

## 1: Services We Offer – nhtcinco

*Saju Chackalackal 57 "Towards New Horizons of Indian Christian Living" theological research at Oxford, finally, led him attempt a synthesis of eastern and western thought, Hindu and Christian genius in the religious and cultural realms.*

A Festschrift in Honour of Prof. This history-making and all-comprehensive study in honour of an eminent Indologist, philosopher and an Acharya of Indian spirituality, an original and inspiring thinker and writer, and a lover of Indian Christian yoga, is a monumental work. It is, indeed, a creative and scholarly contribution in the field of Indian approaches to the Bible, Indian Christian theology, inculturation and the Indian Church, Indian spirituality and Indian Christian paradigms of philosophical synthesis. The editor and all those who had worked behind this project deserve the wholehearted commendation and gratitude of the Indian and Asian Churches. A review article cannot do justice to make an exhaustive appraisal of this work. The title itself will challenge and provoke every Indian who is a Christian. The editor has succeeded in bringing together almost all colleagues, associates, friends and some of the disciples of Francis Vineeth henceforth FV. The Festschrift begins with an introduction by the editor. It is divided into six parts. Part One sheds light on the person and mission of FV. This is the best presentation of the charismatic, mystical, and poetical personality of the Acharya. He tells us about his search of the Ashram spirituality and contemplative prayer, and his experience of the revealing concealing dynamics of the Ineffable. He describes his journey to the Ineffable as a journey through the dark light of faith which takes humans to experience the visible face of God. FV concludes his narration in poetic form, which thus ends: The heavens magnify the Lord! My soul too magnifies the Lord my God! Malieckal, an intimate friend of FV draws his portrait of the man and the mystic Karuna Vadakethala, one of the sisters of FV, shares with us her happy remembrances of her brother Nandhikkara leads us to the knowing and becoming dynamics at Vidyavanam Chapel Elavathingal provides a spirituality of creative space Naduveettil, a disciple of FV, looks at Ashram as a symbol of Indian spirituality and values In the concluding article of part one F. Vellanikaran invites us to experience the divine at Vidyavanam Ashram Readers are enlightened about many comparative themes. Pudussery looks at the discipleship in the Indian and Christian traditions He finds many points of convergence and divergence. Kollampampil presents the biblical figure of Samson, according to the interpretation of Jacob Serugh, as an inspiring model for all struggling Christians Marangattu reflects on the figure of Mary Magdalene as the model for re-generated penitents According to him, Paul offers an adequate Christian eco-spirituality in the Indian context. The prayer of Atharva Veda The author tries to give articulation to the dream behind the venture of Dharmaram and its contributions in the field of inculturation in art, architecture, music, cultural performances, theology, and spirituality. Thannippara reflects on an Indian Christology by making a critical study of the persons of Isvara and Christ Thadathil enlightens us on encountering non-dualism in Jesus the Buddha Christians are committed to follow the path of the cross and the self-emptying path of vipassana. Kanichikattil speaks of a liturgical paradigm in the Indian context He observes that the existing plurality of Churches in India wants to become more and more authentically Indian and truly Christian. Unfortunately, they are overburdened and fettered by their own past and practically in the dark not knowing the directions ahead. The country eagerly waits for a genuine fecundation of the Gospel in the Indian soil. Kalluveettil presents in a concise and precise form the inculturation perspectives in the Bible He finds that the bonds that unite us are stronger than the barriers that separate us. Amarnad makes us aware of the eternal fragrance of music on earth He opines that inculturation is the foundation of indigenized music. Kuriedath studies the contributions of the Indian pioneers for the socio-economic and cultural development Part Five is dedicated to the theme of Indian spirituality. A Bridge between Spiritualities? This is, indeed, a scientific study of the theme. Aykara looks at the consecrated priesthood as a spiritual pro-presence, a human pro-presence and a pilgrimage in integration Puthenangady writes on priestly spirituality We have to awaken to who we are in relationship. It is falling in love with the love of God revealed in Christ and accompanied by the Holy Spirit. Vattakuzhy writes on spirituality of interiority The realization of the union of these two selves makes the inward journey complete. Valiyakulathil seeks the Indian roots of spiritual direction Jesus the Sadguru stands out as the supreme paradigm. The author

