



Lily of St. Anthony

Khursachia Zoitant Vantto Ghetfoli Dukhest Avoi Amcheam
Sonkoxttannim Amchea Vangdda Asa



Bulletin of the Parish of St. Anthony, Siolim

SEPTEMBER 2025 Vol. 9 XXXX

Tumche Sevek:

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

Editorial Board:

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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.

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MÃE DE DEUS, IRMIT, GAUNSAVADDO

Kopelanv: Pri. Sebastian Arokia sss, Adhari Pri. Dhanam 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)

**ALTAR SERVERS' QUIZ ORGANISED BY
FR. MARIO CARVALHO ON THE
23RD OF AUGUST**



**SAPYOS WHO ORGANISED THE U 14 TOURNAMENT
FOR ALTAR SERVERS' ON THE 24TH OF AUGUST**



**ALTAR SERVERS' GETTING READY TO KICK OFF THE
FOOTBALL FOR THE U 14 TOURNAMENT.**



KHURSAR ZOITIVONT ZALOLO JEZU ANI KHURSA MULLIM ASLOLI TACHI AVOI, KRISTI JIVITAK AMKAM EK PRERNA

Priticheam firgozkaramnno,

Setembrachia mhoineant ami Khursachia Zoitachi porob monoitanv. Adim hi porob May mhoineache tin tarker somorombhtaleat, punn Povitr Sobhecheam noveam nem kaideam promannem ti atam Jezu melolo to khoro Khuris Constantino Patxaian aple avoi, Helenache vinnovnnnek lagun, Kalvar dongrar apleam xipaiank dhaddun sodun kaddlo ani uprant tachi mirvonnuk korun to Khuris Jezuchia zoitachi khunna koxi sthapun tannem te suvater ek vhoddli Basilica ubarli, ti ghoddnni monant haddun ho dis dovorlo.

Ho Povitr Sobhen dovorlo Khursacho dis hia mhoineanche pondraiver ami somorombhtanv. Hia bodolpa vangdda anik ek bodolp Povitr Sobhen bhitor kaddlem ami tem mhollear Ankvar Mariechio porbo Jezuchio porbo zatoch haddlio ani tankam-i bi soddvonnechia itihasant bhitor kaddun orthabhorit kelio, na zaleam Ankvar Mariechio porbo apleach punneacher (mhollear independent) koxio aslio ani Jezu soddvonnecho maz koso korun tio eke bhaxen di naslio. Oslia sondhorbant ami soddvonnechim totvam ani Sevadhorm-ui bi Jezuk kendr koso korun dovorleant.

Setembrachia mhoinent Mariecho kitlloch porbo vo somorombh asat. 8 tarker tichia zolmanchi porob, 12 ver tichia Povitr Nanvanchi porob ani 15 ver ticheam dukhinchi porob. Amchian oxem mhonnum-yeta: Devache yevzonne promannem ti zolmolio, tichia karia promannem Devan tika nanv ghatlam. Tichia nanvanchim pallam Hebreu, Grik ani Latin bhaxent mevtat, punn matxe veglli koso tankam orth asa. Tichem nanv mhollear "Miriam" ani Miriam mhollear, poile suvatek "koddu" dusre suvater "kronti korpi, mhonnge "ribellion." Punndusre-i orth hia nanvak dilole asat, dekhik: Magun ghetlolem bhurgem, Doriachem Noketr, Nirmoll, Mogall and Kaklutsar. Zitlim nanvam chodd vo nanvancho orth odhik, titlo to monis mahan.

Tor haka lagun hi Setembrachi prot'ti ami Khurasr khilailolia ani Zoitivont zalolia Jezuk ani Khursache mullim aslole ani tacheam koxttannim vantto ghetlole tache mogache avoik ami bhettoitanv.

Jezuche xis zavop mhollear tacho Khuris gheun thambonastanam

tache pattean vocho ani hia amchia missanvant Ankvar Maria amche borobor asa, ti amkam prerna ani ut'tejan dita ani amcheam atteam-vitteannim ti-ui vantto ghetta, hem ami bhes boream somzunk zai. Amcho zonn ekliacho dispott'to Khuris gheun ami Jezu pattean vetanam ami ticheam sat dukhincher nodor martanv ani tika amcho xisponnacho nomunno koso ghetanv ani tichi vinnovnni magtanv. Jezu pattlean Kalvar dongrar ti bhienastam ani kalljidarponnan gheli ani he toren tinnem aplia bhorvanxiachi yatra thirasonnan keli.

Hia Soddvonnechia Utsovik Vorsant ami amchem poin kortanam ami bhorvanxiachim Kristanvam koxim dhiradik soinikam zaunk ami zata title yotn korun hio donui somoromb amkam amontronn kortat.

Amchim dakhtullim bhurgim hea Setembrachia mhoineant Ankvar Mariechea novenacheam disannim vhoddle bhoktin, mogan, bhavartan ani umedin bhorun vantto ghetat ani tanchem Avoi-Bapui bi tanche borobor vantto ghetla. Khorem mhollear apleam bhurgeancho husko tankam khup ani aplim bhurgim bhavartache nodren ani sarkhe dixer vhaddlolim tankam zai.

Tor hio donui porbo amkam amchea xisponnant ekdom mhotvachio. Ankvar Maria Devachem Utor aikun poili Jezuchi xis zali ani Jezuchea Khursacho pattlav tinnem thirasonnan kelo ani xevott porian ti hia Khursachia pattlean geli, ogeponnan, nihall korun ani aplea kallzant bhorvanso utponn korun. Tor ami tichim bhurgim mhoonntoch ami-i, hench dhoronn gheun ami amchia Kristi jivitachim pavlam martanv. Hem ami kortanam, ami Marie bhaxen povitrponnan vaddtanv ani Khuris amchea dispott'tia jivitant mogan ani thirasonnan vorun ami salamotint pavtanv.

He prot'ticher, Khursa vixim khupxe lekh amcheam bhavam-bhoinnannim boroileat. Te kholayen ani sodhpas (research) korun ani nihall korun boroileat. Te vachum-ia ani Khursar Khillailolia Jezuxim tache Maye borobor vachum-ia ani hia Utsovik Vorsant, amkam, amchi Firgojechi Igorj, amchea Bism Saiban vinchun kaddun, otmik girestkayio ani indulgensanvam gheunk dilia dekhun khuxal zaum-ia ani amche Igorjent Khursar Khillailolea Jezuche Imaji-xim vachun, amchea Kristi jivitantle Khuris khuxen manun gheunk ani tache soddvonnecho foll amchea jivitant apnnaunk hem Khursachem zoit amchea govaikent dakhoun-ia.

Rev. Fr. Dr. S. Mendes Fr. Mario Carvalho Fr. Sebastian Arokia SSS Fr. Dhanam SSS

EVERY CROSS IN OUR CHRISTIAN LIFE IS A SIGN OF GOD'S GLORY

“Life is not a bed of Roses! Every day brings its own “Problems or Crosses”; these Cross are often perceived as a symbol of suffering and sacrifice, and they hold a profound significance in our Catholic faith. It represents the ultimate act of love and redemption, where Jesus Christ, the Son of God, willingly endured crucifixion for the salvation of humanity. The Cross is not just a reminder of Christ's sacrifice but also a powerful symbol of God's glory, manifesting in the lives of believers through trials, tribulations and triumphs.

