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A CENTURY OF THE INDONESIAN CARMELITE ORDER: PROCESS, DEPARTURE, ARRIVAL, AND BEGINNING OF THE MISSION

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INTRODUCTION

The presence of the Indonesian Catholic Church has a unique history, in which the stages occurred distinctively. It was only after the Dutch colonial stage that the history of the Catholic Church continued and developed until now. The Church's first presence in Indonesia began in the fifth century, although it was only located in a small part of Indonesia, Barus, North Sumatra. Due to the situation in that period, Christianity only grew in that area. The missionaries at that time were traders of spices (black pepper), camphor, and agarwood. They came from southern India (Goa) and Persia (Middle East). These Christian merchants made mission as an implication of their faith, because trading was not the main goal.[1] Nevertheless, their faith was successfully made Barus become a Christian "village" at that time. Although its continuation was hampered by the glory of the Sriwijaya kingdom which had Buddhist characteristics, they finally disappeared at the time of the presence of Islamic merchants from the Middle East in the IX century.[2]

After a halt for several centuries, the Church returned to Indonesia in the early sixteenth century when the Portuguese arrived in Malacca, Malaysia in 1511 and then continued their journey to

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[1] W.L. NINGSIH, *Kerajaan Sriwijaya: Letak, Raja-Raja, Masa Kejayaan, Dan Peninggalan*, *Kompas*, May 30, 2021, https://www.kompas.com/stori/read/2021/05/30/-204231679/kerajaan-sriwijaya-letak-raja-raja-masa-kejayaan-dan-peninggalan?page=all.

[2] E.R.L. TINAMBUNAN, *Kristiani Purba Indonesia (Pancur – Barus)*, *Prosiding Seri Filsafat Teologi* 25, no. 24 (2015): 3–25, http://eprosiding.stftws.ac.id/index.php/-serifilsafat/article/view/100. See also E.R.L. TINAMBUNAN, *Gereja Belanda: Dari Pemberi Misionaris Menjadi Tanah Misi Indonesia*, *Seri Filsafat Teologi* 32, no. 31 (December 12, 2022): 44–56, https://doi.org/10.35312/serifilsafat.v32i31.174.

Maluku, Indonesia. Missionaries from Portugal who were in Maluku were then visited by a brilliant missionary, Francis Xavier on his way to China. Mission area in Indonesia shows a very rapid development. Since this period, Dominicans and Franciscans handled missionaries in Indonesia, even though they were oriented in eastern Indonesia.[3] A century later, in 1603, with the presence of the *Verenigde Oost Indische Compagnie* (VOC), which was founded in 1602, the Church in Indonesia was stopped growing. This organization looked as if it was a state like Netherlands because it has rights like the Netherlands, such as having an army (so that it can declare war or peace with other countries), seizing and controlling foreign areas outside the Netherlands, and monopolizing the area to gain wealth and collect taxes. The formation of the VOC aimed to counter the Portuguese and British trade which dominated the spices market at that time. The VOC practically controlled Indonesia, including Ambon, which had become Catholic.[4] In its political system, the VOC prohibited the Catholic Church from developing in Indonesia, which was colonial blood, implementing regulations in the Netherlands, where the government suppressed Catholicism and gave complete freedom to Protestants.

The collapse of the VOC in 1798 was due to corrupt officials,[5] changing the situation of the Church in the Netherlands and also in Indonesia. Especially after the Dutch government system became a kingdom since 1815, under King Willem I (1815-1840), Church began to own the freedom, but within the Catholic Church, the situation was still difficult due to a shortage of priests and reforms had begun. After the bankruptcy of the VOC, Indonesia as a colony was taken over by the Dutch empire. The first outcome of the renewal of the Catholic Church in Netherlands was the arrival of the first Dutch missionaries to Indonesia.[6] The Texel ship departed from the Netherlands on July

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[3] A. Verelladevanka, *Sejarah Masuk Dan Berkembangnya Katolik Di Indonesia*, *Kompas*, November 30, 2021, https://www.kompas.com/stori/read/2021/11/30/-120000679/sejarah-masuk-dan-berkembangnya-katolik-di-indonesia?page=all#:~:text=KOMPAS.com – Agama Katolik masuk,dengan tujuan mencari rempah-rempah.

[4] Y. Bakker, *Umat Katolik Perintis Di Indonesia 1*, in *Sejarah Gereja Katolik Indonesia* (Ende-Flores: Waligereja Indonesia - Arnoldus, 1974), 27-44.

[5] P. Setyaningrum, *Sejarah VOC Di Indonesia: Kedatangan, Masa Kejayaan, Hingga Keruntuhannya*, *Kompas*, January 10, 2022, https://regional.kompas.com/read/2022/01/10/205234978/sejarah-voc-di-indonesia-kedatangan-masa-kejayaan-hingga-keruntuhannya?page=all#page2.

[6] Now Batavia is called Jakarta. A.J.J. M. van den Eerenbeemt, *De Missie-Actie in Nederland (± 1600-1940)* (Nijmegen: N.V. Centrale Drukkerij, 1945), 33, 37-38, http://hdl.handle.net/2066/107599.

22, 1807, arrived in Batavia on April 4, 1808, and the two passengers on the ship were Jacobus Nelissen and Lambertus Prinsen, the diocese missionaries from the Netherlands who started a mission to return to Indonesia after being stopped due to the VOC's prohibition. Before the two missionaries left for Indonesia, on May 8, 1807, Pope Pius VII had appointed James Nelissen as Prefecture of the Dutch East Indies which based in Batavia.[7] Therefore, Batavia (Indonesia) was under the Apostolic Prefecture when the two missionaries came to Indonesia.

