050:	2053:	2053
60.	Turi-Somohitan-Yk.		500:	1388:	1388:	1500:	1487:	1637:	1700:	1700:	1700:	1800:	2000
61.	Beatne Mariae Consili, Wates -Yk.	5000:	4500:	3700:	4700:	4600:	3231:	3500:	3600:	3600:	4300:	4500:	4500
62.	St. petrus Cunisius, Wonosari-Yk.	4176:	6000:	6500:	6500:	7000:	8000:	8500:	8900:	9000:	9400:	9845:	10232
63.	St. Yusuf, Baturetno	4568:	5221:	4768:	4768:	5000:	5000:	5749:	5749:	5672:	5250:	3750:	3596
64.	Hati tak Bernoda SP Maria, Boyolali	800:	650:	1500:	1700:	1800:	1800:	1900:	2450:	2480:	3183:	6448:	3310
65.	Simo												
66.	St. Yohanes Rastu, Delanggu	2785:	3000:	3300:	3500:	3000:	3250:	3293:	3373:	3539:	3696:	4031:	4341
67.	St. Theresia, Jombor-Klaten					2100:	2245:	2246:	1800:	1900:	2000:	2120:	2500
68.	San Inigo, Dirjodipuran-Solo						2600:	3000:	3000:	3000:	3326:	3532:	3750
69.	St. Pius X, Karanganyar	1400:	1450:	1550:	1800:	990:	450:	1100:	1400:	1502:	1620:	1700:	1730
70.	St. Stefanus, Jumapolo-Karanganyar						1215:	1170:	1185:	1207:	1250:	1260:	1360
71.	St. Maria, Karasura	510:		1130:	1130:	1215:	1420:	1580:	1650:	1650:	1870:	2025:	2500
72.	St. Maria Assumpta, Klaten	6226:	7089:	8655:	9762:	8108:	8861:	9021:	9540:	9000:	9000:	9000:	12093
73.	St. Paulus, Kleco-Solo												
74.	St. Antonius, Purbayan-Solo	5500:	5500:	5500:	8000:	6000:	4400:	4550:	4500:	4854:	5109:	6630:	7395

No.	Parish	1968:	1969:	1970:	1971:	1972:	1974:	1975:	1976:	1977:	1978:	1979:	1980
75.	St. Maria Regina, Purbawardayan-Solo	3000:	3000:	2750:	3250:	3500:	4350:	4582:	4800:	4800:	4800:	4500:	5000
76.	St. Maria, Palur-Karanganyar	4500:	5000:	6000:	6000:	7000:	7500:	7500:	7800:	7850:	7850:	7900:	7850
77.	St. Petrus, Purwasari-Solo	1320:	1800:	2200:	2200:	3000:	3000:	4000:	4000:	4189:	4189:	2648:	2947
78.	St. Maria Fatima, Sragen	5122:	6122:	7756:	8701:	9000:	9800:	9960:	10221:	10885:	11149:	11149:	11500
79.	SPM Bunda Kristus, Wedi-Klaten	:	:	:	:	:	2626:	2722:	3394:	1767:	4469:	5973:	5973
80.	St. Yohanes Rasul, Wonogiri	:	:	:	:	:	:	:	:	:	:	:	:
	TOTAL	163997:	180008:	203895:	213124:	219120:	240807:	249310:	256360:	266260:	275010:	284744:	300889



No.	Parish	Build	1967	1968	1969	1970	1971	1972	1974	1975	1976	1977	1978	1979	1980
31.	St. Maria Lourdes, Sumber-Muntilan	1965		180	400	500	300	400			23	8			
32.	Tumpang	1950													
33.	St. Theresia, Salam-Magelang	1965		200	120	100	100	145		50	25	25	25	40	40
34.	St. Petrus dan Paulus, Temanggung	1937	400	300	350	150	30	75	100	80	70	50	50	290	350
35.	Keluarga Kudus, Parakan-Ting														
36.	St. Maria & Yusuf, Rawaseneng-Ting	1956										250	278		22
37.	Kristus Raja, Bactro-Yogyakarta	1963	400	450	450	51	215	215	100	60	100	50	60	50	31
38.	Keluarga Kudus, Banteng-Yogyakarta	1967		497	300	150	115	115	200	322	210	99	210	260	215
39.	St. Yusuf, Condongcatur-Yogyakarta	1980									39	50	25	86	55
40.	St. Jacobus, Bantul-Yk.	1934													
41.	St. Yusuf, Bintaran-Yogyakarta	1896	250	250	150	300	400	450	200	200	275	150	50	50	100
42.	St. Theresia, Boro-Yk.	1964										20	50	100	100
43.	St. Maria Assumpta, Gamping-Yk.	1934													
44.	Hati Kudus Yesus, Ganjuran-Yk.	1930		415	546	537	555	535	416	514	330	240	290	300	300
45.	St. Albertus Magnus, Jetis-Yk.	1965		70	70	100	100	70	100	100	100		150	120	120
46.	Nandan, Yogyakarta														
47.	Manganingsih, Kalasan-Yk.	1930	300	250	300	300			215	328	246	76	257	300	300
48.	Babadan-Yk.					50	40	40	15		12			37	37
49.	St. Frans. Xaverius, Kiduljoji-Yk.	1812			350	60	110	120	167	90	90	110	130	112	112
50.	St. Petrus Paulus, Klepu-Yk.	1930	1717	500	500	300	946	250	398	150	200	200	300	640	250
51.	St. Antonius, Kolabaru-Yk.	1933	200	150	350	300	200	200	100	125	175	200	200	117	182
52.	Hati Maria tak Bercela, Kumeitran-Yk.	1945	1000	900	850	700	500	400	325	300	300	300	300	300	400
53.	St. Yusuf, Medari-Yk.	1930	80	80	80	80	70	30	50	75	54	59		80	50
54.	St. Aloysius, Mlati-Yk.	1936	200	600	200	500	200	110	110	110	150	200		100	100
55.	St. Maria tak Bercela, Nanggulan-Yk.	1958	200	300	300	250	250	100	100	40	25			600	600
56.	St. Maria Assumpta, Pakem-Yk.	1934	164	1000	139	150	150	150	175	124	124	120	154	251	250
57.	St. Maria Lourdes, Promasan-Yk.	1959	200			40	50	25	25	25	41	20	20	20	20
58.	Hati Kudus Yesus, Pugeran-Yk.	1934			2000	2000	700	250	162	292	430	291	300	300	250
59.	St. Theresia, Sedayu-Yk.	1930	250	260	230	198	137	105	60	50	45	65			
60.	Turi-Somohilar-Yk.	1930				120	120	110	60	90	120			100	100
61.	Beatae Mariae Consili, Wates-Yk.	1930			500	150	100	100	60	25	20		80	130	80
62.	St. Petrus Canisius, Wonosari-Yk.	1930	300		300	300	200	300	600	700	600	500	500	300	350
63.	St. Yusuf, Baturetno	1956	703	3125	4125	2732	2732	800	288	330	330	65	250	96	230
64.	Hati tak Bermuda SP Maria, Boyolali	1961	120	200	150	250	150	150	50	50	50	50	103	160	100
65.	Simo														
66.	St. Yohanes Rasul, Delanggu	1959	485	250	300	300	100	50	150	150	200	200	200	200	250
67.	St. Theresia, Jombor-Klaten	1971									58	70	50	75	210



No.	Parish	Build	1967	1968	1969	1970	1971	1972	1974	1975	1976	1977	1978	1979	1980
68.	San Inigo, Dirjodipuran-Solo	1972							150	150	180	100	150	160	
69.	St. Plus X, Karanganyar	1965	327	677	350	276	100	55	50	80	156	110	120	97	159
70.	St. Stefanus, Jumppolo-Karanganyar	1965							40		50	60	70	100	280
71.	St. Maria, Kartasura	1967							85	45	60	45	75	110	145
72.	St. Maria Assumptia, Klaten	1923	500	1000	1000	1500	1000	1000	700	400	500	600	500	530	650
73.	St. Paulus, Kleco-Solo	1980													
74.	St. Antonius, Purbayan-Solo	1859							700	500	200	125	150	153	184
75.	St. Maria Regina, Purbavardayan-Solo	1961	200	500	500	600	600	250	400	400	300			175	390
76.	St. Maria, Palur-Karanganyar	1940													
77.	St. Petrus, Purwasari-Solo	1961	650	500	1000	800	800	500	190	300	350	174	150	400	138
78.	St. Maria Fatima, Sragen	1961	350	530	900	500	500	500	300	200	200				
79.	SPM Bunda Kristus, Wedi-Klaten	1948	750	500	2750	1000	500	250	250	200	300	400	372	130	400
80	St. Yohanes Rasul, Wonogiri	1967							355	344	100	100	150	200	240
	TOTAL		14360	19653	29740	24855	20618	13263	10490	10163	10317	8358	8319	10793	11920

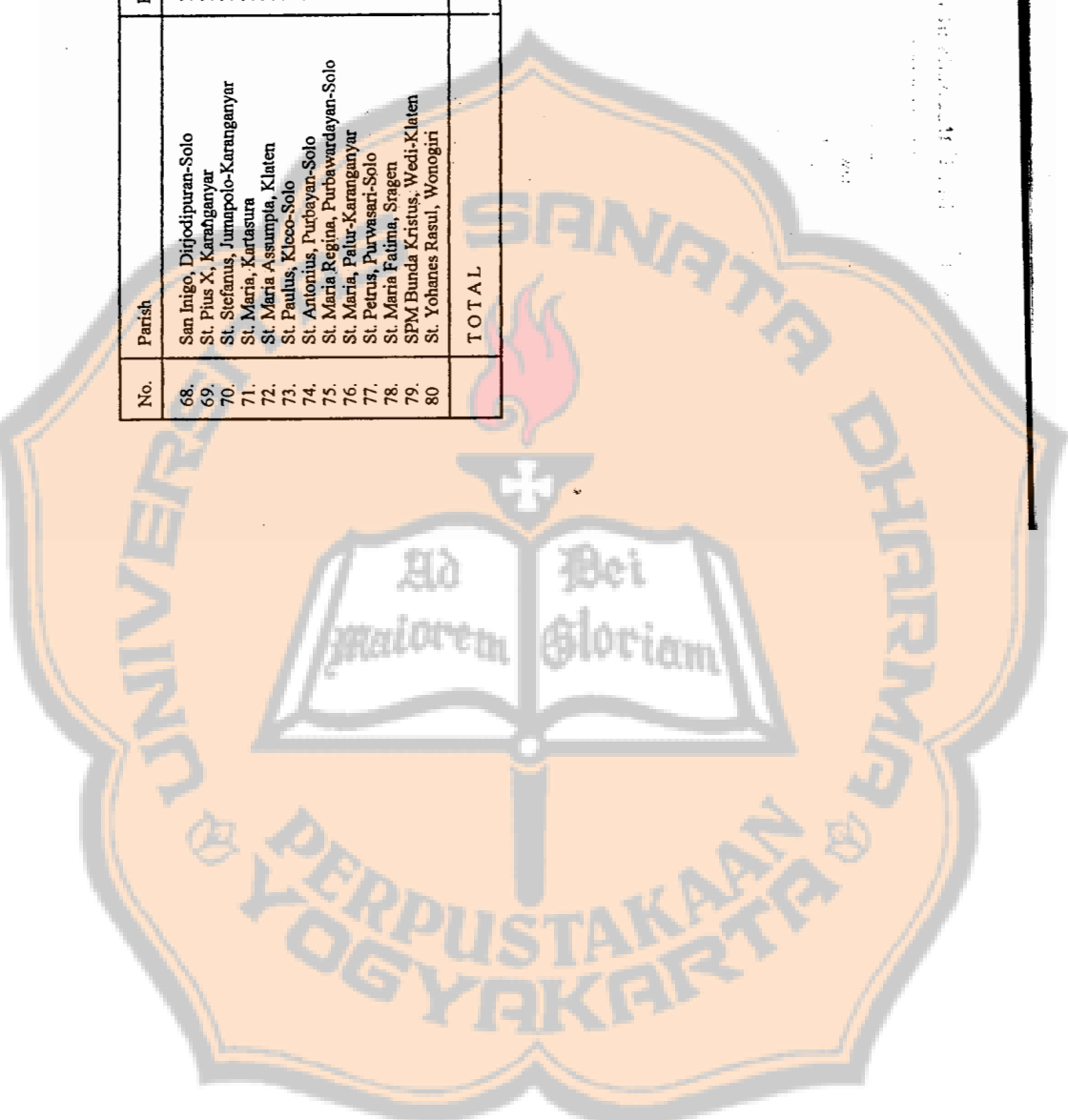


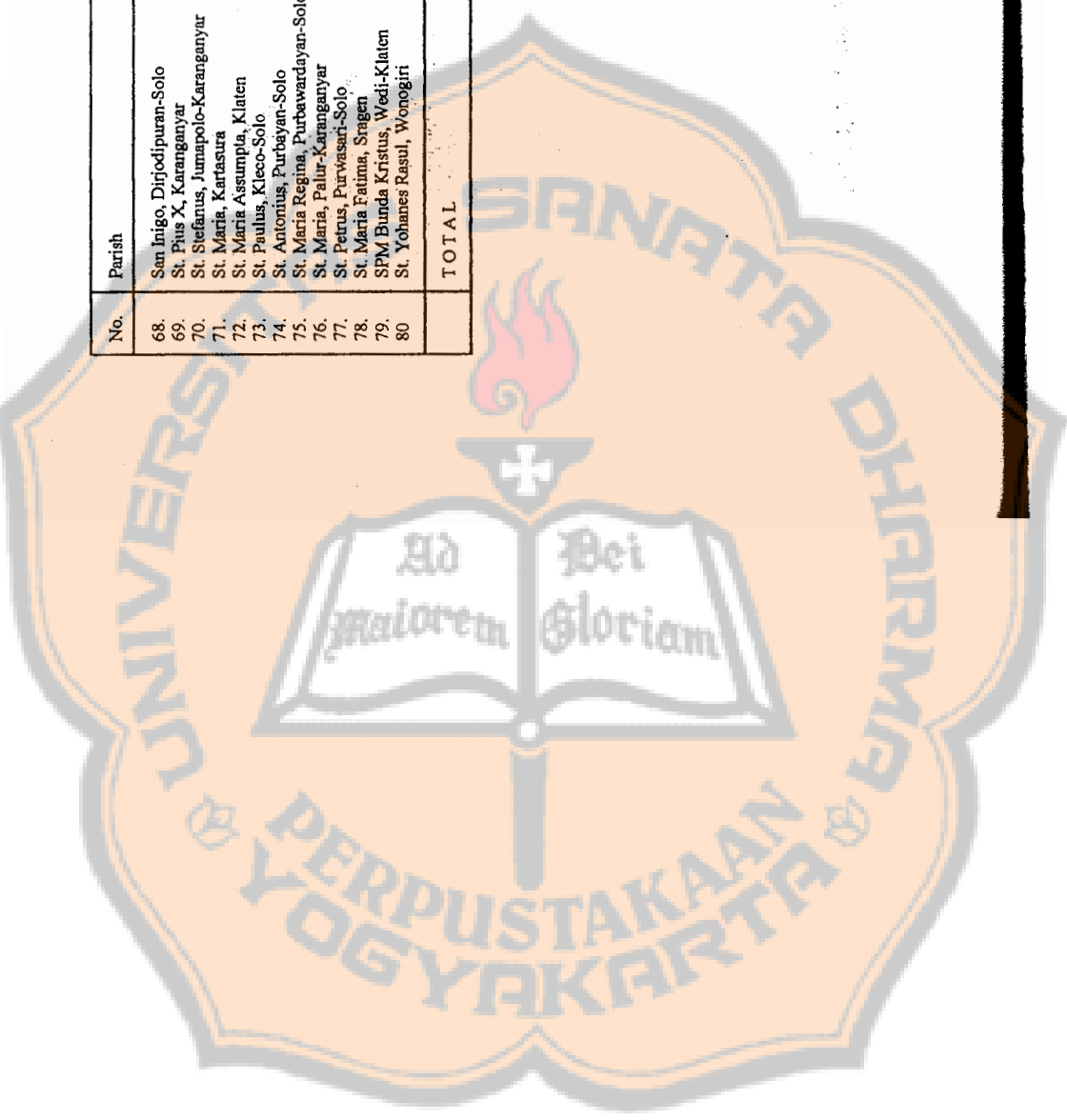
Table of the Catechists at the Parishes of the Archdiocese of Semarang 1967-1980

No.	Parish	Build	1967:	1968:	1969:	1970:	1971:	1972:	1974:	1975:	1976:	1977:	1978:	1979:	1980:
01.	St. Yusuf, Ambarawa	1896	7:	15:	40:	30:	57:	40:	37:	36:	37:	37:	36:	26:	26
02.	St. Regina Pacis, Bedono	1966	:	15:	16:	18:	18:	12:	12:	12:	12:	12:	1:	10:	10
03.	St. Familia, Almodirono	1932	31:	19:	16:	34:	21:	23:	21:	19:	19:	24:	25:	25:	23
04.	St. Mikael, Demak	1936	:	:	:	:	:	:	:	:	2:	3:	:	:	3
05.	St. Maria Fatima, Banyumanik-Smg.	1982	:	:	:	:	:	:	:	:	:	:	:	:	:
06.	St. Theresia, Bongasari Semarang	1967	12:	12:	12:	12:	1:	3:	2:	5:	8:	8:	8:	8:	12
07.	St. Yusuf, Godangan-Semarang	1809	6:	:	20:	33:	26:	16:	11:	8:	9:	10:	11:	15:	15
08.	St. Simeon, Girisoria-Ungaran	1931	:	15:	23:	:	34:	39:	48:	52:	51:	33:	33:	64:	64
09.	Hati Kudus Yesus, Karangpanas-Smg	1925	20:	23:	24:	20:	16:	23:	19:	16:	13:	12:	25:	25:	25
10.	St. Frans. Xaverius, Kebondalem-Smg.	1956	10:	28:	22:	25:	21:	14:	16:	16:	16:	16:	16:	16:	1
11.	St. Yohannes Evangelista, Kudus	1939	9:	28:	38:	33:	31:	30:	30:	31:	30:	30:	17:	7:	8
12.	Stella Maris, Jepara	1961	3:	:	4:	4:	7:	6:	:	:	:	:	:	:	:
13.	Mater Dei, Lampersari-Semarang	1968	:	:	4:	4:	3:	2:	2:	3:	3:	3:	11:	11:	11
14.	St. Yusuf, Pati	1934	19:	15:	15:	30:	20:	21:	16:	22:	28:	26:	:	21:	21
15.	St. Bunda Maria la Salette, Juvana	1966	:	:	:	:	:	:	:	:	:	:	:	:	:
16.	Hati Yesus Mahakudus, Purwodadi	1953	20:	20:	39:	41:	32:	35:	4:	4:	10:	:	10:	15:	17
17.	SPM Ratu Rosari, Randusari-Smg.	1928	22:	27:	26:	54:	54:	2:	11:	11:	14:	4:	2:	5:	5
18.	St. Paulus Miki, Salatiga	1928	24:	43:	37:	26:	20:	25:	21:	20:	18:	28:	19:	26:	27
19.	Sendangguwo		:	:	:	:	:	:	:	:	:	:	:	:	:
20.	St. Petrus, Gubug-Purwodadi	1959	:	:	:	:	:	:	:	:	:	:	:	:	:
21.	St. Isidorus, Sukorejo	1957	12:	12:	1:	1:	11:	5:	5:	5:	5:	4:	11:	11	
22.	Kristus Raja, Ungaran	1929	2:	35:	25:	23:	20:	16:	20:	34:	4:	10:	22:	19:	21
23.	St. Martinus, Weleri	1954	:	:	:	12:	9:	8:	6:	4:	9:	12:	9:	10:	10
24.	St. Maria Fatima, Magelang	1971	:	:	:	:	19:	20:	19:	19:	19:	1:	1:	19:	19
25.	St. Ignatius, Magelang	1865	:	:	74:	79:	52:	25:	24:	30:	45:	47:	45:	50:	82
26.	St. Mikael, Pancasila-Mugelang	1965	:	4:	4:	4:	3:	21:	10:	10:	1:	1:	1:	1:	12
27.	St. Yusuf, Mertoyudan	1952	:	:	20:	20:	20:	18:	15:	15:	15:	20:	12:	14:	19
28.	Borobudur		:	:	:	:	:	:	:	30:	:	:	3:	3:	4
29.	St. Antonius, Muaritan		99:	17:	18:	20:	31:	7:	9:	19:	19:	19:	19:	16:	16
30.	Ngawen		:	:	:	:	:	:	:	:	:	:	:	:	:



No.	Parish	Build	1967:	1968:	1969:	1970:	1971:	1972:	1974:	1975:	1976:	1977:	1978:	1979:	1980
31.	St. Maria Lourdes, Sumber-Muntian	1965		63:	93:	106:	83:	87:	10:	10:	1:	1:	1:	1:	12
32.	Tumpang	1950							31:	36:	41:	43:	3:	38:	4
33.	St. Theresia, Salam-Magelang	1965		48:	48:	68:	68:	66:	10:	18:	5:	3:	4:		
34.	St. Petrus dan Paulus, Ternanggung	1937	28:	35:	34:	30:	19:	25:	20:	14:	15:	15:	15:	40:	37
35.	Keluarga Kudus, Parakan-Tmg.														
36.	St. Maria & Yusuf, Kawaseneng-Tmg	1956													
37.	Kristus Raja, Baciroy-Yogyakarta	1963	15:	16:	6:	16:	16:	3:	3:	4:	5:	7:	24:	24:	30
38.	Keluarga Kudus, Banteng-Yogyakarta	1967							21:	22:	13:	10:	15:	16:	16
39.	St. Yusuf, Condongcatur-Yogyakarta	1980													
40.	St. Jacobus, Bantul-Yk.	1934													
41.	St. Yusuf, Bintaran-Yogyakarta	1896	15:	8:	8:	31:	28:	28:	16:	25:	18:	28:	28:	27:	41
42.	St. Theresia, Boro-Yk.	1964	49:	60:	40:	50:	68:	61:	5:	32:	30:	27:	27:	27:	27
43.	St. Maria Assumpta, Gamping-Yk.	1934													
44.	Hati Kudus Yesus, Gajuran-Yk.	1930	36:	44:	52:	49:	47:	34:	32:	28:	38:	29:	35:	33:	33
45.	St. Albertus Magnus, Jetis-Yk.	1965		4:	4:	4:	4:	6:	7:	8:	8:	10:	14:	14:	14
46.	Nandan, Yogyakarta														
47.	Marganingstih, Kalasan-Yk.	1930	9:	26:	25:	29:	17:	17:	17:	15:	16:	13:	13:	16:	16
48.	Babadan-Yk.							7:	7:	18:	10:	6:		6:	6
49.	St. Frans. Xaverius, Kiduloloji-Yk.	1812													
50.	St. Petrus Paulus, Klepu-Yk.	1930	67:	60:	50:	50:	70:	71:		20:	25:	24:	25:	47:	30
51.	St. Antonius, Kotabaru-Yk.	1933		19:	20:	20:	18:	16:	23:	22:	22:	22:	22:	22:	12
52.	Hati Maria tak Bercela, Kumetiran-Yk.	1945	13:	10:	20:	20:	22:	34:	23:	11:	11:	11:	17:	16:	13
53.	St. Yusuf, Medani-Yk.	1930	4:	41:	43:	45:	36:	21:	26:	27:	29:	1:		16:	10
54.	St. Aloysius, Mlati-Yk.	1936		64:	60:	63:	63:	57:	45:	45:	17:	17:		12:	12
55.	St. Maria tak Bercela, Nanggalan-Yk.	1958	28:	18:	18:	26:	26:		15:	18:	8:			21:	21
56.	St. Maria Assumpta, Pakem-Yk.	1934		28:	26:	4:	4:	1:	13:	22:	22:	16:	13:	18:	18
57.	St. Maria Lourdes, Promasan-Yk.	1959	40:				40:	30:	36:	49:	49:	49:	37:	35:	35
58.	Hati Kudus Yesus, Pugeran-Yk.	1934	7:				95:	95:	38:	22:	34:	38:	24:	22:	17
59.	St. Theresia, Sedayu-Yk.	1930	33:	27:	36:	29:	15:	15:	15:	18:	24:	20:		8:	8
60.	Turi-Somohitan-Yk.	1930					20:	20:	13:	28:	22:	22:	24:		15
61.	Beatae Mariae Consili, Wates - Yk.	1930	27:	27:	43:	40:	28:	38:	28:	28:	30:		25:	33:	36
62.	St. petrus Canisius, Wonosari-Yk.	1930			40:	50:	40:	47:	63:	63:	63:	2:	94:	91:	87
63.	St. Yusuf, Baturetno	1956	150:	109:	115:	85:	85:	44:	42:	41:	41:	41:	41:	45:	37
64.	Hati tak Bernoda SP. Maria, Boyolali	1961	7:	6:	11:	15:	16:	12:	13:	14:	14:	11:	14:	31:	32
65.	Simo														
66.	St. Yohanes Rasul, Delanggu	1959	14:	39:	54:	54:	30:	27:	42:	41:	41:	41:	45:	37:	41
67.	St. Theresia, Jombor-Klaten	1971							7:	15:		11:	14:	31:	32

No.	Parish	Build	1967:	1968:	1969:	1970:	1971:	1972:	1974:	1975:	1976:	1977:	1978:	1979:	1980:
68.	San Inigo, Dirjodipuran-Solo	1972	:	:	:	:	:	:	21:	23:	17:	17:	18:	1:	8
69.	St. Plus X, Karanganyar	1965	25:	42:	34:	42:	30:	24:	4:	28:	28:	26:	19:	15:	12
70.	St. Stefanus, Jumapolo-Karanganyar	1965	:	:	:	:	:	:	23:	35:	26:	20:	16:	16:	12
71.	St. Maria, Kartasura	1967	4:	8:	:	11:	11:	5:	6:	7:	8:	8:	8:	16:	13
72.	St. Maria Assumpta, Klanten	1923	61:	60:	60:	74:	60:	70:	94:	97:	86:	95:	85:	92:	110
73.	St. Paulus, Kleco-Solo	1980	:	:	:	:	:	:	:	:	:	:	:	:	:
74.	St. Antonius, Purbayan-Solo	1859	20:	:	:	:	70:	77:	18:	8:	14:	18:	16:	14:	9
75.	St. Maria Regina, Purbawardayan-Solo	1961	:	3:	3:	35:	35:	37:	30:	40:	20:	:	:	18:	39
76.	St. Maria, Palur-Karanganyar	1940	:	:	:	:	:	:	:	:	:	:	:	:	:
77.	St. Petrus, Purwasari-Solo	1961	15:	12:	25:	37:	37:	44:	39:	41:	28:	36:	35:	38:	43
78.	St. Maria Fatima, Sragen	1961	:	20:	40:	27:	27:	40:	39:	47:	47:	53:	54:	36:	35
79.	SPM Bunda Kristus, Wedi-Klanten	1948	4:	49:	42:	60:	56:	45:	49:	54:	54:	55:	56:	60:	57
80.	St. Yohanes Rasul, Wonogiri	1967	:	:	:	:	:	:	42:	18:	17:	22:	31:	39:	50
	TOTAL		942:	1193:	1562:	1977:	1833:	1590:	1422:	1540:	1382:	1269:	1200:	1493:	1552



