

TRENDS & VIEWS – KRCE NEWSLETTER



Volume 27/December 2017

Editorial



Let us reflect on the problem of our current education system. The biggest problem is it does not motivate kids. Millions of kids do not know any purpose of going to school, except obligation. They face a situation of being indoctrinated by scenario: work hard, you are rewarded with good performance, get a good college, and finally you will secure a job. But in the future, it is not guarantee anymore. This current system was designed and conceived for a different age: Victorians, between 18th and 19th century. It was arranged in the intellectual culture of the enlightenment and in the economic circumstances of the industrial revolution. The intellectual model of the mind stated that the real intelligence consist of capacity of deductive reasoning

and knowledge of the classics, what we come to think as academic ability. It divides people to academic and non-academic, smart people and non-smart people. In consequences, many brilliant people think that they are not.

There are those who aim to succeed with wrong means to win the race of securing jobs. Let us be aware that Education is an important need to live in modern world. The importance of education is seen by how much the governments round the world spend on it. They encourage people to study by providing good universities, scholarships, accommodation and other allowances. The valuable child hood is spent to education so that he could live a better life in future. The parents are also eager and alert to educate their child.

A person's education starts from school, going to college and finally ends with a degree or PG. This enables them to take up some related professional work in future. So, education carries a great importance in the present world due to its benefits to man. It is strongly evident to visualize the purpose of good education today. Education develops the people's minds to a great level and helps in removing all the differences in the society. It makes us able to become a good learner and understand every aspect of life. It provides ability to understand all the human rights, social rights, duties and responsibilities towards country. Education helps a person to be able to read and write. Most of the information is communicated by writing. Hence, it is the key for many daily activities. A man who has this ability to read is literate. He can read books, news papers and signs and symbols. Education helps a person to express his views in a better manner. He can communicate with large audience by writing in newspapers, letters and video recordings.

Education provides a platform for decent livelihood. One can take up a job in industry or other professional service if he is educated. Many people of middle and lower income groups have better lifestyle through proper education. They can meet technical skills required to land in a high pay jobs. Some of the professional education courses include medicine, engineering, law etc. Hence, education can guarantee a better lifestyle. By education we can generate the skilled personnel. However we must know that better education system need better human resource to deliver it.

Finally, Education is not knowledge transfer that remake students as a blueprint of their teacher. Students must have ability to transform the knowledge into practice to achieve something concrete.. Thus Good education gives many a purpose to life, such as an enhancement of skill, their personal advancement, increase social status, increase social health, economical progress, success to the nation and economic growth. Education makes us aware of many social issues and gives solutions to resolve environmental problems and other related issues. Now-a-days, education has become very simple and easy because of the implementation of distance learning programmes. Modern education system is fully capable to remove the social issues of illiteracy and inequality among people of different race, religion and caste.



Fr Eugene Lobo sj

Christmas Message:



Everyone loves Christmas, and all love the Christmas story. We have read the Christmas narrative with others and privately too and we are never tired of it.

There is something very attractive, charming and touching in this Christ event. Jesus was born in Bethlehem of Judaea in a manger or a cave. He was born to poor parents Mary and Joseph who had gone there because of political circumstances, as ordered by Caesar Augustus to register themselves at the fresh census. They are greeted by poor shepherds and beautiful songs are sung by angels. Later the Magi or the three Wise Men come in search of the king being born. They give the good news to the royal house and religious group but no one seems to care very much about this event. They become the privileged persons to greet the King of the Universe.

The feast of Christmas is alive even today. It is a feast that is open to all. It is the day of light where all the darkness is driven away and full light of the new born babe begins to shine. On this beautiful day of light, the prophetic proclamation resounds: "For to us a child is born, to us a son is given. And the government will be upon his shoulder; and his name will be called "Wonderful Counselor, Mighty God, Everlasting Father, and Prince of Peace." (Is 9:6)

On this day, Jesus, the Saviour is born of the Virgin Mary. The Crib makes us see the "sign" which God has given us: "a baby wrapped in swaddling clothes and lying in a manger" (Lk 2:12). Like the shepherds of Bethlehem, may we too set out to see this sign, this event which is renewed yearly in the Church. Christmas is an event which is renewed in every family, parish and community which receives the love of God made incarnate in Jesus Christ. Like Mary,



The Church shows to everyone the "sign" of God: the Child whom she bore in her womb and to whom she gave birth, yet who is the Son of the Most High, since he "is of the Holy Spirit" (Mt 1:20). He is truly the Saviour, for he is the Lamb of God who takes upon

himself the sin of the world (cf. John 1:29). With the shepherds, let us bow down before the Lamb, let us worship God's goodness made flesh, and let us allow tears of repentance to fill our eyes and cleanse our hearts. This is something we all need.

