

= Albertus Soegijapranata =

This is an Indonesian name ; it does not have a family name . The name Albertus is a baptismal name , and the subject should be referred to by his birth name Soegija or his adult name Soegijapranata , as appropriate .

Mgr . Albertus Soegijapranata , SJ ([al?b?rt?s su??ijapra?nata] ; Perfected Spelling : Albertus Sugijapranata ; 25 November 1896 ? 22 July 1963) , better known by his birth name Soegija , was the Apostolic Vicar of Semarang and later its archbishop . He was the first native Indonesian bishop and known for his pro @-@ nationalistic stance , often expressed as " 100 % Catholic , 100 % Indonesian " .

Soegija was born in Surakarta , Dutch East Indies , to a Muslim courtier and his wife . The family moved to nearby Yogyakarta when Soegija was still young ; there he began his education . Known as a bright child , around 1909 he was asked by Father Frans van Lith to join Xaverius College , a Jesuit school in Muntilan , where Soegija slowly became interested in Catholicism . He was baptised on 24 December 1910 . After graduating from Xaverius in 1915 and spending a year as a teacher there , Soegija spent two years at the on @-@ site seminary before going to the Netherlands in 1919 . He began his two @-@ year novitiate with the Society of Jesus in September 1920 in Grave , and finished his juniorate there in 1923 . After three years studying philosophy at Berchmann College in Oudenbosch , he was sent back to Muntilan as a teacher for a further two years . In 1928 , he returned to the Netherlands to study theology at Maastricht , where he was ordained by Bishop of Roermond Laurentius Schrijnen on 15 August 1931 ; Soegija then added the word " pranata " to the back of his name . He was then sent back to the Indies to preach and became a parochial vicar at the parish in Kidul Loji , Yogyakarta , and in 1934 he was given his own parish in Bintaran . There he focused on creating a sense of Catholicism within the native community , emphasising the need for strong bonds between Catholic families . Soegijapranata was consecrated as the vicar apostolic of the newly established Apostolic Vicariate of Semarang in 1940 .

Although the population of native Catholics expanded greatly in the years following his consecration , Soegijapranata was soon faced with numerous trials . The Empire of Japan invaded the Indies beginning in early 1942 , and during the ensuing occupation numerous churches were seized and clergymen were arrested or killed . Soegijapranata was able to resist several of these seizures , and spent the rest of the occupation serving the Catholics in his vicariate . After President Sukarno proclaimed the country 's independence in August 1945 , Semarang was overcome with unrest . Soegijapranata helped broker a ceasefire after a five @-@ day battle between Japanese and Indonesian troops and called for the central government to send someone to deal with the unrest and food shortages in the city . However , these problems continued to grow , and in 1947 Soegijapranata moved his seat to Yogyakarta . For the remainder of the national revolution Soegijapranata worked to promote international recognition of Indonesia 's independence . Soon after the Dutch , who had returned in late 1945 , recognised the country 's independence , Soegijapranata returned to Semarang . During the post @-@ revolution years he wrote extensively against communism and expanded the church ; he also served as a mediator between several political factions . He was made an archbishop on 3 January 1961 , when Semarang was elevated to an ecclesiastical province . At the time he was in Europe , participating in the first session of the Second Vatican Council . Soegijapranata died in 1963 , in Steyl , the Netherlands . His body was flown back to Indonesia , where he was made a national hero and interred at Giri Tunggal Heroes ' Cemetery in Semarang .

Soegijapranata continues to be viewed with respect by both Catholic and non @-@ Catholic Indonesians . Several biographies have been written , and in 2012 a fictionalised biopic by Garin Nugroho , entitled Soegija , was released to popular acclaim . Soegijapranata Catholic University , a large university in Semarang , is named after him .

= = Early life = =

Soegija was born on 25 November 1896 in Surakarta to Karijosoedarmo , an abdi dalem (courtier)

at the Sunanate of Surakarta , and his wife Soepiah . The family was abangan Muslim , and Soegija 's grandfather Soepa was a kyai ; Soegija followed their religion . Soegija ? whose name was derived from the Javanese word soegih , meaning rich ? was the fifth of nine children . The family later moved to Ngabean , Yogyakarta . There , Karijosoedarmo began to serve as a courtier at the Kraton Ngayogyakarta Hadiningrat to Sultan Hamengkubuwono VII , while his wife sold fish ; despite this , the family was poor and sometimes had little food . Soegija was a daring child , quick to fight , skilled at football , and noted for his intellect from a young age . While Soegija was still young , his father made him fast in accordance with Islamic law .