In Christian theology, the Cross is central to the narrative of salvation. It signifies the intercession of God's justice and mercy, where penalty for sin is paid by Jesus Christ, allowing humanity to be reconciled with God. The Cross is a testament to God's profound love for humanity as expressed in Jn.3,16 *“For God so loved the world that he gave his one and only son, that whoever believes in Him shall not perish but have eternal life.”*

The concept of God's glory is multifaceted encompassing His majesty, power, and presence. In the context of the Cross, God's glory is revealed through the paradox of strength in weakness. The Cross demonstrates that God's power is not always manifested in worldly success or triumph but often in the midst of suffering and adversity. This paradox is beautifully captured in 2 Cor 12, 9 where Paul writes *“My grace is sufficient for you, for power is made perfect in weakness.”* Therefore, the Cross becomes a symbol of God's glory, not despite the suffering, but because of the redemptive power and love it represents.

For Christians, the Cross is just not an historical event but a present reality that shapes their lives. Bearing one's Cross, as Jesus teaches in Lk.9,23, *“If you want to come with me, you must forget yourself, take up your cross every day, and follow me.”* This means embracing a life of self-denial and sacrifice for the sake of the Gospel. This call to discipleship is not without its challenges, but it is through these very challenges that God's glory is revealed. In Rom 5,3-4 *“We boast of our troubles, because we know that trouble produces endurance, endurance brings God's approval, and his approval creates hope.”* Thus, the Cross in the lives of believers is a sign of God's Glory, transforming them into the image of Christ.

The Cross has a transformative power in the lives of believers. It reminds them that their struggles and sufferings are not in vain but are part of a larger narrative of redemption. In 2 Cor 4,7-9 *“Yet we who have this spiritual treasure are like common clay pots, in order to show that the supreme power belongs to God, not to us. We are often troubled, but not crushed; sometimes in doubt, but never in despair; there are many enemies, but we are never without a friend: and though badly hurt at times, we are not destroyed.”* This passage highlights the tension between suffering and glory emphasizing that even in the midst of trials, God's glory, is at work, sustaining and transforming believers.

The Cross, far from being merely a symbol of suffering, is a proud sign of God's glory in Christian life. It represents the depth of God's love, the power of redemption and the transformative journey of believers. Through the Cross, God's glory is revealed in the lives of those who follow Christ, manifested in their perseverance, character and hope. As Christians embrace their Crosses and follow in the footsteps of Jesus, they participate in the glory of God, reflecting His love and redemption to a world in need of hope and salvation. The Cross therefore stands as a powerful testament to the enduring presence and transformative power of God's glory in the lives of believers.

~Helen Fernandez

SEPTEMBER 2025

PAP SAIB MAGUNK LAITA

Samania Sonkolp:



Soglleam rochnnam koddem aslolea amchea sombonda khatir:

Bhagevont Franciskache prernnantlean, soglleam rochnnam koddem asloleo sombond ami onnbhovunk, Dev rochnnacho mog korta ani ami-i favo ti kallji gheunk ani man diunk magum-ia.

POPE'S INTENTION

General:

For our relationship with all of creation:

Let us pray that, inspired by Saint Francis, we might experience our interdependence with all creatures who are loved by God and worthy of love and respect.

SIOLIM CELEBRATES FIRST EDITION OF “SIOLCHI EKCHARACHI SANZ”:

A Blend of Tradition, Entertainment and Community Spirit

Siolim came alive on 15th August 2025 with the first edition of 'Siolchi Ekcharachi Sanz', a community evening that blended food, games, culture, and fellowship at St. Anthony's Community Hall. The event, organised by SAPYOS, brought parishioners together to celebrate India's 79th Independence Day and the Feast of the Assumption of Our Lady. The programme was aptly themed “Umedin fuddem sorum-ia, Khuxal zaum-ia, ani Ekvottachi sanz nettan gazoum-ia” – to come forward with enthusiasm, nurture joy, and celebrate an evening of solidarity and togetherness.

The programme commenced with a gracious welcome address by Rev. Dr. Fr. Socorro Mendes, Parish Priest of St. Anthony's Church, followed by an uplifting prayer led by the Assistant Parish Priest, Rev. Fr. Mario Carvalho. Soon after, the stage came alive with the first competition – the cultural sweet dish contest. Each ward presented traditional Goan delicacies such as von, dodol, and doce, winning appreciation for their rich flavours, textures and artful presentation. Another culinary challenge followed, with creative dishes prepared using pineapple as the star ingredient.

From food, the spotlight shifted to cultural artistry. The T-shirt painting competition, themed around Goan heritage, showcased striking creativity and youthful imagination, while the newspaper dressing contest had the audience in stitches as models were wrapped in ingenious paper outfits, proving that fashion can indeed be fun.

The lively spirit continued with the balancing cups challenge and the energetic fruit-eating race, where cheers from the crowd grew louder with every attempt. Yet, the loudest laughter of the evening erupted during the blindfolded pot-breaking contest for women. What should have been a test of precision quickly turned into a hilarious spectacle, as pots remained untouched while “innocent spectators” found themselves narrowly dodging enthusiastic swings. The good-natured teasing that women's instincts never fail, except when it came to locating the pot—added a witty sparkle to the moment.

Equally engaging was the coconut-breaking contest for men which reached its pinnacle of excitement when both the Parish Priest and the assistant Parish Priest enthusiastically joined in an exclusive showcase, responding to the crowd's spirited encouragement and adding a delightful sense of shared participation.

Continued overleaf

JUBILEE CELEBRATION OF FAMILIES IN THE ARCHDIOCESE OF GOA AND DAMAN

The Diocesan Family Center (DFSC) of the Archdiocese of Goa and Daman, organised the Jubilee of Families on the 31st of August, a Sunday, at Fr. Agnelo Ashram Complex in Verna.

The DFSC Director, Rev Fr. Albano Fernandes took the initiative, along with the Managing Committee, to organise the entire Programme in collaboration with two Family Associations, namely, "The Christian Family Movement"(CFM) and "The Missionary Families of Christ" (MFC), both well established Lay Associations working for the strengthening of Family life in the Archdiocese.

The entire Programme was a mind blowing one, where practical sessions were delivered for empowering of family life in the Archdiocese. The main theme of the Family Jubilee day was: "Families, be filled with hope for better living."

Around 850 participants from all over the Archdiocese participated in this one day programme. The Concelebrated Eucharistic celebration was presided over by the Cardinal-Patriarch, Most Revered Filipe Neri Ferrão and concelebrated by around 14 priests. In his homily, Cardinal-Patriarch called the family members to share, to care and to show concern towards each other. He also summoned families to experience and radiate the love of Christ by assimilating the spirit of humility and mercy, thus walking the journey as pilgrims of hope in this Jubilee Year.

It is expected that through this mega one day Family Jubilee programme, the families of this Archdiocese grow as Happy, Healthy and Holy Families. The Parish of Siolim was represented for the Family Jubilee Celebration by Mr. Shiral and Suzette Souza Monteiro, who also are members of the MFC.