The Netherlands Church made the best use of this opportunity, so that after the arrival of the two previous priests, another diocese missionary followed. The result was the Indonesian bishop, Jakobus Groof, became an Apostolic Vicariate in 1842.[8] In 1859, the Jesuit Congregation from the Netherlands started an Indonesian mission in Jakarta. With the presence of the Jesuits, Diocese Priests returned to the Netherlands, because in their country, Diocese Priests were urgently needed. Hence, the mission in Indonesia was only handled by the Jesuit congregation. Thus, this vast country was served only by this one congregation with the addition of missionaries from the Netherlands, without the help of other congregations or the Diocese Priest.[9] At the end of the 19th century, the mission area expansion plan was made, which still continued until the beginning of the 20th century.[10] The plan was only implemented with the presence of missionaries from the Netherlands to Indonesia. The Indonesian mission's territory was divided depending on the order in which the missionaries arrived. East Indonesia was handed over to Missionarii Sacritissimi Cordis (MSC) in 1902, along with the establishment of the West Irian Prefecture. Then the Jesuits departed from the area a year later, focusing on other mission sites in Indonesia. The Ordo Fratrum Minorum Capuccinorum (OFMCap) then arrived in Indonesia and took a mission in Kalimantan in 1905 with the establishment of the Apostolic Prefecture, and then followed by the Prefecture of Sumatra in 1911 which was also handled by OFMCap. Jesuits were no longer on mission in these two places. Two years later, in 1913, East Nusa Tenggara became an Apostolic Prefecture and Societas Verbi Divini (SVD) had responsibility for it. With the presence of these

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[7] G. VRIENS, *Sejarah Gereja Katolik Indonesia 2* (Ende-Flores: Waligereja Indonesia - Arnoldus, 1972), 24-25.

[8] G.VRIENS, 34.

[9] E A.J.J. M. VAN DEN EERENBEEMT, *De Missie-Actie in Nederland (± 1600-1940).*, vii.

[10] G. VRIENS, 6-16.

missionaries, the Jesuits left East Nusa Tenggara and only focused on Java Sulawesi. Then Sulawesi also became an Apostolic Prefecture in 1919 and the MSC was the implementer of its mission. Thus, the Jesuit mission is only in Java.[11]

This is the condition of the Catholic Church in Indonesia until the early 20th century. The Jesuits, who had previously served the entire country, subsequently concentrated solely on Java Island. In the following discussion, the focus will be on Java Island, where the Carmelite Order later established a mission in Malang City precisely. The main problem of this research is: How did the Netherlands Carmelite Order get a mission in Malang? Why did the Carmel Order agree to accept the mission in Malang? What preparation did the Netherlands Carmelite Order take to acquire the mission in Malang? What was the strategy adopted by the Carmelite Order in dealing with the mission in Malang Indonesia? This research is a history with an emphasis on the chronological dimension with important historical information based on archives from an institution related to the mission in Malang Indonesia as the main source to show the originality of this research.

Mission Land of Java Island

After the presence of three congregations in Indonesia (MSC, OFMCap, and SVD) which all came from the Netherlands, and received their respective mission areas in Indonesia, the Jesuits practically only had a mission in Java (including the Madura Island). After Indonesia was split into mission zones, Java Island was assigned under the Apostolic Vicariate of Batavia, while other areas were assigned under the Apostolic Prefecture. During this period Java was divided into three Netherlands colonial administrative areas, namely West Java, Central Java, and East Java (including the Madura Island).

Surabaya which is an important city in East Java has become a mission area of the Jesuits since 1859 when they started missions in Indonesia. Surabaya at that period was the largest city in East Java. From this city, the Jesuits expanded the territory of the mission area in East Java. The first place to go was Pasuruan, as one of the important colonial residents for port transportation reasons. In this city, a church was built in 1895 which was served from Surabaya

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[11] G. Vriens, 73-77.

under the name of the Saint Anthony patron. In 1896, the Jesuits began to serve Malang officially by building a church in the 1896. The Jesuit's arrival (July 2, 1896), including his departure (August 1, 1923) is still written in an inscription that can be observed today at the Hati Kudus Jesus church in Malang. After the arrival of the Jesuits in Malang, Pasuruan City which was previously served from Surabaya, was handled from Malang for territorial reasons to make it more effective and efficient. The first Pastor in Malang was G.D.A Jonckbloet SJ. Because the development of the congregation was growing rapidly, the church had to be enlarged, therefore, a second church was built on top of the same church building in 1905 and was completed in 1906. The two towers on the left and right of the church were built higher in 1930. The shape of this church building has been maintained until now, and has even become one of the monuments of Malang City.[12] In 1916, a church was then established in Lawang, about twenty kilometers north of Malang city so that the Malang territory already had three churches (Pasuruan, Malang, and Lawang) to serve Catholics who mostly were Dutch citizens who worked in plantations and government sector.



Indonesian map

In the early period of the Catholic church in Malang, there was only one school service which was managed by Ursuline nuns who had started it since 1900.[13] In 1923, this school had about 500 people and

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[12] C. VERBEEK, *Perjalanan Ordo Karmel Indonesia (1922-1980)*, in *Perjalanan Ordo Karmel Indonesia, Pasang Surut Selama Sembilan Puluh Tahun 1923-1913*, ed. E.R.L. TINAMBUNAN (Malang: Karmelindo, 2013), 79-80.

