



Lily of St. Anthony



*Let True Peace
Reign In The
World!*



Bulletin of the Parish of St. Anthony, Siolim
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Siolim Deanery Catechetical Activity



Christmas Celebration of the Women of Hope



Day of Holy Innocents



Sports Day org. by SAPYCS



*Altaresewens Christmas Celebration in
St Mary's Home for the aged*



Feast of B.V.M. our Guide



LET TRUE PEACE REIGN IN THE WORLD

We have just stepped into the New Year, 2024, with so many of our aspirations and longings that this New Year with its extra day will bring us luck and divine blessings. So, instead of 365 days this year will have a day extra and it means a lot to us. This is the positive note with which the New Year has started. Whatever is extra augments our joy and doubles our enthusiasm because each single day comes to us as a gift from God the most High. It is He who has created time, it is He who sets all things according to His primordial plan. The universe, is therefore, set by Him dispensing its own natural laws, rhythms and functions. The universe, therefore, is a harmonious ambience having its own inherent laws and regulations. That is the marvel of creation!



The Church Hierarchy and the Universe:

The Church hierarchy always respects the laws of creation and endeavours to maintain what God has gifted to the universe. She is the “Custodian” of preserving whatever God has created. In her efforts she maintains the harmonious balance between the various laws of creation and conserves the order created by Him for the betterment of the entire universe. With the efforts to bring newness into its mission in the world the Church attempted to convoke the Great Ecumenical Council, Vatican II, to make the world a better place which would promote Peace, Truth, Justice and Liberty. While the Second Vatican Council was in progress, heeding to the voice of all the Bishops of the World, Pope John XXIII brought out an important Encyclical Letter on 11th April 1963 called *Pacem in Terris*, meaning “Peace on Earth.” That was the first concern of the pastoral leadership of the Church manifesting the desire to bring about peace in the world, especially among the Nations. He addressed it not only to the Church hierarchy or its members, but he addressed it to “all the people of Good Will.” Pope John XXIII firmly believed that the Church, as a divinely established institution, could play an important role to bring about peace in the troubled world after the ravages of the Second World War.

Pope Paul the VI and World Day of Peace:

The Great Ecumenical Council (1962-1965) brought about a big compendium of documents. It published sixteen documents: Four

Constitutions, Nine Decrees, and Three Declarations. Through all these documents it established its own stand, its modus operandi in the world to bring peace and good will. Pope Paul VI inspired by the Encyclical Letter of his predecessor, John XXIII, and being aware of what the Bishops of the universal Church expressed in the documents of the Ecumenical Council, established the Word Day of Peace on 8th December 1967 in his message and asked that it be observed on 1st January 1968. In fact, he sowed the seeds of this day in his own Encyclical Letter *Populorum Progressio* “The Progress of the Peoples” on March 26th 1967. Such is the history of establishing the World Day of Peace. The UNO established the International Day of Peace in 1981. One can always note that the Church hierarchy was the first one to establish the World Day of Peace.

Jesus the Prince of Peace:

In the Scriptures, we find the phrase that Jesus is referred to as the Prince of Peace in Isaiah “*And His name will be called Wonderful Counselor, Mighty God, Everlasting Father, and Prince of Peace.*” (9, 6). Further on, the Prophet Isaiah says: “*The wolf shall dwell with the lamb, and the leopard shall lie down with a kid, and the calf and the lion and the fatling together and the little child shall lead them.*” (11, 6). This is the direct reference to a harmonious living when the Prince of Peace will come on the Earth. It is during this period of Christmastide, the Church reminds all of us to be instruments of peace. In India we celebrate the Day of Martyrs as Peace day when Gandhi was assassinated. For our country, Gandhi tried to restore peace among different ethnicities, creeds, and castes. His approach of non-violence is applauded throughout the world. Today, the world needs peace all the more. Nations have arisen against nations. There are civil wars and some powerful individuals, on account of their egotism and pride, are not heeding to any authority. There is no ceasefire. The negations are not having any effects. There is no respect for human life and human institutions. There are some who are remotely sowing seeds of communal violence by supporting their own ilk. There is no sensitivity towards the civilians, children and women. In these circumstances, we can only pray to the Prince of Peace who lies in the manger as a fragile babe imploring Him to eliminate the sting of hatred, violence and warfare. May peace reign in our hearts, homes, society and among nations

Pri. Dr. S. Mendes Pri Francisco Barreto Pri. Sebastian Arokia SSS

HARMONY AMIDST CHAOS: CELEBRATING PEACE DAY IN TODAY'S TURBULENT WORLD

*"An eye for an eye only ends up making the whole world blind."
- Mahatma Gandhi*

In the intricate tapestry of India's history, in an era marked by sensational headlines and rising tensions, January 30th unfurls as a poignant thread, transcending time and echoing the timeless principles of non-violence. On this day, India observes Peace Day, a collective pause to reflect on the enduring legacy of Mahatma Gandhi and the relevance of his teachings in today's tumultuous world.

On January 30th, the rising sun casts a solemn glow, marking a day of peace marches, prayer meetings, and cultural programs. From schools to communities, the emphasis is on imparting values that foster harmony, even in the face of global unrest. Educational institutions play a pivotal role in nurturing a generation that understands the power of peaceful coexistence.

In the current era, where headlines are often dominated by conflicts and discord, the universal message of Peace Day becomes a beacon of

hope. It encourages individuals to transcend borders and cultural divides, recognising our shared humanity.

Against the backdrop of conflicts like that in Gaza and Israel, it urges us to seek solutions through dialogue, fostering a world where differences are respected, and peace becomes a collective responsibility.

As the sun sets on January 30th, India stands as a symbol of unity and commitment to Gandhi's principles. In a world grappling with strife, embracing the spirit of Peace Day becomes not only an homage to the past but a pledge for a future where nations collaborate for the well-being of humanity. The lessons of non-violence, echoing from history, resonate as a call to build bridges and forge a path towards lasting global harmony.

*Clarissa Camêlo
Aforamento*

SOVSARANT XANTI DOR EKA MON'XA KODLEAN SURU ZATA

Zoso udkacho ek-ek thembo mellun dorya vo sagor zata, toxench zonn eklo hea sovsarant boreponn ximpdiat zalear boreponn vistartolem. Aiz amchea sovsarant zhuzam chalu zaleam, monisponn disan dis morot chol'lam, konn konak patyenam, jivachi porva konn korina, khoi gelem kai amchem monisponn? Kiteak munis itlo nibor kallzacho zalo kai? Hachem karonn kitem? Hea sogllea karonnancher ekuch upai mhollear: Xanti.

Xanti hem utor aikunk khub borem dista, punn hi xanti amkam khoi mellta kai? Hi xanti sodunk monis khuim khuim bhovta kai? Xanti sodpak amkam zagea-zagear bhovpachi goroz nam. Hi xanti asa amcheach bhitor.

Mother Terezan oxem mhollolem "Peace begins with a smile, every time you smile at someone, it is an action of love." Toxench Tibet'acho dhormik fuddari Dalai Lama oxem mhonntta "Peace starts with each one of us. When we have inner peace, we can be at peace with those around us."

