

The Catholic Church in Java during The Japanese Occupation in Indonesia (1942-1945)

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1. Introduction

In the last few years, there are two publications *In Search of Japan's Hidden Christians* (2015), *Silence* (2015), those are narratives of "small flock" of Christian community in Japan. It is a kind of retracing footprints of Christian community from the sixteen - seventeen century to reconstruct Christian identity in Japan. In the global era, identity becomes an important topic to trace and communicate¹.

Similar to those efforts, this paper will present the Indonesian Christian community especially in Central Java during the Japanese occupation. It will show how religious community resisted against suppression and violence similar to the situation in various communities in Asia and Africa². This period became a critical moment for the Catholic Church in Indonesia to develop into her maturity. There were special policy of the authority regarding religious issue. How did the Catholic

¹ Renato Rosalto (ed.), *Cultural Citizenship in Island Soutrheas Asia*, Berkeley-Los Angeles-London, University California Press, 2003

² Stephen Neill, *A History of Christian Mission*, London, Penguin Books, 1990, pp. 414-472

in Central Java struggle to exist during the war? What kind of strategy to keep the church still alive without missionary presence? The absence of the missionary as main persons of various church institutions: education, healthcare as clinics and hospitals, orphanage houses, etc. forced the laity of the Catholic community to take offer, working together, replacing the roles and functions of the missionary. This critical and emergency situation, simultaneously, it became a decisive moment to the existence of the becoming Catholic Church in Indonesia.

The first native bishop of Semarang, Central Java who was ordained previous to the Japanese occupation became an important leader in managing the faithful to keep the Catholic faith survived during the critical situation. He managed the internal factors as well as external factors. He built relations with the Japanese authority –civil and military- and the national movement leader, as well. He led various persons to keep church services still existed, and kept safely various church facilities. He personally contacted his flock in various places. At the same period, there were two Japanese bishops and priests who were sent and worked in Indonesia. The mission was to manage the Catholic whose missionaries were on the intern camp.

This research is based on archives and publications in various archives centers. It will give a new historical records and explanations, especially, of the Catholic Church in Central Java, and the Catholic Church in Indonesia in general. As well as, the Japanese Christian persons who gave support to the Indonesian Catholic existence during the war. It will become a

complementary to *The Encyclopedia of Indonesia in Pacific War* (2010) on Christianity topic.

2. Formation of the ecclesial territories in the Netherland East Indies

The existence and development of the Indonesian Catholic church could not be separated from European missionaries (the Dutch and Germany) who took parts on various aspects: human resources, finance, other material and spiritual supports. However, World War II in Europe, and Pacific War in Asia became a critical moment. The period of the Japanese occupation became the decisive moment of the turning point. How it happened?

Previous to the Japanese occupation, the Catholic Church in Indonesia already existed since the beginning of the nineteen century. As the effect of France Revolution, the Netherland East Indies permitted the Catholic priests to come to the region after it was banned. In May, 8, 1807, Pope Pius VII appointed Nelissen as a Prefect Apostolic of the Netherland East Indies at Batavia (Jakarta). Thereafter, on September, 20, 1842 there was a new decree from Rome explaining the new status of Vicariate Apostolic, known as Vicariate Apostolic of Batavia. From 1807-1923, there were successive apostolic prefects and apostolic vicars: three prefects and five vicars.

During this period, the Catholic Church leader had to fight against the restriction of the government. The Catholic Church had tradition that missionary worked under the Holy See authority, while the government of Netherland East Indies tent to direct and gave salary to the missionary. It became diplomatic

affair which was solved by the agreement and decrees. On the other hand, the church leader 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 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. Thereafter, the missionary worked spread on the region following the Dutch officers and families, as well as to the natives.

In December 22, 1902 a new Apostolic Prefecture was founded in the Molluca islands and West Papua as the Apostolic Prefecture of Nederlandsch Nieuw Guinea under Missionaries of the Sacred Heart. In February 11, 1905 an Apostolic Prefecture of Borneo was founded under the Capuchins. The Capuchins also got a new Apostolic Prefecture in Sumatra on July, 30 1911. In September 1913, the Congregation of the Divine Word got an Apostolic Prefecture in Nusa Tenggara except Flores which was still under the Jesuits until 1920. In November 1919, the Missionary of the Sacred Heart got a new Apostolic Prefecture in Celebes. There were two other Apostolic Prefectures in Bengkulu and Pangkalpinang in 1923. These were a kind of development ecclesial areas, as well as various religious orders and congregations who involved in Indonesia. Thereafter, these ecclesial regions divided into various new regions.

