

A unique church in Java

In accordance with the demarcation of the Treaty of Tordesillas (1494), the Portuguese advanced eastward around by the Cape of Good Hope and established their settlements at Goa in India in 1510 and Malacca in the Malay Peninsula the next year to open what was called the Portuguese Era in Asia. Although they were prosperous by monopolising the trade, namely of spices, the area in which they successfully spread the Catholicism was limited as other religions prevailed, unlike in the Central and South America where the Spanish conquistadors conquered the whole area (save the Portuguese Brazil and some other minor parts) and their missionaries taught the Roman faith to the indigenous people. In the East Indies, or the area of the present-day Indonesia, Islam was already predominant in Java and its peripheral islands (except Bali), so that the Portuguese went far to eastern islands, including the Moluccas and East Nusa Tenggara, the former of which the famous Jesuit Father Francisco Xavier visited for preaching the Gospel. The Dutch who arrived at the East Indies later in 1596 gradually took over the former Portuguese possessions. Although they were not as keen as the Portuguese for spreading their religion, the VOC (East India Company) coerced the Catholics to convert to the Dutch Reformed faith, having been instructed in orders, dated 1622, to “uphold the religion of the state, maintain the sanctity of the church, destroy all false religions and worship of idols, fight against the anti-Christ, and glorify the kingdom of Jesus” (James J. Fox (ed.), *Indonesian heritage Vol. 9: Religion and ritual*, Periplus, Singapore 1998). The freedom of religion was granted in the East Indies when Herman Willem Daendels was the governor-general (1808-1811), despatched by Louis Bonaparte, the king of the then French-controlled Holland. It was after then that missionary activities of various denominations from the Netherlands and other countries essentially began in Java and other islands.

Gottfried Joseph Julius Schmutzer came to Java in 1880 as a trader and married Elisa Karthaus, a young widow who had inherited from her first husband a sugar estate in Bantul, to the south of Yogyakarta. Since 1912, the sugar plantation was expanded by their two sons, Joseph and Julius who both had received higher education in the Netherlands, and made more profitable with the provision of new machinery and irrigation work. Having been influenced by the Catholic social doctrine in their studenthood, the brothers paid attention to the labour rights of native employees, introducing a career plan, a pension plan, health insurance, housing facilities, etc. They also opened schools for the sons and daughters of their employees. Julius married Caroline, a sister of the Catholic priest Leopold van Rijckevorsel who was a member of the Jesuit mission in Java. Caroline who used to work as a nurse opened a clinic which was later transformed into a proper hospital. Joseph became professor at Buitenzorg Landbouw Hogeschool (the present-day Bogor Agricultural University) and member of the Volksraad (People’s Assembly) in Batavia but kept in touch with his family in Bantul. In 1924, the family built a church which was to be generally known as Ganduran Church (Karel A. Steenbrink, *Catholics in Indonesia, 1808-1942: A Documented History, Volume 2*, KITLV Press, 2008).

It was a sunny Sunday afternoon in February 2012 when I visited the church, at the gate of which was a signboard, “Gereja & Candi Hati Kudus Yesus (The Church & Temple of the Sacred Heart of Jesus*)”, Ganjuran”. In the vast precinct stood a large *pendopo*-style hall, a wall-less building with a hat-shaped roof, rebuilt after the 2006 earthquake, which resembled a Javanese royal keraton (palace). The pillars were decorated with traditional patterns and the statues of angels sat on both side of the altar looked like actors or actresses of wayang wong (traditional stage play), although I could only see them from the distance, as a wedding ceremony was being held in the hall. The masonry chapel located on the ground in the eastern side of the hall, half-shaded by tall tropical trees, was obviously designed after an ancient Hindu/Buddhist *candi* (temple) which remains in Prambanan Plain or elsewhere. The statue of Jesus in the niche was a piece which reminded me of a figure of some ancient Javanese king. These statues are said to have been carved by a Sundanese sculptor, Iko, according to the image of Joseph. The bell tower near by was also an old-style stone construction. The Schmutzer family moved to the Netherlands in 1934, when the congregation totalled 1,350 people. During the post-independence turbulent period, the sugar factory was razed but the church as well as the schools and the hospital survived. They say currently there are as many as 8,000 Catholics in this Islam-dominant region.

In the suburb of Kediri, East Java, I had visited another Catholic church at Puh Sarang, situated on a vegetated mountainside. The buildings emulating old Javanese styles in a different manner as well as a large statue of Virgin Mary standing in a natural alcove (grotto), were also interesting but I am afraid I have no more space to report the details.

Amen.

*) The Society of the Sacred Heart of Jesus has a sister-brother relationship with The Jesuit (The Society of Jesus).