Jezuchea morna uprant, jen'na soglle xis zomlole asle ten'na, thoi Jezu bhitor sorta ani toh tankam oxem mhonntta, "Xanti tumkam!" Jezuk polleun xis khuxal zatat ani Jezu tankam oxem mhonntta, "Xanti tumkam! Zoso Bapan mhaka pattoila, tosoch hanv tumkam pattoitam." Hem xanti porgotpachem karya Jezun dor eka xisanchea bhuzar ghatlem, zoxem apnnem kelem toxench aplea xisank korunk tannem formailem.

Ami sogllim Misa Bolidanant vanto ghetat ani dor eka Misa Bolidanant iadnik amkam Jezuchi xanti dita ani mhonntta "Xanti tumche sovem asum." Ani ami sogllim zobab ditanv: "Tumche-i sovem asum." Ani eka mekak ami xanti ditanv punn hi xanti divop amkam fokot voilea-voir tokli bhgovop oxi gozal zaun gelea, khorea monan zori tor ami hi Jezuchi xanti eka mekak dileli zalear amchea ghorabeannim ani amchea sorv bhovtonnim xanti vistarloli astoli asli. Xanti amchea kallzan bhitor asa, tich Jezuchi xanti somestank divpak hea novea vorsant proitn korum-ia ani oxem kelearuch sovsarant xanti vistartoli.

*Jesper Fernandes
Gaunsavaddo*

EVERY RELIGION AND CREED OUGHT TO PROMOTE PEACE

No human life exists without a world ethic for all the nations. No peace among the nations of world can reign without peace among the religions.

Every Religion and Creed ought to promote Peace.

Religion has been a significant source of guidance for people for centuries. Throughout history, various religious beliefs have had a major influence on societies, cultures, and politics. While religion can be a source of division, it can also be a powerful force for promoting peace and understanding. The role of religion in promoting peace and understanding is twofold.

First, religious teachings and beliefs can be used to encourage peaceful behavior and understanding between individuals and groups. Religious teachings often emphasise the importance of understanding and respect, which can be used to foster peaceful interactions between people. Additionally, religious teachings can be used to promote the idea that all people, regardless of creed or faith, should be treated with respect and dignity.

Second, religious organisations can play an important role in promoting peace and understanding. Religious organisations often promote interfaith dialogue and understanding between different religious groups, which can help to break down barriers between communities.

There is an universal principle that says "treat others the way you want to be treated."

The message of this principle is simple and powerful and is the most prevalent and universal moral principle in human history. It has been affirmed in many religions, traditions, indigenous cultures and secular philosophies as a fundamental principle of life and the foundation upon which the base of a global ethic is found.

Religious communities directly promote peace and reconciliation. Religious leaders and institutions can mediate in conflict situations, serve as a communication link between opposing sides, and provide training in peacemaking methodologies.

Sr. Agnes Fernandes (FSMA)

FROM THE EUCHARISTIC CELEBRATION WE ARE SENT FORTH AS HARBINGERS OF PEACE

Jesus came into this world to bring us the peace. At the last supper Jesus told his Apostles "Peace I leave you, my peace I give to you" (Jn. 14, 27) Jesus won for us this peace through His Passion, Death and Resurrection. After He rose from the dead He greeted His disciples with the words "Peace be with you."

The Holy Eucharist is a Sacrament of Peace. In it we are united to the sacrifice of Jesus Christ through which we are reconciled to God. This is the source of true peace. Through the Rite of Peace during the celebration, which takes place after the Lord's Prayer and before the reception of Holy Communion, the Church asks for peace and for the gift of unity for herself and for the whole human family, and the faithful express to each other their ecclesial communion and mutual charity before communicating in the Sacrament. Here we entreat Jesus to grant us the peace that only He can give, and we exchange His peace with those around us.

The Sign of Peace is a sacred ritual gesture that signifies the peace of Jesus which flows from the sacrifice made present on the altar. Today the Sign of Peace is offered by everyone to those around them. The namaste gesture or a smile with a bow of head accompanied with the words;- "The peace of the Lord be with you,' to which the response is "Amen". It is important to remember that the Sign of Peace is offered at a very special moment of the Mass, just after the Eucharistic Prayer and just before Holy Communion.

Our exchange of peace during the Eucharist is an offering of the peace that we can receive only from Christ as a gift that flows from His sacrifice made present on the altar. We exchange this peace with holy reverence so as to stay focused on the holiness of the moment when Christ is about to share with us the peace that comes from worthily receiving His Sacred Body and Blood in Holy Communion.

In the final Rite of the Eucharist we are admonished to go in the peace of Christ. As a result we are not 'scattered' at the end of the Mass ; we are 'sent'. Those present in the assembly receive anew their mission from the Lord. The power of the Eucharistic liturgy does not stop at the Church door. We are sent forth as harbingers of peace in service of others. The Eucharistic celebration pulls us in and sends us out revived with the life-giving love of the Lord and our neighbours Leaving the

Church with the right orientation is just as important as beginning Mass with the proper orientation. To rush from the pew without taking time to quietly reflect on the profound mystery of faith that has just been celebrated is a discredit to the Body of Christ

Although our celebration is over, the Mass continues to vibrate as we go on our individual ways, not as loners but as members of the mystical Body of Christ. We are called to leave with a determination that we will share Christ to all we meet, in your homes, at our workplaces and in the world thus building a peace filled community.

*Mrs Helen Fernandez
Gaunsavaddo*

SIOLECHI POVITR SOBHA

I. KRISTANT EKVOTTLEANT:

1. **Milton Sebastiao D'Souza & Annie Rebello**
Valadares Vaddo / Tilamol, 01/12/2023
2. **Raymond Anthony D'Souza & Abigail Esme D'Souza**
Vaddy / Aldona, 02/12/2023
3. **Aniceto John Rodrigues & Karen Carol Fernandes**
Auckland / Mapusa, 20/12/2023
4. **Beethoven Francisco Fernandes & Jeromin Coutinho**
Vaddy / Quepem, 21/12/23
5. **Robert Patrick Selvam & Mihika Faye Noronha**
Bangalore / Pune, 21/12/23
6. **Glen Fernandes & Sharon Sebastian Quadros**
Igrejvaddo / Virar, 22/12/23
7. **Danver Menezes & Bella Alison Mascarenhas**
Igrejvaddo / Morjim, 26/12/2023
8. **Joel Vincent Fernandes & Crenza Fernandes**
Aforamento / Honavar, 27/12/2023



II. BAPACHEA UTRAK RAJI:

1. Justiniano Baltazar Adeodato de Souza, Portavaddo, 11/12/23
2. Jose Santana de Sousa, Noronha Vaddo, Marna, 20/12/23
3. Philomena D'Cunha, Tarchibhatt, 22/12/23
4. Joao Santana Fernandes, Gaunsavaddo, 23/12/23

PEACE BEGINS WITH ME



The World Day of Peace is being celebrated annually by the Catholic Church, traditionally started by Pope St. Paul VI on January 1st 1968, the Solemnity of Mary, Mother of God. He dedicated this day to universal peace. Similarly, The International Day of Peace, also officially known as World Peace Day was first established in 1981 by the United National General Assembly. The United Nations chose 21st September as the day dedicated to World Peace, a day devoted to commemorating and strengthening the ideals of peace.

