



PERIODICO DI COLLEGAMENTO
DELL'UFFICIO
MISSIONARIO ROGAZIONISTA

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**“Per i piccoli
e poveri,
implorai Dio
e gli uomini”**

(Sant’Annibale)

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ROGATIONI

Dearest, while we are approaching the conclusion of the Liturgical Year and the Year of Faith, I invite you to look forward to our Rogationist Mission Day 2014.

Faith leads us to the discovery and encounter with Jesus, our Savior, sent by the Father, and reminds us that in response to his invitation, with our Baptism, we are called and sent as witnesses and apostles.

Besides, as Rogationists and members of the Family of the Rogate, with our charism and our spirituality we want to feel the compassion of Jesus for the crowds, scattered like sheep without a shepherd, to pray for good workers and to go as good workers, for the evangelization and assistance of the little ones and the poor.

This is the sense of the mission and the ultimate reason for our Rogationist Mission Day. This was the aspiration of Father Hannibal, as we are reminded also by our Constitutions.

“At the service of *missio ad gentes* – Father Hannibal, who personally wanted the grace to go to missions, has proposed this holy ideal to his children by explicitly speaking of mission to other peoples (*missio ad gentes*). He also felt the urgency to announce the Rogate to all peoples. Following the example of the Founder and in answer to the missionary commitment that the Church asks in particular to the religious, we look at all the peoples of the earth as to a field ripe for harvesting (cf. Jn 4:35) and we prefer the places where poverty and neglect affect especially the children. We recognize that the *missio ad gentes* favors the spreading of the charism, the renewal and the growth of the Congregation. Therefore we educate ourselves to the missionary spirit in the various stages of formation” (Art. 72).

The Rogationist Mission Day is a strong moment for missionary awareness.

I think it is important to recall to mind the nature and objectives of this day: “(a) To promote missionary awareness in all areas of the Congregation (religious communities, parishes, schools, colleges, oratories, etc.); (b) To implement initiatives that lead to reflection on the ecclesial co-responsibility; (c) To invite all (religious, students, the faithful and those who are in contact with us) to spend at least a day to join in universal

ST MISSION DAY 2014

communion with the Rogationist Missions; (d) To keep in mind that the missions invigorate the faith and the identity of Rogationist charism, giving new impulse and generating more genuine enthusiasm and motivation of faith: "faith is strengthened by giving it"; (e) To make known the reality of our missions, the work of the Rogationists missionaries, their concerns and needs, difficulties and achievements, as the heritage of the whole Rogationist family; (f) To open our parishes and schools to the universality of the Rogationist missions, promoting interest for concrete actions; (g) To promote involvement and support to projects of the Rogationist missionaries, especially where there are greater economic difficulties; (h) to enhance and promote the vocational dimension of the missionary proposal even as volunteers" (Circular of 4.12.2007, prot. N. 390/07).

This is likewise indicated in our Norms: "In all Houses of our Circumscriptions we celebrate the Rogationist Mission Day, on a convenient date and with due attention to local liturgical calendar" (Art. 107).

The Rogationist Mission Day, while aiming to rekindle our missionary awareness, calls us also to a concrete gesture of solidarity and generosity towards some areas of the Congregation where there are special emergencies.

For the year 2014 we will be giving all our support for the realization of the "**Project Maumere – Good workers for the harvest of Maumere – the construction of our Rogationist Seminary in Indonesia**", Ribang, Maumere, Flores Island, NTT, Indonesia.

Our Congregation is present in Maumere since 2004 and from the beginning, with the grace of the Lord, it has seen a continuous entry of talented young people who are admitted as aspirants and then as religious, engaged in the formative journey and in the



spiritual and charitable activities of the community.

The aspirants and the young religious in theology, are presently living in particularly precarious housing facilities. Thus the urgency of constructing the Seminary, in the land which we have previously purchased, so as to favor their formation as well as to allow us to accommodate other young men who seek to fulfill their Rogationist vocation.

The realization of this project will allow us to gradually extend our charismatic presence throughout Indonesia.

Let us entrust the success of the Rogationist Mission Day 2014 to the Child Jesus and to the intercession of the Immaculate Virgin. Let us ask from our founder, Saint Hannibal Mary Di Francia, his zeal for the Rogate and his compassion for the little ones and the poor, so that we may be blessed with the gift of vocations.

With this wish, I greet you with affection in the Lord.

