

# *Maximum Illud* and the Turning Point of the Catholic Mission in nowadays Archdiocese of Semarang; Looking for Newness of Mission Activities in the Teachings of the Church

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## Abstract

Last October 2019, the Catholic Church commemorated *Maximum Illud*, a document on mission activities. In 2020, the Archdiocese of Semarang ends the 7th Basic Direction. This research want to reflect the *Maximum Illud* based on the history of the Semarang Archdiocese. The urgency and important points of this study are as follows. *One*, *Maximum Illud* of Pope Benedict XV is considered as a turning point for the Catholic Church mission. Based on this study, we can understand the continuity and discontinuity of the mission in the Catholic Church after the publication of *Maximum Illud*. *Two*, this paper enrichs the reflection of 100 years *Maximum Illud* in the Archdiocese of Semarang. *Three*, this paper enhances the history of the Catholic Church mission in the Archdiocese of Semarang.

This paper helps us to underline two phenomenas. *One*, Apostolic Letter Benedict XV *Maximum Illud* is considered a turning point of the Catholic Mission. *Two*, lay in there, a continuity and discontinuity of *Maximum Illud*. This study used the document-based method. The documents consist of Church documents, books, and articles about *Maximum Illud*, Benedict XV, and the Archdiocese of Semarang

**Keywords:** *Maximum Illud, mission, Benedict XV, van Lith, Jesuit, Archdiocese of Semarang.*

## 1. Introduction

On 30 November 2019, the Catholic Church commemorates a hundred years of *Maximum Illud*. This Apostolic Letter of Benedict XV reminded all members of the Catholic Church (lay Catholics and the clergy)<sup>1</sup> on the duties of preaching the gospel which cannot be negotiable and attached to each Catholic because of their baptism. This mission is not an additional task or a new issue. On the contrary, the mission of preaching the gospel has a biblical basis and stems from Jesus' own words, "Go into the whole world and preach the Gospel to all creation" (Mk 16:15). Going forward, this paper will tend to use the word "mission" in the sense of "missionary activities".

Besides the Apostolic Letter *Maximum Illud*, the Catholic Church has several documents that speak of the mission of the Church. Some examples are; *Ad Gentes* (1965) talks about missionary activities of the Church.<sup>2</sup> *Evangelii Nuntiandi* (1975) speaks of the role of all Catholics in the evangelization.<sup>3</sup> *Redemptoris Missio* (1990) speaks of the validity of the Church's mission and the urgency of the task at present day.<sup>4</sup> This paper selects *Maximum Illud* because this Apostolic Letter was the first to talk about the importance of missionary activities without making the Church alien to the native. This document is also the first to call for missionary activities should not be regarded as an extension of the colonizers or colonial governments. At the time of this document, the colonies, mostly regions in Asia and Africa, began to demand its independence. And not to be missed, this document appears around the World War I. As it has become a general knowledge, World War I was made Western countries are questioning the role of Christianity. Is it possible that those questions cannot be answered satisfactorily? Is it because those questions don't get satisfying answers that come to the surface of terms like "faith without religion" and "religion without the church"? This is a reflective question that can be answered on another occasion.

## 2. Apostolic Letter of Benedict XV, *Maximum Illud*

Pope Francis, on October 22, 2017, wrote a letter to Cardinal Fernando Filoni Prefect of the Congregation for the Evangelization of Peoples.<sup>5</sup> In his letter, Pope Francis said that on November 30, 2019, the Catholic Church

would celebrate the centennial of the promulgation of the Apostolic Letter of Pope Benedict XV, *Maximum Illud*. On the same day, during the Angelus prayer Oct. 22 2017, for the first time, Pope Francis publicly stated his intention to hold an Extraordinary Missionary Month during October 2019.<sup>6</sup> According to him, the remembrance was needed because *Maximum Illud* contained the specificity of Benedict XV's ideas about missionary activities. Specificity that appears in the Pope's invitation that the mission to the nations carried out "more evangelical". The term "more evangelical" contains several dimensions of meaning. Presumably, the following two mission meanings can be represented. *One*, the Catholic mission must be purified from the nuances of colonialism and kept away from nationalistic and expansive efforts. *Two*, Catholic missions must accelerate the independence of mission areas. The Church of God is universal, so the Church must not be a stranger to humans. The Church also needs to discard all personal desires to proclaim the gospel of Christ to the whole earth. What does the Apostolic Letter *Maximum Illud* contain? In the following paragraphs, I will convey the contents of the letter.

