

ASPECTS OF PILGRIMAGE TO THE CEMETERY OF FATHER SANJAYA IN MUNTILAN

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Abstrak:

Ada tiga hal penting yang pantas disebutkan berkaitan dengan praktik “Berziarah ke makam Romo Sanjaya”. Pertama, praktik berziarah ke makam Romo Sanjaya merupakan bentuk penghayatan keagamaan populer (*popular religiosity*). Kedua, praktik tersebut merupakan bentuk devosi yang diajarkan oleh Gereja Katolik. Ketiga, praktik itu merupakan salah satu usaha untuk menghidupkan “kenangan bersama” (*collective memory*) akan pokok-pokok iman para peziarah. Praktik berziarah ke makam Romo Sanjaya merupakan bentuk devosi Katolik yang didasarkan pada ajaran Gereja, dan bukan pertama-tama didasarkan pemahaman budaya Jawa tentang tradisi “nyekar,” meski pengaruh tradisi Jawa itu tentu ada. Devosi yang melibatkan aspek emosi yang hangat itu selanjutnya akan mendorong umat untuk berliturgi, terutama perayaan Ekaristi, secara lebih hidup. Perayaan Ekaristi mendorong umat untuk memperdalam maknanya di dalam devosi. Berdoa di makam Romo Sanjaya yang dipercaya sebagai orang kudus merupakan praktik devosi itu. Dalam devosi tersebut, umat menggali “kenangan bersama” (*collective memory*) akan pokok-pokok iman mereka.

Keywords:

pilgrimage, popular religiosity, devotion, collective memory, faith

1. Introduction

Tens up to hundreds of Catholic people do pilgrimage to the cemetery of Father Sanjaya in Muntilan, Central Jawa. They sit in front of Father Sanjaya’s gravestone for saying their intercessions or just contemplating their lives, while offering flowers, lighting candles, or burning incense, the things that were traditionally believed as mediator of human prayers to God. Some of them do that regularly: daily, weekly, monthly, or in the days traditionally accepted as sacred, for examples: *Senin* ‘Monday’, *Kamis* ‘Thursday’, and *Jumat* ‘Friday’ *Kliwon*, *Selasa* ‘Tuesday’ *Kliwon*¹, the first Friday etc. some others come there occasionally, just when they have spiritual needs to express. They practice it either individually or collectively as Catholic groups.

Pilgrimage is common practice in all religions. Hinduism has many pilgrimage places that are Gangga River, Allahabad, Arunachala, Ayodhya, Benares, Chidambaran, Dakshineswar, Dharmasthala, Dwarka, Gaya, Guruwayoor and Hampi. Buddhism has Kapilawastu, Bodh Gaya, Benares, and Kusinagara as pilgrimage places. Islam has Mecca as the prominent destiny for pilgrimage. Judaism has holy land Jerusalem. The internationally Christian pilgrimage places are the holy land-Jerusalem, Rome, Lourdes in France, and Fatima in Portugal. Jerusalem was the historical place of Jesus. Rome was the historical place of the founders of Christianity, especially Peter and Paul. Lourdes in France was apparition place of the Virgin Mary to Bernadette Soubirous. Fatima in Portugal was that to Fatima. Nowadays, the estimated number of pilgrims to these pilgrimage places is 150 million a year.

In Catholic tradition, pilgrimage is a devotion and popular religiosity which is outside the formal ritual of liturgy. It is not obligatory, but it is accepted as religious practice which can encourage religious life. Pilgrimage to the cemetery of Father Sanjaya in Muntilan belongs to the devotion and popular religiosity which significantly helps the devotees to deepen their faith.

This paper seeks to study the practice in terms of its characteristic as popular religiosity, and devotion. Moreover, it tries to specifically reflect it from Maurice Halbwachs' theory of Collective Memory. In this regard, it seeks to explain whether pilgrimage can be categorized as recalling collective memory or not.

