**Dear Amazon ... dreamed from the Amazon.**

We, the Amazonian peoples, are bearers of a great ancestral heritage, guardians of an ancient culture and biodiversity so necessary for the lives of its inhabitants and the planet. We have a responsibility to take care of and love this immense territory, with its waters, forests and fauna, colors, knowledge and flavors ...

For centuries, decades and years, the Amazon and its peoples have been and continue to be invisible, relegated to a situation of underdeveloped, exotic and popular people. The synodal process in the Amazon led the original and Amazonian peoples to the center of reflection and the heart of the church, and the realities present in our territory are put into visibility, such as exploitation and environmental devastation by mining trees, land concentration and others, ethnocide and genocide of indigenous peoples, increasing migration and increasing poverty belts in cities. We also had the opportunity to show the richness of the original and Amazonian peoples, with their cultures, spiritualities and religiosities. "Everything is interconnected", if we do not take care of the common home, we will have no chance of life.

We have in our hands the long-awaited word of Pope Francis on the Synod of the Amazon, which came in a loving and disconcerting way, like the Amazonian territory, with its charms and disenchantments, often presented in poetry, which becomes prophecy. Manoel Barros, helps us understand the dimension of poetry and prophecy "If you hold the water, it will escape through the cracks. If you take away the freedom of a being, it will escape through metaphors."

The Apostolic Exhortation "Dear Amazonia" would in no way be a repetition of the Final Document of the Amazon Synod "New Paths of Conversion for the Church in the Amazon and an Integral Ecology". It has its own peculiarity, without escaping or neglecting, the first purpose of calling the Synod of the Amazon, "new forms of evangelization, for the church in the Amazon and for an integral ecology", the cry of the original and Amazonian peoples, and the cries sprouting from the Common House.

To make a critical, praying and searchable reading of pastoral answers in the Exhortation 'Dear Amazonia' it is necessary to take into account the 'Encyclical Laudato Si - on the care of the Common House' and the systematized documents throughout the synodal process ' Instrumentum laboris' and the 'Final Document: New Paths for the Church in the Amazon and for an integral ecology'. Without these earlier contexts, we would do a partial reading and reduce what was and are being for the Church and the world the resonances of the Synod of the Amazon, which we can summarize as follows: "The cry of the poor, among them, the peoples Native and Amazonians; Screams of the common house; New paths of evangelization for the Amazon and the church as a whole.

Pope Francis, with Dear Amazonia, wanted and wanted to promote in the church and in society an awareness of "integral ecology", calling the great Global Educational Pact, everything is interconnected, since it is intended for all people of goodwill. A reflection that can help and guide the whole Church "towards a harmonious, creative and fruitful reception" of the construction of the new paths for the Amazon discussed during the synod process. Exhortation is not a final word, it is a way forward and to build. The problems dealt with in the Dear Amazon are a provocation and a possibility to seek new paths for the Amazon, but also for everyone.

The orientation of the Final Document is clear and objective, the word of action is 'conversion', hence the five dimensions: Integral Conversion, Pastoral Conversion, Cultural Conversion, Ecological Conversion and Synodal Conversion, was the call made during the synodal assembly. Pope Francis in The "Dear Amazon Exhortation", recalls the "dimensions of conversion", in a way that calls the Church of the Amazon and, as a whole, also people of goodwill, the dimension of commitment to the poor (peoples quilombolas, peasants, migrants, refugees, youth, women), in "dreams for the Amazon". With the indigenous and Amazonian peoples, "the voice of the Amazon, as a prophecy", which raises its voice in the proclamation of the Kingdom of God and the "Good Living" and in the denunciation of the "structures of death", which weigh on the originary and Amazonian peoples and on the House Common.

The world is in need and thirsty for dreams and utopias. Keeping the flame of hope alive is the greatest challenge we have in the world today. Pope Francis regains the prophetic dimension, in a form of proposition. In the social dimension "I dream of an Amazon that fights for the rights of the poorest, of the original peoples, of the latter, so that their voice may be heard and their dignity promoted." Cultural "Dream with an Amazon that preserves the cultural richness that characterizes and in which human beauty shines in such a varied way". Ecological " Dream with an Amazon that jealously preserves the seductive natural beauty that adorns it, the overflowing life that fills its rivers and forests." Ecclesial " Dreams of Christian communities capable of dedicating themselves and incarnating themselves in the Amazon in such a way that they give the Church new faces with Amazonian features."