Peace may have many definitions but ultimately it is a concept where everything and everyone is in harmony, it is not only being free from violence and conflict or an absence of war but peace is a calm state of mind.

One would ideally think that peace is a natural trait of human behaviour as we all have one creator. Gen 1, 27 says '*God created man in his own image, in the divine image he created him; male and female he created them*'. This means God created each one of us in his own image and likeness, so humans are supposed to be the image of God's compassionate love, which means peace and harmony among human beings.

Peace has become a rare gem that it is difficult to find it in our families, in the communities and in the world. We are in the midst of a major peace crisis. The entire world is on a look out for peace. World leaders are trying their best to strike peace talks between conflicting nations. World Day of Peace often has been an occasion on which the Popes have come out with magisterial declarations on social doctrine, on human rights, women's rights, labour unions, economic development, the right to life, international diplomacy, peace in the Holy Land, globalisation, and terrorism.

On International Day of Peace, countries all over the world observe this day by maintaining twenty-four hours of non-violence and cease fire. On this day, prayer services, vigils, skits, peace polls and a global moment of silence is observed to emphasise to emphasize the need and importance of peace on Earth.

As a matter of fact, one single day of observance of peace is not

enough to find this treasure and keep it forever. In fact, cause '**Peace Begins with Me**'. It begins with each one of us. It is a personal responsibility of every human person and more over, it is very much connected to us Christians. While the death and resurrection is the cornerstone of Christian faith, peace is the outcome of repentance, forgiveness and reconciliation thus peace is also the core of Christian way of life.

In our times who are created in the image and likeness of God have cloned ourselves with the image and likeness of the Devil, only to fulfill our worldly desires. Corruption and unethical practices have become the new normal throwing our wight around with money and wealth. We have become the enemies of peace and we have become violent persons and have murdered the peace and harmony of the world. What about us, the disciples of Christ, who came as the prince of peace? And for us every single day should be a day of peace.

As the saying goes, “Charity begins at home” so does 'Peace begins with ME'. If we are in peace with ourselves, our priority will be 'PEACE'. We will do anything and everything to share love and maintain peace with our won kith and kin. Family will be the prime place where we will share the same peace then it will be with neighbours and their families too. Every peaceful family will create a peaceful society and peaceful society will in turn, build peaceful nation and peaceful nations will create an united world free from warefare. The five letter word 'Peace' along with 'Love' will combine to eradicate the vices of the world thus bringing in tranquility and harmony. Vices like pride, ego, inequality, greed, jealousy, hatred, revenge, lust, addiction and corruption will be eradicated and our planet will be a harmonious dwelling place.

We cannot expect 'Peace', if it does not begin with ourselves, then with our families and our children. Let us embark on this peace seeking journey and start radiating the image of Godliness and restore back the peace that our world has lost. No matter how much we remain in denial with the fact that “Peace begins with ME” and with the help of the weapon that God gave us “The Sacred Scriptures” we can achieve World Peace, as the Church celebrates its 57th 'World Day of Peace' with the echo of the celestial hymn of angels “*Glory to God in the Highest and peace to people of Good Will.*”

Bertha Fonseca Kadam
Portavaddo

THE RISE OF THE MACHINES: CHASING PEACE WITHIN THE AI STORM



When Artificial Intelligence (AI) began writing creative essays and formal letters effortlessly, we joked how it would be a threat to English teachers everywhere. When AI began cloning the human voice, we debated how it would affect singers and voice artists from the industry. And when AI began creating fake videos, we assumed that it would threaten only women across the globe. But today, as we stand at the culmination of a year marked decisively by the rampant acceleration of AI, we cannot help but awaken to the reality that it is affecting each one of us in a profound manner today and now.

None of us has escaped an interaction with this marvellous simulation of human intelligence in machines that are programmed to think and learn like humans. We've all experienced this distinct moment wherein we discuss about something with our friends or family, and then the minute we log on to Facebook, we see an ad of the very same thing we were just talking about – that is AI at work for targeted advertising! We have all mindlessly ventured into YouTube to find content that seems just perfect for our preferences seemingly lined up for us – that too, of course, is AI using complex algorithms to customise our search engines! And most tangibly perhaps, every time we ask 'Alexa' to play this random song we remembered or answer a random query we had, we are powerfully experiencing the force of AI in our ordinary routines.

However, over the past year, newspaper headlines and newsroom debates, social media memes and coffee table conversations have all screamed collectively that the AI revolution is here to stay, and evolving at a breakneck speed that perhaps not all of us anticipated or were prepared for. The stuff of science fiction and even the most imaginative futuristic movie plots do not seem so distant anymore, as AI seems to be doing everything that the human mind prided itself for – from mining stock market numbers to poetry and painting and filmmaking – and apparently even predicting the mortality of humans! Living in such a bewildering time, it is imperative for us to pause and soak in the implications that AI brings for something as necessary as it is fragile – peace in our broken world. The almost unlimited, uninhibited power of this technology can be twisted and turned for

advanced autonomous weaponisation with unimaginable consequences, for blatant misinformation propaganda that could destroy brotherhood, for cybersecurity attacks that could compromise security information as well as to manipulate public opinion for ulterior motives.

This possibility is so real that the UN Security Council convened a historic session to debate the risks posed by generative and other AI on world peace, after scientists famously termed AI “an existential threat to humanity on a par with the risk of nuclear war”. Importantly, this year, Pope Francis highlighted this same concern on the occasion of the 57th World Day of Peace, reminding us how the inherent ambivalence of techno-scientific advances “are placing in human hands a vast array of options, including some that may pose a risk to our survival and endanger our common home.”

The threat that AI poses to peace however is not just limited to battlefields in far-away lands or diplomatic conferences. There is no way to predict how many jobs and employable skills will be wiped away in the blink of an eye, as we march towards a society of AI-written content, AI- run financial institutions and self-driven cars. There is no way to estimate what tomorrow holds as the future of this truly disruptive technology. But most of all, by constantly inundating us with personalised streaming, by mimicking the human interaction so well that sometimes we forget we are talking to a computing programme and by replacing our trusted friends or professional therapists to be the ones we inadvertently end up spilling our lives to, the peace that is being robbed might be the one that comes from a real connection with another human being at the end of a long day or the serenity that comes only from taking the time to know who we really are.

Ultimately however, the threat is not AI. Just like every invention of the human mind, this is a phenomenal tool that represents the sheer miracle that is our brain and intellect. In the right hands, AI can in fact accelerate the cause of peace, bringing societies together and providing equal opportunities to all. The misuse of this amazing gift for destruction and hatred, would be only through the wrong human hands – and so, ultimately the threat for peace is not Artificial Intelligence, but we, ourselves!

