

**ANNEX 3****SYNODAL CONSULTATION WITH THE INDIGENOUS****PEOPLE ARCHDIOCESE OF FLORENCE**

The indigenous Inga community present in the municipality of San José del Fragua- Locality of Yurayaco of the Archdiocese, values positively the presence of the Catholic Church in their lives, recognizing the work developed for decades through the travel companions: male and female religious communities (Capuchins, Consolata, Sisters Lauritas and Sisters of the Bethlehemite Missionary Fraternity). For them it is very important the support of the priest and/or the missionary when they visit their reservations, either because of a condition of sickness, or because of some anniversary of death.

*"We have always been Catholics, believing in God does not take away our ancestral customs and knowledge, but it helps us to have a good conscience, to trust in God. The presence of the missionaries, of the priest, of the church, invites us to dedicate time to the things of God and this is good, since everything we receive is from Him and from the Pachamama."*

However, referring to the occasions when they have gone down to the village and returned empty because the priest could not get there, they say: *"we did not walk together."*

Although they recognize that they must do their part, they ask the church not to forget them, because they feel that sometimes the fact that it is easier for those who live in the towns and cities to walk in company is not taken into account.

In the experience lived, it was reflected that the words used by the church today, such as listening, sharing, walking together, invite to something deep and compromising that affects all of life, that is not only born of the need to work together or to bring different opinions together, but that points to a way of seeing and acting in the face of reality:

*"You have to explain things well and we understand. We like the things of God and we have to talk to the children. When a missionary comes, we have a very good time. It is the elders of the community who speak with courage and freedom, who teach more things to the children and youth, the parents are very busy. A missionary is like a father who speaks on behalf of God. All the families are open to the missionary, even if not all of them collaborate, that each one will see."*

**ARCHDIOCESE OF POPAYÁN**

The following is the listening that took place at the level of the ecclesiastical province of the southwest of Popayán, on the part of the indigenous peoples.

**Travel partners**

During your life, how have you felt the presence of the church, personally and as a community?

**GUAPI:**

**Apirara Siapirara:** *"We are withdrawn and sad because the church does not call the community, we believe that, for them, we are not companions on the road. This invitation that they have made to us, is very positive."*

*"The priests are few and they live far from our villages. They have abandoned us, some only go to celebrate the Eucharist and leave quickly, others arrive with projects that benefit our communities and we like to work with them. But there are negative experiences: those who close the door to the indigenous people."*

*"In the community we have the Tachinave, who is our spiritual guide. Most of us are Catholics, we do not accept other sects because they create competition and divisions. We feel marginalized in the jungle and with many needs. We request the presence of the church."*

**Nasa:** *"There is a lack of accompaniment due to the lack of priests and because the few that there are do not like to accompany the indigenous peoples. We think that a good solution is to promote among us the Permanent Diaconate. The Lauritas Sisters have been good missionaries, but today there are very few of them. We need people who will listen to us in difficult situations, especially in the spiritual dimension."*

*"The indigenous people have observed that the priest preaches, but does not apply. They mistreat us, they see us with indifference, above all, when we go with ruana and boots, when we go down from our fields. We consider this a problem to be solved."*

*"The teachers, in our schools impose the vision that the Catholic church ended with several uses and customs of our indigenous peoples. This has led to feelings of anger with the church and to top it off, as there is little presence of priests, you end up believing in that."*

*"It seems that the priests lack knowledge about our customs and traditions. When they come to our territories they demonize them. We ask the church to help us unite more, without excluding us. This will be a good step forward to reunite us."*

*"There is a perception that the culture of indigenous peoples is undermined by the practice of the Catholic religion, which causes traditions to be deviated and therefore*

*We ask that the priests who go to our territories be young, dynamic, willing to listen and to be with us in the different spaces".*

**Misak:** Although spirituality is transmitted from generation to generation through the Nachaq (Fogón), priests and friars have played an important role within the community as spiritual guides in the area.

An indigenous man, for whom the loss of a son has marked a before and after, is grateful for God's presence in his life, through training and sharing with the community.

It would be good for priests who are sent to distant missions to have more accompaniment, especially at important times such as Christmas and Holy Week.

