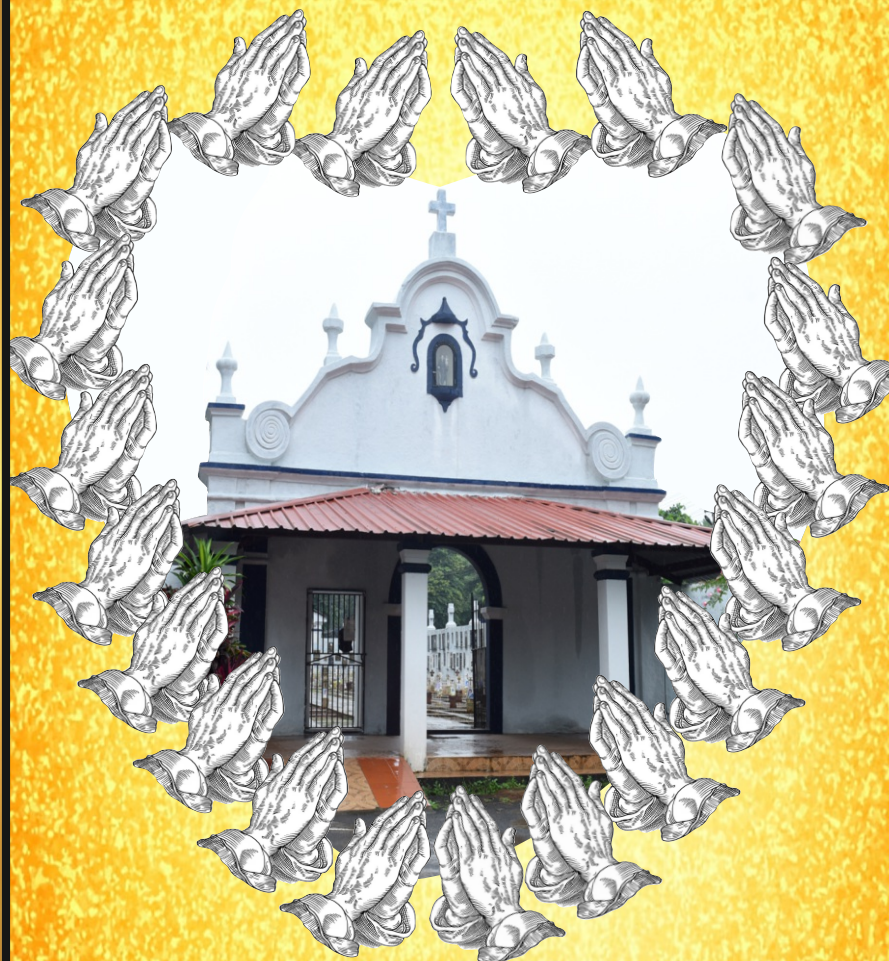




Lily of St. Anthony

LET US HONOUR OUR FAITHFUL DEPARTED WITH



“PRAYER GARLANDS”

Bulletin of the Parish of St. Anthony, Siolim
NOVEMBER 2025 Vol. 11 XXXX



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: 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)



Jubilee of Women of Hope celebrated in the Church of St. Anthony, Siolim on 2nd of November. This group of widows has completed 40 years of their existence in this Parish Church of Siolim.



The Members of the Conference of St. Vincent de Paul from St. Alex Parish, Calangute came as Pilgrims of Hope to our Church to obtain indulgences.



The Post-Confirmation youngsters from BVM of the Holy Rosary Parish Church, Mandrem, along with Sr. Roshni Almeida came as Pilgrims of Hope in our Church



The Jubilee of all the three Confrarias: Confraria de Santissimo Sacramento e Suas Reunidas da Igreja de Siolim, Confraria de São Sebastião da Capela de Marna -Siolim and Confraria de Nossa Senhora de Angustias da Capela de Siolim, all existing in the Parish Church of St. Anthony, Siolim, was solemnly celebrated on the 4th of October, on the feast day of St. Francis of Assisi, marking it as a special day of the arrival of Faith in the whole of Bardez by the Franciscans. A large number of the irmãos e irmas participated in this Solemn Eucharistic celebration thanking God for their gift of Faith brought by the Franciscan Friars



AMCHEAM ONTORLOLEANK AMI MAGNEACHE JHELE ORPUN MAN DIUM-IA

Novembracho mhoino amcheam mogacheam ontorloleank somorpilolo mhoino. Ani hea mhoinoant Povitr Sobha amkam apoita amcheach gorcheam meloleam passotuch magunk nhoi, punn odhik korun he amche firgojecheam ontorloleam vangddeam passot, Povitr Sobhecheam vangddeam passot ani amcheam Dev-Muniarianchea ani Sonvskaroleam passot.

1. Poile suvater, amcheam adleam Padr Vigarannim amchi firgoz torek-toren nettoilea dekhun vo vhoddle ani prokolpam pormannem tannim amkam ek dhonddo korunk posre vo imaroti bandun dileat dekhun, amchea boreponna passot amkam “Shopping Complex” vo amchi “funksanvam” korunk ek vhoddlo vosro bandun dila dekhun, vo amcheam bhurgeank ani tornatteank veg-vegille khell khellpak ek vhoddlo “ground” toyar korun dila dekhun, vo amchea jivitant novsornni handdun amkam odhik borim ani okhond Kristanv keleant dekhun. Heam amcheam yadnikam passot ami Devak dhin'vastanv. Tech porim zaiteam dusream yadnikannim amkam xallient borem xikop ani xist dile dekhun vo xallient amkam songit ani vazontram vazounk xikoileant dekhun osleam amcheam Deva-adhin zaloleam yadnikam passot Deva lagim magun tankam sasnnachi sovostkai magum-ia.
2. Dusre suvater, amcheam Madrim-bhoinna passot zannim amkam khup adhar dila he firgojent amcho bhavart vaddounk odhik korun tancheam xallannim ami xikleant dekhun vo tancheam “boardings”-ant ami vo amchi bhurgim ravleant dekhun, vo heam madrim-bhoinniche adharan ami lhan-vhodd zaleant dekhun vo tannim amche firgoje passot kosle tor yevzonno ghoddun haddleat dekhun ani tancho ami llab kaddla dekhun, vo tanchim vokddam ghetleant dekhun vo tancheam norsinchi seva amkam mevlea dekhun, heam soglleam somploleam amcheam madri-bhoinnak ami sasnnachi sovostkai magtanv.
3. Tisre suvater, amchea firgojent vhoddle-vhoddle mahan vir bhokt zolmole ani tanchea borea jivitacho vo tancheam xegunnacho probhav amcher poddolea khatir vo amche xixkok koxe ami tanche koddlean jem kitem xallient xikleant, vo ghoddie ami songit xikleant vo vazontram vazounk xikleant vo he amchea firgojent Konknni “Kadambori” boroinnarani amche maim-bhaxecho probhav amcher ghatla dekhun ani maim-bhaxechei progoti ami kelea dekhun. Oslem mahan mon'xank ami chepem kaddtanv ani tankam Devan bhasaololi sasnnachi sovostkai favo kor mhonn magtanv.
4. Chovte suvater, amchinch rogta-masachim ghorchim zanche udexim Devan amkam jivitachem dennem favo kelem ani zankam lagun amkam ghor-dar favo zalem, vo bhangar-xingar vo bhattam-bhesam favo zalim, heam soglleam amchea ghorcheam meloleam sasnnachi sovostkai favo kor mhonn ami prarthanv.
5. Panchve suvater, amchim firgozkaram vo amchim he firgojechim ixttam-

mitram vo boraborchim, amche xalle-vangddi vo khellpa-vangddi je tornnech pirayer Deva-moriant pavle, tankam-i bi ami Sorginchem Raj anvddetanv.

Tor heam soglleam amcheam morun gheloleam bhov lagxil'leank ani poixil'leank bi, ghorcheam ani rogtacheam, ixttank ani boroborcheam, borem dekhnnarank ani borem kornnarank, amcheam vhoddilank ani amkam aplo pattimbo ditoleam ani amchea jivitachea rostear ailoleam ani koxi-i toren amkam hea jogant pavloleam ani atam Deva-adhin zaloleam amcheam upkaranchi xrodanjoli orpitanv ani amchea jivitacher tancho bhorpur probhav poddla dekhun ami khuxal zantanv ani tanche abhar mandtanv. Tannim jem itlem sogott amchea khasgi kai bhoivxik jivitant kelam tache ami upkari zatanv. He toren tancho upkar ani rupkar amcheam dolleam mukhar haddun tankam noman kortanv.

Osleam soglleam amcheam sompun geloleam boream dekhnnarank ani kornnaream amchean kitem dium yeta? Tanche upkar ami “bada-bad” korum yeta? Amcheam-nui tankam ken'nach farik korunk zaunchem nam, oxem mhollear otitai zaunchi na oxem mhaka dista.

Ami tancho ugddas kortanv ani tancheo yadgiri ami amchea khas jivitant samballtanv punn atam tanche khatir amchean ekuch vost korum-yeta ani ti mhollear ami tankam amcheam khasgi magnneache jhele bhettoum-yetat. Khorem mhollear ami tankam tajeam fullanche ture ani har (garlands) bhettoitanv, punn vhoddantle vhodd har ani ture mhollear amcheam magnneache jhele. Tache von vhodd amchean kainch korunk zaina.

