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**FLASH BACK
ON
XB ACTIVITIES**

Sept. 77 — Feb. 78

Vol. II No. I

XAVIER BOARD OF HIGHER EDUCATION IN INDIA
St. Mary's Convent, Mangalore - 575 001.

Vol. II No. 1

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SECRETARY'S REPORT—Sept. 1977—Feb. 1978.

There was a change in the stewardship of the Xavier Board when Sr. Moira A.C. was succeeded by Sr. Hedwige A.C. as the Secretary on September 1, 1977. The latter's six month accounting appears in these modest leaves.

I. **THE SECRETARIATE** is still manned singlehanded and yet in a sense with numerous collaborators in service. Our President, Vice President and Board members have been actively involved in the Secretary's plans and activities and without their wholehearted encouragement nothing could have been done.

The Secretariate also is fortunate to have the assistance of Miss Jacintha Saldanha, a quiet, honest, hard-working and intelligent young lady who does not keep count of hours of work in the office. Our finances are ably supervised by Mr. J.' Monteiro. And so, with the help forthcoming from all sides, life moves on an even keel.

PROJECTS:

I. **College Catechetics:** Attempts were made to survey the position of Catechetics as a regular subject in the curriculum in our Colleges. Many Colleges have been found to have given up the subject for their own reasons. Therefore we proposed to form Catechetical Teams at different Centres to help re-introduce the programme of Catechetics, or strengthen it wherever it was in existence. With this end in view we organized meetings of Principals, staff and Catechetical experts at different centres to elicit their opinion on the need for Catechetics and the difficulties encountered. All were agreed on the need. Generous persons came forward to assist us in the difficult task of re-introducing Catechetics in the curriculum.

Catechetical Teams are now in the process of being formed at a few centres—Bombay, N. Kerala, S. Kerala, Bangalore. We are only at the initial stage and hope to make a break-through with persistent effort. We are deeply grateful to the following for their kind assistance in this venture.

1. Dr. C. M. Francis
2. Fr. Vallamattam
3. Sr. Rosaline
4. Fr. J. Misquitta
5. Sr. Eileen
6. Sr. Franco
7. Fr. J. Connelly (Staff of NBCLC)
8. Fr. H. Morisette (Staff of NBCLC)
9. Fr. V. Gervin (Staff of NBCLC)
10. Fr. A. Rasquinha
11. Fr. J. Rebello
12. Fr. Gabrielle o.c.d.
13. Fr. George Punjakunnel
14. Fr. Mathew Vellanickel
15. Fr. Kannath (P.O.C.)
16. Fr. J. Pereira (P.O.C.)
(and others)

FOR THE NEAR FUTURE: We have planned to experiment vigorously in the introduction of Catechetics in 8 mens' Colleges. With this end in view we have subsidized staff members to attend orientation courses organized by NBCLC in May 1978. We have ourselves organized a Workshop in Catechetics directed by Fr. Morisette at Yercaud, to which 50 participants have been admitted. We regret we could not entertain more due to lack of accommodation. In this way we hope gradually to recover lost ground in the field of College Catechetics.

CORRESPONDENCE COURSE IN THEOLOGY:

MISSIO has sanctioned a generous grant of 15,000 DM towards this project: Vidhya Jothi has still to initiate the

course but they are working at it. We fervently hope this will take off in June 1979.

F.I.U.C. CONSULTATION:

To date, the following centres have completed the Consultation on the FIUC theme—"The Catholic University as an instrument of cultural pluralism at the service of Church and Society". Consultations were held at Delhi, Kerala, Vijayawada, Goa, and Mangalore. Some thinking has been done on this important theme and it is to be hoped that a serious follow-up will be undertaken after the FIUC General Assembly at Porto Allegre. We are grateful to Fr. Theo Mathias S. J., Fr. G. Francis S.J., Sr. Bridgit, Fr. Vallamattam, Sr. Franco, Sr. Digna, Miss Olinda Pereira Dr. Miss Mary Agnes Saldanha and Fr. J. Misquitta for their active assistance in these consultations.

THEOLOGY OF LEARNING PROJECT:

This project is spearheaded by our Vice President, Fr. J. Misquitta. The objectives of this project which are given below speak for its relevance to the times. We are happy that Fr. J. Misquitta has launched the first phase of the programme. All success to this excellent adventure in the field of newer thinking and bolder experimentation!