He alone, and certainly he alone can save us. Only God's mercy can free humanity from the many forms of evil, at times monstrous evil, brought through selfishness remains in our midst. The presence of God in Jesus can transform our hearts and offer mankind a way out of humanly insoluble situations. He alone can renew us and make us new persons.



The power of this Child, Son of God and Son of Mary, is not the power of this world, based on might and wealth; it is the power of love. It is the power which created the heavens and the earth, which gives life to all creation: to minerals, plants and animals; it is the force which attracts man and woman, and makes them one flesh, one single existence; it is the power which gives new birth, pardons faults, reconciles enemies, and transforms evil into good. It is the power of God. This power of love led Jesus Christ to strip himself of his glory and become man; it led him to give his life on the cross and to rise from the dead. It is the power of service, which inaugurates in our world the Kingdom of God, a kingdom of justice and peace.

Where God is born, hope is born. He the Babe Jesus brings us hope. Where God is born, peace is born. And where peace is born, there is no longer room for hatred and for war. Yet precisely where the incarnate Son of God came into the world, tensions and violence persist, and peace remains a gift to be implored and built.

Peace – not merely the word, but a real and concrete peace – to our abandoned and excluded brothers and sisters, to those who suffer hunger and to all the victims of violence. Peace to exiles, migrants and refugees, to all those who in our day are subject to human trafficking. Peace to the peoples who suffer because of the economic ambitions of the few, because of the sheer greed and the idolatry of money, which leads to slavery. Peace to those

affected by social and economic unrest, and to those who endure the consequences of earthquakes or other natural catastrophes.

Peace to the children, on this special day on which God became a child, above all those deprived of the joys of childhood because of hunger, wars or the selfishness of adults. May this peace reach out to all those fleeing extreme poverty or war, travelling all too often in inhumane conditions and not infrequently at the risk of their lives.

Peace on earth to men and women of goodwill, who work quietly and patiently each day, in their families and in society, to build a more humane and just world, sustained by the conviction that only with peace, is there the possibility of a more prosperous future for all.

World Day of the Poor: Pope Francis: On June 13, Pope Francis officially launched the “World Day of the Poor” which took place November 19, 2017 and every year thereafter on the 33rd Sunday of Ordinary



time. In this special day set apart Pope Francis is calling on Christians around the world to serve the poor with concrete actions that address their daily needs, writing in a document

launching a new World Day of the Poor that service to them is “an imperative that no Christian may disregard.”

In the message for the new special day, which was celebrated November 19 this year, the pope makes a short but poetic and powerful scriptural argument for why Christians must reach out and care for those experiencing poverty. Citing the examples given in the Acts of the Apostles and in several of the letters in the New Testament, Francis says service of the poor was “one of the first signs of the entrance of the Christian community upon the world’s stage.”

The pope also reminds Catholics that they believe Christ is found in every human person. “If we truly wish to encounter Christ, we have to touch his body in the suffering bodies of the poor, as a response to the sacramental communion bestowed in the Eucharist,” states Pope Francis. “The Body of Christ,

broken in the sacred liturgy, can be seen, through charity and sharing, in the faces and persons of the most vulnerable of our brothers and sisters.”

The Pope also puts forward three new ways Christians can be seen as blessed, in the style of Jesus’ beatitudes. “Blessed ... are the open hands that embrace the poor and help them: they are hands that bring hope,” he says. “Blessed are the hands that reach beyond every barrier of culture, religion and nationality, and pour the balm of consolation over the wounds of humanity.” He continues: “Blessed are the open hands that ask nothing in exchange, with no ‘ifs’ or ‘buts’ or ‘may bes:’ they are hands that call down God’s blessing upon their brothers and sisters,”.

