

VISION-CASTING & ORIENTATION FOR BOARD AND STAFF

VISION 2020

**AS A MENNONITE COMMUNITY OF PEACEBUILDING CONSULTANTS,
WE WILL HELP THE PEOPLE OF GOD IN THE PHILIPPINES:**

**1. TO ORGANIZE ONE PEACE AND RECONCILIATION COMMUNITY
IN EACH OF THE 80 PROVINCES IN THE PHILIPPINES BY THE END OF 2020;**

AND,

**2. TO ADVANCE PEACE AND RECONCILIATION PRINCIPLES AND PRACTICES
BY SERVING AS CONSULTANTS TO BUSINESS CORPORATIONS,
RELIGIOUS ORGANIZATIONS, GOVERNMENT AGENCIES,
CIVIL SOCIETY ORGANIZATIONS, ACADEMIC INSTITUTIONS,
STATE ARMED FORCES, AND NON-STATE ARMED GROUPS.**

He will judge between the nations and will settle disputes for many peoples. They will beat their swords into plowshares and their spears into pruning hooks. Nation will not take up sword against nation, nor will they train for war anymore.

[Isaiah 2:4 NIV]

Your own reflection on this biblical passage:

A GLOBAL VISION OF HEALING & HOPE



***"God calls us
to be followers
of Jesus Christ
and,
by the power of the Holy Spirit,
to grow as communities of grace,
joy and peace,
so that
God's healing and hope
flow through us
to the world."***

Mennonite Church Canada
Sending Body
of
Dann & Joji Pantoja
Founding Missionaries
of
PeaceBuilders Community, Inc.

"God calls us to be followers of Jesus Christ and, by the power of the Holy Spirit, to grow as communities of grace, joy and peace, so that God's healing and hope flow through us to the world." (Mennonite Church Canada)

How do we translate this vision from the perspective of the Philippine realities?



PRAYING FOR PEACE IN THE PHILIPPINES

Global Reality: Unjust Globalism

Military, Political, Economic Suppression and Oppression of Poor Nations

National Reality: Conflicted Land

Corruption in the Government
Political-Economic Instability
Armed Conflicts: CPP-NPA, MILF, ASG

Local Reality: Violence of Injustice

Dynasties and Warlords in Provincial, Municipal, Barangay, and Purok Levels



Discussion Notes:

HISTORY

After the fateful attack on the Twin Towers in New York in September 11, 2001, Rev. Luis Daniel "Dann" Pantoja, a Filipino pastor in Vancouver, Canada, felt the need to help bridge the widening gap between Christians and Muslims around the world. He felt called by God to help build peace between these two major religions belonging to the People of the Book. Mindanao, Philippines, he thought, would be a good place to start.

Between December 2004 and June 2005, he lived among the Bangsamoros in the Municipality of Sultan Kudarat, Province of Maguindanao and shared life with this amazing people group. This was made possible through the financial and prayer support of his wife, Joji Felicitas Bautista-Pantoja, and through his friends from their home community, the Peace Mennonite Church in Richmond, British Columbia, Canada.

Dann was embraced by the people in Sultan Kudarat, specifically the family of Datu Kharis Matalam Baraguir. It was through their simple life and their daily prayers, seeking to submit their whole being to Allah, that Rev. Dann Pantoja experienced the kind of Salaam (Peace) that many Bangsamoro are longing for. It was in the person of Datu Kharis Baraguir that Dann found the Person of Peace in his peacebuilding journey in Mindanao.

In May 2005, at the end of his pleasant and peaceful six month-immersion in Sultan Kudarat, some key traditional and spiritual leaders of the Bangsamoros invited Dann to come back and to help build peace between Christians and Muslims in Mindanao.

