

TRANSLATION

REPORT TO OUR BROTHERS AND SISTERS OF ONE EQUAL HEART FOUNDATION IN SEATTLE

YEAR: 2007

Misión de Bachajón

April 22, 2008

Dearest Brothers and Sisters:

May the peace, the love and the strength of the Heart of Heaven and Heart of the Earth be with all of you, the God of Jesus Christ.

I want to say in the name of the Mission thank you for your closeness, prayers, and preoccupation for us and for the entire welfare of the people of God in this region.

First, we want to make present the death of one woman who a few of you knew, and who was for us and the communities in a visceral way the maternal manifestation of the presence of God among us: Sister Herminia Haro Haro, HDP who left for God's house on December 1, 2007. We give thanks to God for her life and for various Tzeltal brothers and sisters who this year also left us to gaze at God's eyes from the heavenly court.

Some important things that happened in 2007:

During 2007, we finished the evaluation of the Strategic Plan for 2000-2007 of the Mission's journey.

In Appendix 1, we share with you some of the conclusions we drew by looking at the journey of the past 50 years in light of the last seven years.

2008 is a year of transition as we work on identifying goals and objectives for 2009-2015. In another letter we will share with you what we have accomplished in our Strategic Planning.

To continue, we present to you a report of the activities and the achievements that we realized during 2007, about the different processes¹ that have benefited from the support of all of you, our sisters and brothers, who have collaborated and built ONE EQUAL HEART FOUNDATION in Seattle.

Who We Are:

¹ Translator's Note: The Jesuit Mission and Center for Indigenous Rights use the word "processes" for their programs or projects because of the evolving nature of the work.

We want to remember that the Staff of the Mission [and the Center for Indigenous Rights] is a team of 35 persons, of whom 28 receive honoraria or salaries. More than half are Tseltales and the rest are Mestizos [native Spanish-speakers]. We are a group that is plural, diverse, and inculturated; men and women who work in close collaboration with the “cargos” [volunteers] and communities located in the territory of the Mission of Bachajón. We work to do our part to give a life of integrity to the poorest, collaborating in the construction of the Reign of God and God’s justice in the way that Jesus did, to whom we pray every day that we may know how to love and follow him more closely.

What We Do:

Context: On previous occasions when we have told you about the various projects, we’ve talked about the number of persons in the communities where the Mission serves who volunteer their services in social as well as church-related roles. Now in your memory you carry some of the facts to give context to what comes below.

Area Served and Population: The area that is the responsibility of the Mission is approximately 5000 square kilometers with a population of around 110,000 inhabitants of whom 70% are Catholics. The Mission serves roughly 600 communities in various municipalities, of five traditions of the Tseltal People, Ch’ol People, and two pueblos of Mestizos.

There are two big movements of people within the integrated pastoral processes of the Mission: the movement of catechists and movement of deacons.

The movement of the deacons includes some 180 deacons, each of whom has a committee composed of two married couples of “principales” [moral authorities or elders], the secretary and his wife.

Our Daily Journey Accompanying this People:

The Chapels: The communities are attended by two or three catechists, an average of two couples of chapel “presidents” [caretakers] and a couple of “principales” [moral authorities or elders]. Some communities have a choir. In the past, the same catechist (Minister of the Word) was the person who imparted the catechism to the boys and girls; now communities are training catechists for children. The chapels are organized by zones and inter-zones (a group of zones), composed of one of the five Tseltal Traditions or Ts’umbalil. The pastoral processes for Mestizos are organized in the same way. At each level, there are coordinators of the catechists (who are both men and women).

The Mission serves four towns that have a different historical, political and religious trajectory.

The Ministers: We can speak of approximately 1500 catechists, 180 deacons, 90 Eucharistic ministers (men) and 70 Eucharistic ministers (women), some of whom have temporary permission to witness marriages. Approximately 700 couples are “principales” for the deacons. There are some 600 pairs of “principales” for the communities and more than 1200 couples who serve the chapel “presidents.” This is fundamentally the base of volunteers for the Mission as well as principales who are designated for other purposes. In the Mission’s projects in health, sustainable development, production and commercialization, equality of gender, etc., the people volunteer their service without distinction of religious belief or political affiliation.