FR. ANGELO A. MEZZARI, R.C.J.
Sup. Gen.



PROJECT “MAUMERE 2014”

“Good workers in the harvest of Maumere” Rogationist Seminary in Indonesia

Ribang, Maumere, Flores, Indonesia



Population:
237.424.363 (2011)
Geographical area:
1.904.570 Km^q
Capital city:
Jakarta
Currency:
Indonesian Rupiah
Language:
Bahasa Indonesia

Sociale context

Indonesia occupies most part of the largest and oldest archipelago in the world, consisting of 13,700 islands. The most important are Borneo (Kalimantan), Sumatra, Java, Celebes (Sulawesi), Bali, the Moluccas, the western part of New Guinea and West Timor. Intersected by the Equatorial line, the archipelago has a tropical rainy climate and a vegetation of dense forests. Indonesia is the fourth densely populated state in the world.

The Catholic Church in INDONESIA

The Catholic religion arrived through missionary evangelization: the vast Indonesian archipelago was colonized by the Dutch and Portuguese, and many foreign missionaries are still present in the Asian country.

Across the country there are Catholic schools and health facilities. In public schools, Christians are not obliged to participate in the Islamic prayer. The only obligation for Christians comes through a decree

of 1969 which states that, erection of a church requires the government permit. Even today, Indonesia is known for its religious tolerance, though it is becoming more exposed to the risks of a growing Islamic fundamentalism. In the largely Muslim vast archipelago, Christian churches can count as many as 300 different acronyms. In the years after 1990, the index of religious tolerance began to fall.

Indonesia is a federal state, but each state has its legislative power. Some states have taken advantage of adopting discriminatory rules against Christians: priests must dress in “bourgeois” (cannot wear a dress that makes them recognizable, nor may exhibit the cross) and inter-religious marriages are prohibited. In matters of religion, since 1999 more than 150 new regional restrictive regulations have been introduced. Among them, the general obligation to observe the fast of Ramadan, or for women to cover their heads.

In 2001, in the autonomous province of Aceh, north-western part of Sumatra, the *Sharia* law was introduced, and all the inhabitants, including Christians, have been forced to adapt to it. On September 14, 2009 the stoning of adulterers was restored. Finally, it has become more difficult to build new churches. In fact in the years 1990 to 2010 about 600 churches have been closed or cleared out.

In this difficult context, the Catholic Church has little room to establish a pastoral ministry. The religious take care of education, health and the poor.





FLORES ISLAND

The Island of Flores (a word derived from Spanish which means “flowers”) is part of a series of islands that make up the archipelago of Indonesia. Close to the equator, Flores island is long and narrow, it has a rugged landscape, marked by impressive volcanoes, beautiful lakes and mountain forests, situated in one of the most seismic areas of the world characterized by frequent earthquakes. The highest mountain is the Gunung Inerie with its 2,245 meters. Strategically located between Java and Timor, it is only 700 km long (from Labuhanbajo to Larantuka) and has a width between 12 and 70 km.

Rice is grown in the valleys, thanks to the abundance of water which allows three harvests in a year. The dry season runs from April to October, and during this period the daytime temperature easily reaches up to 30 degrees; the rainy season is on the period between November and April, although somewhat irregular. This conformation, added to heavy rains, makes it difficult for the construction and maintenance of roads. On the island there are about a million and a half people. The population of Flores is very affable and friendly, with somatic trait more similar to that in Australia and the rest of tropical Indonesia.

Over time, the difficulties of communication gave rise to the diversify of various cultures within the Island; in fact, the population is divided into five cultural groups and linguis-

tic backgrounds: in the surrounding area of Ruteng are the Manggarai, in the southwest near Ngada lives the interesting ethnic groups of Nagakeo, Bajawa and Riung; in Ende the Lio people, Sikkaneese in Maumere and the Lamaholot in the zone of Larantuka.

“The Island of flowers”

The island of Flores is known by various names such as “Nusa Nipa” for its resemblance to a snake and “Nusa Lale” for its fertile land. Flores owes its name to the Portuguese, who nicknamed her “Cabo das Flores”. There are no precise information on the early inhabitants of Flores; according to some, they were from India, while others say even from the Balkans, a third theory who believes that they originated from Easter Island, in the South Pacific. It is extremely difficult to date the first human presence on the island. According to some Javanese writings dating back to the 14th century, Flores would have been within the Majapahit empire.

