

Tumche Sevek:

Rev. Dr. S. Mendes (Pri. Vigar)
Rev. Fr. Mario Carvalho (Pri. Kur)

Editorial Board:

Rev. Dr. S. Mendes
Ms. Carmine Simoes

MISAM IGORJENT/KOPELANT

Igorjent: Dispottim - Sokallim 6.30 & 8.00
Mungllarak - Sokallim 6.30, 8.00, 9.30 & Sanje 4.30
Sonvarak (Aitarachem Mis) - Sanje 5.30 & 7.00 (English)
Aitarak - Sokallim 6.30, 8.00
Aitarak (Mhoineachea Poilea) - Sanje 4.00 (Hindi)
Marna: Aitarak - Sokallim 6.45
Portavaddo: Aitarak - Sokallim 8.30

POVITR SNANACHI XIKOUNN: Dor Brestarak Sanje 6.00

POVITR SNAN: Mhoineancho poilo Aitar bhairavun dor Aitarak Sokallim 11.00

POVITR SONVSKARA K NOMOSKAR: Dor mhoineachea Poilea
Sukarak sokallim 7:05 tem 7:55

ZOMATI:

Gonvllik Firgoz Sobhechi	- Poilea Aitarak	- 10.30 a.m.
Tornnatteanchi	- Dusrea Aitarak	- 09.15 a.m.
Dev Sondexkaranchi	- Tisrea Aitarak	- 10.30 a.m.
Novsornnechea Zomeachi	- Dor Somarak	- 04.00 p.m.
Vedi Sevokanchi	- Dor Sonvarak	- 03.30 p.m.
Doton	- Dor Aitarak	- 08.00 a.m.
Misionary families of Christ	- Dor Brestarak	- 06.00 p.m.
Vinontichea Magneachi	- Dor Budhvarak	- 05.45 p.m.
Dev Kakluticho Zomo	- Dor Sukarak	- 03.00 p.m.
Women of Hope	- Poilea Brestarak	- 08.00 a.m.

Kochericho vell: Satolleachea disamnim - Sokallim 08.30 tem donpar 12.30
- Sanje 03.30 tem 05.00

Mhoineachea 2rea ani 4tea Sonvara Sanje toxench dor Aitarak kocheri bond.

Mob.: 9112202213

Kocherint vavurpi: Ms Carmine Simoes ani Ms Janice Fernandes
Email: church.anthony@gmail.com

MÃE DE DEUS, IRMIT, GAUNSAVADDO

Kopelanv: Fr. Joaquim Rodrigues sss, Assistant: Fr. Inbaraj sss
Misam Dispottim: Somar tem Sonvar - 6.30 a.m. Konknni
Mungllar, Brestar & Sonvar - 6.30 a.m. - English
Aitar - 7.30 a.m. - Konknni & 5.30 p.m. - English
Dor Poilea Sukrara 6.00 p.m. - English

Khasgi upeogak (For private circulation only)

Women's Day Celebration held in Siolim Church premises where Self Help Groups showcased their talents in preparing edible dishes without using FIRE. ALL DISHES WERE STUPENDOUS.



PASKANCHIA GHUTTACHI SOMOROMBHNNI AMCHIA DHORMANCHI MUKHI GHODDNNI!

Jezuchia Punorjivontponnacho dobhazo zo ami Paskanche ratik somorombhtanv to mukhi dobhazo. Khorem mhollear, ami Pirachit Kallachia xevottak don kherit satollim somorombhtanv, ek mhollear Koxttanchem Satollem, jia satolleant ami ek dukhincho Sukrar somorombhtanv ani tia disa Bhov Bhagevont Ankvar Mariecheam sat dukhim voir nihall kortanv. Hio sat dukhi, dukhinchia Sukrarak thaun Nimannia Sukrarak legun ugddas korun tio Jezuchia Khursachia himsechia (violent) koxttam-mornant ghalun tannem amche soddvonne passot kitlem sonslem tem nihalltanv. Hem sogllem koxttannim somponam, punn Jezuchia mornnantlean ailolia punorjivontponna udxemim ami tem zoi-zoi karacheam nariantlean gazoitanv ani zoitanche ul'las soddtanv. Hoch to xrestt ani uchara vorto Jezuchia Paskancho mukhi somorobh!



Jezu Punorjivont zaun Dhoni zalo, to makhlole Krist zalo. “Jezu” hem nanv taka ghalem ani tacho orth mhollear “Soddoita To.” Hem tachim nanv vortem zata jen'na to aplia Punorjivontponnatchia Ghutta udxemim fondtantlo voir sorta ani Devacho makhlole Krist zata. Tia passot punorjivontponna uprant taka Jezu Krist mhone pachartat. Hem sot amkam Bhagevont Paulu ugddapem korta. Khorem mhollear, Bhagevont Pauluk itihasic (historical) Jezu mellunk na, punn taka Punorjivont zalolo Krist mhone to Jezu mevlo. Ho makhlole Krsit mell'lea uprant Bhagevont Pauluchem jivit samkench bodolta. He ghoddnent Paulu aplem adlem Farizevponnachim jivit soddun dita ani porti udnna marun (somersault) ek novi “Vatt” apnnaita ani ti vatt mhollear Krista Jezuchi. Khorem mhollear Bhagevont Pauluk makhlole Krist mell'lo ani tannem aplia novia jivitachi chal xekan-xek ghetli. Adim to Jezuche “Vatten” vetale tankam piddapid ditalo, bondkonnit ghaltalo ani fatraun martalo. Pun Jivont Jezu Krsit taka mell'lia uprant to mona-kallzachi novsornni korun Jivont zalolia Kristachi vhadoda promannan porgottnni korun khup zann Zudevank

ani onbhavartiank Kristache Vatter haddunk laglo. Hoch to probhav Jezuchia zoitacho tacher poddlo ani to kallokantlo bhair sorun nennareponnantlo uttun to Paskanche porgottnechi khobor sobhemazar porgottunk laglo. Punorjivont Jezu Kristacho tacher itlo probhav poddlo ki Korintkarank boroilole poile chittint to ek niz ani satvik xikovnn diunk laglo. Jim konn punorjivontponn manun ghenaslim tankam to xikovnn dita: *“Krist mel'leantlo jivont zalo mhonn ami porgott'tanv zalear melolim jivont zaunchimnant mhonn tumche bhitorlim thoddim zonnam koxim mhonnntta? Meloleanchem jivontponn na, tor Krist-ui jivont zaunk na. ani Krist meloleantlo jivont zaunk na, tor amchi porgottnni rikami ani tumcho-i bhavart rikamo.”*

Tor Kristi dhormant Jezuchem Punorjivontponn zaun asa kendr amchia bhavartacho ani Punorjivont zalolo Jezu amchim kallzamona ani amchio oskot kuddi bodlun amkam aplia deivik jivitant bhorun amkam novim korta. Khorem mhollear Punorjivontponn akhia Paskanchia Guttacho maz zaun asa. Tor Paskancho Ghutt mhollear fokot Punorjivontponnuch nhoi, punn Paskancho Gutt zaitem attapta. Paskancho Ghutt mhollear Jezuchem jivit, tache Koxtt-moronn, tachim Punorjivontponn, tachim Sorgar choddnnem ani Povitr Atmianchem yennem. Hea akhea Paskancho Guttacho maz mhollear hench tem Punorjivontponn jem ami Paskanche Ratik vhadoda promannan somorombhtanv. Hia akhia sevadhormik vorsant oggle unnam ami sumar xembor dis Jezuchia Koxttam-mornnachi, tachia Punorjivontponnachi, Sorgar choddnnianchi, ani Povitr Atmiachia yennianchi somorombhnni kortanv ani hi Paskanchi somorombhnni akhia sevadhormik vorsant Misache Bhetta vorvim ami Sakramentache somorbhnni udxemim ami hajir kortanv ani amcheam bhavartiank ami deivik jivitachio zhoru ugteo kortanv. Hoch to, yedo vhadlo somorombh zo ami Paskanchia Ghuttantlean somorombhun tantuntlean amchia Kristi jivitacho prochar kortanv ani tem amchia disa-disachia jivitant apnaitanv ani Jivont Jezuk sobhemazar govaiki ditanv.

Tor hia Paskanche dobhajik porbe somoyar soglleank tumkam Jezu Kristachi xanti anvddetanv ani hia sonvsarant zhuzam-mollam uprasleant tim pois kor mhonn ani akhia zogant xanti-sovostkai nirmann kor mhonn xanti haddolia Kunvraxim him amchim prarthona ubarun xantichem dennem akhia zogak favo kor mhonn amcho tallo ubarum-ia.

Pri S. Mendes

Pri Mario

Pri Joaquim SSS

Pri Inbaraj SSS

TESTIMONY

Emilia D' Souza from Penha de Franca, had difficulties to enter into her own property. Her neighbours along with the help of politicians and other bigwigs would not allow access to it for several years.