~Shiral & Suzette Souza Monteiro

The festivities culminated in a spirited prize distribution ceremony, honouring the creativity, energy and sporting spirit of participants. This memorable event was captured through the lens of Gabriel D'Souza and exquisitely documented through videography by Samuel D'Souza. Every ward of Siolim took part wholeheartedly, turning the evening into a true festival of community spirit. With smiles all around and friendships strengthened, Siolchi Ekcharachi Sanz 2025 ended with the promise of becoming a cherished tradition for years to come.

~Clarissa Camêlo, Aforamento

THE THEOLOGY OF THE CROSS, ELEVATES OUR SPIRITS AND FORTIFIES OUR FAITH

“But far be it from me to glory except in the Cross of our Lord Jesus Christ.” (Galatians 6,14)

The Cross is at the very heart of our Christian faith. What looked like a sign of failure on Calvary became the greatest victory in history. On the Cross, Jesus revealed the depth of God's love and opened for us the path to salvation. The wood of the Cross, once an instrument of pain, has become for us a symbol of hope, strength, and new life.

The Cross that Elevates Us

When we gaze upon the Cross, our hearts are lifted. We remember that Jesus carried His Cross out of love for us, and so our struggles too can become a path toward life and grace. The Cross assures us that even in suffering, we are not abandoned. Just as Christ rose in glory, so too can our hardships be transformed into blessings.

The Cross that Strengthens Our Faith

In times of trial, the Cross fortifies our faith. It reminds us that God's plan is greater than our pain, that love conquers hate, light overcomes darkness, and life triumphs over death. Each time we make the Sign of the Cross, bow before it, or pray near it, we proclaim: *“Lord, I trust in You.”*

The Cross in Goan Homes and Villages

Here in Goa, the Cross is not just a symbol in our Churches but a living part of our culture and faith. Almost every Goan home has a Cross at the entrance or in the courtyard. Many begin their day by kissing the Cross before stepping out, entrusting their work and family to God.

In the evenings, families gather near the Cross to pray the Rosary together, and communities often come together at roadside Crosses for prayer, especially during Lent or Marian devotions. These Crosses are not merely stone or wood; they are centers of faith, unity, and blessing.

For us Goans, the Cross is a companion – a silent guardian of our homes, a witness to our joys and sorrows, and a reminder that God's love never leaves us.

Living the Cross Daily

To honor the Cross is also to live it. Every act of forgiveness, every sacrifice for our families, every moment of reaching out to someone in

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THE THREE ARCHANGELS

The Church celebrates the importance and significance of the three archangels found in the Scriptures on 29th September, each having a different mission.

St. Michael

The name in Hebrew means, *“who is like God.”* He is the leader of all angels and of the army of God. He is the Prince of the heavenly host. Saint Michael has four main responsibilities: to combat satan, to escort the faithful to heaven at their hour of death, to be the special patron of the Holy Church, to call everyone from their life on earth to their heavenly judgement.

He is mentioned several times in the scriptures. He is first mentioned in the book of Daniel, where he is called, “one of the chief Prince” (Dan 10,13). In the book of Jude, he is specifically called as archangel. The book of Revelation speaks of the defeat of satan by Saint Michael and His angels. (Rev 12, 7-9). In each reference, Saint Michael is acknowledged as a warrior Saint, who battles evil as well as chief angel responsible for other angels.

He is the patron Saint of grocers, soldiers, doctors, mariners and police. He is also held to be the special Guardian Angel of the Pope.

St. Gabriel

The name Gabriel in Hebrew means, *“the power of God.”* He is one of the seven angels to stand before God. He serves as a messenger of God to certain people.

He is mentioned in both Old and New Testament of the Bible. In the Old Testament, he appears to the prophet Daniel to explain the vision of the Rams and foretold the fall of the Persian Empire at the hands of Alexander the Great (Dan 8). In the New Testament, he appears to Zacharias in the temple and announces to him the birth of John the Baptist (Lk 1, 11-25). He is also the angel of Annunciation, who informs Mary that she has been chosen to become the mother of the Saviour (Lk 1, 26-38). Christian traditions also attributes to Gabriel the message given to the shepherds at Bethlehem, (Lk 2, 8-20) and to Joseph in connection with the flight into Egypt (Mt 2, 13-23) and also believed that it was he who strengthen Our Lord in the garden of olives on the night of His betrayal (Lk 22, 43-44).

In 1951, Pope Pius XII proclaimed him the patron of

telecommunication work, radio, broadcasters, postal work and messengers.

St. Raphael.

The name Raphael in Hebrew means, “*God has healed.*” He is one of the seven angels who always stand before the throne of the Lord and one of the only three mentioned by name in the Bible.

In the Old Testament, we find how he cured the blindness of Tobit (Tobit 11) and acted as a guide during his son's trip to Media. The New Testament makes a mention of an angel who used to come down at certain intervals to stir the water in the Probatica pool, which caused the cure of the infirmity, who descended into the moving water (Jn 5, 1-9).

He is patron Saint of the travellers, blind people, nurses, pharmacists, physicians and the people who are ill.

~Fr. Mario Carvalho

SIOLECHI POVITR SOBHA

I. Bapachea Utrak Raji:

1. Rocky Savio John, Bamonvaddo, 12/08/25
2. Nicholas Tavares, Bamonvaddo, 18/08/25
3. Simon D'Souza, Bamonvaddo, 18/08/25
4. Maria Magdalena Pereira, Fernandes vaddo, 22/08/25
5. Laurencio Fernandes, Portavaddo, 30/08/25
6. Francis Paschal Lima, Fernandes vaddo, 30/08/25



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need is a way of carrying the Cross with Christ. This makes our faith concrete, alive, and visible in our daily lives.

Conclusion

The Cross is not a sign of defeat but of love, hope, and victory. In Goa, where the Cross stands lovingly at our doorsteps, courtyards, and village wards, it continues to elevate our spirits and strengthen our faith. When we kiss the Cross in the morning, when we pray before it as a family, or when we gather around it as a community, we live the truth of St. Paul's words: “*We preach Christ crucified... the power of God and the wisdom of God.*” (1 Corinthians 1, 23–24).

~Fr. Marcos D'Souza Msfs

THE CROSS: WHY IT BECAME THE CHURCH'S CENTRAL SYMBOL

Standing on the pinnacle of every Church and Chapel draws humanity to God



Billy Graham a prominent Christian American Evangelist once said '*Come to the Cross, this gospel is for every one*'.

The Cross! So familiar to us, from the wall crucifixes in the houses, at the altars, inside the Churches, to jewellery, to Church steeple toppers, to paintings; perhaps we take the Cross for granted, assuming that it has always been there and not always very conscious of the fact that it depicts Christ suffering and a violent, humiliating, and excruciating death.

Well, just as it did to me, now this might come as surprise to many of you. According to

Robin M. Jensen-the Patrick O'Brien Professor of Theology at the University Of Notre Dame, '*Visual depictions of the cross and crucifixion are rare before the sixth century and initially refer to Christ's triumph and glory rather than his suffering and death*'.