Benedict XV issued the Apostolic Letter *Maximum Illud* on 30 November 1919, in the sixth year of his papacy.<sup>7</sup> The *Maximum Illud* phrase is taken from the first words of the letter in Latin. *Maximum Illud* means "that momentous". What is meant by "that momentous" is the story in Mark 16:15, "Go into all the world and preach the gospel to all creation". With these words, the Pope would like to say that this Apostolic Letter has a biblical basis and thus has authoritative power as a continuation of Jesus' own words. The letter addresses to all patriarchs, primates, archbishops and bishops of the Catholic Churches. The letter consists of 42 articles and discusses the proclamation of faith in a world that is bearing the effects of World War I. *Maximum Illud* is arranged into five parts. The introduction consists of 7 articles (1-7). The topic of mission in charge is divided into 10 articles (8-17). The discussion about missionaries consists of 13 articles (18-30). The message for all Catholics contains 10 articles (31-40). This document concludes with 2 articles containing brief affirmations, greetings, and blessings (41-42).

The introduction opens with the Pope's reaffirmation of the nature of the proclamation of the gospel which is the mandate of Jesus Christ, a historical man (Mk 16:15). The task is to bind all followers of Christ until all men have found the truth that made them free (Mk 16:20). The introduction divides the history of evangelism into three periods. *One*, conversion periods of entire nations (art.2). *Two*, a period of discovery of the new world and liberation of the natives from the oppression of migrants and illicit powers (art.3-4). *Three*, the period of human achievement in all fields and the shadow of death which is eyeing (art.5-6). The Pope closes the introductory part by expressing the two purposes of this document. *One*, The pope wants to encourage all Catholics to carry out missions. *Two*, The pope wants to show methods that can be adopted for carrying out the mission (art.7).

The second part contains the Pope's remarks to bishops, vicars or apostolic prefects who are responsible for the mission (art.8). To them, the Pope requested that the Apostolic Letter be used as a basic and at the same time soul for the mission. They must make their mission a personal affair (art.9). If the superior mission is attentive to the mission and its missionaries, then there is a guarantee that the mission will bear fruit (art.10). The mission needs to be expanded and fully developed. The scope of the mission not only converts people, but also guides and protects those who have accepted the faith (art.11). The most effective way to do the two tasks is to immediately set up new stations. If the congregation responsible for missions in an area experiences a shortage of people, they need to ask for help from other congregations. Superior mission that only thinks of the glory of God, when they are short of people, of course they do not hesitate to ask for help from other congregations even to other nations (art.12). The person in charge for the mission should not only think about his own mission area. They need to think for the whole Church of Christ. They need to be prepared to help other adjacent mission areas, even though that area is not entrusted to them first (art.13).

The pope wants missionaries to immediately prepare native priests. Because, the Church of the future will depend on local workers (art.14). Native priest candidates must be prepared, trained and educated equally with candidates from Europe (art.15). Thus, the Church will enter the mission areas smoothly and is considered familiar by its inhabitants. The church is considered successful if there are already enough local priests. At that time, the Church had laid its foundation (art.16). Two urgent matters were taken into consideration in the need to prepare local priests. *One*, there are still many places that are not familiar with Catholicism because of the limited number of missionaries. *Two*, there are local priests who are inferior because of the minimum provisions they receive. Such a situation is unlikely to produce a local bishop. Thus, the Pope reminded the Sacred Congregation for the Propagation of the Faith to continue to fund the education of native priests candidates (art.17).