Soegija started his formal education at a school in the Kraton complex , known locally as a Sekolah Angka Loro (Number Two School) , where he learned to read and write . He later transferred to a school in Wirogunan , Yogyakarta , near Pakualaman . Beginning in his third year he attended a Dutch @-@ run school for native Indonesian (Hollands Inlands School) in Lempuyangan . Outside of school he studied gamelan and singing with his parents . Around 1909 he was asked by Father Frans van Lith to join the Jesuit school in Muntilan , 30 kilometres (19 mi) north @-@ west of Yogyakarta . Although his parents were initially worried that Soegija would become too Europeanised , they agreed .

= = Xaverius College = =

In 1909 Soegija started at the Xaverius College in Muntilan , a school for aspiring teachers , and stayed in the dormitory . He was one of 54 students in his year . The boys followed a strict schedule , attending classes in the morning and engaging in other activities , such as gardening , discussions , and chess , in the afternoon . The Catholic students had regular prayers . Although the college did not require students to be Catholic , Soegija was pressured by his Catholic classmates , leading to several fights . Feeling dissatisfied , Soegija complained to his teacher that the Dutch priests were like merchants , thinking only of money . The priest replied that the teachers were unpaid and only hoped for the students ' good . This led Soegija to better respect the priests , and when van Rijckevorsel told the other students that Soegija did not want to be Catholic , they stopped pressuring him .

The following year Soegija asked to join the Catholic @-@ education classes , citing a desire to fully use the facilities at Xaverius . His teacher , Father Mertens , told Soegija that he required permission from his parents first ; although they refused , Soegija was nevertheless allowed to study Catholicism . He was intrigued by the Trinity , and asked several of the priests for clarification . Van Lith cited the works of Thomas Aquinas , while Mertens discussed the Trinity as explained by Augustine of Hippo ; the latter told him that humans were not meant to understand God with their limited knowledge . Soegija , who wanted to learn more , asked to be baptised , quoting the Finding in the Temple to show why he should not need his parents ' permission . The priests agreed , and Soegija was baptised on 24 December 1910 , taking the baptismal name Albertus , for Albertus Magnus . During Christmas holidays , he told his family that he had converted . Although his immediate family eventually accepted this , and may have eventually supported him , Soegija 's other relatives refused to speak to him afterwards .

Soegija and the students continued their education at Xaverius , receiving further instruction . According to Father G. Budi Subanar , a lecturer on theology at Sanata Dharma University , during this period one of the teachers taught the Fourth Commandment , " Honour your father and your mother , that your days may be long in the land which the Lord your God gives you . " , as relating not only to one 's birth father and mother , but all who had come before ; this left the students with nationalistic tendencies . On another occasion , a visit by a Capuchin missionary ? who was physically quite different from the Jesuit teachers ? led Soegija to consider becoming a priest , an idea which his parents accepted . In 1915 Soegija finished his education at Xaverius , but stayed on as a teacher . The following year he joined the on @-@ site seminary , one of three native Indonesians who entered the seminary that year . He graduated in 1919 , having studied French , Latin , Greek , and literature .

= = Path to priesthood = =

Soegija and his classmates sailed to Uden , in the Netherlands , to further their studies in 1919 . In Uden Soegija spent a year further studying Latin and Greek , necessary for his preaching back in the Indies . He and his classmates adapted to Dutch culture . On 27 September 1920 Soegija began his novitiate to join the Jesuits , the first of his classmates . While completing his studies at Mariëndaal in Grave , he was separated from much of the world and spent his time in introspection . He completed his novitiate on 22 September 1922 and was initiated into the Jesuits , taking their oath of poverty , chastity and obedience .

After joining the Jesuits Soegija spent another year in Mariëndaal in juniorate . Beginning in 1923 he studied philosophy at Berchmann College in Oudenbosch ; during this time he examined the teachings of Thomas Aquinas and began writing on Christianity . In a letter dated 11 August 1923 , he wrote that the Javanese were so far unable to discern between Catholics and Protestants , and that the best way to convert the Javanese was by deeds , not words . He also translated some of the results of the 27th International Eucharistic Congress , held in Amsterdam in 1924 , for the Javanese @-@ language magazine Swaratama , which circulated mainly among Xaverius alumni . Several of Soegija 's other writings were published in St. Claverbond , Berichten uit Java . He graduated from Berchmann in 1926 , then began preparations to return to the Indies .