*"The presence of the priests is scarce and some see us as weirdos. But we are grateful to those who do offer us their friendship, not everything is bad, as an example we have the meetings that are taking place now; we hope they will continue in order to get to know each other and learn more."*

**Kisgó:** They recognize that the formation received from the Laurita sisters has helped them a lot. They clarify that in the old days 80% were Catholics, but that now the Protestant sects have grown, partly due to the change of priests, the personality of some of them and the anti-witnesses.

The priest does not go to distant villages because, according to what he tells the community, it is too far away, the road is bad, there is no transportation or they do not give him offerings....

When the resguardo donated the land for the construction of the Catholic church, it worked well for a while, until a priest drove them away and closed the door. The cabildo expelled him for not being a man of service to the community.

They added that, also taking into account the loss of authority in homes, which has had a negative impact on the religion and spirituality of the new generations, it is very important that priests show love for what they do, dialogue with the community and do not impose themselves or become interested only in material things.

Despite these problems, they affirm that the Catholic faith has become an important tradition that continues to be latent, especially in the elderly: *"We appreciate the value of a priest or a nun and we ask them to walk with us."*

#### **PASTO:**

**Inga-Aponte:** *"The parish priest is in charge of a lot of paths and that is why he rarely goes to attend to us."*

*"We feel isolated; we as a people celebrate in our own way, but we need someone to guide us in the complex situations we live in and, to guide and accompany us, especially at Christmas time, to meet with children, young people and adults."*

**TUMACO:**

**Awá:** *"There is total abandonment in complex territories, this has generated loss of interest in the practice of the Catholic religion. There are no temples and the presence of priests is not continuous."*

*"We as indigenous peoples feel supported by the authorities of the resguardo and we do our own celebration of ancestral rites without the presence of the Catholic church, which is respected, but many things about it are not shared; even so, the way is left open, so that it can intervene in the different problems, especially of a community type."*

*"We receive accompaniment from the Lauritas sisters, but we lack much more church presence."*

**IPIALES:**

**Quillas Inga:** Each cabildo has its own beliefs, especially in Mother Earth; although the presence of missionaries who teach the Word is recognized.

There is a resistance of the indigenous people to share their spirituality with the Catholic Church, for fear of rejection and exclusion, which generates division.

**Pastos (Chiles):** They talk about the importance of dialogue between authorities, cabildo, parish priest, police inspector and police intendant.

**INSIDE:**

Although they feel the presence of the church through the accompaniment of the Lauritas Sisters, at the community level there is little relationship with the priests, since they come running to celebrate mass and leave immediately.

**Listening**

How are indigenous people heard in the Catholic Church?

In your own experience, do you feel that there has been a debt of listening to indigenous peoples?

**GUAPI:**

*"The church is in debt because on the Pacific coast there have not been moments of dialogue. There are few spaces for listening, we ask to expand them with more people and to respect culture, spirituality, traditional medicine, etc."*

**POPAYAN:**

**Misak:** *"The poor Indians are not listened to, they are perceived to be of another social class. We have come to think that Indians are not loved."*

*"Sometimes pastors of other religions listen to us more than Catholic priests."*

*"The Lauritas sisters are integrated into our community activities and processes, giving us participation. This has led to them being branded as communist nuns, for being with the people."*

**Nasa:** *"If there is debt, the church should listen more to the community. There is not enough priest coverage to build channels of communication."*

**Kisgó:** *"Sometimes the church has been the generator of conflicts, to the point of rejecting the indigenous people".*

*"Abandonment leads to social problems such as illicit crops and single mothers."*

*"We ask the church to accompany us and guide us in these concrete situations that we have to face." "It is important that the bishop send us priests with vocation and conviction."*

*"We ask for the permanence of a priest in the territory."*

**PASTO:**

*"In general terms we have not been listened to. The church has not understood our cultural traditions, especially in caring for the environment; actions are in fact frowned upon; support is not felt, but misinterpretations because we demand respect for mother earth and life."*

*"We want priests who come to serve the communities, not to impose without knowing us, or listening to us."*

*"We ask for continuity in this process of reflection, which is positive to listen to each other and seek together a common good, above all, that of the indigenous peoples."*

**TUMACO:**

**Awá:** *"Yes, there is a debt of listening, because the Catholic sermon does not coincide with the indigenous spirituality and there are cultural clashes in the encounters with our peoples that generate division".*

**INSIDE:**

**Nasa: There** are no spaces for listening. The priests are reluctant to be with the people; they only go for the mass and run away. In the patron saint festivities they do come, but sometimes it is because the indigenous people offer good offerings, especially in San Isidro.