With great faith, she prayed to St. Anthony and her issue was settled. She is grateful for all the favours that she has received through the intercession of St. Anthony.

APRIL 2026

Samania Sonkolp: **Sonkoxttant aslolea Yadnikam pasot:**

Je Yadnik aplea deivik apovnneant sokoxtt onbhovtat tankam zai to sangat ani pattimbo favo zaunk ani somudainnim tankam somjikayen ani magnnean adar diunk magum-ia.



General:

POPE'S INTENTION

For priests in crises:

Let us pray for the priests going through moments of crises in their vocation, that they may find the accompaniment they need and that communities may support them with understanding and prayer..

THE SOLEMN EASTER LITURGICAL CELEBRATION: THE KERNEL OF OUR CHRISTIAN BELIEF

Among all the celebrations of the Church, none is more central than Easter. The solemn Easter liturgical celebration is often described as the “**Feast of feasts**” and the “**Solemnity of solemnities.**” It is the very heart—indeed the *kernel*—of our Christian faith. At its center lies the most decisive event in history: the **Resurrection of Jesus Christ**, through which Christ conquered sin and death and opened the path to eternal life.

For Christians, the Resurrection is not simply an inspiring story or a symbolic message. It is the foundation upon which our entire faith stands. Saint Paul expresses this truth clearly in his First Letter to the Corinthians: “*If Christ has not been raised, then our preaching is in vain and your faith is in vain*” (1 Cor 15, 14). The Resurrection proclaims the victory of life over death, light over darkness, and hope over despair. Because Christ rose from the dead, believers are assured that death does not have the final word.

The Church celebrates this great Event through the **Paschal Mystery**—the life, passion, death, and resurrection of Jesus Christ. Easter is therefore not just a single day of celebration but the culmination of the most sacred period in the liturgical year: the **Easter Triduum**. Though spread across three days, the Triduum is understood as **one single continuous liturgical celebration**.

The Triduum begins with **Holy Thursday**, when the Church commemorates the Last Supper. On this evening we remember the institution of the Eucharist and priesthood, as well as Jesus' Commandment of Love, reminding us that true Christian leadership is rooted in love service.

The second day, which is **Good Friday**, the Church obliges the faithful to do fasting and abstinence. The Church gathers to meditate on the Passion and death of Christ. There is no Mass on this day; instead, the faithful contemplates on the Salvific Word, the Veneration of the Cross, and participates in the reception of the Body of Christ

The Triduum reaches its climax with the **Easter Vigil on Holy Saturday night**, often called the “**mother of all vigils.**” The celebration begins in darkness with the **Service of Light**, as the Paschal candle is lit and carried into the Church, symbolising the

Risen Christ, the Light of the World, triumphing over darkness. The **Liturgy of the Word** then unfolds through a series of readings that recount the great story of salvation—from creation till the prophets.

The whole vigil also highlights the deep connection between Easter and **baptism**. New members are often baptized, while the entire congregation renews their baptismal promises, reaffirming their commitment to die to sin and rise to new life in Christ. Finally, the celebration culminates in the **Liturgy of the Eucharist**, celebration with the Word of God proper of the Easter Mass.

Yet the joy of Easter does not end with one night. The Church celebrates the **Octave of Easter**—eight days of continued solemn celebration—and the entire **Easter season**, which lasts for fifty days until Pentecost. During this time, the repeated cry of “*Alleluia!*” fills the liturgy, echoing the joy of the Resurrection.

The solemn Easter liturgical celebration, therefore does more than recall a past event. It **makes the saving mystery of Christ present among us her and now**, renewing our faith and reminding us that through Christ's victory, we too are called to share in the promise of new life.

~Angela Costa



GHORABEANCHER AXIRVAD: BHAVARTACHI XUD'DI KORPACHI ANI GHORABIACHI NOVSORNNI KORPACHI EK BHOV ADLI RIT.

Paskanche porbe uprant, Povitr kel'lem udok vo Alment gheun, amchia ghorabeancher axirvad ghalunk amche Iadnik bhav yetat. Hi ek dhormik ani poromporik rit ji amchea katolk Povitr Sobhent ami pallit aileanv.



Zednam Iadnik bhav axirvad ghalunk amkam bhatt dita ten'na Jezuchea Purnorjivontponnachi khuxalkai to amchia ghorabeant gheun yeta. Khorem mhollear, Jezu Purnorjivont zatoch xisank bhatt dita ani mhonnta “*Xanti Tumkam,*” toxench amche Iadnik-ui mhonntat “*Xanti hea ghorak ani tantun ravtoleank*”

Adlea Korarant Dev aplea sevokanchea ghorabeancher axirvad ghalta aplea ud'dexak (purpose) ani mhoime khatir (Utpoti 39,5 Ezekiel 44, 30). Novea korarant, Jezu aplea xisank adnia dita ani sangta “*jea ghorant tumi bhitor sorxat ten'na tumi mhonchem xanti hia ghorak.*” (Luke10,5).

Zen'na Iadnik, amchia ghorant yeun magnnem korta ani Povitr udkacho xinvor amcher marta, ten'na, hia Povitr axirvada vorvim amchem ghor zata ek Povitr zago. Amchia ghorabeant ami Devachem asnnem onbhovtanv; ani amchi ani amchia ghorabeacheam vangddeachi atmik vadd zata ani ek kherit khuxalkai amkam bhogta. Zen'na hea Povitr udkacho xinvor amchia ghorachia vontticher ani konxeancher poddta ten'na soglli kallokachi podvi nopoit zata ani amchia ghorabeak xanti mellta ani borocho amchia ghorabeachi rakhonn zata.

Efezkaranche chittint vollin tamkam oxem mellta “*Kiteak mhollear; rogta-masachea dusmanam lagim, amkam zhuz na; pun pordhanam lagim, odhikariam kodde, hea kallokachea sonvsaracho razkarbhar choloitolea lagim, ontrallar vosti kortolea khottea atmean kodde*”

amchem zhuz.” (Ef 6, 12) Kallokache podvi lagim amchem disa-dispottim zhuz ami onbhovtanv tem khorem. Zankam Devan vivekacho atmo vo vorgunn dila tea mon'xank hem sidh zata. Punn ek sado monis legun aplea ghorant ek vell xanti onbhovta zalea ek vell tachea jivitant unchambollai disun yeta ani hem soglleam koslia karonnank lagun zata tem taka somzonam.

Ezekiel Provadi oxem mhunnta “Ten'na xud'dh-nitoll udok tumcher varoitolum ani tumi xud'dh-nitoll zatoleat. Sogllea tumchea mhelleponnantlim ani murtink lagun tumkam laglolea ghanniarentlim Hanv tumkam xud'dh kortolom.” (Ez 36, 25) Povitr pustokantlem dor ek uttor sot mhunn ami mandun ghetanv zalea, dor pautti amcher hia Povitr udkacho xinvor podda ten'na Dev amkam sorvaittantlim xud'dh nitoll korta mhunn ami sotmantanv.

Devxastra pormonem udok zaun asa jivitachi khunna. Soitan Povitr udkak tharaik bhiet, nhoi fokot tem povitr kelam dekhun punn udok ek jivitachi khunna dekhun. Bautizmant udka vorvim amkam deivik jivit mell'lam. Punn zen'na soitan, Deva sorlo koddsorlo, ten'na tannem moron vinchun kaddlem. Hea khatir, Povitr udkantlem deivik jivit ubzota tem soitanak sosunk agvodd zata dekhun to Povitr udka thaun pollun veta.

Avilachi Sant Teresa oxem mhonnta “there is nothing like holy water to put devils to flight and prevent them from coming back.”

Hea adunik kallar amcheam ghorabeanim atmik zhuzank fuddo korcho podda. Aiz amcheam ghorabeannim zaitem noxtt bhitor sorlam, dekhik: rotichitron (pornography), veson (addiction), pokxi mon, bhoutikikoronn (materialism) ani niraxiponn. Aiz amchim bhurgim surokxit nant, tim bhirantin jietat. Broxtacher, bollokar, zolmoche adim bhurgeank jivexim marop hem sogllem chaluvuch asa. He osle poristhitin amcheam bhurgeank surokxit samballunk, Povitr udkacho vapor amcheam ghorabeannim korunk hem ek mahan ani bollixt hatiar, kiteak Povitr udkacho ami bhavarthan vapor kortanv ten'na, hem udok zata kurpechi zhor ani ek okhondd hatiar soitanache podve add. Amchim bhurgim iskola vo kamak vochunk bhair sortanam vo ratchim niddunk vetanam ami bhavarthan tancher ani dor ek ghorchea vangddeancher Povitr udkan, khursachi kuru korit zalea, Devachi rakhonn amcheam bhurgeancher ani ghorabeancher astoli.