Dann went back to Richmond, British Columbia and reported to his sisters and brothers at the Peace Mennonite Church that the armed conflicts in Mindanao was not primarily about religion; it's about land, historical injustices, and crosscultural misunderstanding. The Bangsamoros are seeking to live in peace with Filipinos! Dann & Joji, along with their best friends, Gerd & Regina Bartel, prayed together regularly and dreamed of a church-based peacebuilding ministry in Mindanao.

In January 2006, the Peace Mennonite Church commissioned and sent Dann & Joji Pantoja as peacebuilding missionaries in Mindanao, supporting them through prayers, pastoral care, and finances. Waves Community, a group from Pantoja's relatives and friends, helped in prayers, finances, and family support. Mennonite Church Canada, who is also a prayer and financial partner, was chosen to help administer Dann & Joji's mission to Mindanao and the Philippines.

In December 04, 2006, the vision and mission of Dann & Joji Pantoja was given an organizational structure. Through the administrative assistance of Kriz Cruzado, and the legal advice of Atty. Mary Ann Arnado, the PeaceBuilders Community, Inc. became a registered non-profit corporation under the laws of the Republic of the Philippines.

OUR DREAM

The kind of Peace we're dreaming of:

- :: **Harmony with the Creator:**
Spiritual Transformation
- :: **Harmony with our Being:**
Psycho-Social Transformation
- :: **Harmony with Others:**
Socio-Political Transformation
- :: **Harmony with the Creation:**
Ecological-Economic Transformation

What we dream of *being*:

- :: **We dream to be a *peace-building community*—we'll seek to demonstrate in our own lives and in our relationships the kind of harmonious and transformational peace we're hoping for**
- :: **We dream to be *peace-building operatives*—we'll devote the same discipline and self-sacrifice to non-violent peacemaking that armies devote to war.**

What we dream of *doing*:

- :: **To *equip* and multiply effective Peace and Reconciliation Team *Leaders* for the global realities of the 21st Century**
- :: **To *support* the leaders in organizing and nurturing their respective Peace and Reconciliation *Teams* of volunteers in local conflict zones**
- :: **To *establish* contextually-relevant Peace and Reconciliation *Communities* as home for local Peace and Reconciliation Teams**
- :: **To *develop* a *Network* of Peace and Reconciliation Communities that would work together to train more leaders, to organize more teams, and to establish more communities**

What we dream of *having*:

- :: **We dream of having *peace and reconciliation in our land* where worldviews and value systems are mutually respected and freely expressed in the context of a multicultural society**

OUR VALUES

1. *Love.* We will love all people unconditionally and we will practice selfless love to the point of offering our lives to the people with whom we are called to live and to serve. This is exemplified in the humble life of Jesus of Nazareth whom we follow in response to His sacrificial love.
2. *Truth.* By God's grace, we will not lie. As witnesses to the truth we have experienced in Jesus Christ, we will initiate transparent and honest interaction with all the people concerned as we relate with them and as we formulate and implement our policies.
3. *Justice.* As justice is an attribute of God, our tasks will be implemented in accordance with what is just and equitable among all people concerned. We will listen to, and suffer with, those who have been oppressed because of historical injustice. Because of the redemptive nature of Jesus' Way, we will act justly as we peacefully seek the healing of the nations from all forms of injustice.
4. *Forgiveness.* Using the energies available to us through the power of the Holy Spirit, we will absorb the violence committed against us so that our lives may be used as servants to stop the cycle of violence within us and around us. We will seek the forgiveness of people and communities who were treated unjustly by our fellow Christians—who misused the name of Christ to advance their greed for wealth and power.
5. *Peace.* We will seek harmony and reconciliation with the Creator, with our Being, with Others, and with the Creation. We believe in solving problems through non-violence. By God's grace and mercy, we will not use weapons to hurt or to kill people as a means to accomplish our dreams, mission, and objectives.
6. *Voluntary Service.* The backbone of our community will be the voluntary efforts of our team members as they offer their time, or their skills, or their financial resources for the cause of peace.
7. *Respect.* As fellow-beings created in the image of God, we will work with all people, respecting the differences in our worldviews, value systems, and behavior patterns. As fellow stewards of our planet, we will respect traditional ways of preserving our natural environment.
8. *Patience.* The work of peacebuilding in each context is a long-term process. Though we will seek wisdom from the lessons learned from other contexts, we will not be presumptuous to use them as "quick-fix solutions" to a specific conflict-situation we are facing. We will always consult patiently with the people with whom we are called to love and to serve.
9. *Mutual Learning.* Because all truth is God's truth, we will seek to be both learners and teachers when we work with other people. We recognize that modern knowledge can be harmonized with traditional wisdom from many cultures, and that this harmonized learning will enrich our mutual growth and development.
10. *Accountability.* We will submit ongoing reports to all the people concerned—sponsors, clients, volunteers, staff—as we manage the resources entrusted to us.