Research and findings have shown that both the Cross and the Crucifix are missing from early Christian culture, art and artifacts until at least the late 4th century and probably not very common until 6th to 8th century. Now this seems to be puzzling, isn't it?

However scholars have tried to explain this lack, this ostensibly missing image in variety of ways, some even suggesting that Christ's death was not particularly central to Christian theology. They would have liked the Good Shepherd and nice, happy Jesus. But Prof. Robin Jensen says that she had studied at least enough Church history and theology to know that absolutely wasn't true. The Cross and Jesus' death on the cross is profoundly embedded in Christian teaching from the very beginning at least from the writings of apostle Paul.

Prof Robin says Paul's letters also to the Galatians is even more important for his developing a theology around the Cross, what it meant, and why Jesus was crucified. The famous saying of St. Paul “**I**

will preach nothing except Christ crucified,” indeed puts to rest the idea that Christians didn't give much value to this story of Christ's death on the Cross. They did. But in ancient Rome, dying on a cross was horrible, the ultimate punishment for acting against the State. Early Christians did not want to see their Saviour Jesus humiliated on the Cross. So they presented him as a good shepherd in their art. Like fish on an anchor, a plough or a ship's mast which could look a lot like a Cross, also figure of man, stands erect and can stretch out his hands, this exhibits precisely the nuance of the Cross.

The first surviving image “Sarcophagus of the Cross,” common only after the 4th century. It depicts Jesus holding a cross, sceptre of power, kind of triumphant, glorious symbol.

Historians have long assumed that the first appearance of the Cross in Christian art was connected to the first Christian Emperor Constantine around 312. He had a vision before a major battle against his enemy Maxentius. He saw a flaming cross in the sky (Heaven) with the words

“IN HOC SIGNO VINCES-IN THIS SIGN YOU WILL WIN.” So he ordered to place a symbol or logo, like that of a Cross on the shields, the helmets and the standards of his army of his troops, an imperial emblem of military conquest and take them into the battle, very famous battle, the turning point for Christian history. He won this battle, became an emperor, legalised Christianity, became a Christian because of God's patronage in this moment, giving Constantine this great victory over his enemy.

1. Statue of St. Helena, St. Peter's Basilica, Andrea Bolgi, 1650s
2. Helena Of Constantinople by Cima da Conegliano, 1495-National Gallery of Art, Washington, D.C

Though disputed, it is also said that around the year 324 or 325, Constantine's mother, Helena is said to have pursued his son the Emperor to search the Cross and she discovered the True Cross at the site of Golgotha in Jerusalem. Thus the paintings and statues of St. Helena holding the cross.

The High Middle Ages, the 13th and 14th centuries is associated, very clearly with the developing devotion to the cross, that begins with the Cistercians but particularly gets developed with St. Francis and his stigmata and then the Dominicans and then the others.

After having travelled back in time, having understood the journey of

the first appearance of the Cross after the death of Jesus, we have another side to look at; the written text, the biblical manuscripts, the connection of the three; **God-Jesus-Man** and the Cross used as a prop meant to stand as a symbol, supposed to remind us of something that would have otherwise been fearfully dreadful to mankind if not for the ransom sacrifice of our creator-God's only begotten son Jesus, planned by God himself to take human form to save mankind.



And it is the Cross that walked with Jesus to mount Calvary, held Jesus, saw blood of Jesus dripping down from his crown of thorns, flesh torn apart; it is the Cross that felt the agony, the pain, the suffering, the humiliation that Jesus experienced while he hung onto it for almost 3 hours. The Cross too endured the same excruciating pain as the nails pierced into its woody flesh.

It is the Cross that witnessed in that moment of death of Jesus, '**Agape (ἀγάπη) Love**' that God and Jesus have for Humanity. *“For God so loved the world, that he gave his only begotten Son, that whosoever believes in him should not perish, but have everlasting life”* John 3,16. and *“Greater love has no one than this: to lay down one's life for one's friend”* John 15,12-13 where Jesus lays down his life for us, sets us free.

Indeed, through his life (body) Jesus forms the Church and through his death on the Cross (blood) he clears off the debt called sin. **The Church and the Cross** are both like **Jesus and his Shadow**. Wherever the Church stands, wherever it goes the Cross follows. Making the Cross a fitting symbol of Catholic faith, standing on the pinnacle of every Church and every Chapel.

That is why every Cross we see is a reminder of God's '**Agape Love**.' A reminder that we are set free, a reminder that we are stakeholders of everlasting life. A reminder that the Cross and the Resurrection of Christ offers forgiveness of sins, it offers a New Life and Renewed Hope and that we should love one another as God Loved us.

~Bertha Fonseca Kadam

MOTHER CLAUDINE ECHERNIER: A CATALYST FOR LEARNING IN THE SILENCE OF UNREAD PAGES

Humble Beginnings

Born on **May 29, 1801**, in the modest Parish of Feternes, modern day South-East France, Claudine Echernier came into a world marked by poverty and hardship. Her parents, Francois Echernier and Anne Dutruel, were devout but impoverished, raising nine children in a tiny cottage with wooden floors and meagre land. Four of her siblings died young, and the eldest, Claudine was sent to work as a shepherdess at the tender age of ten.



Despite the harshness of her environment, Claudine possessed an **astonishing thirst for knowledge** and a deep spiritual sensibility. Her early life was not shaped by formal schooling but by the raw realities of survival and service. Yet, it was precisely in this crucible of adversity that her character was forged.

The Spark of Literacy

Claudine's journey into literacy began in an unlikely place: the fields. While working as a shepherdess, she encountered a young lady who recognized Claudine's eagerness to learn. This compassionate mentor taught her to read fluently in a short span of time. It was a transformative moment—not just for Claudine, but for the countless lives she would later touch.

Her self-driven education continued as she matured. At age 15, after the death of her mother, Claudine took on the responsibility of caring for her siblings. She learned the art of sewing from Miss Poncet, a skilled seamstress, and became proficient in cutting and stitching. These skills not only sustained her family but later became tools for empowerment of young girls.

Trials That Tempered Her Spirit

Life did not spare Claudine from further trials. To help the family financially, her father, lured into smuggling salt and tobacco, (then contraband goods), was imprisoned for several years. Claudine, then became the head of the household, shouldering the emotional and financial needs of her siblings. Her resilience during these years was nothing short of heroic.

After her father's release and remarriage, Claudine then 26, was free to

pursue her interests. She entered the service of the parish priest of Feternes, who had been appointed to Chavanod. Her life in Chavanod was marked by **piety, humility, and charity**, and she quickly became known for her exemplary conduct. Seeing the moral plight of the young girls in the parish, she took it upon herself to teach them reading and Christian values which were lacking in the village of Chavanod. Her kitchen became the classroom and it was well accepted and supported by the Parish Priest.