*"We request that the priest be involved in the patron saint festivities and participate in our cultural celebrations, which are the ones that nourish our thinking."*

*"Many of the Catholic holidays coincide with our ancestral celebrations. Here could be the space to integrate beliefs and not impose one over the other, respecting diversity and worldviews."*

**IPIALES:**

**Inga:** *"How nice it would be a retreat for the young people, because many are leaving the territories and when they return they bring other strange customs, foreign to our way of thinking."*

*"We ask the Church to listen to us based on our worldview and customs; not to label us badly before we know each other. We hope there will be a good participation in order to understand each other."*

**Dialogue in the Church and in society**

In territories with such complexity, what could you and we do together?

What are our common interests and who else could we include in the dialogue?

**POPAYAN:**

**Nasa:** *"It is a question that we have asked ourselves many times, the answer is clear: the church has its own traditions, ways of living and doing faith, they do not listen to us and the presence of the clergy in our communities is missing; we indigenous people are by nature religious and spiritual. We indigenous people are by nature religious and spiritual. The two of us could join forces and knowledge to live better."*

*"Until now we were alone and you were alone. But the moment we are invited to participate, it seems that things are beginning to change. This meeting is already a step forward in the Church's rapprochement with the indigenous peoples."*

*"It is necessary to include families to walk with the message of faith and instill the gift of service, because society is built from the family nucleus."*

**Misak:** *"We have to start by opening spaces for dialogue between us and their leaders. It would be good for the priests to express what they feel about being in our territories, that they dream of living with us and being pastors and spiritual guides."*

**Kisgó:** *"The presence of the priest is very valuable. We ask for the exchange of missionaries and that there be more closeness, but in small groups. We will make a commitment to pray for vocations, which, by the way, are very few"*

*"We want a church without barriers, which is concerned not only with sacramental pastoral care, but also with a continuous and permanent accompaniment in our processes, and that the mission includes the schools, our own authorities and community members"*

**IPIALES:**

*"It is important the formation of priests for the evangelization of indigenous peoples, with respect to their own cultures."*

*"Likewise, more pastoral agents must be trained to animate our communities in an integral way."*

*"We need a church that accompanies us in situations where they dispossess us of our territories and recruit young people; as well as in social ruptures and when political sectors affect us with their laws, which only benefit a few and harm the rest."*

**TUMACO:**

**Awá:** *"The priests should take time out of their schedule to be with the community. Since there are so few of them, they don't have time to listen to the problems we suffer or rejoice together over our triumphs."*

*"In social actions, the priest inspires confidence. We must take care to rescue the values of the family, which is the basis of a good society."*

**INSIDE:**

**Nasa:** *"We ask the church to be more concerned about the social problems that affect our territories and to accompany us, seeking to build channels of communication and dialogue".*

*"We must articulate spirituality in the systems of life plans that govern the existence of our peoples and encourage youth ministry, because many finish school and have nothing more to do."*

**PASTO:**

**Inga:** *"The church and the cabildo are positions of service to others and to our brothers and sisters. We have to work with the guaguas or chiquillos."*

*"Some priests are alien to our traditions and do not integrate; they just come to celebrate mass and leave. We would ask that they become part of our community, because then it would be possible for their message not to remain in a vacuum."*

*"We have to look for channels of communication that help us reach the youth, in this world that is full of technologies and in which, due to the conflict, they have no approach to processes of spiritual formation."*

**GUAPI**

**Apira Siapirara:** *"We ask the church to form pastoral agents to cultivate us in the faith, that is, to help us to revive it; and closeness between the priest and the indigenous authority, to integrate our thoughts and walk together".*

**Authority and participation**

What do you expect from the Church in your territories today? How do you envision a joint journey of indigenous peoples with the Church?

