



ECCLESIAL DREAM: VOLUNTEERING

“I dream of Christian communities capable of generous commitment, incarnate in the Amazon region, and giving the Church new faces with Amazonian features.”

Papa Francisco

Dominican Month
Dominican Month



AN ECCLESIAL DREAM: VOLUNTEERING

MES DOMINICANO POR LA PAZ
Comprometidos con la Amazonía
2023





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DREAMS FROM OUR DEAR AMAZONIA - VOLUNTEERING

“I dream of Christian communities capable of giving themselves and becoming incarnated in the Amazonia, to the point of giving the Church new faces with Amazonian features”. -Pope Francis

1. VOLUNTEERING REALITY IN THE PERUVIAN AMAZON

With the words of Pope Francis, we want to invite all of us who make up the great Dominican Family to dream and be encouraged to be part of the missionary community in the Amazonia of the Vicariate of Puerto Maldonado in Peru.

These missions have their roots in the Encyclical *Rerum Novarum* (1891) of Leo XIII, which denounced the rubber boom that brought to the jungle the most abominable slavery, razzias, the purchase and sale of women and children, and ethnocide. The Peruvian church, through the Society for the Propagation of the Faith, felt the call to apply the principles of the Encyclical to the Amazonian reality as well.

Around 1898, the Peruvian government approved the entry of religious missionaries to the jungle, and two years later three apostolic prefectures were created:

- 1) San León del Amazonas (northern zone) entrusted to the Augustinian Fathers on the Marañón and Amazon rivers.
- 2) San Francisco del Ucayali (central zone) entrusted to the Franciscan Fathers.
- 3) Santo Domingo del Urubamba (southern zone) entrusted to the Dominican Fathers, which has now become the **Apostolic Vicariate of Urubamba and Madre de Dios with an area of 150,000 km².**

Initially, the Apostolic Vicariate was directed by Rev. Ramon Zubieta, OP, who began this adventure as Apostolic Prefect, together with several friars of the Province of San Juan Bautista del Perú. In 1906, the Province of Spain decided to take charge of the missions in Peru.

The first task of the missionaries was to explore the extensive territory entrusted to them and, together with the native communities of the Matsigenka, Campas, Piro-Yine, Amahuacas, Ashaninka, Mashcos,



Guarayos, Amaraeris, Saras, Yaminahuas, Mastanahuas, Culinas and Huachipaeris ethnic groups, they consecutively founded the 16 mission sites:

- 1) Santo Domingo de Chirumbia (1902).
- 2) Asunción del Ccosñipata (1902).
- 3) Yahuar mayo (1902) at the confluence of the Yahuar mayo and Inambari rivers
- 4) San Luis del Manu (1908)
- 5) San Vicente de Malankiato (1909)
- 6) San Jacinto de Puerto Maldonado (1910)
- 7) Santa Rosa del Tahuamanu (1916)
- 8) San José de Koribeni (1918)
- 9) Nuestra Señora del Rosario de Pantiacolla (1922)
- 10) Santa Rosa del Lago Valencia (1931)
- 11) San Miguel Arcángel de Shintuya y Colorado (1942) the great deed of Fr. Josè Alvarez "Apaktone" among the feared mashcos whom he appeased and called them "my princes and princesses" and they with the same affection would call him Apaktone, old father.
- 12) Quincemil (1944).
- 13) El Pilar. Nuestra Señora del Rosario en Sepahua (1947).
- 14) Puerto Esperanza del Purús. (1952).
- 15) San Pedro Mártir de Timpía (1953).
- 16) La Inmaculada del Picha – Kirigueti (1957).

After his ordination as bishop in Rome, Rev. Ramon Zubieta, OP, began his efforts to find missionaries for the jungle. He enthusiastically met Mother Ascension Nicol in a cloister and together with her founded the Dominican Missionary Sisters of the Holy Rosary in 1918.

In 1953, in Puerto Maldonado, Bishop Javier Ariz formalized MISEMA (Lay Missionaries of Maldonado), which to date have been more than a thousand and of them 500 have supported as volunteers in health, education and other occupations in the various mission stations, being founders of several of them. Later, the Mobile Group of Fundamental Education of the jungle (grupo Móvil de Educación Fundamental de la selva) was established in Sepahua, which sought to provide comprehensive education to the inhabitants of the Department of Madre Dios, Purús, Alto Urubamba and Bajo Urubamba. This movement, by Supreme Resolution in 1971, was consolidated as **RESSOP** (Red Escolar de la Selva del Sur Oriente Peruano), which is still in force and has 75 educational institutions in the different native communities.