APPENDIX IX

Table of the Stations at the Parishes of the Archdiocese of Semarang 1967-1980

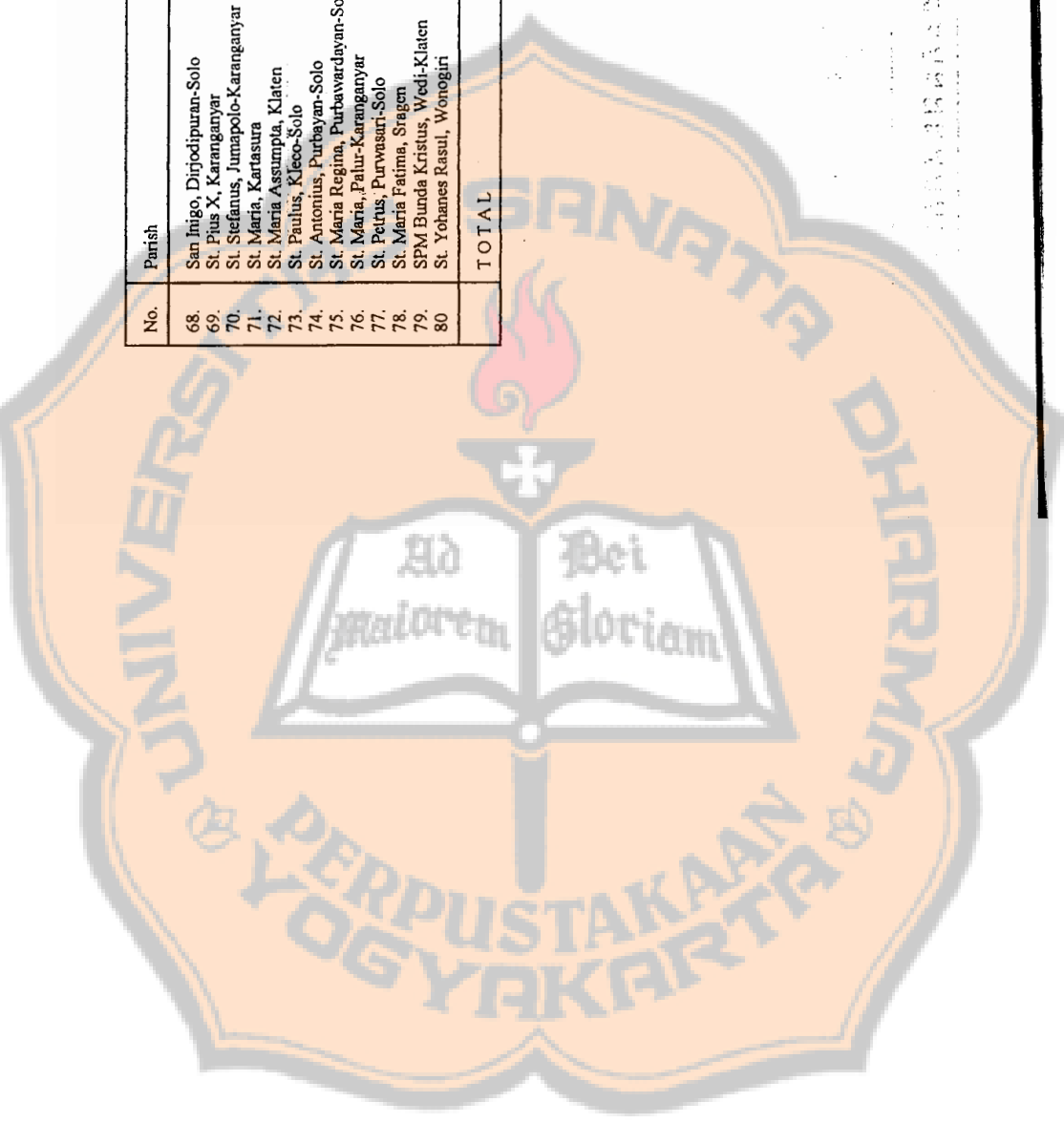
No.	Parish	Build	1967: 1968: 1969: 1970: 1971: 1972: 1974: 1975: 1976: 1977: 1978: 1979: 1980
01.	St. Yusuf, Ambarawa	1896	3 : 2 : 4 : 9 : 9 : 10 : 11 : 11 : 12 : 11 : 11 : 11 : 11 : 11
02.	St. Regina Pacis, Bedono	1966	2 : 2 : 2 : 2 : 3 : 3 : 2 : 3 : 1 : 2 : 2 : 2 : 2 : 2
03.	St. Familia, Atmodirono	1932	2 : 5 : 3 : 3 : 6 : 2 : 2 : 2 : 1 : 1 : 1 : 1 : 1 : 1
04.	St. Mikael, Demak	1936	1 : 1 : 1 : 1 : 1 : 1 : 1 : 1 : 1 : 1 : 1 : 1 : 1 : 1
05.	St. Maria Fatima, Banyumanik-Smg.	1982	2 : 2 : 2 : 3 : 1 : 2 : 2 : 3 : 3 : 5 : 4 : 4 : 4 : 4
06.	St. Theresia, Bongsari Semarang	1967	7 : 1 : 1 : 1 : 1 : 1 : 1 : 1 : 1 : 1 : 1 : 1 : 1 : 1
07.	St. Yusuf, Gedangan-Semarang	1809	3 : 3 : 9 : 6 : 9 : 9 : 11 : 12 : 11 : 10 : 11 : 11 : 11 : 11
08.	St. Stanislaus, Girisonita-Ungaran	1931	2 : 2 : 2 : 2 : 2 : 2 : 2 : 2 : 2 : 2 : 2 : 2 : 2 : 2
09.	Hati Kudus Yesus, Karangpanas-Smg	1925	3 : 3 : 3 : 3 : 3 : 3 : 3 : 3 : 3 : 3 : 3 : 3 : 3 : 3
10.	St. Frans. Xaverius, Kebondalem-Smg.	1956	2 : 2 : 2 : 2 : 2 : 2 : 2 : 2 : 2 : 2 : 2 : 2 : 2 : 2
11.	St. Yohannes Evangelista, Kudus	1939	3 : 6 : 8 : 7 : 8 : 11 : 12 : 12 : 13 : 12 : 7 : 7 : 7 : 12
12.	Stella Maris, Jepara	1961	2 : 2 : 2 : 2 : 2 : 2 : 2 : 2 : 2 : 2 : 2 : 2 : 2 : 2
13.	Mater Dei, Lempersari-Semarang	1968	3 : 3 : 1 : 5 : 5 : 7 : 10 : 10 : 6 : 7 : 7 : 9 : 9 : 9
14.	St. Yusuf, Pati	1934	2 : 2 : 2 : 2 : 2 : 2 : 2 : 2 : 2 : 2 : 2 : 2 : 2 : 2
15.	St. Bunda Maria la Salette, Juwana	1966	3 : 3 : 3 : 3 : 3 : 3 : 3 : 3 : 3 : 3 : 3 : 3 : 3 : 3
16.	Hati Yesus Mahakudus, Purwodadi	1953	2 : 5 : 9 : 10 : 14 : 10 : 10 : 10 : 18 : 18 : 15 : 15 : 15 : 15
17.	SPM Ratu Rosari, Randusari-Smg.	1928	4 : 5 : 5 : 5 : 5 : 5 : 4 : 5 : 5 : 6 : 5 : 5 : 5 : 5
18.	St. Paulus Miki, Salatiga	1928	4 : 5 : 5 : 5 : 5 : 5 : 4 : 5 : 5 : 6 : 5 : 5 : 5 : 5
19.	Sendangguwo		15 : 8 : 6 : 6 : 7 : 7 : 7 : 7 : 7 : 7 : 7 : 7 : 7 : 7
20.	St. Petrus, Gubug-Purwodadi	1959	2 : 5 : 25 : 7 : 7 : 7 : 5 : 2 : 5 : 4 : 5 : 4 : 4 : 4
21.	St. Isidorus, Sukorejo	1957	12 : 5 : 5 : 5 : 6 : 4 : 4 : 4 : 4 : 4 : 4 : 4 : 4 : 4
22.	Kristus Raja, Ungaran	1929	1 : 6 : 6 : 6 : 6 : 2 : 2 : 2 : 2 : 2 : 2 : 2 : 2 : 2
23.	St. Martinus, Wejri	1954	1 : 1 : 1 : 1 : 1 : 1 : 1 : 1 : 1 : 1 : 1 : 1 : 1 : 1
24.	St. Maria Fatima, Magelang	1971	3 : 2 : 2 : 2 : 2 : 2 : 3 : 3 : 3 : 3 : 3 : 3 : 3 : 3
25.	St. Ignatius, Magelang	1865	23 : 6 : 6 : 7 : 7 : 7 : 7 : 7 : 7 : 7 : 7 : 7 : 7 : 7
26.	St. Mikael, Pancaarga-Magelang	1965	2 : 2 : 2 : 2 : 2 : 2 : 2 : 2 : 2 : 2 : 2 : 2 : 2 : 2
27.	St. Yusuf, Mertoyudan	1952	23 : 6 : 6 : 7 : 7 : 7 : 7 : 7 : 7 : 7 : 7 : 7 : 7 : 7
28.	Borobudur		2 : 2 : 2 : 2 : 2 : 2 : 2 : 2 : 2 : 2 : 2 : 2 : 2 : 2
29.	St. Antonius, Muntilan	1925	2 : 2 : 2 : 2 : 2 : 2 : 2 : 2 : 2 : 2 : 2 : 2 : 2 : 2
30.	Ngawen		2 : 2 : 2 : 2 : 2 : 2 : 2 : 2 : 2 : 2 : 2 : 2 : 2 : 2



No.	Parish	Build	1967:	1968:	1969:	1970:	1971:	1972:	1974:	1975:	1976:	1977:	1978:	1979:	1980:
31.	St. Maria Lourdes, Sumber-Muntitan	1965	:	10:	12:	12:	12:	12:	:	:	2:	1:	3:	:	:
32.	Tumpang	1950	:	:	2:	2:	2:	2:	1:	:	:	:	4:	1:	2:
33.	St. Theresia, Salam-Magelang	1965	:	:	3:	3:	2:	5:	5:	4:	4:	5:	3:	3:	3:
34.	St. Petrus dan Paulus, Ternanggung	1937	6:	9:	1:	18:	9:	19:	20:	:	11:	12:	11:	11:	13:
35.	Keluarga Kudus, Parakan-Tmg.		:	:	:	:	:	:	:	:	:	:	:	:	:
36.	St. Maria & Yusuf, Rawaseneng-Tmg	1956	:	:	:	:	:	:	:	:	10:	9:	10:	10:	10:
37.	Kristus Raja, Baciro-Yogyakarta	1963	:	:	:	:	:	:	:	7:	21:	22:	2:	2:	2:
38.	Keluarga Kudus, Banteng-Yogyakarta	1967	:	:	:	:	:	:	:	11:	12:	12:	12:	12:	12:
39.	St. Yusuf, Condonggeatur-Yogyakarta	1980	:	:	:	:	:	:	:	:	:	:	:	:	:
40.	St. Jacobus, Bantul-Yk.	1934	5:	3:	3:	3:	2:	2:	3:	3:	3:	4:	3:	3:	3:
41.	St. Yusuf, Bintaran-Yogyakarta	1896	3:	3:	3:	2:	2:	2:	4:	15:	17:	16:	16:	16:	6:
42.	St. Theresia, Boro-Yk.	1964	11:	11:	34:	34:	23:	23:	23:	5:	32:	6:	6:	6:	6:
43.	St. Maria Assumptia, Gamping-Yk.	1934	:	:	:	:	:	:	:	:	:	:	1:	7:	6:
44.	Hati Kudus Yesus, Ganjuran-Yk.	1930	3:	2:	2:	6:	4:	25:	12:	12:	12:	1:	:	:	:
45.	St. Albertus Magnus, Jetis-Yk.	1965	:	:	:	:	:	:	:	:	:	:	:	:	:
46.	Nandan, Yogyakarta		:	:	:	:	:	:	:	:	:	:	:	:	:
47.	Marganingih, Kalasan-Yk.	1930	16:	13:	12:	12:	:	:	:	:	:	45:	45:	45:	45:
48.	Babedan-Yk.		:	:	:	:	:	:	:	:	2:	1:	:	9:	9:
49.	St. Frans. Xaverius, Kidulloji-Yk.	1812	:	:	:	:	2:	:	:	:	20:	20:	21:	24:	24:
50.	St. Petrus Paulus, Klepu-Yk.	1930	20:	20:	20:	20:	20:	20:	20:	20:	20:	:	:	:	:
51.	St. Antonius, Kotabaru-Yk.	1933	:	:	:	1:	1:	1:	:	:	:	:	:	:	:
52.	Hati Maria tak Bercela, Kumatiran-Yk.	1945	1:	:	1:	1:	1:	6:	1:	1:	:	1:	:	:	1:
53.	St. Yusuf, Medani-Yk.	1930	16:	13:	14:	15:	15:	13:	13:	1:	2:	:	:	20:	20:
54.	St. Aloysius, Mlati-Yk.	1936	14:	14:	2:	17:	17:	2:	16:	16:	13:	:	:	14:	14:
55.	St. Maria tak Bercela, Nanggulan-Yk.	1958	5:	6:	6:	:	:	17:	7:	1:	:	:	:	3:	3:
56.	St. Maria Assumptia, Pakem-Yk.	1934	13:	13:	:	:	:	:	:	:	:	1:	:	:	:
57.	St. Maria Lourdes, Pomasan-Yk.	1959	6:	:	:	7:	7:	6:	10:	8:	8:	1:	7:	7:	7:
58.	Hati Kudus Yesus, Pugeran-Yk.	1934	1:	:	6:	3:	2:	1:	1:	2:	2:	2:	1:	1:	1:
59.	St. Theresia, Sedayu-Yk.	1930	14:	15:	15:	15:	15:	18:	18:	18:	18:	19:	:	:	:
60.	Turi-Somohitan-Yk.	1930	:	:	:	:	22:	22:	2:	2:	2:	10:	13:	:	13:
61.	Beatae Mariae Consili, Wates-Yk.	1930	25:	25:	30:	27:	22:	22:	2:	2:	2:	2:	24:	24:	27:
62.	St. petrus Canisius, Wonosari-Yk.	1930	31:	:	36:	:	:	:	6:	6:	1:	3:	62:	62:	62:
63.	St. Yusuf, Baturetno	1956	16:	17:	13:	14:	14:	:	20:	:	1:	31:	30:	7:	9:
64.	Hati tak Bermuda SP Maria, Boyolali	1961	3:	7:	8:	11:	10:	10:	10:	10:	10:	10:	10:	17:	41:
65.	Simo		:	:	:	:	:	:	:	:	:	:	:	:	17:
66.	St. Yohanes Rasuli, Delanggu	1959	10:	10:	15:	15:	16:	16:	16:	20:	20:	20:	24:	23:	24:
67.	St. Theresia, Jombor-Klaten	1971	:	:	:	:	:	7:	7:	7:	7:	7:	7:	7:	2:



No.	Parish	Build	1967:	1968:	1969:	1970:	1971:	1972:	1974:	1975:	1976:	1977:	1978:	1979:	1980
68.	San Inigo, Dirjodipuran-Solo	1972	:	:	:	:	:	:	:	:	:	:	:	:	:
69.	St. Pius X, Karanganyar	1965	10:	10:	12:	12:	14:	5:	1:	1:	1:	1:	1:	1:	1
70.	St. Stefanus, Jumapolo-Karanganyar	1965	:	:	:	:	:	5:	1:	7:	8:	11:	7:	7:	8
71.	St. Maria, Kartasura	1967	6:	8:	3:	3:	3:	:	5:	6:	6:	6:	6:	6:	6
72.	St. Maria Assumpta, Klaten	1923	15:	14:	20:	24:	32:	32:	32:	22:	3:	5:	4:	4:	4
73.	St. Paulus, Kleco-Solo	1980	:	:	:	:	:	:	:	:	:	:	:	:	:
74.	St. Antonius, Purbawadayan-Solo	1859	5:	1:	1:	7:	5:	3:	4:	3:	3:	5:	2:	2:	2
75.	St. Maria Regina, Purbawadayan-Solo	1961	1:	:	:	:	:	5:	4:	4:	3:	:	:	:	:
76.	St. Maria, Paltur-Karanganyar	1940	:	:	:	:	:	:	:	:	:	:	:	:	:
77.	St. Petrus, Purwasari-Solo	1961	8:	4:	5:	:	:	:	:	:	:	1:	:	:	:
78.	St. Maria Fatima, Sragen	1948	16:	16:	3:	3:	3:	3:	3:	3:	42:	45:	43:	43:	44
79.	SPM Bunda Kristus, Wedi-Klaten		:	:	:	:	:	:	18:	18:	4:	15:	14:	14:	18
80.	St. Yohanes Rasul, Wonogiri	1967	:	:	:	:	:	:	:	:	:	:	:	:	:
	TOTAL		339:	308:	387:	396:	336:	395:	412:	386:	416:	492:	468:	541:	532



APPENDIX X

Table of Students of the Major Seminary St. Paul, Yogyakarta
1936-1980

No.	Year	Semarang	Other Dioc. ¹	Order/ Congr. ²	Total
01.	1936	3	2	-	5
02.	1937	7	1	1	9
03.	1938	10	5	1	16
04.	1939	11	8	-	19
05.	1940	16	6	4	26
06.	1941	19	10	5	34
07.	1942	16	8	3	27
08.	1943	11	8	7	26
09.	1944	10	7	13	30
10.	1945	12	7	15	34
11.	1946	10	8	2	20
12.	1947	10	5	2	17
13.	1948	10	4	1	15
14.	1949	13	4	1	18
15.	1950	14	2	1	17
16.	1951	15	3	2	20
17.	1952	13	5	2	20
18.	1953	9	4	2	15
19.	1954	12	3	-	15
20.	1955	14	3	-	17
21.	1956	14	5	1	20
22.	1957	20	4	9	33
23.	1958	23	6	8	37
24.	1959	27	10	11	48
25.	1960	25	12	15	52
26.	1961	25	18	19	62
27.	1962	20	14	22	56
28.	1963	26	16	17	59
29.	1964	27	22	23	72
30.	1965	27	29	49	105



No.	Year	Semarang	Other Dioc	Order/ Congr.	Total
31.	1966				
32.	1967	26	33	-	59
33.	1968	25	36	-	61
34.	1969	28	40	-	68
35.	1970	32	48	3	83
36.	1971	33	51	4	88
37.	1972	45	52	3	100
38.	1973	43	60	4	107
39.	1974	47	70	4	121
40.	1975	45	72	3	120
41.	1976	50	82	1	133
42.	1977				
43.	1978				
44.	1979				
45.	1980	133 minus non Smg.	133 minus Semarang	183	316

Notes and Sources:

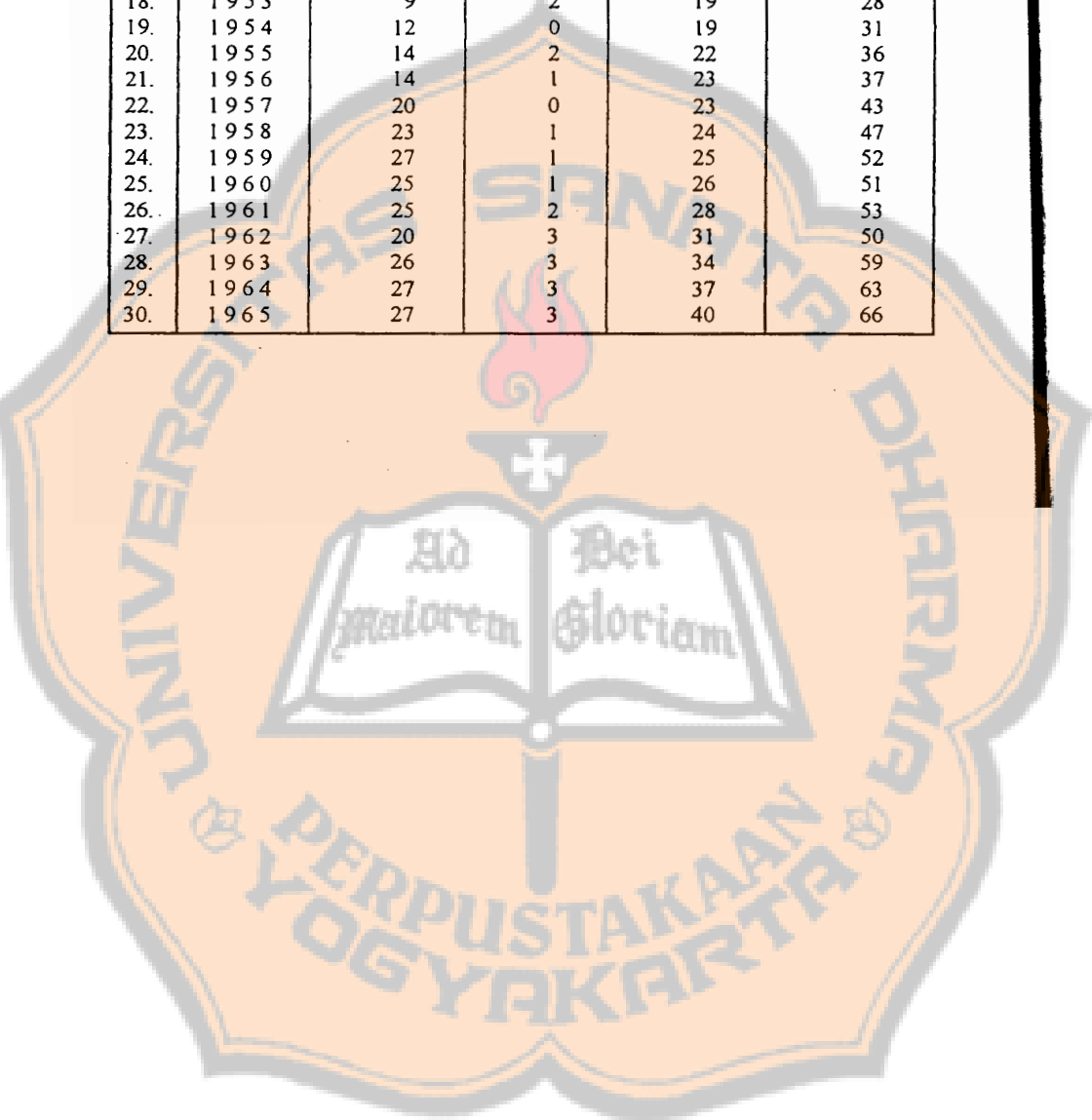
- Dioceses which sent students to the Major Seminary St. Paul, Yogyakarta:
 - Java region : Jakarta, Purwokerto, Malang, Surabaya
 - Sumatera : Medan, Padang, Lampung, Palembang
 - Kalimantan : Ketapang, Sekadau
 - Sulawesi : Ujung Pandang
 - Timor-Sumba : Weetebula, Atambua
 - Irian : Agats, Jayapura
- Religious Orders and Congregations which sent students to the Major Seminary St. Paul Yogyakarta:
 - Priests Order/Congr. : SJ, MSF, SCJ, OFM/Conv., CSSR, OMI
 - Sisters Order/Congr. : DM, SPM, OP, CB, PI
 - Brothers Order/Congr.: FIC
- Sources: Archives Major Seminary St. Paul, Yogyakarta;
Imamat: Aneka Pandangan dan Kesaksian.



APPENDIX XI

**Table of the Seminarists and the Diocesan Priests
of the Archdiocese of Semarang 1936-1980**

No.	Year	Seminarist	Ordination	Priest	Total
01.	1936	3	0	0	3
02.	1937	7	0	0	7
03.	1938	10	0	0	10
04.	1939	11	0	0	11
05.	1940	16	0	0	16
06.	1941	19	0	0	19
07.	1942	16	1	1	17
08.	1943	11	3	4	15
09.	1944	10	2	6	16
10.	1945	12	0	6	18
11.	1946	10	3	9	19
12.	1947	10	3	12	22
13.	1948	10	0	12	22
14.	1949	13	1	13	26
15.	1950	14	0	13	27
16.	1951	15	1	14	29
17.	1952	13	2	17	30
18.	1953	9	2	19	28
19.	1954	12	0	19	31
20.	1955	14	2	22	36
21.	1956	14	1	23	37
22.	1957	20	0	23	43
23.	1958	23	1	24	47
24.	1959	27	1	25	52
25.	1960	25	1	26	51
26.	1961	25	2	28	53
27.	1962	20	3	31	50
28.	1963	26	3	34	59
29.	1964	27	3	37	63
30.	1965	27	3	40	66



No.	Year	Seminarist	Ordination	Priest	Total
31.	1966	27	4	46	63
32.	1967	26	1	47	70
33.	1968	25	3	45	70
34.	1969	28	0	48	76
35.	1970	32	2	50	82
36.	1971	35	5	46	81
37.	1972	44	0	52	96
38.	1973	43	2	55	98
39.	1974	47	3	53	102
40.	1975	45	0	53	100
41.	1976	50	2	55	105
42.	1977		7	58	
43.	1978	55	11	66	121
44.	1979	44	0	66	110
45.	1980	51	1	67	118

Sources:

1. Archives of Major Seminary St. Paul, Yogyakarta
2. *Buku Tahunan Gereja Indonesia* from various years;
3. *Katalog Calon Imam dan Imam Diocese Keuskupan Agung Semarang* from various years;
4. *Imamat: Aneka Pandangan dan Kesaksian*.



APPENDIX XII

Planning and Realization of New Churches and Chapels during the Period of Cardinal J. Darmojuwono 1963-1981

1. Planning of the new churches and chapels in 1966

01. A Church in Semarang (East)
02. A Church in Semarang (West)
03. A Church in Weleri, Kendal
04. A Church in Purwodadi
05. A Chapel in Kaliwungu, Kendal
06. A Chapel in Boja, Kendal
07. A Chapel in Mijen, Kendal
08. A Chapel in Wirosari, Grobogan
09. A Chapel in Gundih
10. A Chapel in Gubug
11. A Chapel in Godong
12. A Chapel in Demak
13. A Chapel in Bringin
14. A Chapel in Glodogan
15. A Chapel in Srandol
16. A Chapel in Banyubiru
17. A Chapel in Bandungan
18. A Church in Magelang
19. A Church in Tumpang
20. A Pastori in Wonokerso
21. A Chapel in Gedong, Salatiga
22. A Chapel in Simo, Salatiga
23. A Chapel in Kartasura
24. A Church in Solo (South)
25. A Church in Sragen
26. A Church in Klaten
27. A Chapel in Jombor



28. A Chapel in Tirtomoyo
29. A Chapel in Wonogiri
30. A Chapel in Gemolong
31. A Chapel in Prambanan
32. A Chapel in Pracimantoro
33. A Church in Karang Anyar

Sources:

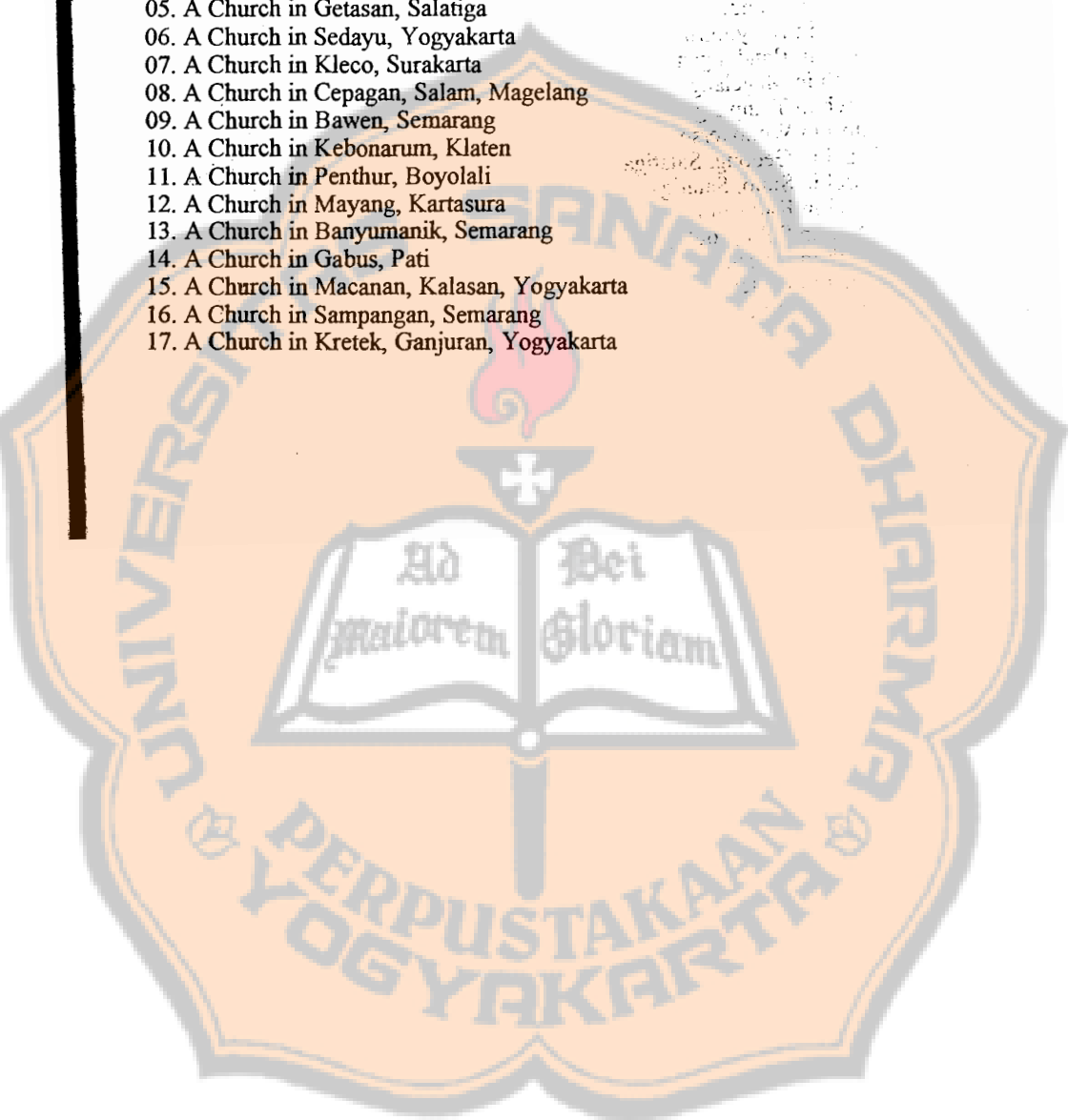
A Planning dated March 28, 1966. AASEM

2. Realization of developing chapels, churches, and parish centers in 1974

01. A Chapel in Turi
02. A Church in Fatima, Magelang
03. A Chapel in Kelor, Wonosari
04. A Chapel in Parakan
05. A Chapel in Sendangsono
06. A Chapel in Wirosari
07. A Chapel in Somohitan
08. A Parish Center in Semarang, Majapahit
09. A Parish Center in Semarang, Lampersari
10. A Parish Center in Baciro, Yogyakarta
11. A Parish Center in Wedi

3. Realization of the new churches until 1981

01. A Church in Palur, Surakarta
02. A Church in Condong Catur, Yogyakarta
03. A Church in Ngablak, Magelang
04. A Church in Ngawen, Muntilan
05. A Church in Getasan, Salatiga
06. A Church in Sedayu, Yogyakarta
07. A Church in Kleco, Surakarta
08. A Church in Cepagan, Salam, Magelang
09. A Church in Bawen, Semarang
10. A Church in Kebonarum, Klaten
11. A Church in Penthur, Boyolali
12. A Church in Mayang, Kartasura
13. A Church in Banyumanik, Semarang
14. A Church in Gabus, Pati
15. A Church in Macanan, Kalasan, Yogyakarta
16. A Church in Sampangan, Semarang
17. A Church in Kretek, Ganjuran, Yogyakarta



- 18. A Church in Bangunhardjo, Pugeran, Yogyakarta
- 19. A Church in Wirobrajan, Yogyakarta
- 20. A Church in Nusupan, Kumetiran, Yogyakarta
- 21. A Church in Warak, Mlati, Yogyakarta