*~Antonette Fernandes
Vaddy*

CHRISTMAS: A FAMILY FEAST, EASTER: A UNIVERSAL EMBRACE

“Christmas gathers the family around the cradle; Easter gathers the world around the Cross.”

Among the many celebrations in the Christian calendar, two stand at the heart of our faith :Christmas and Easter. Yet they speak to our hearts in different but beautiful ways. One celebrates the birth of our Saviour, and the other celebrates his victory over death. Christmas is the feast of the family, while Easter blossoms into the feast of universal brotherhood.

At Christmas, we reflect on the beautiful mystery of God entering the world as a child. As described in the Gospel of Luke, Jesus was born in the humble surroundings of Bethlehem, surrounded by Mary and Joseph. It is a scene that speaks deeply about the importance of family. Christmas reminds us that God chose the setting of a simple family to begin his mission on earth. During this season, homes are filled with laughter, meals are shared, and loved ones gather together. It truly becomes the family feast, where faith and love are strengthened within the home.



But the journey of Christ does not end in the manger. It leads us to the Cross and finally to the empty tomb. Easter reveals the greater purpose of Christ's coming, the salvation of humanity. Through His Suffering, Death, and Resurrection, Jesus broke down the walls that separate people. The Resurrection reminds us that God's love is not limited to one family or one group but extends to the whole world. As we read in The Gospel of John 3,16 *"For God so loved the world that He gave His only Son."* In the Resurrection of Jesus, we see the ultimate victory of love over hatred, life over death, and unity over division. The Risen Lord calls us to live as one human family. As Jesus Himself taught in Gospel of Matthew 22,39, *"You shall love your neighbour as yourself."*

As we approach Easter, the Church invites us to prepare our hearts through prayer, reflection, and acts of love. The season reminds us that celebrating Easter is not only about gathering with friends or enjoying the festive joy. It is also about preparing ourselves spiritually and helping others do the same. A kind invitation to a friend to pray, a word of encouragement, or a small act of forgiveness can bring someone closer to God. The message of the Resurrection beautifully sums up this call to unity. As St. Paul reminds us in Galatians 3,28 *"You are all one in Christ Jesus."* Christmas gathers us around the warmth of the family home, but Easter sends us out into the world to live as brothers and sisters united in the Risen Christ.

~Clarissa Camêlo



SIOLECHI POVITR SOBHA

III. Bapachea Utrak Raji:

1. **Catarina De souza**, Soaresvaddo, 25/02/26
2. **Bela Florinda Fernandes**, Bamonvaddo, 04/03/26
3. **Marcos Augusto Fernandes**, Chauddi vaddo, 07/03/26
4. **Caetano Manelino Pereira**, Fernandes vaddo, 10/03/26
5. **Elvira Rosa de Souza**, Valadares vaddo, 21/03/26



THE ENTIRE LITURGICAL YEAR PROCLAIMS THE MYSTERY OF THE LIFE, PASSION, DEATH AND RESURRECTION OF JESUS CHRIST.

The Liturgical Year is the heartbeat of the Catholic Church, a rhythmic cycle of celebrations and reflections that proclaim the life, passion, death and resurrection of Jesus Christ. This annual journey through the seasons of Advent, Christmas, Lent, Easter and Ordinary Time is more than just a nostalgic recall of past events; it is a living, breathing proclamation of the Paschal Mystery.

The Liturgical Year begins with Advent a time of preparation and anticipation that typically starts four Sundays before Christmas. During this period, the Church calls the faithful to prepare themselves for the coming of the Messiah, reflecting on the themes of hope, joy and redemption. Advent is a time for spiritual renewal, marked by prayer, fasting and almsgiving, as we prepare our hearts for the arrival of Jesus.

Next comes the Christmas season, a joyous celebration of the incarnation, that is, God becoming man in Jesus Christ. This period, which extends from Christmas Eve to the feast of the Baptism of the Lord, is a time of feasting and merriment, as we rejoice in the gift of God's love and the promise of salvation. The Christmas season proclaims the mystery of God's humility, who became one of us to bring us closer to himself.

After Christmas, the Church enters Ordinary Time, a period of growth and discipleship. During this time, we follow Jesus, learning from his teachings and miracles, and exploring the depths of his message. Ordinary Time is an opportunity to deepen our understanding of Christ's ministry and to strive for holiness in our daily lives.

But the Liturgical Year is not just about celebration; it is also a call to conversion. Lent, which begins on Ash Wednesday, is a somber time of penitence and reflection. Marked by prayer, fasting and almsgiving, lent prepares us for the Paschal Mystery, reminding us of the need for redemption and our dependence on God's mercy. The Lenten Season is a time for spiritual renewal, as we confront our sinfulness and seek reconciliation with God and our neighbors.

The climax of the Liturgical Year is Holy Week, which commemorates Christ's passion, death and burial. From his triumphal entry into

Jerusalem on Palm Sunday to the solemn vigil of Holy Saturday, we are drawn into the drama of Christ's sacrifice confronting the reality of sin and the cost of discipleship.

And then, there is Easter - the pinnacle of the Liturgical Year. Fifty days of rejoicing in Christ's Resurrection, the cornerstone of our faith. This is the heart of the matter: Jesus Christ, risen from the dead, triumphant over sin and death, offers us new life and salvation. The Easter season is a time of jubilation, as we celebrate the victory of light over darkness and promise of eternal life.

The Liturgical Year concludes with a return to Ordinary time, but this time with a difference. Having journeyed through the mysteries of Christ's life, death, and resurrection, we are equipped to live out our faith with renewed fervor and commitment. The cycle of celebration and reflection has transformed us, enabling us to witness to Christ's resurrection and to share the Good News with the world.

In conclusion, the Liturgical Year ultimately points us to the risen Christ, who transforms our lives and offers us eternal life. By living through the cycles of celebration and reflection, we are continually renewed in our faith, equipped to share the Good News with the world, and empowered to live as witnesses to Christ's resurrection. The Liturgical Year, therefore, is not just a commemoration, but a transformative journey into the heart of the Gospel.

~Helen Fernandez



THE CROSS OF CHRIST IS THE MAIN HUB OF REDEMPTION

The Cross of Christ stands at the very centre of Christian faith. It is the enduring symbol of redemption, hope, and divine love. It is not merely an instrument of suffering but the “main hub” through which humanity encounters salvation. The Cross emerges not as a defeat, but as the ultimate victory of love over sin and death.

The Cross stands as a triumphant emblem, a banner under which a follower of Christ finds courage and renewal. It transforms what was once a sign of humiliation into a declaration of victory. The Cross proclaims that Christ's suffering was not meaningless; rather, it was the decisive act through which redemption entered the world. In its imagery, the Cross becomes a rallying point—a place where broken humanity is gathered and restored. In embracing the Cross, we do not glorify pain itself, but the love that chose to endure it for the sake of others.

This perspective resonates deeply with the teachings of Pope Francis, who often spoke of the Cross as the ultimate expression of God's mercy. He emphasised that the Cross reveals a God who does not remain distant from human suffering but integrates Himself fully in the suffering humanity. **For Pope Francis, the Cross is where divine compassion meets human weakness.** It is there that God absorbs sin, forgives willingly and opens the path to new life. He frequently reminded the faithful that redemption is not earned but received through the self-giving love demonstrated on Calvary.

At the heart of this mystery is the paradox of the Cross: life comes through death, glory through humility, and victory through defeat. The Cross is the meeting point of justice and mercy. In Christ's sacrifice, the consequences of sin are confronted, yet they are overcome by a love that refuses to abandon humanity. This is why the Cross can rightly be called the “hub” of redemption—it is the central moment where God's saving plan is fulfilled and from which grace flows outward to the whole of creation.

Furthermore, the Cross calls us to a way of life. It is not only something to be contemplated but also something to be assimilated in life. To follow Christ is to take up one's own Cross, embrace suffering, abound in forgiveness, and outgrow in selfless love. Pope Francis often encouraged Christians to see the Cross in their daily lives—in acts of

kindness, in hardships with faith, and in supporting those who suffer. In this sense, the Cross continues its work of redemption in the world through the lives of all the faithful.

Ultimately, the Cross is the sign of conquest because it reveals that love is stronger than hatred. It assures us that no suffering is beyond God's reach and no sin is beyond His mercy. The Cross remains the heart of redemption—a constant invitation to encounter the transforming power of Christ's love and to share that love with the world.

~Sr. Tina Gracy Cardozo scs



GOOD FRIDAY IS A DAY OF SILENCE, PRAYER, FASTING AND ABSTINENCE.

