Lily of St. Anthony

Church of St. Anthony, Siolim-Goa. Estd. 1907

Our Independent Country remains Shackled by her own Despicable Sons



Bulletin of the Parish of St. Anthony, Siolim

AUGUST 2026 Vol. 08 XLI

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 Sukrarak 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
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MÃE DE DEUS, IRMIT, GAUNSAVADDO

Kopelanv: Fr. Punethan 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)*

Amchem Adhunik Bharat Ani Tachia Fuddarianchem Durdoiv

Amchem Bharat mahan ho naro soglleakuch gaztalo ani Bharatache nagrik obhimanan bhorun to apleam vahanancher dosoitale. Hem amchem raxttr ek vhoddlem raxttr. Hea raxttrant kitleoxio sonskrutayio, kitleoxio bhaxo, kitle lok-ved, kitlim torechim songitam, kitle dhorm, kitle bhoktivont monis, kitle xastri ani kitle huxar gineannim. Hea raxttak nespachio chali, jevnnanchio riti ani ruchi, odik korun sobar toreche undde/bakri, ghodd-ghodd khaupache nog, hem amchem raxttr ek kherit manik jem amchea Aziant chok-chokta.

Pois thaun vhoddle vhoddle Raza-Patxai aile Bharatant aplem raj cholounk, Bharatache moladik fator vorunk vo Bharatachem jirem-mirem vhorunk ani Bharatachi xitollai bhogunk ani somadhanan jieunk.

Angreji Firgi amchea Bharatak yeunche adim, Udentik thaun ani Eropak thaun khupzonn aile ani tea kallachio poilio-voile sonskrutayio ani band-kamam polleunk. Angreji lokan sumar xembor vorsam Bharatak raj choloilem ani dhaktte-dhaktte raza asat tanche koddlim rajeam aplia tabiant korun Bharat ek raxttr kelem. Tor hem raxttr magir ek Songh Raj (Federal Republic) kelem amcheam Bharati fuddareannim ani uprant taka ek ghottna ghoddun haddli ani hea novea Bharat raxttrachim sutram aplea hatant gheun tem vhoddlea promannan choloilem. Hem Bharat Raxttr ek Ghonn-raj korun zaitim bodolpam haddlim zaum Niyailaiyo Staphun ani akhem raxttr choloupachio mullavio imaroti bhandun ani nagrikanchem boreponn polleupache nem-kaideanchi sthapnni korun.

Nehrujin ani heram fuddareannim sthapon kelolem Raj ani Rajkaronn mullak thaun bandun haddlem ani hea Bharat raxttracho dhorzo voir kaddun akhea jogant taka namnna zhoddun ghetli ani khup-khup mollar amchem Bharat porzoll'lem.

Punn hea adhunik kallar, mhonnge amchea kallar, ogllem-unnem don dosokank (decades) jem raj karonn utponn zalam, team rajki fuddreannim hea mahan raxttrachi durdoxia korun soddlia. Monachi progoti haddche bodlek, heam atanchea sorkaran Bharatak himsha haddlea. Mohandas Gandhiji amchea raxttrachia bapain haddlolim totvam, odhik korun ahimsha haddpachim hatiaram vappuddlolim,

tancho sot'tenas kela. Totvanim hem raxttr odik gorib korun tem lachear kelam. Zatim- katincho bhed-bhav odhik kholaila, veg-veglleam dhormanchea lokam modem futt ghatlea, olpsonkhyachea (minorities) lokak nattak korpacho yotn nettan chol'la, gorib lokanche hallaval keleat, vhoddle-vhoddle krorpoti amchea Bharatant utponn zaun durbollank tannim mostileat, nennarank khuxin uddoileat ani hem korunk kitlo lonch ani broxttochear bhitor kaddla. Duddu aslole monis raj choloitat ani Dalit lokank fottoitat ani tanche hok'k paim tholla ghaltat. Bharatachi Sorvochch Neayaloi (Supreme Court) niyai promannikponna koddsun khup pois asa.

