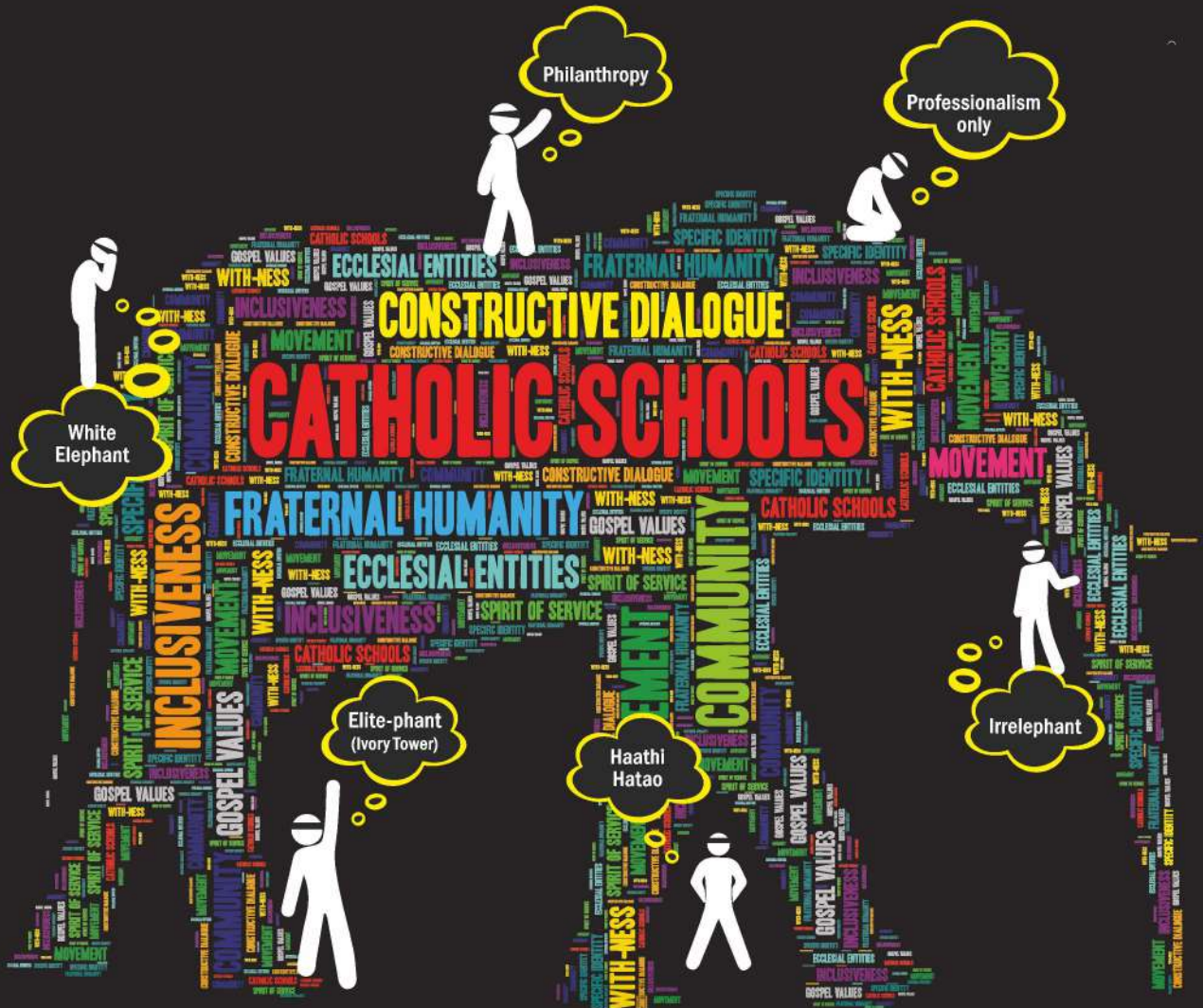


# EduFOCUS

ABE  
ARCHDIOCESAN BOARD  
OF EDUCATION, MUMBAI

Issue 10 July 2022 | Private Circulation Only



---

## CATHOLIC SCHOOLS AND A CULTURE OF DIALOGUE

---

John Godfrey Saxe

# THE BLIND MEN AND THE ELEPHANT

It was six men of Indostan  
To learning much inclined,  
Who went to see the Elephant  
(Though all of them were blind),  
That each by observation  
Might satisfy his mind.

The *First* approached the Elephant,  
And happening to fall  
Against his broad and sturdy side,  
At once began to bawl:  
"God bless me!—but the Elephant  
Is very like a wall!"

The *Second*, feeling of the tusk,  
Cried: "Ho!—what have we here  
So very round and smooth and sharp?  
To me 't is mighty clear  
This wonder of an Elephant  
Is very like a spear!"

The *Third* approached the animal,  
And happening to take  
The squirming trunk within his hands,  
Thus boldly up and spake:  
"I see," quoth he, "the Elephant  
Is very like a snake!"

The *Fourth* reached out his eager hand,  
And felt about the knee.  
"What most this wondrous beast is like  
Is mighty plain," quoth he;  
"'T is clear enough the Elephant  
Is very like a tree!"

The *Fifth*, who chanced to touch the ear,  
Said: "E'en the blindest man  
Can tell what this resembles most;  
Deny the fact who can,  
This marvel of an Elephant  
Is very like a fan!"

The *Sixth* no sooner had begun  
About the beast to grope,  
Than, seizing on the swinging tail  
That fell within his scope,  
"I see," quoth he, "the Elephant  
Is very like a rope!"

And so these men of Indostan  
Disputed loud and long,  
Each in his own opinion  
Exceeding stiff and strong,  
Though each was partly in the right,  
And all were in the wrong!



## MORAL

So, oft in theologic wars  
The disputants, I ween,  
Rail on in utter ignorance  
Of what each other mean,  
And prate about an Elephant  
Not one of them has seen!

The Blind Men and the Elephant has also been set to music. Listen to Natalie Merchant's rendition...

<https://www.youtube.com/watch?v=3lyJLFMSVbY>



# CONTENTS

**05** Editorial

**06** Chairman's Message

**08** Secretary's Message



**09** Catholic Schools and a Culture of Dialogue

**12** Does the new Vatican document on Catholic Schools change anything?



**15** Pope: A true Educator Accompanies, Listens and Dialogues

**16** International Conference "Lines of development of the Global Compact on Education"



**18** The Synod - Schools and Educational Institutions

**24** St. Teresa's Convent High School, Santacruz Celebrates Centenary Year



**27** Blessing Msgr. Nereus Rodrigues Chowk



**30** ZOC2070 - A Venture for Women's Day



**34** Pippi Longstocking comes to SAPP



**36** Let's get Creative with Pippi!



**39** Awesummer 2022



**41** En Route to Zero: Let's Unify our Pledge

**46** Home-made Composter



**48** Inauguration of Green Guard Campaign

**50**

*ABE Reporters Club*



**58** The Identity of the Catholic School for a Culture of Dialogue

**78** Elephant-astic Humour!



EDITOR  
**Fr. Magi Murzello**

EDITORIAL TEAM  
**Anjali Heredia Gracias**  
**Nalini Sorensen**  
**Dr. Omkar Bhatkar**  
**Suzie D'Silva**  
**Vanessa D'Cruz**

Designed by **Oscar Fonseca**

Printed at **Print Hub, Mumbai**

Published by  
**Archdiocesan Board of Education,  
Mumbai**

---

**BOARD OF ADVISORS**  
**ARCHDIOCESAN BOARD**  
**OF EDUCATION MUMBAI**

**His Eminence Oswald Cardinal Gracias – President**  
**Fr. Dennis Gonsalves – Secretary**  
**Dr. (Fr.) Francis Swamy SJ – Joint Secretary**  
**Fr. Simon Lopes – Joint Secretary**

**Members of the Executive Committee**

|                          |                            |
|--------------------------|----------------------------|
| Fr. Elias D'Souza        | Dr. (Fr.) Francis Carvalho |
| Fr. Adrian Ferreira      | Fr. George Athaide         |
| Fr. Gavin D'Souza        | Fr. Clifton Lobo           |
| Fr. Crispino D'Souza SDB | Mr. Guilherme Vaz          |
| Sr. Maria Selvam FMM     | Fr. Thomson Kinny          |



**Cover Design Credit:**  
**Manasi Thomas**

## The Herd



**Fr. Magi**



**Anjali**



**Nalini**



**Suzie**



**Dr. Omkar**



**Vanessa**



Sir,

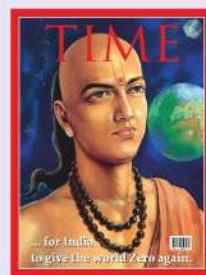
In the Yogi – Alexander the Great encounter, the Yogi impressed on Alexander the importance of nothingness.

After conquering the world, Alexander realized his own nothingness in chasing the ephemeral shadows of this world. When Alexander died, he ordered that his empty hands be placed palm upwards outside his coffin, and his wealth be strewn along his funeral path. This custom is followed even today by some religious sects.

*'We brought nothing into this world, and we will leave with nothing.'* (2 Timothy 6:7).

We need to control our consumerist craze and realize that, at the end of the day, we are all Gymnosophists!

**Denis Khan, Chandivali,  
Mumbai**



Hi Fr. Magi,

Just saw the February 2022 edition of EduFOCUS. It exceeded my wildest expectations. Amazing Creativity in the presentation of the numerous ecological initiatives that are being implemented in schools.

This is a bright spark of hope that a new era is dawning after COP26.

CONGRATS to YOU and your TEAM too.

In ecological solidarity,  
**Prashant Olalekar SJ**

We look forward to hearing from you.  
Do send in your feedback to the Editor at  
[rector@standrewscollege.ac.in](mailto:rector@standrewscollege.ac.in)

**Disclaimer:** The views expressed in the articles are solely those of the authors and, not necessarily, those of the Archdiocesan Board of Education, Mumbai.



# EDITORIAL

I always thought that the philosophical poem, 'The Blind Men and the Elephant', was a brilliant creation of the American poet John Godfrey Saxe. It is only recently that I discovered that he was re-telling an ancient Indian parable which has its roots in Buddhist, Hindu and Jain texts. The metaphorical fable is as Indian as each one of us is.



Though there are several variations and adaptations of this vintage tale, one can always draw out a new and relevant perspective for our modern times. I like the Persian poet Rumi's version wherein the elephant is exhibited in a dark room. I have adapted his version on the cover page and put my own spin on it. In the ancient fable, we see the men touch and discover the elephant. They can't see the entire elephant, but we can see it. Today, it is we (educators) who are blind to the Catholic identity of our schools/ institutions (elephants).

While the pachyderm-inators (policymakers and civil authorities) eat our elephant one bite at a time (dilution of ownership, changes in curriculum, rewriting history, abdicating their responsibility, reducing us to service providers), we simply prefer not to talk about the elephant in the room. If we deliberately choose to leave the threats to our Catholic identity unaddressed, we will be left with white elephants or go extinct. The poaching of our elephants has to stop! Dr. (Fr.) Frazer Mascarenhas SJ in his cover story has suggested many steps. One of them is "union and communion".

The EduFOCUS Team felt it necessary to print the original Vatican instruction: *The Identity of the Catholic School for a Culture of Dialogue*, for introspection and dynamic movement. The Team hopes that we can "rekindle our dedication for and with young people, renewing our passion for a more open and inclusive education, including patient listening, constructive dialogue and better mutual understanding." (Article 97).

Fr. Magi Murzello

**STOP PRESS!**

## ANNOUNCEMENTS

A big TanQ to the amazingly creative and efficient Editorial Team of EduFOCUS for their bold initiatives over the years to connect every member of the ABE Family. Their persistent but futile efforts to increase the penetration of EduFOCUS from the school leader's desk to the hands of every member of the ABE Family have been heroic.

One cannot forget the support given by a few schools through the articles sent by their ABE Reporters. I am grateful to these schools and reporters for sharing with the ABE Family their good practices and celebrations in EduFOCUS.

However, after painful introspection and a 'sense of resignation', I have decided to revert to the 'Shikshan Vichar' format pioneered by Fr. Herman Almeida. The theme for the next issue (24 pages, A4 size) is "Frustrations in Education". Please send your articles, not more than 300 words, to [rector@standrewscollege.ac.in](mailto:rector@standrewscollege.ac.in)

I would be grateful if any archdiocesan institution/ association/ agency could take ANDIE (Andrean Network of Dynamic and Inspired Educators) under their wing by replacing 'Andrean' with 'Archdiocesan'. Contact me on [andreannetwork@gmail.com](mailto:andreannetwork@gmail.com)

ZOC (Zero Out Carbon) is up for adoption as well. Any school interested in welcoming this national project into their fold, may contact me at [zoc2070@gmail.com](mailto:zoc2070@gmail.com)

Rather than abandon or euthanize these 2 pet projects, ANDIE and ZOC, I request any Samaritan school/ institution/association/agency to adopt them.

With great ex-pet-ations,  
Fr. Magi Murzello







Oswald Cardinal Gracias

**ARCHBISHOP'S HOUSE**  
21, Nathalal Parekh Marg,  
Mumbai - 400 001.  
Tel : 2202 1093/1193/1293  
Fax : 91-22-2285 3872  
Email : [diocesebombay@gmail.com](mailto:diocesebombay@gmail.com)



## Chairman's Message

### To educate is an act of hope - Pope Francis

**T**he last two years have been a unique experience that has transformed all, challenging us not just to protect ourselves from the COVID-19 virus, but also to adapt and grow into new ways of living. Education also became a challenge. Online lectures soon became the norm. What a tremendous difference from the previous system: study together with games and fun. I have often reflected on the great disadvantage to all the students of this age. From meeting in schools and colleges, we were forced to adapt to the new lifestyle of lockdowns, social distancing, sanitizing of hands and online classes.

With joy, hope and great enthusiasm, we begin a new academic year. Adaptability to change is itself the hallmark of a successful education system. But the last few years have taught us many lessons which we cannot forget. It taught us to slow down and weigh our options. The Universal Church too, reflecting on our role in education, has presented an Instruction entitled: "The Identity of the Catholic School for a Culture of Dialogue"

This document issued by the Dicastery for Culture and Education is a concise and practical tool based on two motivations: "the need for a clearer awareness and consistency of the Catholic identity of the Church's educational institutions throughout the world", and the prevention of "conflicts and divisions in the essential sector of education".

The Church is 'mother and teacher': its educational activity is not 'philanthropic work' but an essential part of its mission. The underlying principle of the new Instruction is that education is a passion that is always renewed. Catholic schools, the Document highlights, have the task of educating for a "culture of care", in order to convey those values based on the recognition of the dignity of every person, community, language, ethnicity, religion, peoples, and all the fundamental rights that derive from it. A culture of care is a precious compass for society, forming people dedicated to listening, constructive dialogue and mutual understanding.

Our students and teachers have displayed admirable patience and a keen interest in education despite the limitations imposed by COVID-19. This sudden and unexpected shift to virtual learning would not have been possible without the collaborative effort of teachers, students and parents. This itself



speaks of the culture of care which is prevalent in our society and now needs to be enhanced. The Document stated that Catholic schools constitute a very valid contribution for the evangelization of culture. Together, my dear students and teachers, we have so much to give back to society with all the learning and growth we receive in our educational institutes - not just academic excellence but also building a culture for care in society.

I am aware that our Schools and Institutes are doing a commendable job in meeting the challenges of our times with great resilience. I wish all success to all your endeavours as you begin this new academic year emerging out of the limitations of the pandemic. Be courageous, strong, and positive so that nothing deters you from reaching our common goal of excellence I congratulate Fr. Magi Murzello, Editor, and his dedicated Editorial Team for their work. I wish you all God's blessings.

+ *Oswald Cardinal Gracias*

✱ Oswald Cardinal Gracias

Archbishop of Bombay &

President, Catholic Bishops' Conference of India

15 July 2022



“  
To educate is an act of hope  
”  
- Pope Francis





## Secretary's Message

**T**he church has played an important role in the field of education. The education institutions run by the church are primarily for the poor, disadvantaged and for the service of the people. The ultimate goal is to form good human beings preparing their hearts to lead them towards God. In a multireligious, multicultural world, this is very difficult. We cannot force our views, ideas and beliefs on others, but we can make them known. For this, we need to have our own identity and should be witness to it.

What is the identity of our schools? Can our schools become Catholic only by getting above 90% results or by hanging a crucifix or an image of Our Lady in the classroom? We come in contact with many non-Catholic students and parents daily; how do we influence them? Do we come across as witnesses of Christ to others? Are we preaching the Gospel by being good disciples of Jesus? We need to take on the responsibility of forming students, parents and teachers and creating a sense of mutual cooperation/ collaboration in order to form a human community.

Our identity is based on our life centred around Jesus Christ. When people of other faiths notice it, we are giving witness and making Christ known to them. This makes our schools part of the church's mission. To promote this mission of our schools, we can show willingness towards cultural dialogue, as Pope Francis says, by respecting our own identity and that of others, by accepting differences, by keeping our intentions sincere; thus becoming peacemakers.

**Fr. Dennis Gonsalves**

Secretary, Archdiocesan Board of Education.



### INAUGURATION OF CEREBRATION 2022





# Catholic Schools and a Culture of Dialogue

Dr. (Fr.) Frazer Mascarenhas SJ

**T**he Vatican Congregation for Catholic Education had been confronted with different interpretations of the traditional concept of *Catholic identity* in the face of the rapid changes that have taken place through the process of globalisation, in parallel with the growth of interreligious and intercultural dialogue. This identity therefore needed to be renewed since it is acknowledged that *“the Catholic School lives in the flow of history”*. Pope Francis himself pointed out that *“we cannot create a culture of dialogue if we do not have identity”*. The elements of the identity of Catholic schools needed an updating from what was constructed post-Vatican II.

**The Identity of the Catholic School for a Culture of Dialogue**, published as an **Instruction** on 22 January 2022, offers to all Catholics working in school education, a refreshing focus that can safeguard Church unity and communion. *“Only a strong and united action by the Church in the field of education in an increasingly fragmented and conflict-ridden world can contribute both to the evangelising mission entrusted to her by Jesus and to the construction of a world in which human persons feel they are brothers and sisters.”* After all, *“the educational action pursued by the Church through schools cannot be reduced to mere philanthropic work aimed at responding to a social need but represents an essential part of her identity and mission.”*

The **Instruction** quotes **Vatican II: Gravissimum educationis**, which points out that the formation of the human person is a *universal right*. *“School choice must be made freely and according to conscience; hence the duty of civil authorities to make different options available in compliance with the law. The State is responsible for supporting families in their right to choose a school and an educational project.”* Vatican II also mandates *“the initial and permanent formation*

*of teachers”*, *“the principle of mutual cooperation”* and the treating of the *“school not as an institution but as a community”*, animated by the spirit of freedom and charity, so that, *“even after graduation [teachers] continue to assist them with advice and friendship”*.

A further development of the identity of the Catholic School resulted in elaborating on the concept first of 'school' and then of 'Catholic', to show that while the former refers to the handing on of the cultural legacy of previous generations, especially with regard to a sense



of values and a preparation for professional life, the latter refers to the Christian concept of life drawn from the Christian scriptures. In a Catholic school, *“reason enters into dialogue with faith”*.

The Core of the **Instruction** deals with **“Educating to Dialogue”**.

Article 27, reproduced here in full, gives us the central function of the Catholic School in today's world: *“Today's societies are characterised by a multicultural and multireligious composition. In this context, Education contains a central challenge for the future: to allow various cultural expressions to co-exist and to promote dialogue so as to foster a peaceful society”*.





14 May 2020 on the theme **Reinventing the Global Compact on Education**. In preparation for it, Pope Francis wrote, *“This meeting will rekindle our dedication for and with young people, renewing our passion for a more open and inclusive education, including patient*

*The history of Catholic schools is characterised by welcoming pupils from different cultural backgrounds and religious affiliations. In this context, ‘what is required [...] is courageous and innovative fidelity to one’s own pedagogical vision’, which is expressed in the capacity to bear witness, to know and to dialogue with diversity.”*

*listening, constructive dialogue and better mutual understanding. Never before has there been such need to unite our efforts in a broad educational alliance, to form mature individuals capable of overcoming division and antagonism, and to restore the fabric of relationships for the sake of a more fraternal humanity.”*

Through the educational curriculum, the School can “create the conditions for a person to develop the gift of searching... Accompanying pupils in getting to know themselves, their aptitudes and inner resources so that they can make conscious life choices is of no secondary importance”. Pope Francis provided three fundamental guidelines to help such a dialogue: “the duty to respect one’s own identity and that of others, the courage to accept differences, and sincerity of intentions. The duty to respect one’s own identity and that of others, because true dialogue cannot be built on ambiguity or a willingness to sacrifice some good for the sake of pleasing others. The courage to accept differences, because those who are different, either culturally or religiously, should not be seen or treated as enemies, but rather welcomed as fellow-travellers, in the genuine conviction that the good of each resides in the good of all. Sincerity of intentions, because dialogue, as an authentic expression of our humanity, is not a strategy for achieving specific goals, but rather a path to truth, one that deserves to be undertaken patiently, in order to transform competition into cooperation.” The words of Pope Francis are lucid, stating clearly the attitudes necessary for dialogue.