Good Friday is a significant day in the life of a Christian as it commemorates the Crucifixion of Jesus Christ as well as His Death on Calvary. It is a day when Christians worldwide focus on prayer, silence, fasting and abstinence contemplating on the Sacrifice of Jesus on the Cross

A Day of Prayer and Silence:

The Church holds special services often with silence to contemplate Jesus's suffering and death. Many Christians also engage in personal

prayer and meditation, seeking spiritual renewal. Prayer on Good Friday shifts from “asking” to “accompanying.” It is a day of communal and personal devotion aimed at understanding the depth of unconditional love of God. People also willingly take part in the popular devotion of following the Stations of the Cross which helps them to physically and mentally walk the way Jesus walked and also the veneration of the Cross during the liturgical ceremony where individuals approach the Cross to pray, acknowledging it as a symbol of both suffering and hope.

Silence, on Good Friday, is more than just the absence of noise. It is a spiritual discipline. The Church bells remain silent and the Altar is stripped bare. There is a personal Silence which contemplates on the Sacrifice that is being commemorated and simultaneously there is a “Great Silence” which many observe between 12:00 pm to 3:00 pm,



the time that Jesus is traditionally believed to have hung on the Cross.

Fasting and Abstinence: The physical practice of Good Friday involves a conscious emptying of the self to make room for spiritual fullness. Fasting mean consuming only one full meals and two smaller ones which does not equal to a full meal. Its purpose is to experience a hunger that directs the spirit towards God. Abstinence means refraining from eating meat and often avoiding luxuries or entertainment. Its purpose is to remember Jesus's Sacrifices and suffering and to show solidarity with his pain and self giving and to focus on spiritual growth and self- reflection.

As we contemplate on the significance of Good Friday, we are reminded of the power of sacrifice, love and redemption. It is a day to pause to pray and to appreciate the ultimate sacrifice made by Christ for the whole of humanity. May our silence, prayers, fasting and abstinence bring us closer to our faith and to inner peace.

~Fr. Mario Carvalho

TESTIMONY

Gracy D'Souza from Mumbai, had suffered central body stroke, due to which she had hearing impairment, her esophagus and her larynx was affected and also she had a blood clot in the brain. Her son, a staunch devotee of St. Anthony starting reciting the Intercessory prayer in honour of St. Anthony for his mother's recovery. On the fourth day, she showed improvement and in another few days she recovered totally and was discharged from the hospital. He is thankful for the cure of his mother.



POVITR SATOLLEANT AMI JEZU KRISTACHEA MUKHI SODDVONN DITELEAM GHUTTANCHER NIHALLTANV

Paskanche porbek sovechallis disanche lambdik toyarechea sompadnnek ami pivot yetanv; anink kaim disanim Paskanchi porob vhadoda dobajeam ami somorombhteleantv. Ami Prachit Kallachea nimannea satolleak, zaka ami "Povitr Satollo" mhonntanv, hea satolleant amchea Somia Jezu Kristachea soddvonn ditoleam mukhel ghuttancher, vhadde mannsugen ani bhoktiponnan nihall kortanv. Taka lagun hem Povitr Satollem, amchea purai Kristi Sevadhormik Vorsachi Tengxi zaun asa, karonn hea Povitr Satolleant Jezuchem koxtt-moronn ani punorjivontponn mhollear tacho Paskancho Ghutt ami somorombhtanv. Hea purai satolleachea mukhel somorobhneacher ami ek dhavti nodor marum-ia.

Talliancho Aitar

Hea Aitara thaun ami Povitr Satolleant bhitor sortanv. Aplea bhovxik jivitant, Jezun zaite pavtti Jeruzaleant ponn kelolem, hea xarant apnnak kosle torechem moron ravta, kosle toreche koxtt ani mirmire ravtat hem Jezu adim fuddench bhesborem zanna also. Aplo nimano proves hea xarant vhadoda dobajeam eka gadvacher boson kortana, porza "Hosanna unch sorgim" mhunnon, Zoitunanchea zhaddachio tallio hatant dhorun, aplim vostram zomnir pattlaun, zoi-zoi karache nare gazoun Jezuk yevkar dita. Hich Jeruzaleantli Somiachea Nimanea Provesachi somorombhnni, vhadoda dobajeam ami Misache adim tallio vo chuddtio hatant dhorun mirvonnukent vantto ghetanv. Hia sonvsarant, Jeruzalem xar zalem Jezuchem nimanem sthan. Aplea hea Mhoime bhorit provesantlean Jezun amchia soddvonnechia karyachi uggtavnni korta.



Ami bariksannen nihall korunk gelear, ho Aitar zaka ami Somiachea Koxttancho Aitar mhonntanv, zaun asa purai satolleachea

ghoddneacho ek sonkxep koxo, je ghutt ami Povitr tridinant khollayen nihall korteleantv. Misache survatek ami Jezuchia dobajik provesacho nihall kortanv, ani xubhvortomanant Somiachea koxttam-mornachea itihache porgottent, nimanea jevnacho somaromb, Jetsemani molleant magnnem, Jezuk dhorun vhorop, tache koxtt ani moron ami nihalltanv.

Povitr Brestar

Hea disa ami Jezun sthaplole tin ghutt somarombhtanv: Yadnikponn, Misachi Bhatt ani Pritimogachi seva. Zorui ami Agostache 4 tarker, Bhagevont Juanv Vianeychea Porbe somoim vo Paskanchea chovtea Aitarak, Borea Gonvleachea Aitarak, amchea Yadnikam pasot magtanv, Punn sevadhormik nodren Povitr Brestar kheritponnim yadnikam pasot bhettoila. Mhonntoch, heach disa sokallchea vellar dor eka Dhormprantant “Telam Povitr Korche Mis” asta, zoim Dhormprantacho Bism, soglleam Yadnikam vangdda hem kherit Ms bhettoita. Hia Misant Bism Saib, Piddestanchea Telacher ani Novxisanchea Telacher axirvad ghalta ani Krizmanchem Tel sonvskarta. *(Him povitr telam ami amchea sonvskaranim zaum povitr snanant, thiravnne sonvskarant, piddestanche makhnnent, Dev munnianiche makhnnent ani igorjechea vo vedinchea sonvskarnnent vapuddtat).*

Hia Misant dor yadnik apleo Yadniki Bhasavnneo novena uchartat. Hi purai somorombhnni khunnaita dor eka yadnikacho ekchar aplea Bispa vangdda. Atam choddxea yadnikank hea disa sokallchem yeun addkoll zata vo her dusrim karonna-I astat, dekhun Dhormprantachi poristithi monant dhorun hem Mis khoicheai adlea disanim korunk yeta. Amchea Goyant hi somorombhnni atth disam adim adlea Brestarak 'Se Katedral' hanga zata.

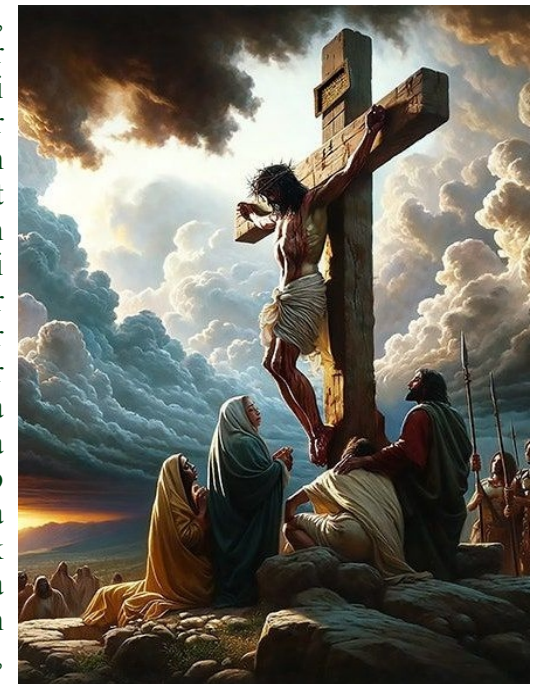


Sanjechea vellar Jezun sthaplole Misache bhettechhi somorombhnni ami vhotda dobajeant kortanv. Hea Somiachea Nimanea Jevnnachea Misantlean ami “Paskancho Povitr Tridin” suru kortanv. Jezun aplem nimane jevonn aplea xisam vangdda somorombhlem, hache poilim Jezun aplea xisam vangdda jevnnam kel'lim, punn hem nimanem jevonn zalem vegllen. Hem nimanem Jevonn zalem “Poili Misachi Bhatt,” zhoim Jezu aplea Masa-Rogtacho povitr ghutt sthapta! Ji bhatt apunn dusrea disa Khursar korpacho aslo ti to he somorobhnnent hajir korta. Hia jevnnar Jezu aplea dhormdutank nimanio xikounnio dita ti amkam Zuanvchea Xubhvortomanant avesvor 13-17 hatunt mellta. Poilo aplea xisanche paim dhuun Jezu Pritimogachi seva sthapta, Novi adnia dita, apunn khori dak-vel ani vatt, toxench PovitrAtmeachi xikounn to dita.