In the health care field, **PISAP** (Integral Health Project in the Peruvian Amazonia) was established in 1982, first in Bajo Urubamba with Spanish doctors, nurses and volunteers, and then under the Agreement signed with the Peruvian State, this project serves all areas of the Amazonia.

In terms of productivity, Father Alfredo Encinas was the driving force behind the Federation and farmers' movements in Quillabamba. For more than 20 years, the "**Association of Ecological Farmers**", founded by a German family, has been in operation and is currently mentored by Mother Esther, MDR.

Since the arrival of the missionaries to the first native communities, education and formation has always been the basic need to be addressed. In these educational activities, not only the missionaries and catechists shared their experiences and knowledge, but also professionals representing different areas and local and national institutions, both civil and Church. All of this motivated the Rural Christian Communities of Madre de Dios to register in public records in December 2006 as the Christian Movement of Agrarian Producers of Madre de Dios (**MOCRIPAMD**).

In order to spread the faith and strengthen the pastoral work carried out in the native communities, in 1985, in Puerto Maldonado, Bishop Larrañeta, OP, founded the Seminary for Missionary Priests, who have been taking over part of the former mission stations, which are now quite populated communities and have formed important urban centers in both Urubamba and Quillabamba, in addition to the towns of Echarati, Quellouno, Palma Real, Koribeni, Kiteni, Kepashiato, Ibochote, and the native communities of Koribeni, Timpía, Kamishea, Sivankoreni, Kiriguete, Sepahua, And in Madre de Dios: the city of Maldonado, Iberia, Mavila, Mazuco, and Quincemil.

On the other hand, as regards the promotion of these native peoples, the "**José Pío Aza**" **Amazonian Cultural Center** was created in 2003, whose mission is to research and raise awareness of the ethnographic and social reality of the Amazonian indigenous peoples, disseminate the activity and values of the Dominican missionaries in the Peruvian southeast and promote the execution of social actions. It also has an Amazonian ethnographic museum, a large photographic and film archive, an excellent Amazonian library and publications, which can still be consulted today.

Over the years, since the Church decided to emphasize the care of our common home, despite the many factors, the Dominican missionaries have not ceased in their efforts to continue to promote the works already built. However, despite the great decrease in human resources, we continue to live among the natives, keeping alive the missions of Koribeni, Timpía, Kiriguete and Sepahua, as well as



Quillabamba, Shintuya and Puerto Maldonado. From these sites we attend a number of very remote native and Quechua communities. Thanks to this limited but permanent presence, we have managed to support these communities and they have not lost their territory, language and culture.

Currently, there are 17 Dominican missionary friars and 12 Dominican missionary sisters, more than half of them with "expiration dates", attending these mission stations, according to the following table:

Mission Name	No. of Friars	N° Apostolic Life Sisters
Koribeni	3	-
Kirigueti	2	3
Sepahua	2	-
Shintuya	2	-
Quillabamba	5	4
Maldonado	3	5
Total	17	12

As can be seen in the table, there is a lack of OP missionaries to assist the existing Missions and there is still no replacement of laity, religious or clerics. This situation leads us to turn our gaze to the whole Order, recalling the words of natives who spoke to Pope Francis during their meeting in Puerto Maldonado, in the voice of the indigenous Patiashi of Shintuya: *"Holy Father, thanks to the Apaktone, we are alive, and we continue to resist. The spirit of our ancestors accompanies us. We ask you to remain among us, to support and defend us"*.

The Church, through the Popes, has always invited all lay people to participate in "**missionary volunteering**" to help in this proclamation of the Good News to every corner of the world. This is a call to be light in the midst of all peoples, not only as Dominicans or as baptized Catholic Christians, but as parts of one body, where we all have a part to play in the care of our common home.

During the last General Chapters of the Order of Preachers, the scarcity of not only financial but also human resources has been pointed out. In this sense, the GC of Tultenango, in 2022, has urged us to



seek and find both human and financial resources to support this mission of the Church entrusted to the Order, specifically in the Apostolic Vicariate of Puerto Maldonado. (141 ACG).