2. The Cemetery of Romo Sanjaya in Muntilan

Muntilan, where the cemetery of Romo Sanjaya is, is a small place located on the main road from Yogyakarta to Semarang of Central Java. It is precisely 30 km in the north of Yogyakarta and 80 km south of Semarang, the center of Semarang Archdiocese. Its population is around 100 000, dominated by Moslems. There are around 5.000 Catholics served by one parish Church.

The area can be considered as the central place of religions because religions have their bases there. Buddhism built the very well known Borobudur temple, 5 Km to the west-north of Muntilan with *vihara* closed by. Islam has a famous *pesantren*. Catholicism considered it as her birth place, especially in Central Java, because from that place Father Frans van Lith S.J. started the proclamation of the Good News. Catholicism grew well in that area,² where Father Van Lith, the Dutch missionary, founded a *Kweekschool* for supporting his ministry.

The cemetery of Father Sanjaya was built by the Dutch government for keeping the corpses of priest. It was commonly called *kerkop*, because only the Dutch could be kept there. Different from the Javanese traditional cemetery where the dead are buried in the ground, it is a building where the dead are kept inside the tomb so that in years to come they can be reopened. For there is a Catholic belief that someone

is holy if his corpse remains whole even after 25-50 years. Then, he or she would be nominated as a saint or beatified.

Father Sanjaya was the first native priest kept in the cemetery. He was born on the 22nd of May 1914 and baptized on 21st of June 1914. His father was originally a Moslem, but when he married he converted to be Catholic and was baptized by Father Van Lith. Father Sanjaya became a diocesan priest, who was very intelligent but rigid in his principles. He was stabbed to death by a Moslem on 20th December 1948 because of the critical situation between Moslem and Catholics at that time. He was considered a martyr, even a "saint". That is why many people pray and ask for his help. Many people believe that through him their petitions would be granted by God. Many miracles have occurred through the intercession of the late Father Sanjaya. His robe is believed to help in healing any sickness, so that many people look for even the torn pieces of his robe. The water from the well of Father Sanjaya's cemetery is also believed as sacred, filled with the magical power.

Now, the cemetery of Father Sanjaya is a pilgrimage place where tens up to hundreds people come every day. In the pilgrimage seasons (May and October) the number increases up to thousands, especially on the weekends and holidays.

3. Pilgrimage to the Dead as Popular Religiosity

Pilgrimage has existed since the beginning of Christianity. It was practiced by many Christians who venerated places sanctified by the life of Christ, the saints, the martyrs, and the miracles. It was also practiced by those who begged the divine help and performed acts of penance or thanksgiving. Since the conversion of Constantine I (313) and especially after Constantine's mother, Helena³, did pilgrimage on 326 A.D., it increasingly grew. Then, in the centuries to come it was ups and downs because of the controversy about its idolatrous characters.

Pilgrimage is not liturgy which is formal ritual in the Catholic Church. Therefore, it is not obligatory, but optional. It is an expression of devotion to God through the figures considered as holy. According to Luis Maldano, it belongs to popular religiosity because, compared to liturgy which is full of formal requirements, it is simpler, more direct, and more profitable relationship with the divine.⁴ There is no 'dogmatic' form of religious practice; there is no clerical mediation between man and divinity. Moreover, the feeling and imaginative force of people can be fully developed and expressed.

Popular religiosity is, according to Segundo Galilee, also characterized by an emphasis on devotions and religious symbols as mediations to God.⁵ The practice of pilgrimage to the cemetery of Father Sanjaya in Muntilan, therefore, belongs to the popular devotion which is described as external practices of piety by which the devotion of the faithful finds life and expression. It is effective because of four principle reasons, namely (1) the strong appeal which the devotees make to man's

emotional instincts, (2) the simplicity of form which puts them within the reach of all, (3) the stimulus of association with many others in the same good work, and (4) their derivation from the example of pious persons who are venerated for their holiness.⁶

Popular religiosity was the subject of controversy many years ago. The “elitist approaches” tended to despise it, and made the liturgical reform through very “select” groups of rather refined, esthetically culture, completely bourgeois, middle-class, not at all “of the people”.⁷ The “people approaches” tended to embrace the culture of masses. To reconcile the controversy, in his *Apostolic Exhortation Evangelii Nuntiandi* Pope Paul VI took the wise way by stating that popular religiosity (popular piety) manifest a thirst for God which makes people capable of generosity and sacrifice, even to the point of heroism. But, it would not be the subject to many distortions of religion and even superstitions.