Training of Volunteers or “Cargos”: The minimum basis for maintaining the annual training of all the “cargos” are three inter-regional courses of four days each (February, June and October). The approximate number who attend the course from the first to the third day are around 500 persons. The course in June is by “Ts’umbalil” [Tselal tradition or clan]. There are five traditions and each course is attended by approximately 400 participants from each Ts’umbalil, more or less. Feeding and housing is the responsibility of the generous host communities of each inter-zone. Communities cannot cover the cost of the transportation and other costs associated with the evaluators who give the workshops and courses to the various volunteers. Also, keep in mind that there are additionally meetings to prepare for these courses.

In 2007, the inter-regional courses that were given between February 27 and March 3, involved a course that all the volunteers attended. The June 5-9, 2007, course was given in each of the “Ts’umbalil” traditions, and October 16-20, 2007, course was given to related “cargos” [or volunteers working in distinct areas of service].

The Liturgy of the Word and the Weekly Liturgy of Eucharist: The Word of God and the liturgy of the Eucharist is celebrated each week by team in each chapel, with the main material being the weekly lectionaries, translated with commentaries in Tselal, for the reflection in communities using the “tijwanej” method (“activator of the Word”).

As a point of reference for how many participated at the table of the Lord, we have data that an average of 95,000 people took Communion each month in the Mission in 2007.

Ignatian Exercises for the Staff: In 2007, it was made possible for all the collaborators to participate in an experience of the Spiritual Exercises of Saint Ignatius. Tselales have the chance to join one of the rounds that the Spirituality Team offers. The Jesuits, the Sisters of the Divine Shepherd, and the lay Mestizos (women and men) had this experience August 9-17. For 2008, we plan to have exercises for everyone on the staff.

Inroads into the Diocese of San Cristóbal: We attended several commissions from the diocese, each with their distinct program, among them: health, gender, human rights, “pueblo creyente” (people/believers), Diocesan Pastoral Council, Council of Ministers and Vicars, Council for the Formation of Deacons, inculturated liturgy, translation, etc.

Bishop Don Felipe Arizmendi designated three of us, Fathers Carlos, Nacho and Pepe, to do confirmations in the territory of the Mission. In 2007, 1785 young people received the Sacrament of Confirmation.

Because we are intimately related to the Diocese of San Cristóbal, we formed networks with other non-governmental organizations, educational institutions, and kindred groups.

Retreat of the Staff Every Six Months: The staff that carries out the indigenous pastoral processes of the Mission met in Mexico City on two occasions to have our six-month retreat: from April 16-20 and from November 13-17. At these retreats we had time to go more deeply, before the Lord, into some of our work processes, projects, initiatives, and needs that we see fit to serve, as well as to take the opportunity to make contact with our evaluators at the university and have meetings with organizations that support our work.

The Final Arrangements for the Remodeling of the Facilities for Courses and Workshops: We are completing the work on the training facility, including: remodeling the bathrooms for men and women; building an open, multipurpose stage for large events; leveling the lot to be able to have larger groups; constructing half-baths for the offices and a kitchenette for workers; repairing the wood roof; rehabbing one more room; installing an electrical network for basic Internet service (because there is no wide-band in town), which is over the telephone cable and very slow. Much patience is required to send and receive information. One day we will have wide-band.

Ordinations in Bachajón: On July 14, we had the pleasure of celebrating the ordination of 11 Jesuit companions from the Mexican Province, which had selected the Mission of Bachajón to host the celebration. This was a celebration not just of Jesuit missionaries, but also of the staff and communities. It was a big event that filled us with energy in our Lord Jesus. This was, for us, a recognition of and a support for our work that we are carrying out together with the communities and the support of all of you.

Comment about Some Significant Aspects of the Work We Accomplished in 2007 According to the Various Processes:

There are two major areas of processes that we serve:

- I) **Church**
- II) **Social**

I) CHURCH:

Adult Catechesis: The “jucauales” (coordinators or “animators”) in addition to the weekly reflections, bring to their communities the “Evaluation of 50 Years of the Mission” that they have been working on every Sunday. This evaluation was systematized and we now have the communities’ “word” of what they ask of the Mission (Annex: Word of the Communities).

The inter-regional meeting of the Ts’umbalil in June focused on the Assemblies of the Earth, with respect to native corn and the formation of the People of God. The “jucauales” (coordinators) of the catechists continued with the preparation of the weekly catechesis for Cycle A.