[13] C. VERBEEK, 74.

the majority of them were non-native Indonesians (only Dutch children).[14] The colonial situation in Malang as well as Indonesia during that period made non-natives a priority to attend school. Later, the mission started in 1923, the situation began to change by giving education priority to local residents together with Dutch citizens by establishing schools in various places. The form of church in Malang, as well as in Indonesia during this period, was a colonial church with three characteristics. First, the majority of Catholics are from colonial countries which was the Netherlands. Statistics showed that in 1923, the number of Dutch Catholics in Malang was 2,800 and the local population was only 125.[15] Second, the missionaries who were working in Malang as well as in Indonesia received financial support from the Netherlands government. Missionaries who came from the Netherlands to Indonesia, including Malang, were funded by the Netherlands government, both for transportation and living expenses in Malang. The third was as a consequence of the previous two, namely the ecclesiastical ministry was oriented towards the colonists, in this case, the Dutch.



Java island map

Based on these statistics, the presence of the Catholic Church became the majority of service activity for Dutch Catholics. Indeed, some local residents had become Catholics, but they were still in a minority condition, and most of the local residents were of Chinese descent. In this form of Catholic demography, the orientation of the Church was more towards serving colonialism in the form of spiritual and social life. The same thing could be observed in schools.[16] The

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[14] D. BLOMESATH, *Sejarah Gereja Katolik Di Wilayah Keuskupan Malang*, in *Sejarah Gereja Katolik Indonesia* , vol. 3b (Ende - Flores: Arnoldus, 1974), 1001.

[15] D.BLOMESATH, 1016.

[16] C. VERBEEK, *Perjalanan Ordo Karmel Indonesia (1922-1980)*, 72-73.

application of education system was divided into two forms. The first was a school for Dutch children and those who were working in the colonial government. They use Dutch as the main language in school, hence, it could be said that only the upper class could attend school in this place. Meanwhile, the other form of school was using the local language, where practically the quality of education was also different from the first form. As a result, the number of children attending school decreased. This is a form of inequality in social life in this period. The ability to speak Dutch was shown as a social status and benchmark for higher education and this was still occurring until the end of the 20th century.

With the development of the Indonesian church, the Vatican through Propaganda Fide believed that Java Island needed a division of mission areas for the effectiveness and efficiency of service delivery. This proposal was submitted in 1920 by Cardinal Marianus van Rossum as the person in charge of the Propaganda Fide institution in connection with the mission of the Catholic Church which was informed by Msgr. Edmundus Sybrandus Luypen, Vicarius of Batavia Indonesia to the Jesuit Provincial of Nijmegen.[17] This intention needed to be discussed with the leader who was responsible for the mission in Java which was entirely handled by the Jesuits.[18] To realize this, on September 5, 1921 Propaganda Fide wanted to divide the island of Java into four mission areas.[19] Msgr. Edmundus Sybrandus Luypen had little difficulty in dividing it because the Dutch colony divided Java into three parts of the governmental area, namely West Java, Central Java, and East Java. This colony government division system needed to be considered in connection with administration related to civil affairs. The division should have been made based on colonial rule, which only consisted of three parts. Nevertheless, Msgr. Edmundus Sybrandus Luypen tried to fulfill Marianus van Rossum's request to divide it into four mission areas.[20] The principle used for the division of mission areas is urgent and level of social and geographical reason. In this context, East Java is included in this principal category, because

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[17] E.S. Luypen, *Letter from Vicariatus Apostolicus Bataviensis No. 1730,* in *Nederlandse Jezuïetenarchieven*, *Nederlandse Jezuïetenarchieven* (Batavia: Vicariatus Apostolicus Bataviensis, 1920).

[18] M. van Rossum, *Letter from Propaganda Fide, in Nederlandse Jezuïetenarchieven* (Vatican: Propaganda Fide, 1921).

[19] Ibid.

[20] E.S. Luypen, *Letter from Mgr. Edmundus Sybrandus Luypen, in Nederlandse Jezuïetenarchieven* (Batavia: Vicariatus Apostolicus Bataviensis, 1921).

Madura Island is separated from Java Island which requires time in service and special handling. One of the basic reasons is that the majority of the ethnic group in the eastern part of East Java on the north coast comes from Madura Island, therefore they have similarities with Madura Island socially.[21] Meanwhile, other ethnic groups that were categorized as minorities are Javanese, Tenggerese, Osing, and a small part of the Chinese.

So that Propaganda Fide had an overview of the condition of Java Island together with Madura Island, Msgr. Edmundus Sybrandus Luypen sent important information that was needed regarding the mission, hence, the leader of the Church objectively divided it according to the criteria that were previously mentioned. Java and Madura Island have an area of 128,297 km2.[22] The mission's situation was as follow. Java was under one Vicariate with the following territorial details. West Java was the residence of the Vicariate in Batavia with 18 priests. Meanwhile, Central Java had 32 priests and East Java only had 8 priests. Thus, such a large area was served by only one bishop and 58 priests, while several Jesuit priests had to return to the Netherlands for various reasons.[23] If the division of the mission areas of the Java Island was realized, it would be handed over to congregations that were willing to serve. The situation that in East Java is more concerning, because it has only eight priests to serve an area of 47,963 km2.[24] Therefore, East Java required more serious services. As a result, it was divided into two. Finally, Propaganda Fide came to the decision to divide it into four mission areas, namely: West Java, Central Java, the western part of East Java, and the eastern part of East Java.[25]

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[21] P. Setyaningrum, *Mengenal 6 Suku Di Jawa Timur, Dari Suku Jawa Hingga Suku Tengger*, *Kompas*, August 21, 2022, https://surabaya.kompas.com/read/2022/08/21/-201519378/mengenal-6-suku-di-jawa-timur-dari-suku-jawa-hingga-suku-tengger?page=all.