PROJECT DESCRIPTION:

The Xavier Board is now keen on enabling persons engaged in its colleges to acquire renewed insights into the learning process and a newer vision of the educational task. These insights and vision for the Christian educator take their origin from his or her Christian faith. But they cannot become fully relevant unless they take into account the findings in other fields. To renew our vision, to make it inspiring and at the same time truly effective in our work, we need not only the theologian, but also the philosopher, sociologist, scientist, psychologist and economist. We need to incorporate into our outlook the findings from manage-

ment science, Indian culture, the study of present-day problems and so on. Since reality is not fragmented as the Sciences seem to be, but is one great whole, in the process of helping the educator, the various sciences will need to interact with and cross-fertilise one another. Finally, a truly up-to-date and comprehensive educational outlook will need to include newer concepts like non-formal and continuing education.

With all this in view, a team is formed on which there are persons who are not only knowledgeable in particular fields of learning, but are also educators and who it is hoped, will give a touch of relevance and concreteness to the discussions. The whole project has three phases. In the first phase, the team would make its own study and formulate a renewed vision of the educator's task. In the second phase, either the Xavier Board itself or a group of persons drawn from the Catholic Colleges, and representative of them, would be sensitised to this vision. Sensitisation is not just passive acceptance but includes also an active reaction so that both the sensitiser and the sensitised benefit mutually with further refinement in outlook. In the third phase the representatives will carry the message back to their home Colleges and regions.

THE XAVIER BOARD RESEARCH PROJECT has seen the light of day! What remains to be done is an honest heart searching, face up to our weaknesses, and improve on the past. This we shall undertake together as a Board and plan the future in the light of the strengths and weakness thrown up by the Research Project. Our thanks to Dr. A. Moses, Prof. K. A. Balakrishnan and M. V.J. Pappu, for the good work done.

THE BIBLE PROJECT:

Our boys and girls are evincing a deep thirst for the spiritual and lasting values of life. Wherever a Spiritual Renewal Project has been organized, we have witnessed one remarkable phenomenon and that is, a real taste for

the Word of God. Therefore, we have selected a very good set of study books on the Bible which will enable youth to find answers for the most important questions they ask themselves. This is in other words, a personal discovery of Christ in relation to oneself. The set is entitled "Design for Discipleship" and the 6 booklets pose questions on

1. Your life in Christ
2. The Spirit filled Christian
3. Walking with Christ
4. The character of the Christian
5. Foundations for faith
6. Growing in discipleship

These sets will be distributed to the Colleges at subsidized rates.

COLLEGE-WISE CATECHETICAL/SPIRITUAL RENEWAL PROJECTS.

Although more Colleges could have availed themselves of the opportunity to organize the above projects, we are happy that at least 37 Institutions, in the course of six months profited spiritually. A separate account of these projects appears in the pages of this report.

CONCLUSION:

Six months experience in the Xavier Board has made the Secretary a rich person indeed! There can be no greater fulfilment in life than to spend it in the service of Christ. In the period under review the Secretary visited 29 Colleges (only)

viz. Mangalore	4
Bangalore	6
Kerala	16
Vijayawada	2
Tenali	1

Apart from this she attended the organised meetings of various Colleges at different centres which covered around 50 Colleges. Everywhere the reception was most cordial and encouraging. After studying the position of "Christ in our Colleges"—our discernment seems to be that our Colleges are very much in need of Christ. Two priorities seem to be of pressing urgency in the coming year:-

1. A determined effort to re-introduce Catechetics, specially in mens' Colleges. For this purpose,
 - a) A vigorous and sustained effort to train personnel for Catechetics.
 - b) A continued programme for the Spiritual Renewal of the staff through retreats and seminars.
2. A drive to get all the 123 Colleges affiliated to Xavier Board of Higher Education in India involved in Catechetical /Spiritual Renewal programmes at college level.

Other Hopes and Aspirations.

1. Theology of Liberation by Love
2. Theology of Learning
3. The Catholic College as an instrument of cultural pluralism at the service of Church and Society—concrete experimentation.
4. Correspondence Course in Theology for the lay staff.
5. Family—life Education.
6. Guidance and Counselling.

The Xavier Board will submit itself to sincere self criticism and continually look up to Christ to make itself an instrument which will enable the Catholic College to be increasingly the "Conscience of the Church and of God's people".