In July 1925, Mgr. Gijkswijk, O.P. as a delegate from the Propaganda Fide of the Holy See visited Indonesia. It was a visitation with a view to prepare developing new ecclesial regions. Thereafter, there were the foundation of some Apostolic Prefectures and Apostolic Vicariates in Java which were separated from their former Apostolic Vicariate of Jakarta. Those were: the Apostolic Prefecture of Malang, East Java, under the Carmelites was founded on July 19, 1927; the Apostolic Prefecture of Surabaya, East Java, under the Lazarists was founded on February 15, 1928; the Apostolic Prefecture of Bandung, West Java, under the Ordo Sanctae Crucis was founded on January 27, 1932; the Apostolic Prefecture of Purwokerto, Central Java, under the Missionary of Sacred Heart was founded on 25 April 1932; the Apostolic Vicariate of Semarang, Central Java under the Jesuits was founded on August 1, 1940; the Apostolic Prefecture of Bogor, West Java under the Franciscans was founded in 1948. The creation of ecclesial territories supported the previous mission activities ran by congregations on education, healthcare, social and pastoral on various affairs.

Before the Japanese occupation, the hierarchy and the missionary orders and congregations gave thought to finding candidates among the natives with a view to handing over ecclesiastical activities to the natives. This was obvious from the Bishop Conference's concern about the formation of the native priests. In Java, the first minor seminary was founded in 1911, and the major seminary in 1936. Meanwhile, in Sikka Flores, the minor seminary started in 1926, thereafter, the major seminary in Ledalero Flores, started in 1933.

Some orders and congregations had started their house of formation for new members: the Congregation of Franciscan Sister of Heythuizen founded their noviciate at Semarang in 1919, the Jesuits at Yogyakarta in 1922, the Ursuline at Bandung in 1930. The Congregation of FIC sent their novices to Maastricht in 1923. There were also some native sister and brother congregations: *Pengikut Jesus* (Congregatio Imitationes Jesus, CIJ) 1923 at Ende, *Bruder Rasul* Brother Apostolic (1929) and *Suster-suster Abdi Dalem Sang Kristus* Sister of Servant of Christ (1937) at Semarang.

Mgr. Albertus Soegijapranata, SJ was ordained on November 6, 1940. He became the first native bishop in Indonesia, of a new ecclesial region in Semarang which was erected in a critical time during World War II. 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.

The Vicariate Apostolic of Semarang consisted of the municipalities and regencies were parts of the governors of Central Java, Yogyakarta, and Surakarta³. It included some of the residents of Central-Java: Semarang, Jepara, Rembang, and some

³Amendments to the East Indies 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 three governors: Central Java, Yogyakarta, and Surakarta. The last two formerly were residents. A. van den Bosch, *The Dutch East Indies*, pp. 107-112

part of Kedu residency those were regents of Magelang and Temanggung, all part of Yogyakarta and Surakarta. Those cities which were mentioned above were important places during the Netherlands colonial time. During the administrative 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-*Kooti*⁴. It separated from the Vicariate Apostolic of Batavia consisted of the municipalities and regencies of Batavia, Buitenzorg, Soekaboemi, Tjiandjoer, and Serang.⁵

3. Formation of the Javanese Catholic

There was Jesuit priests became forerunners on education among the Javanese. In 1898, F. van Lith SJ who preferred to live among the common people in Muntilan 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 - teachers⁶. Then in November 1906, another training school was established for headmasters of indigenous government schools. Van Lith was moved by the idea that the

⁴ A letter of Mgr. Soegijapranata to Mr. Noguchi, Keisatzubu-Tyo in Semarang dated 16 Jugatsu 2603, and in other letters.

⁵ A letter of Mgr Willekens to the Propaganda Fide, March, 1, 1940, pp. 2-3

⁶ 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*, pp. 189-190

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 hostels⁷. In 1915, there were 2,425 indigenous Catholics among the thirty million people in Java 1,327 Catholics belonged to Muntilan mission station.

On May 27, 1899, P Hoevenaar SJ, companion of 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 the population. He also could record positive results. Within half a year after his arrival in Java, he had already baptized sixty two people. By the end of 1903 the number of Catholics in the station of Mendut amounted to approximately three hundred people. After six years in Mendut, on June 27, 1905, Hoevenaar was transferred to Cirebon. In Mendut in February 1908 at the initiative of Father van Lith, the Franciscan

⁷ Post, an expert on education in Java 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 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 Muntilan 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*, p. 16; J. Sastradwija’s testimony.

Sisters of Heythuizen started a vocational school for girls, which developed into other schools for the indigenous girls.

F. Strater SJ, 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 twenty four schools around Medari, Somohitan and Sedaju. During 1924-1930 he erected forty schools. He also erected schools in Wonosari and Kulon Progo. Strater built Churches in Medari, Somohitan, Wonosari, Kalasan, Wates, Bantul, Mlati, and Ngidjon. During his period in Yogyakarta (1918-1942), Strater baptized not less than seven thousand and five hundred people.