The fact is not to be excluded, because it seems that there are testimonies of exportation from the island of large quantities of sandalwood, textiles and slaves. Probably this is the basis of those who hold that Flores was then the target of frequent raids by pirates who eventually settled permanently in the place, as their colonies.

The first European to arrive here was the Portuguese Antonio de Abreu, in 1512. From then on, more and more Europeans made a stop to Flores, or the nearby Solor, during





their trips towards Timor for trade of sandalwood. It was the Lusitanian sailor who called the island “Flores”. Eventually, the Portuguese presence became less sporadic. In 1561, a Dominican founded a permanent mission in Solor, from where, along with other evangelizers, they spread the Gospel among the natives. In 1675 there were already at least 20 Catholic missions within Flores and Solor. In 1566, a fort was built on the island of Solor to control the trade routes to Timor and the Moluccas.

In the 16th century the island was overtaken by the Dutch, with the West Indies Company. In 1850 they bought the latest posts from the Portuguese. They have had to confront variety of internal wars and revolts among the local tribes until the early years of the 20th century, specifically in 1907 when a tough military activity finally put under control most of the central and western population.

Political and economic situation

Flores belongs to the Eastern province of the Nusa Tenggara archipelago, that also includes Sumba, Timor and some smaller islands.

The last few years have been for Indonesia a period of great political instability, with violent clashes in many of the islands of the archipelago. Flores is probably one of the few islands that has not been touched by these disorders.

The *ikat* were once a well-known fabrics of Flores, but today, with modern technologies, the local people would prefer the cheaper imported fabrics. Meanwhile the handcrafted *ikat* are increasingly difficult to find.

Flores has 4 airports: in Ruteng, Ende, Maumere and Larantuka which can be reached by town buses. The communications are also made possible by ferries that operate in coastal areas when weather conditions allow.

Religious situation

Flores, unlike most of Indonesia, is where the vast majority professes the Catholic





faith, and represents the boundary between the expansion of Catholicism in the Pacific Ocean and the beginning of the Islamic area in Asia.

The diocese of Maumere

As the Seat of the Catholic Church, the Diocese of Maumere (Latin *Dioecesis Maumerensis*) was erected on December 14, 2005 with the Bull “*Dei Verbum glorificantes*” of Pope Benedict XVI. Its territory, that includes the District of Sikka in the eastern part of the island of Flores, is taken from the Archdiocese of Ende of which she is a suffragan.

The current Bishop, Msgr. Gerulfus Kherubin Pareira, SVD (since January 19, 2007) resides in the city of Maumere where the St. Joseph’s Cathedral is located. It has a population of over 270,000, of which 95% is baptized.

THE ROGATIONIST PRESENCE IN MAUMERE





The Rogationists of the Heart of Jesus officially begun their presence in the island of Flores on November 16, 2004.

The Rogationists from the Philippine Delegation were welcomed with enthusiasm by the then Bishop of the Diocese of Ende, H. E. Bishop Longinus Da Cunha, PR, and settled in the city of Maumere, where they opened a missionary station in response to the bishop's request to work in the formation of local vocations and in the human promotion, in full accord with their charism.

They immediately proceeded to purchase a simple but functional structure, with a large adjoining land. With the enthusiasm typical of the pioneer missionaries the first difficulties were overcome: the high temperatures, endemic malaria and the social and environmental impact right away demanded a remarkable spirit of adaptation and immediate ability to inculturation.

In a short time they started the first initiatives for human promotion activities aimed at children and young people, prudently and gradually started taking targeted action of social and familiar responsibilities of the person, geared towards the awareness of human vocation.

They were able to gain the trust of the local population with their careful and targeted action in favor of the poor, to whom they offered that same love and dedication of the Founder, Saint Hannibal Mary Di Francia, universally known as the "Father of orphans and the poor", whom they try to follow in this path of life, accompanied by heroic virtues and unshakable confidence in Divine Providence, as recognized by the Catholic Church.





The need for a Rogationist Center of Religious Formation

In just ten years of presence, the witness of charity in the community of the Rogationists has attracted some boys and young men of Maumere and of nearby areas to begin a journey of vocational discernment, aimed at their gradual insertion into the different stages of formation up to the perpetual profession of vows in the Congregation.

It has been eight years by now that some young men between 18 and 24 years of age, have continuously shared in the spiritual and charitable activities of the religious community present in Maumere, raising hopes of a bountiful harvest in the service of the local Church.