Sr. Hedwige AC
SECRETARY.

POST JUBILEE XAVIER BOARD OF HIGHER EDUCATION IN INDIA SPIRITUAL RENEWAL/CATECHETICAL PROGRAMMES

AN EVALUATION

(Based on reports submitted by the organizing Colleges)

INTRODUCTION:

This report picks up the account where the last one left off and covers a period of roughly 6 months viz. September 1977 to February 1978. Around two-thirds of the programmes conducted have been reported on in the proforma supplied to the Colleges by the Secretariate, the others carrying scanty reports or none. The general response nevertheless, has been heartening, to say the least; and it is apparent from the trend of the reports that a lack of initiative rather than of zeal must be held responsible for the belated interest shown in spiritual renewal by our Colleges. This consideration should give the Xavier Board the spur it needs to enter upon an outgoing adventure aimed at re-infusing Christ in Catholic Colleges.

Figures, doubtless, can lie—but basically they point to trends and hence can prove a substantial help in planning. It is with this thought in mind, that we offer the following state-wise:—

Thus 30 Colleges organized 37 programmes for a total of 72 institutions and 4,412 participants. While 24 Colleges organized one programme each, 5 organized 2 each, and 1 three, bringing the total to 37.

breakdown of the total Programme; Christ in Our Colleges

State City	No. of Organizing Colleges	Total No. of Participating Institutions	No. of Programme	Total No. of Participants
Andra Pradesh	5	12	8	605
Bombay	1	6	2	70
Calcutta	1	12	1	27
Goa,	1	1	1	290
Karnataka	4	10	5	472
Kerala	13	21	15	2,385
Tamil Nadu	5	10	5	563
Total	30	72	37	4,412

* Exclusive of a few staff members and non-Christians in 2 or 3 of the programmes.

NATURE OF THE PROGRAMME:

Speaking in broad categories, two main programmes were envisaged under the general, overall title, **Christ in Our Colleges** namely Catechetics and Spiritual Renewal. The choice was left to the organizing College, Xavier Board of Higher Education in India, offering as in the past to share the expenditure incurred by way both of incentive and relief. A breakdown of the expenditure figures seems hardly pertinent, firstly in view of the relatively small assistance Xavier Board of Higher Education in India is at all, capable of giving and secondly and more importantly, because where moral and spiritual gains are the objective,

"High heaven rejects the lore
of nicely calculated less or more."

A whole 25 of the 37 programmes organized, belonged to the spiritual Renewal category—though variously titled most of them taking the form of Spiritual Renewal seminars, and about five of them Charismatic retreats;

eight were seminars on Catechetics exclusively; two combined Catechetics and Spiritual Renewal; while two others were study sessions in counselling and guidance, and Educational objectives with the accent on Christian values in Education.

In the main the Renewal Programmes, preponderantly Spiritual Renewal in character were student programmes. These included a study of scripture also. The Catechetical seminars seem to have been intended wholly or largely for staff members including sisters, Senior students and B.Eds. The relative participation was as follows:

— Spiritual Renewal	— 3,335
— Catechetics	— 774
— Counselling	
Ed: Pers. Dev.	— 303
	— 4,412

EFFECTIVENESS:

While not all have rated their programmes on the 5 point scale, and the tabulation of available figures is therefore, likely to be misleading, from the ratings we have received, it is more than evident that both types of programmes have made an impression on the participants and left them in no doubt as to their influence on their lives. This influence will, we hope take the shape of a deepening of faith, a fuller understanding of the biblical message and Christian doctrine, healthy dependence on prayer, and among other things a genuine conviction regarding the necessity of religion in life—this last, a consummation devoutly to be wished, in these our times of stark materialism. Mass and adoration of the Blessed Sacrament appear generally to have been the centre piece around which both retreats and seminars were planned. In point of content, talks on the Bibles, talks on confession, shared prayer, Baptism in the Holy Spirit, and inner healing sessions were among the items that appealed most, while in point of techniques, photo language in Catechesis, work-

shop discussions and the question-box appear to have roused and held the interest of the participants. Though analysis of interest factors cannot but be very incomplete at best it is extremely gratifying to note that there is practically no institution which deems the exercises to have been a waste of time, and only about 8 individual participants among those who have filled out the 5 point scale, felt the session was not all useful to them. On the other hand, there is hardly any institution which has not expressed a desire for a continuance of Spiritual Renewal Courses, prayer sessions and periodical prayer meetings. Many have organized follow-ups of their own designing, e.g. Bible study groups; weekly, fortnightly or monthly prayer meetings, strengthening of Catechetical programmes and in one case, an essay competition.