One year after its foundation, the faithful of the vicariate-European, Eurasian, and native - became forty five thousand and three hundred ninety four which consisted of fourteen thousand and nine hundred thirty four Europeans and thirty thousand and four-hundred sixty non - Europeans. It spread in the mission-stations and parishes of the vicariate.⁸

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 follows⁹:

⁸ *Jaarboek 1942*, pp. 36-37

⁹ R. Maryono, *Yayasan Kanisius*, p. 43

No	School	Students	
		Catholics	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	1.095
		(boys)	31
		13	
		(girls)	

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

Celebrating twenty five years of mission schools at the vicariate (1939), there was a massif expansion of the schools. There were a hundred and ten schools in Yogyakarta, ninety

schools in Kedu, sixty schools in Semarang, and forty schools in Surakarta.¹⁰

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, Central Java	45.394	50.263
2	Batavia	22.072	9.993
3	Malang, East Java	14.703	8.722
4	Pontianak, Borneo	8.400	4.781
5	Ende, Flores	329.282	33.552

In the vicariate, there were two order and religious congregation of priests: the Society of Jesus and the Missionaries of the Holy Family. There were two brothers congregations the Congregation of Saint Aloisius who worked for the orphanage house for boys and the Society of Brothers of the Immaculate Conception of the Holy Virgin Mary -FIC- who worked as teachers at schools. In 1922 one of the FIC members managed the Canisius printing house which just started to print the school's books. There were two sisters congregations: the Congregation of Franciscan Heythuizen who was charged with the care an education of orphans, and the Congregation of Carolus Borromeus who took care of the management of the hospital.

¹⁰ Anton Haryono, "Seperempat Abad Pertama Kegiatan Misi Katolik di Vorstelanden Yogyakarta (1914-1939), in: *1938: Ngablak dan Dunia dalam Perspektif Sejarah*, Sutarjo Adisusilo, JR (ed.), pp.. 25-54

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, schools, boarding house in Ganjuran¹¹. J Schmutzer family also built an inculturated church in a temple architecture style.

The Catholics of each mission-station of the vicariate were united in some lay organizations. As an ex-region of the Vicariate Apostolic of Batavia, mission-stations of the Vicariate Apostolic of Semarang still continued the activities which they had since the previous period. 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 Yogyakarta¹². On September 9, 1923, Strater erected the League of Catholic Women (*Wanita Katolik*). There were some other organizations¹³. The priests' meeting in December 1935 evaluated those organizations¹⁴ which were important for the formation of the laity. The scope of the organizations varied: intellectual, spiritual, political, social, and economic as well. *Prangrukti laya* was a socio-economic group which organized for the burial of the dead and collect funds to

¹¹ L. Satini, *Sejarah Tarekat*, pp. 32-35

¹² The founders and the activists of the party were students of the Xavier School in Muntilan inspired by the political vision of van Lith, SJ. Tim Wartawan Kompas dan Redaksi Penerbit Gramedia, *I.J. Kasimo*; E. Suhendro, *Anak-anak Jaman*.

¹³ *Missie Almanak voor Nederland Oost Indie 1928*, pp. 29-34; 37; 42-44; 52-56; 71-77; 84-87

¹⁴ Verslag Dec. 1935, pp. 21-23

support family who had accidents. This organization was important for keeping the Catholic tradition of Christian burial among the faithful¹⁵.

A Soenarjo, a Jesuit scholastic described an ideal situation of the mission stations or mission villages which had schools, primary and secondary schools – students, teachers, mission stations and chapels, catholic families, groups of families, organizations and leaders. Such mission/village-stations were in some areas in Muntilan, Bara, Ganjuran, Klepu, Wedi, Yogyakarta¹⁶. Such ideal mission-stations or mission-villages became basic as Catholic sources for Catholic teachers, families, and vocation of priests, brothers, and sisters 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 members¹⁷.

On the other ecclesial regions, formation of the native had its own dynamics. The sister congregation of Franciscan Heythuizen started education for girls in Larantuka Flores (1879-1925) and Langgur Molluca (1905-1920). In Ende, schools for native children started in 1911. It continued for the priesthood formation in 1926. In Borneo, education for native children ran by

¹⁵ On the December 9-10, 1935 priests' meeting A. Djajasepoetra talked about the prayer tradition for the burial. Verslag Dec. 1935, pp. 19-21

¹⁶ *Jaarboek 1942* showed all the places in Indonesia where there were schools, hospitals, organizations, pp. 292-326; J.W.M. Bakker, «De Dagorde», pp. 182-189

¹⁷ A letter dated December 22, 1947.. Busch, SJ, «De Honding de Javaanse», pp. 151-154

brother congregation of MTB Huijbergen in Singkawang, West Borneo (1921). In Nyarungkop, West Borneo, on 1941, native teachers started a movement as *Dayak in Action*. It was an embryonic of the Dayaknese Unity Party. In Sumatera, transmigration program started in 1905 which reached thirty thousand people in 1930. Since 1931, van Oort SCJ started schools for the natives on the transmigration area. In Celebes, the sister congregation of Jesus Maria and Josef JMJ started school for native since 1907 in Tomohon-Minahasa. These activities on education as well as on healthcare and social became embryonic of the Catholic communities in various areas.