Along with some young people, the Fathers regularly animate the cate-





chetical activities in local parishes. Soon the first fruits are giving signs of a bountiful harvest of “good workers in the Lord’s harvest”: some boys and more than 30 young people are already living permanently with the Rogationist religious community, notwithstanding the precarious conditions of their accommodation.

The first group of young candidates, who

have passed brilliantly the stages of discernment in the stage of aspirancy, and are successively admitted to the Postulancy, had to go to the Rogationist Seminary in Manila (Philippines) in order to continue to the next formative stage of the Novitiate, in view of studying the charism and their admission to the religious life in the Congregation. Thus the need for them to stay longer in the Philippines, which requires a lot of human and economic resources.

It becomes necessary to stabilize the vocational demands of the Rogationist within the territory of Maumere, to embrace the social, cultural and religious context of the whole island of Flores.

There is, therefore, the urgent need to construct a Seminary, in the local style, that is functional and environmentally sustainable. The two-floor building is intended to accommodate an initial number of at least 50 young people, who would be residing in the community throughout the complete course of the long process of vocation formation from Aspirancy, leading to the Novitiate until their full incorporation to the Congregation through the Profession of Religious vows.





After overcoming economic and bureaucratic difficulties, the missionary station of Maumere was able to purchase another land where it is more suitable to realize the project of a “Rogationist Seminary”. The ecclesiastical authority, since the beginning, has encouraged them to promote an effective pastoral action which, aside from socio-educational and charitable initiatives, includes also the promotion of human and religious vocations, according to the charism of St. Hannibal Mary Di Francia, the apostle of modern pastoral care of vocations. The many charitable activities for human promotion, especially for the vulnerable ones, together with the spiritual strength of a *Center for Religious Formation*, will be able to better characterize the “*plantatio ecclesiae*” in the territory of Maumere, throughout the Diocese and throughout Flores Island, in Indonesia, for which the Congregation is working

with the generous profusion of human resources and means, following the example of the Founder and his unlimited trust in the Divine Providence.

The project to build a Rogationist Seminary needs a dual external support both of the precious spiritual accompaniment of this initiative, as well as of the economic resources in order to cope up with such an expensive venture.



GENERAL OBJECTIVES

The project "GOOD WORKERS IN THE HARVEST OF MAUMERE", has for its general objectives:

- ✓ To strengthen and establish the religious presence of the Rogationists in the Diocese of Maumere and in Flores Island with the contribution of their specific charism, focused on the significance and value of the human and religious vocation.
- ✓ To develop the "*Plantatio Ecclesiae*" in the context of reference by consolidating the formation of the candidates throughout the entire stages needed to achieve the Profession of Vows and the Holy Orders.

SPECIFIC OBJECTIVES

In its specific objectives, the project proposes:

- ✓ *To construct the Rogationist Seminary that could accommodate at least 50 young people in the formative stages of Aspirancy, Postulancy, Novitiate, Religious life in temporary and perpetual profession;*
- ✓ *To enhance the presence and witness of the Rogationist religious life through the vocational discernment and accompaniment of young Indonesians in the Diocese of Maumere;*
- ✓ *To promote the vocational journey of local candidates towards a true inculturation in faith and charity;*
- ✓ *To offer to the Diocese of Maumere the significance of the Rogationist religious charism, that is rooted in the prayer for and promotion of vocations, as an added enrichment to the multiple congregational charisms in the life of the local Church.*

EXPECTED RESULTS

The consolidation of a religious presence through the use of local resources

The enhancement and extension of a witness of faith and charity in the service of the children and the poor.

The promotion of the role of religious in the

social life and in the local culture through a witnessing of service to the Church of Maumere.

DIRECT BENEFICIARIES

The boys and young people motivated by the desire of a religious life in the service of the Catholic Church, of the Rogationist Religious Institute and of the community of brothers in the island of Flores and in Indonesia

DURATION

For the full achievement of the expected results the project is scheduled to be realized within a maximum period of 18 months.

FUTURE AUTONOMY

The maturation of the project shared with the young people in vocational journey, together with participatory element that has always characterized the presence of the religious community of the Rogationist of the Heart of Jesus in Maumere, can represent an added value to a project that finds its origin in a gradual process of study, implementation and evaluation.