In the inter-regional in Patate’el (in October), in response to what the Latin American bishops asked for when they met in Aparecida, we studied the LECTIO DIVINA. With cardboard teaching keys, we learned how each of the methods draws one closer to the Word of God through the eyes, mind, hands, feet, mouth, and full heart, to allow one to be invaded and penetrated by God, with God’s Word. The participation of women was very important because they colored the keys that were later taken to the inter-zone courses to help the communities have open up the Word of God. We must remember that these courses have a multiplying effect in the 600 communities that the Mission serves [because those who participate in turn share what they have learned with their communities].

Children’s Catechesis: The situation of tension and emergency that we lived in the prior years has diminished. It seems that various factors contribute to the social and political situation in which we are living, not just in the economic realm where we see people with many problems but also in the increase in migration to other states of Mexico and to the United States. We believe that this project of an inculturated catechesis helps children collaborate in the construction of harmony in their communities. What they learn they take with them (the children and catechists) in their work with their families and in the problems of disintegrating families, violence, psychological mistreatment, and the loss of cultural values.

Also, we have included in the catechesis the Word of God the Wisdom of the Grandparents that illuminates in an integrated way the life of Tselal children. We continue to incorporate elements of the culture and tradition of the indigenous into the catechesis program. In 2007, we continued the process of constructing in a communal way the inculturated catechism. Beginning in January 2007 until the present, we can count 13 (the number of totality of all the Mayan heavens) coordinators, animators (“jucauales”) of children’s catechists that correspond to the number of zones.

During the inter-regional meetings in Cubwits in February 2007, we reviewed the four pamphlets we've been using for two years and gave a few suggested revisions. The objective of this meeting was to share with the new animators ("jucauales") about the prior work that we experienced and receive their input.

It was at the interregional meeting in June when we met according to Tselal Tradition (the five Tselal traditions or clans with different histories, called "Ts'umbalil"), where we completed the themes for the Module: The Banquet of Jesus, which works with the themes of: respect for parents, the Cross, the Word of God and the word of the grandparents.

In May, we convoked the "jucauales" and some of the catechists from the communities so that we could all study the songs and to review the prior themes. 25 adults helped, together with Luis and José, children from the community of Zapata who help their parents during the courses.

During these interregional meetings, we finished five areas of work with the boys and girls on the themes of "the construction of the people of God" and the Maya altar. In October, we will deliver the first corrected and enriched module. Its name is: "WE ARE ALL COMMUNITY." In the interregional we held in Patate'el, we worked on the methodology of inculturated catechism so that in the future the "jucauales" (coordinators) could continue creating the themes to study with the boys and girls.

Another important goal we achieved was to correct, publish and edit the book of games and songs in Tselal, with the help of Manuel Silvano and María Saragos in the translation and Maruca Hernández for the songs. For 2008, we hope to have a CD recorded with songs sung by the children themselves.

Work with Youth: In the Mission, we realized it was very important to take up again our work with youth. At the first meeting, we discovered, with great joy, that yes, we were working with youth, but it was not articulated and hadn't yet been named as the YOUTH PASTORAL PROCESS. We recognize that there are youth who participate in the Guadalupe Torch Pilgrimages, and that the catechists for boys and girls in the county seats (Chilón, Bachajón, Xitalá), as well as in the communities, are primarily young people. There are also young men and women who have scholarships and work in the Mission in different processes: Spirituality, Strengthening of Culture, Gender, etc. We recognize the work of youth in the Systemization process, those who participate in the diploma (or certificate) program of Tselal Language and Culture (here and nationally), the youth who perform volunteer service as presidents of the community chapels, the young people who are catechists for adults, youth whose ministry is developing the choirs, and youth who are preparing to celebrate the Sacrament of Confirmation. Our Mission is a field of children and youth and our work is with them. Now we want them to work for themselves and coordinate their own work.

2008 will be key in formulating the Youth Pastoral Process staffed by the youth themselves.

CHOIRS: In 2007, we had 6 workshops for selected choirs and “multipliers” [who teach what they have learned to other communities], the most advanced in the Mission. They learned instrumental technique so they could better execute the musical pieces. They also took singing classes. The way they perfected their technique was impressive. They debuted what they had learned on July 14, the day of ordinations. It was a delight to hear 17 violins together, more than 20 voices, and other instruments.