Despite its popular characters, pilgrimage has strongly biblical foundations. In the Old Testament, were mentioned the practices of pilgrimage by the Israelites. There were three festivals where the Israelites were commanded to go to Jerusalem to appear before the Lord, those are the Feast of Passover, of Pentecost, and of Booths or Tabernacles (*Exodus* 23:14-17; *Deuteronomy* 16:16). After and during the exile this religious pilgrimages were continued (*Psalms* 41). In the New Testament there are evidences of this practice: Jesus’ parents every year celebrated Passover (*Luke* 2:41-42); Jesus went to Jerusalem on the days before Passover (*John* 2:13; 5:1) Jesus went to Jerusalem before the feast of *Shavuot* or Pentecost (*John* 7:2-10; 12:20); and Pentecost story (*Acts* 2:1-11).⁸ During his life Jesus renewed this tradition by emphasizing that all times and places are not the most important one for the Kingdom of God, but doing well for the sick and the poor. That is why pilgrimage is optional in characters.⁹

For contemporary Catholics, pilgrimage is considered as spiritual practice to put God as the only direction. Doing pilgrimage means leaving behind the daily life which is full of establishment and routinity, and then going to the pilgrimage place which literarily means the foreign land.¹⁰ Kevin A. Codd considered pilgrimage as an archetypal image of what human being are doing during their lives, as they move from birth to death.¹¹ Doing pilgrimage means building a new life, renewing life, by making adaptation to the foreign place. “Distance” is distinct character of pilgrimage. Therefore, by doing pilgrimage the pilgrims develop the spirits of ascetism and solidarity. The pilgrims take a long trip from their house to the pilgrimage places as it was done by Abraham who left his native land to go to the Promised Land by God. They build spirit of solidarity with other pilgrims and those they met in the pilgrimage trip. Pilgrimage is the image of the journey of human being to the eternal land in heaven. In this sense Catholic Church describes herself as pilgrim who walks along the world to reach the Promised Land in heaven.

As stated above, the destinations of pilgrimage are usually the places considered as holy. They are shrines, tombs, cemeteries, or the places of the dead. Why Catholic people visit the dead and pray for the dead? In the Apostle Creed is mentioned about the belief in the communion of saints. The *Catechism of the Catholic Church* clarified the term “communion of saints” into two closely linked meanings; those are communion in holy things (*sancta*), and communion among the holy persons (*sancti*).¹² It indicates that the Church consists of all the faithful in Christ, who is pilgrims on earth, who have died and are in heaven, or are being purified. Veneration to the saints and the dead in any form of devotion, then, is based on the belief that they are all in communion with Christ, animated by the Holy Spirit. Therefore it can strengthen the unity of the Church in the Holy Spirit.

The Catholic teaching on the communion of saints is based on Scriptural and Traditional texts. From the Scriptural texts some points can be drawn as the followings:

- a) Jesus is the head of “the nation of the saint”,¹³ because he is the Holy One of God (*Mark* 1:24). He is the Son of God (*Mark* 1:1). God is the Holy One par excellence, and all that belongs to him is holy. All those consecrated to his service are holy (*Leviticus* 17:1f). The term holy was applied originally to the people of Israel (*Exodus* 19:6f) and in particular to the community of messianic era (*Deuteronomy* 7:18f).
- b) In the early Christianity, the term “saints” was applied to the first Christians in Jerusalem (*Acts* 9:14, 32, 41; *Rome* 15:26, 31; *1 Corinthians* 16:1, 15; *2 Corinthians* 8:4; 9:1, 12). For these Christians who from the earliest days stood in need of help, Paul was very anxious to have a collection made, since he regarded it as a sign and a pledge of unity between the churches he had founded and those of the Judaeo-Christians (*Acts* 11:29-30; *Rome* 15:26-28; *1 Corinthians* 16:1, 15).¹⁴
- c) Paul indicated that the saints or the members of Christian community were those who were justified by God through faith in Christ. They, then, had the right to administer “justice” (*1 Corinthians* 6:1-11). To be the communion of saints, therefore, people should have faith in Christ.¹⁵ Since faith is the source of patience and strength (*Rome* 5:1-2), anyone having faith in Christ, are saints, and have patience and strength. Paul added that the saints are those who have been stamped with the seal of the Holy Spirit (*Ephesus* 1:1, 13).