In the third part, the Pope appreciates and encourages missionaries (art.18). Missionaries need to distance themselves from efforts to bring benefits to their country (art.19). Thus, Catholicism will not be considered a religion of invaders, foreign religions, religions of people who want to rule, and religions that make people leave their own communities. Instead, they are only asked to bring "benefits" to faith (art.20). They are prohibited from hoarding property (art.21). They need to be content with what is available. They need to be equipped and trained to

live on the basis of evangelical virtues and be educated with the knowledge needed for mission; secular and religious (art.22). In this case, the science of mission is the most calculated (art.23). Mastery of local languages also needs to be done as a sign of competence of a missionary (art.24). Missionaries need to live a holy life through prayer and concrete testimony (art.26). Their example is Jesus who did everything for the glory of God and did it with free will (art.28).

Finally, the Pope appealed to all lay Catholics. They are obliged to help preach the gospel. Helping missions is their best way to carry out their obligations as well as to thank God (art.31). Assistance with missions can be done in three ways. *One*, prayer (art.32). Mission is God's will and earth is His vineyard. So speaking to Him is logical. They can also join the Apostleship of Prayer organization (art.33). *Two*, encourage call growth (art.34). Sending missionaries to mission areas can foster a love for mission and attract prospective new priests. *Three*, financial assistance (art.36). Catholics can channel financial aid to three Church institutions. *One*, Society for the Propagation of the Faith that helps finance the mission (art.37). *Two*, Association of the Holy Childhood which manages funds from Catholic children to help Catholic children in the mission area (art.38). *Three*, Missionary Union of the Clergy (art.40).

Apostolic Letter *Maximum Illud* gives an overview of mission practices in the time period before 1919 and expected mission practices after 1919. Both are materials and fruit of Pope Benedict XV's reflection. In that period, the territory of Indonesia that we know today was still under the authority of the Kingdom of the Netherlands. The mission of the Catholic Church must get permission from them. Therefore it is very possible that the situation of the Catholic mission that is "not free" in the Dutch East Indies also heard up in the Vatican. Based on this argument, one of the sources of representative mission practices in this paper comes from the Third Period of the History of Catholic Church of Indonesia. The historical period in question is 1807 to 1919. Year 1807 was chosen as the initial limit because on May 8, 1807, Pope Pius VII, with the permission of King Louis Napoleon of the Kingdom of the Netherlands, established the Prefectur Apostolic of Netherland Indische.<sup>8</sup> Whereas 1919 was chosen as the deadline because the Apostolic Letter *Maximum Illud* was officially promulgated on 30 November 1919. However, some historical records will certainly be taken before 1807 and after 1919. I am sure, events that occurred between the two years have an influence on the contents of the Apostolic Letter *Maximum Illud*. So, the two events used in this study are the life of Benedict XV and the Third Period History of the Indonesian Catholic Church. In the following, I will write down in succession about the life of Benedict XV and the Third Period in the History of the Catholic Church in Indonesia. The material presented below was chosen to direct the reader to the *Maximum Illud*'s points of thought.

## 2. Pope Benedict XV

Giacomo Della Chiesa (later Pope Benedict XV) was born on November 21, 1854 in a peasant village, not a classic catholic environment, Pegli, Genoa, Italy.<sup>9</sup> He was born 48 years after the collapse of The Holy Roman Empire which has been 1000 years old. During his college, Giacomo underwent anti-clerical culture.<sup>10</sup> In that situation, he received his doctorate in law in 1875. That same year Giacomo went to Rome, which was undergoing a massive change.<sup>11</sup> Five years earlier (1870), the Italian army captured Rome and took over the assets of the Church in Rome. In 1971 the Italian Parliament passed a law that limited but respected the authority of the Pope in the Vatican. Pope Pius IX was not ready to negotiate at that time. As a result, more anti-clerical protests and insults to the pope ensued.