Founding the Sisters of the Cross of Chavanod

In **1838**, Claudine co-founded the *Congregation of the Sisters of the Cross of Chavanod* with Fr. Peter Marie Mermier. The mission was clear: to serve young girls, especially those who were poor and disadvantaged. Claudine's own experience with illiteracy and her miraculous journey to literacy made her uniquely equipped to understand the transformative power of education. She believed that **education was liberation**, and she dedicated her life to uplift others from the darkness of ignorance and became a catalyst of learning. Her Congregation became a sanctuary for girls who had been denied the right to learn. Through teaching, mentoring, and spiritual guidance, Claudine and her sisters became agents of change.

A Teacher in Spirit and Action

September, a month dedicated to teachers, is the perfect time to honor Claudine Echernier—not just as a religious founder, but as a **teacher of the heart**. She taught not only reading and writing but also **dignity, resilience, and faith**. Her classrooms were not confined to buildings; they extended to homes, fields, and hearts.

Her legacy lives on in the thousands of Sisters of the Cross who continue her mission across the globe. They carry forward her vision of **education as a sacred duty**, especially for the marginalized.

Legacy of Literacy and Love

Claudine Echernier passed away in the early hours of 10 August **1869**, but her spirit endures. Her life the adage that **one need not be born into privilege to become a teacher**. She rose from illiteracy to become a founder, educator, and spiritual guide. Her story reminds us that the most powerful lessons often come from those who have walked through the fire.

She lives on...

In a world still grappling with educational inequality, Claudine's life offers a timeless lesson: **Empowerment begins with literacy, and literacy begins with love**. As we celebrate teachers this September, let us remember Claudine Echernier—a woman who taught with her life, her heart, and her unwavering faith.

~Sr. Tina Cardozo scc
Holy Cross Convent, Siolim

ALL ABOUT DIGITAL ARREST

"Digital arrest" refers to a fraudulent tactic where scammers impersonate law enforcement officials (like police, CBI, or Customs) through phone calls, video calls, and fake documents to extort money from victims by falsely claiming they are under arrest or facing serious charges. It is a scam, not a legal process, designed to instill panic and coerce victims into paying money or providing personal information to avoid supposed legal action.

How it Works

1. Initial Contact:

The scam begins with a call or message from someone claiming to be from a government agency like the police, CBI, or a customs department.

2. False Accusations:

The victim is accused of serious crimes, such as money laundering, cybercrime, or drug trafficking, often linked to a parcel or a supposed online transaction.

3. Fake Evidence:

To build credibility, scammers send fake official documents, doctored videos, or screenshots, creating a convincing but false narrative of their alleged involvement in a criminal activity.

4. Imposing Fear and Urgency:

Victims are threatened with immediate arrest, the freezing of their bank accounts, or passport cancellation, and are pressured to act quickly without verifying the claims.

5. Coercion and Demands:

The scammer uses intimidation to make the victim switch to a video call, sometimes even setting up a fake "police station" backdrop, and demand "fine" or "security deposit" via digital payment methods like UPI or crypto currency to resolve the issue.

6. Disappearance:

Once the victim transfers money, the scammers vanish, and the victim realizes they have been defrauded after trying to contact real authorities.

What to do if you encounter a Digital Arrest Scam

- **Do not panic.** Maintain composure and do not fall for the pressure to act immediately.
- **Verify the claim:** By contacting the actual authorities through their official phone numbers or by visiting a police station.



- **Do not share personal or financial information:** Or make any payments to the scammers.
- **Report the incident:** To the relevant police and cybercrime authorities, "digital arrest" has no legitimate advantages; its primary impact is negative, with serious disadvantages for victim and the "advantages" are only to the perpetrators.

Disadvantages for victims

- **Significant financial loss:** Victims can be defrauded of enormous sums of money, sometimes their life savings, through coerced digital transfers via UPI, crypto currency, or fake bank accounts.
- **Severe emotional and psychological distress:** The scammers use intimidation, fear, and sustained pressure to isolate victims and cause intense stress and anxiety, sometimes leading to tragic consequences.
- **Identity theft and misuse of data:** Victims are tricked into revealing sensitive personal data (e.g., Aadhaar, PAN, bank details) which scammers use for further crimes, including opening fraudulent accounts.
- **Erosion of trust:** The scam damages victims' trust in official institutions, the digital ecosystem, and even their ability to make rational decisions.

Challenges in combating digital arrest scams in India

- **Technological sophistication:** Scammers use advanced techniques like caller ID spoofing, deep fakes, AI voice modulation, and fake official documents to appear more credible.
- **Cross-border operations:** A significant number of these scams originate from other countries, particularly in Southeast Asia. This makes tracing perpetrators and prosecuting them extremely difficult due to jurisdictional complexities and limited international cooperation.
- **Low awareness and social stigma:** Many victims, including highly educated professionals, are unaware that "digital arrest" is a myth. The fear of social stigma and embarrassment also prevents victims from reporting the crime, allowing scammers to operate with impunity.
- **Data vulnerabilities:** Leaks of personal data from various websites provide scammers with the information they need to create convincing narratives, giving them a crucial first step in committing the fraud.
- **Organised criminal networks:** These scams are not isolated incidents but are run by sophisticated, organized syndicates with



multiple layers of middlemen, making it hard to target the masterminds.

Way forward to mitigate digital arrest scams

1. Public awareness and education: Launch widespread public awareness campaigns across various media platforms (digital, print, radio, metro stations) to inform citizens, particularly vulnerable groups, that legitimate authorities never conduct "digital arrests" or demand money over the phone.

2. Increased international cooperation: Enhance collaboration with other nations to develop standardized protocols for data sharing and extradition. Target scam hubs in countries like Cambodia and Myanmar to prosecute criminals operating beyond India's borders.

3. Technological countermeasures:

- **Advanced fraud detection:** Banks and financial institutions should use advanced analytics and AI to detect fraudulent patterns, especially unusual, high-value transactions, and alert authorities.
- **Telecom blocking:** The government, in cooperation with telecom service providers, must continue to block spoofed international calls that appear to originate from Indian numbers.
- **Strengthened cyber security:** Promote best practices for digital safety, such as using strong passwords and two-factor authentication, to protect against identity and data theft.

Robust reporting and tracking mechanisms:

- **Simplify reporting:** Ensure victims can easily report incidents through the National Cyber Crime Reporting Portal (cybercrime.gov.in) and the national helpline (1930).
- **Fast-track response:** Encourage immediate reporting to financial institutions to freeze funds before they can be withdrawn or laundered into untraceable assets.

Legal and institutional strengthening:

- **Evolve legal frameworks:** While existing laws can be applied, expanding the legal framework to specifically address the evolving tactics of digital arrest scams would help close loopholes and streamline prosecution.
- **Protect personal data:** Implement robust data protection frameworks, such as the Digital Personal Data Protection Act, 2023, to hold organizations accountable for data leaks that enable these scams.

We are cautioned to STOP, THINK AND ACT in case of Digital Arrest.

~Adv. Dr. Lida João

THE CROSS - A POWERFUL SIGN OF GOD'S PRESENCE IN OUR LIVES.

Have you ever wondered how sailors, lost in the endless stretch of ocean, surrounded by nothing but turbulent waves and a starless sky, still find their way back to safety? In that moment of peril, they turn to the compass—a marvelous tool no bigger than one's palm that never deceives, always pointing them back to their true course.