From the Catholic Traditional texts some points can be concluded as the followings:

- a) The General Council of Trent (1563) taught that the saints reigning together with Christ pray to God for men; that it is good and useful to their help and assistance, in order to obtain favors from God through His Son, our Lord Jesus Christ.¹⁶
- b) The Second Vatican Council, held in 1963-1965, in her Constitution *Sacrosanctum Concilium* stated that the saints, rose up to the perfection by the manifold grace of God, and already in possession of eternal salvation, sing God's perfect praise in heaven and offer prayers for people. "By celebrating the passage of these saints from earth to heaven the Church proclaims the Pascal mystery achieved in the saints who have suffered and been glorified with Christ. She proposes them to the faithful as examples drawing all to the Father through Christ, and through their merits she pleads for God's favors".¹⁷ In *Lumen Gentium* 49 the Second Vatican Council also declared that the communion of the Church includes all the faithful in Christ, who are pilgrims on earth, who have died and are being purified. All, indeed, who are of Christ and who have his Spirit form on Church and in Christ cleave together (*Ephesus* 4:16). *Lumen Gentium* 50 added, "As Christian communion between men on their earthly pilgrimage brings us closer to Christ, so our community with the saints joins us to Christ, from who as from its fountain and head issues all grace and the life of the People of God itself."¹⁸

Pilgrimage to the dead, then, is done because those who have died are still in the communion with the livings. Prayer to the dead during the pilgrimage is the expression of communication between the living faithful and the dead that all are still in one communion of saints.

4. Pantheistic Character of Pilgrimage to the Dead

The practice of praying to the dead can be found in the Javanese tradition. On the Javanese month *Ruwah* 'spirit', before *pasa* 'fasting', the Javanese people send prayers to the family members who have died. They go to the cemetery to clean the gravestone, to pray, and to offer flowers; so it is called *nyekar* 'offering flowers'. By doing this, they acknowledge the dead as still the family members to whom they communicate their lives and petitions. Besides, in their house they make *slametan* 'thanks giving' by providing food offered to the dead and the neighbor to be eaten together.

I consider that pilgrimage to the cemetery of Father Sanjaya may be influenced by the Javanese traditional practice. It has pantheistic character. In brief, I will describe the pantheistic character of this practice.

Pantheism means that all is God. As described by Zoetmulder, the Javanese pantheism has two forms; those are "man in God" and "God in man." The first

means that God is the origin and the goal of man. The second means that God would like to come down and stay with the human being.¹⁹

An example for this Javanese pantheism is found in the Javanese Mysticism based on the *Wirid Hidyat Jati*.²⁰ According to this teaching God dwells in the body of human being. There are three houses of God in the body of human being, those are (in Arabic), *Bait al Ma'mur* 'House of Enlighten', *Bait al Muharram* 'House of Affection', and *Bait al Muqaddas* 'House of Holiness'. *Bait al Ma'mur* lies on the head. *Bait al Muharram* lies on the heart. *Bait al Muqaddas* lies on the organ of creating a new life. Briefly, it teaches that God pervades the human being through the way of thinking, affecting, and creating a new life. If God is the center of life the human being potentially creates goodness. In other words, it would be only goodness in the world, if man was conducted by the center of his life that is God, man must make any form of asceticism.

Influenced by the Javanese pantheism above, the practice of praying in the cemetery of Father Sanjaya based on the consideration that God dwells in the late Father Sanjaya more than in the devotees. So, to pray into the cemetery of Father Sanjaya means to do asceticism, to make what happened in Father Sanjaya to be realized in the devotees.