Giacomo was ordained a priest on December 21, 1878.<sup>12</sup> While in Rome, he earned a doctorate in theology (1879) and a doctorate in canon law (1880).<sup>13</sup> The initial experience involved in Vatican diplomacy he got when he became secretary of Madrid nuntiature.<sup>14</sup> Giacomo returned to Rome in June 1887. At that time, Francesco Crispi was in power and the Italian-Vatican relations remained anti-clerical.<sup>15</sup> With that situation, Giacomo and his contemporary clergy had reason to be anti-liberal Italian rule. Because, maybe according to them, the Italian government had acted unfairly to the Church and the Papacy.<sup>16</sup>

When selected as Pope, Giacomo chose the name Benedict XV. Leo XIII, Pius X, Benedict XV were the first three popes to experience the "a prisoner in the Lord" situation. They are required to carry out "orders" from other nations (Italy). They lived during the transition since the collapse of the Holy Roman Empire.<sup>17</sup> Benedict XV was also the first pope to be educated at Italian Royal University after the collapse of the Holy Roman Empire. He received care from the Jesuits. During his 7 years as a bishop, he experienced humiliating of bishops because of Pius X's policies. So in the first encyclical, Benedict XV asks Catholics to obey their own bishop, because the bishop's power has divine origins.<sup>18</sup> Benedict XV is considered wise, calm, but slow. That assessment has a reason. *One*, Benedict XV is the third pope after the destruction of the Holy Roman Empire. *Two*, in his time, in the Vatican there was still hope that the Holy Roman Empire could be restored.<sup>19</sup>

Benedict XV is diligently carrying out Church efficiency to make the Church an important force for the community. This action is very reasonable because only a century of the Holy Roman Empire collapsed and the Church has just lost its influence throughout the world. According to Benedict XV, clergy need to face modern times, find the problems of society, and provide answers for human happiness. Summa Theologica Thomas Aquinas also colors Benedict XV's thoughts. According to him, the Aquinas line of thought can be used to understand the mindset of the early 20th century, both Christianity and those who are not baptized.<sup>20</sup>

The papacy of Benedict XV also faces the rise of rejection of the Italianization of the Vatican (curia, cardinal collegiums) which has been going on since 1870.<sup>21</sup> Vatican de-Italianization is necessary for the Church to truly reveal its universal identity. Benedict XV is a person who has an interest in the political world, especially diplomatic issues. It was formed because of the experience he had gained while working with Cardinal Rampolla, Vatican State Secretary.<sup>22</sup> Benedict XV, no doubt, is a statesman trained in diplomatic matters.<sup>23</sup> During negotiations with representatives of the Italian government to discuss the fate of the Vatican (fall 1914), Benedict XV did not want the return of territory that had already been freed. Instead, he wants the certainty and guarantee of his independence, his sovereignty, and his status as the main teacher in the Church.<sup>24</sup> Thus it became clear, dealing with the problems of the Vatican and the Italian Government, Benedict XV was not silent. He fights for what is logical and what can be fought for, more than that let God perfect.<sup>25</sup> That attitude had a positive impact on the papacy. In 1919, Benedict XV took a new and different approach from the previous popes. He has a great desire to meet with nations and representatives who are not Catholic, especially America.<sup>26</sup> Benedict XV's diplomacy resulted in increased Vatican diplomatic relations with other countries; 17 in 1914 became 27 in 1921.<sup>27</sup>

Pope Benedict XV's attitude in establishing diplomatic relations with other nations also influenced his policy on the mission of the Catholic Church. Regarding the mission, Benedict XV rejects nationalism and colonialism. In the line of reasoning this paper, it can be said, one of the future tasks of the mission is to help the birth of nations that are free from the oppression of other nations and recognize their own strength without fearing the power of the countries that once colonized them. In another formulation, Pope Benedict XV plans for the future of the Church in Africa, Asia, and Oceania after the war.<sup>28</sup> The next two paragraphs will talk about the Pope's plans for missions in the three regions.