Teach passot amkam Povitr Sobhen ek vhodd sond dilea ani ti mhollear ek vhoddlo meleleancho somorombh korunk ani soglleam amcheam ontorloleam bhavam-bhoinna passot eka-disak, eka satoleant ani eka mhoinoant magunk ho mhoino dila Novembracho mhoino. Novembrache don tarker, Novembrachea poilea satolleam ani akhea Novembrachea mhoinoant ami tancho ugddas kortanv ani tanche khatir magtanv.

Novembrache poiler tem attver porian amcheam somploleam passot ani odik korun purgotorint koxttovtoleam passot magnneantlean, boreo kornneo, zaun kuddicheo vo atmeancheo adarun, vo patkachi vikottai pois korun, dhakttulem magnnea-udgar ucharun (holy ejaculations) ani Povitr Sobhen dilolim magnnim mhonnun vo gaiyonam gavun vo Povitr Sobhechem magnnem mhonnun amchean amcheam somploleam passot magum-yeta.

Hech te amche vorixtt magnneam jhele jem ami manan, bhoktiponnan, mogan ani soglle urban ani umedin bhorun bhettoitanv te Devan manun gheunk tankam soglleam Deva moriant pavoi mhonn ani Sorginchea Rajeache daizi kor mhonn ami khotkhotanv magtanv.

**“SASNNACHI SOVOSTKAI DHONIA TANKAM DI ANI
SASNNACHO PROKAS TANCHER FANKOI ANI SASNNACHE
JIVITACHE VANTELLI TANKAM KOR.” AMEN.**

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

NOVEMBRACHO MHOINO SOMPLOLEAM BHAVA-BHOINNIK BHETTOILOLO MHOINO.

Novembracho mhoino ami meloleank bhettoitanv, tankam ami sorginchem sukh ani xanti magtanv, tanchea foddar ek ullancho turo ghaltanv ani tanche khatir ek magnnem kortanv. Somploleam bhava-bhoinni modem, amchinch ghorchim vo ixttam-mitram asum yetat, toxinch amche ollkichim, zankam ami manan lekhtanv, tanchea jivitantlem boreponn appnaunk proitn kortanv, ani tankam a,o novean jivim dovrunk vavurtanv.

Hea mhoineache poiler, ami Santa-Bhoktancho dis palltanv. Thoddeam Santannim Xubhvortoman porgottunk zaitem sonsche poddlem odhik korun, opman, dumallo, bonddkhonn, sort'teanchi mar ani xekim, martirponn bhoglem, toxench dusreanim ogeponnan, magnnem korun aplea dispottea jivitantle teag ani sacrificis dusream passot bhettoile. Igroz Maten tanchea jivitacher nodor marun tankam Altaracho man favo kela.

Santam bhoktanchea vorgant oslim mon'xam asat zankam goddiek altaracho man mevonk nam punn Deva mukhar asat, tantunt amchi ghorchim ixtt mitram ani sonvsarantlim zaitim borim mon'xam astolim, hanchoi ami hea disa ugddas kortanv.

Novembrache don tarker, amchea somploleam bhava-bhoinnink bhettoilolo dis mhonn fokot hea disa sogllea firgozanim ximiter ami saf korun, foddaxim ek fullancho turo dovortanv. Povitr Misache bhettent vantto ghevun sogllea otmeank ani bhov korun, purgotorintlea otmeank, sorginche raj vegin favo zalea puro mhunn prarthonn kortanv. Toxench ho dis amkam amchea mornacho ugddas korta, hea sonvsarantli yatra ami choltana sorga rajear amche dolle launk ho dis amkam xidkai.

Novembracho akho mhoino, meloleam pasot bhettoilolo asa, punn Povitr Sobhen poili ti atth tarik meren kherit bhaxen purgotorintlea atmea khatir indulgence magun ghevunk amkam soeg dila.

Nimanne suvater soglleank ami jivim astanana mogan ani favo tea manan lekhum ia, tankam borem utor dium-ia, somelea uprant Misam diunk, fond nhettovunk ravchem nhoi. Ten'nach amchim somplolim bhav-bhoinnim amche pasot Deva lagim magtelim, hatunt dubhavuch nam.

~Anthony Gonsalves, Tarchibhatt

XIMITOR EK POVITR ZAGO - TO NITOLLSAYEN SAMBALLUNK ZAI

Novembrache 2 tarker Povitr Sobhen, amchea sogllea mel'leam khatir magunk ho dis nemla. Hea disa ami eke kherit bhaxen Misa bhettent vantto gheun, amcheam meloleanchea foddaxim ek fullancho turo dovrunk tankam man ditanv. Uprant ek satollem bhor ami ximitorik bhet ditanv ani magnnem kortanv ani amcheam somploleam bhavam-bhoinni passot indulgensanvam zoddun ghetanv.

Ximitor – ek povitr zago ani thoim asloim amchim melolim bhav-bhoinnim amkam ugddas kortat amchea sasnik jivitacho. Punni ami amchea sonvsari ratavollimnim itlim harpit zatant ki, ek dis hem soglleam ami soddun vochunk zai mhunn ami visortanv. Hanv mhunnunk sodinam ami girestkai punzaunchi nhoi mhonn, punn koxe toren hanv ti girestkai punzaitam ani koxe toren he girestkaicho hanv vapor kortam tacheruch mhojem fuddlem jivit dorlolem asa. Povitr Sobha amkam xikoita amchi sonvsari yatra zaun asa mhonn ek toyari amchea sassnik jivitachi.

Amche firgojечи ximitor zaun asa, Povitr Sobhen sonskarlolo zago. Ti zaun asa ek dista tosli khunna Jezus Krista soven amchea ekvottachi. Amchea jivitant ani mornant ami zaun asat Jezus Kristache kuddichem sandde – mhonnge Povitr Sobheche vangddi. Ximitor zaun asa ek povitr zago zhoim amchi sompun gheloli pillag ravtat, aplea punorjivitachi vaitt polleun. Bhavartachi ucharnnim kortanam ami mhoontanv; bhoktancho ektar, patkanchem bhogsonnem, kuddichem jivontponn ani sasnachem jivit. Hea bhorvanxean amchim melolim hea povitr zagear asat aplea punorjivontponnachi vaitt polletat. Tor ami ximitorik ani tantun asloleam foddank man diunk zai.

Edmunds Yates, ho inglez boroinnar ximitori vixim boroun oxem mhunnta: “step softly a dream lies buried here.” mhonnge sintidan pai ghal ek sapon hea zagear purlolem asa.”

Amcho Sorgest Pap Saib Francis oxem boroita: “the cemetery is a place of rest, a place of hope. It reminds us that we are all on a journey towards the encounter with God.” mhonnge ximitor zaun asa ek visovachi suvat, ek bhorvonxeancho zago. zo amkam ugddas korta ki ami zaun asat mhunn yatrekaram jim Devak mellunk veche vatter



asanv.

Ximitor ugddas korta amchea xevottacho, amchea jivita ani mornam modem aslolea sombondacho. Zo zaun asa ek otmonixtt zago (contemplative space), zhoim amchean niall korunk zata amchea meloleancho ani tim jivim astanam, tanchea sangata sarlolea vellacho. Sonvskrutai ek ani dhormik vatten, ximitor zaun asa kherit bhavartacho zago, zo amkam bhorvonso dita omor jivitacho vo otmik yatrecho. Ximitorint aslole fondd, “niches”, ani somadhi amkam ugddas kortat, ki ho povitr zago zaun asa mhonn amchem sasnnachem daiz, Devan amkam bhasailolea punorjivontponnancho ani novea jivitachi ek khatri.

Je porim ami amchim ghoram ani ortham nettoitany, tech porim amche firgojente ximitorich nitollsan samballunk gorjechi. Amchi ximitor nitoll samballop mhollear amchea meloleank man divop. Jednam ami amchi ximitor nitoll samballtany, tednam ami amche meloleank man ditanv ani odhik korun nitollsanne vorvim ek kherit ithiasik ani sonvskrutik orth hea povitr zageak melloun ditanv ani ek xant ani manachem vatavoronn amchea meloleancho ugddas korunk amkam favo zata.

Tor amche firgojechi ximitoricho kosloch vavr asta tednam zaum to nitollsanicho vo ier kosloi, ami udarponnan amcho pattimbo diunk zai, karonn ximitor zaun asa amche sasnnachem ghor.

~Antonette Fernandes, Vaddy

NOVEMBER 2025

Samania Sonkolp:



General:

PAP SAIB MAGUNK LAITA

Atmhotya addavpa khatir:

Jim bhavam-bhoinnim atmhotya korpachea chintnancher zhuztat tankam, tanchea somudai koddlean adar, kallji ani mog mellonk ani jivitachi sobitai uktea monan tannim polleunk ami magum-ia.

POPE'S INTENTION

For the prevention of suicide:

Let us pray that, those who are struggling with suicidal thoughts might find the support, care and love they need in their community and be open to the beauty of life.