Pope Francis’ message for the first World Day of the Poor has been given the title “Let us love, not with words but with deeds” and was released by the Vatican Tuesday. The title of the message is taken from John’s first letter, in which the apostle tells the Christian community of his time: “Let us not love in word or speech, but in deed and in truth.”

“These words of the Apostle John voice an imperative that no Christian may disregard,” the pope opens his message. “The seriousness with which the ‘beloved disciple’ hands down Jesus’ command to our own day is made even clearer by the contrast between the empty words so frequently on our lips and the concrete deeds against which we are called to measure ourselves.” Further he says: “Love has no alibi,” “Whenever we set out to love as Jesus loved, we have to take the Lord as our example; especially when it comes to loving the poor.” Francis also cites the description of the early Christian community described in the Acts of the Apostles, where those following Christ “sold their possessions and goods and distributed them to all, as any had need.”

“The evangelist Luke, who more than any other speaks of mercy, does not exaggerate when he describes the practice of sharing in the early community,” states the pope. “On the contrary, his words are addressed to believers in every generation, and thus also to us, in order to sustain our own witness and to encourage our care for those most in need.”

The Pontiff asks in the message that Christian communities begin celebrating the World Day of the Poor in the week before the special day, and suggests that they can do so by reaching out to homeless or poor people in their areas and inviting them to Mass or a meal together on this day.

"If there are poor people where we live who seek protection and assistance, let us draw close to them: it will be a favourable moment to encounter the God we seek," he says. "Following the teaching of Scripture, let us welcome them as honoured guests at our table; they can be teachers who help us live the faith more consistently."

On the World Day of the Poor itself, the pope asks in the message that Catholics and all those of good will "turn their gaze ... to all those who stretch out their hands and plead for our help and solidarity." Francis ends his message with a request that prayer be out at the centre of the celebration of the new special day and with a reflection on the meaning specifically of the Our Father prayer. "The poor are not a problem," states Pope Francis. "They are a resource from which to draw as we strive to accept and practice in our lives the essence of the Gospel."

Pope Francis: 'Education not only for elite': Pope Francis inaugurated the new Vatican office of the Scholas Occurrentes Foundation in the month of June, which promotes an interface of education, art and sport to create a "culture of encounter for peace". For the occasion, Pope Francis connected with young members of the group from 9 countries via a live feed. Those joining the Holy Father included students from Italy, Colombia, Haiti, Paraguay, Argentina, Brazil, Mexico, Spain, and the United Arab Emirates.

Speaking to young people of the Scholas Occurrentes via a live video feed, Pope Francis warned against making education something only for the elite. "There is a great danger in the area of education for young people: that of elitism. Gradually, monetary support for education in some places is eroded and elite is created which can afford to pay for education." The Pope said this attitude "excludes young boys and girls who have no education". Rather, he said, "Education is not about knowing things or taking lessons but about being able to use three

lingos: those of the head, the heart, and the hands." He said this means "learning so that you can think about what you feel and do, can feel what you think and do, and can do what you feel and think. Unity within a person."

Turning to the theme of globalization, Pope Francis said it is a good thing but that there is the danger of understanding it as "a billiard ball: A sphere in which every point is equidistant from the centre and personal characteristics of a boy or girl are cancelled out. Either you conform to the system or you don't exist!" He said true globalization is like a polyhedron with many facets, where "we strive for unity but each person maintains their uniqueness and richness". Speaking on the challenges of education to the future the Pope said that the Catholic schools and universities play a key role in evangelization and in creating a more humane world built on dialogue and hope. Future generations who are "educated in a Christian way for dialogue, will come out of the classroom motivated to build bridges and, therefore, to find new answers to the many challenges of our times," he said.



In conclusion, the Pope told the young people that they have it within themselves to discover their own path, especially through solidarity with others. "A life that is not shared with others: Do you know what purpose it serves? For the museum! And I don't think any of you wants to end up in a museum!" The pope made his remarks to members of the Congregation for Catholic Education, who were meeting at the Vatican for their plenary assembly. The Vatican office oversees church-affiliated schools and colleges around the world. Catholic schools and universities are important places for reflecting on and developing new ways to evangelize the world and today's cultures, the pope said. These institutions should serve the church's mission of helping humanity grow, build a culture of dialogue and plant the seeds of hope, he said.