Soegija arrived in Muntilan in September 1926 , where he began teaching algebra , religion , and Javanese at Xaverius . Little is known about his period as an instructor at the school , although records indicate that he based his teaching style on that of van Lith , who had died in early 1926 , explaining religious concepts in terms based on Javanese tradition . He supervised the school 's gamelan and gardening programs and became the chief editor of Swaratama . Soegijapranata wrote editorials that covered a variety of topics , including condemnations of communism and discussions of various aspects of poverty .

After two years at Xaverius , in August 1928 , Soegija returned to the Netherlands , where he studied theology at Maastricht . On 3 December 1929 he and four other Asian Jesuits joined Jesuit General Włodzimierz Ledóchowski in a meeting with Pope Pius XI in Vatican City ; the pope told the Asian men that they were to be the " backbones " of Catholicism in their respective nations . Soegija was made a deacon in May 1931 ; he was ordained by Bishop of Roermond Laurentius Schrijnen on 15 August 1931 , while still studying theology . After his ordination , Soegija appended the word pranata , meaning " prayer " or " hope " , as a suffix to his birth name ; such additions were a common practice in Javanese culture after its bearer reached an important milestone . He finished his theology studies in 1932 and in 1933 spent his tertianship in Drongen , Belgium . That year he wrote an autobiography , entitled La Conversione di un Giavanese (The Conversion of a Javanese) ; the work was released in Italian , Dutch , and Spanish .

= = Preaching = =

On 8 August 1933 Soegijapranata and two fellow priests departed for the Indies ; Soegijapranata was assigned to preach at Kidul Loji in Yogyakarta , near Kraton . He served as parochial vicar for Father van Driessche , one of his teachers from Xaverius . The elder priest taught Soegijapranata how to better address the needs of his parish , while van Driessche likely used Soegijapranata to preach to the city 's growing native Catholic population . Soegijapranata was , by this point , a short and chubby man with what the Dutch historian Geert Arend van Klinken described as " a boyish sense of humour that won him many friends " .

After the St Yoseph Church in Bintaran , about 1 kilometre (0 @. @ 62 mi) from Kidul Loji , opened in April 1934 , Soegijapranata was transferred there to become its priest ; the church primarily served the Javanese Catholic community . Bintaran was one of four centres of Catholic presence in Yogyakarta at the time , along with Kidul Loji , Kotabaru , and Pugeran ; each major church served a wide area , and the priests from the major churches gave sermons in the furthest reaches of their parishes . After van Driessche 's death in June 1934 , Soegijapranata 's duties were extended to include the village of Ganjuran , Bantul , 20 kilometres (12 mi) south of the city , which was home

to more than a thousand native Catholics . He was also a spiritual adviser to several local groups and established a Catholic credit union .

The Catholic Church at the time faced difficulty retaining converts . Some Javanese , who had converted as students , returned to Islam after reentering society and facing social ostracism . In a 1935 meeting with other Jesuits , Soegijapranata blamed the problem on the lack of a united Catholic identity , or *sensus Catholicus* , as well as few intermarriages between native Catholics . Soegijapranata opposed marriage between Catholics and non - Catholics . He counselled young Catholic couples before marriage , believing that these unions helped unite the Catholic families in the city , and continued to write for *Swaratama* , again serving as its editor in chief . In 1938 , he was chosen to advise the Society of Jesus , coordinating Jesuit work in the Indies .

= = Vicar apostolic = =

The increasing population of Catholics in the Indies led Mgr . Petrus Willekens , then Vicar Apostolic of Batavia , to suggest that a new apostolic vicariate be established in Central Java , headquartered in Semarang , as the area was culturally different and geographically separate from Batavia . The Apostolic Vicariate of Batavia was split in two on 25 June 1940 ; the eastern half became the Apostolic Vicariate of Semarang . On 1 August 1940 Willekens received a telegram from Pro - Secretary of State Giovanni Battista Montini ordering that Soegijapranata be put in charge of the newly established apostolic vicariate . This was forwarded to Soegijapranata in Yogyakarta , who agreed to the appointment , despite being surprised and nervous . His assistant Hardjosoewarno later recalled that Soegijapranata cried after reading the telegram ? an uncharacteristic response ? and , when eating a bowl of soto , asked if Hardjosoewarno had ever seen a bishop eating the dish .