POPE LEO'S FIRST APOSTOLIC EXHORTATION DILEXI TE (I HAVE LOVED YOU)

Pope Leo XIV's first Encyclical, “*Dilexi Te*”, is a profound document that underscores the teachings of the Catholic Church to love and serve the poor. Issued 2025, it builds upon the legacy of Pope Francis, who had begun working on a similar project before his death.

The title of the Encyclical, “*Dilexi Te*,” translates thus: “I have loved you” in Latin, emphasising God's unconditional love for humanity. Pope Leo XIV draws inspiration from biblical teachings, Catholic tradition, and the Social teachings of his predecessors.

One of the key themes of *Dilexi Te* is the importance of caring for the vulnerable. Pope Leo XIV highlights the plight of the poor, the marginalised, and the excluded, urging the Church to prioritise their needs. He emphasises that loving the poor is not just a charitable act, but a fundamental aspect of Christian discipleship.

The Encyclical also addresses the pressing global issues like poverty, inequality, and environmental degradation. Pope Leo XIV calls for global cooperation, individual action, and a renewed sense of responsibility towards the planet and its inhabitants. He stresses that caring for the poor and protecting the environment are intertwined, as the most vulnerable communities often bear the brunt of ecological degradation.

Furthermore, “*Dilexi Te*” envisions a more inclusive and compassionate Church. Pope Leo XIV urges Catholics to be agents of change, promoting justice, peace and reconciliation in their communities. He emphasises the importance of listening to the voices of the marginalised, recognising their dignity, and empowering them to become protagonists of their own development.

The Encyclical's implications are far-reaching, challenging individuals, communities and governments to re-examine their priorities. Pope Leo XIV's message is clear loving the poor is not an option, but a fundamental aspect of Christian living.

In conclusion, “*Dilexi Te*” is a significant document that reflects the Catholic Church's ongoing commitment to social justice and service to humanity. Pope Leo XIV's words inspire and challenge us to love the poor, care for the planet and build a more compassionate world.

~Helen Fernandez, Gaunsavaddo



WHO ARE THE SAINTS? ST. PAUL, FOR THE FIRST TIME, CALLS CHRISTIANS AS SAINTS

When we hear the word “*saint*,” our minds often picture great and holy figures like St. Francis Xavier, St. Joseph Vaz, St. Teresa of Calcutta, or St. Anthony of Padua — men and women who lived extraordinary lives of virtue and are now honoured by the Church. However, the term “*saint*” has a much deeper and broader meaning rooted in the Bible, particularly in the writings of St. Paul. For the first time in Christian history, St. Paul refers to all believers — all followers of Christ — as “*saints*.”

In his letters, St. Paul often begins by addressing “*the saints in Christ Jesus*” (Philippians 1,1) or “*the saints in Corinth*” (1 Corinthians 1,2). He uses the Greek word “*hagios*,” which means “*holy*” or “*set apart*.” By calling Christians “*saints*,” Paul is not describing people who are perfect or sinless. Rather, he is referring to all those who have been *set apart for God* through baptism and faith in Christ. Every Christian, therefore, is called to live a holy life — not just a chosen few. This idea is revolutionary. In the Old Testament, holiness was often associated with places, objects, or specific people like priests and prophets. But with the coming of Christ, holiness became the call of every believer. Through Jesus' death and resurrection, all who believe in Him are made new and share in His divine life. St. Paul emphasises that Christians are the “*temple of the Holy Spirit*” (1 Cor 6, 19) and that holiness is now written into the very identity of every baptized person.

Being a saint, then, is not a special title reserved only for canonized figures in heaven. It is a vocation — a call to live as children of God in everyday life. Saints are those who strive to love God and neighbour, who forgive, who serve, and who allow Christ to transform their hearts. They are ordinary people who live their faith in extraordinary ways, whether in a monastery, a family home, or a workplace.

Of course, the Church also recognises certain men and women as *canonised saints* — those who have lived lives of exceptional holiness and are now with God in heaven. These saints serve as models and intercessors, showing us that holiness is possible for everyone. Yet, their greatness lies not in their own strength, but in their openness to



God's grace. As St. Paul himself said, “*It is no longer I who live, but Christ who lives in me*” (Galatians 2,20).

To be a saint, therefore, is to let Christ live in us. It means living in love, faith, and service and becoming a reflection of God's light in the world. Every Christian — young or old, rich or poor — is called to this path. St. Paul's greeting to “*the saints*” reminds us that holiness is not a distant dream, but a daily journey. We are all invited to grow in grace and to live in such a way that others may see Christ in us.

In truth, the saints are not just those in heaven. They are also those on earth who strive, fall, rise again, and keep walking toward God. To be a Christian is to be a saint in the making — called, chosen, and confirmed by God to bring His holiness into the world.

Conclusion

In the end, sainthood is not about fame, miracles or recognition — it is about faithful living. We may never have our names written in history books or our statues placed in churches, but we can still live as saints by the way we love, forgive, and serve others each day. St. Paul's words remind us that holiness is not a privilege for a few but a calling for all. When we choose kindness over anger, truth over deceit, prayer over despair, and love over indifference, we allow God's grace to transform ordinary moments into sacred ones.

To be a saint, then, is simply to let God's light shine through our lives. Every act of goodness, every word of encouragement, and every gesture of compassion becomes a reflection of Christ's presence in us. May we, like the early Christians whom St. Paul called “*saints*,” live each day with hearts open to God — becoming living witnesses of His love in the world.

~Fr. Marcos D' Souza Msfs

Testimony

Henry Jackson D'Souza and Califa D'Souza from Bombay were childless for almost five years since their marriage. In between, Califa had a miscarriage. With hope they prayed to St. Anthony to bless them with a child and within a year they were blessed with twin girls.

Testimony recorded on 08th October 2024



A WEEK OF INDULGENCES TO BE OBTAINED FOR OUR FAITHFUL DEPARTED (1ST – 8TH NOVEMBER)

The first week of November is a very special time in our Church. From the 1st to the 8th of November, the Church invites us to remember our faithful departed with love and prayer. During these days, we can obtain indulgences for those suffering in purgatory, a beautiful act of mercy and charity that helps them reach heaven.

What is an Indulgence?

An indulgence is a spiritual gift of mercy granted by the Church through the power of Christ and the merits of Saints. It frees a person, living or deceased, from the temporal punishment due to sins that have already been forgiven.

According to the Catechism of the Catholic Church (CCC 1471) “An indulgence is a remission before God of the temporal punishment due to sins whose guilt has already been forgiven, which the faithful Christian gains under certain prescribed conditions through the action of the Church.”

When we go for confession, our sins, especially mortal sins, are forgiven but the effects of sin (the damage done to our soul) still need purification. Indulgences help us and our departed loved ones in this healing process.

There are two types of indulgences:

- Plenary indulgence which removes all the temporal punishment.
- Partial indulgence which removes a part of it.

Practices of Indulgences (1st – 8th November)

From November 1st to 8th, the Church grants a Plenary Indulgence each day that can be applied only to the souls in purgatory. To gain it, we should:

1. Visit a cemetery a Church or Chapel and recite *Our Father* and the *Creed*.
2. Celebration of the Sacrament of Reconciliation (Confession)
3. Receive Holy Communion.
4. Pray for the intentions of the Holy Father (one Our Father, Hail Mary, and Glory Be or suffice).
5. Be free from all attachment to sin, even venial sin.

A Partial Indulgence is applicable to those suffering in purgatory. To



gain one should:

1. Visit devoutly a cemetery or simply pray mentally for the dead.
2. Recite devoutly Lauds or Vespers of the Office of the Dead or the invocation “Eternal rest grant unto them Oh Lord, and let perpetual light shine upon them. May they rest in peace – Amen.”

Each day we perform these acts, we may offer the indulgence for one departed soul, a parent, relative, friend, or any departed in need of prayers.

Why Pray for the Dead? The practice of praying for the dead is as old as our faith itself. The Bible says: “It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from their sins.” (2 Maccabees 12:46) The early Christians regularly offered prayers and the Eucharist for the deceased. St. John Chrysostom urged: “Let us not hesitate to help those who have died and to offer our prayers for them.” **St. Ambrose also taught:** “We have loved them during life; let us not abandon them in death until we have conducted them by our prayers into the house of the Lord.” **The Fruits of Indulgences for the Living Faithful**

Indulgences not only help the departed, they sanctify the living. When we seek indulgences:-

We grow in humility and conversion of heart.

We become more aware of God's mercy.

We deepen our communion with the Church, with the Saints in heaven, and with those suffering in purgatory.

Through these acts, we express love that goes beyond death, a love that heals, purifies, and unites.

St. Pope Paul VI beautifully said: “Indulgences teach us how closely we are united with one another in Christ, the Saints in heaven, the faithful on earth, and the faithful departed being purified.”

Let This Week Be a Time of Mercy

Let us use this first week of November to pray, visit the cemetery, and remember our beloved dead. Let our prayers and sacrifices open heaven's gates for them. “Eternal rest grant unto them, O Lord, and let perpetual light shine upon them. May they rest in peace. Amen.”

~Fr. Dhanam SSS

ST. CATHERINE OF ALEXANDRIA

St. Catherine was born around 287 in Alexandria, Egypt. Traditions say that she was of noble birth, possibly a princess. As a member of the nobility, she was also educated and was an avid scholar. Around the age of 14, she experienced a moving vision of Mary and Infant Jesus and she decided to become a Christian.