In the same way, the Cross stands as our divine compass. When life's storms leave us disoriented and adrift, the Cross points us unfailingly toward God. It does not merely show us a direction—it gives us the courage to keep sailing when the waves roar, the strength to rise when we are weary, and the clarity to choose the path that leads to life. Like a compass held steady against the trembling hand of a sailor, the Cross steadies our restless hearts, reminding us that we are never abandoned. It anchors us in faith when doubts assail, lifts us with hope when despair creeps in, and leads us gently, yet firmly, toward the safe harbour of eternal life in Christ.

The Cross, which was once used to crucify thieves, slaves or anyone who threatened the Roman Order, becomes a powerful sign with Jesus' crucifixion. Jesus carried his Cross to the place at Calvary with strength, courage and love.

St. Paul declares: *“For the message of the Cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.”* (1 Cor 1,18) The Cross, though it may appear weak or even an instrument of foolishness to the world, is in truth the ultimate manifestation of God's power. It transforms human weakness into strength, despair into hope, and suffering into redemption. Through the Cross, God's love pierces every heart, His grace lifts every burden, and His presence turns trials into testimonies of His unfailing might. It is in embracing the Cross with faith that we experience the profound truth: what the world regards as weak and insignificant is transformed, in God's hands, into a vessel of Divine power.

As we journey through life, the Cross remains our compass, our anchor, and our strength. It is the sign of God's power that transforms weakness into courage and sorrow into hope. St. Francis de Sales beautifully reminds us: *“Kiss frequently the Crosses which the Lord Himself places on your path; do not consider of what they would be made, for they are all of precious wood — that of our Lord's Cross.”* His words inspire us to embrace every Cross, whether heavy or light, visible or hidden, with faith and love. For in each Cross that we carry, God's grace is at work, guiding us closer to Him and shaping our lives into a testimony of His unfailing power.

~Sr. Marisa Dias, SCCMarna

SETEMBR - OTUMBR MHOINEANT

Somudaiaam Pormonnem Igorjent Aitarachea Misachi Mandavoll

06 th September Saturday	5.30 p.m. - Catechists – Monte Saibinnichem noven 7.00 p.m. - Mass in English
07 th September Sunday	6.30 a.m. - Bhag. Francis Xavier – Querem 8.00 a.m. - Bhag. Lawrence – Portavaddo
13 th September Saturday	5.30 p.m. - Bhag. Filipe – Tarchibhatt 7.00 p.m. - Mass in English
14 th September Sunday	6.30 a.m. - Guia Saibinn – Pereira vaddo 8.00 a.m. - Bhag. Juze Vaz – Valadares vaddo
20 th September Saturday	5.30 p.m. - Bhag. Bernard - Bamonvaddo 7.00 p.m. - Mass in English
21 st September Sunday	6.30 a.m. - Bhag. Pedro – Chauddivaddo 8.00 a.m. - Bhag. Christopher – Portavaddo
27 th September Saturday	5.30 p.m. - Bhov Povitr Kallza Jezuchea - Dongormag 7.00 p.m. - Mass in English
28 th September Sunday	6.30 a.m. - Padr Agnel – Noronha vaddo 8.00 a.m. - Bhag. Francis d'Assisi – Portavaddo
02 nd October Thursday	8.00 a.m. - Women of Hope (Jubilee celebration)
04 th October Saturday	5.30 p.m. - Confraria vangddi (Jubilee of the Confraria) 7.00 p.m. - Mass in English
05 th October Sunday	6.30 a.m. - Bhag. Andrew – Cruzvaddo 8.00 a.m. - Bhag. Mathew - Aforamento
11 th October Saturday	5.30 p.m. - Fatima Saibinn – Igrejvaddo 7.00 p.m. - Mass in English
12 th October Sunday	6.30 a.m. - Bhag. Don Bosco - Bamonvaddo 8.00 a.m. - Bhag. Jacob- Modlovaddo



MHOINEACHI KARIAVOLL

SEPETMBER

Sonvar- 30 ^{ver}	6.30 a.m. - Somplolea Maria D'Souza 8.00 a.m. - Tisrea Vorsacho Ugddas: Francis Britto 5.00 p.m. - Arghanchem Mis: Sherlinda F'des - Monte Saibinnichem Noven
Aitar- 31 ^{ver}	7.00 p.m. - Thanksgiving Mass: Michelle Bambawale 9.15 a.m. - Arghanchem Mis: Flory Barros – Monte Saibinnichem Noven
Somar- 01 ^{ler}	6.30 a.m. - Bolaike khatir: Joseph Miranda 8.00 a.m. - Bolaike khatir: Lestor Remedios 5.00 p.m. - Arghanchem Mis: Tina D'Souza – Monte Saibinnichem Noven
Mungllar-02 ^{rer}	6.30 a.m. - Sp. Intention: Anthony Fernandes 8.00 a.m. - Lognacho Rupea Utsov: Francisco & Generosa Fernandes 9.30 a.m. - Arghanchem Mis: Albin & Olive Fernandes 4.30 p.m. - Arghanchem Mis: Alicia Fernandes – Monte Saibinniche Noven
Budhvar -03 ^{rer}	6.30 a.m. - Arghanchem Mis: Peter Fernandes 8.00 a.m. - Somploleam Caetano & Aurora Fernandes 5.00 p.m. - Arghanchem Mis: Rishon Valentino Fernandes – Monte S. Noven
Brestar- 04 ^{ter}	6.30 a.m. - Somplole Biddy Mendonca 8.00 a.m. - Zolm Dis: Arthur Fernandes 5.00 p.m. - Arghanchem Mis: Sancia & Cyrus Fernandes - Monte S. Noven
Sukrar- 05 ^{ver}	6.30 a.m. - St. Tereza of Kolkata – Stat. Mass 8.00 a.m. - Poilea Vorsacho Ugddas: Martha Fernandes 5.00 p.m. - Arghanchem Mis: Riones F'des - Monte Saibinnichem Noven
Sonvar- 06 ^{ver}	6.30 a.m. - Zolm Dis: Princia Fernandes 8.00 a.m. - Somploleam Joseph & Esperance D'Souza 5.00 p.m. - Arghanchem Mis: Keagan F'des - Monte Saibinnichem Noven
Aitar- 07 ^{ver}	7.00 p.m. - Thanksgiving: Ellison & Anastasia Fernandes 9.15 a.m. - Arghanchem Mis: Florida Coelho – Monte Saibinnichem Noven
Somar- 08 ^{ver}	6.30 a.m. - Nativity of the BVM – Stat. Mass 8.00 a.m. - Bolaike khatir: Lenin de Sousa 5.00 p.m. - Monte Saibinnichi Porob
Mungllar-09 ^{ver}	6.30 a.m. - Thanksgiving Mass: Caitan & Antonette Cardozo