In fact, the **‘fabric of relationships’, is being torn apart in India today**. Very appropriately, the **Instruction** says that the general criteria arrived at “will have to be further adapted to the different contexts of the local Churches”. We in India, have for generations past, a multi-religious setting in which our dialogue is with the wide variety of faith traditions that form the consciences of our students, parents and staff – especially since all three categories in our schools often have a majority of people of other faith. The Christian vision of the human has a lot to contribute in such a situation and the School is a good place for such a dialogue, since values and opinions are not rigid but are in the making. But the conditions for a dialogue are becoming more and more difficult and hence the need for renewed efforts, networking among Catholic Schools and civil society groups committed to the Constitution of India which has **fraternity** as one of its pillars.

Article 81 of the **Instruction** says, “There are also cases in which State laws impose choices that conflict with religious freedom and the very Catholic identity of a school. While respecting the different spheres, there is a need for reasonable defence of the rights of Catholics and their schools both through dialogue with State authorities and through recourse to the courts having jurisdiction in

These reflections on the identity of the Catholic School culminated in a global event endorsed by Pope Francis that took place on





*these matters.*” Our country seems to be going through a phase in which this may be necessary, if we are to be faithful to our mission.

The indication for this is the fact that in the State of Gujarat, the Government has already passed a law which gives academic control of the School to officials appointed by the State itself, rather than to the Catholic Management. This also happened in the State of Andhra Pradesh, but the law was retracted after meeting opposition. The stated ideology of Hindutva, which is exclusivist and discriminatory, declared more openly these days by public figures and members of Government, goes against the Constitution of India which professes Secularism and Equality. The colouring of educational content, for instance, is a cause for concern to any educationist. More pertinently, the National Educational Policy, which allows for two tracks of education, one formal and the other informal, opens the way for sanctioned discrimination between the poor and disadvantaged groups on the one hand and the

rich on the other – anathema to the idea of Catholic Education and to the Constitution of India which in fact mandates measures to make up for structural disadvantage and historical exploitation.

The first step may require better “*union and communion*” between Catholic Schools themselves, acknowledging the very fragmented state of our schools, which does not give them much bargaining power with the State despite their reputation for excellence and their overwhelming numbers. Dialogue with State authorities would then be meaningful and effective. The need to participate in democratic decision-making may not be an arena the Church is very comfortable in, because it could suffer a backlash from the powerful, whose vested interests are exposed. We can remind ourselves that it was Jesus who took such risks. I

repeat the words of the **Instruction**, “*Only a strong and united action by the Church in the field of education in an increasingly fragmented and conflict-ridden*

*world can contribute both to the evangelising mission entrusted to her by Jesus and to the construction of a world in which human persons feel they are brothers and sisters.*”

The cause of Catholic Education is worth the trouble because it is integral to our very mission.



**Please turn to page 58 for the entire text of the Instruction: The Identity of the Catholic School for a Culture of Dialogue.**



**Dr. (Fr.) Frazer Mascarenhas SJ** is currently Manager of St. Stanislaus High School and St. Stanislaus International School, Bandra, Mumbai, and Parish Priest, St. Peter Church, Bandra. He is also the Dean of the Bandra Deanery of the Archdiocese of Bombay.



# Does the new Vatican document on Catholic schools change anything?

Andrea Gagliarducci



What makes a school or university Catholic? As far as universities are concerned, Pope John Paul II answered this question with his apostolic constitution *Ex corde Ecclesiae* in 1990 which established criteria to regulate the work of universities that called themselves Catholic.

Although *Ex corde Ecclesiae* is considered a general guideline for all Catholic educational institutions, there is curiously only one reference to it in the Vatican Congregation for Catholic Education's recent instruction on Catholic schools. The rather extensive document, called ***"The Identity of the Catholic School for a Culture of Dialogue"***, is a practical guide for all schools that want to claim the title of Catholic.

The Instruction had been in the works for years. In 2015, a congress on Catholic education took place in the Vatican and the Congregation immediately set to work on a "directory" for all Catholic schools. According

to a Vatican official involved in the preparatory meetings, the directory was intended to present "a pragmatic application of *Ex corde Ecclesiae*".

*Ex corde Ecclesiae* said that the specific purpose of a Catholic university is "to help students think rigorously, act rightly and serve the cause of humanity better". John Paul II provided guidelines for universities to be included in the broad scope of Catholic learning institutions. This means that the Christian orientation cannot be left to happenstance – it has to develop uniformly all over the world.

What changes, then, with the Instruction from the Congregation for Catholic Education, released on 29 March?

Not much in the end, though it does offer a solid anchorage for Catholic identity. It also places great responsibility on diocesan bishops in discerning what may or may not be



considered a Catholic school.

We read in the Instruction that a Catholic school is “endowed with a specific identity”, namely “its reference to a Christian concept of life centred on Jesus Christ”.

The Instruction also says: “Following the doctrine of the Church, it is therefore necessary for the school itself to interpret and establish the necessary criteria for the recruitment of teachers. This principle applies to all recruitments, including that of administrative personnel.”

“The relevant authority, therefore, is required to inform prospective recruits of the Catholic identity of the school and its implications, as well as of their responsibility to promote that identity.”

“If the person being recruited does not comply with the requirements of the Catholic school and its belonging to the Church community, the school is responsible for taking the necessary steps. Dismissal may also be resorted to, taking into account all circumstances on a case-by-case basis.”

The measures go as far as dismissal also because teachers are asked to be “outstanding in correct doctrine and integrity of life”. School staff who belong to other Christian churches and religious confessions have the “obligation to recognize and respect the Catholic character of the school from the moment of their employment.”

But the Instruction emphasizes that “the predominant presence of a group of Catholic teachers can ensure the successful implementation of the educational plan developed in keeping with the Catholic identity of the schools.”

What changes with this new instruction is the focus which is more on evangelization than identity. The document also seeks to bring the social sciences to the centre of the educational project.

It says: “Evangelization and integral human development are intertwined in the Church’s educational work.” The Church “aims not only to ensure the maturity proper to the human

person, but above all to ensure that the baptized, gradually initiated into the knowledge of the mystery of salvation, become ever more aware of the gift of faith.”

The Instruction cannot be read separately from another document of Pope Francis, the apostolic constitution *Veritatis gaudium*, which redesigned the tasks and structures of ecclesiastical universities.

In that constitution, Pope Francis called for a cultural revolution based on four criteria: the contemplation of the mystery, wide-ranging dialogue, a plurality of knowledge, and networking. *Veritatis gaudium* emphasized an interdisciplinary approach, which, in Pope Francis’ view, can inspire a “culture of encounter”.

Not by chance, the Pontifical Institute for Studies on Marriage and Family, established by John Paul II in 1981, was upgraded and reformed. It was expanded to include a series of social sciences classes that aimed to broaden the cultural background. The “Gaudium et Spes” Chair inaugurated at the Institute in 2018 underlined this new direction.

The Congregation for Catholic Education’s instruction offers an excellent example of Pope Francis’ thinking. Despite a general opening to dialogue with the world, the Church remains hierarchical, and so does education.

There are passages in the document that confirm in a bureaucratic way what Catholic schools should be and what the local bishop’s responsibilities are.

Then there are more poetic sections asserting that education consists in “a polyphony of movements”, and even that it “unleashes an ecological movement, since it contributes to the recovery of different levels of balance: inner balance with oneself, solidarity with others, natural balance with all living beings, spiritual balance with God”.

There is also a section on the Global Compact on Education, strongly desired by Pope Francis, under which “a long-term project is launched to form people who are willing to put themselves at the educational service of their community”.



“A concrete pedagogy – based on bearing witness, knowledge, and dialogue – is a starting point for personal, social and environmental change,” the document adds.

The Instruction acknowledges that there are divergent interpretations of the term “Catholic”. “The basic problem lies in the concrete application of the term ‘Catholic’, a complex word that is not easily expressed by means of exclusively legal, formal and doctrinal criteria,” it says. “The causes of tensions are mainly the result on the one hand of a reductive or purely formal interpretation, and on the other of a vague or narrow understanding of Catholic identity.”

Perhaps there is an allusion here to the question of the Pontifical Catholic University of Peru, which was deprived of its title in 2012 precisely because its statutes did not adhere to *Ex corde Ecclesiae*. Pope Francis established a commission of cardinals in 2014 which proceeded to rewrite the statutes until, in 2016, the university resumed using the title.

It is worth looking back at the events that led to the loss of the title to realize that, even today, such a case would be handled the same way. The university was accused of having “unilaterally changed” its statutes since 1967. From 1990 onward, it was asked by the Vatican on many occasions to adapt its laws to the apostolic constitution but did not do so.

After a canonical visitation in 2011 and a meeting between the rector and the Vatican Secretary of State in 2012, there was a further attempt to adapt the statutes to canon law. The rector wrote to the Secretary of State explaining it was impossible to make the changes due to the Archdiocese of Lima’s refusal to cede control of the management of the activities of the university. The Holy See underlined that the involvement of the archdiocese in the power of the university’s asset management had been confirmed on several occasions, with judgments of civil courts in Peru.

In the 2022 instruction, we read that “the specific charism with which Catholic identity is lived out does not justify a reductive interpretation of catholicity that explicitly or

de facto excludes essential principles, dimensions, and requirements of the Catholic faith”.

“Moreover,” it continues, “catholicity cannot be attributed only to certain spheres or to certain persons, such as liturgical, spiritual or social occasions, or to the function of the school chaplain, religion teachers or the school headmaster.”

There is to be no discount, therefore, in terms of faith and doctrine. And the document emphasizes the importance of an institution’s statutes. “Sometimes they are not up to date,” it notes, “they do not clearly illustrate competences or new procedures; they are designed too rigidly to the point of regulating general situations without leaving room for discernment or possible solutions that can only be found at local level.”

Furthermore, the document underlines that conflicts in the disciplinary or doctrinal field “can bring discredit to the Catholic institution and scandal in the community” and therefore “cannot be underestimated”.

It also explains that there are cases in which “state laws impose choices that conflict with religious freedom and the very Catholic identity of a school”.

“While respecting the different spheres, there is a need for reasonable defence of the rights of Catholics and their schools both through dialogue with state authorities and through recourse to the courts having jurisdiction in these matters,” it says.

One cannot but think, for example, of the battle of the Little Sisters of the Poor against the Obama administration’s “contraception mandate”. Pope Francis met with the sisters amid their battle during his 2015 trip to the United States.

The document on Catholic schools could thus be considered old-fashioned, even traditional in its approach. But in any case, the culture of encounter has a limit on identity. And perhaps it is a sign that when it comes to education, the Pope, beyond his steps forward, does not want to change much of what is already there.

**Source: [www.catholicnewsagency.com](http://www.catholicnewsagency.com)**





## **Pope Francis: A true educator accompanies, listens and dialogues**

*Before the General Audience on Wednesday, 20 April 2022, the Pope met with a delegation from the “Global Researchers Advancing Catholic Education Project”, reiterating the importance of a dynamic education.*

To educate is not “to fill one's head with ideas” because “automatons” are formed, but to walk together with people in a “tension between risk and security”. This is what Pope Francis said in an impromptu speech – after handing over his prepared words – to a delegation of the “Global Researchers Advancing Catholic Education Project” (GRACE), a new international research project promoted by volunteers with the aim of promoting the values of Catholic education in respect of identity and dialogue. The meeting took place in the atrium of the Paul VI Hall before the general audience.

### **The right to make mistakes**

Pope Francis asked primary, secondary, and university teachers to support students in their educational journey. “You cannot educate,” he added, “without walking together with the people you are educating. It is beautiful when you find educators who walk together with boys and girls.” The Pope remarked that “to educate is not to say purely rhetorical things; to educate is to make what is said meet reality. Girls and boys have the right to make mistakes, but the educator accompanies them on the path to direct these mistakes so that they are not dangerous.” “The true educator,” continued Pope Francis, “is never frightened by mistakes, no: he accompanies, takes them by the hand, listens, dialogues. He does not get frightened and waits. This is human education: to educate ‘is this bringing forward and promoting growth, helping to grow’.”

### **Educating in the tradition that is dynamic**

The GRACE delegation, through a spokesperson, opened a dialogue with Pope Francis and explained to him that the aim of the project is precisely that of educating not only by transmitting knowledge but also by giving space to the spiritual and pastoral sphere and to what the elderly can pass on to the young. The Pope emphasized that “dialogue between young people and the elderly is important [...] because in order to grow, the tree needs a close relationship with its roots.” He then recounted: “There is a poet from my land who says a beautiful thing: ‘Everything that the tree has in bloom, comes from what it has under the ground.’ Without roots, we cannot go forward. Only with roots do we become people.” Pope Francis, therefore, said no to cold and rigid traditionalism, reiterating that true tradition is “taking from the past to go forward. Tradition is not static: it is dynamic, tending to go forward.”

*Source: [www.vaticannews.va](http://www.vaticannews.va)*



## International conference

# “Lines of development of the Global Compact on Education”

**Nirmala Carvalho**

Pope Francis, on 01 June 2022, met the participants of the International congress “Lines of development of the World Educational Pact”, promoted by the Congregation for Catholic Education (of the Institutes of Studies). He thanked Cardinal Versaldi for his kind words of introduction calling the meeting a “grand finale”, since today the Dicasteries would be combined. A new Dicastery for Culture and Education merges together the Pontifical Council for Culture and the Congregation for Catholic Education.

“Education must serve as a bridge between past and future generations so that humanity may progress rather than move backward,” Pope Francis said.

Meeting with participants in an international conference on the Global Educational Compact, the Pope said that while education is

rooted in the past, it “extends to a long-term vision where the old and the new come together in forming a new humanism”. However, there is a “dangerous” trend, especially within the Catholic Church, that chooses a form of “backwardism” that chooses to remain closed in the past, he said on 01 June.

It is “this ‘backwardism’ that makes us a sect, that closes you, that takes away your horizons,” he said. Those who espouse such views “say they are guardians of traditions, but of dead traditions. The true Catholic Christian and human tradition is what that fifth-century theologian described as a constant growth: throughout history, tradition grows.

Pope Francis was referring to St. Vincent of Lerins who wrote about the development of Church teaching, saying that it “is solidified over the years, extended with time, and refined





with age.” “That is authentic tradition, which progresses with our children” the Pontiff said.

Launched by Pope Francis in 2019, the Global Educational Compact is an alliance bringing together representatives from the world’s religions, international organizations and humanitarian groups as well as educators, economists, scientists, policymakers, people from the world of art, culture and sports, and young people to build a more humane future.

The Pope said he was pleased the alliance has continued to grow and has developed educational studies on “the dignity of the person and human rights, fraternity and cooperation, technology and integral ecology, peace and citizenship, cultures and religions”.

In today’s world, he said, students must learn not only how to deal with a crisis but also how to “overcome it together”. “This is important for me: that we learn and help so that others may learn to live through crises, because crises are an opportunity to grow. Crises need to be managed, and we need to prevent crises from turning into conflict,” the Pope said.

An example of how to deal with crises, he continued, can be seen in the legendary story of Aeneas, the hero of Virgil’s epic poem *Aeneid*, who flees the fallen city of Troy carrying his father Anchises over his shoulder while taking his son Ascanius by the hand and leading them both to safety.

“Aeneas not only saves himself, but his father who represents his history and his son who is

his future,” the Pope said. “This figure can be significant for the mission of educators, who are called to guard the past – the father on his shoulders – and to accompany the young steps of the future.” The mythological hero’s father and son serve as a reminder that “in any educational process, we always must put people at the centre”. Anchises and Ascanius not only represent tradition and the future, he added, but are also “symbols of the fragile segments of society that need to be defended” and not marginalized.

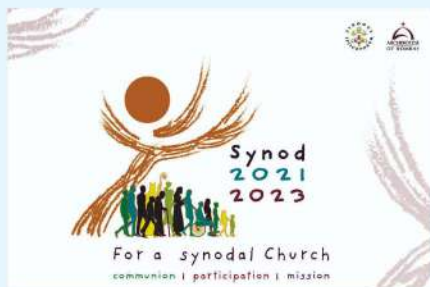
“The throwaway culture wants us to believe that when something no longer works well, we must throw it away and change it. This is done with consumer goods and, unfortunately, has become a mentality and we end up doing it with people as well,” he said.

Pope Francis said the crisis the world finds itself in can become “a propitious moment” to evangelize and recover the meaning of life and “the centrality of the person as the creature who, through Christ, is the image and likeness of the creator”. “This is the great truth of which we are bearers and which we have the duty to witness and transmit also in our educational institutions,” the Pope said. “Silencing truths about God out of respect for those who do not believe would be, in the educational field, like burning books out of respect for those who do not think alike, erasing works of art out of respect for those who do not see, or music out of respect for those who do not hear,” he said.

**Nirmala Carvalho** has been a Crux correspondent since 2004 and, in 2006, won the Communications Award from the Catholic Bishops Conference of India for “exceptional sensitivity to the Church and minority-related issues”. She holds a bachelor’s degree in philosophy and a master’s degree in sociology, both from the University of Mumbai.







# The Synod – Schools and Educational Institutions

**Alison Rosario**

**The Synod 2021 – 2023 on Synodality aims to provide an opportunity for the entire People of God to discern together how to move forward on the path towards being a more synodal Church in the long-term.**

**In the Archdiocese of Bombay, this process was launched on 17 October 2021 by His Eminence Oswald Cardinal Gracias. Over the next few months, the Synod Coordinating Committee met representatives of various cells and associations within the Church and collated their feedback.**

**On 3 and 4 June 2022, 168 priests, religious and laity from the Archdiocese journeyed together at St. Pius X College, Goregaon as they reflected on the feedback received through the synodal discussions across the Archdiocese.**

On 10 October 2021, Pope Francis convened the XVI Ordinary General Assembly of the Synod of Bishops, whose theme was “For a Synodal Church: communion, participation and mission”. The Synod created an opportunity for listening and dialogue on the local level as Pope Francis invited the whole Church to rediscover its deeply synodal nature. This rediscovery of the synodal roots of the Church has been a process of humbly learning together how God is calling us to be as the Church in the third millennium.

What is a synod? A synod is a gathering, traditionally of Bishops. The word ‘synod’ comes from the Greek word ‘syn-hodos’

meaning ‘the same way’ or ‘the same path’. Synods were started on 15 September 1965 by Pope Paul VI. Since then, synods have been organized every two or three years, bringing together bishops, experts and many delegates to discuss various topics. In each case, bishops vote on a final document. Then the Pope writes his own text called an apostolic exhortation to open new pathways and shed new light on what was discussed at the Synod, so that it can radiate across the entire Church.

So what is synodality? Synodality is about journeying together. This happens by listening to one another, in order to listen to what God is saying to all of us. It is realizing that the Holy Spirit can speak through anyone to help us

walk forward as the people of God. It is about walking together!

From January 2022 to May 2022, we have held various Synod consultations across the Archdiocese of Bombay – online, hybrid and in person. These have taken place in parishes, ministries and other ecclesial groups. As Pope Francis stated in the







commemoration of the 50th anniversary of the institution of the Synod of Bishops, “It is a mutual listening in which everyone has something to learn, the lay faithful, the bishops, the pope all listening to each other and all listening to the Holy Spirit, the ‘Spirit of truth’, in order to know what the Spirit is saying to the Church. It is in this listening process that we have even listened to the voices of teachers, principals of schools and educational institutes, non-teaching staff and school and college students as well. The feedback has been varied and interesting.

How could we leave the children behind when it came to the synodal process in the Archdiocese of Bombay? They are an integral part of the Church, closest to the heart of God, and by virtue of their innocence and unconditional love, have a unique perspective to offer us. Fr. Joshan Rodrigues, who hosts ‘Terrific Tuesdays’ on the Bombay Archdiocesan YouTube channel, asked Sunday school children to write in. Some of their replies were:

**1. What do you love about the church?**

- I love that the church acts together as one body in faith, helps young minds understand the importance of our religion and we can always rely on it during times of despair.
- I love the eucharistic celebration and the

fact that we can spend an hour with our Lord.

**2. If you were a parish priest for a day, you would like to...**

- ...pray for justice, unity and brotherhood in the world.
- ...not let my anger get the best of me and would be cordial with everyone in my parish.
- ...take into consideration the views of my parishioners so that I can work for their betterment.
- ...organize a special service for the disabled, have donation drives for cancer patients and have Bible classes.
- ...make churches accessible for the handicapped, organize skill-training sessions for the students in the vicinity.
- ...organize sessions for children where they would be aware about the day-to-day happenings in their community and environment.