For the Catholic perspective, God dwells in the late Father Sanjaya means Christ was revealed in the life of Father Sanjaya, even until his death. The Spirit who motivates the devotees to pray in the cemetery of Father Sanjaya is the Spirit of Christ who dwells either in the late Father Sanjaya or in the devotees themselves. The practice, then, through Christ and in the Spirit of Christ, directs the devotees to God the Father.

Is there influence of the Javanese dead cults to the pilgrimage to the cemetery of Father Sanjaya in Muntilan? The next passage will answer it.

5. Pilgrimage to the Cemetery of Romo Sanjaya as Devotion

On the last April 2008, I made a survey to 126 Catholics who made pilgrimage to the cemetery of Father Sanjaya in Muntilan.²¹ In that survey I studied the motivation of the pilgrims: whether they do it consciously because they know about the Catholic teaching regarding the pilgrimage to the death or because of the influence of the Javanese cult to the dead. Do they do it for asking divine help through the late Father Sanjaya because Father Sanjaya is holy? Do they have experience that their petitions were granted by God when they prayed in front of Father Sanjaya gravestone?

The respondents are distinguished based on some classification. From their gender, there are 73 (58%) male and 53 (42%) female. From their ages, there are 29 (23%) respondents in 15-19 years old, 18 (14%) in 20-27 years old, 49 (39%) in 28-45 years old, 27 (21%) in 46-65 years old, and 2 (1%) in more than 65 years old. From the frequency of pilgrimage to the cemetery of Father Sanjaya in Muntilan, there

are 19 (15%) who do weekly, 11 (9%) who do monthly, and 96 (75%) who do it accidentally. From frequency of attending liturgy or the Mass, there are 6 (5%) who attend the Mass everyday, 94 (75%) weekly, 19 (15%) accidentally, and 7 (6%) never attended the Mass. From their Church activities, there are 56 (44%) who are active in the Church activities, and 70 (56%) who are not active.

The respondents are asked to rate their attitudes (using a five-point Likert Scale: 5 = strongly agree, 4 = slightly agree, 3 = no opinion, 2 = slightly disagree, 1 = strongly disagree) regarding the following statements.

1. I know the Javanese tradition regarding the commemoration of the 7th day, 40th day, 1st year, 2nd year, 1000th day of the death.
2. I come from the Javanese family which practices the prayer for commemorating the death.
3. I know the story about Father Sanjaya's cemetery.
4. I know the story about Father Sanjaya.
5. I pray in the cemetery of Father Sanjaya because this place is sacred.
6. I pray in the cemetery of Father Sanjaya because this place is quiet.
7. I pray in the cemetery of Father Sanjaya because Father Sanjaya is a holy.
8. God always grants my petition through Father Sanjaya.
9. I pray for those who have died.
10. I believe that God always hear my prayer everywhere I pray.
11. Doing pilgrimage to the cemetery of Father Sanjaya is ascetism.
12. My prayers which were never granted by God except in front of Father Sanjaya's tomb.
13. There is no more relation between me and those who have died
14. I believe that those who have died are in communion with me and my family.
15. I do pilgrimage to Father Sanjaya's cemetery following Javanese tradition praying to the dead.

The survey indicates that most respondents understand the Catholic teaching regarding pilgrimage and praying for the dead. Most respondents (79%) believe that the dead are still in the communion with the living. There is still communication or relation between the dead and the livings. Most respondents also believe that the dead still need prayer from the livings. Because of their understanding and belief about the Catholic teaching on the dead, the respondents do pilgrimage to the cemetery of

Father Sanjaya consciously. Is there influence from the Javanese tradition of *nyekar* 'offering flowers to the dead' during the month of *Ruwah* 'spirit'?

The data indicates an interesting fact that the difference between those who do agree and the do not is very slight. From the respondents who 89% of them know the Javanese tradition to commemorate the dead and come from the Javanese families who commemorate the dead,²² there are 44% respondents who agree that there is Javanese tradition's influence of practicing pilgrimage to the cemetery of Father Sanjaya. The rest (56%) do not agree. Besides, the data shows that the influence of Javanese tradition more affects the older people (see **table 1**).