SHORTCOMINGS:

The short evaluation questionnaire sent out by the Secretariate, allowed scope for brief criticism. The only criticism on the content is the feeling expressed by a group of students that they would have liked to choose the topics themselves. This was a Renewal Seminar for about 300 students, consisting of talks on as diverse topics as confession, Facts of life, Family Planning and mutual trust. The marking shows that while the group considered the seminar useful, this usefulness according to them, was temporary. The criticism is worth taking into account in the planning of talks. Their usefulness is bound to be related to the need they seek to answer.

To a majority of the participants in the 37 programmes, however, the main shortcoming and generally the only one seemed to be the shortness of the course. Even where the seminar extended over a 4 or 5 day stretch, there was a feeling that not sufficient time had been available for the clearing of individual doubts. In one or two cases, the heterogeneity of a college group ranging from PUC to degree classes, made the situation somewhat uneasy for seniors with questions to ask.

CONCLUSION:

Spiritual gains are difficult to measure; and it is just these that are the ultimate objective of a Renewal or Catechesis programme—each in its own way is an encounter with Christ. A long term appraisal of the exercises, may be difficult to devise, in as much as a College student body is on the whole a floating population. But if at the end of every two years a block evaluation should be possible, we might arrive at a fairly realistic assessment of our programmes in the light of the objectives sought.

Note: This evaluation has been made by Dr. Mary Agnes Saldanha M.A., Ph.D. who is an esteemed member of our Project Screening Committee.

WE GRATEFULLY REMEMBER THE SPONSORS OF XAVIER BOARD PROJECTS.

1. De Rance Inc. — U.S.A.
2. Swiss Lenten Fund — Switzerland.
3. Propaganda Fide — Rome.
4. MISSIO — GERMANY.

God Bless our generous donors present and future!

**SUMMARY OF CONSULTATIONS HELD BY XAVIER
BOARD OF HIGHER EDUCATION IN INDIA.
SEPTEMBER 1977—MARCH 1978.**

INTRODUCTION:

Five regional Consultations have been held to date on the theme, "The Catholic University as an instrument of Cultural Pluralism in the service of Church and Society". The summaries given below are intended merely to highlight the points made at each of the consultations separately with a view firstly to adequate coverage and secondly to the relevance and relativity of the main ideas put forward by the participants to the situation in their particular region. While a region-wise fragmentation of the total educational venture is by no means a desideratum, nor could even be envisaged as a possibility by right-thinking educators, the diversity of views and situations outlined in the summaries is proof in itself, if any were needed, of the cultural pluralism in which the Catholic Indian College functions. The international consultation planned in Brazil in August 1978, is thus not a day too early. A hard soulful look at the existing state of affairs in Christian and non-Christian cultures, in developed and developing economics, is the pressing need of the hour, unless we are prepared to jettison the Kernal of Christian education, and retain the shell by way of a working compromise with a fleet-footed world, impatient of trammels.

**1. SUMMARY REPORT OF CONSULTATION HELD
UNDER THE AUSPICES OF AIACHE.**

Venue : Delhi.
Date : 16, 17 September 1977.
Participants : Fr. Antoine.
Fr. Vestratin.

Sr. M. Hughes.
Miss Eva Shipstone.
Dr. Donald Rugh
Fr. Alfred D'Souza.
Mr. Mani Jacob.
Fr. T. Mathias.

A fairly elaborate discussion on the terms involved or implied in the wording of the theme viz. culture, pluralism and plurality, service of the Church, and service of Society formed, the introduction to the Consultation, and helped to establish the heterogeneity within and without the Catholic University in India.

Next was discussed the desirability of establishing a Christian University in India. The points for were as under:

- The cleansing effect of a Christian University on an educational administration generally known to be corrupt and inefficient.
- The influence of a good Christian administration as against the feeling that Christian educators are merely wasted as administrators.
- The negative consideration that complete secularization would never overtake a Christian University in India, owing to the Indian ethos.