Pope Benedict XV's rejection of the elements of nationalism and colonialism in his mission was not his authentic ideas. Pope Pius XI was the first to call nationalism and colonialism a disaster for missions. Benedict XV agrees with this statement but he does not dare to say it out loud. Perhaps, because he was working on a peaceful situation in the midst of war. Or, maybe he just lacks boldness. But clearly, during his papacy, the Vatican was completing a dispute with Italy regarding the status of the Vatican and the Papacy. The Vatican tried to get French support, although it ultimately failed. At the same time, Italy-France-England wanted missionary cooperation with the Vatican to continue to occupy places in the Middle East region.<sup>29</sup>

Pope Benedict XV responded to the movement of countries such as Italy-France-England by voicing the need to prepare native clergy for mission areas. This attitude is not new. Benedict XV is influenced by the encyclical *Ad Extremas* issued by Pope Leo XIII. European countries perpetrators of colonialism continue to look for ways to use missions to defend the territories of their colonies. Mission activities did benefit the colonial government. In the colony, unconsciously, the missionaries introduced the culture, superiority, and power of the European nations to the tribes living in the colony. Thus, education for native clergy can be a way to reduce the dominance of European countries' influence from the way of life of their missionaries.<sup>30</sup>

### 3. The Turning Point of the Catholic Mission in nowadays Archdiocese of Semarang

The turning point of the mission in Central Java occurred in the Third Period of the History of the Apostolic Vicariate of Batavia. The area referred to in this paper is only limited to areas currently included in the Archdiocese of Semarang. Then, the following events are only a small part of all history in the period in question. The historical data contained herein is deliberately sorted and selected to show the suitability of the contents between the *Maximum Illud* and the reality that occurs at about the same time. From this alignment, we will be able to assess the position of the documents issued by Benedict XV. One thing that is truly coincidental or indeed "divine providence", the Benedict XV event is in a period that is almost the same as the events of Franciscus van Lith SJ, a mission leader in Central Java. A name that was never absent in the history of the Catholic Church in Central Java.<sup>31</sup> I summarize the titles of the following chapters and events in history from the book by Fl. Hasto Rosariyanto SJ, "*Van Lith; Pembuka Pendidikan Guru Jawa - Sejarah 150 tahun Serikat Jesus di Indonesia*".

It is common knowledge, mission is part of colonization.<sup>32</sup> The missionaries and their activities were also funded by the colonial government. Since 1807, the Kingdom of the Netherlands has ruled the Dutch East Indies.

Therefore, only Catholic missionaries who received permission from the Dutch Government could enter the Dutch East Indies. Their numbers are very limited and they are paid by the government. However, missionaries must finance their mission activities independently. At this time, missionaries must be of the same nationality as the colonial government.<sup>33</sup> In September 1842, the Dutch government approved an increase in the status of mission areas in the Dutch East Indies to become the Apostolic Vicariate.<sup>34</sup> With the bishop as its leader, the new Apostolic Vicariate can find sources for funding its mission activities.

In 1869 the entire Dutch East Indies mission was handed over to the Jesuits.<sup>35</sup> Although the territory of the Dutch East Indies mission was very large, it seemed that it was still difficult to divide the territory and give it to other congregations from other countries. Ease of governance, a sense of oneness, and a sense of justice are often the reasons stated.<sup>36</sup> However, from 11 February 1905, the Jesuits definitively approved the division of the Dutch East Indies mission and gave it to various congregations from various countries.<sup>37</sup> Van Lith lived in this period of time.