EMOTIONAL AND SPIRITUAL ACCOMPANIMENT WITH MAYA KEYSTONE: In January of 2007, two Tselal members of the staff on Spirituality and Emotional Accompaniment had the experience of the Spiritual Exercises of one month. The team assisted at a workshop for directors of the Spiritual Exercises and also completed a weeklong course on discernment.

The first week of the month of February, we had an annual training workshop for Tselal spiritual directors in which they deepened their experience of the second week of the Spiritual Exercises and the role of the spiritual director in interviews, given by our evaluator Magdalena Palencia. We also concluded in October 2007 the certificate in “Family Constellations” that was a yearlong course, with sessions each month, directed by Mrs. Beltrán, a specialist in this area. The Spirituality Team received this training as a basis for their work as directors in the Spiritual Exercises. A total of 20 persons benefited from this training. We note that we are in the process of training future directors for the Spiritual Exercises, work we’ve been engaged in for the past 4-5 years.

In all of the courses that are given, we collaborated with persons who have expertise in the particular subject. We will continue to make the effort to adapt the courses so that they are in forms that are appropriate for the Tselal language and culture. We give particular priority to adapting the Exercises so they are culturally appropriate.

This year we completed 5 Ignatian five-day retreats in distinct locations in the Mission, in Tselal communities, each of which was attended by the team based in the Mission and who have been training in the Spiritual Exercises. The infrastructure, hospitality, and board for those attending the exercises are the responsibility of the communities who generously give what they have. This is the third year that we have trained various catechists, deacons and their wives to participate in the Spiritual Exercises and emotional accompaniment adapted to the Tselal culture for those who serve their communities as volunteers and in this way strengthen the mystery, faith, hope and charity of their hearts.

We have still not fully completed configuring the basic workshops in personal and community growth in “Maya keystone.” The work has been more in the area of

emotional growth. We plan to carry on with the work in 2008. In the same way, we hope to be able to coordinate our best efforts with you all in Seattle to share our distinct experiences of accompaniment in the Spiritual Exercises.

INDIAN MAYA THEOLOGY: As part of coordination that is organized annually as the meeting on Maya Theology, we met with our companions on three occasions, as was planned, in the city of Mérida in the community of Chablec'al. The theme was CORN, the sacred food. We had presentations from various indigenous Maya peoples: Kichés, Kekchís, Tseltales, Tsotsiles, Ch'oles, Mayas, and Mestizos. Similarly to the other times we met, the gathering was an ecumenical event. The follow-up meeting will be held in Sibaca in the municipality of Ocosingo. From the staff of the Mission, there were 8 persons who attended because the economic cost and the distance impeded greater participation.

RECONCILERS: 2007, as the years before, was fundamental in unifying the diversity and workload of the "arrangers" [mediators] of problems. The communities, as we have previously said on other occasions, are divided for various reasons, including religious, organizational, partisan differences, as well as because of government programs. The work of the volunteers who serve as "arrangers" or mediators of conflicts continues to be of utmost priority. In addition to the mediators, volunteers serve on the Ecclesial Tribunal for all of the Mission, which represent 23 volunteers (one for each inter-zone) who are "visitors;" 23 who represent groups of "emissaries" with a deacon as the head; and the mediators of conflicts in the inter-zones and the five tribunals of the "Ts'umbalil" [Tseltal clans]. All of these volunteers are finding a common positive thread as they work to resolve conflicts.

With the goal of continuing to train those who play an important role in "crisis intervention," the Mission offered three courses (February, June and October) of four days each and two meetings (May and September) for follow-up, about the resolution of conflicts and accords. All of the mediation work is done from the perspective of the Tseltal culture and follows the Tseltal way of managing conflicts. In the courses and meetings, the volunteer mediators inform the Tribunal of Ts'umbalil [Five Tseltal Clans] and the Tribunal of the Mission about the work they have achieved in crisis intervention and the resolution of conflicts.

In total, 93 conflicts were resolved. The majority of the problems for which the parties sought resolution involved property boundary issues. Others involved domestic differences between people who lived together. Others involved theft and rape. Other matters that the mediators addressed involved problems between communities related to the limits of land and internal divisions because of political parties, organizations and religion. Also, some of the problems within the village chapels were related to the discouragement of some of the ministers, problems with "servidores" (volunteers who serve the chapel) or with civil authorities.