	8.00 a.m. - Arghanchem Mis: Filomena Pereira
	9.30 a.m. - Arghanchem Mis: Aaron Nazareth
	4.30 p.m. - Zolm Dis: Emmanuel D'Costa
Budhvar -10 ^{ver}	6.30 a.m. - Arghanchem Mis: Meagan Fernandes
	8.00 a.m. - Somploleam Anthony & Maria Fernandes
Brestar -11 ^{ver}	6.30 a.m. - 21 ^{vo} Zolm Dis: Erisha Franco
	8.00 a.m. - Somploleam Francisco & Angelica D'Souza
Sukrar -12 ^{ver}	6.30 a.m. - Khasgi intessanv: Tina D'Souza
	8.00 a.m. - Mhoineacho Ugddas: Rocky Savio John
Sonvar -13 ^{ver}	6.30 a.m. - Arghanchem Mis: Eugenia Sequeira
	8.00 a.m. - Mhoineacho Ugddas: Nicholas Tavares
	5.30 a.m. - Zolm Dis: Royston & Reema Fernandes
	7.00 p.m. - Good health: Roswal Gomes
Somar -15 ^{ver}	6.30 a.m. - BVM of Sorrows – Stat. Mass
	8.00 a.m. - Tisrea Vorsacho Ugddas: Kanida D'Souza
Mungllar-16 ^{ver}	6.30 a.m. - Thanksgiving Mass: Melron D'Souza
	8.00 a.m. - Arghanchem Mis: Joel & Cindy Pereira
	9.30 a.m. - Arghanchem Mis: Gavin Rafael Fernandes
	4.30 p.m. - Arghanchem Mis: Alrissa Fernandes
Budhvar -17 ^{ver}	6.30 a.m. - Somploleam Santana & Rubertina Fernandes
	8.00 a.m. - Tisrea Vorsacho Ugddas: Rosario Salvador Carvalho
Brestar -18 ^{ver}	6.30 a.m. - Arghanchem Mis: Janice Fernandes
	8.00 a.m. - Tisrea Vorsacho Ugddas: Rosalina Idalina Fernandes
Sukrar -19 ^{ver}	6.30 a.m. - Somplolea Agnelo Fernandes
	8.00 a.m. - Tisrea Vorsacho Ugddas: Sebastiao Felicio Fernandes
Sonvar -20 ^{ver}	6.30 a.m. - Zolm Dis: Daryll Antonius
	8.00 a.m. - Arghanchem Mis: Melissa Noronha
	5.30 p.m. - Zolm Dis: Karen D'Souza
	7.00 p.m. - Thanksgiving Mass: Arnold & Aaron Costa
Somar -22 ^{ver}	6.30 a.m. - Khasgi intessanv: Rosy Britto
	8.00 a.m. - Mhoineacho Ugddas: Simon D'Souza
Mungllar-23 ^{ver}	6.30 a.m. - St. Pius of Pietrelcina – Stat. Mass
	8.00 a.m. - Zolm Dis: Basilio Dias
	9.30 a.m. - Arghanchem Mis: Thomasina Fernandes
	4.30 p.m. - 21 ^{vo} Zolm Dis: Celina D'Souza
Budhvar -24 ^{ver}	6.30 a.m. - Zolm Dis: Joaquin & Jakaylyn Lobo
	8.00 a.m. - Mhoineacho Ugddas: Maria Magdalena Pereira
Brestar -25 ^{ver}	6.30 a.m. - Arghanchem Mis: Bras Fernandes
	8.00 a.m. - Poilea Vorsacho Ugddas: Lourdes Antonius
Sukrar -26 ^{ver}	6.30 a.m. - Somplole Maria Luisa Mascarenhas

	8.00 a.m. - Tisrea Vorsacho Ugddas: Subhash Shelke
Sonvar -27 ^{ver}	6.30 a.m. - Arghanchem Mis: Rayden Fernandes
	8.00 a.m. - Somplole Maria Victoria Fernandes
	3.30 p.m. - Logn Sonvskar Francis Noronha & Anisha D'Mello
	5.30 p.m. - Bolaike khatir: Zina Fernandes
	7.00 p.m. - Thanksgiving: Nancy Fernandes
Somar -29 ^{ver}	6.30 a.m. - Leg. Mass
	8.00 a.m. - Tisrea Vorsacho Ugddas: Emilia Fernandes
Mungllar-30 ^{ver}	6.30 a.m. - Thanksgiving Mass: Elvis & Beliza de Alleluia
	8.00 a.m. - Arghanchem Mis: Vailanko Dias
	9.30 a.m. - Arghanchem Mis: Hencel D'Costa
	4.30 p.m. - Khasgi intessanv: Fatima Rodrigues

OCTOBER

Budhvar -01 ^{er}	6.30 a.m. - St. Theresa of the Child Jesus – Stat. Mass
	8.00 a.m. - Poilea Vorsacho Ugddas: Camilo Fernandes
	4.00 p.m. - Statues of the BVM visiting the families
Brestar -02 ^{er}	6.30 a.m. -
	8.00 a.m. - Jubilee Year celebration – Women of Hope
Sukrar -03 ^{er}	6.30 a.m. - Zolm Dis: Daniel Fernandes
	8.00 a.m. - Mhoineacho Ugddas: Lourenco Fernandes
Sonvar -04 ^{er}	6.30 a.m. - St. Francis of Assisi – Stat. Mass
	8.00 a.m. - Mhoineacho Ugddas: Francis Lima
	5.30 p.m. - Jubilee Year celebration – Confraria do Smm Sacramento
	7.00 p.m. -
Somar -06 ^{er}	6.30 a.m. - Zolm Dis: Joe D'Souza
	8.00 a.m. -
Mungllar-07 ^{er}	6.30 a.m. -
	8.00 a.m. - Arghanchem Mis: Basilio & Minoshka Dias
	9.30 a.m. - Khasgi intessanv: Florina Afonso
	4.30 p.m. - Arghanchem Mis: Joydon Thomas Fernandes
Budhvar -08 ^{er}	6.30 a.m. - Somplolea Paulo Noronha
	8.00 a.m. -
Brestar -09 ^{er}	6.30 a.m. - Somploleam Caitan & Filomena Fernandes
	8.00 a.m. -
Sukrar -10 ^{er}	6.30 a.m. -
	8.00 a.m. -
Sonvar -11 ^{er}	6.30 a.m. -
	8.00 a.m. - Tisrea Vorsacho Ugddas: Ivone Barreto Souza
	5.30 p.m. - Zolm Dis: Paul Fernandes
	7.00 p.m. -