141. [EXHORTATIO] More specifically, part of the mission in the Peruvian Amazonia has been entrusted by the Church to the Order. We are referring to the Apostolic Vicariate of Puerto Maldonado. Carrying out its mission requires human and financial resources that go beyond what is possible for the Province of San Juan Bautista del Perú to which, in particular, this Apostolic Vicariate has been entrusted. Until now, this Dominican mission has been generously supported, both in human and financial resources, by the Province of Hispania. It is foreseeable that in the future the Province of Hispania will not be able to continue to support this mission to the extent that it has done in the past. This mission also receives financial support from other entities, but this support is limited. This mission entrusted to us by the Church is a confluence of many things that we consider important as an Order. It involves the care of creation, the fight for justice and peace, and the preaching of the Gospel to the poor. For this reason, the Chapter urges the General Council to find the financial resources available to support this project. We urge all provinces to consider the extent to which they can support this ministry that has been entrusted to the Order, both in terms of human and financial resources.

Not only religious and/or clerics are needed, but it is also necessary to have the presence of lay people and young people who can help with their own professions and/or skills in the various mission centers. In this sense, the General Chapter of Bien Hoa, in 2019, makes the exhortation and affirms the importance of having young people to work as evangelizers (Bien Hoa 147 -148, ACG); Likewise, in the General Chapter of Tultenango in 2022, it again declares and exhorts the different branches of the Dominican family to work together and to set up preaching teams to help in the missionary work in their territory. (Tultenango 131, ACG)

131. [EXHORTATIO] This chapter urges priors provincial to work together with the leaders of other branches of the Dominican Family within their territories to set up preaching teams made up of friars, together with lay people, young people, sisters and members of priestly fraternities, where feasible and justified. 132.

[EXHORTATIO] The General Chapter of Biên Hòa affirmed the importance of the contribution of young people to our preaching mission. It exhorted the friars involved with young people to get involved as evangelizers (Biên Hòa 147-148). This Chapter wishes to reiterate this statement and this exhortation.



The Province of Hispania has been responsible for the financial and human resources since the creation of these mission sites, creating Dominican Missionaries - "Selvas Amazónicas", which was founded by Francisco Arias Gonzalez, OP in 1966. A missionary and non-profit organization, whose objective is to support the evangelization, the social and human labor of its missionaries in the Dominican Republic and Cuba (Friar Pedro de Córdoba Vicariate), Uruguay, Paraguay and Argentina (Anton de Montesinos Vicariate), Equatorial Guinea (Malabo Residence) and Peru (Apostolic Vicariate of Puerto Maldonado and assistance to the Province of San Juan Bautista of Peru for the mission they received).

Selvas Amazónicas carries out missionary activity through various areas of work: Pastoral, Education, Health, Social Services, Culture and Communication. More than 80 projects have been developed each year with more than 20 volunteers each year in the Province of San Juan Bautista del Perú, 27 projects carried out in 8 entities and 4 projects in the Apostolic Vicariate of Puerto Maldonado. The projects financed in entities in Peru are dedicated to **housing, pastoral care, culture and radio and TV stations, infrastructure, scholarships and health care.**

Volunteering in the Selvas Amazónicas promotes the transformation of the people who participate in it, bringing about processes of reflection and commitment, responding to the needs of the world, working in missionary communities.

According to Luciano Tavazza's definition in his book "The New Role of Social Volunteering", a volunteer is "a person who, in addition to his own personal obligations, in a continuous, disinterested and responsible way, dedicates part of his time to activities, not for himself or for his associates, but for others and for collective interests, according to a project that is not restricted to the intervention itself, but aims to eradicate or modify the causes that provoke it."

One of the main motivations for volunteering is that it allows people to express their values related to altruism and concern for others through their work; they are often influenced by personal experiences, values, interests and individual circumstances. Some of them are Humanitarianism, comprehension, social adaptation, skills development, protective function, caring roles.

At a general level There are different types of volunteering:

- **Community Volunteering:** projects that benefit a particular community, for example: public space cleanup.



- **Educational Volunteering:** collaboration in educational institutions or programs to improve academic skills, for example: homework tutoring.
- **Health Volunteering:** Assistance in hospitals, clinics or other health programs.
- **Environmental Volunteering:** conservation projects, reforestation or projects in other natural areas, e.g., beach cleanups.
- **Emergency Volunteering:** collaboration in crisis scenarios such as earthquakes, floods or epidemics.
- **Virtual Volunteering:** online projects, such as online counseling, tutoring and web development.
- **International Volunteering:** projects in other countries to help disadvantaged communities.
- **Corporate Volunteering:** companies that encourage employee participation in volunteering as corporate social responsibility.