In fact, the pope said, true educators are just like mothers and fathers who give life open to the future. In order to do this, educators need to listen to young people, he said, "and we will do this, in particular,

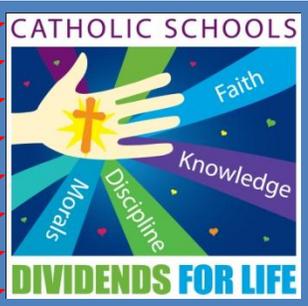
with the next Synod of Bishops” dedicated to youth, faith and vocational discernment in 2018. “Unfortunately, there are many forms of violence, poverty, exploitation, discrimination, marginalization and restrictive approaches to the fundamental freedoms that create a throwaway culture” in the world today, he said.

That is why Catholic schools “are called to the front lines to practice the grammar of dialogue,” which prepares people to encounter others and appreciate cultural and religious diversity. “Dialogue, in fact, educates when the person relates with respect, esteem and sincere listening, and is expressed with authenticity without obscuring or softening one’s own identity nourished by evangelical inspiration. Schools and universities are called to teach a method of intellectual dialogue aimed at seeking the truth,” the pope said.

St. Thomas Aquinas is still the best teacher of this method, “which consists of taking seriously the other - the one speaking - seeking to understand fully his or her reasons and objections in order to be able to respond in a way that is not superficial, but is appropriate,” Pope Francis said. This is the only way “to truly move forward together in understanding the truth.”

The Pope: Catholic schools in the service of the growth of humanity, dialogue and hope

The Congregation for Catholic Education (for Educational Institutions) held its plenary assembly in Rome to place together the importance of university education in the church. Speaking on education and evangelization Pope Francis said: “Universities



are outstanding environments for articulating and developing [the] evangelizing commitment’, and ‘Catholic schools ... are a most valuable resource for the evangelization of culture, even in those countries and cities where hostile situations challenge us to greater creativity in our search for suitable methods”, said the Holy Father, citing his apostolic Exhortation

Evangelii Gaudium to indicate to those present some expectations in the field.

“Firstly, faced with an intrusive individualism, which makes us humanly poor and culturally barren, it is necessary to humanize education”, he emphasized. “The school and the university have full meaning only in relation to the formation of the person. In this process of human growth, all educators are called to collaborate with their professionalism and with the wealth of humanity they bear, to help the young to be builders of a more fraternal and peaceful world. Furthermore, Catholic educational institutions have the mission of offering horizons open to transcendence. Gravissimum Educationis recalls that education is in the service of an integral humanism and that the Church, as an educating mother, always looks to new generations with the prospect of the ‘formation of the human person in the pursuit of his ultimate end and of the good of the societies of which, as a man, he is a member, and in whose obligations, as an adult, he will share’”.

Another expectation is the growth of the culture of dialogue. “Our world has become a global village with multiple processes of interaction, where every person belongs to humanity and shares in the hope of a better future with the entire family of peoples. At the same time, unfortunately, there are many forms of violence, poverty, exploitation, discrimination, marginalization, and approaches that restrict fundamental freedoms, creating a throwaway culture.

In such a context, Catholic educational institutes are called first to put into practice the grammar of dialogue which educates in encounter and in the appreciation of cultural and religious diversities. ... In a more specific sense, schools and universities are called to teach a method of intellectual dialogue aimed at the search for truth. St. Thomas was and continues to be a master of this method, which consists of taking seriously the other, the interlocutor, seeking to understand fully his reasons, his objections, so as to be able to respond in an adequate rather than a superficial way. Only in this way can be truly advance together in the knowledge of truth”.

★The contribution of education in sowing hope was Francis' final expectation. "Man cannot live without hope, and education is a generator of hope. Indeed, education means bringing to light, nurturing, and as such is part of the dimension of life. And life that is born is the greatest source of hope. ... I am convinced that the young of today need above all this life that builds the future. Therefore, the true educator is like a father and a mother who transmits a life capable of having a future. To have this tempering, it is necessary to listen to the young: the 'work of the ear'. Listen to the young! ... Education has in common with hope the same substance of risk. Hope is not superficial optimism, nor is it the capacity to look at things benevolently, but rather is a way of knowing how to run risks in the right way, like education".