He soglle ghutt ami Misar somorombhlea uprant favo to vell Jezu sangata Porom Sonvskara mukhar ami ogeponnan sartanv. He bhonzoncho hetu mhollear Somia vangdda ek tas zagronn korunk, Getsemanim molleant Jezun aplea baram borabor ek vor zagrut ravun magnnem korunk vinoil'le ghoddyecho ugddas korunk.

Somiachea Koxttancho Sukrar

Hea disa Misachi bhatt na, karonn Nimanee jevnnar Jezun sthaplole Misachi bhatt, Jezu Kalvar dongrar khursar sompoita. Jezun sthaplole poili misachi bhatt zali nhoich ek vo don voranchi pun unneach unni vis voranchi, oxe Povitr S o b h e c h e z a n n a r m h o n n t a t ! H i a d i s a P o v i t r S o b h a S o m i a c h e a m o r n a c h e m 'D u k h ' k o r i n a p u n a m c h i a s o d d v o n n e c h o “s o m a r o m b h ” k o r t a . H i a s o m o r o b h n n e n t l a m b d i k s o b d a c h i a s e v a d h o r m a u p r a n t a m i s o r v g o r z a m p a s o t d o b a j e a n m a g t a n v ,



akhi Vixv Povitr Sobha eka-meka pasot magta. Uprant ami Khursachi bhozonneche ritint vantto ghetanv, voros bhor ami Porom Sonvskararak dimbi marun bhoztanv, punn hia Sukrarak Povitr khuris porom sonvskaracho zago gheta!!

Hi sevadhormik rit ghoddyek matxi lamb zata, ghoddyek ami ubgotanv, pun Jezuche koxtt monant dhorun ami he somorombnnt vantto ghetlear him don-tin voram amkam kaich nhoi koxim!! Kiteak Jezucha koxttank khub vell gelo, dekhun zata tittle mannsugen ani sovkasayen ho somoromb korunk Povitr Sobha amkam apoita.

Povitr Son'var

Hia disa Povitr Sobha ogeponn samballta. Akhi Kristi porza hia disa Jezuche koxtt-moronn ani tachem mel'leam modem denvop, magnnean ani upas ani niallun tachia punorjivontponnak othrekta. Hea disa Misachi bhett na, Povitr Sobhent ogeponn asta. Kaim firgozanim porjesoit yadnik Povitr sobhechem sokallchem magnnem vo Povitr Sobhechem magnnem kortat vo sat dukhincher nihall vo her dusri bhoktichi rit kortat.



Paskanche Zagronnechi Povitr Rat

Somia Jezuchem Mhoime bhorit Punorjivontponn, akhi Kristi porza he ratik somorombhta. Hi Paskanchi Zagronn zaun asa avoi sogllea zagronnachi ani Porob sogllea porbanchi. Aplea Punorjivontponnan Jezun mornnacher zoit vhorun, amche soddvonnecho ghutthea paskanche porbentlean sompurnnayek pavoilo. Paskanchi zagronn zaun asa khunnani bhorloli zagronn, zatunt ami soddvonnechia ithihasantlim lambdik vachpanchi sankoll nihallun amche soddvonnechia dennia khatir Devak argham ditanv. Povitr ujean pettlole Paskanche vatichi tust, Paskanche porgottnen ami aikotany, amchea Povitr Snachio bhasavnnio novena ucharun povitr udkacho xivor ami ghetanv. Dekhun zata titlea bhavarteanim he zagronnent vantto gheunk favo. Hi Paskanchi porob itli vhodd ani dobajik zaun asa ki atth dis ami ekuch porbecho dis zal'le porim monoitanv, taka ami "Paskancho Attholo" mhonntanv, ani tia uprant anink sov satollim ami

"Paskancho kall" palltanv. Hoch Paskancho ghutt vorsachea urlolia dor eka aitarank ani dor eka disachia Misant hajir zata.

Tor hea povitr disanim, soddvonneche ghutt ami nihalltanam, favo ti otmik toyari ami korunk favo. Zata tittle mannsugen ani dhobajean hio somorombnno korunk amchia yadnikankami pattimbo ani tenko diunk favo. Ek vorsa volichi chal vo porompora koxi nhoi punn ek bhavartachi otmik somorombnno koxi ami korunk goroz. Heam povitr disanim, amche igorjent veg-veggle "Santos Passos" he bhoktichi Up-sevadhormik rit palltanv, tatunt amchea bhurgeank ani tornnateank misoll korun, tankam favo ti ollok ani margdorxon ami diunk favo. Tor hurben ani xitaben amche soddvonneche ghutt somorombhum-ia ani Paskanche porbent ami bhoktiponnan vantto gheum-ia!

~Jeff De Souza



IMPORTANCE OF SUITS BY INDIGENT PERSONS OR PAUPER SUITS

The primary purpose is to ensure that poverty does not act as a barrier to accessing Courts, upholding the legal principle that justice should be available to all regardless of financial standing. The provisions also align with Article 39A of the Indian Constitution ensuring equality before the law. It also provides a protective mechanism for vulnerable groups to file cases be it for property rights, compensation or claims or family disputes. The term 'indigent person' means a person who is suffering from extreme poverty. Rule 1 of Order XXXIII of Code of Civil Procedure, 1908 (CPC) defines an indigent person as “A person as an indigent person if not possessed of sufficient means to pay the fee prescribed by law.” Where no such fee is prescribed, an indigent person is not entitled to property worth one thousand rupees. Order XXXIII has been enacted to serve a triple purpose, which includes to protect *bona fide* claims of an indigent person, to safeguard interest of revenue, to protect defendant from harassment.

Constituents of Order XXXIII

Application for Permission: Any indigent person can apply under Rule 1 of XXXIII of CPC, 1908 to the Court for permission to sue or defend his/her case without bearing the financial burden of legal proceedings.

Inquiry of the Application: As per Rule 1A of Order XXXIII, every application shall be inquired in the first instance by the Officer of the Court.

Contents of the application: Every application for permission to sue as an indigent person shall contain the particulars required in regard to plaints in suits.

Major Rules of Order XXXIII

Rejection of Application: Rule 5

The Court shall reject an application for permission to sue as an indigent person -where it is not framed and presented in the manner prescribed, where the applicant is not an indigent person, where he /has, within two months next before the presentation of the application, disposed of any property fraudulently or in order to be able to apply for permission to use as an indigent person, where the allegations do not show a cause of action, where she/he has entered

into any agreement with reference to the subject-matter of the proposed suit under which any other person has obtained an interest in the subject-matter, where the allegations, made by the applicant in the application show that the suit would be barred by any law for the time being in force, where any other person has entered into an agreement with him/her to finance the litigation.

Where Permission is granted: Rules 8-9A

Where an application to sue as an indigent person is granted, it shall be deemed to be a plaint in the suit and shall proceed in the ordinary manner. The Court may assign a pleader to an indigent person if he/she is not represented by a pleader.

Where permission is rejected: Rule 15

An order refusing to allow the applicant to sue as an indigent person shall be bar to a subsequent similar application. The applicant shall be at liberty to institute a suit in the ordinary manner in respect of such a right.

Withdrawal of permission to sue as an indigent person: Rule 9

The Court may, on the application by the defendant or by the government Pleader order that the permission granted to the plaintiff to sue as an indigent person be withdrawn in the following cases: Where he/she is guilty of vexatious or improper conduct in the course of the suit, Where his means are such that he/she ought not to continue to sue as an indigent person. Where he/she has entered into an agreement under which another person has obtained an interest in the subject-matter of the suit.

Recovery of Court Fees and Costs: Rule 10-11

Where an indigent person succeeds – in the suit, the Court shall calculate the amount of court fees and costs and recover from the party as ordered by the Court.

Where an indigent person fails – where an indigent person fails or the suit abates, the court shall order him to pay court fees and costs.

Right of State Government: Rule 12-13

The State government has the right to recover court fees. For that purpose, it is deemed to be a party to the suit.

Defence by an Indigent Person: Rule 17

Any defendant who desires to plead a set-off or counterclaim may be allowed to set up such claim as an indigent person.

Appeals by Indigent Person: Order 43-44

An order rejecting an application to sue as an indigent person is appealable under Order 43 Rule 1.

A person who cannot pay the Court fees for a memorandum of appeal can apply to appeal as an indigent person under Order 44 Rule 1.

Case Laws

M. L. Sethi v. R. P. Kapur (1972)

- In this case the Supreme Court held that the provision of Order 1 Rule 10 relating to addition of parties and Order 9 dealing with the appearance and consequences of non-appearance would apply to proceedings under Order XXXIII of the CPC.

Union Bank of India v. Khader International Construction (2001)

- In this case the Supreme Court held that Order XXXIII is an enabling provision that allows the indigent person to file a suit without paying the Court fee at the initial stage.
- If the suit is dismissed, then the State would take steps to recover the court fee payable by the plaintiff and this Court fee shall be the first charge on the subject- matter of the suit.