The Synod Co-ordinating Committee also engaged children through artwork and drawings to enable them to express how they see the Church and their faith. Accordingly, an online drawing competition spearheaded by Fr. Joshan Rodrigues was held for them in February 2022, the last date for submission being 06 March 2022. The competition, titled “My Jesus. My Church. My Love”, was held





for two age groups: 5 to 9 years and 10 to 15 years. The competition received an overwhelming response with more than 500 entries pouring in across both categories via email. There were also a few entries from special needs children which received honourable mention. Three winners were declared in each category and the results posted on the Examiner Facebook and Instagram pages. Every participant received an e-participation certificate. The winners received a winner's certificate and prize at the hands of Oswald Cardinal Gracias.

At the **college** level, synod consultations were held across several colleges. There were 72 group responses from teaching and non-teaching staff as well as students, from College of Home Science, Don Bosco College, St. Teresa Institute of Education, St. Paul's College, Sophia College, Sophia Polytechnic, St. Arnold College, College of Social Work Nirmala Niketan, St. Xavier's Technical College and St. Xavier's Institute of Education which together comprised 728 participants (456 Female, 272 Male) in the age group of 16 to 58 years. St. Andrew's College did not have group consultations but circulated a Google questionnaire that received 160 responses. The highlights of the responses are given below.

#### **Plus points:**

- The Church has always been my strength and has shaped me into a better person.
- Appreciate the good work that the Church has done during the pandemic.
- The Church has been a grounding force and has brought youth together by involving them in youth-centric programmes.
- Appreciation for Bible study classes, Taize prayer services, online Masses.
- Church is important for receiving the Sacraments and as a place for spirituality.
- Church has also been instrumental in providing education right from school to college, through various educational institutes.
- The Church has allowed my faith to grow.
- Appreciation for work done by priests in rural areas and support given to families.
- Admiration for Pope Francis to 'listen' to the voices at the grassroot level; sitting in synod discussions helped participants feel good to be 'heard'.
- Youth group involvement.
- The feeling of warmth and oneness that is present in the church is difficult to be explained into words.
- Joy from involvement in various Church activities and attending daily Mass.
- Our colleges now provide a counsellor who can listen to us without any judgement.
- We are listened to through our communities, youth groups, and different church associations. The Church also welcomes suggestions and grievances, while the priests too make an effort to listen to the people.



- Being part of the youth group gives a break from normal stressful life; prayer, reflection and meditation help a lot.
- Helping people in need and being able to donate through the Church makes you a better person and that has a joy in itself.
- Getting to know new people, learning new abilities.
- The Take Charge programme organised by the Archdiocese has helped in my career.
- The Church has helped me/ my family in rough times.

#### **Minus points:**

- Groupism, church politics.
- Only a few people are active in the Church.
- Priests do not seem to be blessing homes and distributing Holy Communion to the sick and housebound, as much as earlier.
- Priests need to be more accepting of the LGBTQ+, people of other faiths and other Christian denominations.
- Strict action is not taken against priests in cases of sexual abuse.
- Power and authority of church leaders.
- Conflicts between priests and laity sometimes results in laity distancing/ leaving the Church.
- Attention should be paid to the needy of the parish first rather than outside the parish.
- Less acceptance towards neophytes (newly baptised).
- More aid for the poor and needy.
- The scars from 'hurtful experiences' seemingly don't go away.
- Rich and powerful people are given importance. Children and youth's views are considered secondary. People belonging to different cultures and regions are not listened to. Repentant people who have had a bad past and persons getting off the topic and discussing unimportant

topics are also not listened to. People belonging to LGBTQ+ are ignored. At times, there is a lot of favouritism.

- Rigid mottos, narrow minds, backward thinking.
- Meeting timings are sometimes not suitable.

#### **Suggestions:**

- Mass should be properly explained to children/ youth, so that they can participate better.
- Increase faith formation for youth.
- Continue the activities through the DYC, trekking, youth events, etc.
- Conduct more youth retreats.
- Priests can correct youth and children in private and make them understand.
- Parents should be more open to listen to their children.
- Be more open and friendly with youth.
- Bring back those who have gone astray and left the church.
- Placement services for providing jobs for the needy.
- Care for the environment through clean up drives like beach cleaning, use of cloth bags, etc.
- Bible should be taught in a creative way.
- Women to be given more power in Church.
- Sessions could be held for parents - on bringing up children and how to deal with youth.





- A fund can be generated for scholarships/ student loans to be given to deserving students.
- Conflicts, if faced by anyone, can be dealt with an open mind, through conversation with our peers or a professor who can really listen to us without any judgement.

Synod consultations were also held with 98 **Teachers and Principals/ Headmasters/ Headmistresses** of ABE affiliated schools, covering 6 deaneries (Kurla, Thane, Navi Mumbai, Andheri, Central Suburbs and Bandra deaneries). This is some of the feedback received from the group discussions.

### **How is this journeying together happening in your particular school today?**

- A family spirit is there in schools. As there are fewer students, we know each one by name.
- Staff meetings, lots of listening; principal does not take decisions alone.
- Reaching out, communicating with all sections of society.
- Sharing of experiences with other teachers.
- Indoor and outdoor games; sharing of snack/ lunch boxes.
- Prayer groups for various intentions.
- Started courses for migrant women.
- We have come closer to each other emotionally.
- Free classes on Saturdays, especially for sports.
- Lack of cooperation from parents.
- Too many inspections in the Primary



section.

- Not happy with giving false data forcibly to the department.
- Teachers who are not tech savvy face a lot of problems.
- Teachers staying close to the school were pulled in many times.
- Teachers' efforts and creativity increased during the pandemic.
- Entire family was involved in helping cope with the online classes; so there was an experience of sharing and caring.
- Bonding increased in the family.
- School feast is celebrated by all.
- Religion classes.
- Identifying slow learners and helping them shift to a school where they can improve.
- Bias from the management.
- During the pandemic, we did not give priority to religion and value education classes.
- Holistic care is taken care of and sacraments are given importance.
- Counselling sessions are held for students.
- We portray the Gospel message to children of our faith.
- Teachers and children of other faiths also recite our prayers willingly and prayerfully.
- Providing devices for online classes during the pandemic.
- Schools providing place for doctors to stay during the pandemic.
- Talking to parents who lost their jobs during the pandemic; arranging for fee concession.
  - Staff praying together before starting school; celebrating birthdays.
  - First Friday prayer services in school.
  - Good morning thoughts.
  - Journeying together is a challenging concept.
  - Motivating students through various activities.
  - The Church helps us to be better people and to reach out through the SCCs.





**What steps does the spirit invite us to take in order to grow in our ‘journeying together’ in your school?**

- Equal opportunity for all sections of society; to keep sports free of charge especially for poor children.
- Technical courses should be started.
- Someone to listen to the teachers.
- Counselling for students, parents and teachers.
- Values through teaching.
- Refreshment courses for teachers.
- Help slow learners and special children to get help and required documents.
- To cultivate reading habits.
- Student councils should be set up for students to voice their opinions.
- Bi-monthly meetings with different stakeholders.
- PTA meetings regularly.
- School evaluation.
- Allow new teachers to bring in new ideas.
- Sharing of best practices among schools.
- More openness with teachers.
- Catholic students should be encouraged to attend Catholic schools.
- Catholic candidates should be given priority for a teacher’s post.
- Priority should be given to religion class.
- House feasts should be celebrated.
- Visiting students at home to understand their situation.
- Priest or religious should head a Catholic institute.
- Listening to students without judging them.
- Visits by bishops to schools to connect with the children.
- Get sponsors for students who are unable to pay fees.
- Health insurance for teachers.
- Use CSR (Corporate Social Responsibility) through the school to reach out to the needy.
- Enabling children to use social media wisely.
- Everyone is a child of Jesus, so I must share that love with others too.
- The Church has helped in my own formation; as a teacher I can carry this on to my students.
- Listen with patience.
- Inclusiveness for everyone.

**Alison Rosario** is a freelance soft skills trainer and Secretary of the Bombay Archdiocesan Synod Coordinating Committee.





# St. Teresa's Convent High School, Santacruz

## Celebrates Centenary Year

**Twinkle Pereira**

One hundred years is indeed a long time. It is a century old! We consider ourselves very fortunate to be witnesses to this centenary celebration of St. Teresa's Convent High School, Santacruz. Thinking back, we cannot but recount and reminisce all that has taken place in the last 100 years. Indeed, thanksgiving is one of the most important aspects of this year-long celebration. We would like to give thanks to all who have made this possible; our pioneers, the priests of the parish, our teachers, the staff, our parents and our friends who journeyed with us during our initial days. Without their perseverance, dedication, love and care for us, we would never have made it to become what we are today.

Since 1922, St. Teresa's Convent has enjoyed a rich and varied history. One thing has



remained constant – our commitment to mould the future generation through education. 04 April 1922 was the day when a group of Carmelite sisters from Trivandrum arrived in Mumbai to establish a new convent at Santacruz. The parish priest and the parishioners of Santacruz welcomed them with

an open heart. Initially, the sisters received possession of a small cottage and with the help of the generous people of Santacruz they started the new convent.

St. Teresa's Convent slowly and steadily began to grow, as the sisters gained the confidence and affection of the people in the locality. As the years passed, the convent school made a deep impression on society. It grew in leaps and bounds experiencing God's blessings through success year after year.

On 27 June 2022, our school commenced its







inaugural centenary celebration with the Holy Eucharist celebrated by Bishop John Rodrigues and priests of the parish. Also, present were the sisters, staff, students, ex-teachers and ex-students. The statue of St. Teresa of Avila, patroness of the School, was carried to the altar accompanied by His Lordship Bishop John Rodrigues. After the Mass, the statue was carried with great pride and honour back to school in procession via S. V. Road. A fellowship programme was organized for the ex-teachers, PTA members and the staff in the School hall.



As a part of the centenary celebrations, the school will be organizing various events like inter-school competitions and fellowship programmes for ex-students and ex-teachers; thus ensuring that every member of the Teresian family is actively involved in creating new memories in the



history of St. Teresa's during this centenary year. We, at St. Teresa's, will continue to kindle the light of knowledge and learning in young minds. Our centenary logo rightly proclaims, 'Igniting the spirit of excellence'. Thus we shall continue to strive towards achieving great heights to keep the banner of our school soaring high following our motto 'Love and Duty'.





## Back to school beyond bollywood

MEENAKSHI SHEDDE



**OHMYOHMYOHMY!** I went for a school reunion this week after ages, for the centenary celebrations of St Teresa's Convent High School, Santa Cruz (1922-2022), where I studied as a kid. It started with a Mass at Sacred Heart Church at the boys' school next door (ha! sweet revenge: when we were in school, the Principal would announce at assembly that we were not to look at the boys from Sacred Heart, who perched on our school walls and blew seetis at us). I'm Hindu, but my entire education has been at excellent Christian institutions: St Teresa's Convent school, then St Xavier's College, Mumbai.

After the Mass, we went to St Teresa's, where there was a staff get-together, and I caught up with my school buddies Sujata Bhat (Sujju), Kalpana

Kanchan (Kalpu), Premilla Rodrigues and others, all thanks to Yamini Kunder, who alerted me about the centenary. I was delighted to meet a few teachers, who would be in their 80s at least—Miss Duarte, who taught us French, and Miss Cieta Rodrigues, who taught geography and was historically called 'Murgli' for no reason I can recall. Memories came in a rush, and I could only shake their hands in awe: Ms Duarte was still spiffily dressed, her back erect, in command, as always.

We wandered amid the primary section, secondary section and the school hall. We sat in Class III-B, wiggling into those

**I'm Hindu, but my entire education has been at excellent Christian institutions: St Teresa's Convent school, then St Xavier's College, Mumbai**

little wooden benches, with desks that had holes drilled for inkpots. Inkpots! Yes, I'm from that zamana. Sujju recalled a highly squirmy incident: when she was a kid, her mum dressed her up daily for school. One day, her mum was busy and asked her to dress up on her own. Later, at class, their maid turned up, with her panty in hand: her mother was convinced, for some reason, that she had forgotten to wear her panties. Oh gawd, in front of the whole class. Sujju still turned

beetroot at the memory, while we collapsed in an epidemic of giggles.

Outside the school gates, 'bhaiyas' sold all kinds of goodies, including kairi (raw mango), boras, jeera golis, red churan, a striped chewing gum that was wrapped around a wooden pole, imlis and bimbilis. I was allowed to buy only 'proper' food at the canteen, not 'kachra' at the gate. But my benchmate Arlene invariably had an array of khatta-mee-tha goodies in her desk, that she

generously shared with me. Bindaas girls like Janice Mathias were goddesses in my eyes; with their healthy contempt of authority, their popularity only soared.

We met Sr Juliet, who had taught us Social Service. Possibly in her 90s, she was frail and not all there, but she clasped my hand warmly, smiled, gurgled at my chatter, and would not let go of my hand. I was very moved. Sr Juliet was the kinder one; her authoritarian colleague Sr Caroline used to make us lift our thick, sports day, divided skirts, so her stick could leave a weal on our legs.

Miss Girja, a South Indian who taught Hindi, was cross-eyed, so a decade of full-on nasti was guaranteed, which she countered by hurling chalks at us, shouting, "I'm talking to you!" When she read some patriotic Hindi chapter, where an Indian soldier threw a bomb at the enemy, we would keep saying, Miss, please repeat, we didn't understand, and she'd repeat: "Sarhad pe usne dushman par apna bum pheka," (at the border, he threw his 'bum'/bomb at the enemy) and the entire class collapsed in hysterics. The centenary promises many more events during the year, and I can't wait to go back to school.



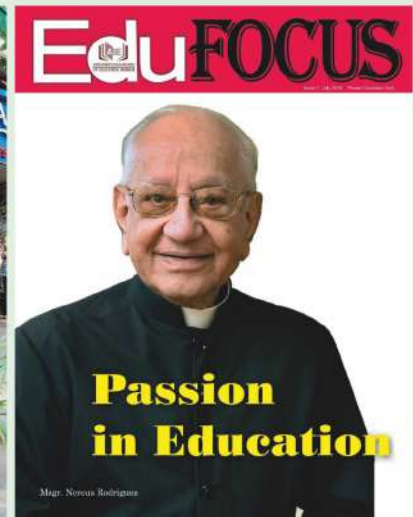
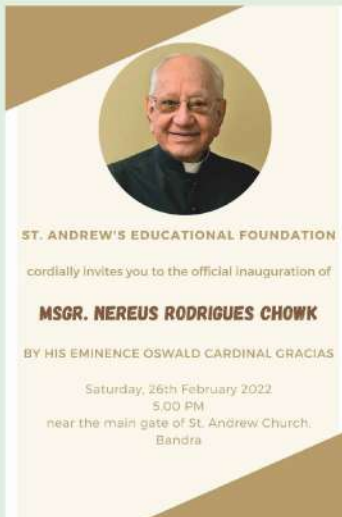
Source: Sunday Mid-day, 03 July 2022.

**Meenakshi Shedde** is India and South Asia Delegate to the Berlin International Film Festival, National Award-winning critic, curator to festivals worldwide and journalist. Reach her at [meenakshi.shedde@mid-day.com](mailto:meenakshi.shedde@mid-day.com)



# Blessing Msgr. Nereus Rodrigues Chowk

Anjali Heredia Gracias



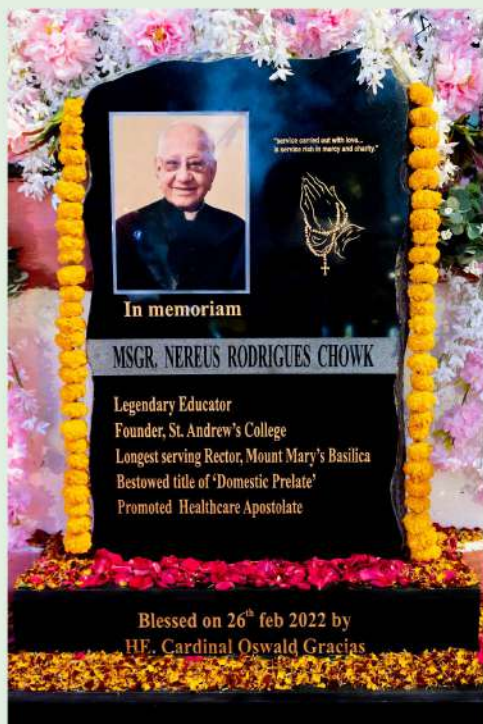
**O**n Saturday, 26 February 2022, His Eminence Oswald Cardinal Gracias blessed and inaugurated the Msgr. Nereus Rodrigues Chowk. Situated at the junction outside St. Andrew Church, Bandra, the Chowk is a tribute to Msgr. Nereus' immense contribution to the field of education. Among the dignitaries present were the trustees of St. Andrew's Educational

Foundation: Fr. Aniceto Pereira, Fr. Clarence Fonseca, Fr. Magi Murzello and Adv. Joaquim Reis.

Msgr. Nereus' achievements were featured in EduFOCUS in July 2018 when Ms. Nirmala Carvalho profiled him. His stint in education began sixty years earlier when he was appointed Principal at St. Andrew High School, Bandra; a post he held for 10 years.







In the mid-1960s, he was appointed President of the All-India Association of Catholic Schools (AINACS) where he was one of the pioneers of audio-visual education and multimedia-based education. Awarded the State's Best Teacher Award in 1974-75, he also had the rare distinction, for a Catholic priest, of serving as the leader of the prestigious and secular Headmasters' Association. Valerian Cardinal Gracias, the then Archbishop of Bombay, appointed him In-Charge of Education in the Archdiocese of Bombay (now known as Archdiocesan Board of Education or ABE). Later, he was appointed Inspector of

Catholic Schools, a position he held for 20 years. His greatest achievement, however, was the successful actualisation of St. Andrew's College of Arts, Science and Commerce which was inaugurated on 09 July 1983 and now offers eight degrees as well as a certificate in hospitality.

Fr. Magi Murzello (Rector, St. Andrew's Educational Foundation) initially suggested that St. Dominic Road be renamed Msgr. Nereus Rodrigues Road. When this proved to be unfeasible, Mr. Cornel Gonsalves, Secretary, Salsette Catholic Co-operative Housing Society, advised that the chowk at the junction of Hill Road, St. Paul Road and Chimbai Road opposite St. Andrew Church, Bandra (West) be named "Msgr. Nereus Rodrigues Chowk". Mr. Asif Zakaria, Municipal Councillor, Ward 101 – Bandra West was instrumental in getting the proposal passed by the Municipal Corporation of Greater Mumbai (MCGM) in December 2021.







## AC SCHOOL HALL RENAMED AFTER MSGR. NEREUS RODRIGUES

The newly renovated and fully air-conditioned St. Andrew High School Hall was rechristened Msgr. Nereus Rodrigues AC School Hall in honour of a principal who contributed much to the field of education in Mumbai. The blessing, by Bishop John Rodrigues, took place at 9 a.m. on Monday, 06 June 2022 in the presence of Fr. Dennis Gonsalves (Secretary, Archdiocesan Board



of Education), Fr. Magi Murzello (Principal, St. Andrew High School, Bandra) and teachers from various schools across Mumbai who were attending Celebration 2022.





# ZOC2070 – A Venture for Women’s Day

**Vanessa D’Cruz**

*“We are either going to have a future where women lead the way to make peace with the Earth or we are not going to have a human future at all.” – Vandana Shiva, environmental activist*

**O**n 08 March 2022, Andean Network of Dynamic and Inspired Educators (ANDIE), Grand Academic Portal (GAP) and the Bandra SHE-link group geared

up once again to ‘ZOC!’ the women folk with a fun-filled evening with a difference.

We truly believe in the wise words of Vandana Shiva quoted above. And so, on the

wonderful occasion of International Women’s Day, the team presented the theme, ‘ZOC!’ – Zero out Carbon, which India wishes to achieve by the year 2070. A woman plays a very vital role in making changes in the household, thus affecting the community ... society... country and the world at large.

We were thrilled to host nearly a hundred enthusiastic women teachers from all parts of Mumbai who wholeheartedly participated in the event, undermining the sweltering heat just to make it to a fun-filled evening with a purpose.

We were pleased to have in our midst, our Chief Guest for this event, Mrs. Sandra Shroff, the Vice Chairman of United Phosphorus Ltd. (UPL). She is also at the helm of Enviro Technology Limited and Bharuch Enviro Infrastructure Limited as Director. Mrs. Shroff has been instrumental in contributing to society with her sensitive mind and emphatic attitude towards life. As a staunch supporter of the environment, we were extremely happy when she consented to being Chief Guest for the evening.

Bishop Barthol Barretto, Bishop-in-charge of the Women’s Cells for the Archdiocese of

Bombay, was our Guest of Honour. His motto ‘Love in Action’ is evident in his words and his works alike. We are always happy to have him be a part of our endeavours.

The Chief Guest, Guest of Honour and all our special guests were welcomed by a traditional entourage who kept to the eco-friendly theme with the colours in their thali.

After a refreshing cup of tea and some biscuits, the teams took their place. Keeping in mind the theme, the teams were given innovative names, namely: the Coal-ified, the Coal-est, the Coal-laborators and the Coal-inators. It was a beautiful sight to see all our participants draping their pink dupattas in the most innovative ways.

We began the programme by invoking God’s presence in our midst through a prayer led by Fr. Sebastian followed by the traditional lighting of the lamp by the dignitaries.