Soegijapranata left for Semarang on 30 September 1940 and was consecrated by Willekens on 6 October at the Holy Rosary Church in Randusari , which later became his seat ; this consecration made Soegijapranata the first native Indonesian bishop . The ceremony was attended by numerous political figures and sultans from Batavia , Semarang , Yogyakarta , and Surakarta , as well as clergy from Malang and Lampung ; Soegijapranata 's first act as vicar was to issue a pastoral letter with Willekens that outlined the historical background that led to his appointment , including Pope Benedict XV 's apostolic letter *Maximum Illud* , which called for more local clergy , and Pope Pius XI and Pope Pius XII 's efforts to appoint more pastors and bishops from native ethnic groups worldwide . Soegijapranata began working on the Church hierarchy in the region , establishing new parishes .

In Soegijapranata 's apostolic vicariate were 84 pastors (73 European and 11 native) , 137 brothers (103 European and 34 native) , and 330 nuns (251 European and 79 native) . The vicariate included Semarang , Yogyakarta , Surakarta , Kudus , Magelang , Salatiga , Pati , and Ambarawa ; its geographic conditions ranged from the fertile lowlands of the Kedu Plain to the arid Gunung Sewu mountainous area . The vast majority of its population was ethnic Javanese , consisting of more than 15 ,000 native Catholics , as well as a similar number of European Catholics . The number of native Catholics quickly outpaced the number of European ones , and had doubled by 1942 . There were also several Catholic groups , mostly working in education . However , the Indonesian Catholics were less prominent than the Protestants .

= = = Japanese occupation = = =

After the Japanese occupied the Indies in early 1942 , on 9 March 1942 Governor - General Tjarda van Starkenborgh Stachouwer and head of the Royal Netherlands East Indies Army General Hein ter Poorten capitulated . This brought numerous changes in the governance of the archipelago , reducing the quality of life for non - Japanese . In his diary , Soegijapranata wrote of the invasion that " fires were everywhere ... no soldiers , no police , no workers . The streets are full of burnt out vehicles Luckily least there are still some lawmakers and Catholics out there . They work as representatives of their groups to ensure the city is in order . "

The occupation government captured numerous (mostly Dutch) men and women , both clergy and laymen , and instituted policies that changed how services were held . They forbade the use of Dutch in services and in writing , and seized several church properties . Soegijapranata attempted to resist these seizures , at times filling the locations with people to make them unmanageable or indicating that other buildings , such as cinemas , would serve Japanese needs better . When the Japanese attempted to seize Randusari Cathedral , Soegijapranata replied that they could take it only after decapitating him ; the Japanese later found another location for their office . He prevented the Japanese from taking Gedangan Presbytery , where he lived , and assigned guardians for schools and other facilities to prevent seizure . These efforts were not always successful , however , and several Church @-@ run institutions were seized , as were church funds .

Soegijapranata was unable to prevent Japanese torture of prisoners of war , including the clergy , but was himself well @-@ treated by the Japanese forces ; he was often invited to Japanese ceremonies , but never attended , sending bouquets in his stead . He used this position of respect to lobby for fair treatment of those interned . He successfully petitioned the Japanese overlords to exempt nuns from the paramilitary draft and allow them to work at hospitals . He and the Catholic populace also gathered food and other supplies for interned clergy , and Soegijapranata kept in contact with the prisoners , supplying and receiving news , such as recent deaths , and other information .

As the number of clergy was severely limited , Soegijapranata roamed from church to church to attend to parishioners , actively preaching and serving as the de facto head of the Catholic Church in the country ; this was in part to counteract rumours of his detention by the Japanese . He travelled by foot , bicycle , and carriage , as his car had been seized . He sent pastors to apostolic prefectures in Bandung , Surabaya , and Malang to deal with the lack of clergy there . Soegijapranata worked to ensure that the seminary would continue to produce new pastors and appointed the recently ordained Father Hardjawasita as its rector . He also granted native priests the authority to perform marriages . To calm the Catholic populace , he visited their homes and convinced them that the streets were safe .