also studies the modern dynamics of formation and spiritual direction, and concludes: Palakkapallil advocates for a spirituality that is in tune with nature. As a conclusion on the articles of Part Five, one can say that most of the authors provide valuable insights into the theme of Indian spirituality. Ten authors present their reflections concerning this theme. Kanichai, a renowned Indian philosopher, studies the philosophical perspective of religious experience. The scholar beautifully gives articulation to the concept of a true philosophy of Existence: This would give rise to a state of communion, communication, and community in regard to God, humans, and universe, which would relate us vertically to Existence and collaterally to the existents. This is, indeed, a scholarly contribution in the field of Indian Christian philosophy. Kulangara writes on the role of speculative philosophy in Indian religious formation. Chittilappilly develops one of the maxims of Francis of Assisi: Edattukaran searches in Gandhian gospels patterns for Indian Christian living. Kochuthara tries to look at the experience of the Divine by studying the symbolism of the sensual and the spiritual. The symbolism of the sensual and the spiritual in different religious traditions underscores this basic dimension of human person and divine experience. Unfortunately, this very enlightening article is sketchy. The author, thus, concludes his reflections: A Guide to Metaphysics Eastern and Western. In this concluding article of the Festschrift, T. Cyriac, who is gifted with the flower-language of consciousness, takes us into the garden of education. The editor does not allow us to wander in the vast oasis of fruitful investigations. We should be very grateful to him for the index of important subjects and persons. The Indian Church is very much indebted to Saju Chackalackal and his team for offering such rich, creative, intuitive, experiential, and thought-provoking contributions in the fields of Indian Christian theology, inculturation, spirituality, and paradigms.

**2: TOWARDS NEW HORIZONS OF INDIAN CHRISTIAN LIVING | Saju Chackalackal - www.enganchecut**

*New Horizons of Indian Christian Living, a new book containing 50 articles on Indian Christian theology and spirituality, edited by Dr. Saju Chackalackal CMI, was released in November This publication from Vidyavanam Publications, Bangalore, is a relevant source book on various issues of contemporary importance.*

