

**Towards a new solidarity
for an equitable
and sustainable world:
role of faith-based professional
movement**

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Content

- 1. Faith based
- 2. Professional
- 3. Movement

Faith based (1)

- To see, to analyze (to judge), to act
- To see : a decision to see and not to see
 - The poor
 - The victims
 - The hidden ones (forgotten ones, hidden ones)
 - The New Challenges

Faith based (2)

- To see, **to analyze**, to act
- To analyze (to judge)
 - From the point of view of the poor, the victims, the hidden ones (CST)
 - If needed, against the main stream, faith gives freedom
 - If needed, against the dominant paradigm, the productivist or economy centered paradigm

Faith based (3)

- To see, to analyze, **to act**
- To act
 - Emphasizing spaces for freedom, focusing on building alternatives, against fatality (“there is no alternative”)
 - Being a prophetic voice: speaking against the main stream, advocating for the poor and victims, denouncing the current world, announcing a new world
 - Building bridges and opening spaces, engaged in dialogue with other faith based groups and movements

Professional

- Knowledge is the tool and site of struggle
- Knowledge to prepare a society of various knowledge in the context of Globalization
- A knowledge: (1) result oriented (2) self critical (3) conscious of the limitations of knowledge

(1) a result oriented knowledge

- A technical and academic knowledge: economy, political science, law, religious studies...
- Beyond the knowledge, a socially useful k.
- Result oriented: quality, efficiency, aware of the impact and limits
- Ready for the accountability

(2) a self critical knowledge

- Knowledge let alone is not enough
- Ability to listen (the poor, victims, hidden ones, the Other, etc.)
- Ability to discern, to raise the voice and to decide
- Ability to experiment... and to correct the k. and to take risks

(3) conscious of the limitations

- No knowledge from outside, from above
- K. and participatory methodology: with the people, the affected people, through the participation of the beneficiaries
- K not as an end but as a learning and productive process for a new commitment
- K is not a Truth, is a tool to travel toward SHD

Professionals as pilgrims

- Pilgrims in a real and metaphoric sense
 - Leaving our comfort
 - Ready to change, to move, to be challenged
 - Ready to move from one identity to another or towards a multiple identity
 - Pilgrims: the road (process) is the aim and not an end
 - To be connected with new realities and with others

Movement

- Being a professional, using the knowledge...
 - At a personal level (not enough)
 - At a collective level

Movement (2)

- New ideas, new paradigms... need a "movement" to be efficient, to influence, to be transformed in a soft power
- The movement is this carrier

Movement (3)

- A sustainable movement
 - Attracting new members, young people
 - Open to innovations
 - Accountable: useful, ready to be accountable of its impact

Movement (4)

- A movement rooted in its memory
- Memory means
 - Reinterpretation of the past, what we want to remember and celebrate
 - According to the present needs

Memory

- Achievements of Pax Romana in 60 years
 - Solidarity
 - Peace and Interreligious & Intercultural dialogue
 - Human Rights
 - Catholic Social Teaching – Theological and ecclesiological reflection based on our experience as a lay movement

Memory: solidarity

- Achievements : solidarity with the poor, the victims, the hidden ones (intra generations)
- Current challenge: solidarity with the future generations (inter generations)
 - Sustainable development
 - Respect for environment
 - Climate change

Memory: Human Rights

- Achievements
- Challenges

Memory: Catholic Social Teaching

- Achievements
- Challenges

Signs of the times

- Faith Based Movement (FBFM) as a threat or opportunities
- Women, minorities and people who are “left-out” but to be reborn as “constructive” rebels
- Dialogue :
 - Dialogue with the cultures
 - Dialogue with religions
 - Dialogue with the poor / victims
 - Dialogue with the memory – reinterpretation of our memory

conclusions

- Our challenge: articulate collectively and organically, ie sustainable, these three pillars as identity and mission of Pax Romana ICMICA

■ Thank you