There are other problems that cannot be resolved by the mediators and are passed on to the penal authorities.

EDITIONS AND PUBLICATIONS: The celebration of Eucharist, translated and inculturated for the Tseltal People, was presented to the Mexican Episcopal Commission for their approval. This work was done in collaboration with other teams from the diocese involved with Tseltal and Tsotsil speakers. The Bishops delegated to the commission the job of verifying the work to make sure it was a true expression of the ritual. Rome approved it and suggested that it also be translated in other languages. The first step was to receive Rome's approval of the Tseltal and Tsotsil languages as liturgical languages.

Presently we continue with the translation of the rest of the rituals of Sacraments. This is work that will take several years and will involve the teams of translators of the various languages in the diocese. The Mission of Bachajón, because of its experience, is a pillar on the commission.

PASTORAL PROCESSES AMONG MESTIZOS: The Mission has continued with the work in the church in the town of Chilón with the children's catechism program, pre-Sacramental preparation, attention to the sick, training of a liturgy team, preparation for Confirmation, the holy hours, and the attention to the demands of a normal church in all that concerns the sacraments and the sacramental.

The attention to the town of Xitalha', especially for the Mestizos, was minimal. Now, Lidia Papua, Sister of the Divine Shepherd, will be attending to the Mestizos, building on the work of Sister Herminia Haro, may she rest in peace.

II) THE SOCIAL WORK OF THE MISSION:

MIGRANTS: The Mission carried out a study—diagnostic at first—of the situation of “pendular” migrants in the Maya Riviera. (See APPENDIX 2: Powerpoint Presentation) I want to especially mention that Bishop Felipe entrusted to the Mission of Bachajón to lead this project in the diocese and which is intended to involve all the affected parishes in both the Prelature of Cancún—Chetumal and the Diocese of San Cristóbal. Within the diocese, the largest percentage of people migrating back and forth as well as permanently to the Maya Riviera is from our parish. We estimate that there are around 5,000 parishioners from the Mission who are there permanently. We feel it is our responsibility to accompany these 5,000 pastorally, as well as with regard to their health, human and labor rights. Accordingly, we have reached an agreement with the Prelature of Cancún Chetumal and their bishop Don Pedro Pablo.

We made 6 visits during 2007 to the Maya Riviera, representing the diocese of San Cristóbal together with the Commission for the Attention of Migrants. The

written report was finished at the end of last year and has been sent to various agencies. We have just received in April 2008 20% of the requested funding for the operational phase of this project. We still need 80%.

The plan is to be able to jointly, with the Prelature and the Diocese of San Cristóbal, organize an intercultural pastoral program and attend to the pastoral, legal and social needs of those who arrive to the Maya Riviera from other entities, especially for indigenous migrants and Central American migrants that are there on their way to the United States or Canada.

STRENGTHENING TSELTAL CULTURE: As part of the work we have been developing for the past 30 years, in different ways, we developed two new ways to approach this process:

1) Workshops for Youth: The team, in 2007, provided two courses in five communities that had been designated that explored different themes related to the Tselstal culture and provided a program to learn written Tselstal and Tselstal grammar, which the majority of young people do not know. Also, we offered workshops in theatre later implemented during the inter-regional meetings by “Ts’umbalil” in June of 2007.

2) Production of Videos: With the new computer equipment for video, we have been able to produce some videos. We’ve had some difficulty forming a permanent group of people who have facility with this and some have abandoned the work for whatever reason. This year we have been able to advance the work, even though we don’t have a team that can provide this on a permanent basis. We hope to be able to continue creating videos in 2008 and to explore possibilities for 2009-2015. The communities are asking us to make videos documenting their traditional fiestas and events.

HEALTH AND NUTRITION: We have said repeatedly that the conditions of health in the region are precarious, especially because the Mexican government has abandoned public health services for the rural population that is primarily indigenous and native to this region. Our work we think mitigates in some situations the lack of protection, especially for indigenous children of the region. We serve the second poorest municipality in Chiapas and the seventh in Mexico: the municipality of Xitalhá’.

In 2007, we trained 25 health promoters of inter-zones to detect tuberculosis (preparation of teachers for the BAAR). In six zones, we promoted the cultivation of amaranth as an ideal food for its protein, calcium and iron content, where the land allows its cultivation. We held three courses for health training in the interregional meetings. We expanded the Children’s Nutrition Project to 25 communities, especially in the poorest municipality of the Mission, Xitalá ha’.