Sources: Various documents. AASEM



APPENDIX XIII

**List of Religious Orders and Congregations of Priests,
Brothers and Sisters in the Archdiocese of Semarang**

1. Religious Orders and Congregations of Priests

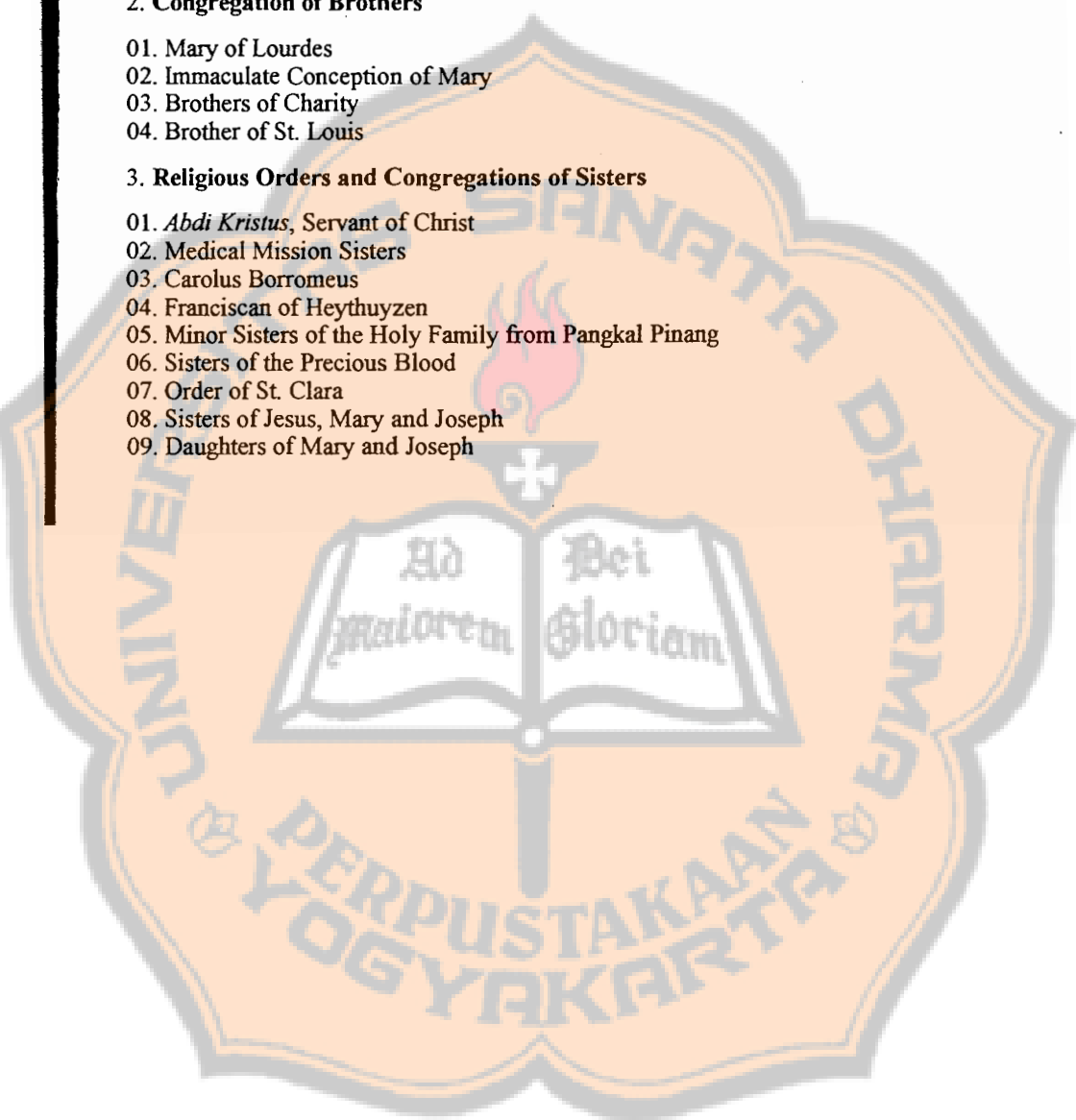
01. Missionary Holy Family
02. Sacred Heart of Jesus
03. Order of Franciscans
04. The Most Holy Redeemer
05. Oblate of the Immaculate
06. The Society of Jesus
07. Order of the Cisterciensum Strictioris Observantiae

2. Congregation of Brothers

01. Mary of Lourdes
02. Immaculate Conception of Mary
03. Brothers of Charity
04. Brother of St. Louis

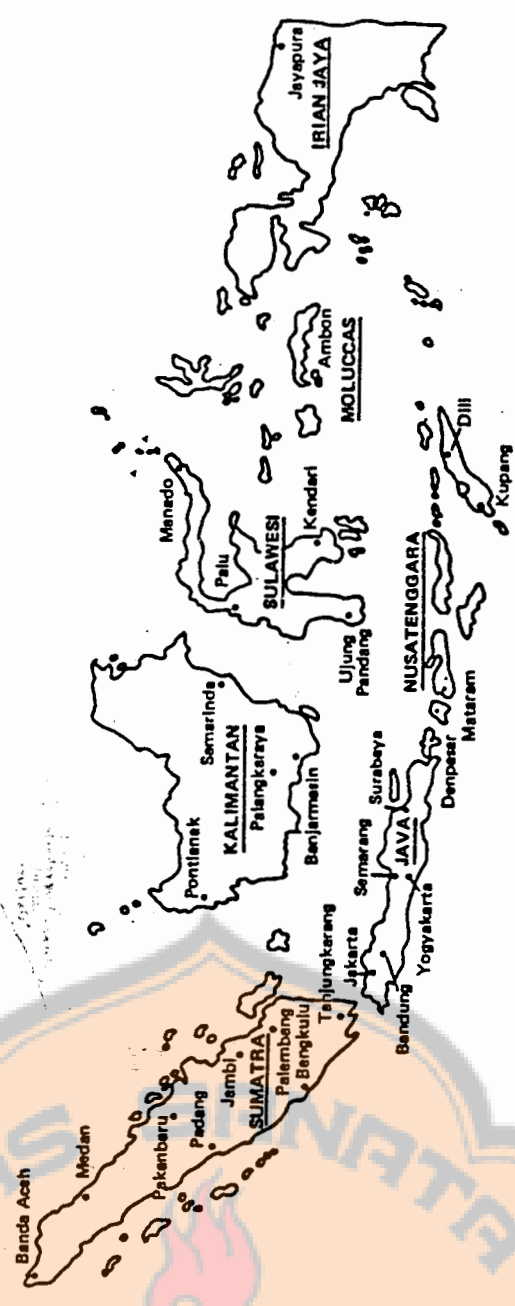
3. Religious Orders and Congregations of Sisters

01. *Abdi Kristus*, Servant of Christ
02. Medical Mission Sisters
03. Carolus Borromeus
04. Franciscan of Heythuizen
05. Minor Sisters of the Holy Family from Pangkal Pinang
06. Sisters of the Precious Blood
07. Order of St. Clara
08. Sisters of Jesus, Mary and Joseph
09. Daughters of Mary and Joseph



10. Sisters of the Holy Mother Mary
11. Franciscan Sister of Dongen
12. Franciscan Sister of Sukabumi
13. Sisters of Good Shepherd
14. Sisters of Misericordia
15. Sisters of Poor Child Jesus
16. Sisters of Mission and Adoration from St. Familia
17. Dominican Sisters
18. Ursuline Sisters
19. Sisters of Our Lady of the Sacred Heart
20. Franciscan Sisters of Pringsewu, Lampung
21. The Sisters of Divine Providence
22. Secular Institute of *Penebar Ragi Kristus* (Spreader of the Yeast of Christ)
23. Sisters of Mary Queen of Rosary
24. Sisters of Notre Dame
25. Franciscan Sisters of Charity
26. Sisters Servant of the Holy Spirit
27. Ordo Cisterciensis Stricteris Observantiae
28. Sacred Heart Sisters
29. Sisters Followers of Jesus
30. Missionary Franciscan Sisters of St. Anthony
31. Sisters of Paul de Chartres



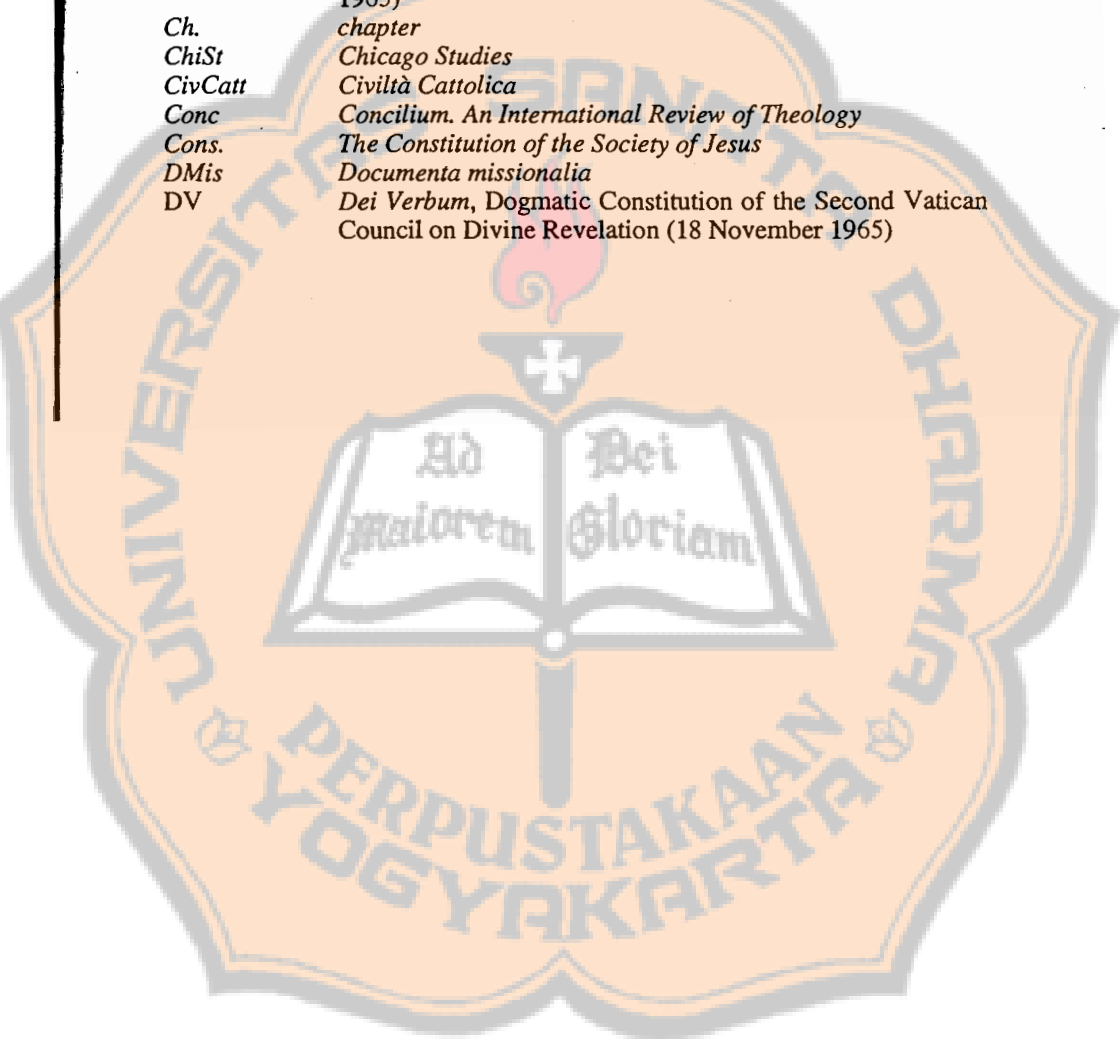


Gambar 10

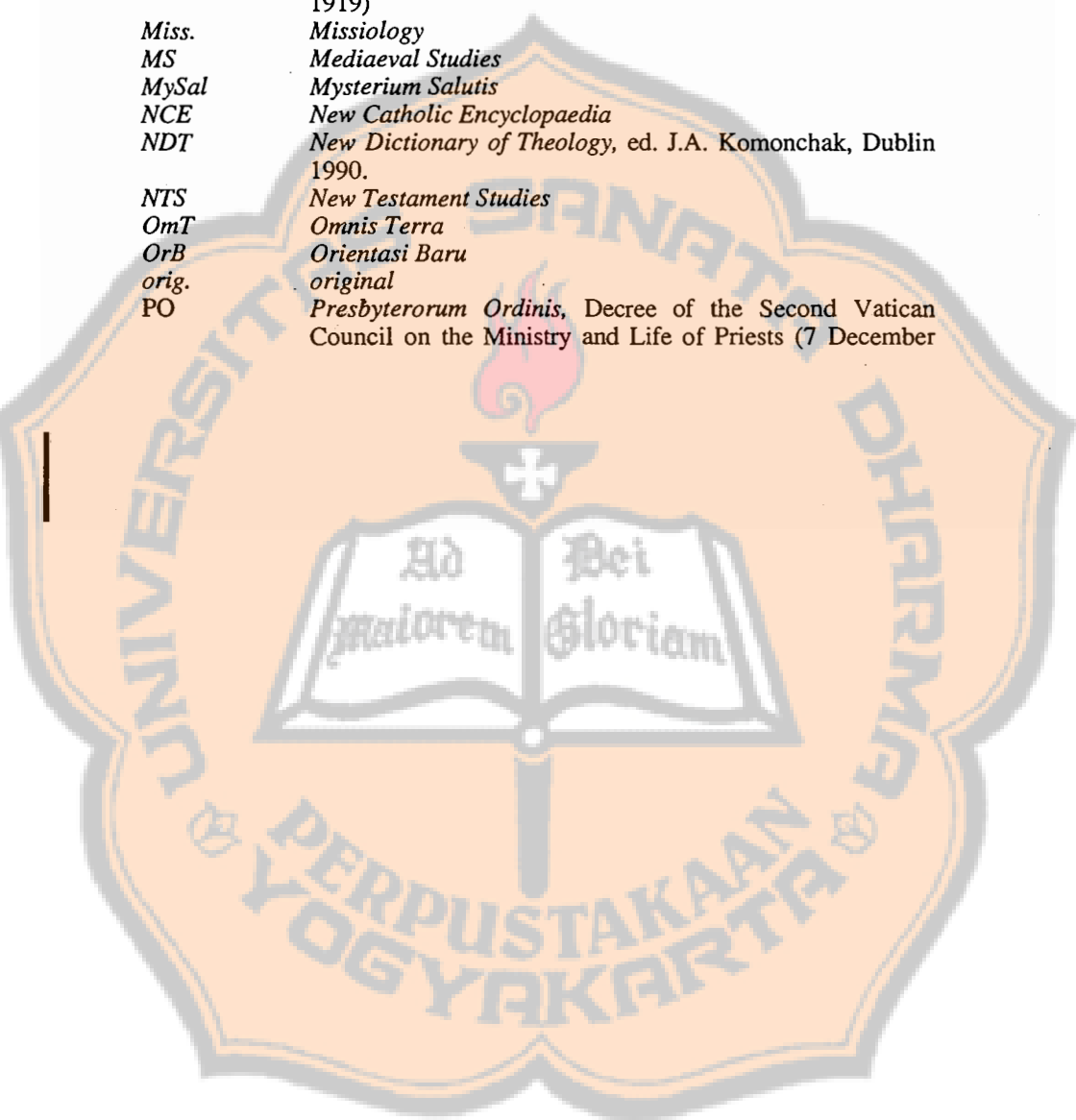


ABBREVIATIONS

AAJAK	<i>Archives of the Archdiocese of Jakarta</i>
AAS	<i>Actae Apostolicae Sedis</i>
AASEM	<i>Archives of the Archdiocese of Semarang</i>
ABD	<i>The Anchor Bible Dictionary</i> , ed. D.N. Freedman, Garden City 1992.
ACFAMUN	<i>Archives of the Centre Formation for Animator of the Community, Muntilan</i>
AEcR	<i>American Ecclesiastical Review</i>
AG	<i>Ad Gentes</i> , Decree of the Second Vatican Council on the Church's Missionary Activity (7 December 1965)
AMSYOG	<i>Archives of the Major Seminary Yogyakarta</i>
AnBib	<i>Analecta Biblica</i>
ANPJ	<i>Archives Nederlandse Provincie Jezuiten</i>
ASCASEM	<i>Archives of the Social Committee of the Archdiocese of Semarang</i>
ASS	<i>Acta Sanctae Sedis</i>
BThA	<i>Bulletin de théologie africaine</i>
CD	<i>Christus Dominus</i> , Decree of the Second Vatican Council on the Pastoral Office of Bishops in the Church (28 October 1965)
Ch.	<i>chapter</i>
ChiSt	<i>Chicago Studies</i>
CivCatt	<i>Civiltà Cattolica</i>
Conc	<i>Concilium. An International Review of Theology</i>
Cons.	<i>The Constitution of the Society of Jesus</i>
DMis	<i>Documenta missionalia</i>
DV	<i>Dei Verbum</i> , Dogmatic Constitution of the Second Vatican Council on Divine Revelation (18 November 1965)



EAPR	<i>East Asia Pastoral View</i>
EBT	<i>Encyclopaedia of Biblical Theology</i> , ed. J.B. Bauer, New York 1981.
EC	<i>Encyclopaedia Cattolica</i>
ED	<i>Euntes Docete</i>
EMQ	<i>Evangelical Mission Quarterly</i>
EN	<i>Evangelii Nuntiandi</i> , Apostolic Exhortation of Paul VI (8 December 1975)
EP	<i>Evangelii Praecones</i> , Encyclical Letter of Pius XII (2 June 1951)
ER	<i>Encyclopaedia of Religion</i> , ed. M. Eliade, New York – London 1987.
ES	<i>Ecclesiam Suam</i> , Encyclical Letter of Paul VI (6 August 1964)
FD	<i>Fidei Donum</i> , Encyclical Letter of Pius XII (21 April 1957)
Gr.	<i>Gregoriañum</i>
GS	<i>Gaudium et Spes</i> , Pastoral Constitution of the Second Vatican Council on the Church in the Modern World (7 December 1965)
IBMR	<i>International Bulletin of Missionary Research</i>
IMR	<i>Indian Missiological Review</i>
ITS	<i>Indian Theological Studies</i>
JAIP	<i>Jesuit Archives of the Indonesian Province</i>
JR	<i>Journal of Religion</i>
JThS	<i>Journal of Theological Studies</i>
LC	<i>Local Church</i>
LG	<i>Lumen Gentium</i> , Dogmatic Constitution of the Second Vatican Council on the Church (21 November 1964)
MI	<i>Maximum Illud</i> , Apostolic Letter of Benedict XV (30 May 1919)
Miss.	<i>Missiology</i>
MS	<i>Mediaeval Studies</i>
MySal	<i>Mysterium Salutis</i>
NCE	<i>New Catholic Encyclopaedia</i>
NDT	<i>New Dictionary of Theology</i> , ed. J.A. Komonchak, Dublin 1990.
NTS	<i>New Testament Studies</i>
OmT	<i>Omnis Terra</i>
OrB	<i>Orientasi Baru</i>
orig.	<i>original</i>
PO	<i>Presbyterorum Ordinis</i> , Decree of the Second Vatican Council on the Ministry and Life of Priests (7 December 1965)



PP	1965) <i>Princeps Pastorum</i> , Encyclical Letter of John XXIII (28 November 1959)
RdT	<i>Rassegna di teologia</i>
RE	<i>Rerum Ecclesiae</i> , Encyclical Letter of Pius XI (28 February 1926)
RM	<i>Redemptoris Missio</i> , Encyclical Letter of John Paul II (7 December 1990)
Roh.	<i>Rohani</i>
SC	<i>Sacrosanctum Concilium</i> , Constitution of the Second Vatican Council on the Sacred Liturgy (4 December 1963)
TDNT	<i>Theological Dictionary of the New Testament</i> , ed. G. Kittel, tr. and ed. G.W. Bromiley, Grand Rapids, 1965.
Thom.	<i>The Thomis</i>
trans.	translation
TS	<i>Theological Studies</i>
UR	<i>Unitatis Redintegratio</i> , Decree of the Second Vatican Council on Ecumenism (21 November 1964)
VJTR	<i>Vidyajyoti Journal of Theological Reflection</i>
vol.	volume
VP	<i>Vita e pensiero. Rasegna italiana di cultura</i>
VT.S	<i>Vetus Testamentum – Supplement</i>



SOURCES

1. Manuscript Sources

1.1 Semarang, Indonesia

1.1.1 Archives of the Archdiocese of Semarang (AASEM):

- letters of Mgr. P Willekens on promoting of the new vicariate,
- Archbishops' letters to various persons,
- Mgr. Soegijapranata diary,
- Archbishops' pastoral letters,
- Archbishops' speeches in various occasions,
- letters from various persons to the Archbishops,
- annual reports of the Archdiocese of Semarang to the Sacred Congregation of the Propagation of Faith,
- annual reports of the parishes of the Archdiocese of Semarang,

1.1.2 Archives of the Social Committee of the Archdiocese of Semarang (ASCASEM):

- annual reports of the parishes of the Lenten Action, and the Lenten Action for Development,
- annual themes of the Lenten Action for Development,

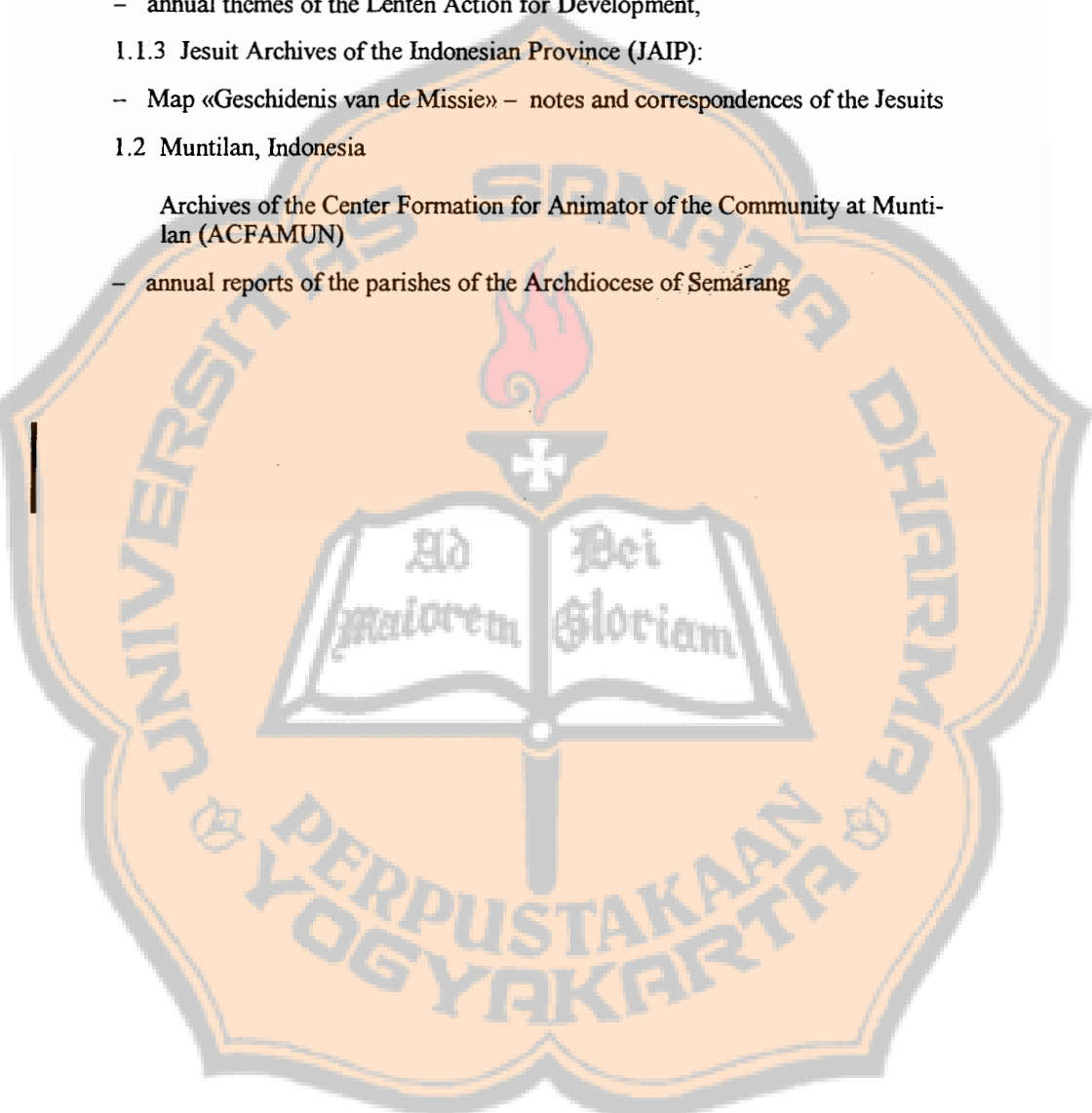
1.1.3 Jesuit Archives of the Indonesian Province (JAIP):

- Map «Geschiedenis van de Missie» – notes and correspondences of the Jesuits

1.2 Muntilan, Indonesia

Archives of the Center Formation for Animator of the Community at Muntilan (ACFAMUN)

- annual reports of the parishes of the Archdiocese of Semarang



1.3 Yogyakarta, Indonesia

Archives of the Major Seminary St. Paul, Yogyakarta (AMSYOG):

- letters of Mgr. P. Willekens to the Rector of the Major Seminary
- letters of Mgr. Soegijapranata to the Rectors of the Major Seminary
- letters of Rectors of the Major Seminary to various persons
- annual reports of the Major Seminary

1.4 Jakarta, Indonesia

Archives of the Archdiocese of Jakarta (AAJAK):

- Map «Room Katholike Kerk en de Bezzeting door de Japanners in Nederland Indie (1942-1946)»
- Map «Klein Seminari (1913-1953)»
- Map «Groot Seminari (1934-1951)»

1.5 Nijmegen, Netherlands

Archief Nederlandse Provincie Jezuiten (ANPJ):

- letters of Jesuit missionaries in Indonesia

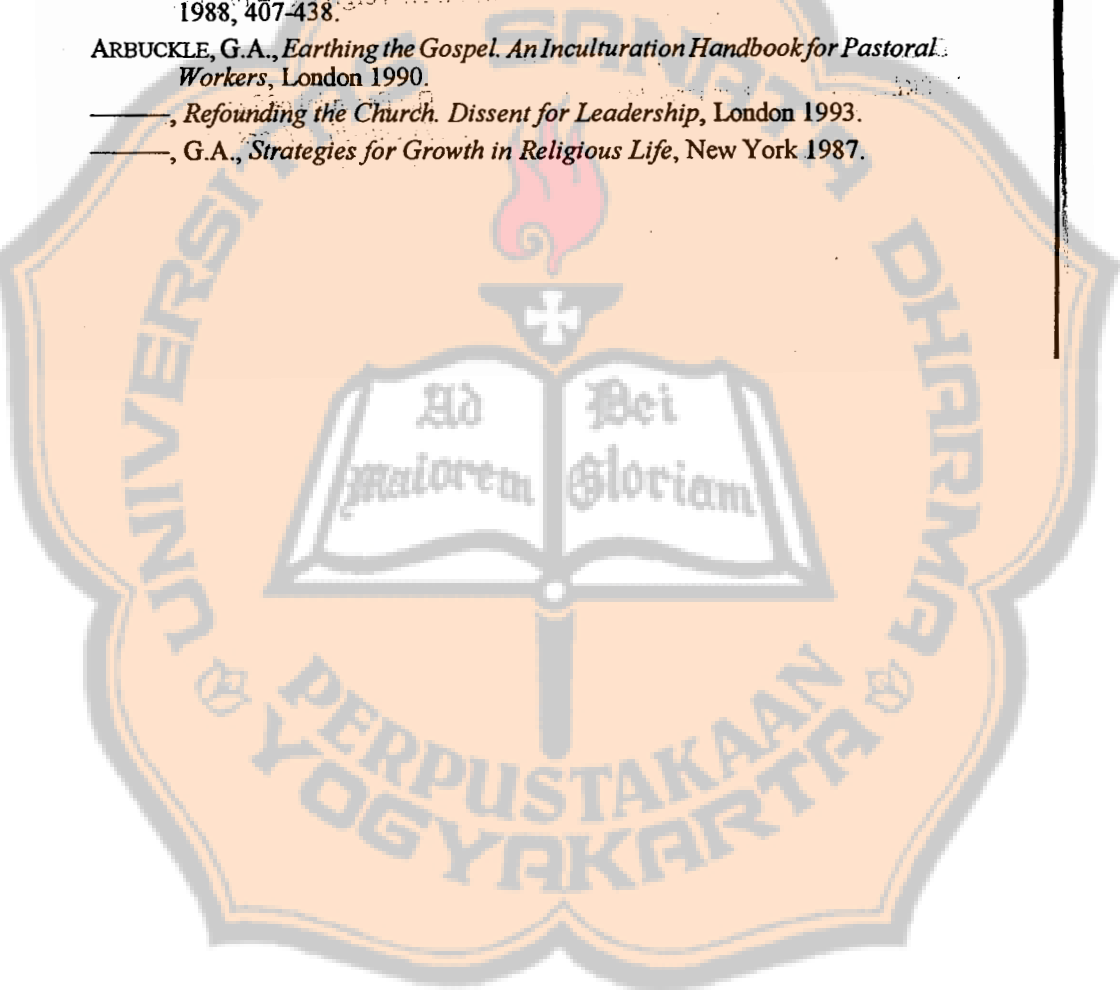
2. Printed Sources

- 2.1 *Swaratama*: A Javanese weekly published by students of Xavier College in Muntilan
- 2.2 *Praba*: A Javanese weekly belongs to the Archdiocese of Semarang
- 2.3 *Aquila*: An Indonesian periodical published students of Minor Seminary in Mertoyudan, Central Java
- 2.4 *Spektrum*: Publication of the Indonesian Bishops' Conference Office
- 2.5 *St. Claverbod, Berichten uit Java*: Monthly of Jesuit missionaries in Java
- 2.6 *De Linie*: Netherlands' newspaper

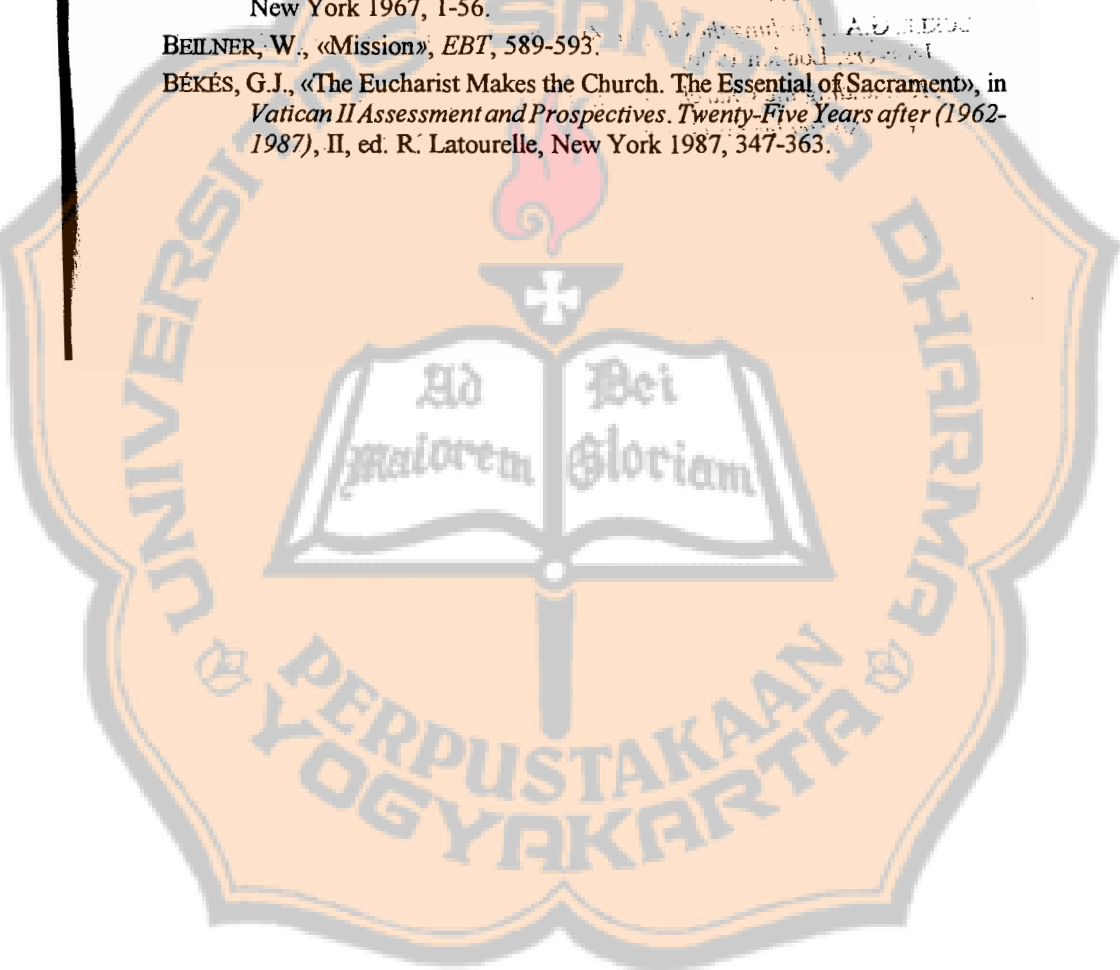


BIBLIOGRAPHY

- ABEN, G., *Missie en Onderwijs op Java*, Leuven 1930.
- ABRAHAM, R., *Chaos – Gaia – Eros*, San Francisco 1996.
- ACERBI, A., *Due Ecclesiologie. Ecclesiologia giuridica ed ecclesiologia di comunione nella «Lumen Gentium»*, Milano 1974.
- ACHARUPARAMBIL, D., «Il dialogo interreligioso», in *Cristo Chiesa missione. Commento alla «Redemptoris Missio»*, Roma 1992, 307-325.
- AKKEREN, P. van, *Sri and Christ. A Study of the Indigenous Churches in East Java*, London 1970.
- ALBERIGO, G., «La Chiesa locale nell'età moderna», *Cristianesimo nella storia* 7 (1986) 63-86.
- ALDAMA, A. M. de, *The Constitutions of the Society of Jesus. An Introductory Commentary on the Constitution*, Missouri 1989; Orig. Spanish *Iniciación al Estudio de las Constituciones*, Rome 1979.
- ALLEN, R., *Missionary Method's, St. Paul's or Ours?*, London, 1969².
- AMATO, A., ed., *La Chiesa locale. Prospettive teologiche e pastorale*, Roma 1976.
- AMALADOSS, M., «International Congress on Mission», *VJTR* 44 (1980) 76-82.
- , «Foreign Mission Today», *EAPR* 2 (1988) 104-118.
- , «Evangelization in Asia: A New Focus?», *VJTR* 51 (1987) 7-28.
- ANTÓN GÓMEZ, A., «Post Conciliar Ecclesiology. Expectation, Results and Prospects for the Future», in *Vatican II Assessment and Perspectives. Twenty-Five Years after (1962-1987)*, I, ed. R. Latourelle, New York 1988, 407-438.
- ARBUCKLE, G.A., *Earthing the Gospel. An Inculturation Handbook for Pastoral Workers*, London 1990.
- , *Refounding the Church. Dissent for Leadership*, London 1993.
- , G.A., *Strategies for Growth in Religious Life*, New York 1987.