*Lynessa Lynette Linson
Bammon Waddo*

CONFLICT AND THE ROLE OF NEGOTIATION

Conflict arises due to a disagreement or quarrels between two or more people. The causes of conflicts could be attributed to-unequal distribution of resources, poverty, inequality before the law, discrimination, lack of involvement in decision making, intolerance, religious differences, unpopular policies and oppression. Ways of resolving conflicts could be Negotiations, Dialogue, Mediation, Judicial settlement, Arbitration, Enquiry, and Conciliation. In negotiation, parties generally see two ways to negotiate a dispute, which can either be collaborative or competitive. It is completely at the will of the parties that which of the afore-said strategies they are going to use because both the strategies have their own set of advantages and disadvantages.

Collaborative negotiation often creates collective or joint outcomes and is considered as a win-win situation for both the parties. Competitive negotiation, on the other hand, often creates individual or distributive outcomes which creates a win-lose situation for both the parties. Usually, the negotiating parties, try to draw a balance between the two strategies rather than choosing one of them to influence the negotiated outcomes. Therefore, it is not wrong to say that, collective and individual outcomes in negotiation are significantly influenced by the balance negotiators draw between collaborating and competing in negotiation.

Negotiation brings out a balanced approach:

Negotiation is a fact of life. Every individual negotiates in their life with other people every day. Classic examples would be a negotiation between a man and his boss regarding a salary raise, negotiation between two strangers to agree on a price for a house, two lawyers trying to make a negotiated settlement of a lawsuit arising out of a car accident. Negotiation is considered as a basic instrument of getting what you want from others. It is the back-and-forth communication between the parties, when they have some interests in common and some opposed interest to reach out a settlement.

Moliere's Monsieur Jourdain said “People negotiate even when they don't think of themselves as doing so”, like a negotiation between husband and wife to decide a suitable place for dinner, negotiation therefore, has become an indispensable part of our life, and is used as an essential tool for solving disputes which may arise in our social, business or family life. If these disputes are not negotiated and settled, these unresolved disputes can cause substantial costs to the parties to the dispute.

Negotiation is often considered as to be taking an “Adversarial Approach” wherein each party proceeds with tactics and objectives which promotes 'I win' or 'I win better than you' philosophy. The outcomes of any negotiation can be classified in 4 categories: Win-Win (we both win - could also be described as compromise), Lose-Lose (all parties lose), Win-Lose (I win and you lose), Lose-Win (I lose and you win).

The four stage process of negotiation:

Negotiation can essentially be considered as a 4-stage process. The 4-stages are

'Preparation to negotiate phase,' 'Opening Phase,' 'Bargaining Phase' and 'Closure Phase'. The first stage consists of gathering information, understanding your counter-party, establishing a rapport, knowing your objectives and planning. The second stage is the 'opening phase' where both the parties meet each other and explain what they need from each other and tries to make an impression on the other side and influence their thinking. The third stage being the 'bargaining stage' consists of coming closer to the objective of the negotiation while convincing the other party of the appropriateness of your demands and making the other party to concede on those demands. The fourth and the last stage is the 'closure phase' where all the arguments made in the opening and bargaining phases are combined to seal an agreement.

Collaborative negotiation:

Collaborative negotiation is a strategy where both the parties have a common goal in mind. They try to achieve their goal by creating more value out of the deal, so that both the parties can get more and distribute it fairly. It is also known as integrative, interest based or problem-solving negotiation. It is more of a course of action rather than a definition. It is an attitude which the parties to a dispute adopt towards problem solving. In collaborative negotiations, both the parties to the dispute are constantly seeking mutual benefits by creating more value and create a win-win outcome. In a win-win outcome, both the parties after negotiating a deal leave the table after gaining something of value. When the parties try to find strategies to enlarge the pie rather than getting a bigger slice and also use conservative strategies to secure an ample slice, the outcome is collective, and is considered as a win-win situation. Creating value in negotiation means “After signing of the negotiated agreement, both the parties should believe that the outcome of the negotiation leaves them as well off as they would have been in the event of no agreement between the parties”. Value creators believe that, negotiators should be cooperative and inventive to conclude an agreement that yields considerable gain to each party. Both the parties while using the collaborative approach must forget their initial concerns and positions. They should work hand in hand and go on a joint quest towards a creative path to maximize their joint and individual outcomes. The parties must learn how to work together for their mutual gains and getting desired outcomes which will benefit everyone.

Communication in collaborative negotiation:

Communication and information sharing are a major aspect of collaborative negotiation which helps negotiators to create value jointly. The parties can use various techniques such as brainstorming to invent creative solutions to their problems. Collaborative negotiation treats 'relationship' between the parties as a valuable element while seeking an equitable agreement. Each party's reputation, pride, principles and sense of fairness are duly taken into consideration at the negotiation stage on a rational reasonable and fair level. For wise solutions, reconcile interests not positions. Fisher and Ury in 'Getting to yes' stated that Interest define the problem, “the basic problem in negotiation lies not in conflicting positions, but in conflict between each side's needs, desires, concerns and fears. Such desires and concerns are known as interests.” Interests of

negotiating parties, plays a major role in negotiation and motivate them to negotiate a deal. A Perfect Example would be the 'Egyptian-Israeli peace treaty', The dispute between Egypt and Israeli was regarding the 'Egyptian Sinai Peninsula' which was occupied by Israel since the 6-day war of 1967. Whenever they tried to sit and negotiate a deal, their positions stopped them from getting a desired outcome. However, focusing on the interests of the parties rather than their positions helped them in developing a favourable solution. Egypt's interest lied over Sinai's sovereignty, however, Israel's interest lied in their security and they did not want Egyptian forces to stay on the borders.

Striking a fair collaborative negotiation:

The deal between Israel and Egypt was negotiated by the president of Egypt and Prime Minister of Israel, which satisfied the interests of both parties rather than positions. Egypt got the sovereignty over Sinai and for the security interest of Israel, a large part of Sinai was demilitarized by Egypt. This had the effect of giving Egypt sovereignty and Israel security, which shows how focusing on interests rather than positions help in getting collective and joint outcomes. For collaborative negotiation, inventing new and creative options rather than bargaining on one's position creates mutual benefits. Inventing options acts as the most powerful asset of a negotiator where he can invent new options by being creative (expand the pie) and then divide it. To invent creative options, the negotiators need to separate inventing from deciding, broaden the options, look for mutual gains and invent ways of making the decisions easy. Brainstorming before negotiation plays a major role in inventing more and more ideas as possible to solve the main problem of negotiation. Collaborative negotiation is an important aspect of negotiation and it is said to be more advantageous from competitive negotiation strategy. Negotiators view collaborative negotiation as a fair process that derives a win-win outcome. It also considers relationship between the parties as a valuable element and also seek an equitable and fair agreement. Some of the factors that show collaborative negotiation as an important part of negotiation are: Win-Win Approach: Rather than assuming a fixed pie like in competitive negotiation, the parties try to enlarge the pie to create a win-win situation for both the parties, where both of the parties can leave the table with something valuable in their hand. Fair-Process: Collaborative negotiation yields a fair process unlike competitive negotiation where even when one party leaves a table after winning, the end result is not often satisfying. Collaborative negotiation ensures a fair process by distributing the outcome in fair and equitable manner.