The Amazon is "pluri" and "diverse", home to nine countries: Brazil, Bolivia, Colombia, Ecuador, Guyana, Peru, Suriname, Venezuela and French Guiana, interconnected by the Amazon biome. The four dreams presented in the "Dear Amazon Exhortation" inspire us and commit us to care for the poor, with the cultural richness of the peoples, with the Common House and with a church, which embodies its face in the Amazon. The poet sings "dreams that only dreams, can be pure illusion. A dream that is dreamed together is a sign of a solution. So, let's dream of mates. Dreaming fast, dreaming in a collective effort." The whole world needs men and women capable of being inspired by the Pope's dreams of the Amazon, so that everyone can have "life and life in abundance" (Jn 10:10).

In the social dream, it is imperative that the church has a prophetic voice and an unconditional commitment to the defense of the poorest and most vulnerable, so that good living occurs. We cannot make dichotomies between social reality and serious environmental problems, for one is intimately related to the other, the cry of the poor and the cry of the earth. The social reality we have today in the Amazon is partly due to colonization, economic projects, the lack of commitment of states to the Amazonian peoples, which makes this vast territory a land of injustice, threatened by economic agents local, regional, national and international. implement a model of development that is alien to our territories, to the detriment of the well-being of the Amazonian peoples and the well-being of the native peoples. Causing serious violence and violations of the rights of indigenous and Amazonian peoples.

The Cultural Dream calls on the church to be an ally of the original peoples and to recognize "the Amazon and its peoples as protagonists and interlocutors" in its history. The Amazon has a unique cultural diversity, but is threatened in its physical, cultural and territorial integrity, especially isolated indigenous peoples, the most vulnerable, by large economic groups, due to the action of organized crime and the omission of national states. As a church, we have the challenge of having a commitment to defend the lives, territories and rights of these peoples, in response to the evangelical principle of life for all.

The ecological dream, we cannot make dichotomies between the social and environmental dimension, these are closely interconnected. The Amazon is interconnected by waters, rivers, forests, air, land, villages. The way the Amazon is treated endangers the lives of peoples, forests, waters and life in general. Predatory and consumerist development threatens the entire life of the planet. It is necessary and urgent that we have and rescue the ancestral wisdom of the peoples, together with the current technical knowledge, in this effort, we will be able to follow a path of integral ecology. They encourage us to re-educate ourselves in new attitudes, practices and customs and in solidarity, we need to live a "happy sobriety" and rediscover "that being rich is needing less". It is necessary to care for and defend the most threatened peoples, the poorest and to defend the Common House, which is shouting for life. People's care and the care of the common home are inseparable, to have a comprehensive ecology.

In the ecclesial dream, "to walk together, the Church needs a synodal conversion, the synodality of the People of God under the guidance of the Spirit in the Amazon. (Doc. Final 86). We need to grow in the synodal and ministerial dimension, fostering the culture of dialogue, encounter and discovery of the richness of unity in diversity, "multiple harmony", this requires innovation and creativity on our part. Faced with the enormous challenges present in the Amazon, "the cry of the peoples and the Common House". By its nature, the church is kerygma, diaconia and prophecy, based on the gospel. Without the process of conversion and inculturation, good news/gospel would not shape his face in the Amazon. The great call of Francis, since the opening of the Synod of the Amazon, in Puerto Maldonado "so that the church will shape its face in the Amazon" and learn from the original and Amazonian peoples the care of life.

I conclude my speech by saying that exhortation is a word of encouragement, a path, not a final and closed answer. We were all anxious for Pope Francis' exhortation, waiting for answers to the proposals presented during the synod and present in the final document "women, ordination of married men, Eucharist".

We have the final document of the Synod of the Amazon, to open paths of synodality and ministeriality, in local spaces, as required by the need. But also, we need to overcome the androcentric model, seeking to build new anthropologies and new power relations within the church and women, consecrated religious life, laity, grassroots ecclesial communities can be recognized in their mission as evangelizers and defenders of life. Synodality is a path under construction in the church, so the final document of the Synod of the Amazon invited us, motivated us to take "new paths for the church in the Amazon and an integral ecology". It is true that we also need to learn, unlearn, and relearn to become a church in the Amazon.

Laura Vicuña