- ARBUCKLE, G.A., *Refounding Religious Congregations. Out of Chaos*, London 1986.
- BAKKER, J., «Umat Katolik Perintis di Indonesia (645-1500)», in *Sejarah Gereja Katolik di Indonesia*, I, ed. M.P.M. Muskens, Ende 1972, 19-40.
- BAKKER, J.W.M., «De Dagorde van een Desa Pastoor», *Berichten uit Java* 9 (1952) 182-189.
- BALZARINI, M., - A. ZANOTTO, *Le missioni nel pensiero degli ultimi pontefici*, Milano 1960.
- BANAWIRATMA, J.B., *Jesus Sang Guru*, Yogyakarta 1977.
- , «A Pneumatological Approach to Inculturation», in *Building the Church in Pluricultural Asia*, ed. A. A. Roest Crolius, Roma 1986, 77-96.
- BANAWIRATMA, J.B. - J. MÜLLER, *Berteologi Sosial Lintas Ilmu*, Yogyakarta 1993.
- BANGERT, W.V., *A History of the Society of Jesus*, Missouri 1986².
- BANK, J., *Katholieken en de Indonesische Revolutie*, Baarn 1983.
- BARRET, C.K., *The Second Epistle to the Corinthians*, London 1972.
- , «Pauline Controversies in the Post-Pauline Period», *NTS* 20 (1973-1974) 229-245.
- BARRETT, D.B. «Annual Statistical Table on Global Mission: 1994», *IBMR* January (1994) 14-15.
- BARTOLETTI, E., «Chiesa locale, collegialità e cooperazione tra le Chiese nel Vaticano II e nella riflessione teologica contemporanea», in *Chiesa locale e cooperazione tra le Chiese*, Settimana di studi missionari, Assisi, 10-15 Settembre 1973, Bologna 1973, 94-126.
- , «Pastorale della Chiesa locale», in *La Chiesa locale. Prospettive teologiche e pastorale*, ed. A. Amato, Roma 1976, 47-58.
- BAUM, G., *Religion and Alienation*, New York - Paramas - Toronto 1975.
- BAVINK, J.H., *An Introduction to the Science of Missions*, Philadelphia 1960.
- BECKER, W., «Decree on Ecumenism. History of the Decree», in *Commentary on the Documents of Vatican II*, II, ed. H. Vorgrimler - al., London - New York 1967, 1-56.
- BEILNER, W., «Mission», *EBT*, 589-593.
- BÉKÉS, G.J., «The Eucharist Makes the Church. The Essential of Sacrament», in *Vatican II Assessment and Perspectives. Twenty-Five Years after (1962-1987)*, II, ed. R. Latourelle, New York 1987, 347-363.



- BELLAGAMBA, A., *The Mission of the Church. A Commentary and Reflection on the Encyclical Redemptoris Missio by the Pope John Paul II*, Kenya 1993.
- , *Mission and Ministry in the Global Church*, New York 1994.
- BENDA, H.J., «The Beginning of the Japanese Occupation of Java», in *Continuity and Change in Southeast Asia. Collected Journal Articles of Harry J. Benda*, New Haven 1972.
- , «The Communist Rebellions of 1926-1927 in Indonesia», in *Continuity and Change in Southeast Asia. Collected Journal Articles of Harry J. Benda*, New Haven 1972.
- BERGER, P., *Sacred Canopy: Elements of a Sociological Theory of Religion*, New York 1969.
- BETZ, H.D., «Apostle», in *ABD*, I, 309-311.
- BEVANS, S. B., «Seeing Mission through Images», in *New Directions in Mission and Evangelization*, II, *Theological Foundations*, ed. J.A. Scherer – S.B. Bevans, New York 1994, 158-169.
- BLOMESATH, D.B.Y.M., «Sejarah Gereja Katolik di Wilayah Keuskupan Malang», in *Sejarah Gereja Katolik Indonesia*, III B, ed. M.P.M. Muskens, Ende 1972, 1000-1091.
- BOELAARS, Huub J.W.M., *Indonesianisasi*, Kampen 1991.
- BONGARTZ, H., *Self – Help Organizations in Rural Java*, Saarbrücken – Fort Landerdale 1989.
- BONK, J.J., *Missions and Money: Affluence as a Western Missionary Problem*, New York 1991.
- BOONEKAMP, P., «Sejarah Gereja Katolik di Wilayah Keuskupan Surabaya», in *Sejarah Gereja Katolik Indonesia*, III B, ed. M.P.M. Muskens, Ende 1972, 949-999.
- BOSCH, A. van den, *The Dutch East Indie: Its Government, Problems and Politics*, Grand Rapids 1933.
- BOSCH, D.J., *Transforming Mission. Paradigm Shift in Theology of Mission*, New York 1991.
- BOSE, F.M. du, «The Sending as a Way of Understanding Biblical Mission», *IMR* 4 (1982) 221-255.
- , ed., *Classics of Christian Missions*, Tennessee 1979.
- BOSIO, G. – al, *Introduzione ai padri della Chiesa, secoli I-II*, Torino 1995³.
- BRACKMAN, A.C., *Indonesian Communism. A History*, New York 1963.



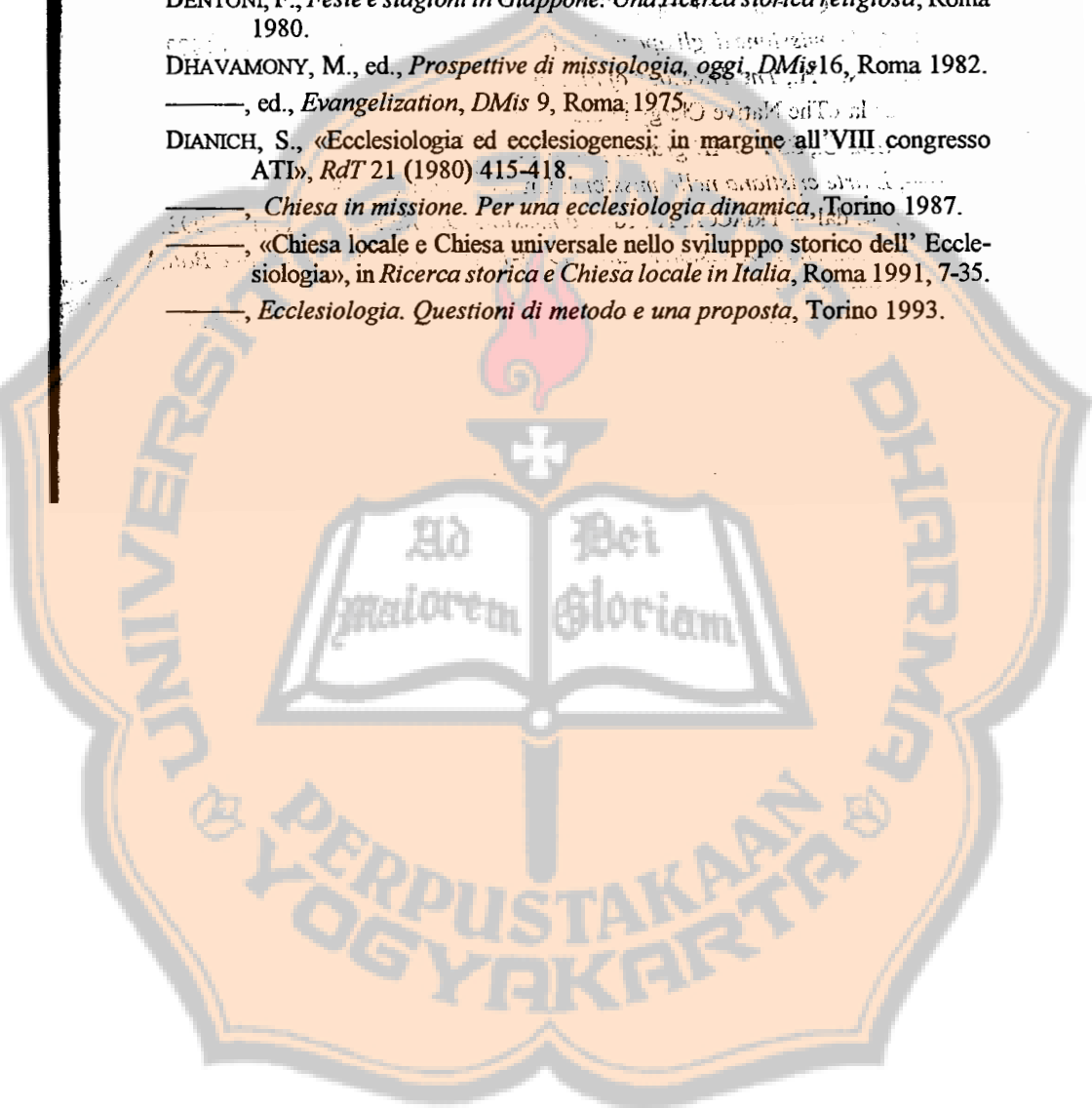
- BRECHLER, S., «Decree on the Church's Missionary Activity», in *Commentary on the Documents of Vatican II*, IV, ed. H. Vorgrimler – al., London – New York 1969, 87-111.
- BROWN, R.E., *The Churches the Apostles Left Behind*, New York 1984.
- , «New Testament Background for the Concept of Local Church», in *The Catholic Theological Society Proceeding of the Thirty – sixth Annual Convention*, ed. L. Salm, New York 1982.
- , *The Community of the Beloved Disciple. The Life, Loves, and Hates of an Individual Church in the New Testament*, New York 1979.
- BROWN, R.E. – P. MEIER, *Antioch and Rome*, New York 1982.
- BRUGMANS, I.J. – al., ed., *Nederlandsch – Indie Onder Japanse Bezetting 1942-1945*, Franeker, 1960².
- BUDISUSANTO, A., «Planned Parent –and– Childhood Estrangement (?). A Case Study in Modern Indonesia», in *EAPR* 31 (1994) 216-229.
- , ed., *Harta dan Surga. Peziarahan Jesuit dalam Gereja dan Bangsa Indonesia Modern*, Yogyakarta 1990.
- BUSCH, A., «De Honding de Javaanse Katholieke Leken in de Republiek Indonesia», *Berichten uit Java* 8 (1951) 151-154.
- , «De Lijdesweg van het Klein Seminarie. Verwoesting van Moentilan», *Berichten uit Java* Maart – April (1949) 59-66.
- CAMPBELL, J.Y., «The Origin and Meaning of the Christian use of the Word “ekklesia”», in *JTS* 49 (1948) 130-142.
- CARRIER, H., *Evangelizing the Culture of Modernity*, New York 1993.
- CARTEN, C., ed., *The Papal Encyclicals 1903-1939*, Grand Rapids 1990.
- , ed., *The Papal Encyclicals 1940-1978*, Grand Rapids 1990.
- CARVALHO AZEVEDO, M. de *Inculturation and the Challenges of Modernity*, Roma 1982.
- CATARZI, D., *Teologia delle missioni estere*, Parma 1958.
- CATOIR, J.T., «Papal Documents», in *NCE*, IV, 946-947.
- CERFAUX, L., *The Church in the Theology of Saint Paul*, New York 1959.
- CHADWICK, H., *Alexandrian Christianity. Selected Translation of Clement and Origen*, Philadelphia 1954.
- CHAUNU, P., *La Conquista e l'esplorazione dei nuovi mondi (XVI secolo)*, Milano 1977.



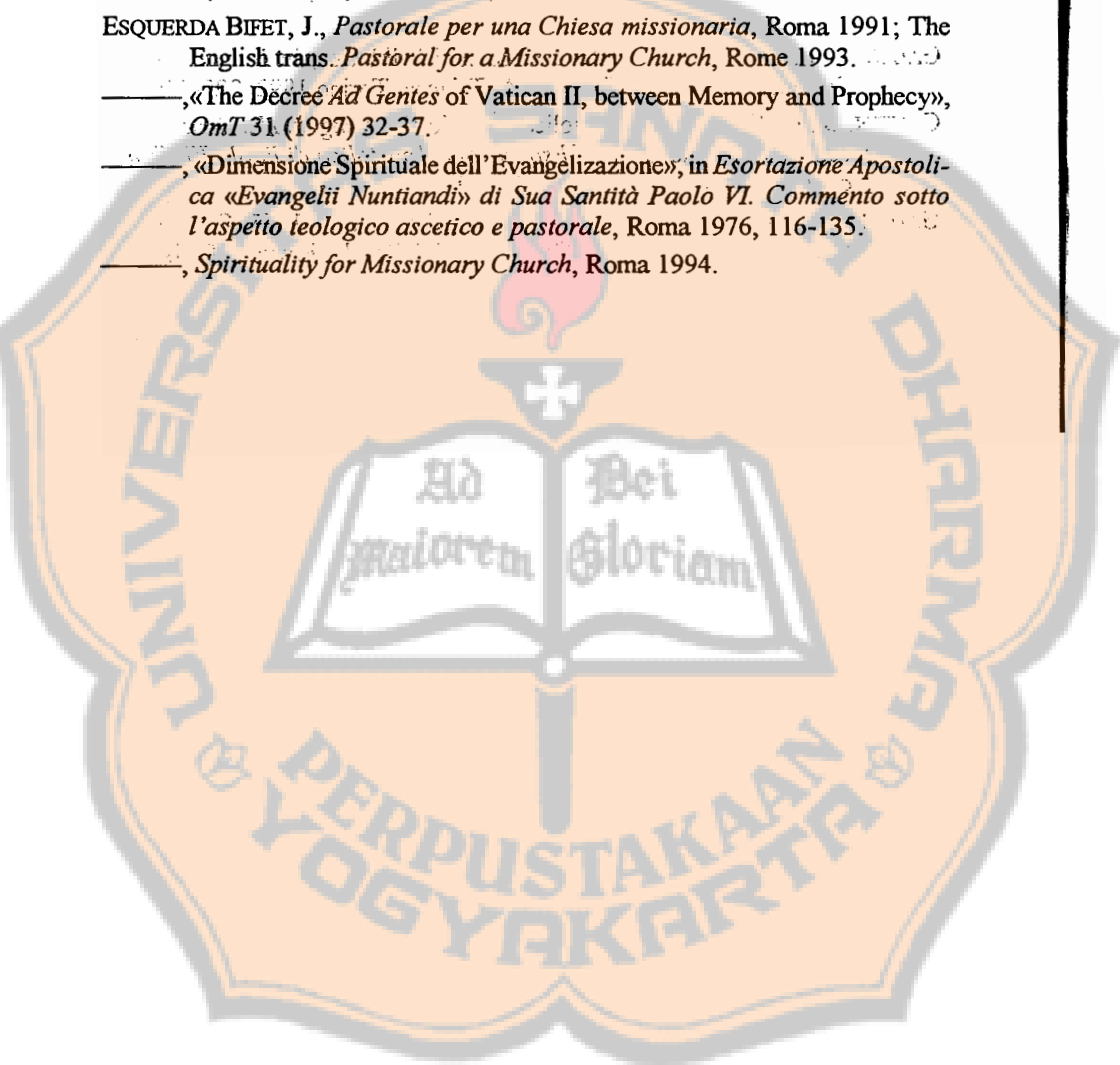
- CHENU, M.D., *Toward Understanding St. Thomas*, Chicago 1964.
- CHIOCCHETTA, P., «La Redemptoris Missio nel contesto del magistero sulle missioni», in *Cristo Chiesa missione. Commento alla Redemptoris Missio*, Roma 1992, 11-31.
- , «Il mondo politico e religioso all'inizio del secolo XVII», in *Sacrae Congregationis de Propaganda Fide memoria rerum. 350 anni a servizio della missione 1622-1972*, I/1, ed. J. Metzler, Rom - Freiburg-Wien 1973, 3-14.
- CIVEZZA, M. da, *Storia universale delle missioni Francescane*, VI-VII, Prato - Firenze 1881.
- CLARK, F.X., *The Purpose of Missions. A Study of Mission Documents of The Holy See 1909-1946*, New York 1950.
- COENEN, L., «Bishop, Presbyter, Elder», in *Dictionary of the New Testament*, ed. C. Brown, Exeter 1975, 188-201.
- , «Church, Synagogue», in *New Testament Theology*, ed. C. Brown, Exeter 1975, 291-307.
- COLOMBO, C., «La Teologia della Chiesa Locale», *VP* 54 (1971) 69-73.
- COLOMBO, G., «Pastorale Missionaria», in *Dizionario di missiologia*, Bologna 1993, 393-397.
- COLZANI, G., *Teologi della missione. Vivere la fede donandola*, Padova 1997.
- CONGAR, Y., *Lay People in the Church*, London 1985.
- , «La cattolicità della Chiesa», in *MySal* 7, Brescia 1972, 577-605.
- , *Priest and Layman*, London 1967; Orig. French *Sacerdoce et Laïcat*, Paris 1962.
- , «The People of God», in *Vatican II: An Interfaith Appraisal*, ed. J.H. Miller, Notre Dame - London 1966, 197-207.
- , «The Church: the People of God», *Concilium* I/1 (1965) 7-19.
- CONTI, M., *La missione degli apostoli nella regola Franciscana*, Genova 1972.
- CONZELMANN, H., *The Theology of St. Luke*, New York 1960.
- COSTA, de la «The Native Clergy in the Philippines», *TS* 8 (1947), 226-231.
- COSTANTINI, C., *SS Pio XII grande pontifice missionario*, Roma 1956.
- , *L'arte cristiana nella missione*, Città del Vaticano 1940.
- COVOLO, E. dal - TRIACCA, A., ed., *La missione del Redentore*, Torino 1992.
- CRIBB, R., ed., *The Indonesian Killings 1965-1966. Studies from Java and Bali*, Monash 1991.
- CRIVELLER, G., *Preaching Christ in Late Ming China. The Jesuit's Presentation of Christ from Matteo Ricci to Giulio Aleni*, Taipei 1997.



- CRONIN, V., *A Pearl to India. The Life of Roberto de Nobili*, New York 1959.
- CROUZEL, H., «Origene», in *Dizionario patristico e di antichità cristiane*, II, ed. A. di Berardino, Casale Monferrato 1984, 2517-2532.
- CRUM, W. F., «The Mission of the Church in the New Testament and Patristic Writings», *Miss.* 12 (1984) 81-85.
- DAHIM, B., *History of Indonesia in the Twentieth Century*, London 1971.
- DANUSAPUTRO, St. M., *Kenangan Pribadi kepada Rama Agung Mgr. A. Soegijapranata, SJ (1941-1963)*, A mimeograph.
- DANUWINATA, F., «Renungan Pribadi tentang Indonesianisasi Teologi », in *Iman dan Pengabdian*, Yogyakarta 1973, 90-106.
- DARMAPUTERA, E., *Pancasila and the Search for Identity and Modernity in Indonesian Society. A Cultural and Ethical Analysis*, Leiden 1988.
- DARMAWIJAYA, St., «Lamunan tentang Pendidikan Calon Imam Diocese bagi Gereja Indonesia», in *Apa dan Siapa*, ed. F.X.S. Purwaharsanto, Yogyakarta, 1990, 25-59.
- DARMOJUWONO, Cardinal J., «Cilik Gandhik», in *Buku Kenangan 25 Tahun Wafatnya Mgr. Soegijapranata 22 Juli 1963-1988*, Semarang 1988, 10-12.
- , *Perjalanan Umat Allah di Keuskupan Agung Semarang. Dari Konsili Vatikan II sampai Juni 1981*, A private manuscript, Semarang 1981.
- , «The Role of the Church in Socio – Economic Development of the Countries in South East Asia», in *Misereor Far East Colloqui*, Baguio, Philippine, 18-20 June 1969.
- DEGRUSE, O., *Going Forth: Missionary Consciousness in Third World Catholic Churches*, New York 1984.
- DENTONI, F., *Feste e stagioni in Giappone. Una ricerca storica religiosa*, Roma 1980.
- DHAVAMONY, M., ed., *Prospettive di missiologia, oggi, DMis 16*, Roma 1982.
- , ed., *Evangelization, DMis 9*, Roma 1975.
- DIANICH, S., «Ecclesiologia ed ecclesiogenesi: in margine all'VIII congresso ATI», *RdT* 21 (1980) 415-418.
- , *Chiesa in missione. Per una ecclesiologia dinamica*, Torino 1987.
- , «Chiesa locale e Chiesa universale nello sviluppo storico dell' Ecclesiologia», in *Ricerca storica e Chiesa locale in Italia*, Roma 1991, 7-35.
- , *Ecclesiologia. Questioni di metodo e una proposta*, Torino 1993.



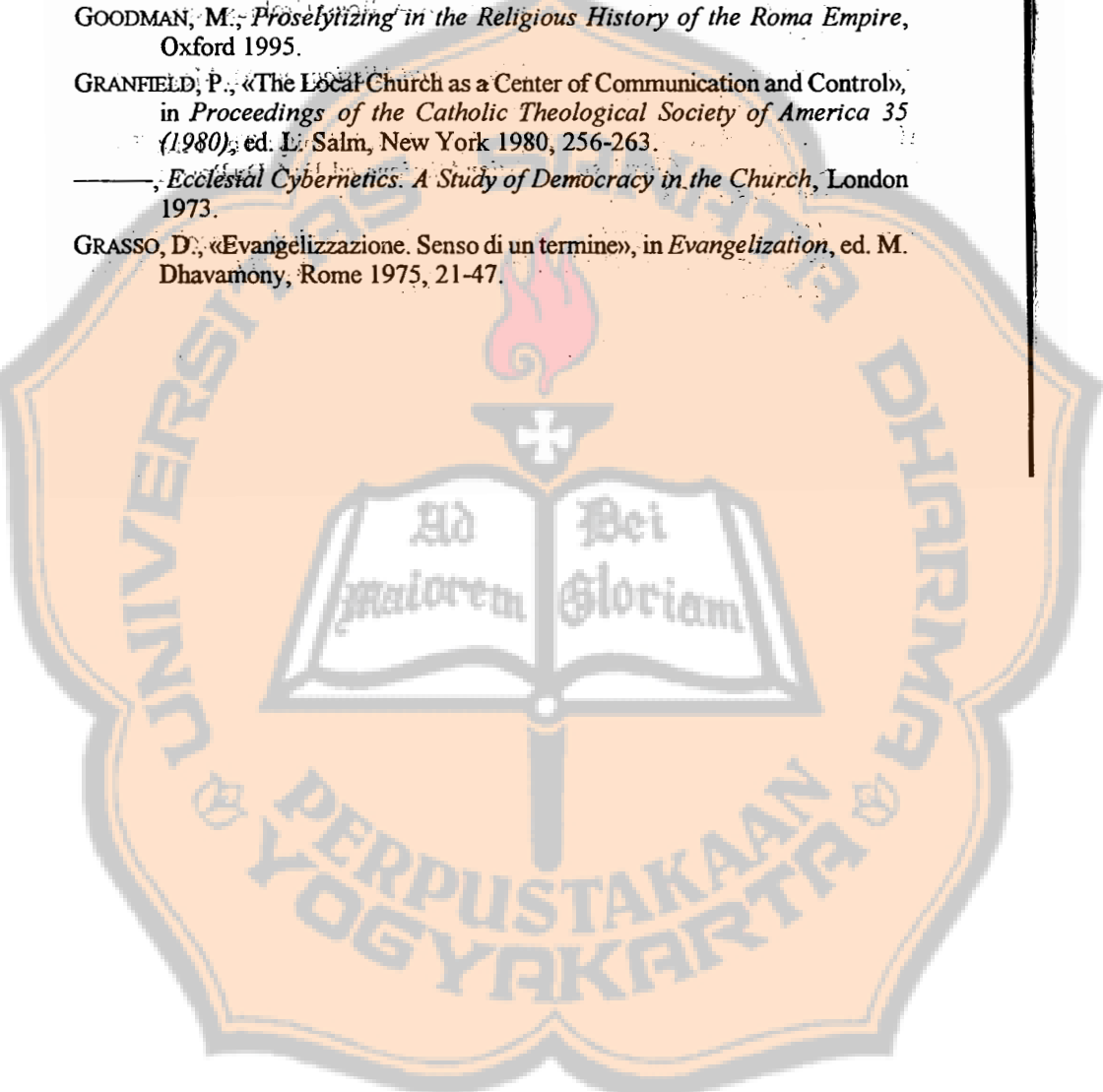
- DIEKMANN, G.L. «The Constitution on the Sacred Liturgy», in *Vatican II: An Interfaith Appraisal*, ed. J. H. Miller, Notre Dame – New York 1966, 17-30.
- DIJKSTRA, J., «Perkembangan Musyawarah Kehidupan dan Karya», in *Gereja KAS: Perkembangan dan Tantangannya*, Yogyakarta 1995, 31-49.
- , «Refleksi Iman mengenai Perumpamaan Yesus tentang Bendahara yang Cerdas», in *Gereja KAS: Perkembangan dan Tantangannya*, Yogyakarta 1995, 50-57.
- , Division of Commerce of the Department of Agriculture, Industry and Commerce, Buitenzorg – Java, *Handboek of the Netherland East Indie*, Batavia 1930.
- DOMINGUEZ, O., «Characteristic Features of Missionary Activity», *OmT* 111 (1978) 195-207.
- DRIJARKARA, N., «Gereja Katolik dalam Indonesia Merdeka Selama Dua Windu», in *Pekan Raya Dwi Windu kemerdekaan Republik Indonesia Tahun 1961 di Yogyakarta 6 Juli-24 Agustus 1961*, Yogyakarta 1961.
- DUBINSKY, A.M., *The Far East in the Second World War*, Moscow 1972.
- DULLES, A., *The Dimensions of the Church*, Westminster 1967.
- , *Models of the Church*, New York – London – Toronto – Sydney – Auckland 1987.
- DUPUIS, J., «Interreligious Dialogue in the Church's Evangelizing Mission. Twenty Years of Evolution of a Theological Concept», in *Vatican II Assessment and Perspectives. Twenty five Years After (1962-1987)*, III, ed. R. Latourelle, New York 1987, 237-263.
- DYER, G.J. «That "M" Word», *ChiSt* 30 (1991) 3-16.
- ELDAROV, G., «Dimensione comunitaria della responsabilità missionaria nella Chiesa», in *Le missioni nel decreto «Ad Gentes» del Concilio Vaticano II*, Roma 1966, 161-174.
- ESQUERDA BIFET, J., *Pastorale per una Chiesa missionaria*, Roma 1991; The English trans. *Pastoral for a Missionary Church*, Rome 1993.
- , «The Decree *Ad Gentes* of Vatican II, between Memory and Prophecy», *OmT* 31 (1997) 32-37.
- , «Dimensione Spirituale dell'Evangelizzazione», in *Esortazione Apostolica «Evangelii Nuntiandi» di Sua Santità Paolo VI. Commento sotto l'aspetto teologico ascetico e pastorale*, Roma 1976, 116-135.
- , *Spirituality for Missionary Church*, Roma 1994.