= = = Indonesian National Revolution = = =

After the atomic bombings of Hiroshima and Nagasaki and the proclamation of Indonesian independence in August 1945 , the Japanese began withdrawing from the country . In support of the new Republic , Soegijapranata had an Indonesian flag flown in front of the Gedangan Rectory ; however , he did not formally recognise the nation 's independence , owing to his correspondence with Willekens regarding the Church 's neutrality . He and his clergy treated injured Dutch missionaries , who had recently been released from internment , at the rectory . The Dutch clergy were malnourished , and several required treatment at a hospital . Some were later taken to Indonesian @-@ run internment camps , but the Catholics were still allowed to look after them . Meanwhile , inter @-@ religious strife led to the burning of several mission buildings and the murder of some clergymen . The government also took several buildings , and some that had been seized by the Japanese were not returned .

Allied forces sent to disarm the Japanese and repatriate prisoners of war arrived in Indonesia in September 1945 . In Semarang , this led to a conflict between Japanese forces and Indonesian rebels , that began on 15 October ; the Indonesians aimed to confiscate the Japanese weapons . Allied forces began landing in the city on 20 October 1945 ; a small group was sent to Gedangan to speak with Soegijapranata . Concerned with civilian suffering , the vicar apostolic told the Allies that they must stop the battle ; the Allies could not comply as they did not know the Japanese commander . Soegijapranata then contacted the Japanese and , that afternoon , brokered a cease @-@ fire agreement in his office at Gedangan , despite Indonesian forces ' firing at the Gurkha soldiers posted in front of the building .

Military conflicts throughout the area and an ongoing Allied presence led to food shortages throughout the city , as well as constant blackouts and the establishment of a curfew . Civilian @-@ run groups attempted to deal with the food shortages but were unable to cope . In an attempt to deal

with these issues , Soegijapranata sent a local man , Dwidjosewojo , to the capital at Jakarta ? renamed from Batavia during the Japanese occupation ? to speak with the central government . Dwidjosewojo met with Prime Minister Sutan Sjahrir , who sent Wongsonegoro to help establish a civilian government , installing Moch . Ikhsan as mayor . The city 's government was , however , still unable to handle the crisis , and the major figures in this government were later captured by the Dutch @-@ run Netherlands @-@ Indies Civil Administration (Nederlandsch Indië Civil Administratie , or NICA) and imprisoned ; Soegijapranata , although he at times harboured Indonesian revolutionaries , was spared .

In January 1946 the Indonesian government moved from Jakarta ? by then under Dutch control ? to Yogyakarta . This was followed by a widespread exodus of civilians fleeing the advancing NICA soldiers . Soegijapranata at first stayed in Semarang , working to establish patrols and watches . He also corresponded with Willekens in Jakarta , although the elder bishop considered the revolution an internal security matter for the Dutch and not an issue for the Church . However , in early 1947 Soegijapranata moved to Yogyakarta , allowing easy communication with the political leadership . He established his seat at St Yoseph in Bintaran and counselled young Catholics to fight for their country , saying that they should only return " once they were dead " . Soegijapranata was present during several battles that arose where he was preaching .

After the Linggadjati Agreement failed to solve conflicts between Indonesia and the Netherlands and the Dutch attacked republicans on 21 July 1947 , Soegijapranata declared that Indonesia 's Catholics would work with the Indonesians and called for an end to the war in a speech on Radio Republik Indonesia ; van Klinken describes the address as " passionate " and considers it to have boosted the Catholic populace 's morale . Soegijapranata wrote extensively to the Holy See . In response , the Church leadership sent Georges de Jonghe d 'Ardoye to Indonesia as its delegate , initiating formal relations between the Vatican and Indonesia . D 'Ardoye arrived in the new republic in December 1947 and met with President Sukarno ; however , formal diplomatic relations were not opened until 1950 . Soegijapranata later became a friend of the president .

After the Dutch captured the capital during Operation Kraai on 19 December 1948 , Soegijapranata ordered that the Christmas festivities be kept simple to represent the Indonesian people 's suffering . During the Dutch occupation Soegijapranata smuggled some of his writings out of the country ; the works , later published in Commonweal with the help of George McTurnan Kahin , described Indonesians ' daily lives under Dutch rule and called for international condemnation of the occupation . Soegijapranata further opined that the Dutch blockade on Indonesia , aside from strangling the new country 's economy , increased the influence of its communist groups . After the Dutch retreated in the wake of the General Attack of 1 March 1949 , Soegijapranata began working to ensure Catholic representation in the government . With I. J. Kasimo , he organised the All @-@ Indonesia Catholic Congress (Kongres Umat Katolik Seluruh Indonesia) . Held between 7 and 12 December , the congress resulted in the union of seven Catholic political parties into the Catholic Party . Soegijapranata continued his efforts to consolidate the Party after the revolution .