Joint Problem Solving: Both the parties in collaborative negotiation take benefit of the opportunities to work together on a single problem. The parties try to convert their individual positions into interests and desires of both the parties and free themselves from any jealousy and competition to get a beneficial outcome for both of them. Transparency and trust: Collaborative negotiation works on the principle of transparency between the parties. Both the parties create trust in each other, so that both of them share their information (interests and desires) before even the other party asks for it.

Building Relationship: The most important thing in collaborative negotiation is to maintain and build relationships between the parties. Both the parties tend to be fair to gain the trust of other party for future commitments and deals. In Collaborative negotiations, all the decisions between the parties are taken together and the payoffs are equally distributed between them. There is a truthful exchange of information between the parties and a mutual commitment to find a suitable solution by brainstorming and other techniques for a desired outcome.

Competitive negotiation and bargaining:

Competitive bargaining on the other hand is known as hard, distributive or positional bargaining done by the negotiators with the intention of maximizing their own gains over the gains of whom they are negotiating with. In this negotiation strategy, the negotiator tries to gain the maximum he can at the expense of other party's gain and tries to create a I win - you lose situation, the relationship between the parties is considered as of no value. The parties rather than finding a solution for a mutual benefit, tries to benefit themselves. The negotiators in this strategy rather than enlarging the pie for creating value, assumes that there is a fixed pie and they will get a bigger piece of it. Competitive negotiation is also considered as positional bargaining, where the parties try to hold to their positions and are inflexible towards the interests of the other party. They are dominant towards others to maintain their position rather than fulfilling the interests of both the parties.

The best alternatives put forward in competitive negotiation:

The negotiators are value claimers and accept competition as their negotiation strategy, tend to see collaborative strategy for mutual gains as naïve and weak minded. For competitive negotiators, “negotiation is being hard and tough bargaining” They make the other negotiator believe that what they are offering is much more than what they are getting in return. For getting the best deals for themselves, competitive negotiators try intimidating and mislead the other negotiator. The negotiator in order to win and make the other party lose by using competitive strategy follow a common strategy, they start bargain on a high price, then concede slowly, try to exaggerate the value of concessions, hide information from the other party and make commitments only to agreements highly favourable to them. It also involves a hostile behaviour by the parties to each other offers and interests. To maximize their share in negotiation, the parties use hard bargaining tactics, like threat, argumentation and forceful speaking. During the negotiation, the most hostile move, a negotiator can do is to threaten to walk away from negotiations, retaliate harshly to the interests of other party if their demands are not met and may intimidate their adversaries. The negotiator tries to analyze the essentials of the negotiating deal which are the Alternatives, BATNA (Best alternative to a negotiated agreement), Reservation value of each party and ZOPA (Zone of possible agreement). The most valuable information in negotiation is a negotiator's BATNA. After knowing the BATNA, the parties try to make out their reservation value. The reservation values of both the parties derive the ZOPA, where the bargaining surplus is to be divided. *(to be continued...)*

Adv. Lida João

THE SAINT MOST POWERFUL

God's glorious destiny had His own way,
August 15th, 1195 on an ordinary day.
To a wealthy and noble family was born,
Parents being Vincent and Teresa of Lisbon.

Fernando Martins de Bulhões was the child,
Disowning all the affluent comfort mild.
Joins St. Augustine's Canons Regular,
Vision of priesthood at tender age so tall.

Ordained in Coimbra twenty four of age,
Sought a career as theologian and philosopher great.
Deserting a religious life more severe,
1220 a turning point, obeying his heart's desire.

Beheaded in Morocco five Franciscan Friars
this gruesome incident set his heart on fire,
Fernando deeply inspired, wanting to be a martyr,
Attracted by hermitage living, a life harder.

Only to follow the footsteps of Francis of Assisi,
Choosing his name as Anthony.
An imitation of the name of the great desert Father,
Resilient powerful missionary and zeal to nurture.

Endowed with power of the Holy Spirit,
Marvel of miracles added to his merit.
When heretics know not his value of teaching,
Fishes by the river at Rimini gathered to hear his preaching.

Strongest was his belief in the Eucharist,
Inspired powerfully by the Holy Spirit.
Once, food at the dinning, poisoned by a heretic,
Attempt to kill Anthony was what he admitted.

However, on the contrary a challenge was set,
Faith and belief in the Word, verses Mark 16, 18 put to test.
Having blessed and eaten the food his hands that held,
Amazement! Poisoned food caused no harm as Christ declared.

A voyage to Morocco a new vocation set forth,
Determined to preach fearlessly the Word so great.
His battle with ergotism took his health's toll,
On returning to Padua 13th June 1231, He left this world.

Various legends surround his death, are held,
30 year later, in the exhumed body, his tongue still glistened.
Canonized by Pope Gregory IX on 30th May 1232, less than a year,
Named him "The Saint and Doctor of the Church".



Bertha Fonseca Kadam

MHOINEACHI KARIAVOLL

JANUARY 2024

Sukrar	- 01 ^{er}	6.30 a.m.	Zolm Dis: Conceicao Fernandes
Somar	- 01^{er}	6.30 a.m.	Khasgi intessanv: Camilo Franco
		8.00 a.m.	Special intention: Austin Fernandes – Mass in English
		11.00 a.m.	Mass in Hindi
Mungllar-	02 ^{er}	6.30 a.m.	Thanksgiving Mass: Filia Carvalho
		8.00 a.m.	Bolaike khatir: Mariquinha Pereira
		9.30 a.m.	Lognacho Rupea Utsov: Paul & Victoria Alphonso
		4.30 p.m.	Logn Sonvskaracho Dis: Angelo & Sharmila de Souza
Budhvar	- 03 ^{er}	6.30 a.m.	Legacy Mass
		8.00 a.m.	Tisrea Vorsacho Ugddas: Joao Damascino Franco
Brestar	- 04 ^{er}	6.30 a.m.	Arghanchem Mis: Warren Oliveira
		8.00 a.m.	Tisrea Vorsacho Ugddas: Leo Fernandes
Sukrar	- 05 ^{er}	6.30 a.m.	Legacy Mass
		8.00 a.m.	Khasgi intessanv: Jarvias Mendes
		4.00 p.m.	Lognacho Bhangara Utsov: Francis & Rosaria Fernandes
Sonvar	- 06 ^{er}	6.30 a.m.	Arghanchem Mis: Fatima Noronha
		8.00 a.m.	Mhoineacho Ugddas: Adeodato de Souza
		5.30 p.m.	Arghanchem Mis: Brendon de Almeida
		7.00 p.m.	Birthday of Effie D'Souza
Aitar	- 07 ^{er}	9.30 a.m.	First Holy Communion – English Mass
Somar	- 08 ^{er}	6.30 a.m.	Arghanchem Mis: Thomazinha Fernandes
		8.00 a.m.	1 ^o Zolm Dis: Enzo Rio Noronha
Mungllar-	09 ^{er}	6.30 a.m.	Thanksgiving Mass: Erwin & Santana Colaco
		8.00 a.m.	Lognacho Rupea Utsov: Cyril & Shilpa Colaco
		9.30 a.m.	Bolaike khatir: Merlyn Almeida
		4.30 a.m.	Zolm Dis: Leonie Fernandes
Budhvar	- 10 ^{er}	6.30 a.m.	50 ^{vo} Zolm Dis: Rita D'Souza
		8.00 a.m.	Bolaike khatir: Snoy Lionel Gomes
		3.30 p.m.	Logn Sonvskar: Tejesh Kale & Josilia Dias
Brestar	- 11 ^{er}	6.30 a.m.	Somplole Carmelina D'Souza
		8.00 a.m.	Zolm Dis: Renita Noronha
Sukrar	- 12 ^{er}	6.30 a.m.	Somplolea Pedro Mathias Fernandes
		8.00 a.m.	Tisrea Vorsacho Ugddas: Hillary Noronha