Volunteering strengthens many aspects of personal life, allows the development of socio-emotional skills, such as proactivity, empathy and the call to serve, in addition to putting into practice knowledge acquired in the course of professional life.

Volunteering covers a wide range of fields and areas of action, and its scope may vary according to the needs of the community and organizations involved. The success or failure of the volunteering program can be evaluated from different perspectives. It is not always absolute and may depend on various individual, situational and contextual factors.

1.1. VOLUNTEERING ON MISSION

People who participate in a volunteering mission are not only going to perform a series of tasks, but it is also important that they look, listen and be there. All the experiences they will have will open their eyes to a Church engaged in the fight against injustice throughout the world. It is certainly an opportunity to get to know the reality, but it is also **a way to transmit and share faith**. Our volunteers are aware that they are not sent to change the world, but to be a spectator of what is happening around them and try to change small realities in the light of the Gospel.

The main purpose of volunteering in mission is to get to know the work done by the missionaries and the reality that is lived in the countries where they are. Some people will repeat this experience periodically, others will do it only once in a lifetime, and others will use it to reflect on longer-term experiences or their missionary vocation.



In Selvas Amazónicas, there are 3 types of mission volunteering:

1. **Institutional Lay Volunteering:** which actively works in lay organizations.
2. **Presential Lay Volunteering** (described in the previous quote): that which collaborates onsite with assistance projects.
3. **Professional Lay Volunteering:** who voluntarily provides advice, guidance and professional solutions to specific needs.

Training is a key aspect of the volunteer process. For this reason, the training provided in Amazon Rainforests is covered in 5 sessions:

1. Session 1: Dominican Missionaries - Selvas Amazónicas, the Dominican family.
2. Session 2: Global reality, human rights and a look at the world
3. Session 3: Interculturality
4. Session 4: Health, Affectivity, Safety and Missionary Sending
5. Session 5: The fruits of the experience of the missionary volunteering and accompaniment upon return.

Within the **guidelines** for being a missionary volunteer, commitments are stipulated on both sides, both from Selvas Amazónicas and the volunteer. Among them, we have:

Commitments of Selvas Amazónicas

1. Train people who intend to go on mission adequately. For this purpose, six missionary meetings are held during the school year plus an assessment meeting upon return, in which the volunteers are encouraged to commit themselves to Selvas Amazónicas, preparing new volunteers while continuing to deepen their missionary formation.
2. To pay for the internal transportation costs of the volunteers in the country of mission that are necessary for their arrival and the carrying out their tasks.
3. To pay for the maintenance (food and lodging) of the volunteers.
4. To guarantee lodging for the volunteers in the mission house or, in case it is not possible, in a suitable place and always in contact with the receiving missionaries.
5. To provide travel insurance to all volunteers covering common contingencies.
6. To send all relevant information and documents concerning the volunteers to the receiving mission.
7. To certify the volunteering activity before third parties.
8. To find a task to be performed by the volunteers. All Volunteers will go on the mission with a specific work to perform, previously established. Even so, during the Missionary Meetings it



will be made clear that the task they will perform during their stay will only serve as an excuse to live a life experience that will change their perspective and the way they see the world.

9. In the case of long-term volunteers (who will stay in the mission for at least one year), the volunteers will pay for the outbound trip like any other volunteer, but Selvas Amazónicas will pay for their return trip to Spain. In cases where the volunteer will be staying for a longer period of time, an annual vacation trip will be paid.
10. Selvas Amazónicas will pay for the social security of the volunteers who will be in the missions for more than one year, through the special agreement for workers (TA0040). This contribution allows the missionary experience to be counted towards the volunteers' retirement but does not entitle them to any compensation upon their return from the experience.
11. In some cases where it is deemed appropriate, long-term volunteers may receive a small compensation for the work performed. For such purpose, the missionary in charge of the reception and maintenance of the volunteer must submit a project requesting this cost to Selvas Amazónicas.