KEY CONCEPTS

PEACE THEOLOGY. An understanding of holistic human salvation from the perspective of *Shalom*—that is, harmony with the Creator, harmony with one’s Being, harmony with Others, and harmony with the Creation.¹ This is demonstrated through a commitment to active non-violence: By God’s grace and mercy, we will not use weapons to hurt or to kill people as a means of accomplishing our dreams, mission, and objectives.

**A BIBLICAL THEOLOGY OF PEACE
SHALOM, THE PEACE OF GOD
IS CENTRAL TO THE GOOD NEWS**



Harmony with God
Spiritual Transformation

Harmony with the Self
Psycho-Social Transformation

Harmony with Others
Social-Political Transformation

Harmony with the Creation
Economic-Ecological Transformation

PEACEBUILDING=SHALOMLIVING

What does this mean in your own life?

In our understanding, a person who is committed to shalom-living is a woman/man of peace.

¹ For a complete manuscript of PBCI’s Peace Theology, see
<http://www.peacebuilderscommunity.org/documents/PeaceBuilding&TransformationPARFramework.pdf>

PEACE AND RECONCILIATION COMMUNITY. A group of community leaders—church leaders, local government leaders, non-government organization leaders, or any mix of these—

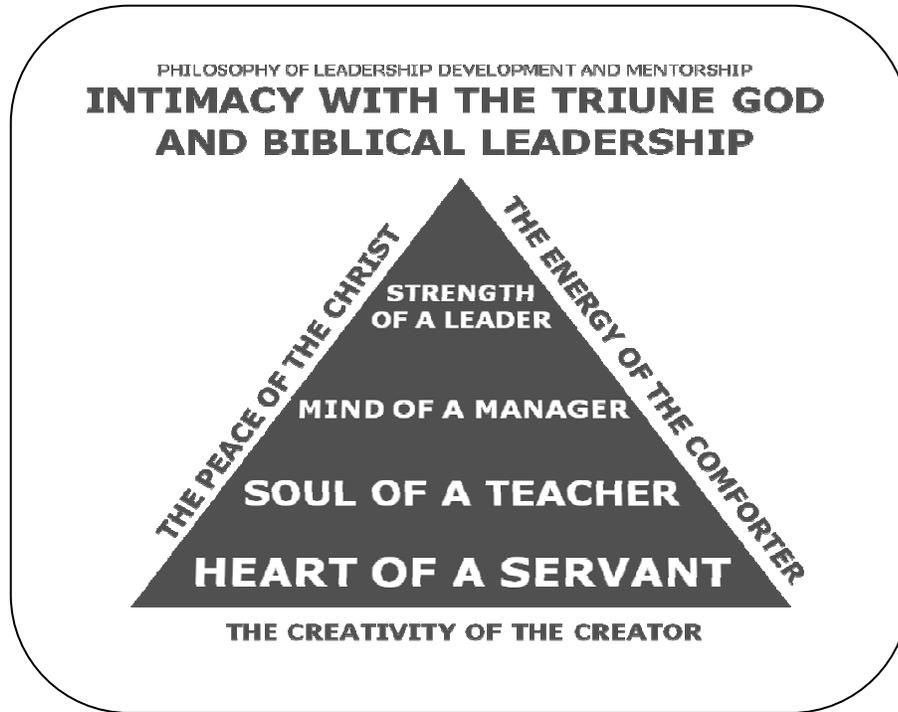
- :: who have expressed interest to have a working relationship with us, who have made a commitment to embrace our Peace Theology;
- :: who have invited us to teach them our PAR Seminar Series²;
- :: who have a vision to work with us in developing a PAR Program needed in their area; and,
- :: who have organized themselves as PAR catalyst group in their particular province in accordance with our Dreams, Values, and Team organizational standards.