[22] P. Setyaningrum, *Kondisi Geografis Pulau Jawa Berdasarkan Peta: Letak, Luas, Dan Keadaan Alam*, *Kompas / Regional*, August 4, 2022, https://regional.kompas.com/-read/2022/08/04/145122878/kondisi-geografis-pulau-jawa-berdasarkan-peta-letak-luas-dan-keadaan-alam?page=all.

[23] E.S. Luypen, *Letter Form Vicariatus Apostolicus Bataviensis, No. 1831, Nederlandse Jezuïetenarchieven* (Batavia: Vicariatus Apostolicus Bataviensis, 1922).

[24] *Luas Wilayah Menurut Kabupaten/Kota Di Provinsi Jawa Timur, 2017*, Badan Pusat Statistik Provinsi Jawa Timur, 2019, https://jatim.bps.go.id/statictable/2019/10/11/-1823/luas-wilayah-menurut-kabupaten-kota-di-provinsi-jawa-timur-2017.html.

[25] R. Eiranen et al., *Narrative and Experience: Interdisciplinary Methodologies between History and Narratology*, *Scandinavian Journal of History* 47, no. 1 (2022), https://doi.org/10.1080/03468755.2021.2019107.

One month after the division of Java Island information letter, Msgr. Edmundus Sybrandus Luypen sent a letter to Propaganda Fide that three congregations, namely OSC (Ordo Sanctae Crucis), CM (Congregatio Missionis) and OCarm (Ordo Fratrum Beatissime Virginis Mariae de Monte Carmelo) or the Carmelite Order were willing to go on a mission to the Java Island. After the correspondence between Msgr. Edmundus Sybrandus Luypen, Vicarius Batavia with Propaganda Fide, the division of mission areas was as follow: West Java was handled by one congregation, Central Java was also handled by one congregation and East Java was further divided into two, namely Western East Java and Eastern of East Java respectively managed by two congregations.[26] Then, the more detailed information was written in the letter Msgr. Edmundus Sybrandus Luypen numbered 1968 on December 12, 1922 which stated that the division of the Javanese mission along with the responsible congregation was as follows. Jesuits will handle the mission in Central Java, and West Java will be handed over to the OSC. Meanwhile, in East Java, the Surabaya residents, Rembang (currently included in Central Java province), and Kediri were handed over to CM. This area is located in the western part of East Java.[27] Meanwhile, the eastern part of East Java with residents of Pasuruan, Besuki and Madura was entrusted to the Carmelite Order, which would occupy the church dan rectory in Malang. Missionaries who were coming to Indonesia from the Netherlands were expected to bring a diploma certificate for the mission. It was because the colonial rule required a diploma certificate in order to accept the allowance for living cost and services.[28] Meanwhile, for the preparations for departure and the things needed for the mission, the three congregation leaders communicated in the Netherlands. It was because the three of them came from the adjacent area (Nijmegen, Oss, and Panningen). From this collaboration, the Jesuits in Indonesia knew that CM missionaries and the Carmelite Order would arrive in Indonesia after post-1923.

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[26] E.S. LUYPEN, *Letter from Edmundus Sybrandus Luypen, in Nederlandse Jezuïetenarchieven* (Batavia: Vicariatus Apostolicus Bataviensis, 1922).

[27] M. VAN ROSSUM, *Letter from Kardinal Mrianus van Rossum, in Vicariatus Apostolicus Bataviensis* (Vatican: Propaganda Fide, 1922). E.S. LUYPEN, *Letter from Apostolisch Vicariaat van Batavia, No. 1968, in Nederlandse Jezuïetenarchieven* (Batavia: Vicariatus Apostolicus Bataviensis, 1923). H. DRIESSEN, *Letter from Hubertus Driessen, in Vicariatus Apostolicus Bataviensis* (Roma: Curia Generalizza , 1922). E.S. LUYPEN, *Letter from Edmundus Sybrandus Luypen, in Vicariatus Apostolicus Bataviensis* (Batavia: Vicariatus Apostolicus Bataviensis, 1923).

[28] P. JOS HOEBERECHTS, *Letter from P. Jos Hoeberechts, in Nederlandse Jezuïetenarchieven* (Djokjakarta, 1923).

The cooperation shown in managing missions gave a new nuance which was missions were no longer handled by a particular congregation. However, this mission was managed cooperatively by showing the apostolic character of the Church, which was reemphasized in the Apostolic Letter Maximum Illud (1919) and became the guiding principle of the mission in that period.[29] This dimension will appear later after the Second Vatican Council, where geographical and regional boundaries were no longer a guideline for the distribution and responsibilities of certain congregations, but work together where the Church needs services that were encouraged by the charisms of each congregation.