Arguments against were:

- The possible accentuation of communalism.
- The advisability of entering into the secular college and University.
- The difficulty of recruiting a staff committed to Christian values.
- Over institutionalization.

— The merits of making secular education serve the Christian cause.

None was arrived at, but it was felt that an ecumenically sponsored University would be preferable to a purely Catholic one. Secondly, the U.G.C. plan of making Colleges autonomous should, in the present situation make a Christian University unnecessary.

The rather detailed analysis of the Indian scene in respect of the reality and intensity of its cultural pluralism, the need for the unique Christian contribution possible amidst the acknowledged uniqueness of every religion, political and social ideologies ranging from narrow sectarian to utterly radical e.g. marxist even within the Church and untold diversities in language, race and caste, the progress made in the last 30 years in national awareness, acceptance and promotion of technology, the blossoming of the arts and an attempt in a place or two, of Hindu revivalism (devoid, however, of antagonism to Christianity) and an increased accent on regional languages—all these features, not necessarily a pointer in any especial direction—are the most patent features of the Indian scene today. These need to be considered in any reform of education worth the name.

CHRISTIANS COMPARED WITH PEOPLE OF OTHER RELIGIONS.

Considerable anxiety appears to have been evinced in the superiority complex of the Christian, vis-a-vis Hinduism, his minority complex, his ghetto mentality, his overweening communal demands in education, and his weak dependence on priests and church in material matters, traceable perhaps to the paternal attitude of the missionary.

RESPONSE OF THE CHRISTIAN UNIVERSITY TO THESE TRENDS.

Following were suggested:

- Research and study of
 - 1) Christianity and other religions.
 - 2) Development
 - 3) Marxism, vis-a-vis Christianity.
 - 4) Science and Technology.
- Social Action, to be initiated in the Colleges among staff and students.
- Revival —
 1. of religion through departments of religion.
 2. arts
 3. Indian languages.

SPECIAL AREAS OF ACTION FOR CATHOLIC COLLEGES.

- The Humanities
- Values of social justice, humanism and equality.
- Wider recruitment and admissions policies
- A redefinition of objectives.
- Cooperation with Christian and secular institutions and organizations.
- Cooperation in research both on a National and an international scale.

CONSULTATION HELD UNDER THE AUSPICES OF XAVIER BOARD OF HIGHER EDUCATION IN INDIA.

Venue : Ernakulam

Date : 1st October 1977.

FINDINGS:

These apply in the main to Catholic Colleges in Kerala.

INTRODUCTION:

The Catholic College in Kerala with 75% Christians on the Staff and 20% to 60% among the students and a large number of Christians on academic bodies, has a truly large Christian presence at the undergraduate level which thins down as one goes into advanced studies and research scarcely evident in the majority of institutions. The Kerala College students ages range from 15 to 22.

ANALYSIS OF TERMS AND SITUATIONS.

The terms culture and pluralism were philosophically analysed: The core of culture was its value system. Pluralism or diversity of culture was in the final analysis, defined as the existence and tolerance of a number of views or value systems, implying irreducible ultimate principles and forms of reality and "opposed to a universally valid system of thought, hierarchy or social order".

SITUATION ANALYSIS.

The following important features were stressed in the Kerala situation:

- Students groups and the poorer classes cherished the values of human rights, fraternity and equality, more than dharma or righteousness.
- Religion, nevertheless, was a bond, of unity among the people, as seen in social, political, and cultural relations.
- Caste and communal feelings, strong at one time have yielded to social reform, missionary effort and economic development. Christians have been in the forefront of this movement.
- Intellectually a marxist ideology and secular humanism are daily gaining ground.
- The peaceful coexistence of Hinduism, Islam and Christianity all almost equally strong, is remarkable, even though religion is still traditional and communal.

ROLE OF THE CATHOLIC UNIVERSITY/COLLEGE.

It was strongly felt by the group that a deep study of religion, even more human and personal than purely academic, especially at the higher Collegiate levels, should be a dependable means of inculcating the highest values. The emphasis, on areas of agreement between and among religious should however be at least as great as on the divergences—a caution to be carefully observed.

CONSULTATION UNDER THE AUSPICES OF XAVIER BOARD OF HIGHER EDUCATION IN INDIA.

Venue : Vijayawada.

Date : 21, 22 January 1978.