Share some of our experiences where PAR Community building seems to be happening.

² See <http://peacebuilderscommunity.org/resources/seminars/>

PAR LEADER. A person who is actively modelling a 'woman/man of peace' belonging to a PAR Community, and who demonstrates a heart of a servant, a soul of a teacher, a mind of a manager, and strength of a leader in accordance with our philosophy of leadership development and mentorship.



Names of our current field leaders who seems to meet these criteria:

- 1.
- 2.
- 3.
- 4.

Names of people who might be our next PAR Community leaders:

- 1.
- 2.
- 3.
- 4.

PAR TEAM. A Peace and Reconciliation Team is composed of local volunteers from various communities who are trained for 8 months in the following areas: Armed Conflict Area Survival Training, Fact-Finding Missions, Conflict Transformation, Disaster Preparedness, Trauma Healing, Inter-Faith Dialogue, Cross-Cultural Communications, etc. The PAR Team mission:

- :: to promote peace and reconciliation in our land by giving skilled, courageous support to communities experiencing various conflicts
- :: to inspire various parties-in-conflict to discard violence in favor of nonviolent action as a means of settling differences
- :: to provide various communities with first-hand information and resources for responding to situations of conflict, and to urge their active involvement
- :: to interpret a nonviolent perspective to the media and to our nation as a whole

Kindly prepare a report on the state of our current teams.

Discussion Notes:

PAR PROGRAM. A project which is specifically designed based on the need of the area as perceived and defined by their community leaders, and based on our Peace Theology.

Please share our experiences on the following:

:: In Lanao del Norte, it's Community-Based Health Care Program

:: In Central Mindanao, it's Civilian Protection and Ceasefire Monitoring

:: In Central Luzon, it's Disaster Risk Reduction Program

:: In Misamis Oriental, it's Disaster Victim Rehabilitation Program

:: In Bukidnon, it's Church-based Community Transformation Movement

Discussion Notes:

PBCI VISION 2020

- 1. JOURNEY.** The ministry of PeaceBuilders Community, Inc. (PBCI) has grown *from* being a provincial peace-building³ work in Mindanao between Christians and Muslims involved in armed-conflict, *to* being a national Peace and Reconciliation (PAR) ministry through *PAR Organizing* and *PAR Consulting*.

Discussion Notes:

³ We're using the term *peace-building* here as "a comprehensive concept that encompasses, generates, and sustains the full array of processes, approaches, and stages needed to transform conflict toward more sustainable, peaceful relationships." Peace-building, as a strategy, has many components. Among them are: conflict transformation, military intervention and conversion, governance and policymaking, restorative and transitional justice, environmental protection, human rights, civilian and military peacekeeping, peace education, activism and advocacy, trauma healing, and social-economic development. See John Paul Lederach, *Building Peace: Sustainable Reconciliation in Divided Societies* (USIP, Washington, DC, 1997, p. 20)

- 2. TWO MAIN MINISTRIES.** The current development in the ministry of PBCI is a practical articulation of its Peace Theology—that is, advancing the Gospel of Shalom as personified in Jesus Christ—with the following objectives:
- a. ***To organize one Peace and Reconciliation Community in each of the 80 provinces in the Philippines by the end of 2020*** in coordination with various ministerial organizations in cities and municipalities throughout the Philippines.