Commitments of the volunteers

1. To attend and actively participate in all training meetings.
2. To ensure that their travel to and from the mission country is paid for and arranged. In the case of long-term volunteers, the return trip does not always have to be arranged.
3. Before the beginning of the mission experience, the volunteers must comply with the requirements proposed by Selvas Amazónicas regarding vaccinations, visas, safety, etc.
4. To communicate any incident, illness or personal circumstance that may cause difficulties during their experience in the mission country.
5. To respect, at all times, the people, norms and ways of working of the missionaries and the host communities.
6. To participate in a one-day evaluation of the experience.
7. To participate, whenever possible in the training of future volunteers.

Commitments of the host community

1. To inform Selvas Amazónicas on an annual basis of their availability to receive volunteers.
2. To establish the projects in which the volunteers will participate (or tasks to be performed ^[1]) prior to their arrival at the mission.
3. To receive and accompany the volunteers with fraternity, spending time and sharing space with them.



4. In case of illness, accident or other difficulty experienced by the volunteers, to take the decisions they deem appropriate based on their responsibility.
5. To report to Selvas Amazonicas the expenses incurred in hosting Volunteers.
6. To submit to Selvas Amazonicas a personal evaluation of the mission experience once it is over, so that Selvas Amazonicas can improve the training and experience of future volunteers.
7. During the stay of the volunteers, the missionary responsible for the reception will be at the mission site ^[2]. It is especially important to understand this condition, given that the missionaries must consider that their time of rest, visits to their families and other activities of their vacation time may be altered by the presence of the volunteers of Selvas Amazónicas in the mission. This is a precondition for any volunteer collaboration during summer.

[1] Some examples are: Useful vacations; Adult literacy; Teacher training; School tutoring; Social training; Radio and telecommunications; Different constructions; Supporting local population tasks; Evangelization and catechesis; Health care; Promotion of women; Population census...

[2] At least most of the time of the Volunteer's stay.

1.2. SUPPLEMENTARY INFORMATION



Where does a Mission invest its money in the Amazonia? (Budget 2023)

Item	Details	Budget in USD \$
Food	Boarding students	119,013.00
Maintenance	Buildings, cars, engines, equipment	78,260 .00
Salaries and bonuses	Cooks, tutors, occasional payments	65,912 .00
Fuel	Gasoline, oil	38,393.00
Equipment	Cars, engines, equipment	36,882.00
Services	Educational and sanitary supplies and services	33,686.00
Pastoral Activity	Pastoral trips, chapels, materials	26,013.00
Mobility and travel	Transfers, freights, travels	24,753.00
Social assistance	Occasional assistance to individuals and communities	21,816.00
Others	Cultural activities, materials, miscellaneous	79,704.00
TOTAL		524,432.00

This challenge requires an urgent response from our being Dominican and missionaries. Dominic left his land to evangelize and ardently desired to go on mission among the peoples of Northern Europe. Will we be able to renew this evangelizing drive that our order envisioned as itinerant preachers? Will we as Dominican laity be able to give our time to the service of the Amazonian peoples?

VOLUNTEER AND MISSIONARY PROGRAM NEEDS IN THE PERUVIAN JUNGLE FOR 2024

PROJECT	MISSIONARY NEED	TIME / COMMUNITY
Convent in Quillabamba. Upper Urubamba River	There are seven Friars 3 lay people are requested (2 social communicators for the radio station and 1 catechist for the parish).	At least 6 months Mixed and Andean population parish and Quillabamba Radio.
Koribeni House Upper Urubamba River Pangoa House and Boarding School	There are three friars, one additional friar is requested to strengthen the community/mission and 1 married couple for the boarding school. 2 religious sisters are required for the boarding school. There is currently a laywoman in charge.	At least one year Mission post for 20 native communities: (matsigenkas) and 20 Andean communities (quechuas). To educate and evangelize.
Sepahua House Lower Urubamba River	There are two friars, one additional friar is requested to strengthen the community/mission	At least one year Parish and Radio station: mixed and native population.



Kirigueti House Lower Urubamba River	There is a mixed itinerant team (one friar and two Dominican nuns) 2 more friars are needed.	At least one year Mission site for 12 native communities
Timpía House Lower Urubamba River	There are two laywomen volunteers who work with the itinerant team. 1 OP fraternity or 2 religious' sisters.	At least one year Mission site for 8 native communities
Shintuya House Madre de Dios Upper River	There are two friars, two additional friars are requested to strengthen the community/mission, possible 2 religious' sisters	At least one year Mission Site: Mainly Mascos native communities
Puerto Maldonado House. Capital of the Department of Madre de Dios.	There are three friars, two additional friars are needed. One of them to become the parish priest.	At least one year Parish / Cathedral: mixed population.
	REQUIRED: 8 friars, 5 lay people, 1 OP fraternity, and 4 religious' sisters.	