Dutch Carmelite Order was in charge of the East Java Mission

The Propaganda Fide decree was written in a letter on 12 December 1922 which addressed to Msgr. Edmundus Sybrandus Luypen, Batavia as a local church leader for the Java mission and a copy to the Carmelite Order, entrusted the resident mission areas of Pasuruan, Besuki, and Madura to the Carmelite Order.[30] For this reason, the Carmelite Order of the Dutch province corrected itself with more detailed preparations. Titus Brandsma as the person in charge and the leader of the mission received a new assignment to prepare a mission to Indonesia in coordination with the Provincial. For this responsibility, Titus Brandsma had more intense consultations with Hubertus Driessen (procurator of the Carmelite Order) in Rome, for structural reasons of the Church which required them to cooperate with Mrianus van Rossum as the person in charge of the universal Church mission. Titus Brandsma predicted that Propaganda Fide decided to hand over the East Java mission area to the Carmelite Order. He only said *confidentes Deus* (trusting in God) for that mission's division.[31] Based on the information Titus Brandsma had

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[29] Pope Franciscus, *Epistola Apostolica: Maximum Illud*, Vatican, 2017, no. 30, https://press.vatican.va/content/salastampa/en/bollettino/pubblico/2017/10/22/171022b.html.

[30] M. van Rossum, *Letter from Kardinal Mrianus van Rossum, in Vicariatus Apostolicus Bataviensis*. H. Driessen, *Letter from Hubertus Driessen, in Vicariatus Apostolicus Bataviensis*. Luypen, *Letter from Apostolisch Vicariaat van Batavia, No. 1968, in Nederlandse Jezuïetenarchieven*.

[31] *T. Brandsma, Letter from Titus Brandsma to Hubertus Driessen, 17 December 1922, in Nederlandse Karmelarchieven* (Oss: Nederlandse Karmelarchieven, December 17, 1922).

obtained, he realized that this mission area was difficult compared to the western part of East Java.

The most obvious activity actually took place in the Netherlands, where missionaries CM and the Carmelite Order together with Jesuits were executing the missions in East Java. From the research archives which were conducted at the Province of the Carmelite Order and Jesuits revealed a collaborative mission of the Church (Redemptoris Illud 12-13). Communication between the Dutch Carmelites and the CM was exquisite. It was proven by the fact that both missionaries departed from the port of Genova (Italy) to Batavia (Indonesia), and in the future until now, they continue to collaborate, especially in the education of priest candidates. Massive missionary movements in Indonesia, especially Java, have occurred since Propaganda Fide divided the mission areas in Java and also opened the door for missionaries in other places who came from the Netherlands. It should be noted that the mission of the Church in Indonesia generally comes from various Dutch congregations. The reason is that the Netherlands during this period had its heyday of the Church, where there was a surplus of vocations to become priests, as well as monks and nuns, and even diocesan priests looking for missions as a form of service.[32] Another reason for choosing Indonesia was that since the beginning of the 20th century, many Dutch Catholic had lived in this colonial area, so they need missionaries for spiritual services, meanwhile, there were no local priests who served at that time. And the basic reason was the convenience of traveling because Indonesia was still under the Dutch colony.

In order to realize the mission in the eastern part of East Java, Titus Brandsma requested further information about the mission from the Jesuit Provincial who was handling the mission in this place. He received a leak of information about the mission accidentally from a Jesuit who was present on the night of the mission which was being held in Maastricht. Titus Brandsma was still waiting for the discussion with the Dutch Provincial Council to get more precise and formal information.[33] Discussions on the mission to Java at the Concilium of the Dutch Carmelite Order went smoothly with a number of things

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[32] E.R.L. Tinambunan, *Gereja Belanda: Dari Pemberi Misionaris Menjadi Tanah Misi Indonesia*.

[33] T. Brandsma, *Letter Form Titus Brandsma to Hubertus Driessen, 22 October 1921*, in *Nederlandse Karmelarchieven* (Oss: Nederlandse Karmelarchieven, October 22, 1921).

that needed attention. With regard to missionaries, the Concilium had not yet decided how many people and who will be sent, but with the situation of the vocation currently owned by the Carmelite Order in the Netherlands province, it shouldn't be a problem, even though several places of service will experience changes. What became more important consideration was financial issue. Money is indeed easier to find than people who want to be priests, however, a mission's needs require a lot of money.[34]

Titus Brandsma had a fundamental reason why the residencies of Pasuruan, Besuki, and Madura are classified as mission areas that are difficult. In Madura Island, there was not a single chapel which made the Carmelite missionaries practically start from scratch. In addition, the population in Madura was also dominated by Moslems. East Java has a population of about five million, and two-thirds of them are from Madura. In the Pasuruan and Besuki residencies, there was only one church in Malang and two chapels in Lawang and Pasuruan. These three residencies with an area of around 23,899 km2 (Central Bureau of Statistics for East Java Province 2019) were only served by three Jesuit priests. With this geographical and social situation, the criteria for missionaries can be classified, such as having an adventure, hard work, interest in learning the local language, the ability to determine the form of service according to the social conditions they face, and appropriate policies because the population has a high sensibility regarding religiosity. Another issue that needed to be addressed was related to finance in the mission area, even though travel and living expenses were likely to be covered by the Dutch colonial government.