Sonvar	- 13 ^{er}	6.30 a.m.	Somplole Monica Lobo
		8.00 a.m.	Khasgi intessanv: Micky Fernandes
		5.30 p.m.	Logn Sonvskaracho Dis: Chrisel & Marilyn Carvalho
		7.00 p.m.	Birthday of Aubrey Lobo
Aitar	- 14 ^{er}	9.30 a.m.	First Holy Communion – Konknni Mass
Somar	- 15 ^{er}	6.30 a.m.	Sompun geloleam kuttumbantlea ghorcheank
		8.00 a.m.	Tisrea Vorsacho Ugddas: Perpetuo Socorro Furtado
Mungllar-	16 ^{er}	6.30 a.m.	St. Joseph Vaz – Stat. Mass
		8.00 a.m.	Arghanchem Mis: Sylvia & Majorie Antão
		9.30 a.m.	Arghanchem Mis: Angela Fernandes
		4.30 p.m.	Arghanchem Mis: Dazleen D'Silva
Budhvar	- 17 ^{er}	6.30 a.m.	Somplolea Peter Stanley Barretto
		8.00 a.m.	Bolaike khatir: Querobina Gracias
Brestar	- 18 ^{er}	6.30 a.m.	Bolaike khatir: Johnny & Florin Rebeiro
		8.00 a.m.	Somplolea Santana Menezes
Sukrar	- 19 ^{er}	6.30 a.m.	Logn Sonvskaracho Dis: Allwyn & Cristable Pereira
		8.00 a.m.	
Sonvar	- 20 ^{er}	6.30 a.m.	St. Sebastian – Stat. Mass
		8.00 a.m.	Mhoineacho Ugddas: Jose Santana de Souza
		5.30 p.m.	Bolaike khatir: Daniel Fernandes
		8.00 p.m.	Thanksgiving Mass: Tereza D'Costa
Somar	- 22 ^{er}	6.30 a.m.	Arghanchem Mis: Ryan D'Souza
		8.00 a.m.	1 ^o Zolm Dis: Rayden Britto
Mungllar-	23 ^{er}	6.30 a.m.	21 ^{vo} Zolm Dis: Ryan Azavedo
		8.00 a.m.	Khasgi intessanv: Antonio & Regina Pereira
		9.30 a.m.	Arghanchem Mis: Agnelo D'Souza
		4.30 p.m.	Logn Sonvskaracho Dis: Stanley & Analia D'Souza
Budhvar	- 24 ^{er}	6.30 a.m.	Logn Sonvskaracho Dis: Aaron & Vida Pereira
		8.00 a.m.	Mhoineacho Ugddas: Philomena D'Cunha
Brestar	- 25 ^{er}	6.30 a.m.	Logn Sonvskaracho Dis: Alister & Felicia Gomes
		8.00 a.m.	
Sukrar	- 26 ^{er}	6.30 a.m.	Somploleam Allan & Estelina D'Cruz
		8.00 a.m.	Tisrea Vorsacho Ugddas: Matilda Fernandes
		8.30 a.m. – 4.00 p.m.	Day of Adoration in our Parish
Sonvar	- 27 ^{er}	6.30 a.m.	Somplole Ana Graca Noronha



	8.00 a.m.	Poilea Vorsacho Ugddas: Nicholas D'Souza
	5.30 p.m.	Arghanchem Mis: Anthony & Mackelyn D'Souza
Somar - 29 ^{ver}	7.00 p.m.	Thanksgiving Mass: Jose Valanco Pinto
	6.30 a.m.	Somplolea Roy Fernandes
Mungllar- 30 ^{ver}	8.00 a.m.	Poilea Vorsacho Ugddas: Domnic Colaco
	6.30 a.m.	Good health: Johnson & Linzy Rodrigues
	8.00 a.m.	Zolm Dis: Alston Fernandes
	9.30 a.m.	Khasgi intessanv: Thomas & Maria D'Souza
Budhvar - 31 ^{ver}	4.30 p.m.	Arghanchem Mis: William & Muriel Silveira
	6.30 a.m.	Somplolea Rudolf Fernandes
	8.00 a.m.	50 ^{vo} Zolm Dis: Zena Fernandes
FEBRUARY		
Brestar - 01 ^{ler}	6.30 a.m.	Somplolea Peter D'Cruz
	8.00 a.m.	Tisrea Vorsacho Ugddas: Aida D'Souza
Sukrar - 02 ^{rer}	6.30 a.m.	Sompun geloleam kuttumbantleam ghorcheam khatir
	8.00 a.m.	Tisrea Vorsacho Ugddas: Angelina Dias
Sonvar - 03 ^{rer}	6.30 a.m.	Arghanchem Mis: Perpetua Fernandes
	8.00 a.m.	
Somar - 05 ^{ver}	6.30 a.m.	Leg. Mass
	8.00 a.m.	Poilea Vorsacho Ugddas: Maria Augusta Fernandes
Mungllar- 06 ^{ver}	6.30 a.m.	Thanksgiving: Elroy & Jolene Mascarenhas
	8.00 a.m.	Arghanchem Mis: Mariano Fernandes
	9.30 a.m.	Arghanchem Mis: Joe & Franzila Fernandes
	4.30 p.m.	Arghanchem Mis: Laquisha Fernandes
Budhvar - 07 ^{ver}	6.30 a.m.	
	8.00 a.m.	Tisrea Vorsacho Ugddas: Santana Maria Fernandes
Brestar - 08 ^{ver}	6.30 a.m.	Legacy Mass
	8.00 a.m.	Tisrea Vorsacho Ugddas: Pedro Damiao Fernandes
Sukrar - 09 ^{ver}	6.30 a.m.	Logn Sonvskaracho Dis: Joe & Annie Lobo
	8.00 a.m.	
	11.00 a.m.	Logn Sonvskar: Paresh Korgaonkar & Neha Pawar
Sonvar - 10 ^{ver}	6.30 a.m.	Zolm Dis: Paul John Fernandes
	8.00 a.m.	
	5.30 p.m.	Arghanchem Mis: Admond Fernandes
	7.00 p.m.	Benefactors of the Church
Aitar - 11 ^{ver}	4.00 p.m.	Piddestam Khatir Mis