His basic theological outlook can be summarised as follows: This faith is based on his personal experience of God, and not on the rational arguments for the existence of God. Besides, he finds faith in God quite meaningful. For only God "meets the deepest longings of the human heart which is never fully satisfied with what this world can offer". Moreover, the common experience of humanity leads to faith in God. As Vatican II points out, "For their part, however, believers of whatever religion has always heard His revealing voice in the discourse of creatures. But when God is forgotten the creature itself grows unintelligible". It is remarkable that the official creeds of the Church usually speak of God as omnipotent, as all powerful. And the liturgical prayers are mostly addressed to almighty God, eternal King or supreme Lord and never to the all-loving God. Vatican he has given us a comprehensive explanation of our faith in creation: This one and only true God, of His own goodness and almighty power, not for the increase of His own happiness, nor for the acquirement of His perfection, but in order to manifest His perfection through the benefits which He bestows on creatures, with absolute freedom of counsel, "from the beginning of time made at once out of nothing both orders of creatures, the spiritual and the corporeal, that is, the angelic and the earthly, and then the human creature, who as it were, shares in both orders, being composed of spirit and body". Actually, God created world to bestow his blessings on his creatures and to give them a share in his own goodness. It is part of our faith that God is one and three. Obviously, the Triune God is beyond the grasp of our finite minds. And human language cannot adequately express the mystery of God. This is what the Church means when it teaches that God is incomprehensible and ineffable. All the same, the doctrine of the Trinity has a great significance for the Christian community as well as human society at large. As Vatican II points out: For many, Jesus is only the divine Lord. But the New Testament pictures Jesus as a true human being. A Divine-Human Reality[ edit ] For a casual observer the Church is just a social reality "an association of human beings who profess a common faith, who participate in a common worship and who endeavour to live by a common ethical code. But for believing Christians the Church is also a faith reality. There is a grace-filled depth to the Church. The Church is not a purely human enterprise. God is at work in the origin and development of the Church. That is what we Christians believe. Paul speaks of "the Church of God that is at Corinth" 1 Cor. This probably refers to the local Christian community there. In The Bible "the Church of the living God" [15] most likely denotes the entire world-wide assembly of the followers of Jesus Christ. The Second Vatican Council "65 spoke of the mystery of the Church. In the New Testament, particularly in the Letters of Paul, mystery refers to the divine design for the salvation of humankind. What was once achieved in Christ is now being effected in the lives of the faithful through the work of the Holy Spirit. As Pope Paul VI stated: It is a reality imbued with the hidden presence of God. Just as Israel originated in the experience of the liberating God in Exodus, so too the Christian Church sprang up from the experience of the saving God in the life, death and resurrection of Jesus Christ. One becomes a member of the Church by sharing this experience. Against this background we can see how significant it is that in Ecclesia in Asia Pope John Paul II exhorts the Church to be ever more deeply "rooted in the experience of God which flows from a living faith. As the Pope declares: Despite having sinful men and women in her midst, the Church must be seen as the privileged place of encounter between God and human beings, in which God chooses to reveal the mystery of his inner life and carry out his plan of salvation for the world. Its Vision and Mission[ edit ] From the earliest days of its existence the Church was aware that it has the same mission as Jesus: It is the main theme of his preaching, [21] the referent of his parables [22] and the content of his symbolic actions Lk Many Catholics tended believe that the Kingdom of God is already come and it is present in the Catholic Church. This led to a different way of looking at mission. However, it gradually dawned on the Church that God can save souls humans without the help of the Church. This led to a new approach to mission. Taking these developments into account, he wishes to adopt a holistic approach to

the mission of the Church. It is an essential element of the Judaeo-Christian tradition that God is present and active in this world of ours. Wholeness is the nearest English expression for the biblical idea of salvation. But salvation is to be understood in a comprehensive sense. Lots of Catholics still think of salvation as something purely spiritual salvation of the soul , merely individual my salvation and totally other-worldly salvation in heaven. But Vatican II has rediscovered the richness of the biblical view of salvation. According to the Council, salvation is something personal spiritual-corporeal , communitarian, societal, and both this-worldly as well as other-worldly. It is a process that begins here and now but which will find its final fulfillment in the age to come. The destiny of humankind and that of the cosmos are inextricably intertwined. In the past, Christians often thought of their relationship to the world in terms of domination, possession, use and enjoyment. There was little awe and wonder before the mystery of the universe. This arrogant and irreverent attitude to creation is largely responsible for the serious ecological crisis was are facing today. But there is in the Christian tradition as well as in the Indian tradition a search for harmony and a quest for communion with nature. In fact, the final destiny of humankind is thought of as life in the new heaven and on the new earth. God is at work transforming the world so that the new humanity which God is fashioning may have a fit dwelling-place. The God of Jesus Christ is not an angry, avenging deity, but a God of mercy and compassion, who lets Him sun shine on the good and the wicked. It is finally manifested in Christ that death leading to a fuller, richer life is the law of human existence.

**3: Information in english – Moving towards new horizons in children's Ministry**

*Thus, the present volume, New Horizons of Indian Christian Living, has evolved, which we proudly present as the Festschrift to Father Vineeth, our beloved teacher and friend, a venerable Guru, to mark his diamond birthday and sacerdotal golden jubilee.*