- ESQUERDA BIFET, J., «I responsabili e gli operatori della pastorale missionaria», in *Cristo Chiesa missione. Commento alla «Redemptoris Missio»*, Roma 1992, 343-364.
- EVERS, G., *Storia e salvezza. Missione e religione non cristiane nel mondo secularizzato*, Bologna 1976; Orig. German *Mission Nichtchristliche Religionen Weltliche Welt*, Münster 1974.
- FALCIOLA, P.G., *Evangelization According to the Mind of Paul VI*, Rome 1982.
- FEDERICI, T., «Lo Spirito Santo protagonista della missione», in *Cristo Chiesa missione. Commento alla Redemptoris Missio*, Roma 1992, 107-151.
- , «Pneumatological Foundation of Mission», in *Following Christ in Mission*, ed. S. Karotempel – al., Boston 1996, 85-98.
- , «La “Luce delle Nazioni” nel disegno divino», in *Chiesa e missione*, Roma 1990, 37-68.
- FISICHELLA, R., «Il Martirio come “testimonianza”: Contributi per una riflessione sulla definizione di martire», in *Portare Cristo all'uomo*, II, Roma 1985, 747-768.
- FURNIVALL, J.S., *Netherlands India: A Study of Plural Economy*, Cambridge 1944.
- FINNEGAN, R., «Using Documents», in *Data Collection and Analysis*, ed. R. Sapsford – V. Jupp, London 1996, 138-151.
- FLANNERY, A., ed., *Vatican Council II. The Conciliar and Post Conciliar Documents*, Dublin 1981.
- FORD, J.T., «Infallibility», *NDT*, 517-521.
- FORTE, B., «La comunione particolare ed universale a servizio della missione», in *La Chiesa mistero di comunione per la missione. Un contributo teologico e pastorale*, Roma 1997, 79-103.
- FREND, W.H.C., «The Missions of the Early Church 180-700 A.D.», in *Miscellanea Historiae Ecclesiasticae*, III, ed. Derek Baker, Louvain 1970, 487-506.
- GALLO, L.A., «Missione, Chiese locali, comunità di base», in *La missione del Redentore*, ed. E. dal Covolo – A. Triacca, Torino 1992, 227-246.
- GANTIN, B., «L'Esortazione Apostolica di Paolo VI *Evangelii Nuntiandi* storia, contenuti, ricezione», in *L'Esortazione Apostolica di Paolo VI. Storia, contenuti, ricezione*, Roma 1976, 6-18.
- GAUTHIER, P., *La Chiesa dei poveri e il concilio*, Firenze 1965; Orig. French *Concolez Mon Peuple. Le Concile et L'Eglise des Pauvres*, Paris 1965.



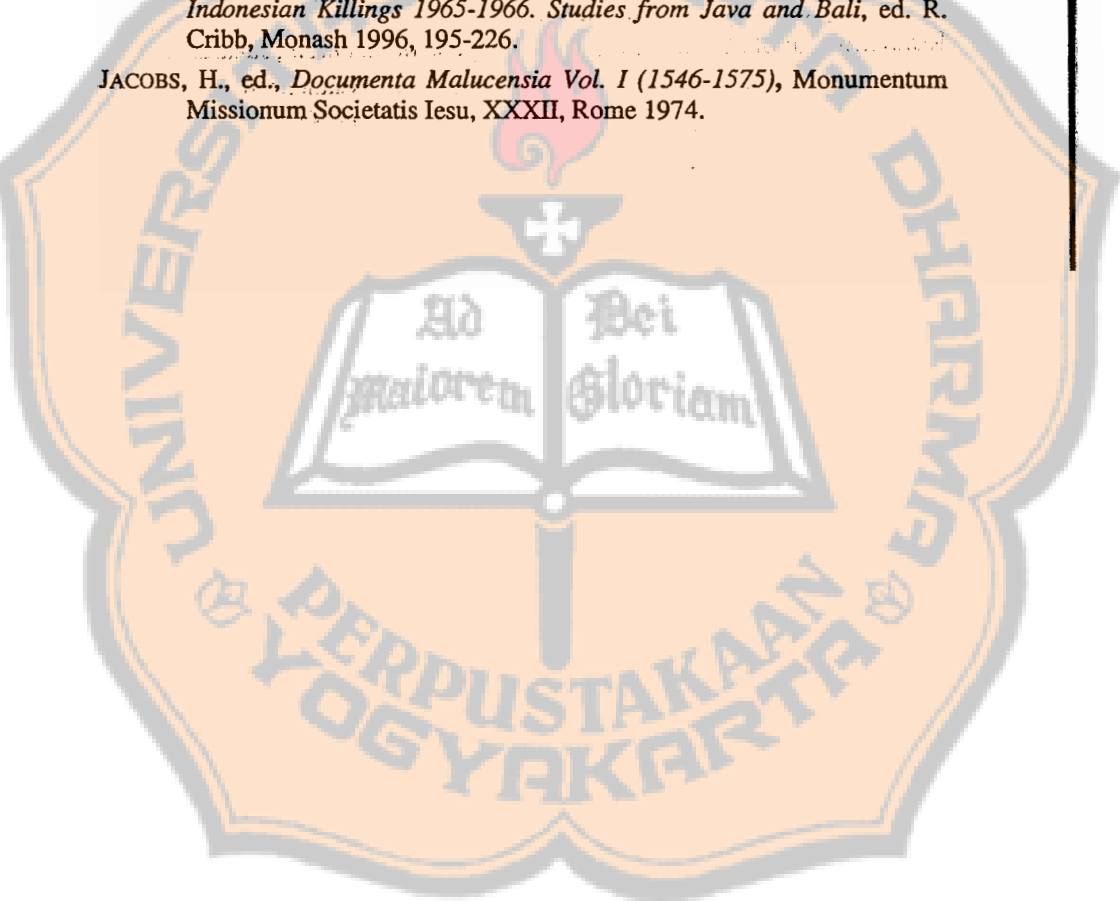
- GEISE, Mgr. N. – F. VUGTS, «Sejarah Gereja Katolik di Wilayah Keuskupan Bogor», in *Sejarah Gereja Katolik Indonesia*, III B, ed. M.P.M. Muskens, Ende 1972, 788-811.
- GEERTZ, C., «Religion in Java: Conflict and Integration», in *Sociology of Religion: Selected Readings*, ed. R. Robertson, London 1984, 166-194.
- GEERTZ, H., *Keluarga Jawa (The Javanese Family)*, Jakarta 1985³.
- GHIRLANDA, G., «Universal Church, Particular Church, and Local Church at the Second Vatican Council and in the New Code of Canon Law», in *Vatican II Assessment and Perspectives. Twenty-Five Years after (1962-1987)*, II, ed. R. Latourelle, New York 1987, 233-271.
- GIDDENS, A., *The Constitution of Society*, Cambridge 1995.
- , *Profiles and Critiques in Social Theory*, London 1982.
- GIGLIONI, P., *Teologia pastorale missionaria*, Città del Vaticano 1996.
- , «Ministerialità missionaria laicale», in *Chiesa e missione*, Roma 1990, 227-268.
- , «L'attività missionaria della Chiesa», in *Missione per il terzo millennio*, Roma 1992, 133-166.
- GILL, R., ed., *Theology and Sociology. A Reader*, London 1996.
- GIOIA, F., ed., *Il dialogo interreligioso nel magistero pontificio. Documenti 1963-1993*, Città del Vaticano 1994.
- GIRARDOT, N.J., «Chaos», *ER*, III, 213-218.
- GLOCK, C.Y. – R. STARK, *Religion and Society in Tension*, Chicago 1965.
- GÓMEZ, F., «The Missionary Activity Twenty Years after Vatican II», *EAPR* I (1986) 26-57.
- GONGGONG, A., *Mgr. Albertus Soegijapranata, Antara Gereja dan Negara*, Jakarta 1993.
- GOODMAN, M., *Proselytizing in the Religious History of the Roma Empire*, Oxford 1995.
- GRANFIELD, P., «The Local Church as a Center of Communication and Control», in *Proceedings of the Catholic Theological Society of America 35 (1980)*, ed. L. Salm, New York 1980, 256-263.
- , *Ecclesial Cybernetics. A Study of Democracy in the Church*, London 1973.
- GRASSO, D., «Evangelizzazione. Senso di un termine», in *Evangelization*, ed. M. Dhavamony, Rome 1975, 21-47.



- GRASSO, D., «Il primo approccio della Chiesa alla cultura pagana negli apologeti greci del II secolo», in *Evangelizzazione e culture*, II, Roma 1976, 98-131.
- , D., «The Reasons for Missionary Activity», *Teaching all Nations* 3 (1966) 258-274.
- , «Testimonianza ed evangelizzazione», in *Le Missioni nel decreto «Ad Gentes» del Concilio Vaticano II*, Roma 1966, 175-185.
- GRÉEN, M., *Evangelism in the Early Church*, Michigan 1970, 166-178.
- GRENT, Mgr. Y. – Mgr. A.SOL, «Sejarah Gereja Katolik di Wilayah Keuskupan Amboina», in *Sejarah Gereja Katolik Indonesia*, III A, ed. M.P.M. Muskens, Ende 1972, 499-600.
- GRUNDER, H., «Christian Mission and Colonial Expansion», *Miss.* 24 (1996), 18-29.
- GUSTAFSON, J.M., *Treasure in Earthen Vessels. The Church as a Human Community*, New York – Evanston – London 1966.
- GZELLA, H., «Lo sviluppo della Chiesa Cattolica in Indonesia dopo il Concilio Vaticano II», in *Prospettive di missiologia, oggi*, ed. M. Dhavamony, *DMis* 16, Roma 1982, 273-286.
- van HAAREN, H., «Sejarah Gereja Katolik di Wilayah Keuskupan Bandung», in *Sejarah Gereja Katolik Indonesia*, III B, ed. M.P.M. Muskens, Ende 1972, 812-839.
- HADIWIKARTA, J., ed., *Justinus Kardinal Darmojuwono, Kardinal Indonesia Pertama*, Jakarta 1987.
- HAMER, J. *The Church is a Communion*, New York 1964.
- HARDAWIRYANA, R., «Theological Perspectives on Mission in Asia», *Verbum SVD* 36 (1995) 51-89; 115-143.
- , «Building the Church of Christ in a Pluralistic Situation», in *Building the Church in Pluricultural Asia*, ed. A.A. Roest Crolius, Rome 1986, 1-38.
- , «Asia and Indonesia», in *Dialogue and Mission*, ed. M. Motte – J.R. Lang, New York 1982, 34-72.
- HARNACK, A., «Result from the Expansion of Christianity: The First Three Centuries», in *Classics of Christian Missions*, ed. F.M. Du Bose, Tennessee 1979, 66-73.
- , *Missione e propagazione del Cristianesimo nei primi tre secoli*, Milano 1945; Orig. German *Die Mission und Ausbreitung des Christenams in den Ersten drei Jahrhunderten*, Leipzig 1915³.



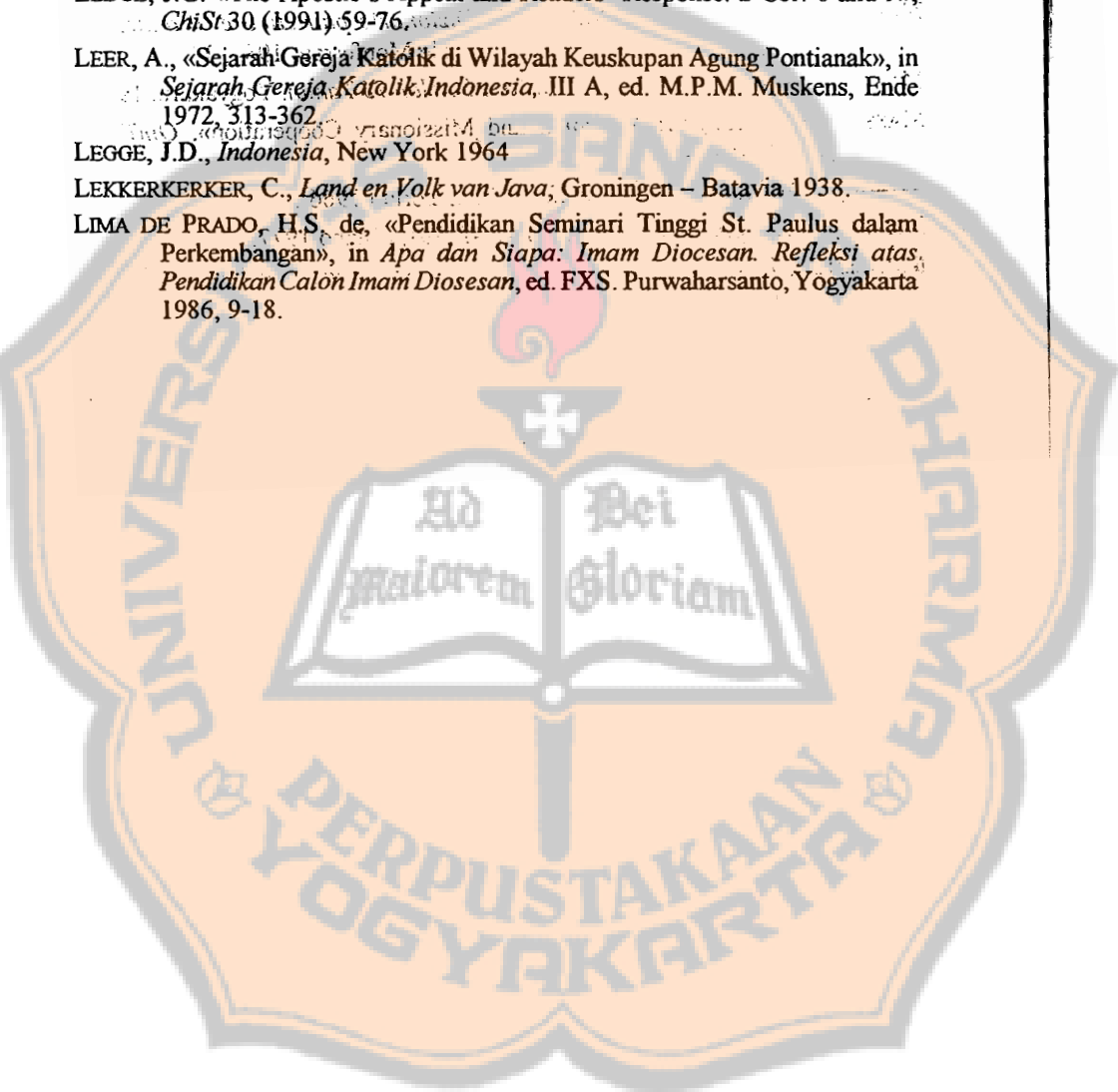
- HASTO ROSARIYANTO, F., *Father Franciscus van Lith, S.J.: Turning Point of the Catholic Church's Approach in the Pluralistic Indonesian Society*, an unpublished dissertation in the Faculty of Church History, Pontifical University Gregoriana, Roma 1997.
- HECKEL, R., *Self - Reliance*, Vatican City 1983.
- HEFNER, R.W., ed., *Conversion to Christianity. Historical and Anthropological Perspectives on a Great Transformation*, Berkeley - Los Angeles - Oxford 1993, 99-128.
- HENDRIK, Th., *Serikat Yesus di Indonesia 1860-1987*, Yogyakarta 1987.
- HENKEL, W., «Bibliografia sul decreto *Ad Gentes*», *ED* 39 (1986) 263-274.
- , «Bibliografia sul decreto *Ad Gentes*», in *La Sacra Congregazione per l'Evangelizzazione dei Popoli nel decennio del decreto «Ad Gentes»*, ed. T. Scalzotto, Roma 1975, 214-232.
- HEUKEN, A., «Kemerdekaan: Harapan Umat Katolik di Indonesia», in *OrB* 4 (1985) 13-20.
- HILL, H., ed., *Indonesia's New Order. The Dynamics of Socio - Economic Transformation*, Sydney 1994.
- HINDLEY, D., *The Communist Party of Indonesia 1951-1963*, Berkeley - Los Angeles 1964.
- HOFFMANN, R., «The Development of Mission Theology», *TS* 23 (1962) 419-441.
- HOLZEN, W. von - S. FAGAN, ed., *Africa the Kairos of a Synod. Symposium on Africa*, Rome 1994.
- HUMMELL, E., *The Concept of Martyrdom According to St. Cyprian of Carthage*, Washington 1946.
- HUTAURUK, J.R., «Towards Church History in Indonesia», in *Asia and Christianity*, ed. M.D. David, Bombay 1985, 127-139.
- ISMAWAN, B. - *al.*, ed., *Dijkstra Pelancar Musyawarah*, Jakarta 1992; The English trans., *People's Dialogue: Facilitator*, Jakarta 1992.
- INGLESON, J., *In Search of Justice. Workers Union in Colonial Java 1908-1926*, London 1986.
- ISKANDAR, M. - J. LASUT, «The Purwodadi Affair: Two Accounts», in *The Indonesian Killings 1965-1966. Studies from Java and Bali*, ed. R. Cribb, Monash 1996, 195-226.
- JACOBS, H., ed., *Documenta Malucensia Vol. I (1546-1575)*, Monumentum Missionum Societatis Iesu, XXXII, Rome 1974.



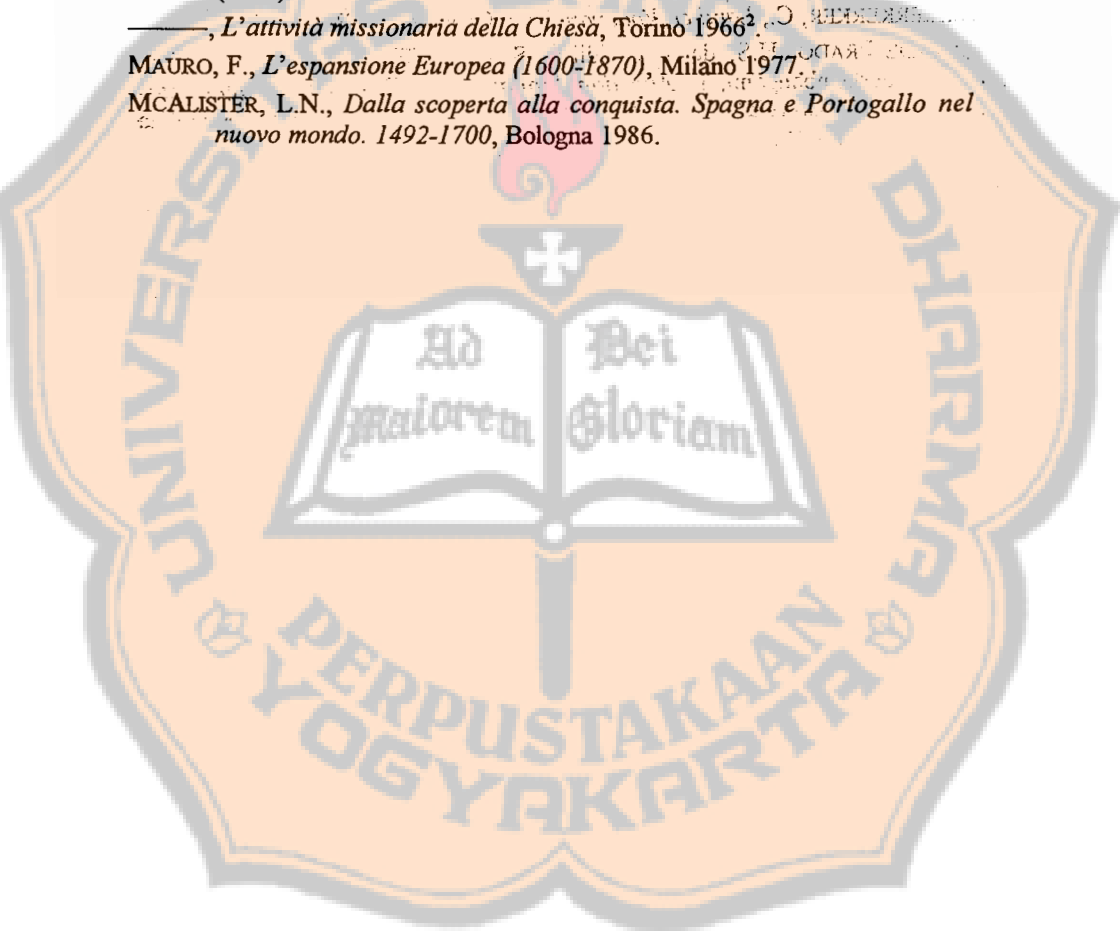
- JOHN PAUL II, *A Catechesis on the Creed God Father and Creator*, I, Boston 1996.
- , *A Catechesis on the Creed Jesus Son and Saviour*, II, Boston 1996.
- , *A Catechesis on the Creed The Spirit Giver of Life and Love*, III, Boston 1996.
- , *A Catechesis on the Creed The Church Mystery Sacrament and Communion*, IV, Boston 1998.
- , *A Catechesis on Mary Mother of God Theotokos Woman Mother Disciple*, V, Boston 1998.
- JACOBS, T., «Frans van Lith: Perintis Gereja yang Baru», *Roh* 31 (1984) 331-340.
- JONG, L.D., *Pendudukan Jepang di Indonesia*, Jakarta 1987.
- JONG, S. de, *Salah Satu Sikap Hidup Orang Jawa*, Yogyakarta 1976.
- JUNGSMANN, J.A., «Constitution on the Sacred Liturgy», in *Commentary on the Documents of Vatican II*, II, ed. H. Vorgrimler - al., London - New York 1967, 1-88.
- KAHIN, G.Mc.T., *Nationalism and Revolution in Indonesia*, Ithaca 1970.
- KALIKOMBE, P.A., «Self - Reliance of the African Churches», *BThA* 2 (1979) 205-228.
- KARTODIRDJO, S., *Kolonialisme dan Nasionalisme di Indonesia Abad XIX-XX*, Yogyakarta 1967.
- KATOPPO, M., «In Memoriam: Kardinal Darmojuwono», in *Kenangan dan Kesan*, Semarang 1994, 37-41.
- KENNEDY, C.M., *A History of Communism in East Asia*, New York 1957.
- KILIAN, S. J., «Pope Paul VI's Theology of the Local Church», in *The Catholic Theological Society of America. Proceedings of the Thirty - sixth Annual Convention*, ed. L. Salm, New York 1982, 130-134.
- , «The Meaning and Nature of the Local Church», in *Proceedings of the Catholic Theological Society of America* 35 (1980), ed. L. Salm, New York 1980, 244-255.
- KIPP, R.S. - S. RODGERS, ed., *Indonesian Religions in Transition*, Tuscon 1987.
- KLEIJNTJES, J., *Atlas der Rooms Katholieke Missie in Nederlandsch Oosten West - Indie*, Maastricht 1928.
- KLINKEN, G.A. van, M.Sc (Hons.), B.A., *Migrant Moralities: Christians and Nationalist Politics in Emerging Indonesia, A Biographical Approach*, an unpublished dissertation of Doctor of Philosophy of Griffith University Brisbane, Australia 1996.
- KOENTJARANINGRAT, *Manusia dan Kebudayaan di Indonesia*, Jakarta, 1988¹².
- KOMONCHAK, J. A., «The Local Church and the Church Catholic: the Contemporary Theological Problematic», *The Jurist* 52 (1992) 416-447.



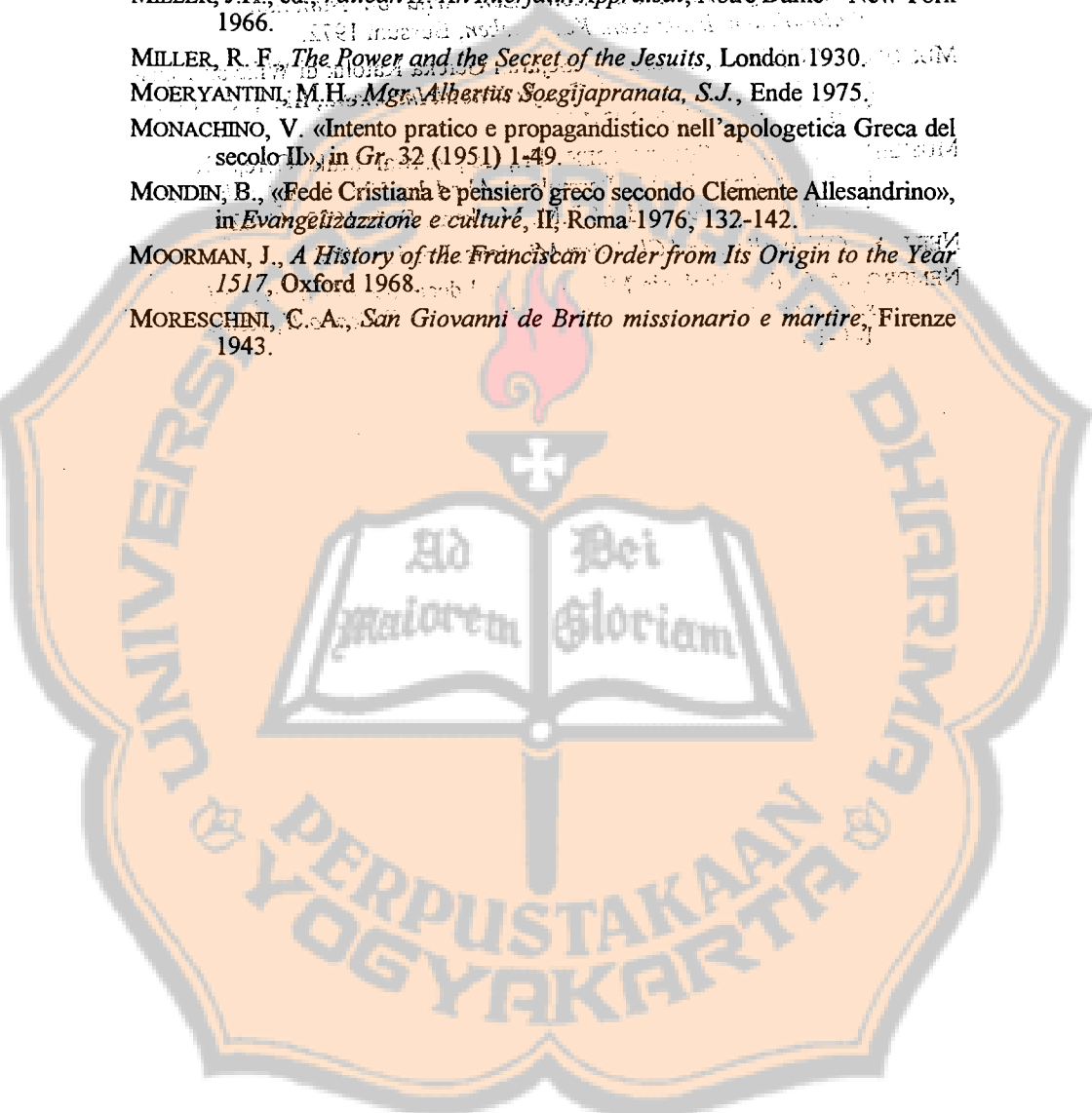
- KOMONCHAK, J. A., «The Church: God's Gift and Our Task», *Origin* 42 (1987) 735-741.
- , «Ministry and The Local Church», in *The Theological Society of America. Proceedings of the Thirty-sixth Annual Convention*, ed. L. Salm, New York 1982, 56-82.
- , «The Church as the Matrix of Faith», *JR* 61 (1981) 188-196.
- , «History and Social Theory in Ecclesiology», in *Loneragan Workshop*, II, ed. F. Lawrence, 1981, 1-54.
- , «Ecclesiology and Social Theory. A Methodological Essay», *Thom* 45 (1981) 262-283.
- KROEF, J. van der, *The Communist Party of Indonesia, Its History, Program and Tactics*, Canada 1965.
- KUMOR, B., «Evangelizzazione e cultura della nazione Polacca», in *Evangelizzazione e culture*, II, Roma 1976, 235-246.
- KÜNG, H., *La Chiesa*, Brescia, 1969; Orig. German *Die Kirche*, Freiburg - Basel - Vienna 1967.
- KURRIS, R., *Sejarah Seputar Katedral Jakarta*, Jakarta 1992.
- LAAN, S.P., «Sejarah Gereja Katolik di wilayah Keuskupan Agung Ende dan Keuskupan Larantuka», in *Sejarah Gereja Katolik Indonesia*, IIIB, ed. M.P.M. Muskens, Ende 1972, 1095-1251.
- LAME URAN, L., *Sejarah Perkembangan Misi Flores Dioses Agung Ende*, in *Sejarah Gereja Katolik Indonesia*, I, ed. M.P.M. Muskens, Ende 1972; 41-420.
- LANNE, E., «The Local Church, Its Catholicity and Apostolicity», *One in Christ* 6 (1970) 288-313.
- LATOURELLE, R., ed., *Vatican II Assessment and Perspectives. Twenty-Five Years after (1962-1987)*, I-III, New York 1988.
- LEDGE, J.G. «The Apostle's Appeal and Readers' Response: 2 Cor. 8 and 9», *ChiSt* 30 (1991) 59-76.
- LEER, A., «Sejarah Gereja Katolik di Wilayah Keuskupan Agung Pontianak», in *Sejarah Gereja Katolik Indonesia*, III A, ed. M.P.M. Muskens, Ende 1972, 313-362.
- LEGGÉ, J.D., *Indonesia*, New York 1964.
- LEKKERKERKER, C., *Land en Volk van Java*, Groningen - Batavia 1938.
- LIMA DE PRADO, H.S. de, «Pendidikan Seminari Tinggi St. Paulus dalam Perkembangan», in *Apa dan Siapa: Imam Diocesan. Refleksi atas Pendidikan Calon Imam Diocesan*, ed. FXS. Purwaharsanto, Yogyakarta 1986, 9-18.