To break the ice, all the guests participated in some innovative ZOCcer games created by our host, Ms. Suzie D’Silva. Each game ended with vital learnings like ‘chuck the coal, and ‘harness solar power’. The participants thoroughly enjoyed themselves.

The brain and the support system behind ANDIE, Fr. Magi Murzello, welcomed our Chief Guest and apprised the audience about











the purpose of the ZOC venture. Our Chief Guest was then felicitated by a beautiful painting in gond style which was yet another meaningful artistic creation of Dr. Omkar Bhatkar. It was truly appreciated by Mrs. Shroff.

Ms. Tarini Gracias, the creative teen behind the design of the ZOC2070 logo was felicitated as well. These tiny footsteps of Tarini are a fine example to young girls her age to soar high and reach for the stars.

Mrs. Sandra Shroff then addressed the audience citing practical ideas that she incorporates in her workplace and in her home. It was an interactive session with the audience wherein she answered many questions and was also very impressed with the feedback that she received.

The highlight of the event was the ZOC2070 anthem that was sung and even performed by everyone, led by the host for the evening. The women were entertained by foot-tapping

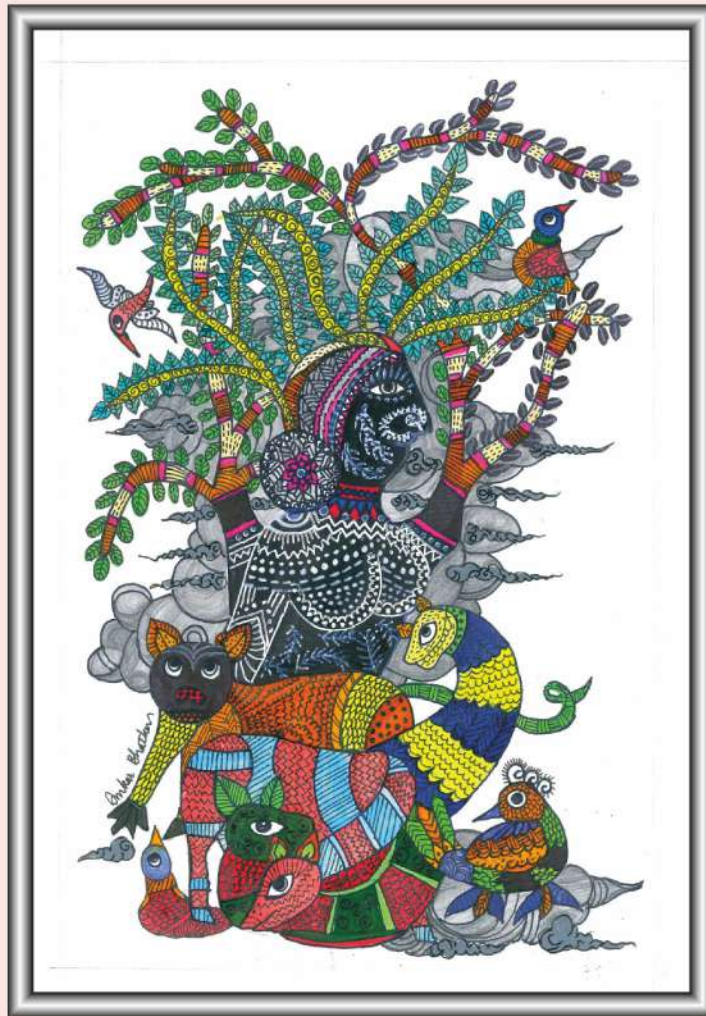
music by DJ Delon. They thoroughly enjoyed the evening and returned to their homes with some sumptuous snacks and the ZOC2070 goodie bag to remind them of their journey towards achieving the goal of an environmentally-friendly planet Earth.



**Vanessa D'Cruz** has been associated with education for the past 19 years and finds teaching to be a very enriching experience. She currently works as Senior Co-ordinator at Rose Manor International School. She is happy to be a member of the EduFOCUS Editorial Team as it gives her a preview into the latest trends in the field of education, the lives of teachers and students and allows her to interact with different intellectuals and educationists who work to meet the challenges of an ever-advancing knowledge-based society and a dynamically changing environment.







*“Ecofeminism adds that patriarchy devalues women, and therefore devalues nature, because nature is seen as mother. Women and nature get trashed together. Anything patriarchy associates with women is also trashed: caring, compassion, mothering, emotions, looking after nature, valuing life over money. To survive the climate emergency, we need to know we’re part of Mother Nature. To value nature, we must honour women too, and vice versa.” — Dido Dunlop*

This painting by Omkar Bhatkar in gond style depicts the beauty of nature being degraded by the soot of carbon cloud. This cloud encapsulates the grace of the giver earth in diverse damaging ways, mostly visible but sometimes invisible. The tree is green but its branches are now wrapped in carbon. The colourful animal faces and feathers covered in carbon stare at us with fearful eyes. Slowly, the world is turning into an insidious carbon pit of degradation directed towards destruction. The woman in the centre of the painting is wrapped in a cloud of carbon. Though she is still graceful, the carbon renders her almost invisible, less significant in the order of things. Patriarchal culture renders the role of women insignificant. Similarly, the contribution of women in environmental sustainability is undermined to the extent of inconsequentiality. The artist raises a question – what if the figure in the centre were not covered in carbon, how different would it look then?

It's time we value nature, honour women and recognise their role in environmental sustenance.

**- An artistic attempt by Dr. Omkar Bhatkar – SHE-links 2022**



# Pippi Longstocking Comes to SAPP

**Berges Santok**

A fantabulous backdrop, a bunch of boisterous young faces, a trio of excited performers, a crowd of anxious parents and three delightful stories about Pippi Longstocking – What happens when all of these come together? Utter amazement, downright fun and out-and-out edutainment! That's what the morning of 25 April 2022 was all about.

Large groups of children – students of Arya Vidya Mandir, Bandra – and their parents, both swathed in fun and curiosity, visited St.

assumed the status of a hero, a feminist and an inspirational character for children all over the world; inviting them, since 1945, to seek adventure and follow their dreams.

How do you present and portray a children's character and her universe so iconic that it stays with the audience as a delectable memory for a long, long time? Well, with over 10 years of theatre experience, solid research and groundwork by SAPP's co-founder, Dr. Omkar Bhatkar, and a formidable team to their credit, SAPP pulled off the feat with elan!



Andrew's Centre for Philosophy and Performing Arts (SAPP) as part of their scholastic assignment to watch a play and report their experience and learnings.

For the uninitiated, Pippi Longstocking is a fictional hero in children's literature. Born more than 75 years ago out of the Swedish author Astrid Lindgren's stellar imagination, she is a children's character who is, in truth, an unusual young girl. Pippi Longstocking is a rebel. She is financially independent. She is cheeky and courageous; strong and sensitive; knowledgeable and kind. Pippi is fun; she does away with conventional ideas about how girls should behave and mocks adults' gender roles. Her personality is a wonderful assemblage of traits that male characters have continuously been portrayed to possess. Over time, she has

The 60-minute performance started off with a bang, with the 3 performers entering the space, doing a jig while singing 'Villa Villekulla'. Dr. Pooja Jain, an experienced storyteller narrated the first story, enchanting the children with her vivid performance. Through her first story, she urged the children not to believe everything they heard; not to believe anything simply because it is spoken and rumoured by many; not to believe anything simply because it is written in books. She encouraged them to employ reason for anything told to them and ask questions. She fanned the flame of curiosity among them.

Next came, Dr. Bhatkar who with his impeccable acting, narrated the second story with such enthusiasm and awe that children couldn't help but engage with the story. The



longest among the three, his story pivoted around Pippi and her friends' picnic on the tree. Armed with a vast array of expressions and antics, he encouraged the children to imbibe the spirit of adventure in everyday things. The most notable part of this story was the way in which the audience jumped into the performance, making it participative to a tee.

Berges Santok concluded the storytelling performance with an incredulous act – using bathroom brushes to mop the floor in the most fun ways possible. His antics had the audience in splits of laughter, and made them realise that the monotony and boredom of daily life could be dispelled with flights of fantasy and input of imagination.

The Pippi performance – a stellar collaboration of Metamorphosis Theatre Inc and SAPP – was received with great laughter and appreciation. That Saturday morning could best be described as a melange of delightful memories. For most of the young audience and their parents, this was their first theatre performance after the pandemic. And, they absolutely loved it! When asked what they would take back with them after the performance, the exuberant children replied: Fun, fantasy and faith. To this, we shouted at the top of our voices — Hip hip hurrah, three cheers to Pippi Longstocking!



**Berges Santok** loves telling stories and works as a content writer on a freelance basis. He aspires to make movies someday.





## Grattis på födelsedagen, Pippi!

Anjali Heredia Gracias



**P**ippi Longstocking, the endearing Swedish fictional character has earned herself some more fans in Mumbai. Created by Astrid Lindgren in 1945, Pippi had a belated 75th birthday celebration on Wednesday, 27 April 2022 at St. Andrew School Hall, Bandra with students and teachers from 35 schools across Mumbai. This was a collaborative effort between the Consulate General of Sweden in Mumbai, Swedish Institute and Andean Network of Dynamic and Inspired Educators (ANDIE).

The children had an action-packed morning starting with Ms. Anna Lekvall, Consul General of Sweden, introducing Pippi and her friends – Mr. Nilsson the monkey, Horse, Tommy and Annika. She was thrilled to see quite a few children dressed up as Pippi herself with mismatched socks, pigtails sticking out and even freckles painted on.

Dr. Omkar Bhatkar, Berges Santok and Pooja Jain of St. Andrew's Centre for Philosophy and Performing Arts (SAPP) put up a superb storytelling session which brought out Pippi's creative, whacky and fun side. They had the children alternating between giggles and suspense... What on earth would Pippi do next?!

The Guest of Honour, Ms. Nalini Sorensen, took the floor next. Nalini, a well-known children's book author (she has 19 books to her credit), encouraged the children to be as fearless and creative as Pippi... to reach for the stars and make an impact in the world.

The schools were then divided into four teams named after Pippi's friends for a round of games, music and dancing. While the guests had a fun time with the competitive Dress Up Pippi game, they also learnt about Zero Out Carbon through the action songs led by the compere, Ms. Suzie D'Silva. The party wound up with Pippi's fantastic birthday treat – a Pippi-themed birthday cake and a Pippi-inspired menu of pancakes, cinnamon buns and more.

As a remembrance of the morning, each guest left with arms full of goodies – a cupcake, ginger biscuits from IKEA, a Pippi storybook with a bookmark created by SAPP, and a ZOC! sling bag with a ZOC2070 brochure, a leaf (to start the Tree of Promises), a pencil with seeds on the tip (to grow their own plants) and a foldable reusable shopping bag.











# Awesummer 2022

Anjali Heredia Gracias

**A**wesummer, now in its fourth year, was back with a bang in the offline mode much to relief of participants and instructors alike. Held across multiple venues in Bandra, it offered courses from the stables of St. Paul's Institute of Communication Education (SPICE), St. Andrew's Centre of Philosophy and Performing Arts (SAPP) and St. Andrew's Educational Foundation itself. This year, Awesummer was thrown open to people of all ages not just the youth as was the case previously.

Some old favourites were back – Basics of Graphic Design, Basic Photography, Write Your Own Play, Electronic Music Production

and Basic Audio Engineering – alongside some newbies like Film Appreciation and World Cinema, and Corporate Conduct.

Students were highly appreciative of the instructors and the efforts each of them put in. In Basic Photography with Mr. Eric Rego, students were thrilled to learn to use the manual mode on their DSLR cameras rather than relying on the automatic mode. Eric's pleasant personality shone through as he simplified complex camera jargon and patiently answered all his students' questions. In the Basics of Graphic Design course with Ms. Marie Moopanar students got to use the expensive Adobe software and experiment with it much to their delight.

Dr. Omkar Bhatkar's creative genius dazzled the participants in Write Your Own Play as he opened their eyes to "a world of endless possibilities where writing is concerned". His in-depth knowledge of world cinema ensured that Film Appreciation and World Cinema kept participants hooked throughout. A participant said that "the films shown were very interesting, gripping, incredibly educative and awesome. I look forward to watching more such beautiful classic films and discussing more about the finer aspects of filmmaking."

Of Personality Development plus Etiquette conducted by Ms. Anna Bredemeyer, a student said that "the course was very different from other courses attended. Anna Ma'am explained how important it is to carry oneself well. The course took more of a practical approach where we had to demonstrate what was taught so Ma'am could correct us then and there itself." Ms. Bredemeyer's years of experience

**SUMMER COURSES TO MAKE YOU**

# AWESUMMER 2022

**In collaboration with**

- ANDIE
- SAPP
- ST. ANDREW'S CENTRE FOR PHILOSOPHY & PERFORMING ARTS
- ST PAULS INSTITUTE OF COMMUNICATION EDUCATION

|   |  |
|---|--|
| <ul style="list-style-type: none"><li>Advanced Fashion Illustration and Basic Tips and Techniques</li><li>Allians-yl (Basic and Advanced French)</li><li>Basics of Copywriting</li><li>Basics of Graphic Design</li><li>Corporate Conduct</li><li>Discoscape</li><li>Discover the Narrator in You</li><li>Electronic Music Production and Basic Audio Engineering</li><li>Film Appreciation and World Cinema (Basic and Advanced)</li></ul> | <ul style="list-style-type: none"><li>Introduction to VFX</li><li>Introduction to Opera</li><li>Personality Development</li><li>Photography</li><li>Retail Sales: Join the World of Brands</li><li>Social Ballroom Dancing</li><li>The Art of Storytelling</li><li>The Art of Visual Communication</li><li>Video Editing for Beginners</li><li>Visual Poetry</li><li>Workshop on Filmmaking</li><li>Write Your Own Play</li><li>200+ courses</li></ul> |
|---|--|

Courses run from 18th April to 31st May 2022 and are open to all above 15 years of age (Std. X and above). Do scan the QR code for a soft copy of the brochure.

For further details and registration, kindly contact Ms. Jacinta: 97692 96630 (10am - 5pm, Monday - Saturday). Registrations open on 1st April 2022



as brand ambassador came to the fore as she took her students through the intricacies of Corporate Conduct leaving them confident that they could face the corporate world fearlessly.

In An Introduction to Opera, tenor Daryl Arambhan not only introduced participants to the genre of opera but also gave them an in-depth understanding of the history and evolution of this art form. From time to time, they were treated to Daryl's wonderful renditions of a few of his favourite pieces. All in all, it was "extremely informative, educative, entertaining, interesting and creatively satisfying."

Awesummer 2022 wound up with Electronic Music Production and Basic Audio Engineering where Mr. Saniv Xulfi gave the students a taste of how professionals compose their music. They even had sessions in the audio studio where they were allowed to make beats and music. At the end of each course, students who had attended all hours of the course received a certificate of excellence from their respective instructors.





# En Route To Zero: Let's Unify Our Pledge

**Berges Santok**

**W**orld Environment Day 2022 was celebrated in a stellar fashion thanks to a brilliant event put together by St. Andrew's Centre for Philosophy and Performing Arts (SAPP) and the Andean Network for Dynamic and Inspired Educators (ANDIE) in association with the Consulate General of Sweden, Mumbai under the aegis of Zero Out Carbon (ZOC).

Titled **R5: Remove | Rethink | Reuse | Recycle | Reduce**, this programme aimed to sensitize students and teachers alike to the environmental crisis and take prompt and effective steps to mitigate the situation. It

urged people to:

**REMOVE** waste

**RETHINK** what to use

**REUSE** items

**RECYCLE** what can't be reused

**REDUCE** what can't be recycled

The many components of this event were superbly knit together and provided the guests much fodder for thought. The afternoon began with a play performance 'I Want To Be A Hummingbird' written and directed by Dr. Omkar Bhatkar and enacted by Metamorphosis Theatre Inc. and SAPP. It advocated the love for greenery and gardens and stressed the urgency to adopt eco-friendly practices in daily living. This original screenplay illustrated the power of simple living and offered a seldom-seen glimpse into the mystical relationship between creativity and nature through music, poetry and visuals. The key highlights of this play performance were the impeccable research woven intricately into the narrative, treatment involving the generous usage of video projection, and the splendid stage design created using sustainable and reusable materials. The play with its message of "Do the best you can. Don't be a bystander" was well received by both students and teachers alike.

This was followed by keynote addresses by the Chief Guest, Bishop Allwyn D'Silva – Chairperson, Commission for Ecology Conference of Catholic Bishops of India, Fr. Magi Murzello — Rector and Trustee of St. Andrew's Educational Foundation, and Mr. Erik Malmberg — Consul at the Consulate General of Sweden, Mumbai. Subsequently, Ms. Anna Ehn — Nature Litter Expert at Keep Sweden Tidy





Foundation gave an online talk on 'Littering, Recycling, and Management'.

The guests then moved from SAPP to St. Andrew's Conference Hall where they could view the exhibition titled 'Re:waste — How Sweden Is Rethinking Resources' set up by the Consulate General of Sweden. They learnt that an estimated 2 billion tonnes of municipal waste were generated globally in 2016, and according to projections from the World Bank, this number is expected to increase by 70 % before 2050. While high-income countries generate more waste than low-income ones, reducing waste requires everyone to do their part. The exhibition outlined the underlying problems, steps everyone must take to get out of the situation and innovations and developments in the market. They then proceeded to high tea.

The event received an overwhelming response from schools in Mumbai. It led every member



of the audience to be conscious of their carbon footprint and sowed a seed of transformation for environmental conservation. R5 could best be described as a successful attempt to unify the pledge to live a sustainable life at the grassroots level.

**Berges Santok** loves telling stories and works as a content writer on a freelance basis. He aspires to make movies someday.













# Footprints in Carbon – ZOC

Shruti D'Silva and Chelsy Vaz

On Sunday, 05 June 2022, World Environment Day, St. Stanislaus International School was invited to the **Zero Out Carbon** Event hosted by St. Andrew's Centre for Philosophy and Performing Arts (SAPP).

Teacher Sharon D'Silva and two students from Grade 10, Chelsy Vaz and Shruti D'Silva attended the Event. The programme started with a play performance titled 'I want to be a hummingbird' written and directed by **Dr. Omkar Bhatkar** which was based on the story by Wangari Mathaai. In the story, the hummingbird tried to put out a raging forest fire by carrying water in its tiny little beak, not bothered by its small size. We relate this story to our current environmental situation where each one of us has to do our best to save nature.

The play was mind-blowing and a huge learning experience for the two students. It inculcated concepts of **eco-feminism** and questioned several concepts so readily accepted by society. During the first half of the performance, the set was black resembling our pollution-filled world. Once the curtains opened up, we saw a beautiful **eco-friendly** set made with dried flowers, **recycled** newspapers, and 300 hand-made hummingbirds.

After the play, there was a short talk with **Ms. Anna Ehn**, a Nature Litter Expert from the Keep Sweden Tidy foundation where she shared innovative and ingenious ways to fight **littering**.

This was followed by an exhibition set up by the Consulate General of Sweden in Mumbai. The exhibition displayed a lot of information in a creative and simple method. The most important lesson of all is that **convenience** is not always the best solution for our environment.

When asked what they liked about the event, Shruti D'Silva said, "They mentioned Emily Dickinson, Rachel Carson, and Wangari Maathai which made me happy because it's nice to envision young students getting to know all these **ecofeminists**, especially since so often in history women have been silenced and questioned."

Chelsy Vaz enthusiastically mentioned that "The message of the hummingbird is so **powerful** in a simple way... doing the best one can in the face of impossible odds. In these changing times, our world needs each of us to know that we can make a **difference**."

Let us all go forth and be hummingbirds for we must nurture our nature to have a bright future!





# Home-made Composter

Nalini Sorensen



When I read terms like zero carbon emissions, carbon neutral, green energy, etc., I always instinctively feel that this is something we need to address as a nation; the government needs to do this. They must do it. What can I, as a working professional, mother, wife and daughter, possibly do to make a difference on this front?

Switch off electricity when I leave a room (and bark at my children to do the same) – done.

Turn off the water from the tap as I brush my teeth (and bark at my children to do the same) – done.

Walk or use public transport – sometimes done.

Segregate garbage – done.

That's as far as I went, honestly. I washed my hands off the matter feeling like a responsible citizen. This was as much as I could do. I was busy. This was for the country or the world to fix. Someone would come up with some solution. It didn't keep me up at night.

Then COVID-19 raised its ugly head, and busy, bustling Mumbai was shut down. It was all a bit uncanny hearing the resounding silence of our streets, and seeing no one as you looked down from out of your window. Social media was full of posts of people who took to baking bread and other goodies, Dalgona coffee became a thing of envy, and live videos on social media became a rage. I'm sure you watched your share of them.

I started doing yoga off an app (I still do!), started doing book readings to schools online (who would have EVER imagined!), and tried to get some semblance of normalcy in our home (this sounds a lot easier when typed here!). You see, I'm a children's book author. I worked from home a lot before COVID-19 made this a cool concept, and suddenly I had my husband and two children in MY workspace. Not fair! But who could I complain to?