After the declaration of the willingness of the Dutch Carmelite Order to accept missions in East Java, the residencies of Madura, Pasuruan, and Besuki which were based in Malang, the next step was to determine the people who would be sent. The method that was used was the registration of people who were willing to become missionaries. It turned out that the number of people who were interested was inconceivable until the Provincial Carmel Order of the Netherlands was worried about the emptiness of functionaries in the province. People who were interested include those who taught both in schools and theology, such as Dr. Eugenius Driessen, for example, who has expertise in the field of Scripture. Even Titus Brandsma himself also stated that he was willing to become a missionary,

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[34] T. Brandsma, *Letter from Titus Brandsma to Hubertus Driessen, 22 June 1922*, in *Nederlandse Karmelarchieven* (Oss: Nederlandse Karmelarchieven, June 22, 1922*)*.

although he eventually realized that his presence was not needed as a pioneer, however, his presence would be more valuable later when he opened priest education in Indonesia. Especially recently (in 1922), the Dutch Carmelite Order opened a major seminary in Merkelbeek and he was also becoming a teacher. In 1923, the Catholic university in Nijmegen was built and Titus Brandsma was one of the pioneers and lecturer.[35] Therefore, he realized that his willingness to become a missionary would not be granted by the Council, but even so, he left it to God's providence. Actually, the main obstacle that Titus Brandsma realized was related to his health. He often experienced digestive problems. An important person from the province who also wanted to become a missionary was the Provincial himself, Cyprianus Verbeek. In daily conversation, the central nominee to become a missionary in Java is Clemens van der Pas, a prior at the Carmel Aalsmeer monastery, and several other names.[36] In short, there were about ten people nominating themselves to become missionaries in Indonesia.

Make Malang-Indonesia as a Carmel Family

The mission to East Java (the eastern part of the domicile of Malang, Indonesia) by the Dutch Carmelite Order was not the first mission conducted by this province, because previously it had conducted a mission to San Paolo, Brazil in 1903. The principles selected for choosing missionaries for the Malang mission were totally left to the choice of Provincial Concilium of the Dutch Carmelite Order, with the assumption that if not all candidates to become missionaries departed as pioneers, they could join later. Titus Brandsma, who acted as the person in charge of the mission, thought that the Dutch Carmelite Order would definitely be able to handle this mission. For example, by asking one (out of 3 or 4 people) of the Carmelites who worked in schools could be appointed as a missionary, because activities in such workplaces were easily handled compared to a mission place that requires a lot of missionary service. Titus Brandsma considered that this enthusiasm should be also informed to Cardinal Marianus van Rossum as the person in charge of the Catholic Church mission. In fact, he did not need to inform the names of those

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[35] Now its name is Radboud University.

[36] T. Brandsma, *Letter from Titus Brandsma to Hubertus Driessen, 7 January 1923*, in *Nederlandse Karmelarchieven* (Oss: Nederlandse Karmelarchieven, January 7, 1923).

who have an interest unless it is certain later. The Procurator of the Carmelite Order in Rome, Hubertus Driessen chose Clemens van der Pas as the superior of the mission in Malang, which Titus Brandsma considered the right choice and made it easier for the Concilium to decide whether or not to approve it. However, the main principle was all these plans were left completely in providence.

In order to arrive at the departure of the missionaries, the cooperation of the institutions of the Carmelite Order of the Netherlands Province with the Curia of the Carmelite Order in Rome, Propaganda Fide in Rome, Vicarius Batavia, and Provincial Jesuits in Nijmegen as well as Jesuits in Java as executors of the actual mission is urgently needed.[37] Cardinal Marianus van Rossum fully handed over the cooperation to the Carmelite Order through General Elias Magennis, and then he handed it over to the Provincial Carmelite Order of the Netherlands, Cyprianus Verbeek to be followed up. It is clear that the Carmelite Order through its general thank Propaganda Fide for entrusting this mission and that decision is a joy for the Church.[38] For more serious preparations, the Province of the Dutch Carmelite Order requested information on the situation of the mission land in Malang from the bishop of Batavia. Cyprianus Verbeek also sent the names of prospective missionaries who would depart. They were Clemens van der Pas, Elias Wouters, Paschalis Breukel and Linus Henckens.[39] Then the answer from Msgr. Edmundus Sybrandus Luypen was received by Verbeek one month later,[40] which was exactly the same as what was said by Titus Brandsma which was alluded to earlier which was likely to be obtained from various information from Jesuit priests because P.G.M. Schmedding has provided information on the division of the Java mission area plan[41] and also from W. Hellings SJ, on mission celebration at Oss, in September/October 1922.

The person who was responsible for the Jesuit mission in Java Jos Hoeberechts received information from Vicarius Batavia, Msgr.

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[37] A. Jacobs, *Monasticon Carmelitarum Neerlandicum: Historisch Repertorium van de Klooster van de Orde Der Broeders En Zuster van O.L. Vrouw van de Berg Karel (13de Eeuw - 1940)*, vol. 1 (Heerlen: LVD-U, 2011), 640.

[38] H. Driessen, *Letter from Hubertus Driessen, in Vicariatus Apostolicus Bataviensis*.

[39] C. Verbeek, *Perjalanan Ordo Karmel Indonesia (1922-1980)*, 71."

[40] C. Verbeek, 76. Luypen, *Letter from Apostolisch Vicariaat van Batavia, No. 1968, in Nederlandse Jezuïetenarchieven*.

[41] P.G.M. Schmedding, *Letter from P.G.M. Schmedding to Jesuit Provincial, in Nederlandse Jezuïetenarchieven* (Djokjakarta: Nederlandse Jezuïetenarchieven, 1922).

Edmundus Sybrandus Luypen that the Carmelite Order had given the names of prospective missionaries. Therefore, Jos Hoeberechts asked the Jesuit Provincial in Nijmegen to give him the power to hand over the mission area to the Carmelite Order when the missionaries would arrive in Malang, Indonesia.[42] Even the Province of the Dutch Carmelite Order had informed the arrival plan, although the date was uncertain because it was only said after Easter or Pentecost 1923.[43] This mission cooperation and communication continued until the departure of the missionaries.