2. VOLUNTEERING REALITY IN THE BOLIVIAN AMAZON

LIGHTS:

- The "Bolivia Sostenible" organization oversees a dynamic volunteer program.

This NGO coordinates volunteering projects focused on education, public health, NGO administration, ecotourism, and sustainability. They have an art residency program and an independent research organization.

All volunteers receive access to scholarships, organized events, language courses and discounted prices for travel opportunities in the Aquicuana Reserve in Bolivia.

- The Comunidad Inti Wara Yassi (CIWY) is a Bolivian non-governmental organization dedicated to the protection of wildlife rescued from illegal trafficking and the conservation of ecosystems. Through its three wildlife sanctuaries, it has taken care of thousands of animals over the years, giving them a better quality of life and a possible future in their natural habitats.

CIWY has been in operation since 1992 and it is now internationally recognized for its wildlife care and rehabilitation. Its programs include volunteering in 3 different areas:



- Volunteering at Machía Park
- Volunteering at Ambue Ari Park • Volunteering at Jacj Cuisi Park

Ms. Madelen Jaimes
Dominican Youth Movement

3. VOLUNTEERING REALITY IN THE VENEZUELAN AMAZON

As baptized Catholic Christians, we are called to be light in the midst of all peoples, today more than ever it is imperative the task of announcing the good news of the Gospel, not only from the priestly vocation or religious consecration, but also as lay people, this mandate is for everyone. For this reason, the Church, through the Popes, has always invited all lay people to participate in "missionary volunteering" to help in this proclamation of the Good News.

However, although the conditions are not so optimal, there is still a great possibility to make a social and human contribution as missionaries in the territory of these 6 ecclesial circumscriptions of the Amazonia in Venezuela, always keeping in mind some factors that are against it and that situate us in this reality, such as; the limited economic access, the mobilization problem, the sustenance to remain in a place for at least a year, the high costs that logistics imply, are some of the aspects to consider.

SHADOWS:

- Lack of volunteers available for mission sites in the Amazon.
- Lack of a missionary formation program for the laity by the Church in tune with the indigenous communities.
- There are no clear projects on how to carry out voluntary work of impact and incidence in the territory of indigenous peoples.
- Religious congregations are closing their centers or becoming understaffed because their members are dying, are too old or the authorities are not allowing foreign missionaries to enter the country.
- The limited economic resources available to both the congregations and the Amazonian ecclesiastical circumscriptions to provide basic conditions for volunteers in a particular territory for extended periods of time.



LIGHTS:

- Some religious communities have missionary volunteer groups for lay people.
- The Pontifical Mission Societies have a training and sending program to the Amazonian territories in alliance with religious communities and bishops, aimed at lay people and religious.
- Apostolate groups are organized to go and take the word of God to the most distant communities and thus bring the kingdom of God to all peoples.
- The Amazonian Intercultural Bilingual Education Network (Red de Educación Intercultural Bilingüe Amazónica, REIBA) is working to raise funds and encourage volunteering for education in the Amazonia.



Screenshot taken from:



Picture taken from:

<https://www.google.com/url?sa=i&url=https%3A%2F%2Fsalesianosvenezuela.com%2Fencuentrode-voluntarios-misionerosalesianos%2F&psig=AOvVaw1SrJWD4XYvXwYVzcc6iE4Y&ust=1690664503602000&source=images&cd=vfe&opi=89978449&ved=0CBEQjRxqFwoTCIDT96GMsoADFQAAAAAdAAAAABAI>



DREAMS:

- We dream of creating ecological groups of volunteers in the different communities with the support of the Church to bring the faith from the culture, tradition and customs, being promoters of Christ with an indigenous face and vision: Warao, Pemon, Pumé or Yaruros, Kuiwa, Guajivos or Jiwi, etc.
- We dream of a Church committed and dedicated to missionary work, being missionaries of action and defenders of life and truth, no matter where we have to go, because wherever we go, God will be with us.

Ms. Salomé Pazos Colorado

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Assistant Secretary of REPAM Venezuela

Justice and Peace OP Venezuela.

Caracas, August 2023