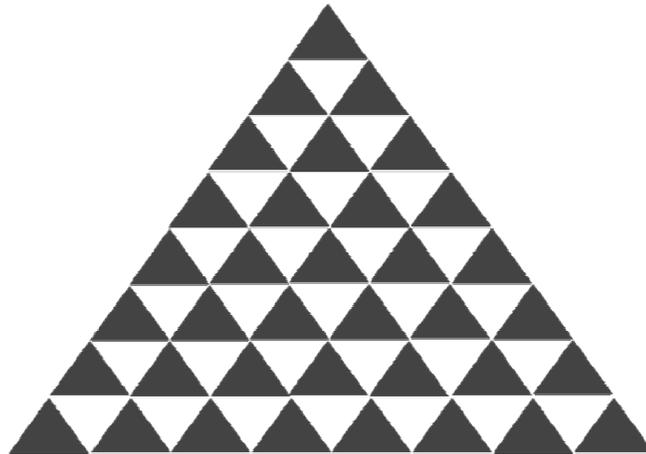
Discussion Notes:

- b. ***To advance Peace and Reconciliation Principles and Practices by serving as consultants*** to business corporations, religious organizations, government agencies, civil society organizations, academic institutions, state armed forces, and non-state armed groups.

Discussion Notes:

3. PAR COMMUNITY IN EVERY PROVINCE. *PAR Organizing* and *PAR Consulting*, like the two tracks of a railroad, are distinct but inseparable thrusts that would govern the activities of PBCI. God willing, these two ministry tracks will help establish a PAR Community in each of the 80 provinces of the Philippines by December 31st, 2020.

**AN INVITATION TO DREAM AND TO WORK TOGETHER TO BUILD
A NETWORK OF P.A.R. COMMUNITIES
THROUGHOUT OUR BEAUTIFUL LAND**



Discussion Notes:

4. NATIONAL SUSTAINABILITY. PBCI envisions that by 2020, *Vision 2020* will eventually be sustained by local and national resources.

- a. By God's grace, PBCI and the PAR Communities would have established the national support system of this peace-building movement, through various economic and income-generating projects facilitated by PBCI.

Discussion Notes:

- b. By God's grace, PBCI will be sustained by consulting fees from our clients in exchange of excellent PAR products and services.

Discussion Notes:

5. MENNONITE PARTNERSHIP. This *PBCI Vision 2020* is done in partnership with the *Philippine Ministry Support Team* (PMST)—composed of representatives from the Peace Mennonite Church, the Mennonite Church Canada Witness, and Friends of PeaceBuilders Canada.

PMST will invest annually the amount of C\$32,500 per year from 2013 to 2015. This grant will go directly to the personal support of our hard-working and smart-managing PBCI Staff who are now considered as PAR Missionaries. They clearly understand their four-pronged mission:

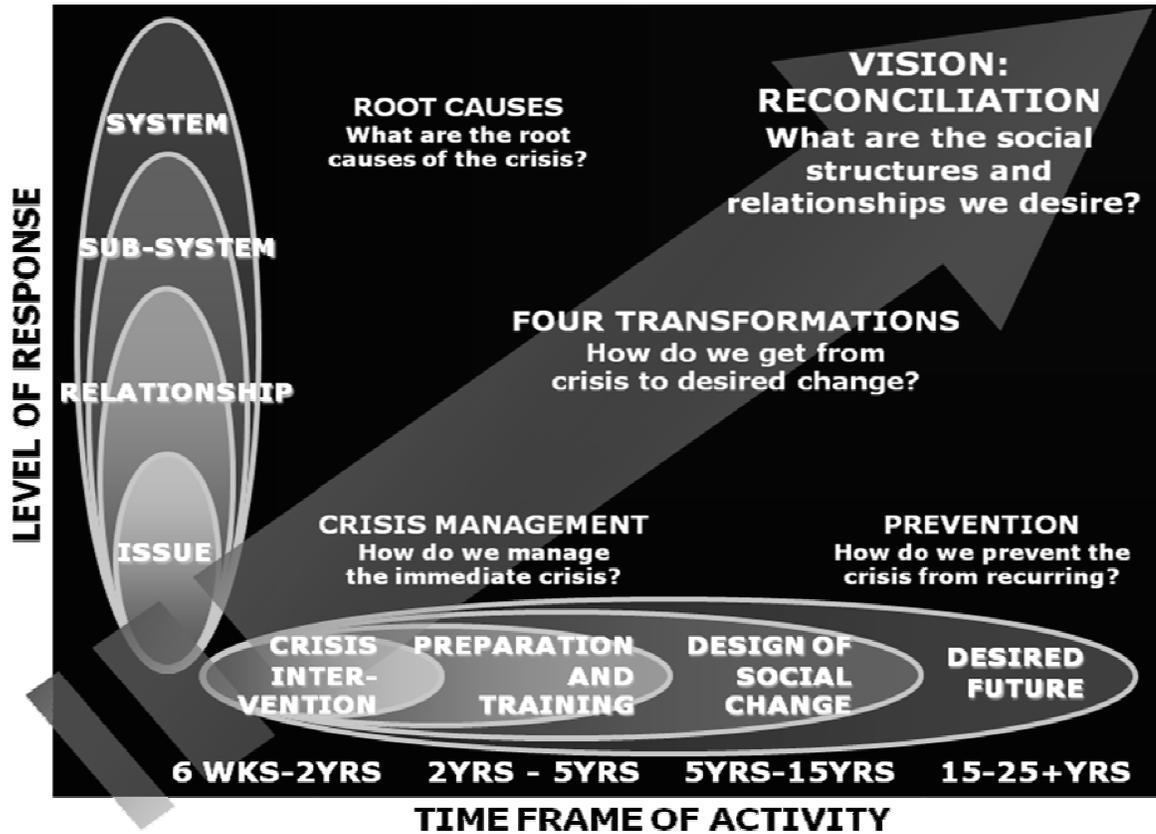
- :: to work with business corporations, Christian groups, civil society organizations, and local government units in establishing PAR Communities where PAR Leaders and PAR Teams can be organized;
- :: to develop PAR Programs that meet the needs of the PAR Communities;
- :: to secure funding for their PAR Programs; and,
- :: to manage the PAR Programs in accordance with PBCI standards and policies.

Discussion Notes:

- 6. **NATIONAL PAR MOVEMENT: 2020 AND BEYOND.** God willing, by January 01, 2021, the 80 PAR communities in the Philippines would advance as a Peace and Reconciliation Movement with an integrated framework for peace-building and who will lovingly serve all people groups unconditionally regardless of religion, ethnicity, or political ideology.

AN INTEGRATED FRAMEWORK FOR PEACEBUILDING

Adapted from John Paul Lederach, *Building Peace: Sustainable Reconciliation in Divided Societies* (USIP, Wash., DC, 1997, p. 80)



Discussion Notes:

7. A PERSONAL COMMITMENT TO A GLOBAL VISION. "God calls us to be followers of Jesus Christ and, by the power of the Holy Spirit, to grow as communities of grace, joy and peace, so that God's healing and hope flow through us to the world."



**PRAYING FOR PEACE
IN THE PHILIPPINES**



**A New Global Reality:
Shalom-Globalization**

Military, Political, Economic Liberation
and Transformation of All Nations



**A New National Reality:
Harmonious Land**

Ethical Transformation in the Government
Political-Economic Stability
Just-Peace Among All People Groups



**A New Local Reality:
Culture of Peace**

Dialogical Approach in Dealing with
Conflicts in Provincial, Municipal,
Barangay, and Purok Levels



What personal commitment are you going to make in order to advance Peace and Reconciliation in the Philippines?