**TUMACO:**

*"We need help, because they have let us loose; we hope they are not prejudiced against indigenous people."*

*"They must listen to the people, know us and support us in terms of human rights."*

*"We ask that indigenous vocations, be supported and understood until they reach consecration, achieving that they are sustained in the priesthood, consecrated and religious life."*

**POPAYAN:**

**Nasa:** *"We recognize that we are supported and backed by the church, but we have to avoid pointing fingers at the indigenous people".*

*"We are eagerly seeking peace and harmony for our peoples. We want Justice, forgiveness and reconciliation."*

**Misak:** *"We ask for coordination, participation and training, hoping for a path of unity, based on respect for diversity and differences".*

**Kisgó:** *"We want to work together between the church and the indigenous peoples. The future depends a lot on what is done now."*

*"We need a church that is present and not absent, more dynamic, that has charisma, that identifies with the customs and traditions of the indigenous people, where listening and dialogue are permanent."*

*"We continue to insist on an education of our own."*

**IPIALES:**

*"The social and armed conflict has divided us; we are the most affected because of our vulnerability."*

*"We ask for dialogue between the state, the indigenous communities and the church."*

*"We should support each other, not move away from each other or separate. It would be good for the church to be close to the resguardos with higher education projects, to form our own pastoral and professional agents."*

**PASTO:**

*"A greater sharing is expected between the church with its priests and our communities, seeking strategies for dialogue and accompaniment in social processes."*

*We ask that there be ecclesial unity among priests and deacons, with better availability of time to dialogue with the people and with our ancestral authorities."*

*"We ask the church to help us through a project for the construction of the temple."*

**GUAPI:**

*"We are alone, we need to strengthen the presence of missionaries in our communities."*

*"We ask that the church continue to accompany and mediate in the dialogue between the illegal armed groups, the State and the indigenous peoples."*

**INSIDE:**

*"The Catholic Church must act. It is necessary to strengthen the work teams of the parishes, so that the priests and missionaries make a greater presence in our territories, because the so-called evangelical groups, do mission convincing and dividing our indigenous people, creating many sects and garage churches; some with ten faithful."*

*"It would be important for the religious to return to the mission territories, for the priest to make himself felt as a person and give witness to life and, for the church to watch over the community and shepherd it well."*

*"We insist on native vocations."*

*"We ask that the bishop visit the communities, not only at confirmations."*

**DIOCESE OF RIOHACHA**

**Indigenous people:** Despite representing almost half of the diocesan population, they feel abandoned and excluded by the church. They call for a more inclusive evangelization, with a greater presence of priests and apostolic groups in their territories.

**APOSTOLIC VICARIATE PUERTO LEGUÍZAMO - SOLANO**

This experience has allowed us to strengthen the fruits of the Synod of the Amazon in the different environments, including the differentiated accompaniment by missionary options that is being implemented with the Indigenous, Peasant, Afro-descendant and urban populations.

In some places of this Amazonian context, it is necessary to start again from the Kerygma. It is urgent to motivate an inculturated liturgy of the Gospel, which is more experiential and dynamic, especially so that people feel that they are actively participating in the celebration.

Among the most outstanding difficulties is the dispersion of communities and villages in the territory. Most of them are located on the banks of the rivers, in their vast journey through the jungles. This prevents a fluid and constant dialogue, when it is necessary to live in communion with the different instances offered by both the parish and the vicariate, and therefore with the Universal Church.

In this sense, the indigenous population spoke through their leaders asking for "*an experience of dialogue between the different cultures as equals, in order to continue growing in spirit and values, which puts us in relationship with the church, where we do not feel judged but listened to and supported*".

We seek an approach with respect, appreciation and the desire to reach an encounter with the different, generating some vital spaces for the communities, such as the Maloca and the Mambadero, which promotes the understanding of the worldview of the native peoples of the Amazon, where their ancestral spirituality emerges, entering into dialogue with Christian spirituality.