Raj karonn choloitoleannim ani astik krorpoti hannim Neayloyachea Nitidarank vikte ghetleat ani nit podvedaram vatten korun bhov onyai kelea. Onitiche nem-kaide bhitor haddleat ani apunn rajkaronnanchi sutram “sasnnak” aplea hatanim dovrunk addgam-naddgam korun, motdaranchim motam apnnak jikun haddun “electronic” yontram bhitorlea-bhitor gunvddaileant ani apnnakuch motancho choddav korun tim manddun haddleant. Apnnak dilolo motdarancho lokghonttichia nanvancho ghoddbodd korun odhikareanni motdaranchim navam volerintlim chirun uddoileant ani he vorvim apunn jikun yeupache yotn fottinponnant ruzu kelat.

Hea sorkarachia margdorxonna khal itihas bhitorlea-bhitor bodol'la ani khotto ani fottkiro itihas boroun novim pustokam ch'chapun fuddarache pillgek fottkirem margdhorxonn diunk yejilam.

Xikxonnik mollar, voilea-voilem xikop-korun, xist nastana xalla cholounk ani porikxanchim kagddamchim xapam foddun porikxe adinch tim gup-choriam aplea “morgadank” vhoir kaddunk ani te bhair ghalunk (leakage) vhoir aslole xikxonn montri ani tanche bhageli oslim noxttim kortutvam adarun videartheancho gat ghetla. Satvikponn tor porikxent na, zalear amchim xiktelim bhurgim ken'na sot xiktelim, koxim tim nitin ani xubh korneannim vagtelim hem konnakuch poddunk na. Apto gheun him ollxikechim kama korpi ho loz-pez naslolo sorkar zala. Oslem amchea Bharat raxttracheam fuddareanchem durdoiv.

Hea amchea Bharatant kitle khunn zatat, kilio maramari zatat hem pollelear kaide nanch distat. Kitleam ostoreancher bolatkar zata ani kitleam cheddvanchi moriad piddear korun tancho abhru man kaddun udoila, hacho anik ixobuch na. hem zaun asa fuddareanchem polkeponn.

Chori ani nagovnnio hea raxttrant vaddot vetat ani hachem konnak poddlolem na. Ze chovkidar asat tech vhoddle khunni ani vaitt korpi. Kadieanchi itli ollokh asun, apunn poile kaide moddpi te zatat. Gunddagiri ani dadagiri kortat tanchem raj hem zalam, zhoim sotak suvat na ani nagrikank bhorvanso na. Oslem amchem raxttr.

Raxttracho 80vo Svotontrayecho Dis monoitana ami fokot Raxttr Git gavpachi ani tirongi zenddo voir ubarpachio bhaleo riti palltanv, vhoddle-vhoddle nare gazoitanv ani vhoddleo-vhoddleo somorombhnneo korun ani konnem tori Bharatacheam nagrikank borem kelam tankam yadgiri diun ho dis palltanv. Punn bhitorlea-bhiror amchem raxtr kuslam, tachi ghann marta, tache fuddari kumparponna kortat, apli podvi zobordosten choloitat ani porjechea boreak poddta tem nhoi, punn aplim bolsam bhorunk, duddu komaunk te yotn korun, sodankal apunnuch raj choloupachim sutram gheun, raxttachem nisontton kortat.

Amchem Bharat lokxayechem nhoi punn hukumxayechem, choranchem, ani fottingponnachem raj zalam. Nizachi svotontrai amkam amchench put kedna ditele ani hem mahan raxttracho dhorzo taka ken'na ditele ho ek vhoddlo proxnn.

Pr. S. Mendes ***Pri. M. Carvalho*** ***Pri. Punethan SSS***

AUGUST 2026

PAP SAIB MAGUNK LAITA

Samania Sonkolp:



Xubhvortoman xarant porgottche pasot:

Vhoddlea xarannim chodd korun onamik aniek surponnan rautoleam sovem ami Xubhvortoman porgottunk novo marg sodun kaddunk, toxench somudai bandunk sorjon'xil (creative) marg sodun kaddunk magum-ia.

POPE'S INTENTION

General:

For evangelisation in the city:

Let us pray that in large cities often marked by anonymity and loneliness we find new ways to proclaim the Gospel, discovering creative paths to build community.

A Dream That Will Never Be Materialised

Hindustan-Hindu-India, is a classic country of contrasts!