When Emperor Maxentius began persecuting Christians, she visited him to denounce the cruelty. Maxentius summoned fifty orators and philosophers to debate with her. However, Catherine was moved by the power of the Holy Spirit and spoke eloquently in defence of her faith. Her words were so moving that several of the pagans converted themselves to Christianity and were immediately executed by the Emperor.

Unable to defeat her, the emperor ordered her to be tortured and imprisoned. Despite the torture she did not abandon her faith. Having heard about her arrest and about the power of her faith over 200 people visited her. According to a legend, the Emperor's own wife, Valeria Maximilla was converted by Catherine to Catholicism. The Emperor eventually executed his own wife on account of her conversion. The Emperor made a last attempt to persuade the pretty looking Catherine to abandon her faith by proposing marriage to her, but she refused saying that she was married to Jesus Christ and that her virginity was dedicated to him.

The Emperor angrily ordered her to be executed on a moving wheel. When she was tied to the wheel, she touched it and an miracle occurred. The wheel was shattered. Unable to torture her to death, the Emperor simply ordered her to be beheaded. Centuries later, angels said to have carried the body of Saint Catherine to a monastery at the foot of Mt. Sinai. She was invoked as the Patroness of students, teachers, librarians, lawyers and philosophers.

The Sé Cathedral in Goa was built to commemorate the victory of the Portuguese under Afonso de Albuquerque over a Muslim army leading to the capture of the city of Goa in 1510 on the 25th of November. Since the day of the victory happened to be on the feast of St. Catherine, the Cathedral was dedicated to her.

~Fr. Mario Carvalho

ALTAR SERVERS' DAY IN THE ARCHDIOCESE OF GOA

"I am not capable of doing anything great, but I want to do everything - even the smallest things - for the greater glory of God."

St. John Berchmans

Altar servers normally are young children who help the Celebrant during the Eucharistic celebration, typically doing small tasks at the altar such as carrying the cross, the turible, the incense, the Holy water, and processional candles, holding liturgical books, and assisting with the presentation of the gifts - the bread and wine and then offering their service at the altar. They are an integral part of the Liturgical service, helping in the smooth flow of everything and enhancing the Mass by performing these duties with reverence. It provides an opportunity to learn more about the liturgy and the meaning behind every little act they perform as altar servers. Their actions and presence helps enhance and create the beauty and solemnity of the liturgy and serve as a training ground for spiritual growth and potential vocations.

By being physically close to the altar, servers gain a unique perspective on the central event of the Mass, fostering a deeper connection to the mystery of the Eucharist. That is what inspired John Berchmans to serve at Mass from a young age. St. John Berchmans, was a Belgian Jesuit seminarian, who was known for his piety and devotion to God in the ordinary tasks of life. Born in 1599, in Diest, Belgium, he was the eldest of five children and from the age of 7, he woke up early to serve Mass with great reverence, a practice he continued despite his father's financial struggles, who was a shoemaker. He had to leave school at some point of time but eventually joined the Jesuit novitiate in 1616. There, he was known for his diligence, piety, and cheerfulness, and he strived for holiness in the smallest of duties. In 1621, he was sent to Rome to continue his studies, but he fell ill with dysentery and fever and died on August 13, 1621, at the age of 22. He was canonized by Pope Leo XIII in 1888 and made the Patron Saint of Altar Servers.

The Archdiocese of Goa celebrates on 9th November as Altar Servers' Day. A special day to recognise and honor young children who assist the clergy during liturgical services. This day is meant to deepen their spiritual life, acknowledge their commitment, and build camaraderie among themselves across the Archdiocese. So as we celebrate the Altar Servers Jubilee let us pray and help them grow in faith, deepen their spiritual life and foster a deep connection to the majestic Eucharist mystery.

~Preston Dias, Vaddy



CULTURAL SUSTAINABILITY AND ENVIRONMENTAL ETHICS IN INDIGENOUS LITERATURE

Knowledge systems, ecological wisdom and Indigenous literature in India is deeply intertwined with cultural sustainability and environmental ethics, showcasing a holistic worldview where human existence is inseparable from nature. Indigenous literature in Goa acts as a powerful lens through which one can understand the intricate relationship between cultural sustainability and environmental ethics. It showcases the wisdom and resilience of indigenous communities in maintaining ecological balance and preserving their cultural heritage for future generations. Despite the rich traditions embedded in indigenous literature, the transmission of these sustainable practices and knowledge systems into the wider framework faces challenges due to historical marginalisation and contemporary pressures. However, there is a growing recognition of the value of integrating indigenous ecological wisdom into global strategies for environmental sustainability. This includes promoting traditional knowledge in education and policymaking and advocating for the re-centering of indigenous performances to resist environmentally damaging practices. This literature emphasises the importance of respecting nature, using resources sustainably, and maintaining cultural traditions that support ecological balance. By integrating traditional ecological knowledge with modern approaches, indigenous communities are actively working towards a resilient future where both culture and environment thrive. Indigenous knowledge incorporates all aspects of life be it spirituality, history, social interactions, cultural practices, language and healing. Indigenous designs also promote cultural diversity, social justice and sustainability thereby recognizing and respecting the indigenous peoples sovereignty over land resources and cultural heritage. Indigenous art and culture offer a special glimpse into the experiences and beliefs of both current and past cultures. That range from functional works, decoration of ceremonial items, illustrations of love and history to modern twists of a visual language rooted in culture.

Cultural Sustainability in Indigenous Literature-Literature often reflects how indigenous communities adapt to environmental changes while maintaining their cultural identity and practice. Indigenous narratives frequently highlight the deep connection between people and their ancestral lands, emphasising the importance of respecting and protecting these spaces.



Environmental Ethics in Indigenous Literature

Indigenous world views emphasise the interconnectedness of all living things and the importance of maintaining balance and harmony within ecosystems, often portrays nature as sacred and worthy of respect, promoting responsible resource management and stewardship. Indigenous narratives often showcase sustainable resource management practices, such as traditional farming techniques, hunting and fishing practices, and sacred grove conservation. Indigenous ethics, particularly those rooted in care and responsibility, highlight the importance of nurturing relationships with the environment and future generations. A peek into the context of ethnicity and cultural snapshot

Proverbs, songs, and tales often promote coexistence with nature, highlighting the harmony between humans and the environment.

The practice of protecting sacred groves, as well as the use of traditional herbal medicine, demonstrates community-driven efforts to preserve ecological balance:

Indigenous knowledge systems, including farming techniques, resource management, and traditional medicine, are crucial for sustainable development and environmental conservation.

Cultural sustainability in the Goan Context

Folklore and intellectual subject with its worldwide body of scholarship based on three main genres - oral literature, customs and festivals bringing out the aesthetics and is a reflection of values of Goan society and expresses hidden emotions, unconscious wishes, fears and a community recreation mode and all feasts and festivals in Goa are linked with Hindus as also Christians : Folksongs are a branch of local or indigenous literature. Goan folk songs are lyrical as well as narrative the latter are known as ballads and the former are presented on festivities, or at marriage ceremonies and narrative songs are sung during plantation and weeding in fields and are sung to melodies full of pathos and is primarily to complete the work swiftly and are at times connected with rite of passage and another occasion is the “gudulyam porab” celebrated by the Hindu kunbis of Canacona, Quepem and Sanguem talukas. These folks songs are moulded by innumerable members of the folk.

In Goa's chequered history of different dynasties, we have the Shigmo a tribute to flowering of nature blending heroic and cosmic elements exclusively for men where the heroic elements are depicted through rituals and performances. The feast of São João my patron Saint is celebrated in Goa where youngsters jump in the well and decorated boats with music move along the rivulets in the State heralding the onset of monsoon and as a respect to source of water. A traditional basket of fruits



and Goan sweets is carried accompanied by a bottle of feni and all partake in it after the homage. In Goan Tradition 'fulam' meaning flowers or in other words 'The baby shower' ceremony celebrates a woman's pregnancy by using flowers. The new would-be-mother is adorned with flowers anticipating the arrival of the new born Both the relatives from her maternal and paternal side visit the bride and shower her with gifts and gold ornaments. In the Catholic community a traditional ladainha, meaning litany to Our Lady of Bom Parte, is recited for a safe delivery after which the mother-to-be goes to her parent's place .