4. *The Japanese Occupation and Its Problems*

The support of the Dutch government to mission and to the legitimate autonomy of the ecclesial territories did not last long. 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 were imprisoned. In every region there was a prison to keep the Dutch including the missionary¹⁸. Some of the missionaries were killed¹⁹. The missionary properties (buildings and things) were

¹⁸In Java, there were in Yogyakarta, Semarang, Bandung, Jakarta. In Sumatra there were in Pangkalpinang, Muntok, Sibolga. In Borneo, there were in Kuching - Sarawak, Samarinda. There were some other: in Celebes, in Bali.

¹⁹ In Pangkalpinang, a priest was killed. In Kei, Moluccas, the bishop - Mgr. Aerts, MSC - was killed with other four priests and eight brothers. M.P.M. Muskens, ed., *Sejarah*, III A, pp. 274; 538-543

confiscated and occupied²⁰. Since there were only a small number of the priests, 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. Similar to the rite in Molluca, the faithful arranged *Misa Kerinduan* (A Memorial Mass)²¹. It continued until the end of the Pacific War when the Japanese was defeated.

4.1 *The Occupation of the Area*

The tendency of expansion and its involvement into World War II 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, too²². In Indonesia the Moslem religious leaders take an important role both in social activities and in the political arena²³. Therefore having the support from Moslem religious leaders became a necessity. In Atjeh and Minangkabau (West Sumatra), since February, 1942 the Japanese authority

²⁰ There were some places: in Java, Padang – Sumatra, in Pontianak – Borneo, in Weetebula – Sumba. M.P.M. Muskens, ed., *Sejarah*, IIIA, pp. 119; 333; IIIB, p. 1375

²¹ Karel Steenbrink, “Christianity”, on Peter Post, *The Encyclopedia of Indonesia in the Pacific War*, p. 315

²² H.J. Benda, «The Beginning of the Japanese», p. 76

²³ F.R. van der Meijden, *Religion and Nationalism*.

collaborated with the religious leaders to get power from the Dutch and the allies' troops²⁴.

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 the islands – Borneo, Celebes, and the Eastern islands were under the navy²⁵ under the command of chief of the war administration (*gunseikan*) in Jakarta. To control Java, in August 1942 the Japanese authority divided Java into seventeen *syus* which coincided territorially with the previous residences. The *syus* in their turn were broken down into smaller area²⁶. It was a strategy in bureaucracy in which the village administration which had amalgamated during the Dutch period was renewed under the Japanese authority. There were then new forms of small units among the village population, *tonarigumi* (association

²⁴M.C. Ricklefs, *A History of Modern Indonesia*, p. 188

²⁵B. Dahm, *History of Indonesia*, pp. 82-83

²⁶A.M. Dubinsky, *The Far East*, p. 225

of neighborhood)²⁷. 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. Meanwhile, the Japanese gave various concessions to some leaders to organize them. They also used the religious organizations to approach the common people.

Confronting with the Japanese authority, leaders of national movement spread into two factions *cooperative* and *non-cooperative*. Sukarno became a person who campaign for the Japanese program on a really to various regions. Meanwhile Sukarno visited Semarang, Mgr. Soegijapranata sent a courier contacted with a national leader²⁸. Since his childhood, he was trained at Xavier College Muntilan that Christianity is hand in hand with patriotism, as his mentor interpreted the fourth command of the Ten Commandments. The interpretation of the fourth commandment "Honor your father and mother", it was a brief command; the simplified version from the Bible, "Honor

²⁷Selo Soemardjan said that the policy of the Japanese administration gave an impact those were the efficiency and democratization in the villages. S. Soemardjan, *Social Change in Yogyakarta*, pp. 55-58

²⁸ St. Munadjat Darusaputra, *Kenangan Pribadi*. A memoirgraph

your father and your mother, so that you may live long in the land the Lord your God is giving you," as written in the Book of *Exodus* 20:12. The words "father - mother" are not only to refer to birth parents which provided food, clothing and education for their children. It is interpreted "the father and mother who provide food" in a broader sense, which include the earth, the homeland that gives life. Therefore, responding to the campaign of Sukarno, Mgr. Soegijapranata invited the Catholic youth to join into the program. Although, regarding to the religious members, he had another strategy. In 1943, the Japanese military authority began to mobilize the people with priority to the youth into various military or semi-military corps. This mobilization also included the women. Based on Catholic Canon Law, he asked permission to the Japanese authority for the nuns to be freed from military service and military exercises.²⁹

4.2 Defining the situation and action

The occupation by the Japanese of Netherland East Indies had an impact on the existence of the Catholics in Indonesia as well. There are historical notes³⁰, and historical romances³¹ about it. Among the six ecclesiastical districts in Java, the Vicariate

²⁹A letter of Mgr. 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 the subject *Soester dibebaskan dari latihan di Djakarta*.