Table 1. Crosstabulation between Age of the respondents and the 15th Statement

Age	Agree	Neutral & Disagree	Total
15-19	7 (27%)	22 (76%)	29 (100%)
20-27	7 (36%)	12 (63%)	19 (100%)
27-45	22 (45%)	27 (55%)	49 (100%)
46-65	18 (67%)	9 (33%)	27 (100%)
>65	2 (100%)	0	2 (100%)
Total	56 (44%)	70 (56%)	126 (100%)

It means that more or less Javanese tradition has influence to the practice of praying to the cemetery of Father Sanjaya. In other way, it can be said that there is similar understanding regarding the relation between the livings and the deads in Javanese and Catholic traditions. Those who have died can be mediator for the livings to pray to God.

There are some motivations of doing pilgrimage to the cemetery of Father Sanjaya. First, is to look for divine help through the late of Father Sanjaya because Father Sanjaya is holy. Most respondents (81%) believe that Father Sanjaya is holy that can be mediator of prayer to God. They came to Muntilan in order to ask the help Father Sanjaya to deliver their petitions to God. Even most respondent (62%) had religious experience that their intercessions through the late Father Sanjaya were granted by God.

Second, some respondents (76%) visited the cemetery of Father Sanjaya to look for a sacred place for prayer. They believe that the cemetery of Father Sanjaya is sacred. They also look for a silent place for prayer. There are 76% respondents who feel that the cemetery of Father Sanjaya a silent place to pray. Even, for those who never attended the formal ritual such as Eucharistic celebration, the only motivation of pilgrimage to the cemetery of Father Sanjaya is looking for a silent place for prayer.

6. Pilgrimage to the Cemetery of Father Sanjaya and Halbwachs' Theory of Collective Memory

According to Maurice Halbwachs individual memory is produced by the memory of others. Individuals remember things in relation to the memories of others.²³ Individuals are embedded in different and multiple social groupings, therefore even the most personal memory derives its sense from the collective context. Religion as a social institution also builds personal memory for its members. The founders of a religion are the earliest community of people who set a collective memory based on their faith to become collective memory of the religion. Then, personal faith of the religion's adherents is established by the collective memory of the founders of religion.

Christian faith is apostolic faith. It means that the community of Jesus' apostles built collective memory based on their faith. The basically collective memory of apostles' community was that Jesus who died in the cross rose from death on third day. That is why they believed that Jesus is Christ, the Lord. This belief was the basic creed, and in this sense it is basically collective memory of the founders of Christianity. Based from this foundational memory flew other collective memories for formulating moral, ritual, and institutional teachings. For example, what is good and bad for Christians are based on Jesus' apostles' memory about what Jesus taught when Jesus was alive. The Mass or Eucharistic celebration as the main ritual in Christianity was the memory of Jesus' last supper with the apostles. Hierarchy as a form of Christian institution was founded upon Jesus' speech to Peter that Peter should shepherd the flock of Jesus as mentioned in the gospel of *John* 21. In this sense, the collective memory of Jesus' apostles became the foundation of Christian collective memory. Therefore, those who want to be the members of Christian religion must accept Christian collective memory. They must be introduced into the Christian teachings, rules, behaviors etc. in order to keep in mind and heart the Christian collective memory to be their personal memory. It is their personal faith. As a sign that someone has embraced the personal faith in Christ, he or she must be initiated to the Christian church with baptism. He or she, then, becomes Christian and embraces the Christian collective memory. Regularly the collective memory must be presented and expressed publicly in order to renew it. More being renewed the collective memory will be stronger and deeper.

Religion as collective memory, according to Maurice Halbwachs, is restored and reformed based on the past.²⁴ Reformation movements for religion were done by reorienting the religion to the basic memory or the original teachings of the founder. Even, to maintain religion to be survived means to repeat the original experience of the founder. Ritual, for example, is the form of repeating the past experience by the present religious people. By repeating the original experience of the founder, the adherents of religion make religion survive.