The “Roce” ceremony is a pre-wedding ritual followed by the Goan Catholics where the bride and groom are blessed with coconut milk, extracted from grated coconuts known as "Ros," by family and friends and folkloric songs are sung to induce merriment and welcome festive fervour. This ceremony is held at both the bride's and the groom's residence for their respective families, a day or two prior to their marriage. The ceremony is held in a "Matto," a temporary canopy made from palm fronds, decorated with wild orchids and locally grown flowers. The ceremony serves as a final purification and blessing ritual to prepare the couple for the significant life change of marriage. The Goan traditional songs are sung in Konknni. The main theme of these songs is life in three aspects its ultimate meaning, crucial moments and festive occasions. The various types constitute the religious songs comprising of art songs i.e. hymns and devotional songs. There are also childhood songs highlighting pregnancy, “eduallo” and lullabies “painnam”. Marriage songs depicting the climax of life - the “versos” and “logn” gitam and songs of the end of life dirges and “banvarh”. Besides, there are occupational songs, caste songs, songs celebrating drama in life i.e. Khell Tiatr and duets. The dance songs celebrate the rhythmic movements they are the “Dekhni,” “Dulpod,” “Mando” and there are also popular art songs with no set themes. “Shigmo” celebrated by the Hindus and Carnival celebrated by the Catholics marks a colourful parade of various traditional depictions of the State which are endangering very soon. Goa is famous for the “Gavankari” system, an agro economic institution governed by the Code of Comunidades and “bara balutedars” the first was controlled by the “Gaunkars” and the latter were the 12 classes entrusted with the hereditary duties and responsibilities for the purpose of obtaining self sufficiency in the villages. Goa has also unique musical instruments to list a few are the “Ghumot” a percussion instrument covered with monitor lizard skin known as Goa's talking drum, it is made of clay and this instrument is used by entire folk society of Goa. There exists also the “Mhaadalem”



an earthen baked cylinder, monitor lizard skin is stretched on both the openings, a paste of boiled rice, mixed with ash of paddy grass is applied in the middle of the left side for tuning of the instrument and the “Shamell” carved out of “Khair” wood and the wooden base is covered with the skin of female goat. There exists too, the “Tasso” whose base is of copper or brass and the mouth of the drum is covered with the skin of male goat and the “Dhol” a barrel shaped drum, next is the “Dholakem,” “Nagaara,” “Ghoom,” “Kaansalem,” “Konno,” “Banko,” “ShingSurpanvo,” “Kandpanvo” some of these musical instruments are the intangible heritages of Goa and need to be preserved for posterity to promote cultural diversity and indigenouness.

Advantages of Integrating Indigenous Knowledge-Modern research and policy making can benefit from collaborating with indigenous communities, respecting their knowledge systems and incorporating them into sustainable development strategy. Sharing research findings with indigenous communities and actively involving them in the research process can lead to more effective and culturally relevant solutions. Reviving and valuing indigenous culture strengthens pride, agency and cultural assertion. Indigenous sources help preserve and promote the unique cultural heritage of communities. Local knowledge can be useful for varied purposes such as agriculture, healthcare, food security, education, natural resources and environmental management. Using local materials reduces fossil fuels, green house gases emissions, and also supports local businesses, feeds money into the regional economy. Production of works that reflect indigenous realities as perceived by indigenous peoples who are truthful and insightful in their indigenous context are respectful of their cultural identity. Integrating indigenous literature to technology-facilitates the reconceptualisation of the subject and its teaching as existent in communities. Employing story telling techniques such as oral traditions, symbolism and non-linear narratives, convey cultural significance and connect generations. Oral story telling preserves history, fosters community bonds. Symbolism enriches narratives representing nature, spirituality and identity. Non-linear narratives reflect the cyclical nature of time in many indigenous cultures emphasising interconnectedness.

Use of digital platforms and modern adaptations to expand and thereby allowing for modern adaptations of traditional stories reinforcing identity and community cohesion, cultural relevance and accessibility, allowing indigenous voices to resonate with broader audiences is the need of the hour.

~Adv. Dr. Lida João



OUR BELOVED DECEASED FAMILY MEMBERS REMIND US OF OUR RICH LEGACY OF FAITH

The Christian faith has always been a generational journey. From Abraham to the early Church, the story of God's people is marked by a continuous handing down of faith from one generation to the next. Our beloved deceased family members played a vital role in the sacred tradition. They served as the first teachers of our faith. They are the ones, who first taught us to join our hands in prayers and make the "Sign of the Cross". They went ahead teaching us the basic prayers and narrated Bible stories. They gathered us together and made time for "Family Prayer" before the Family Altar, reciting the Angelus at the dot of tolling the "Angelus Bell " followed by the Family Rosary. At 8 O'clock in the evening they used to recite a prayer for the dead every day. They also gave profound importance to the "Consecration of the family to the Most Sacred Heart of Jesus and the Immaculate Heart of Mary" and annually celebrated the "Enthronement Day" with great fervour and devotion along with family and relatives. Also every room in a Christian home is generally adorned with a crucifix and portraits of Blessed Virgin Mary and saints as a symbol of unwavering faith and identity. They also had intense love for the Holy Sacraments and devoutly participated in these Sacraments, especially the Holy Eucharist regularly. Through their kind actions and humble words, they showed us, what it means to live a life anchored in God, thus planting the seeds of faith deep into our hearts.

St. Paul's words to Timothy reflect this beautifully, "I am reminded of your sincere faith which first lived in your grandmother Lois and in your mother Eunice and I am persuaded, now lives in you also. " (2 Tim,1,5) Surely, this many of us feel and experience in our own families the "Faith" that has been nurtured and passed down by our parents, grandparents, uncles, aunts and those who were with us, whose lives become testimonials of God's faithfulness and grace. The author of the letter to the Hebrews (13, 7) teaches us "*Remember those who led you, who spoke the Word of God to you, considering the result of their conduct, imitate their faith.*"

We are stewards of a spiritual inheritance and it is incumbent upon us to live in such a way that the light of Jesus Christ, which shone so brightly in our loved ones, continues to shine through us. Jesus has taught us, "*Let your light so shine before men, that they may see your good works and glorify your Father who is in Heaven.*" (Mt.5,16) Moreover, we are called to pass this legacy to the generations to come. The Psalmist in (Ps 145, 4) beautifully proclaims "*One generation shall praise the works to another*



generation, and shall declare the mighty acts." In doing so, we keep the chain of faith unbroken extending the testimony of God's goodness into the future.

The most powerful lessons of faith are often lived, not just spoken. For many, the resolute faith of a parent or grandparent through hardship becomes a beacon of hope for their own lives. We recall how our deceased family members turned to prayer during disturbing crises, held fast to their beliefs in times of uncertainty and showed grace and forgiveness in times of misunderstandings and disputes. Witnessing their steadfastness teaches us that faith is not a mere theory but a lived reality that provides strength during life's storms. In this "Jubilee Year of Hope 2025" let us firmly believe in the Sacred Scripture Romans 5 verse 5 "*Hope does not disappoint us.*" Truly, the day we gain eternal rest, in the Paradise of God the Father, we will be reunited with our deceased family members in the Presence of God.

Our beloved deceased family members have left us more than memories, they have left us a "Spiritual Legacy" rich in faith, resilience and devotion. Their exemplary lives continue to inspire us and their loving nature continues to comfort. Let us honour them not only by remembering, but by living the "FAITH" they lived, fulfilling the "Triple Mission of Jesus Christ" as long as we live on this earth. In doing so, we ensure that their legacy of faith will never be forgotten but will shine brightly through generations yet to come. "May the souls of our deceased family members rest in peace."

~*Rosalia Barreto, Portavaddo*

Testimony

Angela D'Souza from Siolim, had lost a very important document and was searching for it for almost two months. She was sure where she had misplaced it and visited the shop where probably she had placed while doing the purchases. Several times she went to the shop but the shop owner invariably gave a negative reply. She prayed to St. Anthony and after a few days, she visited the same shop again. This time too, the shop owner told her that the document that she was looking out for, was not in his shop. At that very instance, another lady who heard the conversation pointed out to her saying that it was in the other shop. At last she found the same after about three months. Testimony recorded on 15th October 2024



CELEBRATION OF THE 8TH “WORLD DAY OF THE POOR” IN THE CATHOLIC CHURCH

On Sunday, November 17, 2024, the Catholic Church worldwide will observe the 8th **World Day of the Poor**, a day instituted by Pope Francis in 2017 to highlight the plight of the poor and the marginalized in the society. Annually, the day is held on the 33rd Sunday in Ordinary Time inviting the faithful to reflect on the Gospel call to serve and uplift the poor and needy.

With the theme “**Do not turn your face away from anyone who is poor**” (Tobit 4,7), our late Pope Francis emphasized the importance of seeing the poor not as a burden but persons with dignity and value giving a clarion call for concrete acts of solidarity, compassion and justice. The **World Day of the Poor** is a reminder that **the Church** is called to be a “**Field Hospital**”; helping and serving the poor and the needy.

In various Parishes and Dioceses around the world, the day is normally marked with Holy Masses and special outreach programmes for the poor and marginalized including moments of prayer, reflections and distribution of material gifts. Many Catholic organisations have seized this opportunity to renew their commitments to charitable works, social justice and advocacy for the poor. The meaningful celebrations remind us that caring for the poor and homeless is not just an act of charity but a living expression of our faith in our deeds and action. In our Archdiocese, the scheme 'Good Samaritan Fund' has been established and Parish Priests and the Administrative bodies are asked to reach out to those whose houses have collapsed, who have difficulty in sustaining their lives, to help out those children and youngsters to continue their specialised studies so that no poor students should be deprived of proper enlightening education so that they do not lose their future perspectives. Every Jubilee Year reminds us of our duty to reach out to the poor, the marginalised and those neglected by the society.