³⁰There are publications of various religious congregations

³¹M. Nielen, *Japanese Kampen, Sittard*; Tasuku Sato, *I Remember Flores*.

Apostolic of Semarang was the most gravely hit by the war³². During first days of the Japanese occupation, Mgr. Soegijapranata described the situation as follow:

"Everywhere there were burned storehouses, stock-houses, 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."³³

Describing the policy of the Japanese authority of the first days, he wrote:

"Their first actions were, to dissolve all organizations, to forbid newspapers and magazines, to take over radio stations, etc."³⁴

A chaotic situation was not the only situation on the neighborhood. Even, on the community where Mgr. Soegijapranata stayed. A drastic change at the beginning of Japanese occupation was described by his assistant. He stayed

³² A note on condition of the Catholic Church under the Military Government of the Japanese in Java. The note was a report to the Vatican, written by Mgr. P. Willekens, September 4, 2602.

³³ A letter of Mgr. Soegijapranata to the Jesuit's local superior in Batavia, May 7, 1946 (Soegijapranata, May 7, 1946), pp. 1-2. Originally in Dutch language.

³⁴ Soegijapranata, May 7, 1946, p. 3

with him as house keeper of the pastori, while he also worked as the interpreter of a Japanese officer. At the community where he stayed mostly were Dutch missionaries. There were various persons come and go, mostly were the elites. As the Japanese caught the Netherlands and the missionaries, the pastori became an empty house. No visitors, not even an electric light during the night. In front of the pastori was the convent of Franciscan sister which transformed as the Japanese *Kempetai* military office.³⁵

On this situation, Mgr Soegijapranata involved and immersed into his daily activities. Celebrating the daily mass, every morning, he walked on foot to the churches of Gedangan, Kebon Dalem, Atmodirono, and Karangpanas, since his car was confiscated before the Japanese occupation. When the youth congregation of Gedangan gave him a horse - drawn carriage (*dokar*), he took it to go to the parishes in Semarang. When he wanted to visit the parishes in the region, he asked somebody else to take his place at the cathedral³⁶. Visiting the parishes in the region of Central Java and Yogyakarta, he took a horse - drawn carriage³⁷ or trains where railways existed in some cities of Central Java and Yogyakarta. He himself sometimes took over the duties of the parish priest. He controlled the sacramental

³⁵ St. Munadjat Darusaputra, *Kenangan Pribadi*. A memiograph.

³⁶ A letter of Mgr. Soegijapranata to Th. Hardjawasita dated April 26, 2605.

³⁷ St. Munadjat Darusaputra, *Kenangan Pribadi*. A memiograph

administration of marriage from various places himself³⁸ since his assistant was only a scholastic- candidate of priest.

During the Japanese occupation, Mgr. 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 colonialist³⁹. This kind of terror was a serious case. Once, there was a faithful who brought a book of prayer and handed it over to the parish priest. He was mocked and accused by the neighbors as a spy of the colonial. Therefore, he visited the region to support the faithful who were confused, anxious, and afraid in the chaotic situation because of the war. Moreover, they were accused as part of the colonial.

The expression of Mgr. Soegijapranata above became formulation of the defining situation. As the church leader, he had to do the right strategy. The Catholic Church on previous period was under the missionary. As it became target of the Japanese authority, he should be aware on it. He introduced of the Church with its organization and the facilities to the Japanese authority.

It was after some months of confronting the Japanese, that Mgr. Soegijapranata 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

³⁸ Letters of Mgr. Soegijapranata to Th. Hardjawasita dated Dec. 16, 2604 and May 25, 2605.

³⁹ St. Munadjat Darusaputra, *Kenangan Pribadi*. A memiograph

Tokyo⁴⁰. He also explained that the Roman Catholic Church in the mission area was organized by the Sacred Congregation of the Propagation of Faith in Rome. After that he explained the existence of the Catholic Church in Indonesia. Since the Catholic Church had a legal acknowledgment from the Japanese Empire, it was not necessary for the Catholic Church in Indonesia to ask for acknowledgment from the Japanese authority.

In another letter, he also explained the organization of the Catholic Church and its territory: vicar apostolic or perfect apostolic 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 monastery⁴¹.

4.3 *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 29-3-2603⁴². It consists of seven paragraphs which arranged the procedure to make a religious institution and its pre requirements⁴³. The most powerful government institution which

⁴⁰ A letter of Mgr. Soegijapranata dated 17 Shichi-Gatsu 2603.

⁴¹ The explanation about *Soesoenan Pengoeroes Geredja Katoelik*. It was written in Semarang without date

⁴² 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 mitical imperator 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

⁴³ "Perserikatan Agama. Peratoeran-peratoeran tentang pengesahan Perserikatan Agama". Dated 29-3-2603.

gave permission for creating a religious institution was *Gunseikanbu* (head quarter). The strategy to occupy the religious movement could be observed through its policy that since 1942, the Japanese authority had created a department of religious affairs (*Syuumubu*).

