

When is a
program/intervention a
“good practice”?

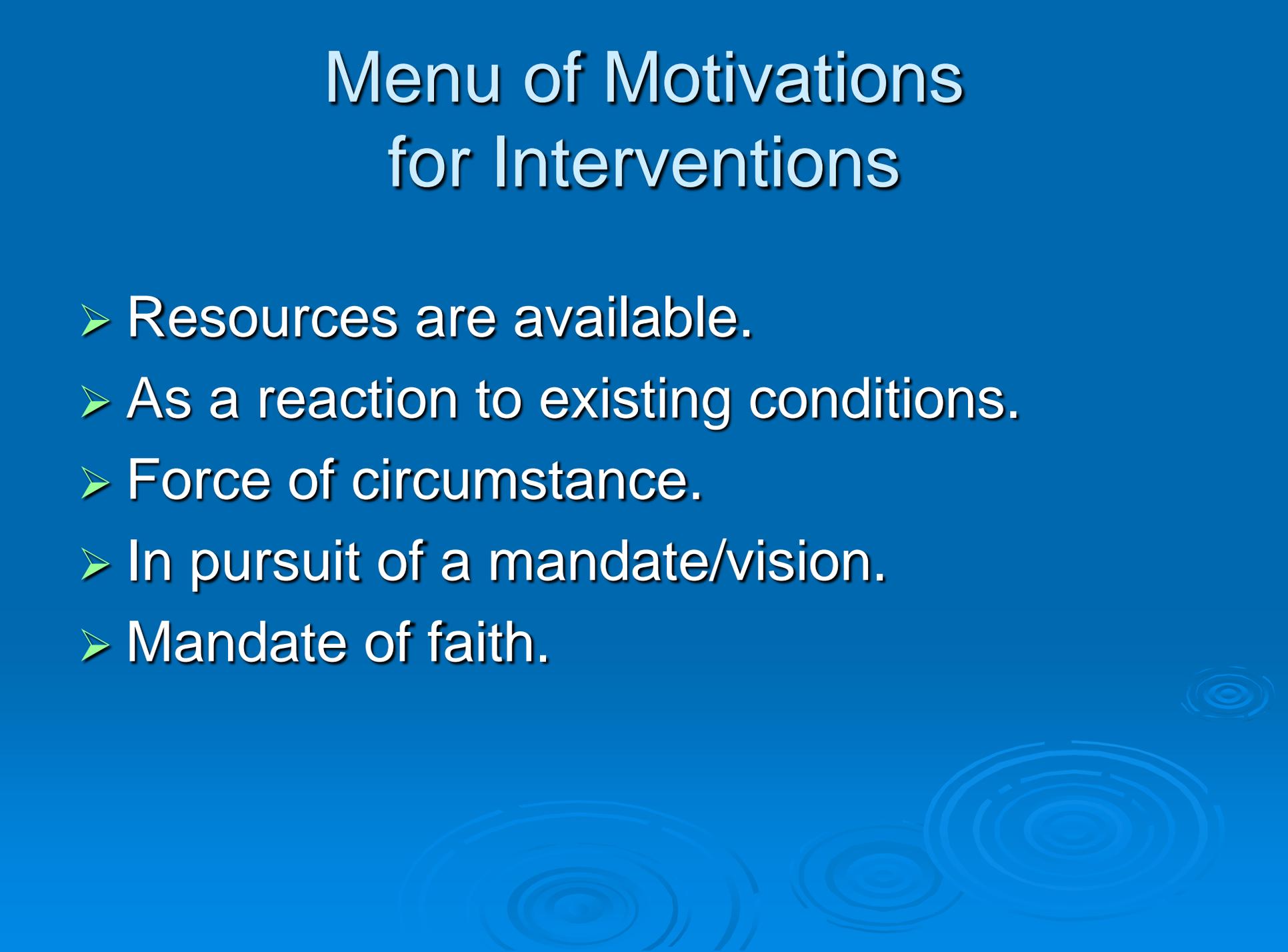


It is good practice because...

- ...it is in accord with catholic teaching--- compassion, love and respect for others
- ...it realizes the goals of the program (system of evaluation)
- ...it fulfills the organization's concept of peace- participatory and wholistic (more than increasing skills and knowledge)