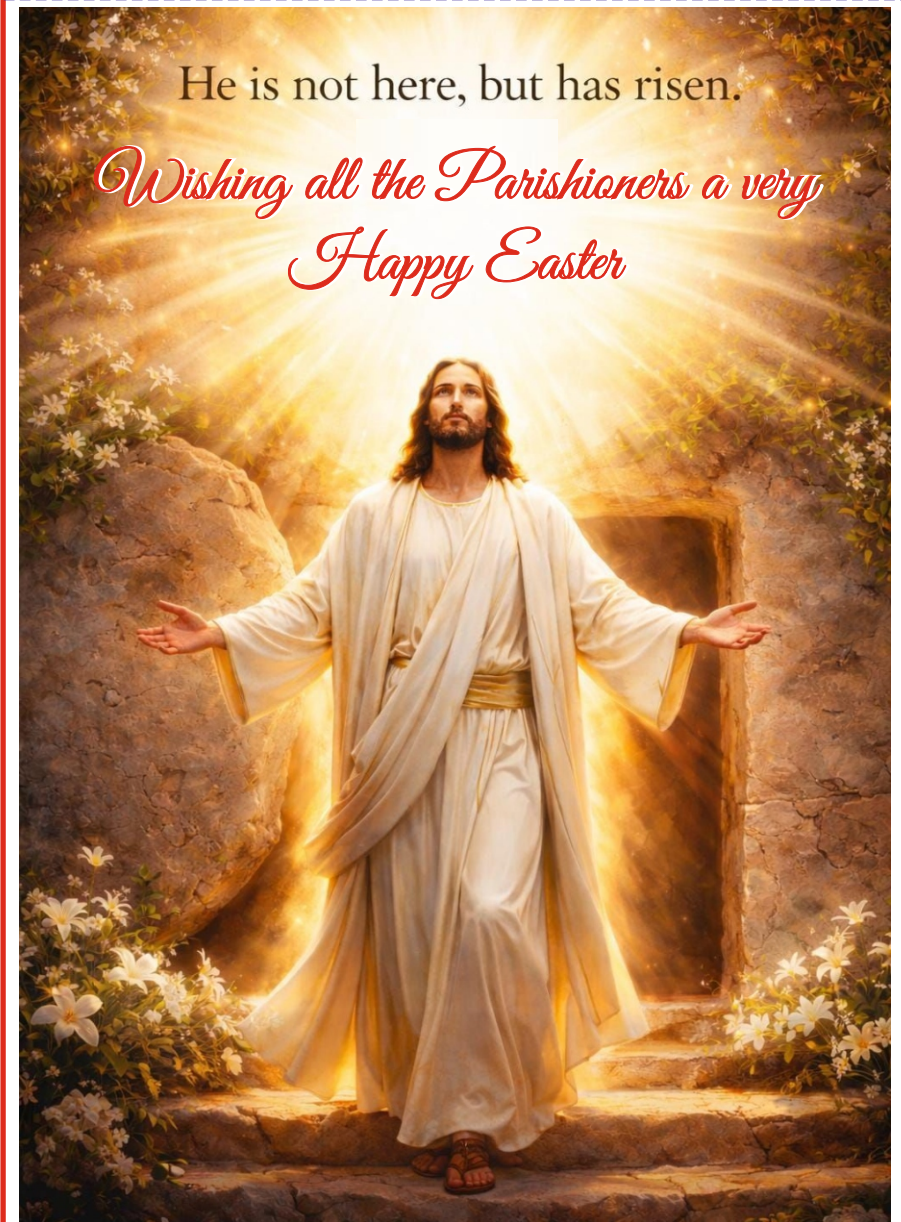
Smt. Lakshmi v. Vijaya Bank (2010)

- In this case it was held that the right to sue as an indigent person is a personal right and the entire proceedings come to an end when the person dies.
- Later, the High Court granted the application filed by the legal representative of the deceased and allowed them to file the petition as an indigent person.

Order 33 of the CPC stands as a testament to the commitment of the Indian legal system to uphold the principles of equality and justice. By providing a mechanism for indigent persons to file suits without paying Court fees, the provision ensures that economic constraints do not deprive anyone of their right to seek legal remedies. While there are challenges associated with its implementation, Order 33 remains a vital tool in promoting access to justice for all segments of society. It represents the judiciary's commitment to equality in a tangible form and it transforms the constitutional promise into a procedural reality

by balancing the compassion for the poor with procedural discipline .It constitutes a dynamic embodiment of access to justice but however this mechanism demands a continual reform in order to preserve its humanitarian essence whilst also ensuring that it remains immune from abuse.

~Adv. Dr. Lida João



ZOIT JEZUCHEM

Patok sonvsarant vaddlem
Devan tem pallem
Aplea ekach Putak sonvsarant daddunk
Aple sasnnik yevjonnen yevjilem Tannem

Monis zaun Jezu jiyelo
Zaiteannim taka apnnailo
Thoddeannim taka nakarlo
Ani to krontikar mhonn porgott kelo

Vhoddilannim taka opradi tharailo
Xantitayen to vaglo
Khuris aplea khandar ghetlo
Ani teach khursar tannem aplo prann soddlo

Khursa mullim Maria rodli dukhannim
Konnenuch tichim dukam na puslim
Aplea somplolia Putak gopant gheun
Suskarun ti thoich bosun ravli

Tachi Kudd tannim fatrache somadhint ghaitli
Hallowunk zaina toqli fator laili
Fatrir patxiacho xik'ko marun
Ti ugddunk zaina toxi keli

Tin disamnnim punorjivont zavun
Fator kuxin uddoun
Sorlo bhair mhoimen bhorun
Sonvsarak pathantim soddoun



Jesper Savio Fernandes
Gaunsavaddo

GORABEANCHER AXIRVAD – 2026

Date & Day	Somudai	Ward / Vaddo	PPC member	Approx. no. of houses
06th April Monday	St. Sebastiao	Voilovaddo	Carmin Simoes	24
	St. Joseph Vaz	Valadaresvaddo	Danah D'Souza	24 - 1 st
	St. Jacob	Modlo vaddo	Joice Fernandes	31
	St. Peter	Chauddi v'do	Placiana F'des	32
	Ven. Agnel	Noronha vaddo	Douglas D'Souza	17 - 1 st
	St. Andrew	Cruz vaddo	Fatima Noronha	20
	BVM of Fatima	Igrejvaddo	Xavier F'des	43
	Paramount bldg.	Voilo vaddo	Carmine - Ivona	5
	Aquarius bldg.	Chauddivaddo	Placiana - Felix	9
	St. Paulo	Igrejvaddo	Anthony Braz D'Souza	29
07th April Tuesday	St. John the Baptist	Igrejvaddo	Alden Fernandes	43
	St. Mathew	Aforamento	Pricilla F'des	32
	St. Francis Xavier	Querem	Andrew Pereira	32
	St. Jerome	Tarchibhatt	Bernadette F'des	16
08th April Wednesday	St. Anthony	Vaddy	Ellison F'des	35
	Sacred Heart of Jesus	Dongormag	Monica Coelho	40
	Sts. Joaquim & Ana	Bamonvaddo	Irene Fernandes	48
	St. Don Bosco	Bamonvaddo	Gregory Noronha	38
	St. Bernard	Bamonvaddo	Canet D'Souza	29
	St. Bartholomeu	Tarchibhatt	Andrew F'des	15
09th April Thursday	BVM of Lourdes	F'des vaddo	Theodore F'des	32
	St. Elizabeth	Guddem	Marina Cabral	24
	St. Francis of Assisi	Portavaddo	Clausen F'des	22 - 1 st
	BVM Our Guide	Pereiravaddo	Belvin D'Souza	26
	St. Christopher	Portavaddo	Sophia D'Costa	36
	St. Lawrence	Portavaddo	Maria Rodrigues	28
	St. Thomas	Portavaddo	Rustica Pereira	37
	St. Tadeus	Tarchibhatt	Indira F'des	17
10th April Friday	St. Augustine	Costavaddo	Carmine Pereira	27
	St. Ignatius	Tarchibhatt	Massy F'des	19
	St. Philip	"	Agnes Dias	23
	St. Maria Goretti	Bamonvaddo / Modlem Bhatt	Austerio F'des	31