Our diversity is so great. For us brothers, common prayer expresses the heart of our vocation, and it is this prayer above all that we would like to share with you. Of all the languages in which we sing, there are two new ones this week. One of these languages is Latvian. Next September, we will have a youth meeting in Latvia, in the city of Riga. This meeting will bring together young people from the three Baltic countries, Russia, Ukraine and other countries too. In recent months, brothers have gone to Ukraine and Russia to express that we want to be close to the Christians of these countries at this time of great tension. We always remember that, everywhere, there are women and men who want peace. Another language in which we are singing these days and which has rarely been heard in this church is Lakota. It is a great joy to have with us this week a group from South Dakota, including members of an American Indian family named Two Bulls. They belong to the Sioux tribe. They have come here to return the visit we made to them last year. They had invited us to organize a meeting of young people on their reservation. Five hundred young people came from different parts of the United States and from other countries as well to take part in this meeting. On their reservation, to offer accommodation to us brothers, they set up teepees. The young people had pitched their tents on the vast plain at the edge of the badlands. From afar we could see the Black Hills. You know how much the Native Americans have suffered in the course of history. That they welcomed us as they did is an extraordinary sign of trust for which we are infinitely grateful. We all, I think, experience the joy of being together in great diversity, and to feel a deep solidarity. In a world where we see so many conflicts, whether armed or not, we are thirsting for peace and reconciliation. What unites us is not a reconciliation project that we ourselves planned. It is Someone who unites us: Yes, let us dare to believe that he is present, living among us, by his Holy Spirit. He gave his life for us to bring us together all across the earth in a single communion. He calls us to be together a sign of his presence, of his peace. The Church is itself when it radiates the peace of Christ through its life. Here this is more visible because we are many. At home, there are often just a few of you. And yet it is the same presence of Christ. Do not forget that at the foot of Christ on the cross there were only four people—John, one of the apostles, Mary and two other women. We brothers sometimes also live in small groups buried in the most diverse situations. I think of our brothers living on other continents. In the Northeast of Brazil, for example, where the impressive development of the country does not benefit the very poor. In some areas, such as where they are, drugs and fear of violence prevail. I also think of our brothers in Bangladesh. Christians are a tiny minority there. This year our Brother Frank died; he started the fraternity there forty years ago. Other brothers are courageously continuing a simple presence in that country. This weekend the Catholic bishop of their city, Mymensingh, will come here. Sunday he will celebrate the Eucharist with us. When I speak as I am doing tonight of the communion that Christ offers us, I myself feel joy and gratitude at being part of this communion. And sometimes I say that this communion which is the Church is a miracle. This joy is the opposite of triumphalism. We will celebrate the hundredth anniversary of the birth of Brother Roger, the tenth anniversary of his death and the seventy-fifth anniversary of the founding of the community. Sometimes it takes very little, just a little salt, to make life beautiful for those who are entrusted to us. Let us begin with those with whom we live, and then widen our attention to others. And now I would like to call the Two Bulls family, with the group from South Dakota, to come up here. The meeting at their home brought together Native Americans and whites, and they also came here with a mixed group. Bob, the father, will say a prayer, first in his language, then in English, and it will be translated into other languages. Daily Bible Reading Thu, 15 November God is better than a fortress in time of distress; he recognises those who trust in him even when the flood rushes on.

4: Saju Chackalackal | Dharmaram Vidya Kshetram - [www.enganchecubano.com](http://www.enganchecubano.com)

*" Moving towards new horizons in children's ministries" Daily themes are: Be brave - living Christian spirituality in a secular world Be curious - exploring.*