At the Vatican, Pope Francis of happy memories celebrated the Mass with participation of the poor and homeless people. His homily centered on mercy, compassion and the need for a more inclusive and caring world. Then he would later share a meal with the poor and homeless, making them happy and giving them an assurance that they are especially cared by the Church.

As we celebrate the **World Day of the Poor** on Sunday, November 16, 2025, with the theme “**You are my Hope**” (Ps 71,5), let us take this opportunity to reflect on how we can live by the Gospel serving those who suffer and are in need of help. A small act of kindness can ignite a greater “**Hope for Sign**” for a better tomorrow as we journey on in this world as **Pilgrims**.

~Sr. Tina Grace Cardozo, scc



THE DAY OF ALL SAINTS — A CELEBRATION OF OUR CHRISTIAN DISCIPLESHIP

As we look up into the expansive morning sky, we see flocks of birds flying freely — some great and glorious in flight, others tiny but unrelenting, following unseen paths across the blue horizon. So it is with the communion of Saints: a living symphony of holy persons, each in its own rhythm of grace. Each saint is like a bird whose song recounts an account of faith, of courage, and of surrender. Among them are Saints, such as St. Francis Xavier — whose soul soared like an eagle on the winds of Divine love — and St. Teresa of Calcutta — whose heart hovered like a dove over the suffering — their faith and grace still continue to illumine our world. Others, who are as silent as the sparrow in the quiet corners of life — a mother loving her child with kindness, a teacher leading young minds with compassion, a nurse caring for the sick with love — sing softly but sweetly, filling the world with unseen harmonies of love. They together constitute a heavenly choir, their voices harmonising into one heavenly hymn that goes up to the Creator, teaching us that each of God's holy children, no matter how insignificant, occupies a position in His infinite heaven.

The *Feast of All Saints*, on the 1st of November, challenges us to raise our eyes to this shining horizon of sanctity. It is not a day of memory but a joyous feast of our Christian discipleship — a reminder that we, too, are invited to shine forth God's light in our own way. This day rekindles the flame of our faith, reminding us that holiness is not reserved for Saints of the past, but is alive in every disciple who follows Christ's footsteps with love and courage today. It urges us to realise that sainthood is not a far-off dream but a daily call — to love unselfishly, serve unassumingly, and live honestly in God's eyes.

Let us consider, for example, Saint Carlo Acutis — a young boy of our own age, surrounded by technology but one who was deeply prayerful. To the world, he appeared just another teenager, one of millions; yet in God's eyes, he shone with extraordinary grace. In his devotion to the Eucharist and his passion to let Christ be known, Carlo reminds us that sanctity is not a matter of status or fame, but of the clarity of heart that lets God act through us. His life cries out that in the age of a computer, sanctity can thrive — that every click, every decision, every act of generosity can be a seed of eternity.

Thus, the Feast of All Saints is not a call to admiration alone but to



imitation — to stir up the saint in us. It renews our hope that any Christian, no matter how humble or unnoticeable, can reflect the glory of Christ into the world's darkest corners.

The Beatitudes, which Jesus pronounced upon the Mount, are the melody of their lives. "Blessed are the pure of heart," "Blessed are the peacemakers," "Blessed are the merciful." Upon these words we have the rhythm of discipleship. Each of the Saints danced to this divine rhythm in his or her own manner — some through heroic acts of virtue, others through perseverance and humble love. Their lives echo a truth we often forget: that to follow Christ is to be a living gospel.

Celebrating our Christian discipleship requires letting Christ become real in our everyday lives — in our decisions, our relationships, and our reactions to the pain of the world. It invites us to be soft in words, firm in service, and radiant in faith. The Saints were mirrors reflecting God's goodness; we, too, are encouraged to be mirrors, whatever the size or fragility might be.

As we celebrate the Day of all Saints, let us not just look at their holiness from a distance but take to heart their personal example. They tell us that holiness is within our reach today, here and now — in our homes, the workplace, and neighborhood. Their lives are a gentle whisper of a time-tested truth: that every act of love, every gesture of forgiveness, and every step of faith brings us closer to the heart of God. May this feast inspire us with the desire to live as Saints — humble and bold, rooted and luminous — that the world may see, through our words and actions, the living face of Christ.

~Sr. Marisa Dias, SCC

SIOLECHI POVITR SOBHA

I. Povitr Sobheche Nove Vangddi zala:

1. Jeremiah Xavier Carlo Fernandes s/o Alexandre & Alita, Aforamento, 26/10/25



II. Kristant ekvottleant:

1. Ellison Vailantino Paul Pereira & Liza Lauriana D'Souza Tarchibhatt / Sirsaim 25/10/2025



III. Bapachea Utrak Raji:

1. Antonio Borges Fernandes, Chauddi vaddo, Marna, 14/10/25
2. Ernestina Pereira, Gaunsavaddo, 18/10/25
3. Lourdes Maria Rodrigues, Aforamento, 23/10/25
4. John Anthony Fernandes, Gaunsavaddo, 24/10/25



RAGAR RE TUM?

Mon'xa onollkhi koso kiteak polletai tum?

Hanv toch, tujia bhurgiaponnacho rukh.

Hanv toch, aikopi tujem sukh – dukh!

Are, visorloi re tum te dis khuxeche

dis rat mhojexim ravtaloi te?

Khandiancher mhojea chaddtaloi, gopant mhojea nidtaloi
ruchin mhaka gozali sangtaloi teo?

Dulpod...

Are, koso visorloi re tum te yadiche dis?

Mhojea khandeancher doltaloi mure tum?

Angar mhojea uddun-uddun kheltaloi,

Panam mhojim toddun-toddun khataloi tem?

Dulpod...

Atam, tuka mhoji ghoroz na ga?

Ixtt-mitr tuje vhaddle dista,

Atam soglleam-von vhodd ixtt zala tuzo POISO,
tachia mogan tum zalai samkoch piso.

Dulpod...

Amchê ixttagotiche kelei tuvem tuddkean-tuddke

Sasnnak korun mhaka onollkho-porko

Poixia khatir zalai re tum kurd'do

Mhaka prithuvelo nanch korunk zala dhe i tuzo

Dulpod...

Poixiache ixttagotik lagun mhaka kortai tum boli,

Oso koso zalo tum team poixeancho koidi

Ho novo ixtt samballtolo mure tuka sodhim?

Ani favo kortolo re tuka lamb aukh nitekallim

Dulpod...

Mhaka nattak korpachi tallnni kosli tuji?

Mhaka marun uddoun kitem zoddtoloi re tum?

Aila tujea dolleancher kallok?

Kainch tuka somzona, rikamo re tuzo mendu?

Dulpod...

Mhaka tujech khatir jieunk zai

Tujo jiv vanchunk "oxygen" diunk zai

Hanv na zalear tuka jivitacho svas na mevcho

Poiso tuzo, kosoch vanchovchona re jiv tuzo!

Mon'xa onollkhi koso kiteak polletai tum?

Hanv toch, tujia bhurgiaponnacho rukh.

Hanv toch, aikopi tujem sukh – dukh!

Hanv toch tuzo rukh, tuzo jiv-pran!

NOVEMBR - DEZEMBR MHOINEANT

Somudaiaim Pormonnem Igorjent Aitarachea Misachi Mandavoll

All Saints' Day

01 st Nov' Sat	6.30 a.m.	- Bhag. Tadeus – Tarchibhatt
	8.00 a.m.	- Bhag. Thomas – Portavaddo
	5.30 p.m.	- Bhag. Paulo – Igrejvaddo – Pap Saibachea intessavam khatir – Sunday Obligation Mass
	7.00 p.m.	- Mass in English – sompun geloleam firgojechea bore dekhnnaram khatir – Sunday Obligation Mass

All Souls' Day

02 nd Nov' Sun	6.30 a.m.	- Women of Hope (Mass in the Cemetery) – sompun geloleam firgozkaram khatir
	8.00 a.m.	- Firgoz Sobheche vangddi – Purgotorint koxttovtoleam khatir
08 th Nov' Sat	5.30 p.m.	- Bhag. Joao Baptist – Igrejvaddo
	7.00 p.m.	- Mass in English
09 th Nov' Sun	6.30 a.m.	- Bhag. Bartholomeu - Tarchibhatt
	8.00 a.m.	- Lourdes Saibinn – Fernandes Vaddo
15 th Nov' Sat	5.30 p.m.	- Bhag. Lawrence Portavaddo
	7.00 p.m.	- Mass in English
16 th Nov' Sun	6.30 a.m.	- Bhag. Joaquim-Ana - Bamonvaddo
	8.00 a.m.	- Bhag. Francis Xavier – Querem
22 nd Nov' Sat	5.30 p.m.	- Bhag. Juze Vaz, Valadares vaddo
	7.00 p.m.	- Mass in English
23 rd Nov' Sun	6.30 a.m.	- Bhag. Filipe – Tarchibhatt
	8.00 a.m.	- Guia Saibinn – Pereira vaddo
29 th Nov' Sat	5.30 p.m.	- Bhag. Christopher – Portavaddo
	7.00 p.m.	- Mass in English
30 th Nov' Sun	6.30 a.m.	- Bhag. Bernard – Bamonvaddo
	8.00 a.m.	- Bhag. Pedro – Chauddi vaddo
06 th Dec' Sat	5.30 p.m.	- Bhag. Francis d'Assisi – Portavaddo
	7.00 p.m.	- Mass in English
07 th Dec' Sun	6.30 a.m.	- Bhov Povitr Kallza Jezuchea – Dongormag
	8.00 a.m.	- Man. Agnel – Noronha vaddo
13 th Dec' Sat	5.30 p.m.	- Bhag. Mathew – Aforamento
	7.00 p.m.	- Mass in English
14 th Dec' Sun	6.30 a.m.	- Fatima Saibinn – Igrejvaddo
	8.00 a.m.	- Bhag. Andrew - Cruzvaddo