ABRIL-MAI-ACHEA MHOINEANT

Somudaiam Pormonnem Igorjent Aitarachea Misachi Mandavoll

02nd April	Maundy Thursday	5.00 p.m.- Solemn Mass – Fernandes, Pereira & Guddem 7.00 p.m.- Mass in English followed by Adoration till Midnight
03rd April	Good Friday	7.00 a.m.-Way of the Cross 3.30 p.m.- Liturgy of the Word – Igrejvaddo
04th April	Holy Saturday	7.30 a.m.-Morning Prayers 11.00 p.m.-Easter Vigil – PPC
05th April	Easter Sunday	6.30 a.m.- Man. Agnel – Noronha vaddo 8.00 a.m.-Mass in English 11.00 a.m.-Mass in Hindi
11th April	Saturday	5.30 p.m.-Bhag. Filipe – Tarchibhatt 7.00 p.m.-Mass in English
12th April	Sunday	6.30 a.m.-Guia Saibinn – Pereira vaddo 8.00 a.m.-Bhag. Juze Vaz – Valadares vaddo
18th April	Saturday	5.30 p.m.-Bhag. Bernard – Bamonvaddo 7.00 p.m.-Mass in English
19th April	Sunday	6.30 a.m.-Bhag. Pedro – Chauddi vaddo 8.00 a.m.-Bhag. Christopher – Portavaddo
25th April	Saturday	5.30 p.m.-Bhov Povitr Kallza Jezuchea – Dongormag 7.00 p.m.-Mass in English
26th April	Sunday	6.30 a.m.-Don Bosco – Bamonvaddo 8.00 a.m.-Bhag. Francis d'Assisi – Portavaddo
02nd May	Saturday	5.30 p.m.-Bhag. Jacob – Modlo vaddo 7.00 p.m.-Mass in English
03rd May	Sunday	6.30 a.m.-Bhag. Augustine – Costa vaddo 8.00 a.m.-Bhag. Andrew – Cruzvaddo
09th May	Saturday	5.30 p.m.-Fatima Saibinn – Igrejvaddo 7.00 p.m.-Mass in English
10th May	Sunday	6.30 a.m.-Bhag. Jerome – Tarchibhatt 8.00 a.m.-Bhag. Mathew – Aforamento
16th May	Saturday	5.30 p.m.-Bhag. Inas – Tarchibhatt 7.00 p.m.-Mass in English
17th May	Sunday	6.30 a.m.-Bhag. Paulo – Igrejvaddo 8.00 a.m.-Bhag. Maria Goretti – Bamonvaddo / Modlem Bhatt

MHOINEACHI KARIAVOLL

APRIL

Budhvar - 01ler	6.30 a.m. Bolaike khatir: Dylan Fernandes 8.00 a.m. Zolm Dis: Ronan Jolan Fernandes
Brestar- 02rer	5.00 p.m. Jezuchea Nimannea Jevnnacho Somorombh 7.00 p.m. Dobajik Mis Mass in English followed by Adoration till Midnight
Sukrar- 03rer	7.00 a.m. Jezuchea Koxttam-Mornnacho Sukrar 3.30 p.m. Khursachi Vatt Sevadhormik Rit
Sonvar- 04ter	7.30 a.m. Povitr Sonvar Sokallchem Prarthon 11.00 p.m. Paskanchem Zagronn
Aitar- 05ver	6.30 a.m. Jezuchea Punorjivontponnacho Aitar Mis 8.00 a.m. Mass in English 11.00 a.m. Mass in Hindi
Somar- 06ver	6.30 a.m. Poilea Vorsacho Ugddas: Margarida D'Costa 8.00 a.m. Easter Blessing of families from 06th to 10th 3.30 p.m. April
Mungllar- 07ver	6.30 a.m. Thanksgiving Mass: Elvis & Belizsa Alleluia 8.00 a.m. Arghanchem Mis: Friston & Crisela D'Cruz 9.30 a.m. Khasgi intessanv: Tecla Diniz 4.30 p.m. Bolaike khatir: Joy Pereira
Budhvar-08ver	6.30 a.m. Somplolea Pedro Tome Fernandes 8.00 a.m. Tisrea Vorsacho Ugddas: Edwin D'Souza
Brestar- 09ver	6.30 a.m. Leg. Mass 8.00 a.m. Mhoineacho Ugddas: Bela Fernandes
Sukrar- 10ver	6.30 a.m. Somplolea Apolina D'Souza 8.00 a.m. Tisrea Vorsacho Ugddas: Ines Catherine Dias
Sonvar- 11ver	6.30 a.m. Somplole Carmeline Fernandes 8.00 a.m. Poilea Vorsacho Ugddas: Alfred John D'Souza 5.30 p.m. 7.00 p.m. Thanksgiving Mass: Edgar Fernandes
Somar- 13ver	6.30 a.m. Arghanchem Mis: Willianto Noronha 8.00 a.m. Poilea Vorsacho Ugddas: Sebastiao Xavier Pereira
Mungllar- 14ver	6.30 a.m. Thanksgiving Mass: Richard & Bertha Po 8.00 a.m. Arghanchem Mis: Milton D'Souza 9.30 a.m. Arghanchem Mis: Luca & Cedric 4.30 p.m. Bolaike khatir: Bernard Fernandes
Budhvar-15ver	6.30 a.m.

Brestar- 16ver	8.00 a.m.	Mhoineacho Ugddas: Marcos Fernandes
	6.30 a.m.	
Sukrar- 17ver	8.00 a.m.	Mhoineacho Ugddas: Caetano Pereira
	6.30 a.m.	
Sonvar- 18ver	8.00 a.m.	Somplolea John D'Sa
	6.30 a.m.	Somplole Consolacao Fernandes Barreto
	8.00 a.m.	
	3.30 p.m.	Logn Sonvskar: Melroy Fernandes & Nathania Dourado
	5.30 p.m.	
Somar- 20ver	7.00 p.m.	
	6.30 a.m.	Zolm Dis: Anastasia Fernandes
	8.00 a.m.	Poilea Vorsacho Ugddas: Jose Raimundo Dantas
Mungllar- 21ver	6.30 a.m.	Good health: Anthony Fernandes
	8.00 a.m.	Arghanchem Mis: Braz & Victoria Dias
	9.30 a.m.	Zolm Dis: Clancy D'Souza
	4.30 p.m.	Zolm Dis Elvis Braganza
Budhvar-22ver	6.30 a.m.	
	8.00 a.m.	Tisrea Vorsacho Ugddas: Tresa Paes
Brestar-23ver	6.30 a.m.	Leg. Mass
	8.00 a.m.	Mhoineacho Ugddas: Elvira Rosa de Souza
Sukrar-24ver	6.30 a.m.	
	8.00 a.m.	
		PEP'26
Sonvar-25ver	6.30 a.m.	
	8.00 a.m.	Tisrea Vorsacho Ugddas: Mariano Fernandes
	5.30 a.m.	
	7.00 p.m.	
		PEP'26
Aitar-26ver		Logn Sonvskar: Samuel Souza Monteiro & Sasha Martires
		PEP'26
Somar- 27ver	6.30 a.m.	
	8.00 a.m.	
Mungllar- 28ver	6.30 a.m.	Thanksgiving Mass: Catherine D'Silva
	8.00 a.m.	Zolm Dis: Krishe Fernandes Barreto
	9.30 a.m.	Logn Sonvskaracho Dis: Jose & Antonette Carvalho
	4.30 p.m.	Arghanchem Mis: Franzilo & Gayle Fernandes
Budhvar-29ver	6.30 a.m.	Somplolea Carlito Bocarro
	8.00 a.m.	
Brestar- 30ver	6.30 a.m.	
	8.00 a.m.	Mhoineacho Ugddas: Bras Pedru D. Dias

MAY		
Sukrar- 01ler	6.30 a.m.	St. Joseph The Worker - Stat. Mass
	8.00 a.m.	Arghanchem Mis: Seby Dias
Sonvar- 02rer	6.30 a.m.	Arghanchem Mis: Rita Fernandes
	8.00 a.m.	
	5.30 p.m.	
	7.00 p.m.	
Aitar- 03rer	6.45 a.m.	Holy Cross Feast - Voilo Vaddo
	9.30 a.m.	Feast of Mae de Deus - Gaunsavaddo
	5.30 p.m.	Feast of Holy Cross - Igrejvaddo
Somar- 04ter	6.30 a.m.	
	8.00 a.m.	
Mungllar- 05ver	6.30 a.m.	Thanksgiving Mass: Margaret & Angelica D'Souza
	8.00 a.m.	Khasgi intessanv: Reagan & Rolisha F'des
	9.30 a.m.	Arghanchem Mis: Michael & Patsy Lobo
	4.30 p.m.	Arghanchem Mis: Fatima Fernandes
Budhvar-06ver	6.30 a.m.	
	8.00 a.m.	
Brestar- 07ver	6.30 a.m.	
	8.00 a.m.	
Sukrar- 08ver	6.30 a.m.	
	8.00 a.m.	
	9.30 a.m.	Feast of St. Peter's Chapel - Tarchibhatt
Sonvar- 09ver	6.30 a.m.	
	8.00 a.m.	
	5.30 p.m.	
	7.00 p.m.	
Aitar- 10ver	9.30 a.m.	Feast of BVM of Angustias - Portavaddo
	9.30 a.m.	Holy Cross Feast - behind the Panchayat
Somar- 11ver	6.30 a.m.	
	8.00 a.m.	Poilea Vorsacho Ugddas: Deudita Florina Rodrigues
Mungllar- 12ver	6.30 a.m.	
	8.00 a.m.	Lognacho Rupea Utsov: John & Berta Pereira
	9.30 a.m.	Khasgi intessanv: Joe & Olivia Fernandes
	4.30 p.m.	Arghanchem Mis: Filomena Colaco
Budhvar-13ver	6.30 a.m.	
	8.00 a.m.	
Brestar- 14ver	6.30 a.m.	Leg. Mass
	8.00 a.m.	
Sukrar - 15ver	6.30 a.m.	
	8.00 a.m.	
Sonvar - 16ver	6.30 a.m.	
	8.00 a.m.	
	7.00 p.m.	Wedd. Annv.: Franzilo & Gayle Fernandes