The second rule was about the Christian religion⁴⁴. There were nine paragraphs which practically showed the intention of the Japanese authority to control the Christian institutions and all the faithful⁴⁵, though there was a formulation that all the Christian faithful can freely practice their own religion⁴⁶. 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 church sermons, songs, and other expressions should be in Indonesian or native languages. It was forbidden to use the

⁴⁴A copy of the rule *Hal Agama Kristen Penetapan dari Gunseikanbu* was written by Semarang Syutyio Naiseibutyio, dated 7-10-'03.

⁴⁵*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.

⁴⁶Paragraph three of the rule.

language of 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 mission schools should be handed over to the *Ken* and *Si* of the region, and the lessons should be adapted to the government programs.

These rules referred into some issues: on leadership, opportunity of practiced- identity of the faithful, communication (congregation, communities), and institution (mission) facilities. It is in this logic the explanation will follow. In Java there were two bishops and twenty one 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. Soegijapranata⁴⁷.

During the Japanese occupation, Mgr. 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. He asked, ordered and distributed the priests of the vicariate to assist the parishes in the Vicariate Apostolic of Semarang⁴⁸ and to other prefecture apostolic⁴⁹. Besides, he who was also the acting of Prefect of Purwokerto

⁴⁷ A letter of Mgr. Soegijapranata to Mgr. Willekens, dated April 25, 1942.

⁴⁸ Letters of Mgr. Soegijapranata to Th. Hardjawasita dated Dec. 19, 2604; Feb. 26, 2605.

⁴⁹ 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

had not agreed to the priest who spontaneously assisted another prefecture apostolic without procedure⁵⁰. It was his principle that every prefecture and vicariate had its own autonomy which cannot be violated.

4.4 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. Soegijapranata wrote as follow:

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."⁵¹

the Prefectur of Bandung and some parishes at Semarang; dated May 7, 2605 asked to put somebody at Malang instead of Soerabaja.

⁵⁰ A letter of Mgr Soegijapranata to Th. Hardjawasita dated March 20, 2605.

⁵¹ A letter of Mgr. Soegijapranata, May 7,1946, 7. He still could move to various the places, though, during the Japanese period there was a

The large number of the faithful of the Vicariate Apostolic of Semarang had only a small number of priests. There were a limited number of personnel for the pastoral care of the faithful. Among the total number of one hundred and seventy two religious members, one hundred and twenty missionaries were in the camp. Until September 1943, in Java there were two bishops Mgr. Soegijapranata Mgr. Willekens, and twenty one priests free.

In Ende, the situation was similar. In July 15, 1942, there were seventy priests, fourteen brothers and twenty nine sisters brought to Makasar, put into the intern camp in Pare-pare until the end of Pacific War. Together with Mgr. Leven, SVD there were four sisters and three priests of Germany missionaries, F Cornellisen the rector of minor seminary and P J Koosmester the rector of major seminary, and two unhealthy and old brothers were released.⁵²

Mgr. Soegijapranata optimized priests and religious members on the vicariate. 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 war⁵³. He distributed the priests in

restriction to make a journey. It was necessary to get permission to have a journey. L.D. Jong, *Pendudukan Jepang di Indonesia*, pp. 6-10

⁵² 50 Tahun Seminari Tinggi St Paulus Ledalero, p. 10; *Sejarah Perkembangan Misi Flores Dioses Agung Ende*, pp. 108-111

⁵³ Pastoral Letter for Lent of Mgr. Soegijapranata, February 11, 1941

various parishes and a concentration on the Major Seminary for the formation of the priesthood.

No.	Place	Guardian
01.	Church in Gedangan, Semarang	Bishop, one Sc.
02.	Church in Randusari, Semarang	one Priest, one Sc., one Br.
03.	Church in Ambarawa	one Priest, one Sc., one Br.
04.	Church in Salatiga	one Sc., two Brs.
05.	Noviciate in Girisonta	two Scs., Brs., Novices
06.	Church in Surakarta	one Priest, one Sc., one Br.
07.	Church in Magelang	one Priest, two Sc., one Br.
08.	Church in Muntilan	one Priest
09.	Church in Bara, Yogyakarta	one Priest, one Sc., one Br.
10.	Church in Bintaran, Yogyakarta	one Priest, one Sc.
11.	Church in Kampemenstraat, Yk.	two Scs.
12.	Church in Kotabaru, Yogyakarta	two Scs.
13.	Church in Pugeran, Yogyakarta	one Priest, one Sc.
14.	Major Seminary, Yogyakarta	three Priests, one Sc., Seminarists
15.	Church in Klaten	one Priest
16.	Church in Wedi, Klaten	two Scs.