Franciscus Georgius Josephus van Lith was born in Oirschot, Brabant, South Holland, May 17, 1863. As is well known, South Holland is a very Catholic region.<sup>38</sup> Whereas North Holland is the Calvinist region. On August 28, 1896, Father van Lith sailed from Marseilles to Batavia in the Dutch East Indies.<sup>39</sup> From 1896 until his death, January 9, 1926, van Lith was a missionary pastor in eastern Central Java.<sup>40</sup>

Van Lith was willing to do a mission in Java for two reasons; *one*, because he chose to obey and, *two*, for the glory of God.<sup>41</sup> And maybe for that reason, he had no desire to make his country famous and he did not instill his culture in native Javanese. In 1900, van Lith proposed that an apostolic school be opened in the Netherlands to prepare mission staff who would work in Java.<sup>42</sup> The school also needs to provide some chairs for Indonesians. In general, van Lith's political and theological views were considered "too progressive".<sup>43</sup> But clearly, in 1904, all of its mission programs were approved by Superior Mission.<sup>44</sup> He did everything for the Javanese natives. In 1916, he became a member of the Indigenous Education Commission and a member of the Executive Committee of the Java Institute.<sup>45</sup> In 1919, he became a representative of the Catholic community in the Revised Commission on the Constitution of the Netherlands Indies.<sup>46</sup> He taught Javanese language and culture at the Jesuit novitiate which opened in 1922.<sup>47</sup> In 1924, van Lith wrote an article about the need for missionaries in Java to love Javanese culture.<sup>48</sup> Van Lith had a Javanese-centric mission view.<sup>49</sup> He even refused to use Malay and encouraged the development of Javanese to Javanese people.<sup>50</sup>

Since 1896, Jesuit missionaries who came to Java had to first learn Javanese.<sup>51</sup> In its new policy, in 1898, the Jesuits further emphasized their choice of Java. In the policy it was agreed that; the mission center in Semarang and the catechist school moved to Muntilan, opened a mission school in Muntilan, and raised a mission superior to Java.<sup>52</sup> The policy was reaffirmed on December 20, 1898, when the Jesuits declared that the two Javanese mission centers were Mendut and Muntilan.<sup>53</sup> The two places provided more encounters between missionaries and Javanese. In 1911, the Jesuits opened a minor seminary in Yogyakarta.<sup>54</sup> But the Jesuit idea of the need to prepare native priests candidates has emerged since the Second Period of the History of Mission in Indonesia. In 1542-1663, the Jesuit Superior in Maluku once proposed the need for the education of native priest candidate to the General Father, but failed.<sup>55</sup> In 1850 Msgr. Vrancken sent a letter to Msgr. Scholten to open "a kind of seminary" for the formation of native priest candidates (maybe second-class priests, assistant priests red).<sup>56</sup> This effort does not continue. In 1904, van Lith also spoke to his students about the need for native priests.<sup>57</sup> Only on May 31, 1912, Father General F. Wernz agreed to open the Muntilan seminary.<sup>58</sup> Van Lith's support for the need for indigenous education and indigenous priests was also conveyed in his mission program which he sent to Rome in 1915.<sup>59</sup> Seminary education began successfully. In 1916, the Jesuits in Java already had 4 candidates who were ready to depart from the Muntilan seminary to the Netherlands.<sup>60</sup> Therefore, in 1921, the Dutch Jesuit General agreed to open a Jesuit novitiate in Java.<sup>61</sup> In 1922, the Jesuit novitiate was officially opened in Yogyakarta.<sup>62</sup> After opening for 14 years, on August 15, 1926, F. X. Satiman was ordained a priest at Maastrich. He was a Javanese, a student of van Lith at the Muntilan Teacher's School, and the first priest of a native Javanese tribe.<sup>63</sup>

#### 4. Historical Reflection

Reading the historical data above, it is possible, one can draw conclusions that are less relevant by saying that the aspirations of van Lith or Jesuit in Java were "clearly heard" by Benedict XV. For this reason, anticipation

has been made by saying that the history of the Church used is only limited to the history of the Semarang Archdiocese. The hope, people can be kept away from drawing conclusions that are less objective. It is indeed possible that van Lith or Jesuit aspirations in Java are one of the many aspirations heard by Benedict XV. But to arrive at these conclusions, another study needs to be done. And clearly, this paper does not have the competence to answer that possibility.

After describing the historical data above, we can find the mission objectives that exist in the *Maximum Illud* and apply also in the Third Period of mission history in the Dutch East Indies, especially eastern Central Java.