- LOBO, G., «Pastoral Theology Today», *VJTR* 40 (1976) 6-19.
- LOMBARD, D., *Nusa Jawa: Silang Budaya. Vol I: Batas-batas Pembaratan*, Jakarta 1996; The original title *Le Carrefour Javanais. Essai d'histoire Globale. I. Le limited de l'occidentalisation*, Paris 1990
- LÓPEZ GAY, J., «La missiologia contemporanea», in *Missione per il terzo millenio. Corso di missiologia*, Roma 1992, 9-26.
- , «La missione come aiuto scambievole fra le Chiese», in *Chiesa locale e inculturazione nella missione*, Bologna 1987, 9-32.
- , «Evangelization and Witness», *OmT* 14 (1980) 307-317.
- , «Aspetti teologici dell'Esortazione Apostolica *Evangelii Nuntiandi*», in *Esortazione Apostolica «Evangelii Nuntiandi» di Sua Santità Paolo VI*, Roma 1976, 97-115.
- LOVELL, G., *Analysis and Design. A Handbook for Practitioners and Consultants in Church and Community Work*, Kent 1994.
- LUBAC, H. de, *Pluralismo di Chiese o unita della Chiesa?*, Brescia 1973; Orig. French *Les Eglises particulières dans l'Eglise universelle*, Paris 1971
- MACCARONE, M., «Devozione a S. Pietro. Missione ed evangelizzazione nell'alto medioevo», in *Evangelizzazione e culture*, II, Roma 1976, 180-205.
- MAGDALINE – al., *Deus Providebit. 125 Tahun Tarekat O.S.F. di Indonesia*, Malang 1995.
- MANGUNWIDJAJA, Y.B., «Mencari Bangunan Gereja di Jawa Tengah», in *Sejarah Gereja Katolik Indonesia*, IV, ed. M.P.M. Muskens, Ende 1972, 190-199.
- , *Gereja Diaspora*, Yogyakarta 1999.
- MANSELLI, R., «La conversione come evangelizzazione nell'alto medio evo», in *Evangelizzazione e culture*, II, Roma 1976, 160-168.
- MARA, M.G., «Ambrogio di Milano», in *Dizionario patristico e di antichità cristiane*, I, ed. A. di Berardino, Casale Monferrato 1984, 147-152.
- MARYONO, R. – al., ed., *Yayasan Kanisius Setelah 75 Tahun*, Yogyakarta 1993.
- MASSON, J., «*Evangelii Nuntiandi* and Missionary Cooperation», *OmT* 11 (1977) 241-248.
- , *L'attività missionaria della Chiesa*, Torino 1966.
- MAURO, F., *L'espansione Europea (1600-1870)*, Milano 1977.
- MCALISTER, L.N., *Dalla scoperta alla conquista. Spagna e Portogallo nel nuovo mondo. 1492-1700*, Bologna 1986.



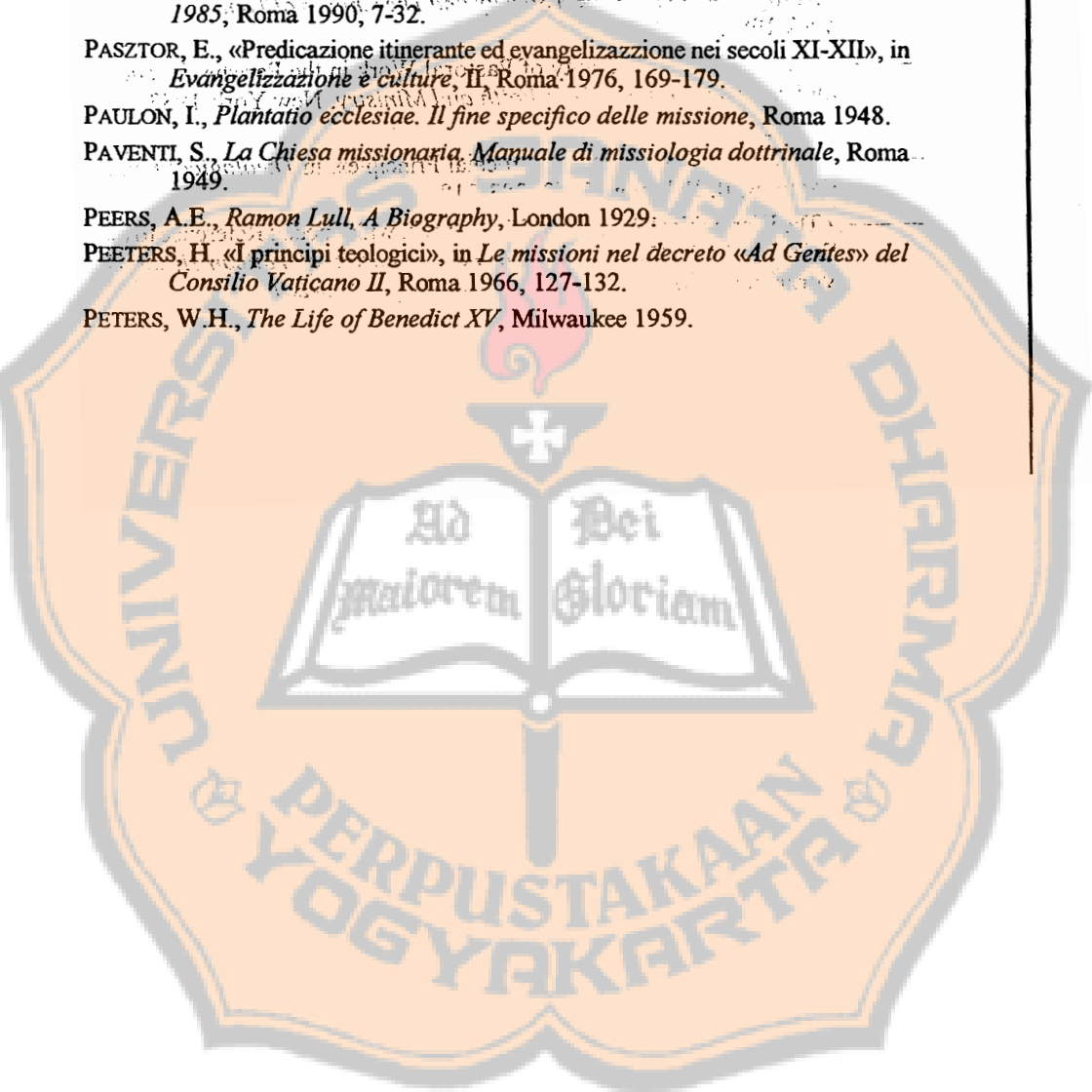
- MCBRIEN, R.P., «The Ecclesiology of the Local Church», *Thought* 54 (1991) 359-367.
- MCKENZIE, J.L., «Church», *Dictionary of the Bible*, New York - London 1965, 133-136.
- MCVEY, R.T., *The Rise of Indonesia Communism*, Itacha 1965.
- MEHDEN, F.R. van der, *Religion and Nationalism in Southeast Asia*, Madison 1963.
- METZLER, J., «Encicliche Missionarie», in *Dizionario di missiologia*, Bologna 1993, 219-225.
- , ed., *America pontificia. Primi saeculi evangelizationis 1493-1592. Documenta pontificia ex registris et minutis praesertim in archivo secreto vaticano existentibus*, I-II, Roma 1991.
- , «Ecumenical Responsibilities of the Sacred Congregation of the Propagation of Faith in the Past and Today», in *Portare Cristo all' uomo*, II, Roma 1985, 161-170.
- , ed., *Sacrae Congregationis de Propaganda Fide memoria rerum. 350 anni a servizio della missione 1622-1972*, I-III, Rom - Freiburg - Wien 1973.
- , «La Santa Sede e le missioni», in *Storia della Chiesa, XXIV: Dalle missioni alle Chiese locali*, ed. J. Metzler, Torino, 21-122.
- MICHL, J., «Angel», *EBT*, 20-28.
- MIDALI, M., *Teologia Pastorale o pratica. Cammino storico di una riflessione fondata e scientifica*, Roma 1991².
- MILITELLO, C., «Identità di popolo e identità culturale», in *Identità nazionale culturale e religiosa*, Milano 1999, 77-86.
- MILLER, J.H., ed., *Vatican II: An Interfaith Appraisal*, Notre Dame - New York 1966.
- MILLER, R. F., *The Power and the Secret of the Jesuits*, London 1930.
- MOERYANTINI, M.H., *Mgr. Albertus Soegijapranata, S.J.*, Ende 1975.
- MONACHINO, V., «Intento pratico e propagandistico nell'apologetica Greca del secolo II», in *Gr.* 32 (1951) 1-49.
- MONDIN, B., «Fedè Cristiana e pensiero greco secondo Clemente Alessandrino», in *Evangelizzazione e culture*, II, Roma 1976, 132-142.
- MOORMAN, J., *A History of the Franciscan Order from Its Origin to the Year 1517*, Oxford 1968.
- MORESCHINI, C. A., *San Giovanni de Britto missionario e martire*, Firenze 1943.



- MORSELETTI, M., «Dionigi della natività e Redento della croce», in *EC*, IV, Firenze 1950, 1668-1669.
- MORTIMER, R., «The Place of Communism», in *The Making of a Nation*, ed. J.A.C. Mackie, Canberra 1980.
- MOTTE, M. – J.R. LANG, ed., *Mission in Dialogue*, New York 1982.
- MOYA, R., «The New Code of Canon Law and the Missions», *EAPR* 2 (1985) 164-179.
- , «Giovani Chiese», in *Le missioni nel decreto «Ad Gentes» del Concilio Vaticano II*, Roma 1966, 186-208.
- MULDERS, Mgr. A., «Il decreto *Ad Gentes* e le sue caratteristiche», in *Le missioni nel decreto «Ad Gentes» del Concilio Vaticano II*, Roma 1966, 133-139.
- MÜLLER, K., «Missiology: an Introduction», in *Following Christ in Mission. A Foundational Course in Missiology*, ed. S. Karotempel - al., Bombay 1995, 21-36.
- , *Mission Theology. An Introduction*, Berlin 1987.
- MÜLLER, K. – al., ed., *Dictionary of Mission. Theology, History, Perspectives*, New York 1997; Orig. German *Lexikon Missionstheologischer Grundbegriffe*, 1987.
- MURPHY, J. L., «The Use of "ekklesia" in the New Testament», *AEcR* 140 (1959) 250-259, 325-332.
- MUSKENS, M.P.M., ed., *Sejarah Gereja Katolik di Indonesia*, I-IV, Ende 1972-1974.
- , «La Chiesa in Indonesia», in *Storia della Chiesa, XXIV: dalle missioni alle Chiese locali*, ed. J. Metzler, Torino 1990, 395-440.
- , *Partner in Nation Building, The Catholic Church in Indonesia*, Aachen, 1979; Orig. Dutch *Indonesië. Een strijd om Nationale Identiteit Nationalisten, Islamieten, Katholieken*, Bussum 1972.
- MUSKENS, M.P.M. – A. MAURINI, «Sejarah Gereja Katolik di Wilayah Keuskupan Padang», in *Sejarah Gereja Katolik Indonesia*, III A, ed. M.P.M. Muskens, Ende 1972, 103-166.
- MUSKENS, M.P.M. – CORNELISSEN, Fr., ed., «Awal Mula Gereja Katolik Indonesia Abad ke 14- Permulaan Abad ke 19», in *Sejarah Gereja Katolik Indonesia*, I, ed. M.P.M. Muskens, Ende 1972, 41-420.
- NEILL, S., *Colonialism and Christian Missions*, London 1966.
- NEMBRO, M. C. da, «Teologia Missionaria nel decreto *Ad Gentes*», in *Le missioni nel decreto «Ad Gentes» del Concilio Vaticano II*, Roma 1966, 140-160.



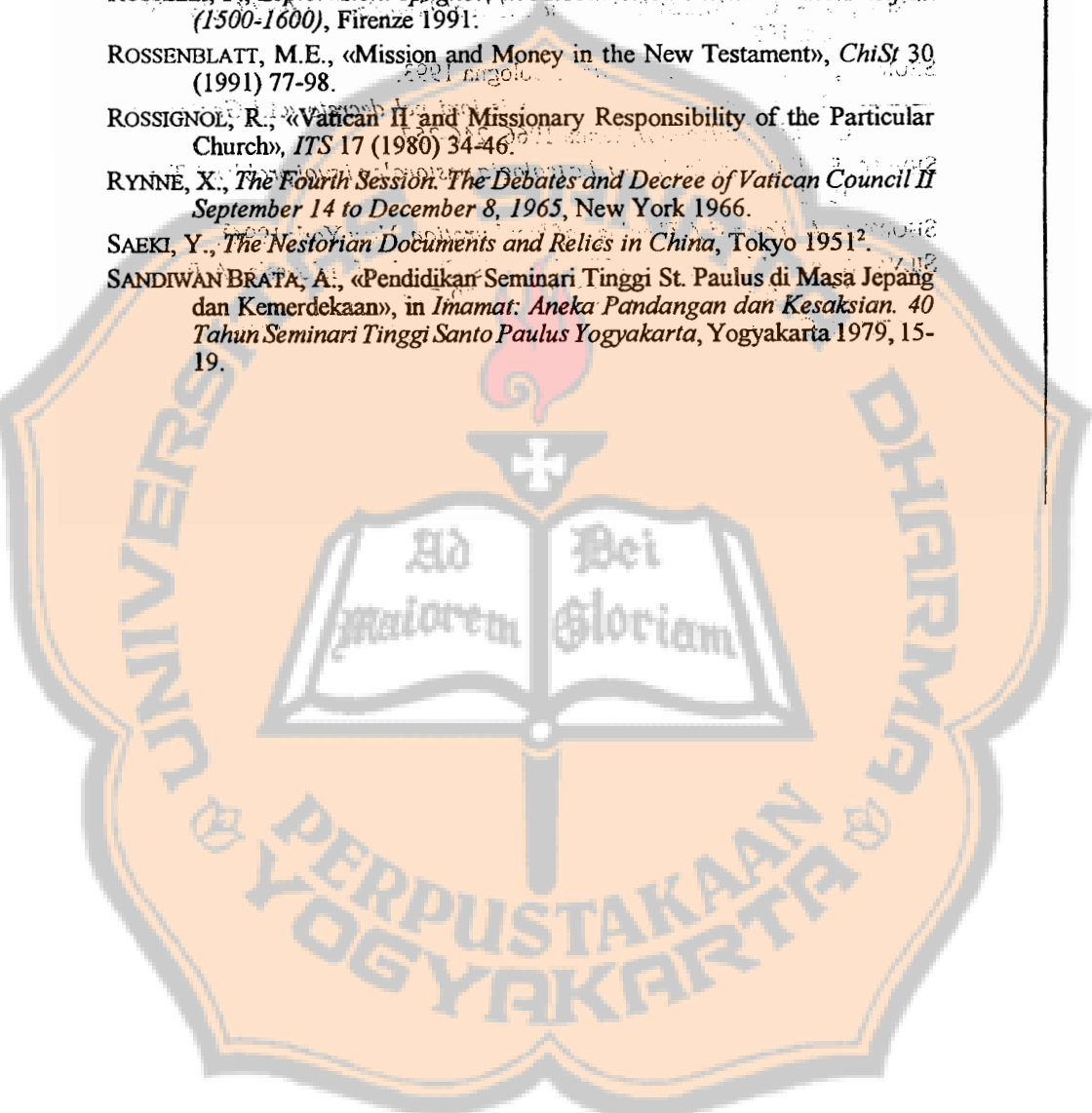
- NEUNER, J., «Mission, Dialogue, and Witness on the Second Vatican Council's Decree on the Missions», *Teaching All Nations* 6 (1969) 130-143.
- , «Why Missions?», *ITS* 17 (1980) 15-33.
- NEVES, Mgr. M., «Pastoral Aspects of the *Evangelii Nuntiandi*», *OT* 11 (1977) 209-213.
- NEVETT, A.M., *John de Britto and His Times*, Gujarat 1980.
- NIDITCH, S., *Chaos to Cosmos*, California 1987.
- NIEL, R. van , «The Course of Indonesian History», in *Indonesia*, ed. R. T. McVey, New Haven 1963.
- NOCE, C., «Il martirio annuncio e testimonianza di fede, nella letteratura martiriale (atti e passioni) del II secolo», in *Portare Cristo all'uomo*, II, Roma 1980, 769-788.
- NOVAK, M., *The Open Church*, New York 1964.
- NUNNENMACHER, E., «Impiantazione della Chiesa», in *Dizionario di missiologia*, Bologna 1993, 277-280.
- , «La natura missionaria della Chiesa», in *Missione per il terzo millennio. Corso di missiologia*, Roma 1992, 83-132.
- OLIVER, R., *Leadership in Asia*, Newark 1989.
- O'MALLEY, J.W., *The First Jesuit*, Cambridge - Massachusetts - London 1993.
- OSHIMA, H.T. «Pertumbuhan Asia sesudah Perang: Hubungan Timbal Balik antara Pembangunan Pedesaan, Pembagian Pendapatan dan Kesempatan Kerja», in *Pembangunan Ekonomi dan Pemerataan*, ed. T.K. Wie, Jakarta 1983², 149-174.
- PANIKULAM, G., *Koinonia in the New Testament. A Dynamic Expression of Christian Life*, AnBib 85, Rome 1979.
- PARK, K. B., *Recent Trends in Mission Theology. A Study of Literature 1975-1985*, Roma 1990, 7-32.
- PASZTOR, E., «Predicazione itinerante ed evangelizzazione nei secoli XI-XII», in *Evangelizzazione e culture*, II, Roma 1976, 169-179.
- PAULON, I., *Plantatio ecclesiae. Il fine specifico delle missioni*, Roma 1948.
- PAVENTI, S., *La Chiesa missionaria. Manuale di missiologia dottrinale*, Roma 1949.
- PEERS, A.E., *Ramon Lull, A Biography*, London 1929.
- PEETERS, H., «I principi teologici», in *Le missioni nel decreto «Ad Gentes» del Consiglio Vaticano II*, Roma 1966, 127-132.
- PETERS, W.H., *The Life of Benedict XV*, Milwaukee 1959.



- PHAN, P.C., *Mission and Catechesis Alexander de Rhodes. Inculturation in XVII Vietnam*, New York 1998.
- PIERIS, A., «Mission in the Local Churches in Relation to other Religious Tradition. The Non – Semitic Religions of Asia», in *Mission and Dialogue*, ed. M. Motte – J.R. Lang, New York 1980, 426-442.
- PINTOR, S. «Per una Teologia Pastorale in prospettiva missionaria», *ED*, 42 (1989) 423-440.
- PONSI, F., «Contemporary Concepts of Mission», *Miss.* 6 (1978) 139-153.
- POWER, J., *Le missioni non sono finite*, Torino 1971.
- PRANARKA, A.M.W., *Sejarah Pemikiran tentang Pancasila*, Jakarta 1985.
- PRUSAK, B.P., «The Theology of the Local Church in Historical Development», in *Proceeding of the Catholic Theological Society of America* 35 (1980), ed. L. Salm, New York 1980, 287-308.
- PUDJASUMARTO, J., «Wisma Sandjaja: Home for Transformation», in *Tahun Orientasi Rohani*, Semarang 1997, 7-8.
- PURWAWIDYANA, J. Chr., «Visi dan Karya Mgr. Julius Darmaatmadja, S.J. Uskup Agung Semarang», in *Aneka Kesan dan Kenangan 25 Tahun Imamat Mgr. Julius Darmaatmadja, S.J. 18 Desember 1994*, Semarang 1994, 64-85.
- PURWAHARSANTO, F.X.S., ed., *Apa dan Siapa: Imam Diocesan. Refleksi atas Pendidikan Calon Imam Diocesan*, Yogyakarta 1986.
- PURWAHARSANTO, F.X.S. – F.X. KIRNOSUCITRO, ed., *Kumpulan Ragam Kehidupan*, Yogyakarta 1988.
- QUASTEN, J., *Patrology, II: The Ante-Nicene Literature after Irenaeus*, Utrecht-Antwerp 1975.
- RAHNER, K., «Perspectives for Pastoral Theology in the Future», in *Theological Investigation XXII: Human Society and The Church of Tomorrow*, New York 1983, 106-119.
- , «Theology and Spirituality of Pastoral Work in the Parish», in *Theological Investigation*, XIX: *Faith and Ministry*, New York 1983, 87-102.
- , «Peaceful Reflection of the Parochial Principle», in *Theological Investigations*, II, Baltimore 1963, 283-318.
- , «The Hierarchical Structure of the Church, with Special Reference to the Episcopate», in *Commentary on the Documents of Vatican II*, ed. H. Vorgrimeler – al., London – New York 1967, 195-207.



- RAHNER, K., «Dogmatic Constitution of the Church Chapter III, Articles 18-27», in *Commentary on The Documents of Vatican II*, I, ed. H. Vorgrimler – al., London – New York 1967, 186-218.
- RAHNER, K. – J. RATZINGER, *The Episcopate and the Primacy, Questiones Disputate 4*, New York, 1962.
- RATZINGER, J. «L'Ecclesiologia del Vaticano II», in *La Chiesa del concilio. Studi e contributi*, Milano 1985.
- RAWS, J. – al., *The Netherlands Indies. The Religious Situation*, London 1935.
- RETIF, A., *Introduction alla doctrine Pontificale des Missions*, Paris 1952.
- , *Les Papes contemporaines et la mission*, Paris 1966.
- RICKLEFS, M.C. *A History of Modern Indonesia*, London 1982.
- ROBERTS, A – J. DONALDSON, ed., *The Ante – Nicene Fathers. Translations of The Writings of the Fathers down to A.D. 325*, III, Grand Rapids 1987.
- ROES, J., *Het Groote Missie – Uur 1915-1940. De missiemotivatië van de Nederlandse Katholiken*, Ambo 1974.
- ROEST CROLLIUS, A.A., *I metodi e i modelli dell'adattamento liturgico nella missione «Ad Gentes»*, Roma 1993.
- , «Missione e inculturazione. Incarnare il vangelo nelle culture dei popoli», in *Cristo Chiesa missione*, Roma 1992, 293-305.
- , ed., *What is So New about Inculturation*, Roma 1991.
- RORDORF, W. – al., «Martirio», in *Dizionario patristico e di antichità cristiane*, II, 2133-2154.
- ROSALES, G. – C.G. AREVALO, ed., *For all the People of Asia. Federation of Asian Bishops' Conferences Documents from 1971-1990*, I-II, Quezon City 1997².
- ROSSELLI, F., *Esplorazioni spagnole in Mesoamerica e nell'Oceano Pacifico (1500-1600)*, Firenze 1991.
- ROSSENBLATT, M.E., «Mission and Money in the New Testament», *ChiSt* 30 (1991) 77-98.
- ROSSIGNOL, R., «Vatican II and Missionary Responsibility of the Particular Church», *ITS* 17 (1980) 34-46.
- RYNNE, X., *The Fourth Session. The Debates and Decree of Vatican Council II September 14 to December 8, 1965*, New York 1966.
- SAEKI, Y., *The Nestorian Documents and Relics in China*, Tokyo 1951².
- SANDIWAN BRATA, A., «Pendidikan Seminari Tinggi St. Paulus di Masa Jepang dan Kemerdekaan», in *Imamat: Aneka Pandangan dan Kesaksian. 40 Tahun Seminari Tinggi Santo Paulus Yogyakarta*, Yogyakarta 1979, 15-19.



- SATINI, L., *Sejarah Tarekat Suster-suster Carolus Borromeus di Indonesia 1918-1960*, Yogyakarta 1992.
- SATO, S., *War, Nationalism and Peasants Java under the Japanese Occupation 1942-1945*, New South Wales 1994.
- SCALZOTTO, T., «I Papi e l'evangelizzazione missionaria», in *Chiesa e missione*, Roma 1990, 547-595.
- , «I papi e la Sacra Congregazione per l'Evangelizzazione dei Popoli o de Propaganda Fide», in *Sacrae Congregationis de Propaganda Fide memoria rerum. 350 anni a servizio delle missione 1622-1972*, III/2, ed. J. Metzler, Rom - Vienna - Freiburg, 253-302.
- SCHERER, J.A., «The Future of Missiology as an Academic Discipline in Seminary Education», *Miss.* 13 (1985) 445-460.
- , «Missiology as a Discipline and What It Includes», in *Miss.* 15 (1987) 507-522.
- SCHILDENBERGER, J., «Prophet», in *EBT*, 716-722.
- SCHMIDLIN, J., *Catholic Mission Theory*, Illinois 1931.
- SCHNACKENBURG, R., *The Church in the New Testament*, London 1974.
- SCHOMAKER, Mgr. W., «Sejarah Gereja Katolik di Wilayah Keuskupan Purwokerto», in *Sejarah Gereja Katolik Indonesia*, III B, ed. M.P.M. Muskens, Ende 1972, 903-948.
- SCHREITHER, R.J., *Constructing Local Theologies*, New York, 1986².
- SCHUTTE, J., «Evangelization and Development», in *Evangelization*, DMis 9, Roma 1975, 303-328.
- SCHURHAMMER, G., *Francis Xavier. His Life His Time*, III, Rome 1980.
- SCHURHAMMER, G. - J.WICKI, *Epistolae S. Francisci Xaverii aliaque eius scripta*, I, Romae 1944.
- SENIOR, D. -- C. STUHLMULLER, *The Biblical Foundations for Mission*, New York 1991⁴.
- SEUMOIS, A., *Teologia Missionaria*, Bologna 1993.
- , «Laicato e missione», in *Le missioni nel decreto «Ad Gentes» del Concilio Vaticano II*, Roma 1966, 246-257.
- SEVESO, B., *Edificare la Chiesa. La teologia pastorale e i suoi problemi*, Torino 1982.
- SHORTER, A. *Toward A Theology of Inculturation*, New York, 1994³.
- SILVA, A. da, «Lingkungan - The People's Church of Indonesia. A Possible Model for India», *VJTR* 59 (1995) 729-740.
- SILVESTRI, G., *La Chiesa locale «Soggetto Culturale»*, Roma 1998.



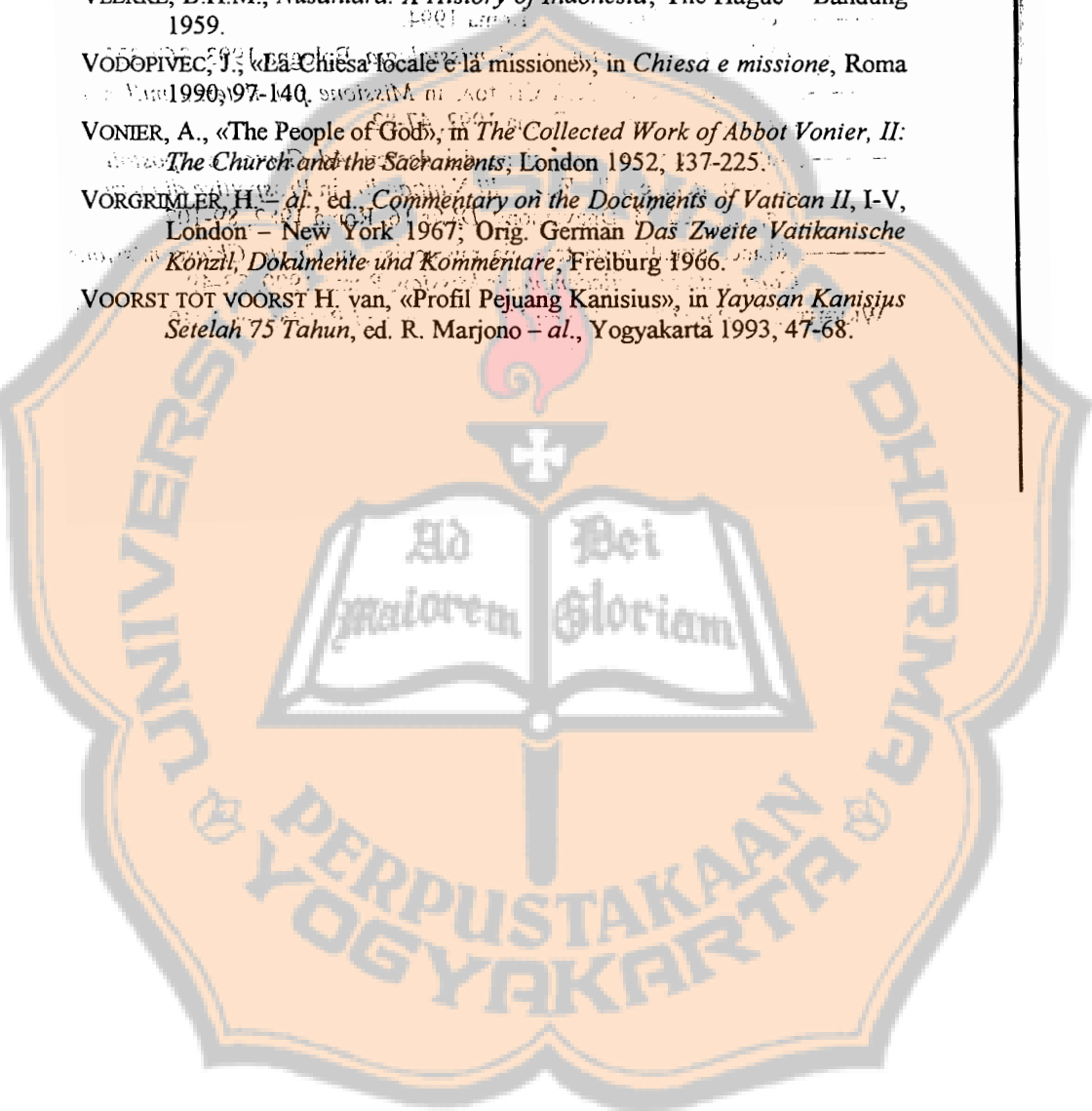
- SINAGA, A. B., «Madah Bhakti a Tentative Inculturation in Liturgical Music», *EAPR* 30 (1993) 120-144.
- SINISCALCO, P., «Evangelizzazione», in *Dizionario patristico e di antichità cristiane*, I, ed. A. di Berardino, Casale Monferrato, 1984, 1316-1321.
- SLAMET, M., «Tri Darmo – Darmojuwono», in *Justinus Darmojuwono Kardinal Indonesia Pertama*, ed. J. Hadiwikarta, Jakarta 1987, 62-66.
- SOEGLJAPRANATA, A., *La Conversione di un Giavanese*, Roma 1933.
- , «Adaptatie in de Javanen Missie van het Vicariaat Semarang Midden Java Indonesia», *Berichten uit Java* 1 (1952) 6-12.
- , «De Javanen Missie van Midden – Java onder de Zegeningen van de Machtige Missie – Encyclick *Rerum Ecclesiae*», Manuscript.
- SOEMARDJAN, S., *Social Change in Yogyakarta*, Ithaca, 1962.
- SOENARJA, A., «Moentilan's Groei, Bloci en ondergang», *Berichten uit Java* 5 (1949) 113-120.
- SOONDAL, B., «Het Resultaat van onze SOS Actie», *Berichten uit Java* 6 (1950) 129-134.
- SORGE, B., «Il contributo del sinodo 1974 al dibattito teologico su evangelizzazione e promozione umana», *CivCatt* 127 (1976) 11-24; 142-157; 417-438.
- SOUSA COSTA, A.D., «Chiesa locali e istituti missionari: quale collaborazione?», in *Portare Cristo all'uomo*, Roma 1985, 441-470.
- SPEKLE, A., «Djimpitan», *Berichten uit Java* 5 (1947) 110-113.
- SPENCE, J.D., *The Memory Palace of Matteo Ricci*, New York 1985.
- SPYER, P., «Serial Conversion/Conversion to Seriality: Religion, State, and Number in Aru, Eastern Indonesia», in *Conversion to Modernities The Globalization of Christianity*, ed. P. van der Veer, New York – London 1996, 171-198.
- STEWART, J.E., *The Influence of Idea of Martyrdom in The Early Church*, S. Andrew 1951.
- STIGNER, M., «Sejarah Gereja Katolik di Wilayah Keuskupan Manado», in *Sejarah Gereja Katolik Indonesia*, III A, ed. M.P.M. Muskens, Ende 1972, 467-498.
- STUHLMULLER, C., «The Painful Cost of Great Hopes; The Witness of Isaiah 40-55», in *Sin, Salvation and the Spirit*, ed. D. Durken, Minnesota 1979, 146-162.
- SUBANDJAR, A.T. – *al.*, «Tuhan Memilih yang Lemah Guna Memberi Hikmah kepada yang Kuat», in *Justinus Darmojuwono. Kardinal Indonesia Pertama*, ed. J. Hadiwikarta, Jakarta 1987, 25-33.