Pilgrimage means to visit holy places, such as Jerusalem, Rome, Egypt, and others which are considered by the Catholic communities as having relation to the events of Jesus Christ. It means walking to the past that is original memory of the founders of Christianity or the Apostles. As mentioned above, Jerusalem was Jesus' living place up to his death in the cross and resurrection. Rome was the death place of the great apostles Peter and Paul. Egypt was the exile place for Jesus' childhood (*Matthew 2:13-15*). Pilgrimage is physical movements to journey to the historical places. But it is actually not only physics which involves in this activity. Mental and spiritual activities to leave the present for going back to the past are the most significant. Doing pilgrimage functions to renew one's personal memory regarding Jesus Christ, the apostolic creed that he or she believes. In other words, making pilgrimage confirms one's faith with the Jesus' events which were constructed by the collective memory of the founders of Catholicism.

As mentioned above, Catholic teaching does not limit the holy figures just to the Apostles. Communion of saints are not only communion of the great figures in earliest Christian history who were declared as saints, but the communion of all the faithful in Christ including the dead.²⁵ Therefore, holy places for pilgrimage are not only the international pilgrimage places, but also the local one. Since 4th century local pilgrimages has existed.²⁶ Because of financial problems, then, local pilgrimages become the best places for the pilgrims who do not have enough money to go to the international pilgrimages. Even in Indonesia there are many local pilgrimages. In this sense the cemetery of Father Sanjaya in Muntilan can be categorized as local pilgrimage. Pilgrimage to the cemetery of Father Sanjaya in Muntilan, therefore, functions to renew personal memory and personal faith in Jesus Christ as happens in pilgrimage in general.

My survey mentioned earlier indicates the fact.²⁷ Respondents who never did devotion and celebrated the Mass visited the cemetery of Father Sanjaya just in order to look for silent place to pray. But those who did devotions and liturgical activities visited the cemetery of Father Sanjaya because they believe that Father Sanjaya is holy and can be mediator of their prayer to God. In other words, they wanted to unify their faith in Jesus Christ which they celebrate in the Mass with the faith of Father Sanjaya. They wanted to confirm their faith in Christ with the faith of Father Sanjaya who is closer to Christ because he is holy. In this sense, pilgrimage to the cemetery of Father Sanjaya functions to renew the personal faith of the pilgrims. It means that the pilgrims recall their collective memory in Christ and to make it deeper and new. In this sense pilgrimage to the cemetery of Father Sanjaya is in accordance to the teaching of the Church. It is recommended to be done as far as it derives from liturgy and lead the people to liturgy.²⁸

7. Conclusion

Pilgrimage to the cemetery of Father Sanjaya based on the belief that Father Sanjaya is a holy person. Indeed, he is a "saint", because the Spirit of Christ was stamped on him when he was baptized. Then, he let the Spirit of Christ to pervade his life. He surrendered himself to Christ, living as the servant of God, as a priest. In his service to his flock he was popular as an intelligent one, but strict in his principles. Finally, he died during his ministry, as Christ did. Holy Spirit still works in him, through many people who gather to pray to God the Father in his cemetery because of the same faith, hope, and love in Christ.

The study, therefore, concludes that there is religious experience with God in the practice of praying in the cemetery of Father Sanjaya. The given practice is the realization of communion in Christ and the Holy Spirit, to God, the Father. The practice will strengthen the unity of the communion. In this sense, praying in the cemetery of Father Sanjaya functions to renew the collective memory of the catholic communities which is embedded in the individual memory of the pilgrims.

Besides, there are pilgrims who visited the cemetery of Father Sanjaya just to look for a silent place to pray without considering the purpose of refreshing their faith. They just delivered their petitions to God, or look for emotional consolation. Eventhough pilgrimage to the cemetery of Father Sanjaya gives some contributions for the spiritual development of the pilgrims.