★"Dear brothers and sisters, Catholic schools and universities make a great contribution to the mission of the Church when they serve growth in humanity, dialogue and hope", he concluded.

★**Education as an instrument of social change:**

★Education is the most powerful instrument of social change. It is through education that the society can bring desirable changes and modernize itself. Education can transform society by providing



★opportunities and experiences through which the individual can cultivate himself for adjustment with the emerging needs and philosophy of the changing society. A sound social progress needs careful planning in every aspect of life— social, cultural, economic and political. Education must be planned in a manner which is in keeping with the needs and aspirations of the people as a whole

★Indian Education Commission (1964-66) observed that realization of country's aspirations involves changes in the knowledge, skills, interests and values of the people as a whole. This is basic to every programme of social and economic betterment of which India stands in need.

★**The functions of education in the sphere of social change are outlined as under:** Assistance in changing attitudes: Education helps to change the attitudes of

★people in favour of modern ways of life and develops attitudes which can fight prejudices, superstitions and traditional beliefs. It can bring about a change in attitudes of people in favour of small family towards rising above orthodox values and socio-cultural barriers of caste and class and towards religion and secularism. Education interacts with the process of social development which is another name of social change.

★Assistance in creating desire for change: Education creates a desire for change in a society which is pre-requisite for any kind of change to come. It makes people aware of social evils like drinking, dowry, gambling, begging, bonded labour etc. and creates an urge to fight and change such things. Education makes under-privileged, down-trodden and backward people aware of their lot and instils a desire to improve their conditions. Thus education creates a desire for change.

★Assistance in adopting social change: Whenever some social change occurs, it is easily adopted by some people while others find it very difficult to adjust themselves to this change. It is the function of education to assist people in adopting good changes.

★Overcoming resistance to change: Certain factors create resistance in the way of accepting social change. Education helps in overcoming resistance.

★Analysis in change: Education invests the individual with the capacity to use his intelligence, to distinguish between right and wrong and to establish certain ideals. Education determines the values which act as a criterion for the analysis of social change.

★Emergence of new changes: Education initiates, guides and controls movements for social reform. Education helps in agitating public opinion towards the abolition of many social changes.



★Leadership in social change: Raja Ram Mohan Roy, Swami Dayanand Saraswati, Swami Vivekananda, Mahatma Gandhi, highly educated and enlightened Indians, made all efforts at conscious level to bring about the social changes. Mahatma Gandhi designed Basic Education to fight the ills of mass illiteracy.

Advances in the sphere of knowledge: New researches and inventions depend upon education, because only the educated individuals can search for new things in every field. Thus education contributes to social change by bringing changes in knowledge.

Perpetualizing eternal values: Education protects the eternal values, promotes knowledge and acceptance in such a manner that in spite of social changes, people in general keep faith in these values.

Transmission of culture: Education is the creator, generator and director of all social change. In short, education is a preservative, consolidating, establishing and creative force.

Stabilizing democratic values: Education is a weapon of democracy. It can help in developing democratic attitudes and values for better living. Democratic values such as liberty, equality, fraternity, justice, tolerance, mutual respect, feeling of brotherhood and faith in peaceful methods are stabilized through education in free India. These values are helpful in bringing about social change.

National integration: Education can prove very useful in bringing about national integration which is the basis for unity among people.

Economic prosperity: Education is the most important factor in achieving rapid economic development and technological progress and in creating a social order founded on the value of freedom, social justice and equal opportunity.

National development: Education is the fundamental basis of national development. Education is the powerful instrument of economic, political, cultural, scientific and social change.

Principals education meeting : A one day programme on education was organized at SRA Provincial house Vamanjoor, Mangalore on October 18, 2017. 35 principals participated. Fr Eugene Lobo sj was the resource person. Session began with a prayer. The topic on education today was presented on power point. This was followed by the All India Catholic education



Policy 2017 and National Education policy 2016 (draft) and final session was on education and leadership. The resource person also answered several queries regarding the future of education, minority certificate, RTE, Government interference etc. The programme ended at 4.30 pm with tea.