- a. In the context of *Maximum Illud*'s time and Semarang Archdiocese's history, the mission's near-term goal is the need to immediately establish new mission stations (art.12). The near term goal is called because the final goal of the mission is "the establishment of an Local Church".<sup>64</sup> These objectives have a double impact. *One*, increasing the status of existing mission areas. *Second*, the cooperation of the congregation or religious order responsible for missions in an area. Related to these two consequences, the following are successive conditions that need to be addressed.
- b. The need to prepare native priests.  
The new mission stations did need additional missionary personnel. However, the availability of sufficient number of native priests is a basic requirement for the mission area to receive an increase in status (art.14). Maybe this looks like contra western superiority. But in fact, prospective native priests must be prepared, trained, and educated equally with candidates from Europe (art.15). They need to be equipped and trained to live on the basis of evangelical virtues and be educated with the knowledge needed for mission; secular and religious (art.22). Therefore; *one*, the Church can enter the mission areas smoothly because it is familiar to its inhabitants. *Two*, the Church's mission began to succeed because there were already enough local priests. *Three*, at that time, the Church definitively laid its foundation (art.16). In addition, there are other considerations related to the need to provide equal prospective priests education with their European counterparts. *One*, there are still many places that do not know Catholicism because of the limited number of missionaries. This can be interpreted as an opportunity for native priests to turn into missionaries. *Two*, different education and the status of "assistant priest" attached to local priests raises feelings of inferiority. This status is an obstacle to the ordination of indigenous bishops (art.17).
- c. Cooperation between congregations or religious orders in missions.  
The above idea contains a kind of Church auto-critics regarding the practice of the *ius commisionis*. *Ius commisionis* is the appointment of a congregation or religious order involved in the mission to start the mission in the place entrusted to each of them.<sup>65</sup> This cross-congregation or order cooperation removes elements of congregationalism, nationalism, and colonialism in the mission. Mission in charge and missionaries need to think about one and the same Church mission. They need to always be ready to help other adjacent mission areas, even though that area is not entrusted to them first (art.13). And what is not left behind, they need to be able to use the local language to demonstrate the competence of the missionaries (art.24).

## 5. Conclusion

There is a parallel between *Maximum Illud* (art.12-17) and the narrative about the turning point of the mission at the Archdiocese of Semarang. Both agree that carrying out the mission of God is not repeating the practices of colonialization of the communities in the land of mission. As Jesus said, "Go into the whole world and preach the Gospel to all creation" (Mk 16:15).

As a document, the turning point of *Maximum Illud* in the history of mission lies in its authoritative formulation of the need for missionary activities to leave the elements of congregationalism, nationalism, and colonialism. *Maximum Illud* does not teach anything completely new. Because as has been clear above, the practice of distancing missions from congregationalism, nationalism, and colonialism has also been carried out by Javanese missions. Thus, the Javanese mission as written above, seen from the present time, gained its legitimacy in *Maximum Illud*. Conversely, *Maximum Illud*, also from the current perspective, encapsulates the hopes and longings of nations for true mission. And it can be added, the experience of war, anti-clerical movements, expropriation of church assets, and humiliation of the pope and bishop experienced by Giacomo/Benedict XV, more or less contributed to his longing to free the Church from problems that could make her lose dignity as a sign of God's presence in the world.

Continuity of *Maximum Illud*. The mission of the Church remains the same (Mk 16:15). The mandate of Jesus is "we need to always be ready to go" and not to occupy or dominate. It contained "good news" and not

damage to dignity. The mission of the Church is the mission in charge, missionaries, and all Catholics. The mission of the Church needs to be their own business. *Maximum Illud's* discontinuity lies in the notions of "native priests assisting European priests" and "congregationalism-nationalism-colonialism in mission". *Maximum Illud* left both. The mission needs to be oriented to the mission area itself, to recognize the local culture and make it sustainable while understanding it a new through the lens of Christian faith.

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