On one such evening, entirely frustrated with everyone living on top of each other in our home, I stumbled upon a Facebook Live video by a friend. She was teaching children how to grow microgreens at home. You needed nothing fancy – a disposable food container, some hay from a mango peti, soil, and seeds. Simple enough. I watched with keen interest and then I tried my hand at it with mustard seeds after the video ended. The microgreens grew fast. In today's world of instant gratification, that's important to mention. Soon, they danced about in that black, disposable container in which they'd been planted. They tasted delicious in my salad, and as a garnish over our food. And, I was intrigued.

One thing led to another, and I soon called the friend. She'd mentioned something about composting, and I wanted to know how to go about it. Remember, we were in lockdown, and I could not order a composter. I wanted to know if it were possible to compost without a store-bought one. Could I compost with a home-made composter?

The answer was a big, resounding YES. So, here's what she said, and here's what I did.

- I took five plastic bottles and cut off the bases. The wider the mouth of the bottle, the better.
- I retained the lids of the bottles. This is important, to maintain the temperature within the bottle, and also to keep out rodents.



- I then stuck the bottles, with the cut-out bases, into a pot with soil.
- I stabbed a few holes randomly around the bottles. This is needed for air to get in.

And, lo and behold! I had a home-made composter. In fact, I had five.

It's simple, it's inexpensive, and all the hard work is actually done by gravity. Gravity pushes the waste towards the soil in the pot. Any leachate (the liquid that seeps from the decomposing matter), goes into the soil in the pot. It remains mess-free and odour-free. It's a winner!

Once the bottles are in place, all you need to do is to cut up your food scraps and waste, and push them into the mouth of the bottle. The smaller you cut your waste scraps, the quicker they decompose. Since the bottles are made of transparent plastic, you can actually see the waste disintegrate. Mango scraps, for example, are great to watch. My children and I observed the mango peels as they turned from bright orange to black gold, over the span of just a few weeks. It was such a visual process. As a complete side note, you will be amazed at just how much waste can be pushed into a one-liter plastic bottle.

When one bottle gets full, you move on to the next. And, you keep an eye on the colour of the food waste in the previous bottles. You get your signs from what you see.

For us, I only put fruit and vegetable scraps in my home-made composters. We have a dog, and I refused to chance meat scraps or cooked food scraps, and tempt her. By the time our fifth bottle was full, I could see that the waste

in the first bottle was ready for use. I had compost! I just scooped the compost out, with a chopstick, onto a newspaper and left it to dry for a few days. I then added, just a teaspoon of this compost to my plants.

The difference was visible. My rose plant, my adenium plants, and my frangipani flowered more than ever before. My balcony looked delightful; a colourful palate that brought me so much joy. My basil plant, my rosemary bush, my lemongrass, my mint, and my lemon balm thrived. The fragrance of their leaves made my average dinners taste just a bit better.



My balcony looked greener, happier, healthier.

When lockdown ended, I rewarded myself with a store-bought composter. I still have my home-made one, though. I can't get myself to do away with it. Honestly, it's more hassle-free than the store-bought one, and works just as well. It's also something that I'm a bit proud of.

And, hey! I can now add it to the list of things that I'm doing to play my role in reducing carbon emissions: Composting – done.

**Nalini Sorensen** is an award-winning children's author, who loves spending time with children and looking at the world through the wonder of their eyes. She believes that life is too short to not laugh and seems to always attract highly humorous situations in her real life. She lives in Mumbai with her husband, two sons and dog.

Nalini has written numerous books, across various age groups, for children, and has been published by several publishers in India. She has contributed to anthologies, to children's magazines, and has written readers for schools in India. She is a TEDx speaker, and has attended and presented at numerous literary events across India.

She's on Instagram (@nalinisorensen) and on Facebook (@NaliniSorensenAuthor).





# Inauguration of Green Guard Campaign

**Sr. Gail Alphonso**



**T**he inception of every great journey is one great thought that can transform the world. We congratulate Fr. Magi Murzello as he embarks on one such meaningful journey with his mission to **ZERO OUT CARBON**.

**The melting of glaciers,  
The extinction of species,  
The transition of climate,  
The invasion of diseases!**

These are all constant alarms to the otherwise deafened human ear whose very existence is at stake. It is ironical that as we are progressing towards more modernized environs, we are in a state of regression wherein we have earned for ourselves a land that is no longer productive, a field that is fallow, rivers that are now shallow and on the verge of losing their sanctity. Aah! What a heavy price to pay for so-called civilization.

However, it is heartening to see an endeavour wherein the school aims to conscientize

society towards our duty to heal the Earth – Our one and only home! The **Zero Carbon Heroes** are sure to make a difference through this venture of theirs. Special appreciation goes out to the Chief Carbonder (Commander) who, at the helm of affairs, leaves no stone unturned to not only motivate the staff and students in his school but to spread the sphere of influence far and

wide. Our school owes a bunch of thanks for the beautiful invitation lent to us to be co-passengers on this journey to reduce our carbon footprint. We assure of our support in this novel endeavour.

It is indeed a matter of joy that motivated by the **Zero Out Carbon** mission, our school, **Sophia Girls' Senior Secondary School, Meerut**, also launched a venture '**I am a Green Guard**' on the historic day





of 26 January 2022. We, the Green Guards, are determined to play our role as the bearers of the mission to protect and nurture every entity of our Mother Earth. We are elated to share with you our vision and invite you to join us in this venture.



**Sr. Gail Alphonso** is Principal,  
Sophia Girls' Senior Secondary School, Meerut







## Moving Back to Nature – The New Way Forward

Edina Mascarenhas

**C**onvent Girls' High School, Prabhadevi was one of the schools to win Greenline's 'Greenest School' award this year. All credit goes to 'Green Defenders', students of the Eco-Club. Despite the pandemic, they conducted various interesting activities to foster appreciation for nature and undertook measures to save the environment. They made their own bio-enzyme cleaners at home as demonstrated by their teachers. Based on the knowledge gained through workshops conducted by Greenline, they grew pollutant-absorbing plants in their homes to combat air pollution. They also organised a 'Nature Appreciation' photography contest with a caption to encourage students to step outside and appreciate the outdoors. As they were at home attending online class, they learnt how to grow their own food. Coriander, chillies, brinjal, tomatoes, lady finger etc. all were grown at home with much enthusiasm. They segregated dry and wet waste and used the wet waste as manure to grow their own food. A part of the school ground was also turned into a small vegetable garden from where the Management and Staff enjoy chemical-free produce.







## RENDEZVOUS – A Tete-a-Tete with Zero Out Carbon

Dr. Elvina Pereira

**T**he Rendezvous programme of St. Xavier's Institute of Education for the B.Ed. batch of 2020-22 culminated with its first and last offline session 'Zero Out Carbon' conducted by Fr. Magi Murzello and his team on Tuesday, 26 April 2022.

In order to make this session a success, the student teachers took on various roles and responsibilities. The session began with a warm welcome and a brief introduction of the resource person. Fr. Magi then gave an overview of the purpose of the session and how inculcating a positive attitude among teachers and young learners can really make a difference in the teaching-learning process. He spoke of the importance of India getting started on the road to reducing carbon emissions as promised at the UN Climate Change Conference in Glasgow in November 2021.

Though the session had a social message, Fr. Magi who is known for his creative ideas and

experiments planned it in such a way that it turned out to be a very fun and engaging one. With many activities, he and his team kept up the energy levels of their audience despite it being an extremely hot afternoon. As future teachers, we were reminded of our responsibility and power to spread any message among our students.

The session ended with all participants gaining an insight into how each one of them could reduce their carbon footprint and help Mumbai achieve the target of zero carbon emissions by 2050. The ideas were simple yet strong: sharing, recycling and reusing could save our environment. It showed students that a change in habits and lifestyle was more effective than making sacrifices.

All student teachers and faculty members of SXIE received a sling bag filled with goodies that would daily remind them to renew their promise to save Mother Earth by Zeroing Out Carbon.









# ZOC2070 is Showcased at the Synod

Anjali Heredia Gracias

On 3 and 4 June 2022, 168 priests, religious and laity from the Archdiocese of Bombay congregated at St. Pius X College, Goregaon to reflect on feedback received through synodal discussions held across the Archdiocese in the preceding 6 months. The ZOC2070 team held a session with all the attendees at the end of Day 1. The participants were introduced to the Zero Out Carbon project through games, songs and a PowerPoint presentation. Despite it being past 9 pm, the participants took part with great enthusiasm and thoroughly enjoyed themselves.

The next day, the attendees were all praise for the ZOC2070 team especially the compere, Ms. Suzie D'Silva, who, despite her sore throat, kept the energy levels up and got everyone, quite literally, to sing and dance to her tune. The team was lauded for taking up this current hot topic and immediately working towards the goal of making India carbon-neutral by 2070. All were invited to save the planet by "changing their mindsets and lifestyles rather than making sacrifices". The youth also enjoyed the ZOC2070 anthem, Why is Coal-Our-Worry, set to the music of Kolaveri Di, the Tenglish hit by Dhanush.





# Cerebrating ZOC!

Anjali Heredia Gracias

After a hiatus of two years thanks to COVID-19, Cerebration, the ABE in-service training programme for teachers, returned with great *josh* to St. Andrew's on Monday, 06 June 2022. Attended by more than 150 teachers from across the ABE schools, this has been the largest group till date.

As part of the opening day's sessions, Fr. Magi Murzello was invited to speak to the teachers. He showed them what an impression they could make on their students. Not only did he teach them how to 'WOW' their students, but he also took them through ZOC2070 and the impact they and their students could have on the environment. Despite it being a post-lunch session, the teachers were at their creative best and it showed in their presentations.

Mr. Erik Malmberg, Consul at Consulate General of Sweden, Mumbai was also present towards the latter end of the session, and he shared Sweden's role in reducing carbon globally. As it was the day after World Environment Day, the teachers were privileged to view the exhibition showcased at St. Andrew's Conference Hall by the Consulate General of Sweden, Mumbai and pose for photographs with Mr. Malmberg.







## Can we achieve zero carbon emissions by 2070? The road is long but not impossible.

Placida Nazareth

A unique workshop was conducted by Fr. Magi Murzello, Rector and Trustee, St. Andrew's Educational Foundation on 09 June 2022 for the staff of **St. Joseph's High School, Wadala**. The workshop was indeed an eye-opener for all as it brought out the challenges and consequences of increased carbon emission.

During the workshop, Fr. Magi spoke of how he and his team have put together easy measures to reduce carbon emission in our homes and schools. This would be a step towards helping India live up to the commitment made at the Glasgow conference

– to achieve net zero carbon emissions by 2070. He also added how Catholic schools in Mumbai are urging students to adopt sustainable lifestyles keeping in mind the teachings of the Holy Father Pope Francis in his encyclicals *Laudato Si'* and *Fratelli Tutti*. While the road to carbon neutrality is long and challenging, it is not an impossible target to achieve. It would require a fair amount of strategic planning in the decades ahead.

The workshop was indeed an enriching one. Here's hoping the small ripples of today reach far and wide in due time, bringing about an evolution of a new, environment-friendly world.







## Holy Name High School gets ZOC'ed!

Alifya Merchant

**O**n Saturday, 18 June 2022, Fr. Magi Murzello conducted the orientation programme for the staff of Holy Name High School, Fort.

He educated us about net-zero carbon India through a PowerPoint presentation and games. He has a vision to inspire and empower young minds to work towards Zero Out Carbon. He does this by educating teachers who are, in turn, encouraged to inculcate these habits in their students. Zero Out Carbon is not about making sacrifices but about changing one's lifestyle and will go a long way in connecting children and people to nature.

Fr. Magi also spoke briefly about his Mission Sunshine project. His energy was par excellence while conducting the session. We thank him for this valuable and captivating information and his extraordinary contribution to motivate the upcoming generations to strive for a better future for our society.



## Auxilium Convent High School, Bandra celebrates Vanmahotsav Week

Yolanda Ferreira

**Auxilium Convent High School, Bandra** in collaboration with BMC HW Ward celebrated Vanmahotsav Week on 01 July 2022. The event began with Sr. Shiny Alphonse (Principal) welcoming Mr. Arvind Borecha, Mr. Francis Thorat and BMC support staff. Students from Std.

VIII put up a skit highlighting the significance of trees and impact of deforestation on the ecosystem. Miss Namrata Parmar gave a speech on the crucial role of maintaining an ecological

balance and providing oxygen to human beings. Sr. Teresa Vettical (Manager), Sr. Maria Sirsat, Tr. Yolanda Ferreira, and Tr. Sweety Murzello along with the students planted trees in and around the School.





## St. Anthony's Vakola learns to ZOC it!

Sandra Cardoz and June Misquitta

**T**hough the windows of the School hall at **St. Anthony High School, Vakola** were closed, the entire room was filled with warmth and bright sunshine. There was a ray of sunshine in our midst – it was Fr. Magi Murzello with his beautiful broad smile.

On 25 June 2022, Fr. Magi introduced us teachers to Mission Sunshine as well as to ways to reduce our carbon footprint... or rather, ways to Zero Out Carbon. The captivating beats and lyrics of the ZOC2070 anthem – Why is Coal Our Worry – made us realise that it was time to work together to keep the human race alive and nature safe for the sake of our little ones. We could do this in small ways and as best as we could.

Fr. Magi also came in with his 'Santa sack'. We are sure he had some helpful elves pack it for us. The sack was filled with goodies for each of us – a pen with words of appreciation, an eco-

friendly pencil, a foldable Zero Out Carbon bag for us to carry and spread sunshine the way he did, and a Thankpad designed like an Ipad filled with good quotes and space for us to record our gratitude to those around us.

May we too spread sunshine wherever we can as teachers and as humans and be grateful towards this vocation or calling... a call to serve with love.

We would like to thank our Manager Fr. Francis Carvalho and Administrator Fr. Nasli Reporter for inviting Fr. Magi to infuse joy into our family at St. Anthony High School, Vakola.







# CONGREGATION FOR CATHOLIC EDUCATION

(for Educational Institutions)

## THE IDENTITY OF THE CATHOLIC SCHOOL FOR A CULTURE OF DIALOGUE

*Instruction*

### **Introduction**

1. At the World Congress Educating today and tomorrow. A renewing passion, organised in 2015 in Castel Gandolfo by the Congregation for Catholic Education and attended by the representatives of Catholic schools of every order and level, one of the most recurrent and topical issues in the general debate was represented by the need for a clearer awareness and consistency of the Catholic identity of the Church's educational institutions all over the world. The same concern was expressed on the occasion of the most recent Plenary Assemblies of the Congregation as well as in the meetings with Bishops during ad limina visits. At the same time, the Congregation for Catholic Education has been confronted with cases of conflicts and appeals resulting from different interpretations of the traditional concept of Catholic identity by educational institutions in the face of the rapid changes that have taken place in recent years, during which the process of globalisation has emerged in parallel with the growth of interreligious and intercultural dialogue.
2. In relation to what falls within the remit of the Congregation for Catholic Education, it seemed therefore appropriate to offer a more in-depth and up-to-date reflection and guidelines on the value of the Catholic identity of educational institutions in the Church, so as to provide a set of criteria responding to the challenges of our times, in continuity with the criteria that always apply. Moreover, as Pope Francis said, "We cannot create a culture of dialogue if we do not have identity"<sup>[1]</sup>.
3. This Instruction, the result of reflections and consultations at the various institutional levels, is intended as a contribution that the Congregation for Catholic Education offers to all those who work in the field of school education, from Episcopal Conferences, the Synod of Bishops or the Council of Hierarchs, to Ordinaries, Superiors of Institutes of Consecrated Life and Societies of Apostolic Life, as well as to Movements, Associations of the Faithful and other organisms and individuals that exercise pastoral care for education.
4. As general criteria intended for the whole Church to safeguard ecclesial unity and communion, they will have to be further adapted to the different contexts of the local Churches scattered throughout the world according to the principle of subsidiarity and of the synodal path, according to the different institutional competences.
5. The Congregation for Catholic Education hopes that this contribution will be welcomed as an opportunity to reflect and deepen our understanding of this important topic which concerns the very essence and *raison d'être* of the Church's historical presence in the field of education and schooling, in obedience to her mission to proclaim the Gospel by teaching all nations (cf. Mt 28:19-20).
6. The first part of the Instruction frames the discourse of the presence of the Church in the school world in the general context of her evangelising mission: the Church as mother and teacher in her historical development with the different emphases that have enriched her work in time and space up to the present day. The second chapter deals with the various actors working in the school world with different roles, assigned and organised according to canonical norms in a Church, rich in multiple charisms given to her by the Holy Spirit, but also in line with her hierarchical nature. The final chapter is dedicated to some critical issues that may arise in integrating all the different aspects of school education into the concrete life of the Church as experienced by this Congregation in dealing with the problems brought to its attention by the particular Churches.
7. As we can see, this is not a general and, even less so, comprehensive treatise on the subject of Catholic identity, but rather an intentionally concise and practical tool that can help to clarify certain current issues and, above all, prevent conflicts and divisions in the critical area of education. In fact, as Pope Francis observed in relaunching the Global Compact on Education, "To educate is to take a risk



and to hold out to the present a hope that can shatter the determinism and fatalism that the selfishness of the strong, the conformism of the weak and the ideology of the utopians would convince us [that it] is the only way forward”<sup>[2]</sup>. Only a strong and united action by the Church in the field of education in an increasingly fragmented and conflict-ridden world can contribute both to the evangelising mission entrusted to her by Jesus and to the construction of a world in which human persons feel they are brothers and sisters, because “Only with this awareness of being children, that we are not orphans, can we live in peace among ourselves”<sup>[3]</sup>.



## Chapter I:

### Catholic schools in the mission of the Church

#### *The Church, mother and teacher*

8. Among other things, the Second Vatican Ecumenical Council drew from the Fathers the maternal image of the Church as an expressive icon of her nature and mission. The Church is the mother who generates the believers, because she is the bride of Christ. Almost all Council documents draw on the Church’s motherhood to unveil her mystery and her pastoral action, and to extend her love to an ecumenical embrace of the “children separated from her” and to believers of other religions, reaching out to all people of goodwill. Pope John XXIII opened the Council by expressing the Church’s irrepressible joy of being a universal mother: *Gaudet Mater Ecclesia*.

9. The icon of the Mother Church is not only an expression of tenderness and charity, but also holds the power to be a guide and a teacher. The Pope Himself has associated the denomination of mother to that of teacher, because this Church, “the pillar and ground of the truth (cf. 1 Tm 3,15) [...] was entrusted by her holy Founder [with] the twofold task of giving life to her children and of teaching them and guiding them – both as individuals and as nations – with maternal care. Great is their dignity, a dignity which she has always guarded most zealously and held in the highest esteem”<sup>[4]</sup>.

10. As a consequence, the Council affirmed that “To fulfil the mandate she has received from her divine founder of proclaiming the mystery of salvation to all men and of restoring all things in Christ, Holy Mother the Church must be concerned with the whole of man’s life, even the secular part of it insofar as it has a bearing on his heavenly calling. Therefore, she has a role in the progress and development of education. Hence this sacred synod declares certain fundamental principles of Christian education especially in schools”<sup>[5]</sup>. This clarifies that the educational action pursued by the Church through schools cannot be reduced to mere philanthropic work aimed at responding to a social need, but represents an essential part of her identity and mission.

The “fundamental principles” of Christian education in schools

11. In its declaration *Gravissimum educationis*, the Council offered a set of “fundamental principles” regarding Christian education, especially in schools. In the first place, education, as the formation of the human person, is a universal right: “All men of every race, condition and age, since they enjoy the dignity of a human being, have an inalienable right to an education that is in keeping with their ultimate goal, their ability, their sex, and the culture and tradition of their country, and also in harmony with their fraternal association with other peoples in the fostering of true unity and peace on earth. For a true education aims at the formation of the human person in the pursuit of his ultimate end and of the good of the societies of which, as man, he is a member, and in whose obligations, as an adult, he will share”<sup>[6]</sup>.

12. Since education is a right for everyone, the Council called for the responsibility of all. The responsibility of parents and their priority right in educational choices rank first. School choice must be made freely and according to conscience; hence the duty of civil authorities to make different options available in compliance with the law. The State is responsible for supporting families in their right to choose a school and an educational project.

13. For her part, the Church has the duty to educate “especially because she has the responsibility of announcing the way of salvation to all men, of communicating the life of Christ to those who believe, and, in her unfailing solicitude, of assisting men to be able to come to the fullness of this life. The Church is bound as a mother to give to these children of hers an education by which their whole life can





be imbued with the spirit of Christ<sup>[7]</sup>. In this sense, the education that the Church pursues is evangelisation and care for the growth of those who are already walking towards the fullness of Christ's life. However, the Church's educational proposal is not only addressed to her children, but also to "all peoples [to promote] the complete perfection of the human person, the good of earthly society and the building of a world that is more human"<sup>[8]</sup>.