JANER 2024 / FEVRER - ACHEA MHOINEANT

Somudaiam Pormonnem Igorjent Aitarachea Misachi Mandavoll

01 st Jan Mon	6.30 a.m.	- Charismatic Group
	8.00 a.m.	- Missionary Families for Christ
	11.00 a.m.	- Mass in Hindi
06 th Jan. Saturday	5.30 p.m.	- Bhag. Maria Goretti – Bamonvaddo
	7.00 p.m.	- Mass in English
07 th Jan. Sunday	6.30 a.m.	- Bhag. Sebastiao – Voilo Vaddo
	8.00 a.m.	- Bhag. Lawrence – Portavaddo
13 th Jan. Saturday	5.30 p.m.	- Bhag. Thomas – Portavaddo
	7.00 p.m.	- Mass in English
14 th Jan. Sunday	6.30 a.m.	- Bhag. Jerome – Tarchibhatt
	8.00 a.m.	- Bhag. Mathew – Aforamento
20 th Jan. Saturday	5.30 p.m.	- Bhag. Joao Baptist – Igrejvaddo
	7.00 p.m.	- Mass in English
21 st Jan. Sunday	6.30 a.m.	- Bhag. Francis Xavier - Querem
	8.00 a.m.	- Lourdes Saibinn – Fernandes Vaddo
27 th Jan. Saturday	5.30 p.m.	- Bhag. Juze Vaz – Valadares Vaddo
	7.00 p.m.	- Mass in English
28 th Jan. Sunday	6.30 a.m.	- Bhag. Don Bosco - Bamonvaddo
	8.00 a.m.	- Bhag. Bartholomeu - Tarchibhatt
03 rd Feb. Saturday	5.30 p.m.	- Bhag. Paulo – Igrejvaddo
	7.00 p.m.	- Mass in English
04 th Feb. Sunday	6.30 a.m.	- Bhag. Inas – Tarchibhatt
	8.00 a.m.	- Bhag. Pedro – Chauddivaddo
10 th Feb. Saturday	5.30 p.m.	- Bhag. Christopher – Portavaddo
	7.00 p.m.	- Mass in English
11 th Feb. Sunday	6.30 a.m.	- Bhag. Joaquim-Ana - Bamonvaddo
	8.00 a.m.	- Fatima Saibinn – Igrejvaddo
	4.00 p.m.	- Piddestam Khatir Mis – zababdari – Women of Hope
14 th Feb. Ash Wednesday	6.00 a.m.	- Mass in English
	7.15 a.m.	- Bhag. Filipe – Tarchibhatt
	8.30 a.m.	- Padr Agnel – Noronha vaddo
	3.30 p.m.	- Walking Pilgrimage to Dongormag Chapel



MHOINEACHIM VACHPAM

JANUARY 2024

01	Mon	Holy May, The Mother of God Rdg Num 6, 22-27; Ps 66, 2-3. 5. 6+8; Gal 4, 4-7; Lk 2, 16-21
02	Tue	Sts. Basil the Great & Gregory Nazianzen Rdg 1 Jn 2, 22-28; Ps 97, 1. 2-3ab. 3cd-4; Jn 1, 19-28
03	Wed	Rdg 1 Jn 2, 29---3,6; Ps 97, 1. 3cd-4. 5-6; Jn 1, 29-34
04	Thu	Rdg 1 Jn 3, 7-10; Ps 97, 1. 7-8. 9; Jn 1, 35-42
05	Fri	Rdg 1 Jn 3, 11-21; Ps 99, 1-2.3.4.5; Jn 1, 43-51
06	Sat	Rdg 1 Jn 5, 5-13; Ps 147, 12-13. 14-15. 19-20; Mk 1, 7-11 or Lk 3, 23-38
07	Sun	The Epiphany of The Lord Rdg Is 60, 1-6; Ps 71, 1-2. 7-8. 10-11. 12-13; Eph 3, 2-3a. 5-6; Mt 2, 1-12
08	Mon	The Baptism of The Lord Rdg Is 42, 1-4. 6-7 or Ac 10, 34-38; Ps 28, 1a+2.3ac- 4.3b+9b-1'0; Mk 1, 7-11
09	Tue	Rdg 1 Sam 1, 9-20; Ps 1 Sam 2, 1. 4-5. 6-7. 8abcd; Mk 1, 21b-28
10	Wed	Rdg 1 Sam 3, 1-10. 19-20; Ps 39, 2+5. 7-8a. 8b-9. 10; Mk 1, 29-39
11	Thu	Rdg 1 Sam 4, 1-11; Ps 43, 10-11. 14-15. 24-25; Mk 1, 40-45
12	Fri	Rdg 1 Sam 8, 4-7. 10-22a; Ps 88, 16-17. 18-19; Mk 2, 1-12
13	Sat	Rdg 1 Sam 9, 1-4. 17-19, 10-1a; Ps 20,2-3. 4-5. 6-7;Mk 2, 13-17
14	Sun	2nd Sunday in Ordinary Time Rdg 1 Sam 3, 3b-10-10; Ps 39, 2+4ab.7-8a. 8b-9.10; 1Cor 6, 13c-15a. 17-20; Jn 1, 35-42
15	Mon	Rdg 1 Sam 15, 16-23, Ps 49, 8-9. 16bc-17. 21+23; Mk 2, 18-22
16	Tue	St. Joseph Vaz Rdg Jer 1, 1. 4-10; Ps 111, 1-2.3-4.5-6; 1 Cor 9, 19-23; Lk 10, 1-9
17	Wed	St. Anthony Rdg 1 Sam 17, 32-33. 37. 40-51; Ps 143, 1. 2. 8-10; Mk 3, 1- 6
18	Thu	Rdg 1 Sam 18, 6-9, 19,1-7; Ps 55, 2-3. 9-10ab. 10c-11. 12-13; Mk 3, 7-12
19	Fri	Rdg 1 Sam 24, 3-21; Ps 56, 2. 3-4. 6+11; Mk 3, 13-19
20	Sat	Rdg 2 Sam 1, 1-4. 11-12. 19. 23-27; Ps 79, 2-3. 5-7; Mk 3, 20-21
21	Sun	3rd Sunday in Ordinary Time Rdg Jon 3, 1-5. 10; Ps 24, 4bc-5ab. 6+7bc. 8-9; 1 Cor 7, 29-31; Mk 1, 14-20
22	Mon	Rdg 2 Sam 5, 1-7. 10; Ps 88, 20. 21-22. 25-26; Mk 3, 22-30
23	Tue	Rdg 2 Sam 6, 12b-15. 17-19; Ps 23, 7. 8.9.10; Mk 3, 31-35
24	Wed	St. Francis de Sales Rdg 2 Sam 7, 4-17; Ps 88, 4-5. 27-28. 29-30; Mk 4, 1-20
25	Thu	The Conversion of St. Paul the The Apostle Rdg Ac 22, 3-16 or Ac 9, 1-22; Ps 116, 1. 2; Mk 16, 15-18
26	Fri	Rdg Jer 31, 31-34 or 1 Tim 2, 1-6; Ps 90, 1-2. 3-4.5-6. 9-10; Jn 8, 31-36
27	Sat	Rdg 2 Tim 1, 1-8or Tit 1, 1-5; Ps 95, 1-2a. 2b-3. 7-8a. 10; Lk10, 1-9