Meladoor, Trissur, Kerala Address: Philosophy of Rootedness and Openness, Bangalore: Asian Trading Corporation, Dharmaram Publications, [pages: Vidyavanam Publications, [pages: Shaji George Kochuthara, , Bangalore: Saju Chackalackal, ix-xii, Bengaluru: Saju Chackalackal, , Bengaluru: Asian Trading Corporation, , vii-xx. Theory of Knowledge Magazine 1 , An Epistemological Dialogue with Prof. Theory of Knowledge Magazine, Issue 1 , pages A North Indian Theological Experiment, ed. Benny Thettayil, , Bengaluru: Chavara of the Nineteenth Century India. Journal of Business Management 14, 2 , Secular, Sacred, and Rationality, ed. Jose Nandhikkara, , Bengaluru: Ally Sornam, and John Neelankavil, eds. Shaji George Kochuthara, Tyler, Picturing the Soul: Revisioning Psychotherapy and Spiritual Direction, xi-xx, Bangalore: Festschrift in Honour of Prof. Thomas Aykara CMI, eds. Thomas Christians 24, 3 July- September , Sociological Investigations, ix-xvi, Bangalore: Revealing the Logic of Gratuitousness in the Market Economy, ed. Saju Chackalackal, , Bangalore: Indian Institute for Advanced Studies, Christ University Publications, Philosophy of Rootedness and Openness, ed. The War on Creation by Rayappa A. An Interdisciplinary Approach, ed. Puthenpurackal, editor-in- chief, , Bangalore: A Festschrift in Honour of Prof. Christ University Publications, , xi-xxxiv. Dharmaram Publications, , ix-xx. A Pioneer of Indian Christian Theology, eds. Thomas Aykara CMI , eds. Dharmaram Publications, , pages xiv-xxi. Peter Lang Academic Research, ] [The same text, with minor modifications appeared in "Physics without Metaphysics? Was It Death or Suicide? Joshy Paramthottu, Global CMission, vol. A Study on the Contributions of Dr. Radhakrishnan," Journal of Dharma 13, 4 Octoberâ€”December , Academic Theology and Cultural Values: Licentiate and MPhil Level Research: A Critical Analysis of the Ethics of S. Christ University, ] [] R.

## 5: NEW HORIZONS OF INDIAN CHRISTIAN LIVING

*Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.*

Someone is waiting to help you. Emergency Screening Our trained and experienced staff is ready day and night to screen individuals who come to us for help either on their own, from a hospital or other health care facility, or through law enforcement personnel. Mobile Crisis Unit A specially trained team goes directly to the individual in crisis, assess the situation, and make sure everyone involved is safe. A Mobile Crisis worker will help to refer the individual to the appropriate services. The program follows the 12 Step Model to recovery and resilience. Individuals are welcome to refer themselves to this program, and participants are also accepted from community providers, Mental Health Court, or jail. Case Management Adults with a mental illness and perhaps a co-occurring substance abuse disorder need a wide range of services, especially if they lack a natural support system to assist them in their recovery. Intensive Case Management is available for individuals requiring more frequent interventions and a higher level of support to maintain their stability. Lucie, Indian River, Martin and Okeechobee, we offer recovery-oriented services to assist individuals on their road to recovery. They learn skills needed for independent living, such as medication management, pre-employment, health maintenance, social skills and use of community resources. Outpatient Therapy Services Outpatient Therapy Services provide mental health, and substance abuse services for adults and children in our four county areas. Clients may be referred by family, a community agency, the courts, or may be self-referred. Comprehensive social, psychological and psychiatric evaluations are provided. Based upon the evaluation and diagnosis, the appropriate treatment will be provided for adults, children and families. Case Management Case managers serve as coordinators for children and their families who are in need of services from many community agencies. A New Horizons team links families to community resources and advocates for the family when needed. They provide services in the home, school and community. Family Intervention When the Department of Children and Families decides that parents may be having a possible substance abuse problem that is contributing to the abuse or neglect of their children, the family may be referred to our Family Intervention Team. Strengthening Families Strengthening Families is a family skills training program that serves families in St. Lucie County with children ages 5 to Families attend classes over a week period to learn better parenting and family life skills. Lucie County to educate youth on the dangers of substance abuse. The educators help students develop greater self- esteem and coping skills individually or in small group sessions. This program is evidence-based. Across the country, this program has proven to be effective. Lucie and the Department of Children and Families. Special Programs Transitional Group Home TGH The Transitional Group Home on our Midway campus is in every way a home for individuals with severe and persistent mental illness who have major skill deficits in activities of daily living and independent living. Zero Suicide New Horizons is committed to the belief that even one suicide is one too many. Its Zero Suicide Program trains New Horizons staff and also members of the community in proven steps to recognize the signs that a person may be contemplating suicide and to direct the right resources to help that person. New Horizons is the only mental health facility in the State of Florida to receive a grant from the Substance Abuse Mental Health Services Administration to implement this program. Injection Clinic The Injection Clinic serves clients living with schizophrenia who find that Clozapine is the most effective medication for managing their symptoms. The Clinic follows a drug regime that is tightly monitored according to guidelines established by the FDA. Psychiatric Services Psychiatric Medical services are provided to adults, children, and adolescents. These services consist of crisis intervention, diagnostic evaluation, medication management, and other treatment recommendations; such as inpatient or outpatient treatment. Discharge from an inpatient unit ideally results in seamless transition into the community with referral for follow-up care. Outpatient services are directed towards maintenance of the individual in the community, a focus on recovery and resilience, and prevention of relapse. These services are rendered by physicians, nurse practitioners, and licensed mental health providers.