MHOINEACHI KARIAVOLL

NOVEMBER

Sonvar-01 ^{ter}	6.30 a.m.	All Saints' Day – Stat. Mass
	8.00 a.m.	Mis
	5.30 p.m.	Mis (Igorjent) Pap Saibachea intessavam khatir – <i>Sunday Obligation - Mass</i>
	7.00 p.m.	Mass (Church – English) Deceased benefactor of the Church – <i>Sunday Obligation - Mass</i>
Aitar-02 ^{ter}	6.30 a.m.	Mis (ximiterint) Sompun gelolea firgozkaram pasot
	6.45 a.m.	Mis (Marna Kopelant)
	8.00 a.m.	Mis (Igorjent) Purgotorint koxttovtoleam pasot
	8.30 a.m.	Mis (Portavaddo Kopelant)
	9.15 a.m.	Zolm Dis: Raphael D'Souza
Somar-03 ^{ter}	6.30 a.m.	
	8.00 a.m.	Zolm Dis: Olinda D'Souza
Mungllar-04 ^{ter}	6.30 a.m.	Thanksgiving Mass: Ilino & Merlyn Fernandes
	8.00 a.m.	Arghanchem Mis: Jacob Franco
	9.30 a.m.	Arghanchem Mis: Jobriaros Fernandes
	4.30 p.m.	Arghanchem Mis: Benny Pereira
Budhvar-05 ^{ver}	6.30 a.m.	Legacy Mass
	8.00 a.m.	Tisrea Vorsacho Ugddas: Raymond Fernandes
Brestar-06 ^{ver}	6.30 a.m.	Somplelea Jeromino Pascoal Pereira
	8.00 a.m.	Arghanchem Mis: Carmelina D'Souza
Sukrar-07 ^{ver}	6.30 a.m.	Zolm Dis: Maria Piedade D'Souza
	8.00 a.m.	Sompleleam Nicholas & Natalia Pereira
Sonvar-08 ^{ver}	6.30 a.m.	Arghanchem Mis: Olfina D'Souza
	8.00 a.m.	Arghanchem Mis: Graciana D'Souza
	3.00 p.m.	Logn Sonvskar: Bertren Simoes & Prisca Soobraydoo
	4.00 p.m.	Vailankanni Chapel Feast – Bamonvaddo
	5.30 p.m.	Khasgi intessav: Menino & Myrose D'Souza
	7.00 p.m.	Thanksgiving Mass: Steven & Sasha
Somar-10 ^{ver}	6.30 a.m.	Arghanchem Mis: Braz Fernandes
	8.00 a.m.	Poilea Vorsacho Ugddas: Abilo Fernandes
Mungllar-11 ^{ver}	6.30 a.m.	Good health: Fatima Gomes
	8.00 a.m.	Zolm Dis: Richcil Fernandes
	9.30 a.m.	Arghanchem Mis: Marshal Rodrigues
	4.30 p.m.	Arghanchem Mis: Maria Trindade
Budhvar-12 ^{ver}	6.30 a.m.	Sompun geloleam Pereira kuttumbancheam vangddea khatir
	8.00 a.m.	Somplelea Sebastiao Pereira

Brestar-13 ^{ver}	6.30 a.m. Legacy Mass 8.00 a.m. Zolm Dis: Amorah Fernandes
Sukrar-14 ^{ver}	6.30 a.m. Somplolea Joaqui Gabriel Noronha 8.00 a.m. Mhoineacho Ugddas: Antonio Borges Fernandes
Sonvar-15 ^{ver}	6.30 a.m. 8.00 a.m. Somplolea Roque Manuel Fernandes 5.30 p.m. Arghanchem Mis: Valisha Noronha 7.00 p.m.
Somar-17 ^{ver}	6.30 a.m. Zolm Dis: Michael D'Souza 8.00 a.m.
Mungllar-18 ^{ver}	6.30 a.m. Thanksgiving Mass: Llewellyn Dias 8.00 a.m. Arghanchem Mis: Franklyn & Benna Fernandes 9.30 a.m. Arghanchem Mis: Anita D'Souza 4.30 p.m. Khasgi intessanv: Veronica Fernandes
Budhvar -19 ^{ver}	6.30 a.m. Somplolea Francis Luis Fernandes 8.00 a.m. Poilea Vorsacho Ugddas: Caetaninho Rosario
Brestar-20 ^{ver}	6.30 a.m. Somplolea Liberata Fernandes 8.00 a.m.
Sukrar-21 ^{ver}	6.30 a.m. Somplolea Arcanjo Marcos Fernandes 8.00 a.m. Mhoineacho Ugddas: Lourdes Rodrigues 3.30 p.m. Logn Sonvskar: Riano Noronha & Alvisha Oliveira
Sonvar-22 ^{ver}	6.30 a.m. 8.00 a.m. Poilea Vorsacho Ugddas: Rosa Maria Simoes 5.30 p.m. 7.00 p.m.
Somar-24 ^{ver}	6.30 a.m. 8.00 a.m. Poilea Vorsacho Ugddas: Angelina Rodrigues 3.30 p.m. Logn Sonvskar: Sanders Fernandes & Rhea Mascarenhas
Mungllar-25 ^{ver}	6.30 a.m. Birthday of Jenrichta Pereira 8.00 a.m. Arghanchem Mis: Nelcy Sequeira 9.30 a.m. Khasgi intessanv: Ruzario & Luiza Fernandes 4.30 p.m. Arghanchem Mis: Devina D'Souza
Budhvar -26 ^{ver}	6.30 a.m. 8.00 a.m. Poilea Vorsacho Ugddas: Anthony Pereira
Brestar-27 ^{ver}	6.30 a.m. Somploleam Wolfango & Zita Fernandes 8.00 a.m. Tisrea Vorsacho Ugddas: Francisca D'Souza
Sukrar-28 ^{ver}	6.30 a.m. Arghanchem Mis: Stephen Azavedo 8.00 a.m.
Sonvar-29 ^{ver}	6.30 a.m. 8.00 a.m. Poilea Vorsacho Ugddas: Lily Agatha Braganza 3.30 p.m. Logn Sonvskar: Aarol Muclar & Megna Mendes

	5.30 p.m. 7.00 p.m.
DECEMBER	
Somar-01 ^{1er}	6.30 a.m. 8.00 a.m. Poilea Vorsacho Ugddas: Ascencio Pereira
Mungllar-02 ^{ter}	6.30 a.m. Birthday of Manuel Francis D'Souza 8.00 a.m. Arghanchem Mis: Anabell Fernandes 9.30 a.m. Arghanchem Mis: Mikhael Tellis 4.30 p.m. Bolaike khatir: Carmo Rodrigues
Budhvar-03 ^{ter}	6.30 a.m. St. Francis Xavier – Stat. Mass 8.00 a.m. Bolaike khatir: Nicholas D'Souza
Brestar-04 ^{ter}	6.30 a.m. 8.00 a.m. Tisrea Vorsacho Ugddas: Mariam Mullock
Sukrar-05 ^{ver}	6.30 a.m. 8.00 a.m. Tisrea Vorsacho Ugddas: Afra Maria Rodricks
Sonvar-06 ^{ver}	6.30 a.m. Somplolea Nicholas Mascarenhas 8.00 a.m. Tisrea Vorsacho Ugddas: Filomena Conceicao
	5.30 p.m. 7.00 p.m.
Somar-08 ^{ver}	6.30 a.m. 8.00 a.m. Zolm Dis: Muriel Antonius 9.30 a.m. BVM Immaculate Conception Feast – Guddem Chapel
Mungllar-09 ^{ver}	6.30 a.m. 8.00 a.m. Arghanchem Mis: Mariano Fernandes 9.30 a.m. 4.30 p.m.
Budhvar -10 ^{ver}	6.30 a.m. 21 ^{vo} Zolm Dis: Milton Leon Fernandes 8.00 a.m. Lognacho Rupea Utsov: Savio & Tina Pereira
Brestar-11 ^{ver}	6.30 a.m. Legacy Mass 8.00 a.m. Poilea Vorsacho Ugddas: Severina Tavares 3.30 p.m. Logn Sonvskar: Anthony Fernandes & Cladisha D'Souza
Sukrar-12 ^{ver}	6.30 a.m. 8.00 a.m. Tisrea Vorsacho Ugddas: Jose Baptist Cabral
Sonvar-13 ^{ver}	6.30 a.m. 8.00 a.m. Poilea Vorsacho Ugddas: Mariano Pereira 4.00 p.m. Logn Sonvskar: Tony Sequeira & Priya Mahale – (Gaunsavaddo)
	5.30 p.m. Zolm Dis: Joe Lobo 7.00 p.m.