The day of the missionary's departure finally arrived. The missionaries were different from the names previously informed to Vicarius Batavia, Msgr. Edmund Sybrandus Luypen. Those who pioneered the mission were Clemens van der Pas, Paschalis Breukel, and Linus Henckens. Meanwhile Elias Wouters joined in the following year. Clemens van der Pas who was previously prior at the Karemel Aalmsmeer monastery served as mission superior in Malang, East Java, Indonesia. Before leaving for the mission land, the three missionaries threw a farewell party with the Netherlands province of Oss which received a delegation from Provincials Cyprianus Verbeek and Titus Brandsma who were responsible for the mission.[44] After that, the three missionaries made a pilgrimage to Therese in Lisieux (patron of mission) and then to Lourdes, and continued to Rome to conduct an audience to Pope Pius XI on June 1, 2023. After that, they left Rome to the port of Genova and left Italy on June 6, 1923. Together with them, four CM missionaries also departed to occupy the resident mission areas of Surabaya, Rembang, and Kediri by taking the Johan de Witt ship.

After about three weeks of sailing, the missionaries finally arrived at Tanjung Priok, Batavia on 30 June 1923.[45] After meeting the Apostolic Vicarius and receiving welcome and instructions, they immediately departed for the mission land that was awaiting their arrival. On their arrival in Malang, they met three Jesuit priests who were serving this mission area led by P. Sondaal as a priest. On July 4, 1923, the Carmelite missionaries throw a farewell party with the

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[42] P. Jos Hoeberechts, *Letter from P. Jos Hoeberechts, in Nederlandse Jezuïetenarchieven*, 1923.

[43] P. Jos Hoeberechts, *Letter from P. Jos Hoeberechts, in Nederlandse Jezuïetenarchieven* (Djokjakarta, 1923).

[44] https://www.youtube.com/watch?v=EvjqYrY2Q-o&t=58s

[45] H.J.M. Koch, *Corte Schets Der Javamissie* (Nijmegen: Nederlandse Jezuïetenarchieven, 1925).



Pioneer of the Carmelite mission in Malang, Indonesia
Photo taken from the archives of the Dutch Carmelite Province

Jesuit priests.[46] After accompanying for about three weeks with various instructions and directions, the Jesuits officially handed over the mission of Malang, East Java, to the Carmelite Order on August 1, 1923. This event was written at the Hati Kudus Jesus Church in Malang with the words "*Ter Herinnering de komst en het vertrek der Paters Jesuiten 2 July 1896, 1 August 1923*" (Memories of the arrival and departure of Jesuits 2 July 1896, 1 August 1923). The inscriptions of the Carmelite Order are not listed. As long as the Carmelite Order was serving in Malang, they would not add any inscriptions. But one day the Carmelite Order were no longer served this church, they perhaps added an inscription containing the arrival of 1-8-1923 and the date of departure. In fact, the Carmelite Order had not left Malang where it had served for a hundred years (1923-2023).

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[46] G. VRIENS, *Honderd Jaar Jezuietenmissie in Indonesie*, vol. 2 ([Nijmegen]: Canisius, 1959), 1006.



Inscription of arrival and departure of Jesuits 2 July 1896, 1 August 1923 in Malang (Photo by Edison Tinambunan)

Mission strategy of the Carmelite Order

After the Carmelite Order took over the mission in Malang, East Java (the eastern part of Indonesia) the principle that the missionaries adhered to was as ordered by the Dutch Province Carmel which was civilization. The Dutch colonial government did not really like the principle. However, the Carmelite Order preached the Church and this strategy was emphasized in Maximum Illud (30) which became one of the guidelines for carrying out the mission at that time. Apart from that, social and hospital needs were also crucial in the mission areas, including in Malang (cf. Maximum Illud 36). The Carmelite Order would be unable to meet the mission's planting requirements on its own. As a result, collaboration, as demonstrated during mission planning in the Netherlands, must be continued in Malang. Collaboration with the Jesuits was no longer possible because this congregation had focused on Central Java. The solution to this problem was to invite congregations that were working in the social, educational, health, and pastoral fields to work together on collaborative missions in Malang. Besides parish services, the Carmelite Order in Malang also handled school according to its charisma.

Schools had indeed been established in Malang since the presence of the Ursuline Congregation in 1900 and already had around five hundred students of Dutch descendants in Malang. This school was unique; thus, it had created a school for the local community since

the arrival of the Carmelite Order.[47] The need for schools was very urgent, therefore the Carmelite Order through its provincial in the Netherlands, Cyprianus Verbeek invited *Congregatie van de Zusters van Onze Lieve Vrouw* (The Holy Virgin Mary) from Amersfoort, Netherlands to manage schools in Malang. After dialogue between the heads of the two institutions in the Netherlands, the Congregation of the Blessed Virgin Mary finally accepted the mission in Malang, Indonesia and started a school in Probolinggo in 1926,[48]

> "The Seven Sisters of the Holy Virgin Mary" left for the East Indies in August 1926 without a subsidy agreement. Nevertheless, they were developed well. The Seventh Sisters were no longer able to handle everything and the demands were overwhelming. "Their lives are guaranteed."[49]

From Probolinggo, the Congregation of the Holy Virgin Mary had expanded its activities to include not only the Malang diocese but also other dioceses across Indonesia. Even the Congregation of the Holy Virgin Mary had moved Generalate from Amersfoort Netherlands to Jakarta, Indonesia in 2019.[50]

The Carmelite Order of Malang is truly aware of the urgency of education for the community, therefore, the second congregation that was invited to collaborate in Malang was *Onze Lieve Vrouw van het Heilig Hart* (Lady of the Sacred Heart) from Utrecht, Netherlands. This congregation also served the Church through education. According to the communications of the leaders of both parties, Our Lady of the Sacred Heart appeared to be uninterested in traveling on a mission to Malang, Indonesia, with many issues, particularly in the financial sector.[51] However, after the Provincial of the Dutch Carmelite Order Cyprianus Verbeek succeeded in convincing Maria Stanislaus as the leader of the congregation at that time, he decided to go on a mission

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[47] C. Verbeek, *Perjalanan Ordo Karmel Indonesia (1922-1980)*, 72-73."