CCK meeting: Considering the problem of updating the voter's list and encouraging our Christian community to go for election, a meeting was arranged by CCK under the auspices of Think Tank. This was held first at Paalanna Bhavan, Bangalore and later at ODP Mysore under the Chairmanship of Bishop Peter Machado of Belgaum Diocese. Fr Eugene Lobo PRO and Secretary KRCE attended both the meetings. During the Bangalore meeting a small committee was formed and requested Fr Eugene Lobo to prepare the Goal, vision and Mission of Think Tank. This was finalized at the Mysore meeting.



Mr Eliasha Andrews KAS was the resource person at the Mysore meeting to train the members from the fourteen dioceses of Karnataka and prepare them to registered the members in the voters list. This full day session helped the diocesan personnel to enlighten the people towards the responsibility to vote.

National Education Secretaries meet: A two day session was held at St Xavier's campus Delhi on October 24 & 25, 2017. The first day was specially set aside for the proposed New Education Policy of government of India. Several speakers including Mr Alphonse Minister of Tourism were invited to address the audience. At the same time the problems such as POCSSO and Supreme Court Guidelines on Child safety in schools.



On the second day the discussions were centered around the implementation of All India Catholic Education Policy, the evaluation of schools on the

★ guideline of CBCI Education & Culture and forwarding the statistics and other data to the Delhi office. The Chairman Bishop said that it is mandatory for all schools and colleges to undergo the evaluation and forward the data to CBCI and also obtain beautiful certificate prepared by the office.



★ **Christmas is for love:** Mark was an 11 year old orphan who lived with his aunt, a bitter middle aged woman greatly annoyed with the burden of caring for her dead sister's son. She never failed to remind young Mark, if it hadn't been for her generosity, he would be a vagrant, homeless waif. Still, with all the scolding and chilliness at home, he was a sweet and gentle child.

★ No one in particular had not noticed Mark until he began staying after class each day (at the risk of arousing his aunt's anger) to help the teacher to straighten up the room. They did this quietly and comfortably, not speaking much, but enjoying the solitude of that hour of the day. When they did talk, Mark spoke mostly of his mother. Though he was quite small when she died, he remembered a kind, gentle, loving woman, who always spent much time with him.



★ As Christmas drew near however, Mark failed to stay after school each day. The teacher looked forward to his coming, and when the days passed and he continued to scamper hurriedly from the room after class. He stopped him one afternoon and asked why he no longer helped him in the room. He told him how he had missed him. Then his large gray eyes lit up eagerly as he replied, "Did you really miss me?"

★ The teacher explained how he had been my best helper. "I was making you a surprise," he whispered confidentially. "It's for Christmas." With that, he

★ became embarrassed and dashed from the room. He didn't stay after school any more after that.

★ Finally came the last school day before Christmas. Mark crept slowly into the room late that afternoon with his hands concealing something behind his back. "I have your present," he said timidly when the teacher looked up. "I hope you like it." He held out his hands, and there lying in his small palms was a tiny wooden box. "It's beautiful, Mark. Is there something in it?" the teacher asked opening the top to look inside. "

★ "Oh you can't see what's in it," He replied, "and you can't touch it, or taste it or feel it, but mother always said it makes you feel good all the time, warm on cold nights, and safe when you're all alone." The teacher gazed into the empty box. "What is it Mark," he asked gently, "that will make me feel so good?" "its love," he whispered softly, "and mother always said it's best when you give it away." And he turned and quietly left the room.

★ So now the teacher keeps a small box crudely made of scraps of wood on the piano in my living room and only smile as inquiring friends raise quizzical eyebrows when he explains to them that there is love in it. Yes, Christmas is for gaiety, mirth and song, for good and wondrous gifts. But mostly, Christmas is for love.

★ **KRCE General Body meeting on January 19, 2018 at Regional Pastoral centre (KROSS), Bangalore at 9.00 am. Archbishop will preside over the meeting.** Kindly make it convenient to attend. Those who have not submitted the CBCI evaluation send it to us before December 12, 2017. A gentle reminder to those



★ who have not yet paid the annual subscription and pro forma to bring as you come for the meeting.

★ **Merry Christmas and Happy New Year 2018**

★ **Fr. Eugene Lobo SJ**
★ **Secretary,**
★ **Karnataka Regional Commission for Education**