- SUHENDRO, E., *Anak-anak Jaman*, Jakarta 1987.
- SUNARKA, J., «Gambaran Gereja Keuskupan Agung Semarang Menatap Abad Ke Duapuluh Satu», in *Apa dan Siapa: Imam Diosesan*, ed. FXS. Purwaharsanto, Yogyakarta 1986, 67-70.
- , «Tokoh “Ekklesiologi” Gereja Mengumat», in *Justinus Darmojuwono. Kardinal Indonesia Pertama*, ed. J. Hadiwikarta, Jakarta 1987, 96-116.
- SUSMAN, F., «Il culto di s. Pietro dalla morte di Leone Magno a Vitaliano (461-672)», in *Archivio della società romana di storia patria*, LXXXIV (1961), 165-181.
- SULLIVAN, F.A., «Magisterium», in *NDT*, 617-623.
- , *Magisterium. Teaching Authority in the Catholic Church*, New York 1983.
- , *Creative Fidelity. Weighing and Interpreting Documents of the Magisterium*, Dublin 1996.
- SULLIVAN, R.E., «The Papacy and Missionary Activity in the Early Middle Ages», *MSI* 17 (1955) 46-106.
- SWEINAM, J., «The Word of God and Pastoral Theology in the Contemporary Church», in *Vatican II Assessment and Perspectives. Twenty – Five years After (1962-1987)*, I, ed. R. Latourette, New York 1988, 364-381.
- , «Why Was Jeremiah’s New Covenant New?», in *Studies on Prophecies*, V.T.S 26, Leiden 1974, 111-115.
- SWIFT, B., «Preparing Numerical Data», in *Data Collection and Analysis*, ed. R. Sapsford – V. Jupp, London 1996, 152-180.
- TATAG, D. – B. SARDJONO, ed., *Pesta Air di Kaki Pelangi. Refleksi Karya Pastoral Paroki*, Yogyakarta 1997.
- TENNIEN, M., *I Remember Flores*, New York 1957.
- THIEL, R. van, «De Japane Spin Zaag Moentilan uit», *Berichten uit Java* 7 (1947) 154-160.
- Tim Wartawan Kompas dan Redaksi Penerbit Gramedia, *J.J. Kasimo Hidup dan Perjuangannya*, Jakarta 1980.
- TODD, R.J., «From the Concept of Missions to the Concept of Developing Churches: a Proposal», *Miss.* 12 (1984) 179-194.
- TOER, P.A., *Nyanyi Surtji Seorang Bisu*, Jakarta 1995.
- TOER, P. A. – al., *Kronik Revolusi Indonesia*, I, Jakarta 1999.
- TURNER, V., *Image and Pilgrimage in Christian Culture: Anthropological Perspectives*, Oxford 1978.



- UKPONG, S.J., «The Local Church and Missionary Consciousness. Analysis and Prognosis», in *Portare Cristo all'uomo*, Roma 1985, 559-578.
- UTOMO, G., «Credit Cooperative and Rural Development. An Indonesian Enterprise», in *Colloquium on the Social Doctrine of the Church in the Context of Asia*, Manila 1993, 59-66.
- , «Goliat, Daud dan Lingkungan Hidup», in *Gereja Indonesia Pasca – Vatican II. Refleksi dan Tantangan*, Yogyakarta 1997, 307-336.
- VADAKUMPADAN, P., «Ecclesiological Foundation of Mission», in *Following Christ in Mission*, ed. S. Karotempel – al., Bombay 1995, 99-115.
- VALENTINI, D., ed., *L'Ecclesiologia contemporanea*, Padova 1994.
- , «La Cattolicità della Chiesa locale», in *Chiesa locale e inculturazione nella missione*, Bologna 1987, 69-133.
- , *Il nuovo popolo di Dio in cammino. Punti nodali per una ecclesiologia attuale*, Roma 1984.
- , «Evangelizzazione», *NDT*, 1978-1985.
- VANZIA, V.C. «Una nouva spiritualità missionaria», in *Sacrae Congregationis de Propaganda Fide memoria rerum. 350 anni a servizio della missione 1622-1972*, I/1, ed. J. Metzler, Rom. – Freiburg – Wien 1973, 797-808.
- VELDEN, A van der, *De Róómsch Katholieke Missie in Nederlandsch Oost – Indie, 1808-1908*, Nijmegen 1908.
- VEN, J. van der, *Ecclesiology in Context*, Grand Rapids – Cambridge 1996; Orig. in German *Ecclesiologie in Kontekst*, Kampen 1993.
- VERKUYL, J., *Contemporary Missiology. An Introduction*, Grand Rapids 1978.
- VLEKKE, B.H.M., *Nusantara. A History of Indonesia*, The Hague – Bandung 1959.
- VODOPIVEC, J., «La Chiesa locale e la missione», in *Chiesa e missione*, Roma 1990, 97-140.
- VONIER, A., «The People of God», in *The Collected Work of Abbot Vonier, II: The Church and the Sacraments*, London 1952, 137-225.
- VORGRIMMER, H. – al. ed., *Commentary on the Documents of Vatican II*, I-V, London – New York 1967; Orig. German *Das Zweite Vatikanische Konzil. Dokumente und Kommentare*, Freiburg 1966.
- VOORST TOT VOORST H. van, «Profil Pejuang Kanisius», in *Yayasan Kanisius Setelah 75 Tahun*, ed. R. Marjono – al., Yogyakarta 1993, 47-68.



- WEITJENS, J., «Sejarah Gereja Katolik di wilayah Keuskupan Agung Semarang», in *Sejarah Gereja Katolik Indonesia*, III B, ed. M.P.M. Muskens, Ende 1974, 843-902.
- WEVE, L., «Statistiche Overzichten», in: *Java ann Christus. 25 Jaar Priester-Opleiding 1911-1936 Java-Missie der Jezuiten*, Nijmegen 1936, 15-34
- WIGNYAMARTAYA, A., «Pendidikan Seminari Tinggi Tempo Doeloe», in *Apa dan Siapa: Imam Diocese. Refleksi atas Pendidikan Calon Imam Diocese*, ed. F.X.S. Purwaharsanto, Yogyakarta 1990, 19-24.
- WIGNYAMARTAYA, A. – YB MANGUNWIJAYA, «Sejarah UNIO», in *Sejarah Gereja Katolik Indonesia*, IIIB, ed. M.P.M. Muskens, Ende 1974, 1527-1532.
- WILLEKENS, Mgr. P.J., «Vorming van een Inheemschen Clerus in de Missieland en», in *Java ann Christus. 25 Jaar Priester – Opleiding 1911-1936 Java-Missie der Jezuiten*, Nijmegen 1936, 35-42.
- WILLIS, A.T., *Indonesian Revival: Why Two Million Came to Christ*, Pasadena 1977.
- WILTGEN, R. M., «The Evangelization Congregation at the Service of Java, Borneo, Sumatra (1622-1825)», in *Sacrae Congregationis de Propaganda Fide memoria rerum: 350 anni a servizio della missione 1622-1972*, II, ed. J. Metzler, Rom – Freiburg – Wien 1973, 1050-1065.
- WINTER, R.D., «Seeing the Task Graphically», *EMQ* 10 (1974) 11-24.
- WOERKENS, L. van, «De Lotgevallen van Het Klein Seminarie St. Petrus Canisius», *Berichten uit Java* 10 (1946) 145-151.
- WOLANIN, A., «Trinitarian Foundation of Mission», in *Following Christ in Mission. A Foundational Course in Missiology*, ed. S. Karotempel – al., Boston 1996, 47-64.
- , *Teologia della missione*, Roma 1994.
- , «Missione», in *Dizionario di missiologia*, Bologna 1993, 367-373.
- , «La missione di Gesù Cristo», in *Missione per il terzo millennio. Corso di missiologia*, Roma 1992, 47-82.
- , «Il concetto della missione dei decreti *Ad Gentes* e *Apostolicam Actuositatem*, e nella *Evangelii Nuntiandi*», in *Prospettive di missiologia, oggi*, ed. M. Dhavamony, *DMis* 16, Roma 1982, 89-107.
- , «Linee attuali della teologia missionis», in *Cristo Chiesa missione. Commento alla «Redemptoris Missio»*, Roma 1990, 33-49.
- WRIGHT, J.J., *Papal Teaching on Nationalism and Patriotism*, 1940.

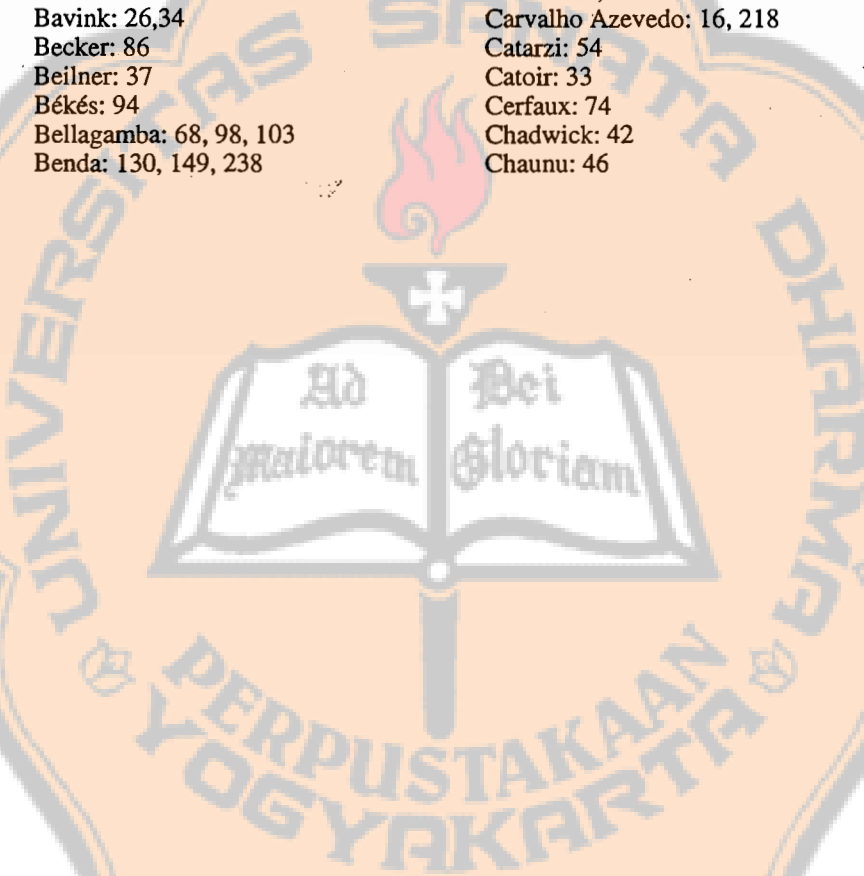


- XAVIER, P.P., *A Light from the East. Cardinal Lourdusamy: A Biography*, Pondicherry 1987.
- ZAGO, M., «Interreligious Dialogue», in *Following Christ in Mission*, ed. S. Karotempel – al., Boston 1996, 135-148.
- , *Volti della Chiesa in Asia*, Milano 1990.
- ZEPP, P., «Mission Law», in *Dictionary of Mission. Theology, History, Perspectives*, ed. K. Müller – al., New York 1997, 308-310.
- ZWEMER, S.M., «His Last Missionary Journey and His Martyrdom from Raymond Lull», in *Classics of Christian Missions*, ed. F.M. Du Bose, Tennessee 1979, 123-129.

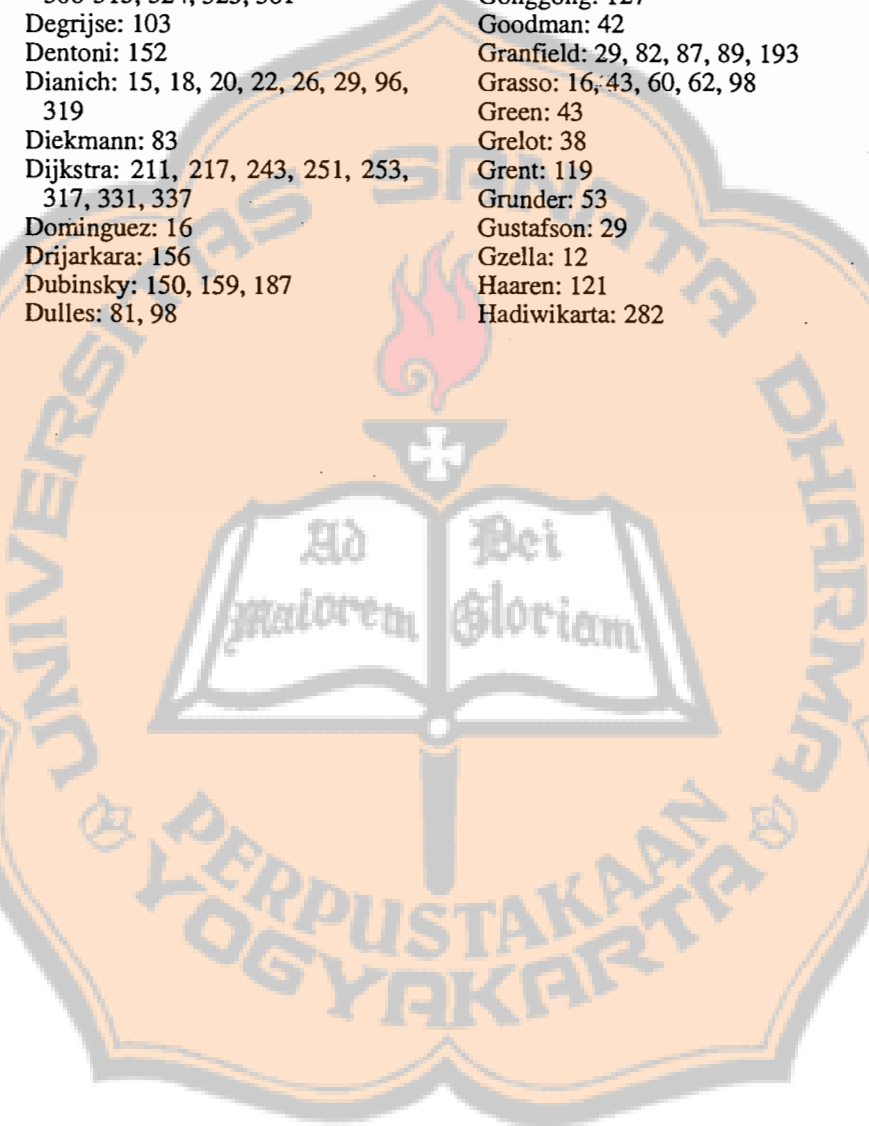


INDEX OF AUTHORS

- Aben 146, 198, 199
 Acerbi: 82, 91
 Acharuparambil: 69
 Akkeren: 131
 Alberigo: 131
 Aldama: 47
 Alexander IV: 46
 Allen: 39
 Amato: 82, 87
 Amaladoss: 102, 103, 104
 Antón Gómez: 71, 262
 Aquinas: 44
 Arbuckle: 302, 303, 307
 Arevalo: 104, 251, 325
 Bakker, J.: 109, 112
 Bakker, J.W.M.: 149
 Balzarini: 31, 50
 Banawiratma: 105, 130, 283, 316
 Bangert: 47
 Bank: 132, 133
 Barret, C.K.: 75, 78
 Barrett, D.B.: 28
 Bartoletti: 21, 95
 Baum: 308
 Bavink: 26, 34
 Becker: 86
 Beilner: 37
 Békés: 94
 Bellagamba: 68, 98, 103
 Benda: 130, 149, 238
 Benedict XV: 19, 31, 49, 52, 53
 Berger: 303
 Betz: 37
 Bevans: 17
 Blomesath: 120
 Boelaars: 278
 Bongartz: 253
 Bonk: 313
 Boonekamp: 120
 Bosch, A. van den: 133, 138, 142, 143
 Bosch, D.J.: 17, 36, 38, 49
 Bose: 48
 Bosio: 39
 Boxer: 50
 Brackman: 187, 238
 Brechler: 56
 Brown: 74, 75, 76, 77, 79, 80, 81
 Brugmans: 166, 171
 Budi Susanto: 150, 260
 Busch, A.: 149, 331, 337
 Caprile: 56
 Carier: 16
 Carten: 50, 197
 Carvalho Azevedo: 16, 218
 Catarzi: 54
 Catoir: 33
 Cerfaux: 74
 Chadwick: 42
 Chaunu: 46



- Chenu: 44
 Chiocchetta: 46, 49, 60
 Christera: 318
 Civezza: 113
 Clark: 31, 35, 48, 51, 135
 Clement: 41
 Coenen: 72, 77, 76
 Colombo, C.: 95
 Colombo, G.: 13, 17
 Colzani: 53
 Colzelmann: 79
 Congar: 22, 82, 89, 90, 94
 Conti: 45
 Cornelissen: 112, 113, 115
 Costa: 50
 Costantini: 102, 219
 Cribb: 238
 Criveller: 47
 Cronin: 47
 Crouzel: 40
 Crum: 42
 Cyprianus: 41, 42
 Dahm: 107, 150, 174
 Danusaputro: 154, 162, 168, 215, 217
 Danuwinata: 283
 Darmaputera: 108, 109, 174
 Darmawijaya: 283
 Darmojuwono: 12, 19, 207, 235-259, 261-275, 280-299, 301, 306, 308-315, 324, 325, 361
 Degrijse: 103
 Dentoni: 152
 Dianich: 15, 18, 20, 22, 26, 29, 96, 319
 Diekmann: 83
 Dijkstra: 211, 217, 243, 251, 253, 317, 331, 337
 Dominguez: 16
 Drijarkara: 156
 Dubinsky: 150, 159, 187
 Dulles: 81, 98
 Dupuis: 281
 Dyer: 290
 Eldarov: 262
 Esquerda Bifet: 18, 24, 36, 58, 59, 61, 62, 63, 65, 66, 98
 Evers: 31, 48, 50
 Falciola: 62, 64
 Federici: 59, 68, 70
 Fisichella: 42
 Furnivall: 119, 133, 150, 185, 189
 Finnegan: 28
 Flannery: 25, 33, 56, 62, 83, 85, 86, 87
 Forte: 102, 103
 Frend: 43:
 Gallo: 82
 Gantin: 63
 Gauthier: 248
 Geise: 121
 Geertz, C.: 141
 Geertz, H.: 134
 Ghirlanda: 88
 Giddens: 25, 305, 306
 Giglioni: 13, 18, 55, 100
 Gill, R.: 29
 Gioia: 33
 Glock: 308
 Stark: 308
 Gómez: 60, 103
 Gonggong: 127
 Goodman: 42
 Granfield: 29, 82, 87, 89, 193
 Grasso: 16, 43, 60, 62, 98
 Green: 43
 Grelot: 38
 Grent: 119
 Grunder: 53
 Gustafson: 29
 Gzella: 12
 Haaren: 121
 Hadiwikarta: 282



- Hamer: 81
 Hardaparmaka: 173
 Hardawiryana: 104, 105
 Harnack: 41
 Hars: 140
 Harsasusanta: 207, 233, 234
 Hasto Rosariyanto: 131, 143, 168, 179, 199, 211
 Heckel: 24
 Hefner: 10, 241
 Hendrik: 159, 177
 Henkel: 57
 Heuken: 119
 Hill: 203
 Hindley: 188, 238, 239
 Hippolitus: 42
 Hoffmann: 54
 Hogg: 26
 Holzen: 16
 Fagan: 16
 Hull: 260
 Hummell: 41
 Hutauruk: 110
 Ignatius: 47
 Ignatius of the Anthioco: 42
 Ismawan: 177, 217
 Ingleson: 187, 230
 Iskandar: 238
 Irenaeus: 41
 Lasut: 238
 Jacobs, H.: 114
 Jacobs, T.: 123
 John XXIII: 19, 31, 50, 51, 62
 John Paul II: 33, 60
 Jones: 260
 Jong, L.D.: 165
 Jong, S. de: 316
 Jungmann: 83
 Kahin: 174, 187
 Kalikombe: 58
 Kaptein: 134
 Kartodirdjo: 175
 Katoppo: 266
 Kennedy: 187
 Kilian: 18, 82, 84, 85, 86, 93
 Kipp: 316
 Kirnosucitro: 194
 Kleijntjes: 129
 Klinken: 182
 Kodiran: 140
 Koentjaraningrat: 285
 Komonchak: 29, 30, 91, 95, 96
 Kroef: 238
 Kumor: 43, 44
 Küng: 74
 Kurris: 153
 Laan: 120
 Lame Uran: 120
 Lang: 16
 Lanne: 82, 84, 89
 Latourette: 113
 Ledge: 18, 188
 Leer: 119
 Legge: 78
 Lekkerkerker: 139
 Leo XIII: 49
 Lima de Prado: 208, 244
 Linz: 31
 Lobo: 17
 Lombard: 211
 López Gay: 15, 18, 28, 29, 42, 60, 63, 98, 100, 101, 103
 Lovell: 22, 307
 Lubac: 82, 88, 93
 Lull: 45
 Maccarone: 43
 Magdaline: 133, 144, 159
 Mangunwijaya: 12, 173, 207, 209, 219, 244, 245, 246, 264, 316, 317
 Manselli: 43
 Mara: 40
 Masson: 33, 48, 56, 57, 65, 66
 Mauro: 46



- Mc Alister: 46
 McBrien: 71, 307, 308
 McKenzie: 72
 McVey: 238
 Mehden: 149
 Metzler: 46, 48
 Michl: 37
 Midali: 21, 307, 308
 Meier: 75
 Militello: 21
 Miller: 47
 Moeryantini: 126, 197, 221
 Monachino: 43
 Mondin: 43
 Moorman: 45
 Moreschini: 47
 Morselletto: 114
 Mortimer: 187
 Motte: 16
 Moya: 20, 25, 57, 62, 265
 Mulders: 57
 Müller, J.: 283
 Müller, K.: 35, 48, 54, 98
 Murphy: 73, 74, 80
 Muskens: 12, 105, 109, 112-122, 150, 168, 188, 189, 231, 232, 238, 254, 261
 Maurini: 119
 Neill: 53, 110, 132, 173
 Nembro: 59
 Neuner: 53, 64, 65, 100
 Neves: 13, 16, 18
 Nevett: 47
 Niel: 187
 Nielen: 150
 Noce: 42
 Novak: 237
 Nunnenmacher: 15, 54
 Nunuk P Murniati: 318
 Oliver: 311
 O'Malley: 47
 Origen: 40, 41, 42
 Oshima: 248
 Panikulam: 79
 Park: 49
 Pasztor: 44
 Paul III: 46
 Paulon: 52
 Paulus VI: 16, 18, 62, 63, 67
 Paventi: 26, 34
 Peers: 45
 Peeters: 56, 57
 Penna: 72
 Phan: 47
 Peters: 53, 135
 Pieris: 104
 Pierron: 38
 Pintor: 14, 15
 Pius XI: 50, 52
 Pius XII: 50, 51, 53
 Poedjahandaja: 206
 Ponsi: 17, 48
 Power: 22
 Pranarka: 175, 176
 Prusak: 82, 96
 Pudjasumarto: 284
 Purwawidyana: 243
 Purwaharsanto: 194
 Quain: 140
 Quasten: 40
 Rahner: 23, 53, 82, 85, 91, 92
 Ratzinger: 82, 92, 94, 97
 Raws: 113
 Rengstrof: 37
 Retif: 31
 Ricklefs: 149, 150, 159, 166
 Roberts: 40, 41
 Donaldson: 40-41
 Roes: 97
 Roest Crollius: 16, 69, 118, 115
 Rodgers: 316
 Rordorf: 41
 Rosales: 104, 251, 325



- Rosselli: 46
 Rossenblatt: 78
 Rossignol: 62, 102
 Rynne: 56
 Saeki: 109
 Sandiwan Brata: 206, 208, 243
 Satini: 133, 147, 156, 159, 173, 179, 194
 Sato: 171
 Scalzotto: 31, 97
 Scherer: 26, 27
 Schildenberger: 37
 Schmidlin: 26, 34, 41, 44, 45
 Schnackenburg: 74, 78, 79, 80
 Schomaker: 121
 Schreither: 218
 Schutte: 67
 Schurhammer: 114, 233
 Senior: 37, 48
 Stuhlmüller: 37, 38, 48
 Seumois: 13, 48, 54, 58, 100
 Seveso: 13, 14
 Shorter: 16
 Silva: 105, 314
 Silvestri: 21, 286, 319
 Simonetti: 40
 Sinaga: 105
 Siniscalco: 40
 Slamet: 251
 Soegijapranata: 11, 12, 19, 125-127, 131, 134-139, 151, 153-159, 161-173, 177-186, 189-198, 203, 205-208, 210-224, 229, 231-234, 239, 271, 289, 301, 306, 309-315, 321-323, 326-329
 Soemardjan: 150, 170
 Soenarja: 148, 168, 178, 202, 338
 Sol: 119
 Soondal: 223, 224
 Sorge: 16, 67
 Sousa Costa: 101
 Stigner: 120
 Subandjar: 236, 266
 Suhendro: 214
 Sunarka: 254
 Spekle: 290
 Spence: 47
 Spyer: 10, 241
 Stewart: 41
 Susman: 43
 Sullivan, F.A.: 31
 Sullivan, R.E.: 43
 Swetnam: 38
 Swift: 28
 Tatag: 136, 242
 Sardjono: 136, 242
 Tennien: 150
 Tertullianus: 41, 42
 Thiel: 171
 Todd: 24
 Toer: 175, 244
 Triacca:
 Turner: 302
 Ukpong: 101, 102
 Utomo: 208, 317, 318
 Vadakumpadan: 103
 Valentini: 29, 67, 93, 94, 95, 96, 100, 102, 314
 Vanhoye: 71, 72
 Vanzia: 61
 Velden: 198
 Ven: 29, 301, 304, 305, 307, 308
 Verkuyl: 23, 54
 Vlekke: 107, 108, 109
 Vodopivec: 100
 Vonier: 23, 82, 96
 Vorst tot Vorst: 142, 144, 145, 156, 158, 160, 161, 181, 212
 Vriens: 117, 118, 119, 120, 31, 132
 Vugts: 121
 Webb: 143, 240