Though the word Hindu/Hindustan, as many may like it to resonate with Hinduism in modern usage, specially by the ruling majoritarian hegemony and political dogmas; is historically inaccurate, as India was not created by religion; it was first shaped by nature, then history, civilisation, and the collective aspirations of its people. Long before any organised religion emerged, the story of the Indian landmass dates 120 millions years ago, the remarkable geological journey, by breaking away from the ancient supercontinent Gondwana, drifted northwards, eventually after 50 millions years it collided with the Eurasian Plate, creating a major geological crack known as the Indus-Yarlung suture zone and giving birth to the mighty Himalayas and the fertile Indo-Gangetic plains. So the physical foundation of India was laid by the geological forces and not by any religious or political ideology.

The name "Hindustan" and it's origin

This too has historical rather than religious origins. Following the colossal collision of the Indian tectonic plate with Eurasian plate, the ancient river '**Sindhu**' was born (along with its 7 tributaries), originating from the Tibetan Plateau, flowing through China, northwest Ladakh region of India, enters Gilgit-Baltistan, Pakistan and finally empties into the Arabian Sea near Karachi. The Rig Veda Mandal mentions the word "Sapth Sindhu," it means the seven tributaries of river Sindhu.

Why river "Sindhu" is significant in this context?

It is significant because it nurtured and cradled many civilisations specially the **"Indus Valley"** civilisation of the Bronze Age; acting as a natural geographic barrier and entry point for ancient trade and migrations into the subcontinent. The Zoroastrian people, whom we call Parsis in India, came from Persia, that is present day Iran and in their holy book, they mentioned **"Sapth Sindhu"** as **"Hapth-Hindu,"** not just referring to the river but also the entire geographic area which was the basin of River Sindhu. From around 1200 BC Persian Achaemenids conquered Sindhu Valley under Darius I.

The Greeks got to know about India from Achaemenids. And in their dialect the sound of H is not pronounced. So the H is dropped and Sindhu becomes **"Indus."** In the writings of Greek historian Herodotus, it is mentioned about India and Indians. By the time Macedonian King Alexander invaded India in the 3rd century BC, the word India was already in use, it was used to describe the region, the geographic area, which was across the Indus.

Around the 1st century AD, the suffix '-stan' in Persian language was added. **'Stan'** basically means a region or a country. And this was the **origin** of the word **"Hindustan"**. So here it can be said that Hind, Hindu, Hindustan came from Persian origin and India came from Greek origin. Thus later on the British used the word India as they preferred a name rooted in Greco-Roman tradition that easily translated into English administration.

Right from the formation of Sindhu and the transformation to Indus or Hindustan or India, the journey has been incredible as this land became a home to countless civilisation, languages, cultures, philosophies, and faiths. Right from Indus Valley Civilisation, Jainism, Sikhism, Christianity, Islam, Judaism, Zoroastrianism, and many indigenous tribal beliefs, all found a place in the arms of India. Without any doubt, India's identity was never built upon religious uniformity. India evolved through diversity, dialogue, exchange and coexistance.

The term " Hindustan" was never the constitutional name of the Republic of India, nor did it define citizenship based on religion. When India gained independence in 1947, the founders, and the leaders of the Republic faced a defining situation, a choice that they had to make. They could have established a State based on religion of the majority, or they could build a nation that guaranteed equal citizenship to every individual regardless of their faith. And they CHOSE THE LATTER.

India's Constitution is Her Identity

The Constitution of India begins with the words,**" We, the People of India" and not** "We, the Hindus of India" or "We, the Muslims of India" or "We, the Christians of India" and so on....

That is the promise our founders made to the future generations, to build a Federal Republic where every Indian would stand equal before the law regardless of faith. Our founders, Dr. B. R Ambedkar, Jawaharlal Nehru, Sardar Vallabhbhai Patel, Maulana Abul Kalam Azad, Rajendra Prasad and countless others had witnessed the horrors and bloodshed of Partition. With the bitter experiences of knowing what happened when religion became the basis of politics, they knew what kind of Nation India should become. They, then wrote this remarkable document, that sought to ensure that never again would India be treated as less because of the faith they professed; with this in mind the Constitution was born. The Preamble to the Constitution of India declares India to be a sovereign, socialist, secular, democratic and republic state and a Federal republic in order to secure to all its citizens, **Justice, Liberty, Equality and Fraternity.**

Our Constitution is Great and Noble! So what is the problem?

The problem is the core tenets of Hindutva Politics which center on cultural majoritarianism, the concept of unified Hindu Rashtra (Hindu Nation), with

an illusion and false propaganda, a staged narrative, trying hard to display that **"Hindustan"-"Hindu"** is **'Hindu Rashtra', a land of Hindutva/Hinduism.** This political ideology is heavily championed by groups in Sangh Parivar network, including the current ruling party and the RSS. This deepened religious fundamentals

Is India on the brink of losing her Identity?