Participants : Sr. Pia

Sr. Bridgit

Rev. Fr. G. Francis SJ.

Rev. Fr. D. Gordon S.J.

and 27 other participants from 5
Colleges.

The findings of the group are produced verbatim as they become unduly truncated in a summary.

"In India today, the theme is a very relevant one because of the particularly complex and pluralistic nature of our Society. The service the Catholic Colleges can render to the Church in India and to Indian Society is;

1. Above all "witnessing" to the Christian faith
2. to be open to the pluralistic nature of its Society with its varieties of beliefs, its attitudes and cultural practices because of the inherent possibility of salvation open to all people.
3. to encourage in our University milieu and in the larger community of people, a more universal acceptance of one another as citizens of India, free from the cultural barriers based on religion, region, language and community and to promote consciously social justice in order to restore to the majority of our people long deprived of their dignity their inherent rights as human beings. On the international level as well, the Catholic Universities could fulfil a prophetic role by alerting nations that wasteful utilization of earth's resources by a few would be unjust and contrary to the creator's salvific plan".

CONSULTATION UNDER THE AUSPICES OF XAVIER BOARD OF HIGHER EDUCATION IN INDIA.

Venue : Mangalore (Karnataka).
Date : 28th January 1978.
Participants : Rev. Fr. J. Misquitta, S.J.,
Vice President—Xavier Board—in the chair.
Sr. M. Hedwige A.C.
Secretary, Xavier Board,
Rev. Fr. Hedwig D'Costa, S.J.

Dr. Miss Olinda Pereira
Dr. Miss Philomina D'Souza.
Dr. Miss Mary Agnes Saldanha.

INTRODUCTION

The theme was discussed in the context of the Indian situation, described as "the acme cultural pluralism", in the social, religious, communal, linguistic and political spheres. It was felt that an intelligent acceptance of cultural pluralism and its use and promotion in the service of Church and Society was the role which the Catholic College in India was called upon to play. Its peculiar problems were compounded by the fact that Education policy in India was dictated by Government, and a strict adherence to the norms and curricula laid down by the University with the required approval of Government, was the *sine qua non* of affiliation and assistance.

THE CATHOLIC UNIVERSITY

It was felt that in the situation outlined above, a Catholic University was almost out of the question, and if planned would run aground owing to difficulties over funds, a committed Catholic professoriate, student clientele, medium of instruction and in a vast pluralistic milieu—location. The alternative, and a sensible one, was "Parallel Education" which implied the insertion of Catholic effort into the secular Colleges and Universities, the opening of departments of art, music, philosophy, religion etc., which could later prove their worth, be absorbed by the secular Universities. In fact, Catholic Higher Education looked at in this way, had excellent opportunities of not only influencing but even setting the pace.

CULTURAL PLURALITY

After discussing this in detail, it was agreed that while peaceful coexistence was after all, a merely negative attitude, and alienation and uprooting most objectional, an

interpenetration of cultures in which each culture preserves its identity, and inculturation or promotion of intercultural understanding, was the stance to take.

THE TASK BEFORE CATHOLIC EDUCATION:

The following were suggested for the Catholic Educational effort in the future.

- Interaction through courses such as comparative religion, philosophy of science, Psychology of religion and the sensitization of non Christians to Christian values through these and such other aesthetic departments as art and music.
- A functioning of the Catholic educational effort at two levels;
 - a) Within the college—through research
 - b) outside the college—through extension programmes such as adult education (not merely adult literacy) continuing education.

Indian literary and musical forms and the like, in which students and staff will all be involved.

- Exposure of students to Harijan culture with a view to eliminating caste.
- Admissions policies transcending communal and caste considerations.

Pitfalls to be avoided such as atitudianism, eclecticism and too casual an interchange of ritualistic symbols and patterns, were dwelt upon in some depth.

THE SPECIAL RESPONSIBILITY OF THE CATHOLIC COLLEGE IN A PLURALISTIC CULTURE.

- the Kerigma or the authentic Christian message should not be diluted in the process of inculturation. Both

staff and students should therefore be given frequent opportunities of renewing their contacts with the Source.

- The solid Christian formation of staff and students with openness and respect for other faiths, was a duty incumbent on the Catholic College.
- Catholic doctrine and dogma must be preserved at all costs, without the imposition of authoritarianism on the non-catholic.
- Leadership training, in all fields including politics where Catholic leaders are sadly wanting is an urgent necessity.
- It is important to stress the importance of a regional language besides English which must continue as a window on the world.