28	Sun	4th Sunday in Ordinary Time Rdg Deut 18, 15-20; Ps 94, 1-2. 6-7abc. 7d-9; 1 Cor 7, 32-35; Mk 1, 21-28
29	Mon	Rdg 2 Sam 15, 13-14. 30; 30, 16, 5-13a; Ps 3, 2-3. 4-5. 6-7; Mk 5, 1-20
30	Tue	Rdg 2 Sam 18, 9-10. 14b. 24-25a. 30---19, 3; Mk 5, 21-43
31	Wed	St. John Bosco Rdg 2 Sam 24, 2. 9-17; Ps 31, 1-2. 5. 6. 7; Mk 6, 1-6
FEBRUARY		
01	Thu	Rdg 1 Kgs 2, 1-4. 10-12; Ps 1 Chr 29, 10b.11ab.11d-12a. 12bcd; Mk 6, 6b-13
02	Fri	The Presentation of The Lord Rdg Mal 3, 1-4 or Heb 2, 14-18; Ps 23, 7.8.9.10; Lk 2, 22-40
03	Sat	Rdg 1 Kgs 3, 4-13; Ps 118, 9. 10. 11. 12.12.14; Mk 6, 30-34
04	Sun	5th Sunday in Ordinary Time Rdg Job 7, 1-4. 6-7; Ps 146, 1-2.3-4. 5-6; 1Cor 9, 16-19. 22-23; Mk 1, 29-39
05	Mon	St. Agatha Rdg 1 Kgs 8, 1-7. 9-13; Ps 131, 6-7. 8-10; Mk 6, 53-56
06	Tue	Dedication of The Cathedral Church of Goa Rdg Is 56, 1. 6-7; Ps 83, 3-4. 10-11; Jn 2, 13-22
07	Wed	Sts. Gonsalo Garcia, Peter Baptista & Comp Rdg 2 Cor 6, 4-10; Ps 29, 2+4. 5-6. 11-12a+13b; Mt 10, 17-22
08	Thu	Rdg 1 Kgs 11, 4-13; Ps. 105, 3-4. 35-36. 37+40; Mk 7, 24-30
09	Fri	Rdg 1 Kgs 11, 29-32. 12, 19; Ps 80, 10-11ab. 12-13. 14-15; Mk 7, 31-37
10	Sat	St. Scholastica Rdg 1Kgs 12, 26-32, 13, 33-34; Ps105 6-7a.19-20. 21-22; Mk8,1-10
11	Sun	6th Sunday in Ordinary Time Rdg Lev 13, 1-2. 44-46; Ps 31, 1-2. 5. 11; 1 Cor 10, 13 ---11, 1; Mk 1, 40-45

JANUARY 2024

PAP SAIB MAGUNK LAITA

Samania Sonkolp:



General:

Povitr-Sobhent vividhtayechea denneam khatir:

Kristi somudaint sabar vorgunn asat te ollkhunk Atmean adar diunk ani Katolik Povitr-Sobhechea kallzant asloli sabar sonvskarxastr / ritinim (rituals) asloli girestkai sodun kaddunk ami magum-ia.

POPE'S INTENTION

For the gift of diversity in the Church:

Let us pray that the Spirit help us regconise the gift of different charisms within the Christian community and to discover the richness of different ritual traditions in the Heart of the Catholic Church.

BHAG. ANTONICHE FIRGOJENT, SIOLE

NOMOSKARACHO DIS (Janer-ache 26ver 2024)

- ✳ 8.30 - 09.00 - Bhag. Jerome & Bhag. Tadeus Somudai (Tarchibhatt)
- ✳ 09.00 - 9.30 - Novsornnecho Zomo
- ✳ 9.30 - 10.00 - Bhag. Sebastiao & Bhag. Jacob Somudai (Voilo & Modlo vaddo)
- ✳ 10.00-10.30 - Bhag. Pedro & Bhag. Juze Vaz Somudai (Chauddi & Valadares vaddo)
- ✳ 10.30-11.00 - Man. Agnel & Bhag. Andrew Somudai (Noronha & Cruz vaddo)
- ✳ 11.00-11.30 - Bhag. Joao Baptist, Bhag. Paulo & Fatima Saibinn Somudai (Igrejvaddo)
- ✳ 11.30-12.00 - Bhag. Mathew, Bhag. Anton & Bhag. Francis Xavier Somudai (Aforamento, Vaddy & Querem)
- ✳ 12.00-12.30pm- Bhag. Bernard, Bhag. Don Bosco & Bhag. Maria Goretti Somudai (Bamonvaddo)
- ✳ 12.30 - 1.00 - Bhag. Joaquim-Ana & Bhov Povitr Kallza Jezuchea Somudai (Bamonvaddo & Dongormag)
- ✳ 1.00 - 1.30 - Lourdes Saibinn, Guia Saibinn & Bhag. Elizabeth Somudai (F'des Pereira & Guddem)
- ✳ 1.30 - 2.00 - Bhag. Francis d'Assisi & Bhag. Christopher (Portavaddo)
- ✳ 2.00 - 2.30 - Bhag. Lawrence & Bhag. Thomas Somudai (Portavaddo)
- ✳ 2.30 - 3.00- Bhag. Augustine & Bhag. Bartholomeu Somudai (Costavaddo & Tarchibhatt)
- ✳ 3.00 - 3.30 Bhag. Inas & Bhag. Philip Somudai (Tarchibhatt)
- ✳ 3.30 - 4.00 - Sonvskarloleank (Religious) ani Somestank, uprant Santissmachem Bessanv

Christmas Mission in Moga Dhan Carambolim Home for the Destitute run by Missionaries of Charity



Goa Liberation Day

Christmas Recollection for Catechists



Fama and Novena of B.V.M. our Guide



Band by Parish youth on Christmas and New Year eve



Christmas Celebration by Confirmation Children in ASRC Tiwim



Siolim Catechetical Unit Christmas Celebration



Church Christmas Crib and Star by SAPIYOS

Parish Motorcade Procession of B.V.M. our Guide



19 Children Celebrated 1st time Sacrament of Reconciliation

Christmas Serenading by SAPIYOS



Wardwise Christmas Celebration



Siolim Parish Christmas Celebration



Francis Xavier D'souza from Valadares ward won 1st Prize in All Goa Star Making Competition