MHOINEACHIM VACHPAM

NOVEMBER

01 Sat		All Saints Day
	Rdg	Rev 7, 2-4. 9-14; Ps 23, 1-2. 3-4ab. 5-6; 1Jn 3, 1-3; Mt 5, 1-12a
02 Sun		The Commemoration of All The Faithful Departed
	Rdg	(V.G. 1835-862)
03 Mon	Rdg	Rom 11, 29-36; Ps 68, 30-31. 33-34. 36-37; Lk 14, 12-14
04 Tue		St. Charles Borromeo
	Rdg	Rom 12, 5-16a; Ps 130, 1.2.3; Lk 14, 15-24
05 Wed	Rdg	Rom 13, 8-10; Ps 111, 1-2. 4-5.9; Lk 14, 25-33
06 Thu	Rom	14, 7-12; Ps 26, 1.4. 13-14; Lk 15, 1-10
07 Fri	Rdg	Rom 15, 14-21; Ps 97, 1. 2-3ab. 3cd-4; Lk 16, 1-8
08 Sat	Rdg	Rom 16, 3-9. 16. 22-27; Ps 144, 2-3. 4-5. 10-11; Lk 16, 9-15
09 Sun		Dedication Of The Lateran Basilica
	Rdg	Ez 47, 1-2. 8-9. 12 or 1 Cor 3, 9c-11. 16-17; Ps 45, 2-3. 5-6. 8-9; Jn 2, 13-22
10 Mon		St. Leo the Great
	Rdg	Wis 1, 1-7; Ps 138, 1-3. 4-6. 7-8. 9-10; Lk 17, 1-6
11 Tue		St. Martin of Tours
	Rdg	Wis 2, 23---3,9; Ps 33, 2-3. 16-17. 18-19; Lk 17, 7-10
12 Wed		St. Josaphat
	Rdg	Wis 6, 1-11; Ps 81, 3-4. 6-7; Lk 17, 11-19
13 Thu	Rdg	Wis 7, 22---8,1; Ps 118, 89. 90. 91. 130. 135. 175; Lk 17, 20-25
14 Fri	Rdg	Wis 13, 1-9; Ps 18, 2-3. 4-5; Lk 17, 26-37
15 Sat	Rdg	Wis 18, 14-16, 19, 6-9; Ps 104, 2-3. 36-37. 42-43; Lk 18, 1-8
16 Sun		33rd Sunday in Ordinary Time
	Rdg	Mal 4, 1-2a; Ps 97, 5-6. 7-9a. 9bc; 2 Thes 3, 7-12; Lk 21, 5-19
17 Mon		St. Elizabeth of Hungary
	Rdg	1 Mac 1, 10-15. 41-43. 54-57. 62-64; Ps 118, 53. 61. 134. 150. 155. 158; Lk 18, 35-43
18 Tue	Rdg	2 Mac 6, 18-31; Ps 3, 2-3. 4-5. 6-7; Lk 19, 1-10
19 Wed	Rdg	2 Mac 7, 1. 20-31; Ps 61, 1. 5-6. 8+15; Lk 19, 11-28
20 Thu	Rdg	1 Mac 2, 15-29; Ps 49, 1-2. 5-6. 14-15; Lk 19, 41-44
21 Fri		The Presentation of the B. V. M
	Rdg	Heb Zec 2, 14-17; Ps Lk 1, 46-47. 48-49. 50-51. 52-53. 54-55; Mt 12, 46-50

22 Sat		St. Cecilia
	Rdg	1 Mac 6, 1-13; Ps 9, 2-3. 4+6. 16b+19; Lk 20, 27-40
23 Sun		Our Lord Jesus Chirst, The King Of The Universe
	Rdg	2 Sam 5, 1-3; Ps 121, 1-2. 4-5; Col 1, 12-20; Lk 23, 35-43
24 Mon		Sts. Andrew Dung-Lac & Comp.
	Rdg	Dan 1, 1-6. 8-20; Ps Dan 3, 52. 53. 54. 55. 56; Lk 21, 1-4
25 Tue		St. Catherine of Alexandria
	Rdg	Dan 2, 31-45; Ps Dan 3, 57. 58. 59. 60. 61; Lk 21, 5-11
26 Wed	Rdg	Dan 5, 1-6. 13-14. 16-17. 23-28; Ps Dan 3, 62. 63. 64. 65. 66. 67; Lk 21, 12-19
27 Thu		Holy Crucifix
	Rdg	Num 21, 4b-9 or Phil 2, 6-11; Ps 77, 1-2. 34-35. 36-37. 38; Jn 3, 13-17
28 Fri	Rdg	Dan 7, 2-14; Ps Dan 3, 75. 76. 77. 78. 79. 80. 81; Lk 21, 29-33
29 Sat	Rdg	Dan 7, 15-27; Ps Dan 3, 82. 83. 84. 85. 86. 87; Lk 21, 34-36
30 Sun		1st Sunday of Advent
	Rdg	Is 2, 1-5; Ps 121, 1-2. 3-4. 4-5. 6-7. 8-9; Rom 13, 11-14; Mt 24, 37-44
DECEMBER		
01 Mon	Rdg	Is 4, 2-6; Ps 121, 1-2. 3-4b. 4cd-5. 6-7. 8-9; Mt 8, 5-11
02 Tue	Rdg	Is 11, 1-10; Ps 71, 1-2. 7-8. 12-13. 17; Lk 10, 21-24
03 Wed		St. Francis Xavier
	Rdg	Is 25, 6-10; Ps 22, 1-3. 4. 4. 6; Mt 15, 29-37
04 Thu	Rdg	Is 26, 1-6; Ps 117, 1. 8-9; 19-21; 25-27a; Mt 7, 21, 24-27
05 Fri	Rdg	Is 29, 17-24; Ps 26, 1.4. 13-14; Mt 9, 27-31
06 Sat	Rdg	Is 30, 19-21, 23-26; Ps 147, 1-2. 3-4. 5-6; Mt 9, 35---10; 1.5a.6-8
07 Sun		2nd Sunday of Advent
	Rdg	Is 11, 1-10; Ps 71, 1-2. 7-8. 12-13. 17; Rom 15, 4-9; Mt 3, 1-12
08 Mon		Immaculate Conception Of The Blessed Virgin Mary
	Rdg	Gen 3, 9-15. 20; Ps 97, 1.2-3ab. 3c-4; Eph 1, 3-6. 11-12; Lk 1, 26-38
09 Tue	Rdg	Is 40, 1-11; Ps 95, 1-2.3. 10ac. 11-12. 13; Mt 18, 12-14
10 Wed	Rdg	Is 40, 25-31; Ps 102, 1-2. 3-4. 8. 10; Mt 11, 28-30
11 Thu	Rdg	Is 41, 13-20; Ps 144, 1+9, 10-11; 12-13ab; Mt 11, 11-15
12 Fri	Rdg	Is 48, 17-19; Ps 1, 1-2. 3.4.6; Mt 11, 16-19
13 Sat	Rdg	Is 48, 1-4. 9-11; Ps 79, 2ac. 3b. 15-16. 18-19; Mt 17, 10-13
14 Sun		3rd Sunday of Advent
	Rdg	Is 35, 1-6a. 10; Ps 145, 7. 8-9. 9-10; Jac 5, 7-10; Mt 11, 2-11



The Stuti Choral and String Ensemble will open its 2025-2026 season with a performance of Italian composers spanning three periods: the Baroque with Vivaldi, the early Romantic with Rossini, and the late Romantic with Puccini. The programme will begin with a violin concerto by the Roman Catholic priest who devoted his life to the development of music, Antonio Vivaldi. The soloist for the concerto will be Martina Charles from Kochi, winner of the 2023 Con Brio Violin Competition, conducted by Smit Shah. Following this will be the pièce de résistance of the concert: Puccini's Gloria Mass by the 104 member Stuti Choral Ensemble with Kersi Gazdar and Rahul Bharadwaj as soloists. Members of the Puccini family served as church maestros for over 100 years, and Giacomo Puccini's early music education began as a seminarian. He composed this grand work at the age of 22, marking his families long-standing association with liturgical music. However, later in life, Puccini found his true calling in opera and today is regarded as one of the greatest composers of opera that ever lived, and one can hear his penchant for operatic drama in the mass being performed. Finally, as an encore, Stuti will perform the thrilling Amen from Rossini's Stabat Mater to end the concert. The choral works will be conducted by Parvesh Java with the Stuti String Ensemble led by Eshvita Menezes and pianist Nadine Crasto.

The concert will start at 7:30 pm sharp and last approximately 70 minutes with any intermission. We request you to kindly respect the sanctity of the space by maintaining silence within it.

Three days exposition from 26th to 28th of October 2025 on the New Saint, Carlos Acutis and the compilation of his Eucharistic Miracles in the whole world, along with the sacred vessels used by St. Paul VI, during the Eucharistic Congress in India (1964) and with the relics of St. Peter Julian Eymard, was held in the

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**rish Parochial hall of Siolim
rganised by the Blessed
Sacrament Fathers based in
Gaunsavaddo Chapel and
Novitiate House in Badem.
Many people witnessed
the same.**

or