Notes and Sources:

1. Sc. = Scholastic,

2. Br. = Brother,

3. Sources - various letters, *Serikat Yesus di Indonesia 1860-1987*.

There were some parishes in the vicariate which had no priest because of the limited number of the priests and the concentration on native clergy formation in the major seminary which obviously needed staff members. 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 region⁵⁴. Therefore, Mgr. Soegijapranata occasionally sent a priest to the region without a priest to give sacramental services. Nevertheless, there were also some priests who were sent to the other vicariates.

He 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 letters⁵⁵. He asked to the Japanese authority to permit the sisters worked at the hospital⁵⁶. He still maintained contact with the priests who were in prison. Those included native priests as well⁵⁷. Through his contact with the priests in prison he obtained an announcement from the

⁵⁴A letter of Mgr. Soegijapranata 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. His letter to Padoeka Toean Besar Pati-Shuuchookan in Pati dated 11-12-2604 expressed the same intention.

⁵⁵ Letters of Mgr. 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.

⁵⁶ A letter of Mgr. Soegijapranata to Kedoe Syutyokan, dated 26 Roku-Gatsu 2603.

⁵⁷ Letters from F. Strater dated 15-12-1942 from Cipinang prison, and from A. Djajasepoetra with his friends dated 27-12-2602 which told about their situation and activities in the prison, showed that they got postcards from Mgr. Soegijapranata dated December 5, 1942 and December 13, 1942 telling them many things except the political situation.

government of the death of HJM Caminada and H.H. Broos in the Prison of Bandung, West Java⁵⁸.

Regarding candidates of congregation new member, he had a special strategy. Before the Japanese occupation, there were some house of formation from various religious order and congregations: the Society of Jesus in Girisonta, Ungaran; the FIC Brothers in Muntilan; the Sister of Carolus Borromeus in Yogyakarta; the Franciscan of Heythuizen Sisters in Semarang; the Servant of Christ Sisters in Ungaran; and the Divine Providence Sisters which had just begun. He evacuated the novices of the religious orders and congregations in the vicariate⁵⁹. The novices of those various religious orders and congregations spread in many places, since their instructors were in intern camps. To keep their safety, some of house of formation kept running in a camouflage to hide from the Japanese suppression.

To keep Catholic family legitimate in front of civil laws, Mgr. Soegijapranata pointed out that some priests were state officials for Christian marriages in a certain region⁶⁰. He

⁵⁸ A letter of Mgr. Soegijapranata to Pengoeroes Kantor Tawanan, Bandoeng, West Java, dated 24-5-2604

⁵⁹ A letter of Mgr. Soegijapranata to Mgr. Paul Marella in Tokio, dated May 3, 2603.

⁶⁰ Various letters of correspondence between Mgr. Soegijapranata and the Japanese officers. In one of his letter, he explained that there was an area not part of 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 someone to be the officer of the region.

explained that the marriage of Christians had necessarily to be confirmed by a state official⁶¹.

Mgr. Soegijapranata defended all the facilities of the mission. Those included church buildings, school buildings, hospitals and some other public facilities⁶². He also wrote a special letter for the facilities of the monastery⁶³. Keeping the mission buildings and other facilities still under control of the Church authority, he appointed some lay people in various regions to take responsibility for the mission buildings and their facilities⁶⁴. Whatsoever he did, he did not work alone. Some lay persons 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 schools⁶⁵. The indigenous religious members of the Sisters of Carolus Borromeus and the Sisters of Franciscan Heythuizen kept their hospitals, schools, and boarding houses⁶⁶.

⁶¹ M.P.M. Muskens, ed., *Sejarah*, III B, pp. 1449-1450; F. Hasto Rosariyanto, *Father Franciscus van Lith, S.J.*, pp. 352-356

⁶² Various letters of correspondence between Mgr. Soegijapranata and the Japanese officers.

⁶³ The letter of Mgr. Soegijapranata on *Roemah Toehan dalam Vikariat Semarang*, dated 20 Shi-Gatsu 2603.

⁶⁴ Various letters of correspondence between Mgr. Soegijapranata and the Japanese officers. He 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." A. Soegijapranata, S.J., May 7, 1946, pp. 4-5

⁶⁵ R. Maryono, *Yayasan Kanisius*, pp. 19-20; 62-63

⁶⁶ L. Satini, *Sejarah Tarekat*, pp. 82-92; Magdaline - al., *Deus Providebit*, pp. 130-136

The Jesuit priests and scholastics kept the church buildings⁶⁷. He tried to keep a medical doctor as the director of the mission hospitals, after he had been asked by the Japanese authorities to put the doctor for their own interest⁶⁸ Still the Japanese authority occupied some of the mission buildings and their facilities. Not being able to escape from the situation, Mgr. Soegijapranata wrote letters to hand over some buildings complexes to the Japanese authority with some conditions⁶⁹. He sadly confessed to the superior of Jesuits of this situation⁷⁰.