Evangelisation and integral human development are intertwined in the Church's educational work. In fact, the Church's work of education "aims not only to ensure the maturity proper to the human person, but above all to ensure that the baptised, gradually initiated into the knowledge of the mystery of salvation, become ever more aware of the gift of faith"<sup>[9]</sup>.

14. Another fundamental element is the initial and permanent formation of teachers<sup>[10]</sup>. "The Catholic school depends upon them almost entirely for the accomplishment of its goals and programs. They should therefore be very carefully prepared so that both in secular and religious knowledge they are equipped with suitable qualifications and also with a pedagogical skill that is in keeping with the findings of the contemporary world. Intimately linked in charity to one another and to their students and endowed with an apostolic spirit, may teachers by their life as much as by their instruction bear witness to Christ, the unique Teacher". Their work "is in the real sense of the word an apostolate [...] and at once a true service offered to society"<sup>[11]</sup>.

15. The success of the educational path depends primarily on the principle of mutual cooperation, first and foremost between parents and teachers, making it a point of reference for the personal action of their pupils, in the fervent hope that "even after graduation [teachers] continue to assist them with advice, friendship and by establishing special associations imbued with the true spirit of the Church"<sup>[12]</sup>. Based on these assumptions, what is needed is healthy cooperation – at the diocesan, national and international levels – capable of promoting between Catholic and non-Catholic schools that collaboration required for the good of the universal human community<sup>[13]</sup>.

16. As far as Catholic schools are concerned, the conciliar declaration represents a turning point, since, in line with the ecclesiology of *Lumen Gentium*<sup>[14]</sup>, it considers the school not so much as an institution but as a community. The characteristic element of the Catholic school, in addition to pursuing "cultural goals and the human formation of youth", consists in creating "for the school community a special atmosphere animated by the Gospel spirit of freedom and charity". To this end, the Catholic school aims "to help youth grow according to the new creatures they were made through baptism as they develop their own personalities", as well as "to order the whole of human culture to the news of salvation so that the knowledge the students gradually acquire of the world, life and man is illumined by faith"<sup>[15]</sup>. In this way, the Catholic school prepares pupils to exercise their freedom responsibly, forming an attitude of openness and solidarity.

#### Further developments

17. The conciliar declaration *Gravissimum educationis* aimed at presenting only "certain fundamental principles of Christian education especially in schools", then entrusting "a special post-conciliar commission"<sup>[16]</sup> with the task of further developing them. This is one of the commitments of the Office for Schools of the Congregation for Catholic Education, which has dedicated a number of documents to deepening important aspects of education<sup>[17]</sup>, in particular, the permanent profile of Catholic identity in a changing world; the responsibility of the witness of lay and consecrated teachers and school leaders; the dialogical approach to a multicultural and multi-religious world. Moreover, for Catholic schools it is important that students "be given also, as they advance in years, a positive and prudent sex education"<sup>[18]</sup>.

#### *The dynamic profile of the Catholic school identity*

18. The Catholic school lives in the flow of human history. It is therefore continually called upon to follow its unfolding in order to offer an educational service appropriate to the present times. The witness of Catholic educational institutions shows on their part a great responsiveness to the diversity of sociocultural situations and readiness to adopt new teaching methods, while remaining faithful to their own identity (*idem esse*). By identity we mean its reference to the Christian concept of life<sup>[19]</sup>. The conciliar declaration *Gravissimum educationis* and the documents that followed it traced the



dynamic profile of an educational institution through the two terms “school” and “Catholic”.



19. As a school, it essentially shares the characteristics of all school institutions, which, through an organised and systematised teaching activity, offer a culture aimed at the integral education of individuals<sup>[20]</sup>. In fact, school as such “is designed not only to develop with special care the intellectual faculties but also to form the ability to judge rightly, to hand on the cultural legacy of previous generations, to foster a sense of values, to prepare for professional life. Between pupils of different talents and backgrounds it promotes friendly relations and fosters a spirit of mutual understanding”<sup>[21]</sup>. Therefore, to be defined as a school, an institution must know how to integrate the transmission of the cultural and scientific heritage already acquired with the primary purpose of educating individuals, who must be accompanied towards achieving integral development while respecting their freedom and individual vocation. The school must be the first social setting, after the family, in which the individual has a positive experience of social and fraternal relationships as a precondition for becoming a person capable of building a society based on justice and solidarity, which are prerequisites for a peaceful life among individuals and peoples. This is possible through a search for truth that is accessible to all human beings endowed with rationality and freedom of conscience as tools useful both to study and in interpersonal relationships.

20. In addition to the above-mentioned characteristics which draw it apart from other ecclesial institutions such as the parish, associations, religious institutes, etc., a Catholic school is endowed with a specific identity: i.e. “its reference to a Christian concept of life centred on Jesus Christ”<sup>[22]</sup>. The personal relationship with Christ enables the believer to look at the whole of reality in a radically new way, granting the Church an ever-renewed identity, with a view to fostering in the school communities adequate responses to the fundamental questions for every woman and man. Therefore, for all the members of the school community, the “principles of the Gospel in this manner become the educational norms since the school then has them as its internal motivation and final goal”<sup>[23]</sup>. In other words, it can be said that in the Catholic school, in addition to the tools common to other schools, reason enters into dialogue with faith, which also allows access to truths that transcend the mere data of the empirical and rational sciences, in order to open up to the whole of truth so as to respond to the deepest questions of the human soul that do not only concern immanent reality. This dialogue between reason and faith does not constitute a contradiction, because the task of Catholic institutions in scientific research is “to unite existentially by intellectual effort two orders of reality that too frequently tend to be placed in opposition as though they were antithetical: the search for truth, and the certainty of already knowing the fount of truth”<sup>[24]</sup>.

21. The Catholic identity of schools justifies their inclusion in the life of the Church, even in their institutional specificity. And, all the more, the fact that Catholic schools are part of the Church’s mission “is a proper and specific attribute, a distinctive characteristic which penetrates and informs every moment of its educational activity, a fundamental part of its very identity and the focus of its mission”<sup>[25]</sup>. Consequently, the Catholic school “takes its stand within the organic pastoral work of the Christian community”<sup>[26]</sup>.

22. A distinctive feature of its ecclesial nature is that it is a school for all, especially the weakest. This is testified to by the “establishment of the majority of Catholic educational institutions [in response] to the needs of the socially and economically disadvantaged. It is no novelty to affirm that Catholic schools have their origin in a deep concern for the education of children and young people left to their own devices and deprived of any form of schooling. In many parts of the world even today material poverty prevents many youths and children from having access to formal education and adequate human and Christian formation. In other areas new forms of poverty challenge the Catholic school. As in the past, it can come up against situations of incomprehension, mistrust and lack of material resources”<sup>[27]</sup>. This concern has also been expressed through the establishment of vocational schools, which have been a keystone of technical training based on the principles of manual intelligence, as well as through the provision by educational institutions of curricula geared to the skills of persons with disabilities.





## The witness of lay and consecrated educators

23. Another important aspect, increasingly relevant to achieving the integral formation of students, is the witness of lay and consecrated educators. In fact, “In the Catholic school’s educational project there is no separation between time for learning and time for formation, between acquiring notions and growing in wisdom. The various school subjects do not present only knowledge to be attained, but also values to be acquired and truths to be discovered. All of which demands an atmosphere characterized by the search for truth, in which competent, convinced and coherent educators, teachers of learning and of life, may be a reflection, albeit imperfect but still vivid, of the one Teacher”<sup>[28]</sup>.

24. The work of the lay Catholic educator in schools, and particularly in Catholic schools, “has an undeniably professional aspect; but it cannot be reduced to professionalism alone. Professionalism is marked by, and raised to, a super-natural Christian vocation. The life of the Catholic teacher must be marked by the exercise of a personal vocation in the Church, and not simply by the exercise of a profession”<sup>[29]</sup>.

25. In the case of consecrated persons “Both in Catholic and in other types of schools, [their] educational commitment [...] is a vocation and choice of life, a path to holiness, a demand for justice and solidarity especially towards the poorest young people, threatened by various forms of deviancy and risk. By devoting themselves to the educational mission in schools, consecrated persons contribute to making the bread of culture reach those in most need of it”<sup>[30]</sup>. “[...] in communion with the Bishops, [they] carry out an ecclesial mission that is vitally important inasmuch as while they educate they are also evangelising”<sup>[31]</sup>.

26. The specificities of the lay faithful and of consecrated persons are enhanced by their sharing in the common educational mission which is not closed within the Catholic school, but “can and must be open to an enriching exchange in a more extensive communion with the parish, the diocese, ecclesial movements and the universal Church”<sup>[32]</sup>. In order to educate together, a path of common formation is also necessary, “an initial and permanent project of formation that is able to grasp the educational challenges of the present time and to provide the most effective tools for dealing with them [...]. This implies that educators must be willing to learn and develop knowledge and be open to the renewal and updating of methodologies, but open also to spiritual and religious formation and sharing”<sup>[33]</sup>.

## Educating to dialogue

27. Today’s societies are characterised by a multicultural and multireligious composition. In this context, “Education contains a central challenge for the future: to allow various cultural expressions to co-exist and to promote dialogue so as to foster a peaceful society”. The history of Catholic schools is characterised by welcoming pupils from different cultural backgrounds and religious affiliations. In this context, “what is required [...] is courageous and innovative fidelity to one’s own pedagogical vision”<sup>[34]</sup>, which is expressed in the capacity to bear witness, to know and to dialogue with diversity.

28. For the Catholic school, a great responsibility is to bear witness. “The Christian presence must be shown and made clear, that is, it must be visible, tangible and conscious. Today, due to the advanced process of secularization, Catholic schools find themselves in a missionary situation, even in countries with an ancient Christian tradition”<sup>[35]</sup>. They are called upon to commit to bearing witness through an educational project clearly inspired by the Gospel. “Schools, even Catholic schools, do not demand adherence to the faith, however, they can prepare for it. Through the educational plan it is possible to create the conditions for a person to develop a gift for searching and to be guided in discovering the mystery of his being and of the reality that surrounds him, until he reaches the threshold of the faith. To those who then decide to cross this threshold the necessary means are offered for continuing to deepen their experience of faith”<sup>[36]</sup>.

29. In addition to bearing witness, another educational component of school is knowledge. School has the important task of bringing people into contact with a rich cultural and scientific heritage, preparing them for professional life and fostering mutual understanding. Faced, then, with the continuous technological transformations and the pervasiveness of digital culture, professional expertise needs to be equipped with ever newer skills throughout life in order to respond to the needs



of the times without, however, “losing the synthesis between faith, culture and life, which is the keystone of the educational mission”<sup>[37]</sup>. Knowledge must be supported by means of a solid permanent formation that enables teachers and school leaders to be characterised by a marked “ability to create, invent and manage learning environments that provide plentiful opportunities”, as well as “to respect students’ different intelligences and guide them towards significant and profound learning”<sup>[38]</sup>. Accompanying pupils in getting to know themselves, their aptitudes and inner resources so that they can make conscious life choices is of no secondary importance.



30. Catholic schools are ecclesial entities. As such they participate “in the evangelizing mission of the Church and [represent] the privileged environment in which Christian education is carried out”<sup>[39]</sup>. In addition, the Church considers dialogue as a constitutive dimension, as she is rooted precisely in the Trinitarian dynamics of dialogue, in the dialogue between God and human beings and in the dialogue among human beings themselves. Because of its ecclesial nature, the Catholic school shares this element as constitutive of its identity. It must therefore “practise the ‘grammar of dialogue’, not as a technical expedient, but as a profound way of relating to others”<sup>[40]</sup>. Dialogue combines attention to one’s own identity with the understanding of others and respect for diversity. In this way, the Catholic school becomes “an educating community in which the human person can express themselves and grow in his or her humanity, in a process of relational dialogue, interacting in a constructive way, exercising tolerance, understanding different points of view and creating trust in an atmosphere of authentic harmony. Such a school is truly an educating community, a place of differences living together in harmony”<sup>[41]</sup>. Pope Francis provided three fundamental guidelines to help dialogue, “the duty to respect one’s own identity and that of others, the courage to accept differences, and sincerity of intentions. The duty to respect one’s own identity and that of others, because true dialogue cannot be built on ambiguity or a willingness to sacrifice some good for the sake of pleasing others. The courage to accept differences, because those who are different, either culturally or religiously, should not be seen or treated as enemies, but rather welcomed as fellow travellers, in the genuine conviction that the good of each resides in the good of all. Sincerity of intentions, because dialogue, as an authentic expression of our humanity, is not a strategy for achieving specific goals, but rather a path to truth, one that deserves to be undertaken patiently, in order to transform competition into cooperation”<sup>[42]</sup>.

#### *An education that goes forth*

31. In the face of contemporary challenges, echoing the Second Vatican Council, Pope Francis recognises the central value of education. It is part of the wide-ranging pastoral project for a “Church that goes forth”, “standing by people at every step of the way”, making her presence felt in an education “which teaches critical thinking and encourages the development of mature moral values”<sup>[43]</sup>. With educational passion, the Pope draws attention to some foundational elements.

#### *Education as “movement”*

32. Education consists in a polyphony of movements. First of all, it starts with a team movement. Everyone collaborates according to their personal talents and responsibilities, contributing to the formation of the younger generations and the construction of the common good. At the same time, education unleashes an ecological movement, since it contributes to the recovery of different levels of balance: inner balance with oneself, solidarity with others, natural balance with all living beings, spiritual balance with God. It also gives rise to an important inclusive movement. Inclusion, which “is an integral part of the Christian salvific message”<sup>[44]</sup>, is not only a property, but also a method of education that brings the excluded and vulnerable closer. Through it, education nurtures a peacemaking movement that generates harmony and peace<sup>[45]</sup>.

#### *A global compact on education*

33. These movements converge to counter a widespread educational emergency<sup>[46]</sup>. The latter mainly stems from the breakdown of the “educational compact” among institutions, families and individuals. These tensions also reflect a crisis in the relationship and communication between generations, and a social fragmentation made even more evident by the primacy of indifference. In this context of epochal change, Pope Francis proposes a global compact on education capable of responding to the





current “transformation that is not only cultural but also anthropological, creating a new semantics while indiscriminately discarding traditional paradigms<sup>[47]</sup>”.

34. The path of the global compact on education tends to favour interpersonal, real, lived and fraternal relationships. In this way, a long-term project is launched to form people who are willing to put themselves at the educational service of their community. A concrete pedagogy – based on bearing witness, knowledge and dialogue – is a starting point for personal, social and environmental change. For this reason, a “broad compact on education is needed, capable of imparting not only technical knowledge, but also and above all human and spiritual wisdom, based on justice” and virtuous behaviour “that can be put into practice<sup>[48]</sup>”.

35. The concrete nature of a global compact on education is also expressed through the harmony of co-participation. It originates from a deep sense of involvement taking the form of a “platform that allows everyone to be actively involved in this educational task, each one from his or her own specific situation and responsibility<sup>[49]</sup>”. This invitation takes on great value for religious families with an educational charism, which over the ages have given life to so many educational and training institutions. The difficult situation affecting vocations can be turned into an opportunity to work together, sharing experiences and opening up to mutual recognition. In this way, the common goal is not lost sight of, nor are positive energies wasted, making it possible to “adapt to the needs and challenges of each time and place<sup>[50]</sup>”.

### ***Educating to the culture of care***

36. This ability to adapt finds its *raison d’être* in the culture of care. It is born within the “family, the natural and fundamental nucleus of society, in which we learn how to live and relate to others in a spirit of mutual respect<sup>[51]</sup>”. The family relationship extends to educational institutions, which are called upon “to pass on a system of values based on the recognition of the dignity of each person, each linguistic, ethnic and religious community and each people, as well as the fundamental rights arising from that recognition. Education is one of the pillars of a more just and fraternal society<sup>[52]</sup>”. The culture of care becomes the compass at local and international level to form people dedicated to patient listening, constructive dialogue and mutual understanding<sup>[53]</sup>. In this way, a “fabric of relationships for the sake of a humanity capable of speaking the language of fraternity<sup>[54]</sup>” is created.

## **Chapter II:**

### **The actors responsible for promoting and verifying Catholic identity**

37. “The educational mission is carried out in a spirit of cooperation between various parties – students, parents, teachers, non-teaching personnel and the school management – who form the educational community<sup>[55]</sup>. These and other responsible parties<sup>[56]</sup>, who through their work promote and verify educational projects inspired by the Church’s teaching on education, act respectively at various levels: at the level of the school itself, at the level of charismatic initiatives among the People of God, at the level of the Church hierarchy.

### ***The educating school community***

#### ***Members of the school community***

38. The whole school community is responsible for implementing the school’s Catholic educational project as an expression of its ecclesiality and its being a part of the community of the Church. “The fact that in their own individual ways all members of the school community share this Christian vision, makes the school ‘Catholic’; principles of the Gospel in this manner become the educational norms since the school then has them as its internal motivation and final goal<sup>[57]</sup>”.

39. Everyone has the obligation to recognise, respect and bear witness to the Catholic identity of the school, officially set out in the educational project. This applies to the teaching staff, the non-teaching personnel and the pupils and their families. At the time of enrolment, both the parents and the student must be made aware of the Catholic school’s educational project<sup>[58]</sup>.

40. The educating community is responsible for ensuring respect for the life, dignity and freedom of pupils and other members of the school, putting in place all necessary procedures to promote and protect minors and the most vulnerable. Indeed, it is an integral part of the Catholic school’s identity to



develop principles and values for the protection of pupils and other members with the consistent punishment of transgressions and offences, strictly applying the norms of canon and civil law<sup>[59]</sup>.



#### *Pupils and parents*

41. Pupils are active participants in the educational process. As they grow older, they increasingly become the protagonists of their own education. Therefore, not only must they be made responsible for following the educational programme delivered with scientific competence by teachers, but they must also be guided to see beyond the limited horizon of human reality<sup>[60]</sup>. In fact, every Catholic school helps “pupils to achieve [...] an integration of faith and culture”<sup>[61]</sup>.

42. The first persons responsible for education are the parents, who have the natural right and obligation to educate their children. They have the right to choose the means and institutions through which they can provide for the Catholic education of their children (cf. can. 793 § 1 CIC and can. 627 § 2 CCEO). Catholic parents are also bound by the obligation to provide for the Catholic education of their children.

43. In this regard, schools are of primary help to parents in fulfilling their educational function (cf. can. 796 § 1 CIC and can. 631 § 1 CCEO). Although parents are free to entrust the education of their children to any school of their choice (cf. can. 797 CIC and can. 627 § 3 CCEO), the Church recommends to all the faithful to foster Catholic schools and also to assist, according to their means, in establishing and maintaining them (cf. can. 800 § 2 CIC and can. 631 § 1 CCEO).

44. It is necessary for parents to co-operate closely with teachers, getting involved in decision-making processes concerning the school community and their children, and participating in school meetings or associations (cf. can. 796 § 2 CIC and can. 631 § 1 CCEO). In this way, parents not only fulfil their natural educational vocation, but also contribute with their personal faith to the educational plan, especially in the case of a Catholic school.

#### *Teachers and administrative personnel*

45. Among all the members of the school community, teachers stand out as having a special responsibility for education. Through their teaching-pedagogical skills, as well as by bearing witness through their lives, they allow the Catholic school to realize its formative project. In a Catholic school, in fact, the service of the teacher is an ecclesiastical munus and office (cf. can. 145 CIC and can. 936 §§ 1 and 2 CCEO).

46. Following the doctrine of the Church, it is therefore necessary for the school itself to interpret and establish the necessary criteria for the recruitment of teachers. This principle applies to all recruitments, including that of administrative personnel. The relevant authority, therefore, is required to inform prospective recruits of the Catholic identity of the school and its implications, as well as of their responsibility to promote that identity. If the person being recruited does not comply with the requirements of the Catholic school and its belonging to the Church community, the school is responsible for taking the necessary steps. Dismissal may also be resorted to, taking into account all circumstances on a case-by-case basis.

47. In the formation of the younger generations<sup>[62]</sup>, teachers must be outstanding in correct doctrine and integrity of life (cf. can. 803 § 2 CIC and can. 639 CCEO). Teachers and administrative personnel who belong to other Churches, ecclesial communities or religions, as well as those who do not profess any religious belief, have the obligation to recognise and respect the Catholic character of the school from the moment of their employment. However, it should be borne in mind that the predominant presence of a group of Catholic teachers can ensure the successful implementation of the educational plan developed in keeping with the Catholic identity of the schools.

#### *School leaders*

48. The educational role of teachers is associated with that of school leaders. “School leaders are more than just managers of an organization. They are true educational leaders when they are the first to take on this responsibility, which is also an ecclesial and pastoral mission rooted in a relationship with the Church’s pastors”<sup>[63]</sup>.





49. In accordance with the canonical norms concerning Catholic schools, it is the responsibility of the school leadership to collaborate with the entire school community and in close dialogue with the pastors of the Church. This in order to make explicit, along with the official educational project, the guidelines on the school's educational mission<sup>[64]</sup>.