Primary Care The Primary Care Clinic provides services to our adult clients to promote educate and prevent basic health issues, while offering diagnostic evaluation for referral. Health conditions targeted include: This coordinated system combines medical and behavioral services to address the whole person, not just one aspect of his or her condition. In-Jail Services New Horizons staff works with individuals in correctional facilities, providing direct services to people who are emotionally disturbed and to those who need help after drug or alcohol-related criminal offenses. Lucie County to navigate the judicial system and receive appropriate services and treatment in the community instead of within the jail system. This innovative program is a collaboration among the judicial system in St. What our clients are saying "New Horizons is the only place that never seemed to give up on me" -Sam, Ft.

## 6: New Horizons Senior Living Jobs, Employment | [www.enganchecubano.com](http://www.enganchecubano.com)

*Thinking Towards New Horizons: Collected Communications to the XIXth Congress of the International Organization for the Study of the Old Testament, Judentums) (English and German Edition) [Matthias Augustin, Hermann Michael Niemann] on [www.enganchecubano.com](http://www.enganchecubano.com) \*FREE\* shipping on qualifying offers.*

Mission in the context of plurality: Christian educational perspective Hannibal Cabral From the beginning of the history of the Jewish community, religious education has taken a central place in the life of the people. As it is rightly said, education depends upon what Bernard Bailyn calls "The great axles of society - family, church, community and the economy. Because Christianity is the life of a community, its aim is not the promotion of the community, but the healing, preaching, teaching and reconciling mission to which the community is called. Hence Christian education is also described as the effort "to introduce persons into the life and mission of the community of Christian faith. One cannot overlook the role of tradition, culture and handing over of the religious experiences of the faith community through its generation. John Dewey calls it "the funded capital of civilization". Part of the task of Christian education is to ensure that our "funded capital" is preserved and made available to people in the present. Likewise, the contemporary educational psychology emphasizes the importance of the human relationships in which education takes place. Particularly psychologists like John Dewey, Piaget, Kohlberg, Erick Ericksons have shown that human development and growth involves more than intellectual forces. The question of what does my faith say about the various crisis, challenges, problems, social evils that I encounter in my day to day life cannot be ignored when we discuss the role of Christian education in the context of pluralism. In the Indian context, Christian community cannot function without relating to the multi-cultural and multi-religious reality. In fact we have to admit that in spite of this realization we have failed to formulate our objective of mission and the Christian religious education in this broader perspective. Therefore, realizing the role of Christian education as effort to introduce persons into the life and mission of the Christian community, we need to discuss a few important issues. The Narrow Understanding of the Great Commission Throughout the history of the Indian church, it aimed its missionary goal as the preaching of the gospel and the making of disciples. In so doing, the modus operandi was of an exclusivistic, triumphalistic and dominant nature. As Samartha rightly pointed out, "Historically Christian identity has been defined through the exclusion of, and not interaction with". Secondly, there seems to be a one-sided emphasis on the great commission. That is of baptizing alone. According to the words of Jesus, the commission also includes the role of "teaching" which the Church has taken for granted as preaching. The etymology of the word "teach" offers a significant clue to the nature of the activity itself. The English word comes from the Latin *ducere* meaning "to lead" and the prefix *e*, meaning "out". At its root meaning then, education is an activity of "leading out". According to Thomas Groome three dimensions of emphasis can be discerned in "leading out". In this sense, education has an "already", a "being" realized, and a "not yet" dimension to it. Often in the present Christian education, as well as mission model, there is no place to hear the already experience of the learner. Nor is there any possibility of helping the learner to discover the truth. Since the educational agenda is designed by the teaching ministry of the Church as "the ultimate", the dimension of "not yetness" toward which the leading out is done, is designed by the Church. In the pedagogical terms of Paulo Friere this attitude is called "domestication". If we want to transform the dimension of mission towards the relational model in contrary to "one against the other", there should be a shift in the Christian education. This shift may have to take seriously the experiences of the people of other faiths, the openness to learn from other scriptures, and to learn to live with people of other faith in tolerance. Our early teaching had only stressed the weak points in other faiths and put Christianity on a pedestal. This cannot happen today. In India Christianity has to live side by side with these faiths. This challenges us to teach the Christian faith in the context of a plurality of faiths. Unfortunately in the past we have adopted an exclusivist attitude to other faiths. Jesus therefore challenged the exclusivist attitude of the Pharisees and the Sadducees. He even said that his own people, the Jews, could learn from the Samaritans. Therefore, the present day Christians must consider others as authentic and learn from them rather than adopt an attitude of