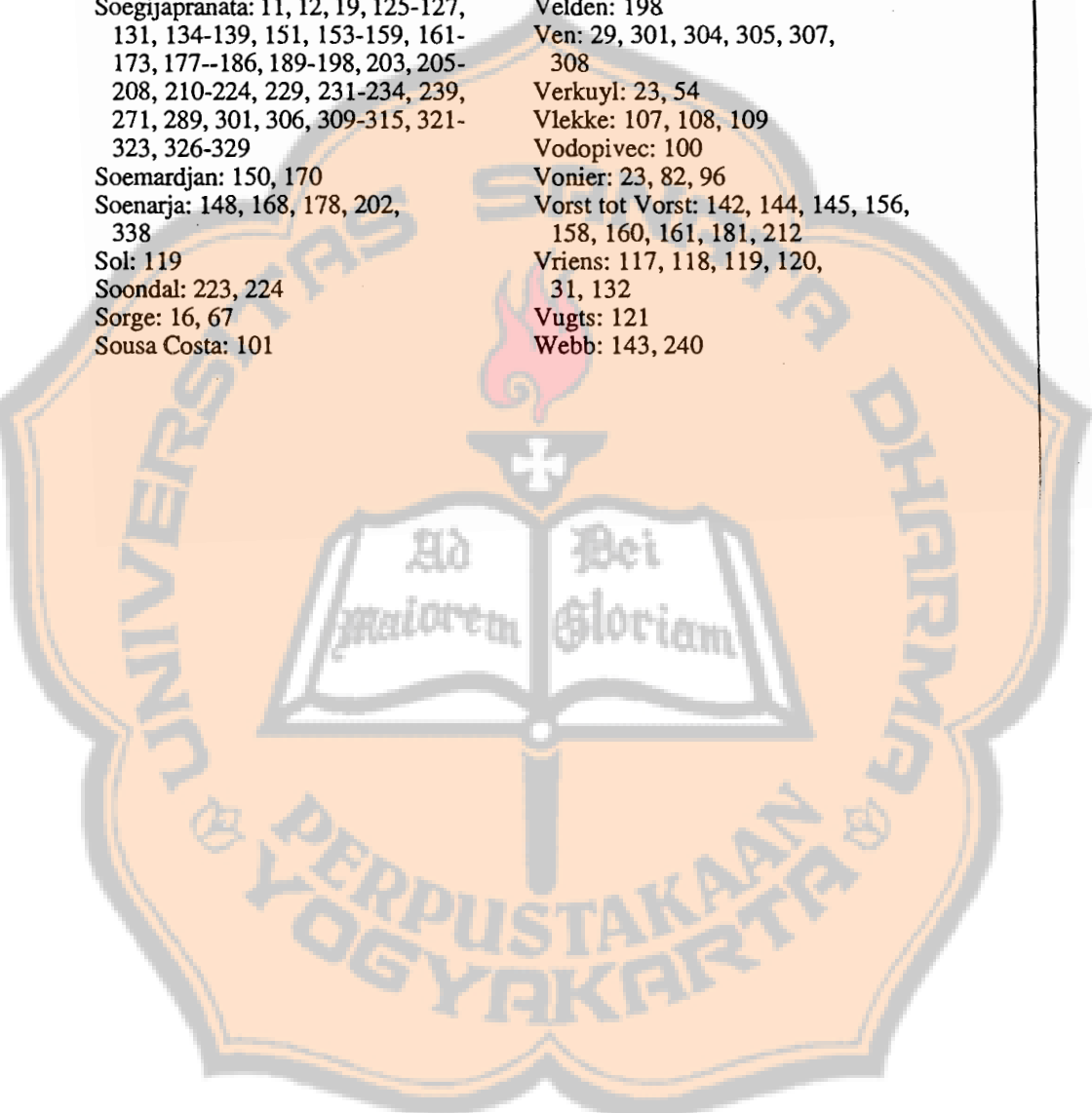


TABLE OF CONTENTS

ACKNOWLEDGMENTS 7

CHAPTER I: *Introduction* 9

1. Theme and Motivation of the Thesis 9

2. The Scope of the Thesis 12

 2.1 Missionary Pastoral 12

 2.2 Pastoral Perspective 13

 2.3 Missiological Perspective 14

 2.4 Ecclesiological Perspective 18

3. Limitation of the Thesis 19

 3.1 The Documents on Mission of the Twentieth Century 19

 3.2 The Archdiocese of Semarang as a Case in Point 20

 3.4. The Method of the Thesis 26

CHAPTER II: *The Magisterial Documents on Mission* 31

1. Clarification on Magisterium Documents 31

2. Clarification of the Term *Mission* 33

 2.1 Examining the Word and Paraphrase 34

 2.2 Examining the Idea of Mission 36

 2.2.1 Mission in the Bible 36

 a) Mission in the Old Testament 36

 b) Mission in the New Testament 38

 2.2.2 Mission in the Period of the Father of the Church 39

 2.2.3 Mission during the Middle Ages 43

 2.2.4 Mission among the Religious Orders and Congregations 46

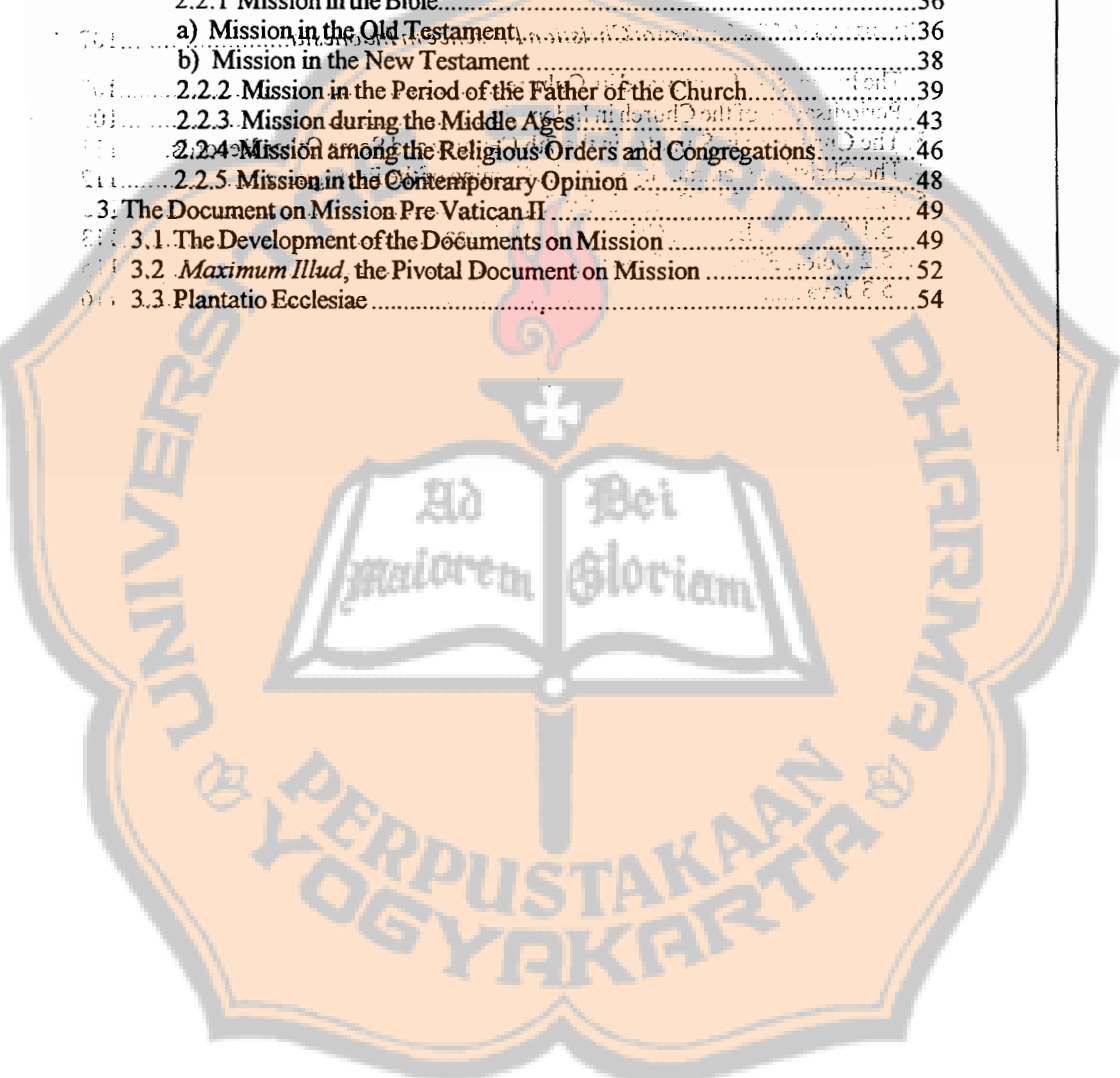
 2.2.5 Mission in the Contemporary Opinion 48

3. The Document on Mission Pre Vatican II 49

 3.1 The Development of the Documents on Mission 49

 3.2 *Maximum Illud*, the Pivotal Document on Mission 52

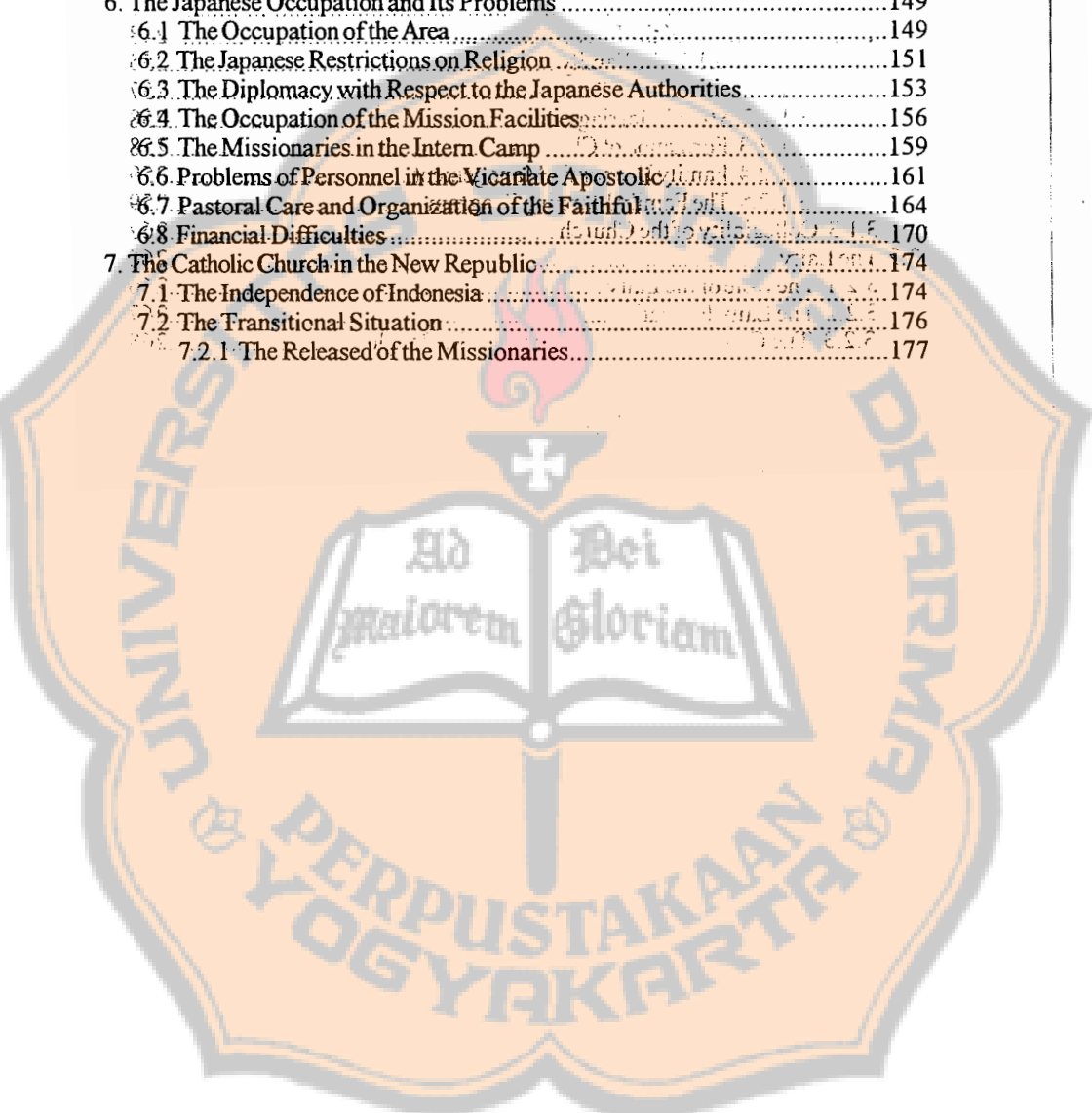
 3.3 *Plantatio Ecclesiae* 54



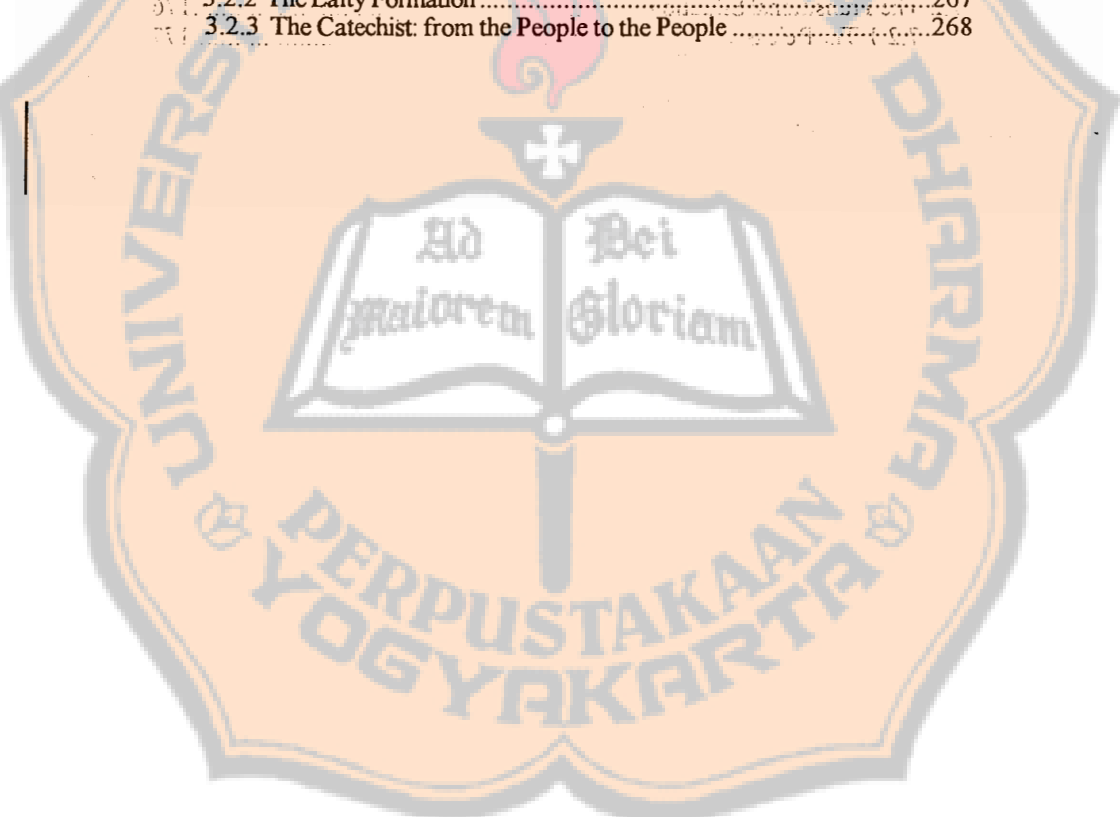
4. The Document on Mission of Vatican II	56
4.1 Missionary Activity According to <i>Ad Gentes</i>	56
4.2 Theological Foundation of <i>Ad Gentes</i>	58
4.3 Operative Messages	61
5. The Document on Mission Post Vatican II	62
5.1 <i>Evangelii Nuntiandi</i>	62
5.2 Operative Messages	66
5.3 <i>Redemptoris Missio</i>	68
CHAPTER III: <i>The Local Church and its Mission</i>	71
1. Biblical Approach on Local Church	71
1.1 The Significance of the New Testament	71
1.2 The Type of Communities of the Local Churches	74
1.3 The Church Structure	76
1.4 The Community Activities	78
1.5 One Body in Christ	79
2. The Local Church in the Documents of Vatican II	81
2.1 The Change of Ecclesiological Orientation of Vatican II	81
2.2 Understanding of the Local Church in the Documents of Vatican II	82
2.3 Theological Opinion Based on the Conciliar Text	88
3. The Constitutive Elements of the Local Church	93
3.1 The Word of God	93
3.2 The Eucharist	94
3.3 The Bishop	94
3.4 The People	95
4. The Local Church in the Documents on Mission	96
5. The Mission of the Local Church	98
5.1 The Missionary Activity of the Church in Vatican II	98
5.2 The Role of the Local Church	101
6. The Challenges for the Mission of the Local Church	103
CHAPTER IV: <i>The History of Christian Presence in Indonesia</i>	107
1. The Indonesian Society and its Culture	107
2. Periodisation of the Church in Indonesia	109
3. The Christians in Sumatra in the 7th Century and Some Other Records	111
4. The Christian Community since the Coming of the Portuguese	112
5. The Missions of the Orders in the Regions	113
5.1 Sumatra, Borneo, Celebes and Molucca	113
5.2 Solor, Flores and Timor	115
5.3 Java	116



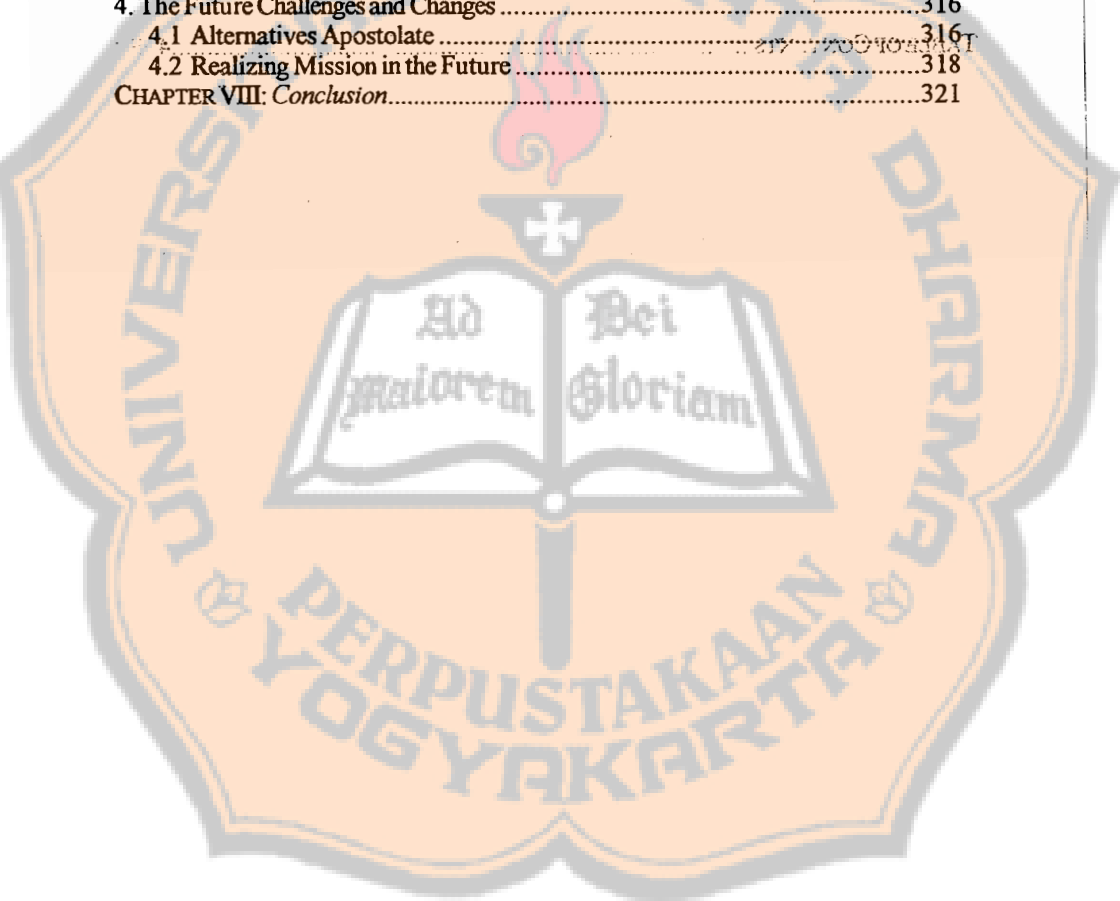
6. The 19th Century as the New Era	117
7. The Division of the Region to Some Orders and Congregations	118
7.1 The Division of the Archipelago	118
7.2 The Division of Java	120
8. Toward the Hierarchy of Indonesia	121
8.1 The Bishops' Conference's Topics	121
8.2 The Japanese Colonial Era	122
8.3 The Vicariate Apostolic of Semarang	123
CHAPTER V: The Period of Mgr. Albertus Soegijapranata, S.J. (1940-1963)	125
1. The Periods of Soegijapranata's Life	125
1.1 His Childhood	125
1.2 The Period of His Formation	126
1.2.1 A Student of Xavier College	126
1.2.2 Joined to the Society of Jesus	126
1.3 The Period of His Apostolate: A Parish Priest of a Native Parish	127
2. The Reason for a New Vicariate Apostolic of Semarang	128
3. Pastoral Problems before Becoming a New Vicariate Apostolic	130
3.1 The Javanese Catholics Division	130
3.2 The Pastoral Problems	131
4. First Steps of the New Vicar Apostolic	134
5. Building the Local Hierarchy	136
5.1 The Region of the Vicariate Apostolic of Semarang	138
5.2 Geographical Situation of the Vicariate Apostolic of Semarang	139
5.3 Social and Cultural Situation of the Vicariate Apostolic of Semarang	140
5.4 Ecclesiological Situation of the Vicariate Apostolic of Semarang	142
6. The Japanese Occupation and Its Problems	149
6.1 The Occupation of the Area	149
6.2 The Japanese Restrictions on Religion	151
6.3 The Diplomacy with Respect to the Japanese Authorities	153
6.4 The Occupation of the Mission Facilities	156
6.5 The Missionaries in the Intern Camp	159
6.6 Problems of Personnel in the Vicariate Apostolic	161
6.7 Pastoral Care and Organization of the Faithful	164
6.8 Financial Difficulties	170
7. The Catholic Church in the New Republic	174
7.1 The Independence of Indonesia	174
7.2 The Transitional Situation	176
7.2.1 The Released of the Missionaries	177



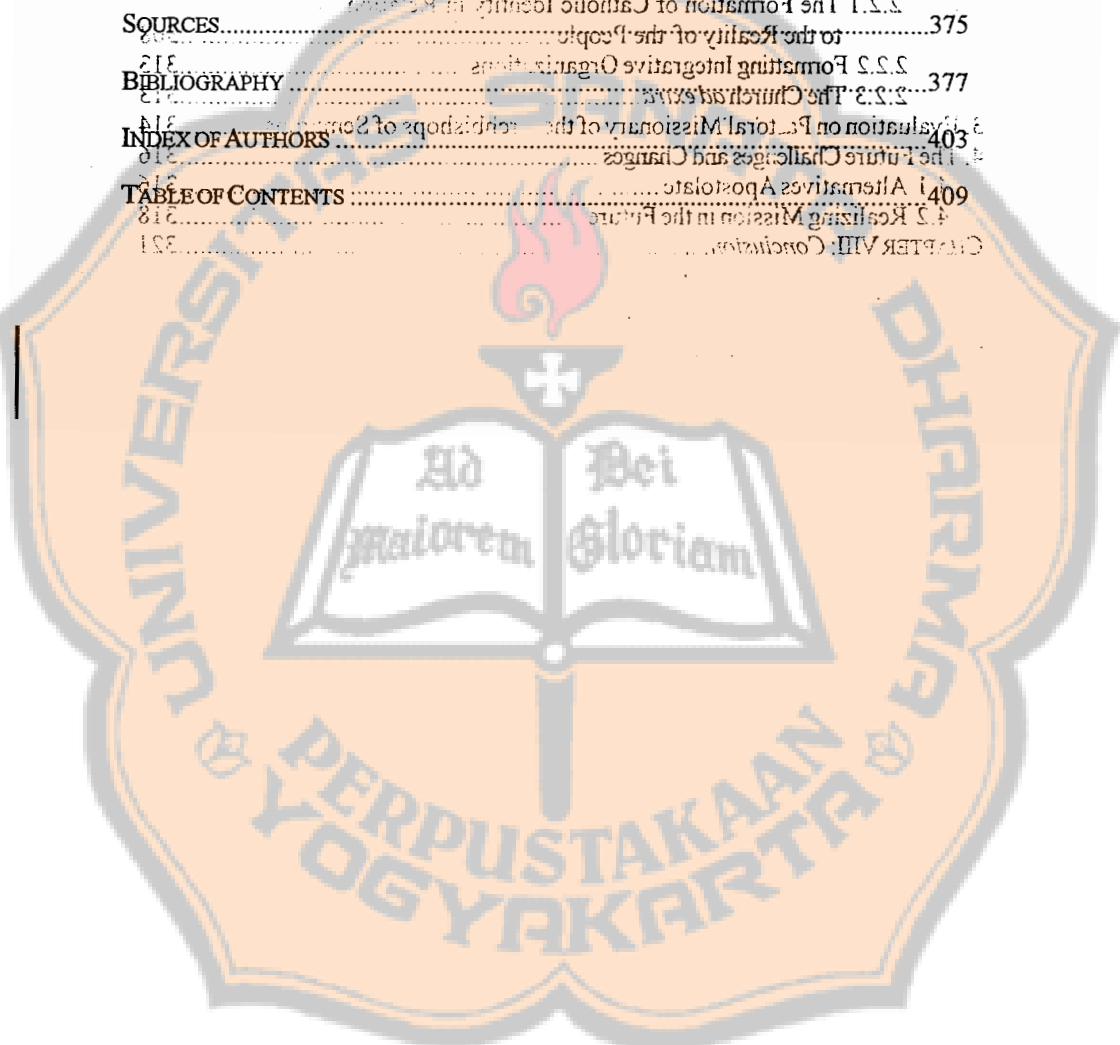
7.2.2	The Hand over of Mission Buildings	180
7.2.3	Join into the Dynamic of the New Republic	181
7.3	A Challenge for the New Republic: An Ideological Conflict	187
7.4	A Challenge to Catholics	189
8	Invitation to Become Involved in the Church	198
8.1	The Native Clergy Formation	198
8.1.1	In the Period of Mgr. P.M. Willekens	199
8.1.2	In the Period of Mgr. A. Soegijapranata	203
8.2	Pastoral Care	209
8.2.1	Sacramental Services	211
8.2.2	Catechese	212
8.2.3	The Family Formation	214
8.2.4	Organization	215
8.2.5	Intellectual Formation	217
8.3	Inculturation	218
8.4	Financial and Constructing Infra structural Concerns	221
8.4.1	Embryonic Spirit and Action to the Self – Sufficiency movement	223
8.4.2	Constructing Infrastructure	229
9	Becoming the Indonesian Hierarchy	231
CHAPTER VI: The Period of Cardinal Justinus Darmojuwono (1963-1981)		235
1	A Biography of Cardinal Justinus Darmojuwono	235
2	The First Challenges to Cardinal Justinus Darmojuwono as the Archbishop of the Archdiocese of Semarang	236
2.1	The Involvement at the Vatican Council II	237
2.2	Responding the 30 September Movement and its Impact	238
3	Implementing the Messages of the Vatican Council II	246
3.1	The Church	246
3.1.1	The Church of the Poor	248
3.1.2	The Church in the Family	255
3.1.2.1	Roles of the Parents	257
3.1.2.2	Mixed Marriage	258
3.1.2.3	Formation of Children	258
3.1.2.4	Family Economic Management	259
3.1.2.5	The Family Planning Program	259
3.1.3	Collegiality of the Church	262
3.2	The Laity	266
3.2.1	The Role of the Laity	266
3.2.2	The Laity Formation	267
3.2.3	The Catechist: from the People to the People	268



3.2.4 The Catechetical Center in Yogyakarta: Center of Formation	271A
3.3 Indigenizing Process	272
3.3.1 Aspects of the Indigenizing Process	272
3.3.2 The Indigenizing Process of the Archdiocese of Semarang	274
3.3.3 The Archdiocese of Semarang Supports Other Regions	275
3.4 Religious Freedom	279
3.5 Interreligious Dialogue	280
4. The Native Clergy Formation	281
5. The Cardinal's Concern for Indonesian Culture to Support the Development Program	284
6. Toward Self – Sufficiency	288
6.1 <i>Swasembada</i> – Movement: Continuing the Spirit of His Predecessor	288
6.2 The Process of <i>Swasembada</i> – Movement	291
6.3 <i>Aksi Puasa</i> (the Lenten Action) that Later Became <i>Aksi Puasa Pembangunan</i> (the Lenten Action for Development)	292
6.4 Parishes Solidarity Funds	295
6.5 The Universal Funds Support with Respect to the Process of Self – Sufficiency	296
CHAPTER VII: <i>Strategies to Create a Local Church in Diaspora</i>	301
1. Chaotic Situation: a Call to Action	302
1.1 Dynamic of Chaotic Situation	303
1.2 The Role of Leaders	303
1.3 Leadership in the Church	304
1.3.1 Various Authorities	304
1.3.2 The Bishop as the Agent of Change	305
2. Evaluating the Experiences of the Archbishops	307
2.1 Theories to Evaluate the Pastoral Activities	307
2.2 The Principle which is Realized in the Archbishops' Policies	308
2.2.1 The Formation of Catholic Identity in Relation to the Reality of the People	308
2.2.2 Formatting Integrative Organizations	313
2.2.3 The Church <i>ad extra</i>	313
3. Evaluation on Pastoral Missionary of the Archbishops of Semarang	314
4. The Future Challenges and Changes	316
4.1 Alternatives Apostolate	316
4.2 Realizing Mission in the Future	318
CHAPTER VIII: <i>Conclusion</i>	321



APPENDIX:.....	327
I. A Letter of Mgr. Albertus Soegijapranata, S.J. to the Japanese Authority on Regard to the Catholic Church	327
II. List of the Diocesan Priests who were Ordained during the Japanese Occupation 1942-1945.....	329
III. List of the Jesuits who were in the Internment Camp during the Japanese Occupation 1942-1945.....	331
IV. List of the Jesuits who were in Interned under the Indonesian Republic Authority 1945-1946.....	335
V. The Jesuits and the Diocesan Priests who were in the Parishes during the Japanese Occupation.....	337
VI. Table of the Faithful at the Parishes of the Archdiocese of Semarang 1940-1980.....	339
VII. Table of the Catechumens at the Parishes of the Archdiocese of Semarang 1967-1980.....	345
VIII. Table of the Catechists at the Parishes of the Archdiocese of Semarang 1967-1980.....	349
IX. Table of the Stations at the Parishes of the Archdiocese of Semarang 1967-1980.....	353
X. Table of Students of the Major Seminary St. Paul Yogyakarta 1936-1981.....	357
XI. Table of the Seminarists and the Diocesan Priests of the Archdiocese of Semarang 1936-1980.....	359
XII. Planning and Realization of the New Churches and Chapels during the Period of Cardinal J. Darmojuwono 1963-1981.....	361
XIII. List of Religious Orders and Congregations in the Archdiocese of Semarang.....	365
XIV. Map of Indonesia.....	367
XV. Map of the Archdiocese of Semarang.....	368
ABBREVIATIONS.....	373
SOURCES.....	375
BIBLIOGRAPHY.....	377
INDEX OF AUTHORS.....	403
TABLE OF CONTENTS.....	409



TESI GREGORIANA

Since 1995, the series «Tesi Gregoriana» has made available to the general public some of the best doctoral theses done at the Pontifical Gregorian University. The typesetting is done by the authors themselves following norms established and controlled by the University.

Published Volumes [Series: Missiology]

1. MWANAMA GALUMBULULA, Félicien, *Le dynamisme missionnaire de l'Eglise locale dans la missiologie postconciliaire de J. Masson et A. Seumois. Une contribution à l'éveil missionnaire*, 1996, pp. 228.
2. SUBANAR, Gregorius Budi, *The Local Church in the Light of Magisterium Teaching on Mission. A Case in Point: the Archdiocese of Semarang – Indónesia (1940-1981)*, 2001, pp. 416.



AVAIROD

... ..

... ..

... ..

Finito di stampare
nel mese di settembre 2001



presso la tipografia

"Giovanni Olivieri" di E. Montefoschi
00187 Roma - Via dell'Archetto, 10,11,12