Indeed, every official act of the school must be in accordance with its Catholic identity, while fully respecting the freedom of each person's conscience<sup>[65]</sup>. This also applies to the school's curriculum, which "is how the school community makes explicit its goals and objectives, the content of its teaching and the means for communicating it effectively. In the curriculum, the school's cultural and pedagogical identity are made manifest"<sup>[66]</sup>.

50. A further responsibility of the school leadership is the promotion and protection of its ties with the Catholic community, which is realised through communion with the Church hierarchy. Indeed, the "ecclesial nature of Catholic schools, which is inscribed in the very heart of their identity as schools, is the reason for 'the institutional link they keep with the Church hierarchy, which guarantees that the instruction and education be grounded in the principles of the Catholic faith and imparted by teachers of right doctrine and probity of life (cf. can. 803 CIC; can. 632 and 639 CCEO)'"<sup>[67]</sup>.

51. Therefore, the school leadership has the right and the duty to intervene, always with appropriate, necessary and adequate measures, when teachers or pupils do not comply with the criteria required by the universal, particular or proper law of Catholic schools.

### ***Educational charisms in the Church***

#### ***Institutional expression of the charism***

52. In the course of the Church's history, various realities have contributed to the establishment of Catholic schools. In particular, in the various Institutes of Consecrated Life and Societies of Apostolic Life, inspired by their founders, consecrated persons have established Catholic schools and are still effectively present in the educational sector.

53. More recently, by virtue of their baptismal vocation, also the lay faithful, individually or united in associations of the faithful, whether private (cf. can. 321-329 CIC and can. 573 § 2 CCEO) or public (cf. can. 312-320 CIC and can. 573-583 CCEO), have taken the initiative to establish and direct Catholic schools. There are also school institutions established and directed jointly by the lay faithful, consecrated persons and clerics. The Spirit of God never ceases to bring forth various gifts in the Church and to inspire vocations in the People of God to exercise the apostolate of educating the young.

#### **The definition of "Catholic" school**

54. The apostolate of the lay faithful, consecrated persons and clerics in schools is an authentic ecclesial apostolate. It is a service that requires unity and communion with the Church in order to define the school as "Catholic" at all levels, from the school management to the school leadership and teachers.

55. Unity and communion with the Catholic Church exist de facto when the school is directed by a public juridic person, as for example in the case of an Institute of Consecrated Life, and consequently the school is considered ipso iure a "Catholic school" (cf. can. 803 § 1 CIC).

56. When a school is directed by an individual faithful or by a private association of the faithful, in order for it to be defined as a "Catholic school", recognition by ecclesiastical authority is required, that is, as a rule, by the competent diocesan/eparchial Bishop, the Patriarch, the Major Archbishop and the Metropolitan of the Metropolitan Church sui iuris or by the Holy See (cf. can. 803 § 1; 3 CIC and can. 632 CCEO). Every apostolate of the faithful is always to be exercised in communion with the Church, manifested in the bonds of the profession of faith, the sacraments and ecclesiastical government (cf. can. 205 CIC and can. 8 CCEO). Therefore, it is necessary for every educational apostolate of Christian inspiration to obtain concrete recognition on the part of the competent ecclesiastical authority. In this way, the faithful are guaranteed that the school of their choice provides a Catholic education (cf. canons 794 § 2; 800 § 2 CIC and canons 628 § 2; 631 § 1 CCEO). In this, canon 803 § 3 CIC and canon 632 CCEO also state that no Institute, although in fact Catholic, is to bear the name of "Catholic school" without the consent of the competent ecclesiastical authority.



Furthermore, canon 216 CIC and canon 19 CCEO recall that no initiative can claim the title “Catholic” without the consent of the competent ecclesiastical authority.



57. The educational apostolate should also be understood in the sense that, unless a school has been formally recognized as Catholic, it cannot present itself as such in order to avoid the official recognition procedure set out in canon 803 CIC and canon 632 CCEO. This would prevent ascertaining that the objective criteria are actually met. It will therefore be the duty of the diocesan/eparchial Bishop to accompany such initiatives and, in the case of a de facto Catholic institution, to invite it to apply for recognition as such as an expression of visible communion with the Church.

58. In cases where the term “Catholic” is used illegitimately or is aimed at giving the impression that the school is in communion with the Church, it is the responsibility of the competent diocesan/eparchial Bishop, having heard the school management and leadership and after examining the individual case, to state in writing and, should he deem it appropriate, also publicly with the aim of alerting the faithful, that this is not a Catholic school recognised and recommended by the Church.

### ***The service of ecclesiastical authority***

#### ***The diocesan/eparchial Bishop***

59. The diocesan/eparchial Bishop plays a central role in discerning the “Catholic” identity of a school. According to John Paul II: “The Bishop is the father and pastor of the particular Church in its entirety. It is his task to discern and respect individual charisms, and to promote and coordinate them”<sup>[68]</sup>. This competence to organize the various charisms in the particular Church translates, among other things, into certain specific actions.

a) It is up to the diocesan/eparchial Bishop to carry out the necessary discernment and recognition of educational institutions established by the faithful (cf. can. 803 § 1; 3 CIC and can. 632 CCEO).

b) It is the task of the diocesan/eparchial Bishop to discern and give ecclesial recognition to the charism of the educational apostolate with regard to the act of erecting a public juridic person of diocesan/eparchial right (cf. can. 312 § 1, 3°; 313; 579; 634 § 1 CIC and can. 575 § 1, 1°; 573 § 1; 423; 435; 506; 556 and 566 CCEO), whereby a school directed by it is ipso iure a “Catholic school” (cf. can. 803 § 1 CIC).

c) The explicit written consent of the diocesan/eparchial Bishop is required for the establishment of Catholic schools in his territory by Institutes of Consecrated Life or Societies of Apostolic Life, whether of diocesan/ eparchial, patriarchal/or pontifical right (cf. can. 801 CIC and canons 437 § 2; 509 § 2; 556; 566 CCEO). This written consent is also required for any other public juridic person wishing to establish a Catholic school.

d) It is the right and duty of the diocesan/eparchial Bishop to ensure that the rules of universal and particular law on Catholic schools are applied.

e) It is the right and duty of the diocesan/eparchial Bishop to issue prescripts concerning the general organisation of Catholic schools in his diocese. These prescripts, which are inspired by the Magisterium and the discipline of the Church, must respect the autonomy regarding the internal direction of the school and are also valid for schools which are directed by public juridic persons, above all by the religious, or when they are managed by the lay faithful (cf. can. 806 § 1 CIC and can. 638 § 1 CCEO). In these prescripts, the diocesan/eparchial Bishop can also establish that the statutes or curricula of Catholic schools are subject to his approval, taking into account binding civil laws<sup>[69]</sup>. If the diocesan/eparchial Bishop ascertains violations of Church doctrine or of discipline, he must request the school governing authorities, such as the Major Superior of the Institute of Consecrated Life which runs the school or the management of the school itself, to correct them. After warning the religious Superior in vain, the Bishop himself can make provisions of his own authority (cf. can. 683 § 2 CIC and can. 415 § 4 CCEO).

f) It is the right and duty of the diocesan/eparchial Bishop to visit all the Catholic schools in his diocese, including those established or directed by Institutes of Consecrated Life, Societies of Apostolic Life or other public or private associations, whether of diocesan/eparchial right or of patriarchal or pontifical right (cf. can. 806 § 1 CIC and can. 638 § 1 CCEO). The Bishop is required to





visit them at least every five years, personally or, if he is legitimately impeded, through the coadjutor Bishop or the auxiliary or the Vicar general or episcopal Vicar/ Protosyncellus or Syncellus, or some other presbyter (cf. can. 396 § 1 CIC and can. 205 § 1 CCEO). It is advisable for the Visitor to take both clerics and lay persons as companions, people who are truly experts in the various aspects of Catholic education. The visitation should concern different areas: the quality of the curricula, so that “the instruction which is given in them is at least as academically distinguished as that in the other schools of the area” (can. 806 § 2 CIC); the ecclesiality of the school which is manifested in its communion with the particular and universal Church; the pastoral activity of the school and its relationship with the parish; the conformity of the educational project of the school with the doctrine and discipline of the Church; the administration of the temporal goods of the school (cf. canons 305; 323; 325; 1276 § 1 CIC and canons 577 and 1022 § 1 CCEO). The visitation can be divided into three phases: the preparatory phase, in which the visitor asks the school to draft a report on its current state; the visitation proper, after which the visitor describes in a report the situation found during the visitation and issues, in an authoritative way, any provisions or recommendations; the third phase, in which the school implements any provisions or recommendations on the basis of the visitor’s report.

g) It is the right and duty of the diocesan/eparchial Bishop to watch over all Catholic schools in his diocese/eparchy, including those founded or directed by Institutes of Consecrated Life, Societies of Apostolic Life or other public or private associations, whether of diocesan/eparchial right or of pontifical/patriarchal right (cf. can. 806 § 1 CIC and 638 § 1 CCEO). Although the privileged locus for the diocesan/eparchial Bishop to exercise his right of vigilance is during the canonical visitation, he can intervene whenever he considers it appropriate, and he must do so whenever the Catholic identity of a school situated in his diocese/eparchy is seriously affected. If the school depends on a public juridic person of pontifical/patriarchal right, should the diocesan/eparchial Bishop, who is responsible for pastoral life in his diocese/eparchy, become aware that facts contrary to doctrine, morals or ecclesial discipline are taking place in the school, he shall alert the competent Moderator for the latter to take action<sup>[70]</sup>. Should the competent authority fail to do so, the diocesan/eparchial Bishop may appeal to the Congregation for Catholic Education, without prejudice to his obligation to take measures directly in the most serious or urgent cases.

h) It is the right of the local eparchial Bishop/ordinary to appoint or at least approve teachers of religion for his diocese/eparchy, and likewise, if reasons of religion or morals require it, to remove them or to demand that they be removed (cf. can. 805 CIC and can. 636 § 2 CCEO).

i) Since all teachers participate in the ecclesial mission, the diocesan/eparchial Bishop may also remove a teacher in the case of a Catholic school run by the diocese/eparchy. In other cases, he may require that a teacher be removed if the conditions for his or her appointment are no longer met. The Bishop must make explicit the reasons and decisive evidence which justify a possible removal (cf. canons 50; 51 CIC and canons 1517 § 1; 1519 § 2 CCEO), always respecting the teacher’s right of defence and giving him or her the possibility of defending him or herself in writing, also with the help of an advocate expert in canon law (cf. can. 1483 CIC and can. 1141 CCEO). The diocesan/eparchial Bishop must also show in his decision that no other adequate, necessary and proportionate means are available to enable the teacher to continue with his or her service in accordance with the ecclesial mission of the school.

#### *Parishes and the parish priest*

60. At the level of the particular Church it frequently happens that Catholic schools are under the direct management of the diocese/eparchy or that of the parishes as public juridic persons, represented by their parish priests. In this case the hierarchy of the Church not only exercises its duty of vigilance over Catholic schools, but can also be directly involved in their establishment and direction.

#### *Dialogue among the Bishop, consecrated women and men, and the laity*

61. In addition to purely juridical aspects, as pastor of the particular Church, the diocesan/eparchial Bishop should enter into dialogue with all those who collaborate in the educational mission of Catholic schools. To this end, the Second Vatican Council recommended that “at stated times and as



often as it is deemed opportune, Bishops and religious Superiors should meet to discuss those affairs which pertain to the apostolate in their territory”<sup>[71]</sup>. “Constant dialogue between Superiors of Institutes of Consecrated Life and Societies of Apostolic Life and Bishops is most valuable in order to promote mutual understanding, which is the necessary precondition for effective cooperation, especially in pastoral matters. Thanks to regular contacts of this kind, Superiors, both men and women, can inform Bishops about the apostolic undertakings which they are planning in Dioceses/[eparchies], in order to agree on the necessary practical arrangements”<sup>[72]</sup>.



62. In mutual exchange and trusting conversation many problems can be solved without the Bishop having to formally intervene. This regular exchange, for which the diocesan/eparchial Bishop is responsible, should also take place with all others who are responsible for Catholic schools in a particular Church, such as the Moderators of public juridic persons or the faithful who direct their own Catholic school as an apostolate. Likewise, the Bishop is obliged to maintain an ongoing dialogue with the schools themselves, especially with school leaders, teachers and pupils.

*The Episcopal Conference, the Synod of Bishops or the Council of Hierarchs*

63. The Episcopal Conference, the Synod of Bishops or the Council of Hierarchs have competence with regard to Catholic schools and, in general, to education in all kinds of schools, especially religious education. In particular, it is up to the Episcopal Conference, the Synod of Bishops or the Council of Hierarchs to issue general norms in this regard (cf. can. 804 § 1 CIC). Episcopal Conferences are especially recommended to apply to the local context by means of a general decree<sup>[73]</sup> the principles of the promotion and verification of the identity of Catholic schools, illustrated in general terms in this Instruction. Furthermore, it is necessary to enforce canonical norms in the light of the respective state legal system.

64. The Episcopal Conferences, the Synod of Bishops or the Council of Hierarchs which is responsible for Catholic schools must also take into account their planning in the territory, in order to provide for both the preservation and the progress of the schools. In addition, the Episcopal Conferences, the Synod of Bishops or the Council of Hierarchs will seek to promote the support of dioceses/eparchies with financial means to those in need for the maintenance and development of Catholic schools. A common reserve fund could also be set up at the Episcopal Conference, the Synod of Bishops or the Council of Hierarchs. To this end it is recommended that the Episcopal Conference, the Synod of Bishops or the Council of Hierarchs establish a Commission for Schools and Education, assisted by a Commission of experts.

*The Apostolic See*

65. The Holy See has a subsidiary responsibility for Catholic schools. In a general way, the Roman Pontiff has entrusted the Congregation for Catholic Education with the task of making “every effort to see that the fundamental principles of Catholic education as set out by the magisterium of the Church be ever more deeply researched, championed, and known by the people of God”<sup>[74]</sup>. This Congregation has published numerous documents with the aim of guiding Catholic schools in the fulfilment of their mission<sup>[75]</sup>.

66. In addition, the Congregation “sets the norms by which Catholic schools are governed. It is available to diocesan/eparchial Bishops so that, wherever possible, Catholic schools be established and fostered with the utmost care, and that in every school appropriate undertakings bring catechetical instruction and pastoral care to the Christian pupils”<sup>[76]</sup>. This juridical competence concerning Catholic schools also includes, in a subsidiary way, the exercise of supreme moderation over them, in the name of the Roman Pontiff. This is manifested in a concrete way when petitions and requests are addressed to the Apostolic See, which the Congregation examines<sup>[77]</sup>. It also examines appeals presented in accordance with the norms of law in order to claim rights and legitimate interests (cf. can. 1732-1739 CIC and can. 996-1006 CCEO). This competence is also manifested when the Congregation exercises its power directly over an individual school, which may occur specifically when the school is under the direction of a public juridic person of pontifical right.





### Chapter III: Some critical aspects

67. The Congregation for Catholic Education notes that in the appeals lodged, very often there is a conflicting perception of the Catholic identity of educational institutions. This often stems from the interpretation, which is not always correct, of the term “Catholic” and from the lack of clarity regarding competences and legislation.

#### Divergent interpretations of the term “Catholic”

68. The basic problem lies in the concrete application of the term “Catholic”, a complex word that is not easily expressed by means of exclusively legal, formal and doctrinal criteria. The causes of tensions are mainly the result on the one hand of a reductive or purely formal interpretation, and on the other of a vague or narrow understanding of Catholic identity.

#### Reductive view

69. The specific charism with which Catholic identity is lived out does not justify a reductive interpretation of catholicity that explicitly or de facto excludes essential principles, dimensions and requirements of the Catholic faith. Moreover, catholicity cannot be attributed only to certain spheres or to certain persons, such as liturgical, spiritual or social occasions, or to the function of the school chaplain, religion teachers or the school headmaster. This would contradict the responsibility of the school community as a whole and of each of its members<sup>[78]</sup>. Moreover, by underscoring this responsibility we do not intend to introduce a “perfectly egalitarian society”, nor any moral or disciplinary perfectionism that would be hard to judge.

#### Formal or charismatic view

70. According to a formal interpretation, Catholic identity is expressed through a “Decree” issued by the competent ecclesiastical authority, which grants legal status, recognises property and governance according to canonical norms, also granting the possibility of civil legal status in the State where the institution is established. This identity is guaranteed by means of control and certification by the competent ecclesiastical authority, with the possibility of appealing to the Holy See in the event of conflict.

71. In addition to the definitions of exclusively juridical nature, there are others according to which what counts above all is the “Catholic spirit”, the “Christian inspiration” or the “charismatic” fulfilment, terms which are poorly defined, hardly concrete and seldom verifiable in reality. According to these interpretations, neither the application of canonical norms nor the recognition of legitimate hierarchical authority are considered necessary. If this were to be the case, it would only be of “symbolic” value and therefore hardly effective. Sometimes, in the case of educational institutions established and/or directed by Religious Orders, Institutes of Consecrated Life, Societies of Apostolic Life or charismatic groups, there is an imbalance between the charism and ecclesial belonging. In some situations, any reference to the term “Catholic” is avoided, choosing alternative juridical terminology.

#### “Narrow” view

72. Another reason for conflicting interpretations is represented by the “narrow” Catholic school model. In such schools there is no room for those who are not “totally” Catholic. This approach contradicts the vision of an “open” Catholic school that intends to apply to the educational sphere the model of a “Church which goes forth”<sup>[79]</sup>, in dialogue with everyone. We must not lose our missionary impetus to confine ourselves on an island, and at the same time we need the courage to bear witness to a Catholic “culture”, that is, universal, cultivating a healthy *awareness of our own Christian identity*.

#### Clarity of competences and legislation

73. Sometimes critical situations around Catholic identity arise out of a lack of clarity about competences and legislation. In these cases, it is necessary first of all to maintain a fair balance of competences, in accordance with the principle of subsidiarity. This principle is based on the responsibility of each individual before God and distinguishes between the diversity and complementarity of competences. Everyone’s responsibility is also assisted by suitable tools which –



through the exercise of self-assessment and subsequent exchanges with “external experts” – help each person to be a protagonist in the educational project. These tools also help to establish, participate in and promote ecclesial unity, as well as various forms of associations and bodies at regional, national and international level that are capable of creating a community in the Catholic educational sphere. Moreover, there should be no lack of mutual trust between the various leaders, in order to promote a more tranquil and serene cooperation favourable to the educational mission. An aptitude for dialogue and communion undoubtedly contribute to this end.



74. Statutes play an important role in ensuring the necessary clarity. Sometimes they are not up to date; they do not clearly illustrate competences or new procedures; they are designed too rigidly to the point of regulating general situations without leaving room for discernment or possible solutions that can only be found at local level.

75. The legal and competence issue affecting Catholic educational institutions also arise as a result of the double regulatory framework: canonical and state-civil. Because of the different aims of the relevant legislation, it may happen that the State imposes on Catholic institutions, operating in the public sphere, unbefitting behaviours that cast doubt on the doctrinal and disciplinary credibility of the Church. Sometimes public opinion also makes solutions in line with the principles of Catholic morality almost impossible.

76. Through the Regulations issued at national level (by the Episcopal Conferences, the Synod of Bishops or the Council of Hierarchs) and the enforcement Statutes drawn up from a canonical and civil law point of view, it is advisable to make available all the elements necessary to overcome conflicts concerning the interpretation and the application of the two legislative systems. For its part, Canon Law, based on the fundamental principle of the salvation of souls (can.1752 CIC), provides various solutions to guarantee communion between the parties involved in the educational mission, and acts as a barrier to the scandal of the breakup of the Church’s internal unity, the inability to promote dialogue among her members, and the exposure of conflicts in state courts and the mass media.

77. In addition, for the sake of clarity, Catholic schools must have either a mission statement or a code of conduct. These are instruments for institutional and professional quality assurance. They must therefore be legally reinforced by means of employment contracts or other contractual declarations by those involved having clear legal value. It is acknowledged that in many countries civil law bars “discrimination” on the basis of religion, sexual orientation and other aspects of private life. At the same time, educational institutions are granted the possibility to draw up a profile of values and a code of conduct. When these values and behaviours are not respected by those concerned, the latter can be sanctioned for lack of professional honesty in failing to comply with the terms set out in the related contracts and institutional guidelines.

78. In addition, beyond purely legal norms, other instruments more suited in promoting individual responsibility to the benefit of the identity of the institution often appear to be more effective. By way of example: individual and collective self-assessment procedures within the institution, guidelines on desired quality standards, permanent formation courses and the promotion and strengthening of professional skills, incentives and rewards, and the collection, documentation and study of good practices. On the part of those who exercise responsibility in the Church, it will be more effective than any other attitude and measure to create a climate and behaviour expressing benevolence and trust towards all members of the educational community as manifestations of Christian virtues.

#### *Some sensitive issues and areas*

79. There are situations in educational life that require great attention and sensitivity to resolve any tensions and conflicts that may arise. First of all, the choice of teaching, non-teaching and direction personnel. Taking into account the different contexts and possibilities, it is necessary to formulate clear criteria for discernment regarding the professional qualities, adherence to the Church’s doctrine, and consistency in the Christian life of the candidates.