[48] C. Verbeek, *Letter from Cyprianus Verbeek to Congregatie van de Zusters van Onze Lieve Vrouw van Amersfoort," Nederlandse Karmelarchieven*, March 25, 1926.

[49] C. Verbeek, *Letter from Cyprianus Verbeek to Congregatie van de Zusters van Onze Lieve Vrouw van Amersfoort," Nederlandse Karmelarchieven*, April 1, 1926.

[50] E.R.L. Tinambunan, *Gereja Belanda: Dari Pemberi Misionaris Menjadi Tanah Misi Indonesia*, 50-51.

[51] C. Verbeek, *Letter from Cyprianus Verbeek to Maria Stanislaus Onze Lieve Vrouw van Het Heilig Hart," Nederlandse Karmelarchieven*, November 28, 1923. C. Verbeek, *Letter from Cyprianus Verbeek to Maria Stanislaus Onze Lieve Vrouw van Het Heilig Hart, Nederlandse Karmelarchieven*, April 24, 1927.

to Malang, Indonesia in 1928.[52] Our Lady of the Sacred Heart began school in Malang, expanded services in several dioceses across Indonesia, and even started a mission to Africa from Malang. In 2004, Our Lady of the Sacred Heart moved the General from Utrecht, Netherlands, to Malang Indonesia.[53]

Three other congregations collaborated with the Carmelite Order in Malang along with the two congregations that already mentioned, namely *the Congregation des Soeurs des Ecoles Chretiennes et de la Misericorde* (Misericordia)*, Congregatie van de Zusters van het Arme Kind Jezus* (Sang Timur) and *Missiezusters van het Kostbaar Bloed* (Precious Blood). The Misericordia Congregation was active in the health sector and started its mission in Malang in 1929 by establishing a clinic (later it became an essential hospital in Malang) and at various stations. It has continued to this day which has helped the community's health needs a lot. Meanwhile, Sang Timur, which was involved in pastoral and educational work, established a mission in Malang in 1934 in Pasuruan and has expanded services in several dioceses throughout Indonesia. Meanwhile, the Precious Blood Congregation began its work in Indonesia in 1937 in a tough area of Sumenep, Madura Island, and it is currently serving in other locations as well.[54]

Besides collaboration with ecclesiastical institutions, to support the continuity of the mission, it also required cooperation with the local government, colonialism. Because the Carmelite Order and the Church had different goals and methods from colonialism, the form of cooperation was not in the form of colonialism method and ideology, the partnership is aimed to ensure the safety of all people, and it is implemented via civilization and social services in collaboration with the congregation invited by the Carmelite Order. Meanwhile, colonialism was oriented to the secular dimension. Thus, both have their own characteristics. The form of the Church's cooperation with colonialism was in the living cost of the priests, and those who became teachers in the form of salary.[55] The reason

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[52] C. Verbeek, *Letter from Cyprianus Verbeek to Maria Stanislaus Onze Lieve Vrouw van Het Heilig Hart*," *Nederlandse Karmelarchieven*, June 9, 1927.

[53] C. Verbeek, *Perjalanan Ordo Karmel Indonesia (1922-1980)*, 93.

[54] C. Verbeek, 93-4.

[55] K. Steenbrink / J.S. Aritonang, *A History of Christianity in Indonesia* (Leiden: Koninklijke Brill, 2008), 163, https://books.google.co.id/books?hl=id&lr=&id=cUoGJSs9-yOUC&oi=fnd&pg=PR5&ots=vGtWiBm415&sig=2fZb20SghtA4Bo1oBZ8-q67vayc&redir_esc=y#v=onepage&q&f=false.

for this cooperation in the financial sector was because the government was responsible for serving the Dutch in Indonesia. Apart from that, it was necessary for priests and also in the field of education, including spiritual services, to receive salary, because Dutch citizens were also included in this service. This cooperation in the financial sector was very helpful for the mission in Malang, Indonesia. With this explanation, it can be said that the Church in Indonesia is not controlled by colonialism and did not control colonialism. Hence, the Church is not synonymous with colonialism or the Netherlands.

Conclusion

The Indonesian Carmelite Order celebrates one hundred years of its existence in Indonesia. To realize the mission to Malang, East Java, Indonesia requires a lot of thought, energy, struggle, and materials. When three missionaries departed to Indonesia, Titus Brandsma advised them to make Indonesia a Carmelite family and to educate the nation's children. This technique became the initial method and strategy for the Carmelite Order's mission in Malang, Indonesia, and its implementation requires collaboration as a component of Church service. The Carmelite Order and several congregations in the mission were successful in developing methods and generating significant outcomes for the Church and the country. In this anniversary celebration, the Carmelite Order is rightly proud of the service methods that were implemented when the mission of the Carmelite Order began and produced abundant outcomes. However, this present Carmelites need to discover their service methods that will produce more outcomes in the future. The grace of holy spirit has been perfectly internalized to avoid slipping or even falling, and brotherhood is the foundation for a collaboration with the Church institute.

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