MHOINEACHIM VACHPAM

SEPTEMBER

01	Mon	Rdg	1Thes 4, 13-18; Ps 95, 1+3. 4-5. 11-12. 13; Lk 4, 16-30
02	Tue	Rdg	1Thes 5, 1-6. 9-11; Ps 26, 1.4.13-14; Lk 4, 31-37
03	Wed		St. Gregory the Great
		Rdg	Col 1, 1-8; Ps 51, 10.11; Lk 4, 38-44
04	Thu	Rdg	Col 1, 9-14; Ps 97, 2-3ab. 3cd-4. 5-6; Lk 5, 1-11
05	Fri		St. Teresa of Kolkata
		Rdg	Col 1, 15-20; Ps 99, 1-2. 3. 4. 5; Lk 5, 33-39
06	Sat	Rdg	Col 1, 21-23; Ps 53, 3-4. 6+8; Lk 6, 1-5
07	Sun		23rd Sunday in Ordinary Time
		Rdg	Wis 9, 13-19; Ps 89, 3-4. 5-6. 12-13. 14+17; Phm 9b-10. 12-17; Lk 14, 25-33
08	Mon		The Nativity of The Blessed Virgin Mary
		Rdg	Mic 5, 1-4a or Rom 8, 28-30; Ps 12, 6ab. 6cd; Mt 1, 1-16. 18-23 (or 18-23)
09	Tue	Rdg	Col 2, 6-15; Ps 144, 1-2. 8-9. 10-11; Lk 6, 12-19
10	Wed	Rdg	Col 3, 1-11; Ps 144, 2-310-11.12-13ab; Lk 6, 20-26
11	Thu	Rdg	Col 3, 12-17; Ps 150, 1-2. 3-4. 5-6; Lk 6, 27-38
12	Fri	Rdg	1Tim 1, 1-2. 12-14; Ps 15, 1-2a+5. 7-8.11; Lk 6, 43-49
13	Sat		St. John Chrysostom
		Rdg	1Tim 1, 15-17; Ps 112, 1-2. 3-4. 5a+6-7; Lk 6, 43-49
14	Sun		The Exaltation of The Holy Cross
		Rdg	Num 21, 4b-9 Ps 77, 1-2. 34-35. 36-37. 38; Phil 2, 6-11; Jn 3, 13-17
15	Mon		Our Lady of Sorrows
		Rdg	Heb 5, 7-9; Ps 30, 2-3a. 3bc-4. 5-6. 15-16. 20; Jn 19, 25-27 or Lk 2, 33-35
16	Tue		Sts. Cornelius & Cyprian
		Rdg	1 Tim 3, 1-13; Ps 100, 1-2ab. 2ab. 2bc-3ab. 5.6; Lk 7, 11-17
17	Wed	Rdg	1 Tim 3, 14-16; Ps 110, 1-2. 3-4. 5-6; Lk 7, 31-35
18	Thur	Rdg	1 Tim 4, 12-16; Ps 110, 7-8.9.10; Lk 7, 36-50
19	Fri	Rdg	1 Tim 6, 2c-12; Ps 48, 6-7. 8-10. 17-18. 19-20; Lk 8, 1-3
20	Sat		Sts. Andrew Kim Tae-gon, Paul Chong Ha-sang & Comp.
		Rdg	1 Tim 6, 13-16; Ps 99, 1-2.3. 4.5; Lk 8, 4-15
21	Sun		25th Sunday in Ordinary Time
		Rdg	Am 8, 4-7; Ps 112, 1-2. 4-6. 7-8; 1Time 2, 1-8;

22	Mon	Rdg	Lk 16, 1-13 (or 10-13)
23	Tue		Ezr 1, 1-6; Ps 125, 1-2ab. 2cd-3. 4-5.6; Lk 8, 16- 18
		Rdg	St. Pius of Pietrelcina
		Rdg	Ezr 6, 7-8. 12b. 14-20; Ps 121, 1-2. 3-4a. 4b-5; Lk 8, 19-21
24	Wed	Rdg	Ezr 9, 5-9; Ps Tob 13, 2. 3-4a. 4bcd. 5.8; Lk 9, 1-6
25	Thur	Rdg	Hag 1, 1-8; Ps 149, 1-2. 3-4. 5-6a+9b; Lk 9, 18-22
26	Fri	Rdg	Hag 2, 1-9; Ps 42, 1. 2.3.4; Lk 9, 18-22
27	Sat		St. Vincent de Paul
		Rdg	Zec 2, 1-5. 10-11a; Ps Jer 31, 10.11-12ab. 13; Lk 9, 43b-45
28	Sun		26th Sunday in Ordinary Time
		Rdg	Am 6, 1a. 4-7; Ps 145, 6c-7. 8-9a. 9c-10; 1 Tim 6, 11-16; Lk 16, 19-31
29	Mon		Sts. Michael, Gabriel & Raphael
		Rdg	Dan 7, 9-10. 13-14 or Rev 12, 7-12a; Ps 137, 1-2a; 2bc-3. 4-5; Jn 1, 47-51
30	Tue		St. Jerome
		Rdg	Zec 8, 20-23; Ps 86, 1-3. 4-5. 6-7; Lk 9, 51-56
			OCTOBER
01	Wed		St. Theresa of The Child Jesus
		Rdg	Is 66, 10-14c; Ps 130, 1.2.3; 1Cor 7, 25-35; Mt 18, 1-5
02	Thur		The Holy Guardian Angels
		Rdg	Ex 23, 20-23; Ps 90, 1-2. 3-4. 5-6. 10-11; Mt 18-1-5
03	Fri	Rdg	Bar 1, 15-22; Ps 78, 1-2.3-5.8.9; Lk 10, 13-16
04	Sat		St. Francis of Assisi
		Rdg	Bar 4, 5-12. 27-29; Ps 68, 33-35. 36-37; Lk 10. 17-24
05	Sun		27th Sunday in Ordinary Time
		Rdg	Hab 1, 2-3 2,2-4; Ps 94, 1-2. 6-7. 8-9; 2 Tim 1, 6-8. 13-14; Lk 17, 5-10
06	Mon	Rdg	Jon 1, 1---2,1.11; Ps Jon 2,3.4.5.8; Lk 10, 25-37
07	Tue		Our Lady of the Rosary
		Rdg	Ac 1, 12-14; Ps Lk 1, 46-47. 48-49. 50-51. 52-53. 54-55; Lk 1, 26-38
08	Wed	Rdg	Jon 4, 1-11; Ps 85, 3-4. 5-6. 9-10; Lk 11, 1-4
09	Thu	Rdg	Mal 3, 13-20a; Ps 1, 1-2.3.4+6; Lk 11, 5-13
10	Fri	Rdg	Joel 1, 13-15, 2,1-2; Ps 9, 2-3. 6+16. 8-9; Lk 11, 15-26
11	Sat	Rdg	Joel 4, 12-21; Ps 96, 1-2. 5-6. 11-12; Lk 11, 27-28
12	Sun		28th Sunday in Ordinary Time
		Rdg	2 Kgs 5, 14-17; Ps 97, 1.2-3ab. 3cd-4; 2 Tim 2, 8-13; Lk 17, 11-19



**THE
U 14
ALTAR SERVERS'
TOURNAMENT-
WINNERS
ST ALEX,
CALANGUTE**

**THE
U 14
ALTAR
SERVERS'
TOURNAMENT-
THE
RUNNERS'
UP**



**THE U 14 ALTAR SERVERS' TOURNAMENT ORGANISED
BY SAPOS ON 24TH AUGUST ON
ST. ANTHONY'S CHURCH FOOTBALL GROUND**



**The three judges judging the
Sweet dish presentation for the ses**



**Lovely young and old ladies along
With the sisters manifesting their talents in
Paper dress presentation for the ses**



**THE
PARISHIONERS
ENTHRALLED
IN THE
SES
ACTIVITIES.**

**SAPIYOS ALONG WITH THE EXCO MEMBERS, THEIR ANIMATOR,
FR. MARIO AND THE PARISH PRIEST**