80. Conflicts also occur in the disciplinary and/or doctrinal field. These situations can bring discredit to the Catholic institution and scandal in the community. Therefore, they cannot be underestimated





both in terms of the nature of the conflict and the repercussions within and outside the school. Discernment must begin in the local church context, bearing in mind the canonical principles of graduality and proportionality of any remedial measures to be taken. Dismissal should be the last resort, legitimately taken after all other remedial attempts have failed.

81. There are also cases in which State laws impose choices that conflict with religious freedom and the very Catholic identity of a school. While respecting the different spheres, there is a need for reasonable defence of the rights of Catholics and their schools both through dialogue with State authorities and through recourse to the courts having jurisdiction in these matters.

82. Problems can arise within the local Church as a result of differences of opinions among the members of the community (Bishop, parish priest, consecrated persons, parents, school leaders, associations, etc.) concerning the viability of the school, its financial sustainability and its position in the face of new educational challenges. Once again, dialogue and walking together are the main way to resolve these problems, while also keeping in mind the hierarchical nature of the Church and respecting the different competences.

83. A problem that always causes conflicting reactions is the closure or change of the legal structure of a Catholic school due to management difficulties. This problem should not be solved in the first instance by considering the financial value of buildings and property with a view to selling them, or by transferring management to bodies that are distant from the principles of Catholic education in order to create a source of financial profit. In fact, the temporal goods of the Church have among their proper purposes works of the apostolate and charity, especially at the service of the poor (cf. can. 1254 § 2 CIC and can. 1007 CCEO). Therefore, in the case of a diocesan/eparchial or parochial school, it is the responsibility of the Bishop to consult with all those concerned in order to evaluate every possible solution to safeguard the continuity of the educational service. In the case of educational institutions run by religious or lay people, before closure or alienation, it is highly desirable to consult the Bishop and to find, together with the educating community, viable ways of continuing to offer their precious mission.

#### *Encounter and convergence to consolidate Catholic identity*

84. Catholic identity should be a place of encounter, a tool promoting the convergence of ideas and actions. In this way, different perspectives become a resource and a foundational principle for the development of methodologies suitable to solve possible critical issues and find shared solutions.

85. The echo of this attitude resounds already in the first encyclical of John XXIII, where it is stated that “The Catholic Church [...] leaves many questions open to [...] discussion”<sup>[80]</sup>. In this sense, whether a case necessarily requires direct intervention on the part of the church authority must make the object of careful consideration, since “the common saying, expressed in various ways and attributed to various authors, must be recalled with approval: “in essentials, unity; in doubtful matters, liberty; in all things, charity”<sup>[81]</sup>.

#### *Being builders of unity*

86. In this perspective, for the Church of today, Pope Francis relaunches some principles of the social doctrine and invites us to find viable ways in the educational field, so that, in the case of possible tensions, the willingness to reach better results prevails<sup>[82]</sup>. In the presence of certain attitudes that do not lead to the resolution of disputes, the Pope proposes the high road of unity over conflict: “When conflict arises, some people simply look at it and go their way as if nothing happened; they wash their hands of it and get on with their lives. Others embrace it in such a way that they become its prisoners; they lose their bearings, project onto institutions their own confusion and dissatisfaction and thus make unity impossible. But there is also a third way, and it is the best way to deal with conflict. It is the willingness to face conflict head on, to resolve it and to make it a link in the chain of a new process. ‘Blessed are the peacemakers!’ (Mt 5:9)”<sup>[83]</sup>.

87. Even in the most serious conflicts, the unity of lived faith based on the Gospel remains the guiding compass. In this framework, doors are open to a true culture of dialogue through inclusive and permanent communication. Dialogue and communication practices within the educational



community of the local and universal Church must be established, promoted and practised even before any tensions arise. They are to be protected and cultivated even during conflicts, and if necessary re-established. The role of direct and internal communication cannot be replaced by unconnected persons, institutions, mass media and public opinion. A strategy of communication and communion is needed in order to avoid the risk that in cases of conflict other people, who are often neither competent nor well informed, decide the line of communication and action.



#### *Being generators of development processes*

88. In line with another principle “time is greater than space”, the Pope suggests “initiating processes” instead of trying to defend positions and spaces of power<sup>[84]</sup>. Indeed, there is a risk that those who seek perfect solutions and fight passionately for their realisation – often unrealistic – will end up by damaging conflict resolution even more with their attempts.

89. In the search for a solution to a problem, it is necessary to ask oneself whether the solutions proposed and developed mainly serve the purpose of protecting one’s own position or whether they can initiate a positive dynamic generating further processes of development. In this regard, Canon Law provides for an itinerary aimed at the progressive application of disciplinary and penal norms, such as prior warnings, the proportionality of penalties, and a certain graduality in the face of objective personal limitations, always safeguarding the priority of the salvation of souls.

90. Moreover, in order to initiate fruitful processes, a profound discernment is required, that brings together the human, spiritual, juridical, subjective and pragmatic dimensions. Without prejudice to the obligation and the right of the Bishop “to watch over and visit the Catholic schools in his territory, even those which members of religious institutes have founded or direct” (can. 806 § 1 CIC and can. 638 § 1 CCEO), hasty statements on problems concerning Catholic identity do not help to resolve disputes. Possible measures regarding an educational institution’s alleged deviation from catholicity, which may also become necessary as well as legitimate, should remain a last resort in cases in which there is absolutely no possibility of avoiding great objective damage to the whole Church and her mission.

91. It should not be underestimated that in an increasingly globalised world even particular decisions, linked to a local context, have repercussions for the universal Church. If no practicable solution is found by the competent authority, a regular process needs to be initiated with the consultation of all parties involved, consideration of all canonical and civil law aspects, possible rights of third parties that may coincide or conflict with one’s decision, as well as of the effects that such a decision may have on other Church initiatives in the educational field and on public opinion.

#### *Being developers of real and lasting solutions*

92. In conflicts, aspects of a particular problem sometimes end up making the object of a discussion on principles and ideals. In order not to fall into this error, the principle that realities are more important than ideas<sup>[85]</sup> is helpful. In this sense, solutions should be developed at the most immediate level possible, involving those who are directly a part of the local reality and know it in all its elements. Therefore, it is best to avoid delegating internal Church conflicts to other juridical institutions, unless this is expressly required by law. Immediate recourse to higher ecclesiastical authorities should also be avoided, since a local solution is more immediate and sustainable. However, every member of the faithful in the Church retains the right to bring matters to the attention of the Apostolic See<sup>[86]</sup>.

93. Finally, according to the principle that the whole is greater than the part<sup>[87]</sup>, those working to resolve natural tensions within the Church must consider the consequences that even a single conflict can have for other areas and levels of the Church. The exercise of prudence is therefore paramount and reliable. Any possible solution decided and applied must be considered in a long-term perspective so as not to impair the fruitful and trusting possibility of collaboration between people and institutions. They are called to walk together to enable the Church to provide the world with her educational service.





## Conclusion

94. In publishing this Instruction on the Catholic identity of educational institutions, in a spirit of service the Congregation for Catholic Education intends to offer a contribution for reflection and some guidelines to help share the missionary transformation of the Church, because “it is vitally important for the Church today to go forth and preach the Gospel to all: to all places, on all occasions, without hesitation, reluctance or fear”.<sup>[88]</sup>

95. Pope Francis, in addressing the theme of the encounter among faith, reason and the sciences, emphasises that “Catholic schools, which always strive to join their work of education with the explicit proclamation of the Gospel, 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”.<sup>[89]</sup>

96. In light of these exhortations, this Instruction, starting from the essential criteria which mark the Catholic identity of schools, wishes to accompany their renewal in order to respond to the new challenges that, in the epochal change we are living, the world proposes to the Church, mother and teacher. The response will be effective with the acquisition of full identity in obedience to a transcendent truth, as Pope Francis recalled, citing a memorable text by Pope John Paul II: “If there is no transcendent truth, in obedience to which man achieves his full identity, then there is no sure principle for guaranteeing just relations between people. Their self-interest as a class, group or nation would inevitably set them in opposition to one another. If one does not acknowledge transcendent truth, then the force of power takes over, and each person tends to make full use of the means at his disposal in order to impose his own interests or his own opinion, with no regard for the rights of others... The root of modern totalitarianism is to be found in the denial of the transcendent dignity of the human person who, as the visible image of the invisible God, is therefore by his very nature the subject of rights that no one may violate – no individual, group, class, nation or state. Not even the majority of the social body may violate these rights, by going against the minority”.<sup>[90]</sup>

97. The Congregation for Catholic Education expresses its deep gratitude for the solicitude and efforts of those involved in educational institutions and hopes that the Catholic identity profile of the educational plan will contribute to the creation of a global compact on education to “rekindle our dedication for and with young people, renewing our passion for a more open and inclusive education, including patient listening, constructive dialogue and better mutual understanding”.<sup>[91]</sup>

*Vatican City, 25 January 2022, Feast of the Conversion of St Paul the Apostle.*

Joseph Card. Versaldi

Prefect

Archbishop Angelo Vincenzo Zani

Secretary

- 
- [1] Pope Francis, Dialogue between His Holiness Pope Francis and the Students, Teachers and Parents of Collegio San Carlo of Milan, 6 April 2019.
  - [2] Pope Francis, Video message of His Holiness Pope Francis on the Occasion of the Meeting Organized by the Congregation for Catholic Education: “Global Compact Education” at the Pontifical Lateran University, 15 October 2020.
  - [3] Pope Francis, Morning Mass in the Chapel of the Domus Sanctae Marthae. Homily of His Holiness Pope Francis “The Holy Spirit reminds us how to access the Father”, 17 May 2020.
  - [4] Pope John XXIII, Encyclical *Mater et magistra*, 15 May 1961, 1.
  - [5] Second Vatican Council, Declaration on Christian Education *Gravissimum educationis*, 28 October 1965, Introduction.
  - [6] *Ibid.*, 1.
  - [7] *Ibid.*, 3.
  - [8] *Idem.*
  - [9] *Ibid.*, 2.
  - [10] Cf. *Ibid.*, 9.





- [11] Ibid., 8.
- [12] Idem.
- [13] Cf. Ibid., 12.
- [14] Cf. Second Vatican Council, Dogmatic Constitution on the Church *Lumen Gentium*, 21 November 1964.
- [15] *Gravissimum educationis*, 8.
- [16] Ibid. Introduction.
- [17] Sacred Congregation for Catholic Education, *The Catholic School*, 19 March 1977; Id., *Lay Catholics in Schools: Witnesses to Faith*, 15 October 1982; *Educational Guidance in Human Love: Outlines for Sex Education*, 1 November 1983; Congregation for Catholic Education, *The Religious Dimension of Education in a Catholic School*, 7 April 1988; Id., *The Catholic School on the Threshold of the Third Millennium*, 28 December 1997; Id., *Consecrated Persons and their Mission in Schools. Reflections and Guidelines*, 28 October 2002; Id., *Educating Together in Catholic Schools. A Shared Mission between Consecrated Persons and the Lay Faithful*, 20 November 2007; Id., *Educating to Intercultural Dialogue in Catholic Schools. Living in Harmony for a Civilization of Love*, 19 December 2013; Id., *Educating Today and Tomorrow: A Renewing Passion*, 2014; Id., *Educating to fraternal humanism Building a “civilization of love”. 50 years after Populorum progressio*, 16 April 2017; Id., “Male and Female He Created Them” Towards a Path of Dialogue on the Question of Gender Theory in Education, 2 February 2019.
- [18] *Gravissimum educationis*, 1.
- [19] Cf. *The Catholic School*, 34.
- [20] Cf. Ibid., 26.
- [21] *Gravissimum educationis*, 5.
- [22] *The Catholic School*, 33.
- [23] Ibid, 34.
- [24] John Paul II, Apostolic Constitution *Ex corde Ecclesiae*, 15 August 1990, 1.
- [25] *The Catholic School on the Threshold of the Third Millennium*, 11.
- [26] Ibid., 12.
- [27] Ibid., 15.
- [28] Ibid., 14.
- [29] *Lay Catholics in Schools: Witnesses to Faith*, 37.
- [30] *Consecrated Persons and their Mission in Schools*, 30.
- [31] Ibid., 6.
- [32] *Educating Together in Catholic Schools*, 50.
- [33] Ibid, 20.
- [34] *Educating to Intercultural Dialogue in Catholic Schools*, Introduction.
- [35] Ibid., 57.
- [36] *Consecrated Persons and their Mission in Schools*, 51.
- [37] Congregation for Catholic Education, Circular Letter to Schools, Universities and Educational Institutions, 10 September 2020.
- [38] *Educating Today and Tomorrow: A Renewing Passion*, 7.
- [39] *The Catholic School on the Threshold of the Third Millennium*, 11.
- [40] *Educating to Intercultural Dialogue in Catholic Schools*, 57.
- [41] “Male and Female He Created Them”, 40.
- [42] Pope Francis, Address to the Participants in the International Peace Conference, Al-Azhar Conference Centre, Cairo, 28 April 2017.
- [43] Pope Francis, Apostolic Exhortation *Evangelii gaudium*, 24 November 2013, 24 and 64.
- [44] Pope Francis, Address to Participants in the Plenary Assembly of the Congregation for Catholic Education, 20 February 2020.
- [45] Cf. Pope Francis, Encyclical *Fratelli tutti*, 3 October 2020, 99-100.
- [46] Benedict XVI, Letter to the Faithful of the Diocese and City of Rome on the Urgent Task of Educating Young People, 21 January 2008.
- [47] Pope Francis, Message for the Launch of the Global Compact on Education, 12 September 2019.





- [48] Pope Francis, Discorso alla Pontificia Università Lateranense, 31 October 2019. [Our translation]
- [49] Pope Francis, Message to the Prepositor General of the Poor Clerics Regular of the Mother of God of the Pious Schools (Piarists), on the Occasion of the Online Seminar of the Union of Superiors General and the International Union of Superiors General on the Global Compact on Education (12-14 November 2020), 15 October 2020.
- [50] Idem.
- [51] Pope Francis, Message for the World Day of Peace, 8 December 2020, 8.
- [52] Idem.
- [53] Cf. Message for the Launch of the Global Compact on Education.
- [54] Pope Francis, Video Message on the Occasion of the Meeting Organized by the Congregation for Catholic Education “Global Compact on Education. Together to Look Beyond” at the Pontifical Lateran University, 15 October 2020.
- [55] Consecrated Persons and their Mission in Schools. Reflections and Guidelines, 41.
- [56] The school is like “a center whose work and progress must be shared together by families, teachers, associations of various types that foster cultural, civic, and religious life, as well as by civil society and the entire human community”, *Gravissimum educationis*, 5.
- [57] *The Catholic School*, 34.
- [58] Cf. *Ibid.*, 59-60.
- [59] Cf. CIC, Book VI, Part II, Title VI: Offences against Human Life, Dignity and Liberty; CCEO Title XXVII, Chap. II: Penalties for Individual Delicts; Pope Francis, Apostolic Letter Issued “*motu proprio*” *Vos estis lux mundi*, 7 May 2019.
- [60] Cf. *The Religious Dimension of Education in a Catholic School. Guidelines for Reflection and Renewal*, 51.
- [61] Cf. *The Catholic School*, 38.
- [62] Cf. Second Vatican Council, Decree on the Apostolate of the Laity *Apostolicam Actuositatem*, 18 November 1965, 30.
- [63] *Educating to Intercultural Dialogue in Catholic Schools. Living in Harmony for a Civilization of Love*, 85.
- [64] Cf. *Ibid.*, 39.
- [65] John Paul II, Encyclical *Veritatis splendor*, 6 August 1993, 57-64, in particular: “The judgment of conscience does not establish the law; rather it bears witness to the authority of the natural law and of the practical reason with reference to the supreme good” (60). cf. *Catechism of the Catholic Church*, 11 October 1992, 1776-1794.
- [66] *Educating to Intercultural Dialogue in Catholic Schools. Living in Harmony for a Civilization of Love*, 64.
- [67] *Ibid.*, 86.
- [68] John Paul II, Post-Synodal Apostolic Exhortation *Vita consecrata*, 25 March 1996, 49.
- [69] If the school is not directly under the authority of the diocesan/eparchial Bishop, for example when the school belongs to a public juridic person of pontifical/patriarchal right, upon granting approval, he only verifies the legitimacy, and, in particular, consistency with the Catholic profile of the school.
- [70] Without prejudice to proper law, expressed especially in the Statutes, which may provide for different titles, the competent Moderator of an Institute of Consecrated Life or a Society of Apostolic Life may be the “Superior General” or “Provincial Superior” or “Local Superior” and in an association of the faithful the “President”.
- [71] Second Vatican Council, Decree Concerning the Pastoral Office of Bishops in the Church *Christus Dominus*, 28 October 1965, 35.
- [72] *Vita consecrata*, 50.
- [73] The general decree of the Episcopal Conference requires, for its entry into force, the prior recognition by the Congregation for Bishops: “The Congregation deals with matters pertaining to the celebration of particular councils as well as the erection of conferences of bishops and the recognition of their statutes. It receives the acts of these bodies and, in consultation with the dicasteries concerned, it examines the decrees which require the recognition of the Apostolic See.”, John Paul II, Apostolic Constitution *Pastor Bonus* on the Roman Curia, 28 June 1988, 82.
- [74] *Pastor bonus*, 114.



- [75] See footnote 17.  
[76] Pastor bonus, 115.  
[77] Cf. Ibid., 13.  
[78] Cf. Gravissimum educationis, 8.  
[79] Cf. Evangelii gaudium, 20-24.  
[80] Pope John XXIII, Encyclical Ad Petri Cathedram, 29 June 1959, part III.  
[81] Idem.  
[82] Cf. Evangelii gaudium, 217-237.  
[83] Ibid., 227.  
[84] Ibid., 222-225.  
[85] Ibid., 231-233.  
[86] Cf. Pastor bonus, 13.  
[87] Cf. Evangelii gaudium, 234-237.  
[88] Ibid., 23.  
[89] Ibid., 134.  
[90] Fratelli tutti, 273. The quote is taken from John Paul II, Encyclical Centesimus Annus, 1 May 1991,  
[91] Message for the Launch of the Global Compact on Education.

My reflections...





## Elephant-astic Humour!



What do you get when you cross a fish with an elephant?

Swimming trunks!



Why did the elephant leave the circus?

He was tired of working for peanuts



What is grey and blue and very big?

An elephant holding its breath



How do elephants talk to each other?

On the ele-phone

What do you give an elephant that can't sleep?

Trunkquilizers



What did the mama elephant say to her baby who was misbehaving?

Tusk! Tusk!



Why doesn't the elephant use the computer?

Because it's afraid of the mouse

How do elephants keep cool in summer?

Ear conditioning



What's the only way an elephant flies?

By dumbo jet



Why couldn't the elephant ride the bus to school?

It's trunk wouldn't fit under the seat



Why are elephants bad dancers?

They have two left feet

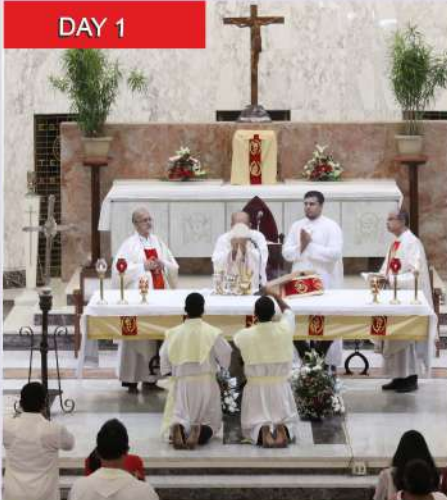
What sport will an elephant always beat you at?

Squash






## DAY 1



## DAY 2







# PAINTED HYMNS

## The Chapels of Santa Monica

*A poetic fresco by Omkar Bhatkar*

CINEMATOGRAPHY - YAJAN JOSHI | HARSHAL SANWATSARKAR | HARSHVARDHAN SHETYE ||

SHUBHAM PANGHAL | EDITING - HARSHVARDHAN SHETYE ||

EXECUTIVE PRODUCER - BERGES SANTOK

**METAMORPHOSIS PRODUCTIONS**



**ST. ANDREW'S CENTRE FOR PHILOSOPHY & PERFORMING ARTS**



Filmmaker Dr. Omkar Bhatkar, on one of his Goa sojourns, came across murals in the chapels of Santa Monica; of which very little is known, much less documented. After much effort and many permissions, he has created this theological visual delight. This documentary film is an attempt at recording these fading 16th - century murals in a format that also incorporates handpicked poetry from world literature spanning across time and cultures.

TO SCREEN THE FILM AT YOUR  
INSTITUTION  
CONTACT +91 9819007976

*Thank you for your support*

CARDINAL ELECT FILIPE NERI FERRAO  
BISHOP BARTHOL BARRETTO



This issue is sponsored by St. Andrew's Educational Foundation, Bandra.  
If your institution would like to sponsor future issues, kindly contact the Editor.