superiority. Or do we work on the assumption that we alone have the light and truth? How can we cooperate with others then, realizing that we need their input, their experiences in order that we find a common answer to the local, national and global threats? These questions challenge the present Christian education to be more inclusive and critical in its nature. Again, to quote the words of Russell Chandran: The Christian education or Christian nurture should, along with making members aware of the total Christian heritage of the apostolic faith and witness, help the widening of the horizons of understanding and develop in the people openness to whatever is true, beautiful and good in other people, including those of other faiths. The Content of Christian Education In the present teaching ministry of the mainline churches Christian education is limited to the imparting of the Bible and Christian tradition. As it is observed, "The church school stops often at merely giving information about the Bible". It is used as a process of conditioning the mind, body and spirit of learners according to the popularly accepted norms and beliefs of the Church and society. But, Christian education is much more and very different from the above mentioned proposition. As Herbert Hoeffler succinctly remarked: The aim of Christian education is much more radical and dynamic. The emphasis is not knowing but becoming. No doubt Christian heritage and tradition which includes the Bible, liturgical tradition and rituals help us to keep our identity. Particularly at the present time where media explosion has crept into the lives of our younger generation, they are losing their interest in the religious life of the Church as they feel the way Christian religious way of teaching is not on par with recent media technics. On the other hand, the stories and mythologies of the other faiths are presented in such an effective manner they are more attracted to them. So between these two realities the Church needs to present Christian religious education which is appropriate and meaningful. It means, though the Bible occupies an important place in the practice of Christian education, it cannot be taken as the sole content to be dealt with, because as Sara Little says: Content is not to be understood as subject matter, the living power of truth which imposes itself as such upon the subject matter and forms of Christian education by virtue of its intrinsic authority. But we need to bear in mind that it has the interpretation of the content of the Bible that has bearing on Christian education rather than the content itself. Therefore, as Christian community, it becomes necessary for us to look at the Bible critically to see what it has to teach us. Apart from the scriptures the content of Christian education must include a study of the environment, various religions in our area and the various burning issues of the times with which we are struggling. If we are really serious about a Christian education for Indian churches, we cannot ignore the contextual issues like widespread poverty, the impact of the national economics policy, globalization, media explosion, plurality of religions, cultures, festivals, deepening fundamentalism, increasing tendency to violence and widening social imbalances. Therefore, the content of Christian education cannot be limited to the so-called Judeo-Christian heritage contained in the Bible and Christian tradition. We need to take the cultural heritage and socio-economic realities which are contained in Indian scriptures, literature, newspapers and also in the day to day life experiences of the learners. Carol Hess reminds us of the words of Karl Barth: Karl Barth advised pastors to preach with the Bible in one hand and the newspaper in the other. That is good advice for living as well. Let us live with the Bible, our confessions, our prayers, and the rest of our meaningful traditions in one hand while holding the world around us in the other. Our life, in local, national and global spheres is marked by the plurality of religious faiths, cultures, socio-political structures, social conditions, etc. Methods of Christian Education Living within a modern, secular and pluralistic society one is bound to be confronted with the people of different belief systems and different life stances. At present Christians cannot think of living in "ghettoes" any longer. The impact of colonialism and early missionary movements had its time. There is no room any longer for a kind of not only isolated community but also "excluded community". As it is observed by Peter Tze Ming Ng: This explains why Christians in the Asian contexts are more sensitive to issues of cultural diversity and religious pluralism. Paulo Friere speaks of two concepts of education. The banking concept of education does not give any opportunity for the learner for dialogue. This is very much against the gospel values of freedom and human dignity. The second model which Paulo Freire suggests is that of problem solving education where the critical reflection of both the learner and the teacher bring the fruits of learning. Learning is non-repressive but actualizing. In recent times, from the interreligious perspective too, many have raised their voice in favour of the interreligious dialogue. Growth