= = = Post @-@ revolution = = =

After the Dutch recognised Indonesia 's independence on 27 December 1949 , following a several month @-@ long conference in the Hague , Soegijapranata returned to Semarang . The post @-@ revolution period was marked by a drastic increase in enrolment at the nation 's seminary ; the 100th native Indonesian clergyman was ordained in 1956 . The government , however , enacted several laws that limited the Church 's ability to expand . In 1953 the Ministry for Religion decreed that no foreign missionaries would be allowed into the country , and a subsequent law prohibited those already in Indonesia from teaching . In response , Soegijapranata encouraged eligible clergy to apply for Indonesian citizenship , circumventing the new laws .

Aside from overseeing the new clergy , Soegijapranata continued to work towards Catholic education and prosperity , similar to his pre @-@ war work . He emphasised that students must not only be good Catholics , but also good Indonesians . The Church began further development of its schools , ranging from elementary schools to universities . Soegijapranata also began reforming the

Church in his apostolic vicariate , making it more Indonesian . He advocated the use of local languages and Indonesian during mass , allowing it throughout his diocese beginning in 1956 . In addition , he pressed for the use of gamelan music to accompany services , and agreed to the use of wayang shows to teach the Bible to children .

As the Cold War heated up , tensions developed between the Church in Indonesia and the Indonesian Communist Party (Partai Komunis Indonesia , or PKI) . Soegijapranata believed that the PKI was making progress with the poor through its promises of workers ' rights in a communist @-@ led union . To combat this , he worked with other Catholics to establish labour groups , open to both Catholics and non @-@ Catholics . He hoped that these would empower workers and thus limit the PKI 's influence . One such labour group was Buruh Pancasila , which was formed on 19 June 1954 ; through the organisation Soegijapranata helped promote the state philosophy of Pancasila , literally " the five tenets " . The following year the Church Representatives Conference of Indonesia (Konferensi Waligereja Indonesia , or KWI) , recognising Soegijapranata 's devotion to the poor , put him in charge of establishing social @-@ support programmes throughout the archipelago . On 2 November 1955 , he and several other bishops issued a decree denouncing communism , Marxism , and materialism , and asking the government to ensure fair and equitable treatment for all citizens . Relations between Indonesia and the Netherlands continued to be poor , specifically in regard to control of West Papua , historically under Dutch control but claimed by Indonesia . Soegijapranata firmly supported the Indonesian position ; West Papua was annexed in 1963 .

There was also friction within the Catholic groups , first over Sukarno 's 1957 decree that he was president for life and establishment of a guided democracy policy . A faction , led by Soegijapranata , supported this decree , while Catholic Party leader I. J. Kasimo 's faction was heavily against it . Sukarno , who had a good working relationship with Soegijapranata , asked the vicar to join the National Council , a request that Soegijapranata refused ; he did , however , assign two delegates to the Council , ensuring Catholic representation . This , along with Soegijapranata 's support of Sukarno 's decree on 5 July 1949 calling for a return to the 1945 constitution , resulted in Bishop of Jakarta Adrianus Djajasepoetra 's denunciation of Soegijapranata as a sycophant . However , Soegijapranata was strongly against Sukarno 's idea of Nasakom , which based part of the nation 's government on communism .

= = Archbishop of Semarang and death = =

During the latter half of the 1950s , the KWI met several times to discuss the need for a self @-@ determined Indonesian Roman Catholic hierarchy . At these annual meetings , they touched on administrative and pastoral issues , including the translation of songs into Indonesian languages . In 1959 Cardinal Grégoire @-@ Pierre Agagianian visited the country to see the Church 's preparations . The KWI formally requested their own hierarchy in a May 1960 letter ; this letter received a reply from Pope John XXIII dated 20 March 1961 , which divided the archipelago into six ecclesiastical provinces : two in Java , one in Sumatra , one in Flores , one in Sulawesi and Maluku , and one in Borneo . Semarang became the seat of the province of Semarang , and Soegijapranata its archbishop . He was elevated on 3 January 1961 .