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NOTES:

- ¹ Monday, Thursday, Friday, and Tuesday *Kliwon* are believed to be sacred days. *Legi, Pahing, Pon, Wage, Kliwon* are Javanese names for days in the Javanese calendar.
- ² Jan Sihar Aritonang and Karel Steenbrink, *A History of Christianity in Indonesia*, Leiden: Brill, 2008, 695
- ³ There was legend that Helena discovered the cross of Christ in the Palestine area when she did pilgrimage.
- ⁴ Luis Maldonado, "Popular Religion: Its Dimensions, Levels, and Types", in Norbert Greinacher & Norbert Mette eds., *Concilium* (Edinburg: T & T Clark, 1986), 6.
- ⁵ Segundo Galilea, "Popular Christian Religiosity", in Mircea Eliade ed., *the Encyclopedia of Religion* (New York: Macmillan, 1987), 441.
- ⁶ Herbert Thurston, "Popular Devotion", in Charles G. Herbermann, Ph. D. Ed. *The Catholic Encyclopedia. An International Work of Reference on the Constitution, Doctrine, Discipline, and History of the Catholic Church* (New York: The Gilmary Society, 1911), 275
- ⁷ Luis Maldonado, "Popular Religion", 3.
- ⁸ "Pilgrimages" by F.X. Murphy, in the *New Catholic Encyclopedia*.
- ⁹ Paul Budi Kleden, "Pembelajaran Solidaritas lewat Ziarah" dalam *Basis* No. 09-10, 2007, 31-41.

- ¹⁰ The word “pilgrimage” comes from Latin *peregrinus* meaning ‘foreigner, alien’, *ibid.* 36.
- ¹¹ Kevin A. Codd, “I am a Pilgrim on the Earth: The Pilgrim Way” in *Worship* Vol 84.No: 2 (2010),157.
- ¹² *Catechism of the Catholic Church* (Manila: Ecce Word & Life Publications, 1994), 226-229
- ¹³ Alexander Jones Ed. *The Jerusalem Bible* (London: Darton, Longman & Todd, 1966), 67. 215.
- ¹⁴ Alexander Jones Ed. *The Jerusalem Bible*, 309.
- ¹⁵ Alexander Jones Ed. *The Jerusalem Bible*, 297.
- ¹⁶ J. Neuner, S.J. & J. Dupuis, S.J. (ed), *The Christian Faith. In the Doctrinal Documents of the Catholic Church*, Bangalore: Theological Publications in India, 1990, 401.
- ¹⁷ J. Neuner, S.J. & J. Dupuis, S.J. (ed), *The Christian Faith.*, 403.
- ¹⁸ Flannery, Austin, O.P., *Vatican Council II. The Conciliar and Post Conciliar Documents* (New York: Castello Publishing Company, 1991), 409-411.
- ¹⁹ Zoetmulder, P.J., S.J., *Manunggaling Kawula Gusti. Panteisme dan Monisme dalam Sastra Suluk Jawa* (Jakarta:Gramedia, 1990).
- ²⁰ *Wirid Hidayat Jati* is a Javanese literature written by the famous man of letters named Ranggawarsita. The word means the teaching of the essence of life.
- ²¹ Agus Tridiatno, *Makna Berdoa di Makam bagi Orang Katolik. Studi Kasus Berdoa di Makam Romo Sanjaya Muntilan*, Laporan Penelitian (Yogyakarta: Universitas Atma Jaya Yogyakarta, 2008).
- ²² It is indicated from the answers of the first and second statements.
- ²³ Elizabeth Castelli, “Collective Memory and the Meanings of the Past”, in *Martyrdom and Memory. Gender, Theory and Religion*. (New York: Columbia University Press, 2004), p. 11.
- ²⁴ Castile, “Collective Memory”, 13.
- ²⁵ *Cathecism of Catholic Church*, 228-229.
- ²⁶ F.X. Murphy, “Pilgrimage” in *New Catholic Encyclopedia*, 364.
- ²⁷ Agus Tridiatno, *Makna Berdoa di Makam*, 25.
- ²⁸ *Sacrosanctum Concilium* art. 13.

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