- ...it fosters shared practice (networking and inclusive-issues and people).
 - ...it emphasizes praxis/dialogue with action
 - ...it empowers communities.
 - ...it is a bottoms-up approach to peace
 - ...it restored trust and relationships among people
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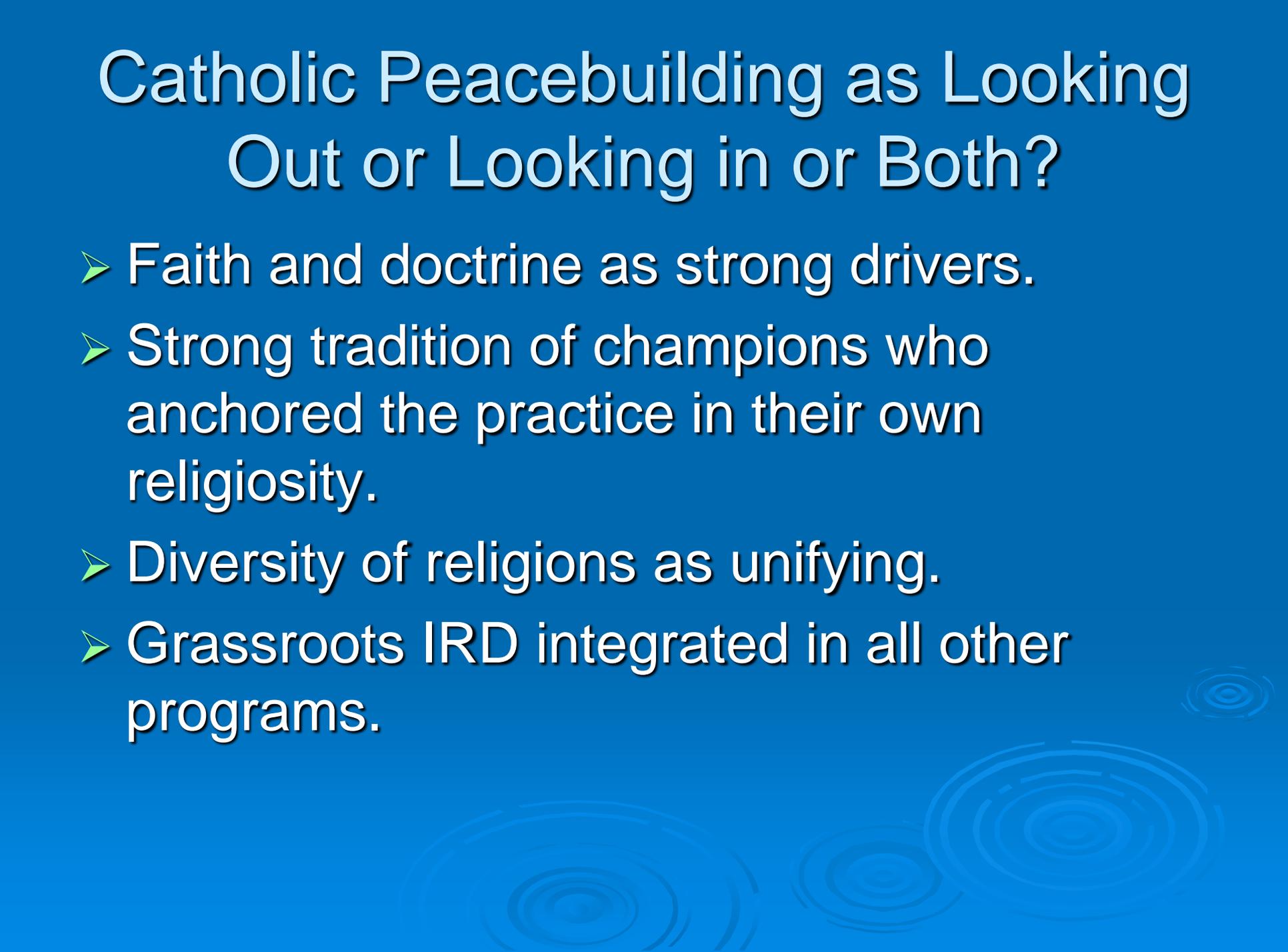
Menu of Motivations for Interventions

- Resources are available.
 - As a reaction to existing conditions.
 - Force of circumstance.
 - In pursuit of a mandate/vision.
 - Mandate of faith.
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Is there a crisis of vision in
peacebuilding as a Catholic
Church in the Philippines?



Catholic Peacebuilding as Looking Out or Looking in or Both?

- Faith and doctrine as strong drivers.
 - Strong tradition of champions who anchored the practice in their own religiosity.
 - Diversity of religions as unifying.
 - Grassroots IRD integrated in all other programs.
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- If peace is the heart of catholic faith, why is it that majority of Christians in Mindanao support war?
- Why is it that ours is a “voice in the wilderness”?
- Looking out is more convenient, less stressful than looking in.
- Extremism and fanaticism in the Church not adequately addressed.
- The need for more self-criticism within the Church.

- Crisis in vision or crisis in evangelization for peace within the Church?
- Intra-religious dialogue, practicing justice within the church, a strong voice in the church not in the wilderness
- Faith-based (mandated) organizations doing the same things we do
- Message of peace in the BECs.