and development in every area of life, be it socio-economic, politico-cultural, or religious, both of the individual and of the community, require that persons be in communication, in dialogue with one another. Hence it is vital for the well being of all that people professing different religions in a society be also in dialogue with one another. Jesus was very positive about the method of dialogue and the importance of listening to others. Today, the teaching ministry of the church should be ready to enter into interreligious dialogue with eagerness to develop common grounds of understanding and cooperation. Today instead of seeing pluralism as a cause of division in society, the teaching ministry of the church should attempt to explore it as a source of mutual enrichment and mutual transformation. Christian Education and the Indigenous Culture The other problem that has been all along with the mission of the Church is that of the cultural identity of the Indian church amidst "pluralism". On the one hand, it is the earlier missionary policy which forced the converts to give up all that belonged to the former faith which has resulted in the cultural, religious and spiritual impoverishment of the Christians. On the other hand, the Church in India adopted the modes operandi of its mission and teaching ministry from the Western pattern. As Martin Palmer rightly pointed out, "the Western Church has been firmly shaped by an anti-pluralist mentality, which it has passed on to those around it. Culture refers to the whole complex of distinctive, spiritual, material intellectual and emotional features that characterize a society or a social group. It includes not only arts and letters, but also modes of life, the fundamental rights of human beings, value systems, traditions and beliefs. More often the theological and pedagogical patterns for Christian religious education fosters a spirit of alienation from our cultural kinship of India. Our intolerance and discrediting notions towards people of other faiths and to contemporary problems, is one of the witnesses for our alienation toward the Indian culture. Our failure to employ the indigenous methods in Christian education, worship, singing and life style, are a few evidences of our rigidity in blindly following the Judeo-Christian tradition and culture. Further, the influence of the media, new national economic policy, the concept of globalization, have already created a transition of the Indian culture to the Western culture and world value system which has raised the question whether the Church needs to stick to one culture. To quote Thomas Wisner: Cultural identity seems to be on the defensive all over the world as most people live in more than one culture. More and more ethnic minorities claim the right to their distinctive identity. Can and should cultural identity be defended at what cost?

### 7: Theorizing Native Studies | Duke University Press

*in New Horizons of Indian Christian Living: A Festschrift in Honour of Prof. Dr. Vadakethala Francis Vineeth CMI, ed. Saju Chackalackal, , Bengaluru/Coimbatore: Vidyavanam Publications/Preshitha Communications,*

### 8: Writings of K.C. Abraham – Religion Online

*The topic that is given is very much relevant in present context of Indian church and our theological thinking. There are several reasons why the church and the theological institutions should address the multifaceted discriminations.*

### 9: Hans Ucko - Wikipedia

*Like the disciples of Jesus, sometimes we will have to set off toward new horizons, far or nearby, to communicate the hope of the gospel. On the day of the Ascension, we pray that the hope of the resurrection will extend to all humanity.*

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