SUGGESTIONS

The following two important suggestions were made:—

1. The converse of the marxist approach needs to be worked out for the achievement of the great goal of social justice through love rather than through violence and class-hatred. This approach should aim at sensitizing the employer not the employed. With the intellegentsia that forms the Xavier Board of Higher Education in India, a deligent application to the problem is sure to yield the right solution. The further details such as seminars through productivity councils, business organizations and the like might then be planned. Class-hatred has to give place to the Christian teaching enshrined in the Beatitudes. With FIUC behind the venture, such a solution is no dream.
2. The problems in Christian Higher Education need to be aired to be solved. A high quality journal of Christian Higher Education which keeps off narrow sectarianism and provides a forum for the expert educator with ideas to exchange should be run either by the Xavier Board of Higher Education in India or jointly by the Xavier Board of Higher Education in India and AIACHE.

**XAVIER BOARD OF HIGHER
XAVIER BOARD
RECEIPTS & PAYMENTS ACCOUNT FOR THE**

RECEIPTS:	Rs. P.	Rs. P.
To OPENING BALANCE:		
Cash in Hand		58.02
With Canara Bank on S.B. Account		55.37
With Canara Bank on Fixed Deposits		81,500.00
With Syndicate Bank on Fixed Deposits		50,000.00
" FOREIGN GRANTS:		
SWISS CATHOLIC LENTEN FUND, SWITZERLAND -		
Spiritual/Life Renewal Project	59,994.55	
PROPAGANDA FIDE—ROME (through the Diocese of Mangalore)	26,190.00	86,184.55
" Course Fee		975.00
" Interest on Deposits		2,557.32
		2,21,330.26

Mangalore,
Dated: 28-1-1978.

(SECRETARY)

**EDUCATION IN INDIA
PROJECTS
HALF YEAR ENDED 21ST DECEMBER 1977.**

PAYMENTS	Rs. P.	Rs. P.
By SPIRITUAL/LIFE RENEWAL PROJECT:		
Secretariate Expenses	875.00	
Souvenir Supplement Expenses	235.00	
		1,110.00
" CATECHETICAL PROJECT:		
Subsidy for Publications	3,910.00	
Books for Library	246.20	
Miscellaneous Expenses	1,289.71	
Programme Expenses	42,703.00	
		48,148.91
" RESEARCH PROJECT:		
Research Project Expenses		6,370.79
Loan Account		5,000.00
Audit Fees		100.00
Bank Charges		18.55
" CLOSING BALANCES		
Cash in Hand	15.72	
With Canara Bank on S.B. Account	24,511.74	
With Syndicate Bank on S.D. Account	86,054.55	
With Canara Bank on Fixed Deposits	25,000.00	
With Syndicate Bank on Fixed Deposits	25,000.00	
		1,60,582.01
		2,21,330.26
Earmarked for Catechetical & Spiritual/Life Renewal Projects		1,60,582.01

Examined and found correct.

Mangalore,
Dated: 28 1-1978.

Edmond D'Souza, B.Com.,A.C.A.,
Chartered Accountant.

**THE XAVIER BOARD HAS A MEMBERSHIP OF
123 CATHOLIC COLLEGES IN INDIA**

AIMS AND OBJECTIVES:

- Assists Catholic Institutions of Higher Education in their educational apostolate;
- Guides Catholic Colleges to fulfil their role as an active part of the Church in a mission and developing country;
- Helps Colleges perceive and achieve the specific objectives of a Catholic institution of higher education in contemporary India;
- Aids Colleges in the spiritual and religious education of the college community;
- Concerns itself with the spiritual and religious education of the Catholic students and teachers in the other institutions of higher education;
- Coordinates whenever desirable, the activities of the Colleges in order to bring about greater union and effectiveness;
- Represents the special interests of the Colleges before the government, university or other bodies concerned;
- Provides a link between the Colleges and the CBCI;
- Collaborates with the AIACHE or other bodies concerned with higher education (including ecclesiastical studies);
- Promotes in general, the objectives and interests of the Colleges;
- Cooperates with the CBCI and its commissions; on Education Youth, Family, etc.,
- Strives for Commitment to the cause of Christ and Service of the people of God.