5. Solidarity of the Japanese ecclesial persons

During the Japanese occupation, there were two Japanese bishops Mgr. Paulus Yamaguchi, Bishop of Nagasaki and Mgr. Aloysius Ogihara, SJ, Administrator Apostolic of Hiroshima and some Japanese priests. There were various roles of the two bishops as noted by F. Cornellisen on his book, as well as mentioned by Tasuku Sato on his novel *I Remember Flores*. There were stories about them on various notes from local history and

⁶⁷ Th. Hendrik, *Serikat Yesus di Indonesia*

⁶⁸ Mgr. Soegijapranata wrote to the Japanese authority on his objections to Dr. Sentral, the director of mission hospitals becoming a medical doctor of the Japanese hospital. The letter has no exact date.

⁶⁹The most important condition was to keep the consecrated place as it is. A letter of Mgr. Soegijapranata *Perihal: Roemah Toehan dalam Vikariaat Semarang* dated 20 Shi-Gatsu 2603. A letter of Mgr. Soegijapranata dated April 27, 2604 on the subject of the Church building and its complex in Sultan boulevard 3, Yogyakarta.

⁷⁰ "With all of this, still we should give some buildings to the authority, and the missionaries were interned." Soegijapranata, May 7, 1946, pp. 4-5

various congregations when they encountered with one among the two bishops.

The Japanese bishops were sent to take offer the position of Mgr. Leven, SVD in Ende. Meanwhile, the bishops refused to do it. Instead, they worked to assist Mgr. Leven and served the native Catholic in Flores and in various places. They attended on the ordination of the native priests. They visited to the internment camp in Semarang and Jakarta. Mgr. Soegijapranata also met Mgr. Yamaguchi in person. He mentioned that the visit of Mgr. Yamaguchi gave him so much help.⁷¹ Mgr. Aloysius Ogihara, and Mgr. Paulus Yamaguchi also visited Makasar – Celebes, Sumba, Banjarmasin – Borneo. At the end of Pacific War, the two bishops had to come back to their places in Hiroshima and Nagasaki which were bombarded by the Allies.

The Japanese priests were Pater Kyuno dan Pater Iwanaga assistants of the two bishops in Flores, Taniguchi in Banjarmasin – Borneo, Nakagawa in Manado – Celebes, Kobayashi in Makasar – Celebes, and Paul Koide, SJ in Jakarta. The Japanese priests served the faithful whether the natives or the missionaries and the Dutch people in various places and in the intern camps⁷².

⁷¹ Soegijapranata, May 7, 1946, p. 10

⁷² M.P.M. Muskens, ed., *Sejarah*, III A, pp. 419; 452; 487; III B, pp. 1137; 1377

6. Conclusion:

In those various situations under the Japanese occupation, the Catholic church in Indonesia was without the European missionaries presence. Those were persons who promoted Christianity through various institutions and their lives. While, they were in the intern camp, the native Catholics who were the first and second generation of the Catholic families still struggled to express their conviction faithfully. Under the leadership of the native bishop, the native priests, nuns, brothers and the candidates of priests, hand in hand with the laity struggled in Christian spirit on their daily life. It became the decisive moment as the local church in Indonesia existed on their efforts.

The native bishop in Central Java as a church leader handled both the external factors and internal factors simultaneously. Through letters and action, he built a diplomatic relation with the Japanese military and civil authority, and the national movement leader. He managed various persons in charge on church affairs, and visited people in various places, took care safely various facilities of the church institutions: churches, schools, hospitals, and houses of formation for the native of religious congregation members. Administration, services, and liturgy become foundational factors of the religious community. Thereafter, it became the embryonic of the Catholic Church Indonesia facing the Independence of Indonesia.

At the same time, some Japanese ecclesial persons -bishops, priests, and lay persons- hand in hand with the native Catholics struggled to survive and move on with their faith. Moreover,

after the atomic bomb in Hiroshima and Nagasaki, they had to accompany their own people as victims of the war.

This ecclesial history in Java enriches the formation of new nation after World War II as it happens in other places in Asia and Africa. Religious community becomes one of various factors which resisted against violence and suppression during the war. Therefore, it supports to the formation of a new independence state and nation.

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The Educational Status of the Disabled Population in Pune District of Maharashtra, India

1. Sivanandan, Dr. Vini

2. Sivanandan, Vinaya

Article Submission

✓ Accepted

Transition to Retirement among Retired Job Order Farm Laborers: A Qualitative Study

Sevilleja, Aisha

Article Submission

✓ Accepted

Assessing Healthfulness through Intrapersonal Communication: Correlations between Health Beliefs and Health Outcomes, Behaviors, and Perceptions

Breier, Dr. Laura

Article Submission

✓ Accepted

Confronting the Caste Conundrum: Understanding Hindutva Women's Relationships with Caste

Tyagi, Aastha

Paper Presentation

✓ Accepted

Stream: No Stream Selection

Intersection between Law and Human Rights: Applying a Human Rights Lens Approach towards Decriminalizing Prostitution in Pakistan

Zulfiqar, Fahd

Article Submission

✓ Accepted

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