The stable missionary presence of the religious community, further enhanced by the presence of young Indonesian religious, is also the best guarantee of the sustainability of the project, that would eventually affect the local context for an orientation which includes the spiritual wealth of its proposal in the religious diversity of charisms.

The geographical proximity and the strong presence of the Religious Community of the Rogationists Philippine Quasi Province, to which the missionary station of Maumere belongs, along with the support of the General Curia in Rome, may finally guarantee that moral and active support of which this project initiative could avail especially in moments when their intervention is needed.



FINANCIAL PLAN

No.	Description	M ²	Cost per M ² (Ind. Rupiah)	Total Cost (Ind. Rupiah)	Equivalent Cost (Euro)
1	2-Floor Buildings 1° & 2° piani	1,432	3,750,000.00	5,370,000,000.00	€422.156,58
2	Single Floor Building Floor Area	507	3,500,000.00	1,774,500,000.00	€139.506,51
3	Single Floor with Concrete Ceiling Floor Area	240	4,500,000.00	1,080,000,000.00	€ 84.909,64
TOTAL COST (Completed Project)				8,224,500,000.00	€646.572,73

Construction of the Seminary Building: FIRST PHASE

1	2-Floor Buildings 1° & 2° piani	685	3,750,000.00	2,568,750,000.00	€201.949,87
2	Single Floor Building Floor Area	112.50	3,500,000.00	393,750,000.00	€ 30.955,82
TOTAL COST (First phase)				2,962,500,000.00	€232.905,69
<i>In Words:</i> Two billion, nine hundred sixty-two million, five hundred thousand Rupiah			Two hundred thirty-two thousand, nine hundred five and sixty nine Euro		

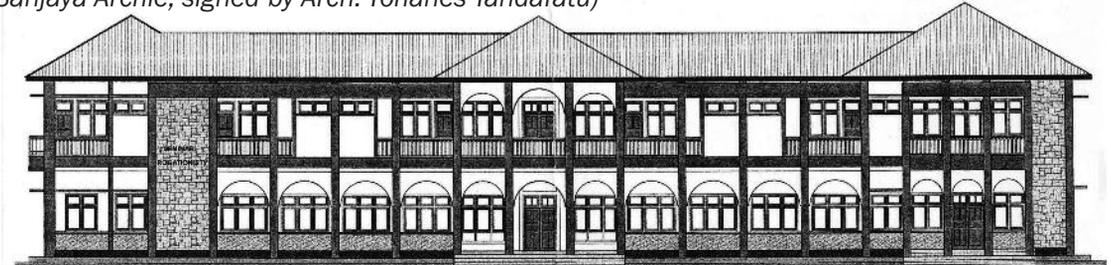
Total Cost (First Phase) Euro 232.905,73

Amount from other Sources 102.905,73

Amount requested from RMD 2014 € 130.000,00

PROJECT CONSTRUCTION PLAN

(This plan of the construction is prepared in Maumere on January 19, 2012, by the Perencana, Sanjaya Archie, signed by Arch. Yohanes Tandafatu)



ROGATIONISTS OF THE HEARTH OF JESUS

Biara Rogationis - Jalan Pramuka // 10 Kelurahan Kota Baru - Maumere
 Flores - Nusa Tenggara Timur - 86111 INDONESIA
 (Sede affiliata alla Sede di Kelurahan Kota Baru)
 Seminari Rogationis - Jl. Sto. Annibale, Kelurahan Wailiti - Maumere - Flores - Indonesia
 Tel. (0062) - 382 - 21276 Email: maumere@rcj.org



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O MANDA UNA E-MAIL
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ROGAZIONIST MISSION DAY 2014

PROJECT MAUMERE



“GOOD WORKERS IN THE HARVEST OF MAUMERE”
ROGAZIONIST SEMINARY IN INDONESIA
(RIBANG, MAUMERE, FLORES, INDONESIA)



- ROGAZIONIST MISSION DAY
- JOURNEE MISSIONNAIRE ROGAZIONNISTE
- JORNADA MISSIONARIA ROGACIONISTA
- JORNADA MISIONERA ROGACIONISTA
- ARAW NG MISIONG ROGASYONISTA
- DZIEN MISIONYNY ROGACJONISTE
- HARI MISI ROGASIONIS
- UMUNSI W'IYOGEZABUTUMWA W'ABAROGASIYONISTE



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DEI ROGAZIONISTI

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C/CP N. 81835019

CAUSALE "PROGETTO MAUMERE"

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