MHOINEACHIM VACHPAM

APRIL

01 Wed	Rdg	Is 50, 4-9a; Ps 68, 8-10. 21bcd-22. 31+33-34; Mt 26, 14-25
02 Thu		Maundy Thursday
	Rdg	Ex 12, 1-8. 11-14; Ps 115, 12-13. 15+16bc. 17-18; 1 Cor 11, 23-26; Jn 13, 1-15
03 Fri		The Celebration of The Passion of The Lord
	Rdg	Is 52, 13---53, 12; Ps 30, 2+6. 12-13. 15-16. 17+25; Heb 4, 14-16, 5,7-9; Jn 18, 1---19,42
05 Sun		Easter Sunday
	Rdg	Ac 10, 34a. 37-43; Ps 117, 1-2. 16ab-17. 22-23; Col 3, 1-4 or 1 Cor 5, 6b-8; Jn 20, 1-9
06 Mon	Rdg	Ac 2, 14. 22-33; Ps 15, 1-2a+5. 7-8. 9-10.11; Mt 28, 8-15
07 Tue	Rdg	Ac 2, 36-41; Ps 32, 4-5. 18-19. 20+22; Jn 20, 11-18
08 Wed	Rdg	Ac 3, 1-10; Ps 104, 1-2.3-4.6-7.8-9; Lk 24, 13-35
09 Thu	Rdg	Ac 3, 11-26; Ps 8, 2a+5. 6-7. 8-9; Lk 24, 35-48
10 Fri	Rdg	Ac 4, 1-12; Ps 117, 1-2+4. 22-24. 25-27a; Jn 21, 1-14
11 Sat	Rdg	Ac 4, 13-21; Ps 117, 1+14+15. 16ab-18.19-21
12 Sun		2nd Second of Easter
	Rdg	Ac 2, 42-47; Ps 117, 2-4.13-15. 22-24; Jn 20, 19-31
13 Mon	Rdg	Ac 4, 23-31; Ps 2,1-3. 4-6. 7-9; Jn 3, 1-8
14 Tue	Rdg	Ac 4, 32-37; Ps 92, 1ab. 1c-2. 5; Jn 3, 7b-15
15 Wed	Rdg	Ac 5, 17-26; Ps 33, 2-3.4-5. 6-7. 8-9; Jn 3, 16-21
16 Thu	Rdg	Ac 5, 27-33; Ps 33, 2+9. 17-18. 19-20; Jn 3, 31-36
17 Fri	Rdg	Ac 5, 34-42; Ps 26, 1.4.13-14; Jn 6, 1-15
18 Sat	Rdg	Ac 6, 1-7; Ps 32, 1-2. 4-5. 18-19; Jn 6, 16-21
19 Sun		3rd Sunday of Easter
	Rdg	Ac 2, 14-22-33; Ps 15, 1-2a+5. 7-8. 9-10. 11; 1 Pt 1, 17-21; Lk 24, 13-35
20 Mon	Rdg	Ac 6, 8-15. Ps 118, 23-24. 26-27.29-27. 29-30; Jn 6, 22-29
21 Tue	Rdg	Ac 7, 51---8, 1a; Ps 30, 3cd-4. 6ab+7b-8a. 17+21ab; Jn 6, 30-35
22 Wed	Rdg	Ac 8, 1b-8; Ps 65, 1-3a. 4-5.6-7a; Jn 6,35-40
23 Thu	Rdg	Ac 8, 26-40; Ps 65, 8-9. 16-17. 20; Jn 6, 44-51
24 Fri	Rdg	Ac 9, 1-20; Ps 116, 1.2; Jn 6,52-59

25 Sat		St. Mark
	Rdg	1 Pt 5, 5b-14; Ps 88, 2-3. 6-7. 16-17; Mk 16, 15-20
26 Sun		4th Sunday of Easter
	Rdg	Ac 2, 14a. 36-41; Ps 22, 1-3a. 3b-4. 5.6; 1 Pt 2, 20b-25; Jn 10, 1-10
27 Mon	Rdg	Ac 11, 1-18; Ps 41, 2-3, 42, 3.4; Jn 10, 11-18
28 Tue	Rdg	Ac 19-26; Ps 86, 1-3. 4-5.6-7; Jn 10, 22-30
29 Wed		St. Catherine of Siena
	Rdg	Ac 12, 24---13,5a; Ps 66, 2-3.5.6+8; Jn 12, 44-50
30 Thu	Rdg	Ac 13, 13-25; Ps 88,2-3. 21-22. 25+27; Jn 13, 16-20
		MAY
01 Fri	Rdg	Ac 13, 26-33; Ps 2, 6-7.8-9.10-11; Jn 14,1-6
02 Sat		St. Athanasius
	Rdg	Ac 13, 44-52; Ps 97, 1.2-3ab. 3cd-4; Jn 14, 7-14
03 Sun		5th Sunday of Easter
	Rdg	Ac 6, 1-7; Ps 32, 1-2. 4-5. 18-19; 1Pt 2, 4-9; Jn 14, 1-12
04 Mon	Rdg	Ac 14, 5-18; Ps 113B, 1-2.3-4. 15-16; Jn 14, 21-26
05 Tue	Rdg	Ac 14, 19-28; Ps 144, 10-11. 12-13ab. 21; Jn 14, 27-31a
06 Wed	Rdg	Ac 15, 1-6; Ps 121, 1-2.3-4a. 4b-5; Jn 151-8
07 Thu	Rdg	Ac 15, 7-21; Ps 95, 1-2a.2b-3.10; Jn 15, 9-11
08 Fri	Rdg	Ac 15, 22-31; Ps 56, 8-9. 10-12; Jn 15, 12-17
09 Sat	Rdg	Ac 16, 1-10; Ps 99, 1-2.3.5; Jn 15, 18-21
10 Sun		6th Sunday of Easter
	Rdg	Ac 8, 5-8. 14-17; Ps 65, 1-3a. 4-5. 6-7a. 16+20; 1 Pt 3, 15-18; Jn 14, 15-21
11 Mon	Rdg	Ac 16, 11-15; Ps 149, 1-2. 3-4.5-6a+9b; Jn 15, 26-16,4a
12 Tue	Rdg	Ac 16, 22-34; Ps 137, 1-2a. 2bc-3. 7c-8; Jn 16, 5-11
13 Wed	Rdg	Ac 17, 15. 22---18,1; Ps 148, 1-2. 11-12. 13.14; jn 16, 12-15
14 Thu		St. Mathias
	Rdg	Ac 1, 15-17. 20-26; Ps 112, 1-2. 3-4. 5-6.7-8; Jn 15, 9-17
15 Fri	Rdg	Ac 18, 9-18; Ps 46, 2-3. 4-5. 6-7; Jn 16, 20-23a
16 Sat	Rdg	Ac 18, 23-28; Ps 46, 2-3. 8-9.10; Jn 16, 23b-28
17 Sun		The Ascension of The Lord
	Rdg	Ac 1, 1-11; Ps 46, 2-3. 6-7. 8-9; Eph 1, 17-23; Mt 28, 16-20

The whole Parish of St. Anthony celebrated their "Santos Passos" the traditional "Holy Steps," with great awe, silence, prayer and devotion. Fr. Beniz Gomes delivered a touching homily. The Eucharistic Celebration, the orderly Procession conducted on the traditional "Strada dos Santos Passos" around the Church Football ground and the melodious singing and orchestration of "Motets" rendered by the Junior Choir was impeccably superb.



Parish Lenten Retreat of three days from 17th, 18th & 19th, conducted by "MISSIONARY FAMILIES OF CHRIST. "It was a time for profound Repentance and Spiritual Reawakening for several Parishioners.



The Passion Sunday celebrated with great fervour and enthusiasm in the Church of St. Anthony, Siolim