Our work follows two steps: (1) Detection, Weighing and Measuring; (2) Training Volunteer Promoters. As part of the Project, two nutritionists collaborated and

one pediatrician volunteered their services. LORENA stoves were built in various communities. Traditional medicine was strengthened by promoting the production of medicine using plants and the use of ointments and honey.

GENDER EQUITY: Each month, during 2007, the Mission held literacy classes with the coordinators of the inter-zone of Ch'ich'. There were 30 women who participated consistently. The wives of deacons and coordinators of catechists accompanied the women in two of the interregional courses during their reflection and also in the Ts'umbalil course in June, attended by approximately 60 women. They discussed the authority of women and the heart of the indigenous man in the community of Paxilha' where they had the course for the Ts'umbalil of San Jerónimo Bachajón [one of the five Tselal clans]. 22 women attended the meeting of the inter-zone of Tuliha', which was a "multiplying" course. At this meeting, they looked at the theme of the courageous woman and the parable of the talents. This workshop was held in the community of Galilea, in the municipality of Chilón. In the same way, the Mission has accompanied the other volunteers with the goal of increasing the participation of the women as volunteers for the various services.

CARETAKERS OF THE EARTH: The crisis in rural Mexico continues. The "campesino" continues to be abandoned by the policies of the government in rural areas. It is very costly to produce food and the price offered for goods is low. This continues to put at risk the feeding of families and their health. Because of the lack of sources for work and land, the alternative in most areas for young people is to emigrate to the big cities, a phenomenon that has been going on for four decades.

The number of "Caretakers of the Earth" (jCanan Lum Qu'inal, in the Tselal language) has increased. In 2006, there were in 15 of the 23 inter-zones; this year they are in all the inter-zones. In addition, the number of the jCanan Lum in the zones and communities has increased. These volunteers have the job of multiplying [or sharing with others] what they've learned through practical demonstration. Actually, each one of them has an integrated demonstration plot that serves as a school where they can demonstrate the results that they obtain in the application of what they've learned in the various areas: crops, chickens, coffee, corn, worm composting, green composts, corral animals, ecological latrines, and the production of preserved food, among many. The results vary according to the type of land. There are things that are successful and others that are not. The Mission held three basic courses during the interregional meetings and what was presented was re-presented in the inter-zone meetings. Personalized attention and follow-through by the jCanan Lum Qu'inal in their own demonstration plots at home has been important to ensure the program works. We now have materials in Tselal about the various topics for training. Other organizations have helped us with their agro-ecological experience and expertise. The theme of corn was again central in the workshops, at all levels. This was the main theme at the interregional meetings by Ts'umbalil [in June].

We can see the results in a greater consciousness about the care and protection of native seeds and in the greater use of organic fertilizers. In the month of March the Caretakers celebrated the Fiesta of Corn, and they continue supporting the spring or winter planting with Tseltal rituals.

These last two projects have been the beneficiaries in a very special way by all of you through One Equal Heart Foundation.

SCHOLARSHIPS: We want to thank you especially for the economic support that you have given us for the three female students and one male student so they can pursue their university studies and at the same time collaborate with the Mission for the improvement of the social, economic, spiritual and familial conditions here. The support you have given us for the work-study scholarships of these young Tseltales seems to us an excellent formula for everyone's benefit. First, students without resources for college studies have the opportunity to study. Second, students pay for their scholarship with their work. Third, students have the opportunity to practice what they have learned and exercise their abilities. Fourth, the Tseltal people receive a direct benefit. Fifth, students become part of the Mission staff, who collaborate with the students and accompany them in their formation.

DIPLOMA PROGRAM IN SYSTEMIZATION: Together with the Iberoamericana University (Santa Fe Campus) the Mission is systematizing the development of nine of the processes or programs that we accompany. This is work that was begun in the middle of 2007 and will be finished with a published report in the middle of 2008, and will certainly give us much insight into how we can continue to improve the educational work and training we provide to volunteers in the processes that we accompany.

Once again, we repeat our gratitude for all the gifts received from God through all of you.

Without more at this moment, we conclude our report.

Fraternally for the Staff of the Mission,

P. José Avilés Arriola s.j.