ジャワのユニークな教會（裏面和譯）

トルデシラス条約(1494)の境界に従って喜望峰を迂回して東に進んだポルトガルは1510年インドのゴアに、翌年マレー半島のマラッカに貿易拠点を設け、アジアに所謂「ポルトガル時代」を開きました。彼らは貿易、取分け香料貿易を獨占して繁榮しましたが、ポルトガル人がカトリック教を廣め得た地域は、スペインのコンキスタドール(征服者)がポルトガル領ブラジルと幾つかの小地域を除く中南米全域を征服し、スペインの教團が原住民にローマの教へを普及させたのと異って、甚だ限定されました。東印度、或ひは今日インドネシアと呼ばれる地域、就中ジャワおよび周辺の島々では既にイスラム教が優勢であったので、ポルトガル人は遙か東方、有名なイエズス會神父フランシスコ・ザビエルが福音を説いたモルッカ諸島、更にはイースト・ヌサ・トゥンガラに行きました。後の1596年に東印度に至ったオランダ人は、ポルトガルの所領を次々と占領しました。彼らは自らの宗教の普及にポルトガル人ほど熱心ではありませんでしたが、VOC(東印度會社)は「國教を支へよ、教會の尊嚴を守れ、全ゆる邪教と偶像崇拜を破壊せよ、反キリスト勢力と闘へ、イエスの國の榮光を讃へよ」との命令を1622年に受け、カトリック教徒のオランダ改革派への改宗を促しました(James J. Fox (ed.), *Indonesian heritage Vol. 9: Religion and ritual*, Periplus, Singapore 1998)。宗教の自由が東印度に與へられたのは、フランス支配下にあった當時のオランダ國王ルイ・ボナパルトが派遣したヘルマン・ウィレム・デンデルスが総督の時(1808-1811)のこと、ジャワおよび他の島々でオランダおよび他の諸國の様々な宗派の教團が實質的な活動を始めたのは、それ以降のことでありました。

ゴットフリート・ヨセフ・ユリウス・シュムツァーは貿易商人として1880年にジャワに来て、ジョクジャカルタ南のバントウールの砂糖農園を亡夫から受継いだ若き未亡人エリサ・カルトウハウスと結婚しました。オランダで高等教育を受けて歸國した2人の息子、ヨセフとユリウスは1912年以來、その砂糖農園を擴大、新しい機械と灌漑施設の配備によって農園をより利潤性の高いものにしました。學生時代に「カトリック社會教説」の影響を受けた兄弟は原住民労働者の権利を尊重し、昇進、年金、健康保険、住宅施設などの制度を導入しました。彼らは被雇用者子弟のために複数の學校をも開設しました。ユリウスはイエズス會ジャワ教團牧師レオポルド・ライケフォルセルの妹キャサリンと結婚しました。前に看護婦として働いたキャサリンは診療所を開設、その診療所は後に立派な病院となりました。ヨセフはバイテンゾルフ農科高等學校(現ボゴール農科大學)の教授となり、後にパタフィアのフォルクスラード(國民議會)の議員となりましたが、バントウールの家族と密な関係を保ちました。1927年、シュムツァー一家は、一般にガンジュラン教會と呼ばれる教會を建てました。(Karel A. Steenbrink, *Catholics in Indonesia, 1808-1942: A Documented History, Volume 2*, KITLV Press, 2008)。

門の脇に「ガンジュラン聖心會*教會及び寺院」の看板のある教會を私が訪れたのは2012年2月の或る日曜日の午後でした。廣大な境内には2006年の震災後に再建されたと云ふ大きなペンドボ様式(帽子型の屋根を持ち外壁のない様式)の會堂がありましたが、それはジャワの王家のクラトン(宮廷)に似た建物でした。柱は傳統的な紋様で飾られ、折から結婚式が執り行はれていたために遠くからしか観察できませんでした。祭壇兩側に坐す天使像はワヤン・ウォング(傳統的舞台劇)の男優または女優をのような格好をしていました。會堂の東側地面に熱帯樹喬木の葉陰に立つ石積のチャペルはプランバナン平野などに遺る古代のヒンツォー・佛教寺院(チャンデイ)を模したものに相違なく、龕の中のイエス像は古代ジャワの王様の姿を想はせるものでした。これらの彫像は、ヨセフのイメージに従って、スダダ人の彫刻家イコが製作したものと謂はれています。近くにある鐘樓も古代様式の石造建造物でした。シュムツァー一家の人々が1934年にオランダに移住した頃の信者数は1350人でした。独立後の混亂期に砂糖工場は破壊されましたが、教會ならびに學校や病院は無事であったと聞きました。現在、イスラム教が優勢なこの地域に約8,000人ものカトリック教徒がをられるそうです。

私は東ジャワ・クディリ郊外、木々の茂る山腹にあるプー・サラン・カトリック教會をも訪ねたことがあります。古いジャワ様式を(ガンジュランとは)異った風に真似た此処の建造物や自然の龕(洞穴)に立つ大きな聖マリア像も魅力的でありましたが、残念ながら詳細を報告するスペースがありません。

アーメン

* 聖心會(The Society of the Sacred Heart of Jesus)はイエズス會(The Society of Jesus)と、妹兄關係にある。