When this happened , Soegijapranata was in Europe to attend the Second Vatican Council as part of the Central Preparatory Commission ; he was one of eleven diocesan bishops and archbishops from Asia . He was able to attend the first session , where he voiced concerns about declining quality of pastoral work and called for the modernisation of the Church . He then returned to Indonesia , but his health , poor since the late 1950s , quickly declined .

After a stay at Elisabeth Candi Hospital in Semarang in 1963 , Soegijapranata was forbidden from undertaking active duties . Justinus Darmojuwono , a former internee of the Japanese army and vicar general of Semarang since 1 August 1962 , served as acting bishop . On 30 May 1963 Soegijapranata left Indonesia for Europe to attend the election of Pope Paul VI . Soegijapranata then went to Canisius Hospital in Nijmegen , where he underwent treatment from 29 June until 6 July ; this was unsuccessful . He died on 22 July 1963 , at a nunnery in Steyl , the Netherlands ,

having had a heart attack shortly before his death .

As Sukarno did not want Soegijapranata buried in the Netherlands , his body was flown to Indonesia after last rites were performed by Cardinal Bernardus Johannes Alfrink . Soegijapranata was declared a National Hero of Indonesia on 26 July 1963 , through Presidential Decree No. 152 / 1963 , while his body was still in transit . Soegijapranata 's body arrived at Kemayoran Airport in Jakarta on 28 July and was brought to the Jakarta Cathedral for further rites , including a speech by Sukarno , presided by Bishop of Jakarta Adrianus Djajasepoetra . The following day Soegijapranata 's body was flown to Semarang , accompanied by several Church and government luminaries . He was buried at Giri Tunggal Heroes ' Cemetery in a military funeral on 30 July , after several further rites . Darmojuwono was appointed as the new archbishop in December 1963 ; he was consecrated on 6 April 1964 by Archbishop Ottavio De Liva .

= = Legacy = =

Soegijapranata is remembered with pride by Javanese Catholics , who praise his strength of will during the occupation and national revolution . The historian Anhar Gonggong described Soegijapranata as not just a bishop , but an Indonesian leader who " was tested as a good leader and deserved the hero status " . The Indonesian historian Anton Haryono described Soegijapranata 's ascension to bishophood as " monumental " , considering that Soegijapranata had only been ordained nine years previously and was chosen ahead of non @-@ Indonesian priests several years his senior . Henricia Moeryantini , a nun in the Order of Carolus Borromeus , writes that the Catholic Church became nationally influential under Soegijapranata , and that the archbishop cared too much for the people to take an outsider 's approach . Van Klinken writes that Soegijapranata eventually became like a priyayi , or Javanese nobleman , within the church , as " committed to hierarchy and the status quo as to the God who created them " . According to van Klinken , by coming to the nascent republic Soegijapranata had been willing to see " the coming Javanese paradise " at a great personal risk .

Soegijapranata is the namesake of a large Catholic university in Semarang . Streets in several Indonesian cities are named after him , including in Semarang , Malang , and Medan . His grave in Giritunggall is often the site of pilgrimage for Indonesian Catholics , who hold graveside masses .

In June 2012 director Garin Nugroho released a biopic on Soegijapranata entitled Soegija . Starring Nirwan Dewanto in the titular role , the film followed Soegijapranata 's activities during the 1940s , amidst a backdrop of the Japanese occupation and the war for Indonesian independence . The film , which had a Rp 12 billion (US \$ 1 @. @ 3 million) budget , sold over 100 @, @ 000 tickets on its first day . Its launch was accompanied by a semi @-@ fictional novelisation of Soegija 's life , written by Catholic author Ayu Utami . Several non @-@ fiction biographies of Soegija , by both Catholic and non @-@ Catholic writers , were released concurrently .

In Indonesian popular culture , Soegijapranata is known for his motto " 100 % Catholic , 100 % Indonesian " (" 100 % Katolik , 100 % Indonesia ") . The motto , which has been used to advertise several biographies and the film Soegija , is derived from Soegijapranata 's opening speech at the 1954 All @-@ Indonesia Catholic Congress in Semarang , as follows :

If we consider ourselves good Christians , than we should also become good patriots . As such , we should feel 100 % patriotic because we are 100 % Catholic . According to the Fourth Commandment , as written in the Catechism , we must love the Catholic Church and , it follows , that we must love our country with all our hearts .