A Nation that once happily cradled and nurtured countless ethos, cultures and religions, today is facing the biggest challenge of growing intolerance over issues that do not contribute to positive nation building process but cripples the very fundamentals of democratic India. The core elements include corruption, the erosion of rule of law, creating religious divide, ethnicity crisis, civil conflicts, silencing voices when the right questions are asked and accountability demanded, labelling as anti-national those questioning the government policies, those participating in protests and above all giving a deaf ear, remaining dumb to the legitimate demands of those battling for justice.

There's a golden lining on the horizon, a sign of better days ahead.

Amids disappointments, frustrations, helplessness, fears and tears, hope is till alive.

While being one of the world's oldest living present day India is one of the youngest democracies too. Roughly around 65% of India's population is under the age of 35 and while the rest, including the government called these 65% useless lazy Gen Zs; the unexpected happened on 20th and 26th of July 2026. These thousands of **cockroaches** of our great country '**India**' did something incredibly remarkable; they ignited an electrifying movement, a wild fire like revolution that will go down in the annals of history. The young demonstrators almost crippled the democratically chosen government and made it's executive system accountable, answerable and to bow down to their rightful demands, that lead to the resignation of our country's Union Education Minister Mr. Dharmendra Pradhan. Delhi's Jantar Mantar, witnessed, fearless young and old brave hearts, unite across caste, creed, social and religion background, staged a peaceful, non violent protest over paper leaks and the corrupt education system. These students, young professionals, activists and youth dared to take on themselves the bigoted brutality by the police, lathis, pellet guns, tear gase etc, the price paid for voicing out.

Nevertheless, this revolution has certainly sent shockwaves to the ruling fascist-government, who did not anticipate that they were actually playing with fire; who were unaware that their actions were under silent scanners and hidden tracking systems, who underestimated the tip of the iceberg. Perhaps they felt that the Gen Zs are party animals, careless, clueless, self centered and unconcerned about the future of this country; so the vision and mission of

forcefully and tactfully making India into a Hindu Rashtra slowly began its process. However, this government failed in doing it's homework, failed miserably in studying our country's over educated, techsavvy, well informed and updated Gen Zs. They are the generation that are increasingly asking fundamental questions about the future of the Republic, questions about unemployment, inflation affecting household budgets, access to quality healthcare and education, water scarcity, growing impacts of climate change, environmental degradation, air pollution, crumbling infrastructure, bad roads, garbage, corruption at every level of government hierarchy, increasing crime rates, rapes, scams, etc. They are bold, outspoken and intolerant towards unjust and biased attitude of the government.

Hope is still alive

It is to be noted that the youth of today have sent a strong message not just to the present government, but also to those who will be forming the future Government, that never to take the youth of this country for granted. Today, we are witnesses to their capabilities, as determined peaceful voices raised and refused to be ignored. It is to be noted that the government has now demonstrated their ideology, their hidden agenda, the dream to make India a Hindu Rashtra will never be fulfilled, as the 65% of India's 'young population (600M+ youth population under 25) have proved it through their protest, the **Cockroach Janata Party** *(a satirical youth movement, that began as an online viral response to the"cockroaches", referring to the jobless youth of India)*, attended by tens of thousands of young demonstrator, students, parents and citizens across the length and breadth of this county, from different walks of life, across religious lines, all united as one **'Children of India';** in solidarity to make the **'Deaf Hear',** that they are not lazy, neither they are sleeping; they are alert and ready to protect the constitutional values, and unity and diversity and the fundamental rights of our country.

Our Government should know that the future of India will not be secured merely by changing constitutional labels or invoking historical symbols; instead of focusing on Hindu Rashtra, it should address the deeper failures that brought us all at this unwarranted juncture.

The present powers that be should re-formulate their dream of creating a Hindu Rashtra out of our Independent Country. Every time they dream, they will be awakened by 600+ youth 'The Cockroaches' and their unwavering protests will deter the powers that be to believe in a **Pluralistic Society** known for its **Multi faith** and diversified culture.

Forcefully making our Independent Country into a Hindu Rastra will remain as an ***'Illusion'!***

~Bertha Fonseca Kadam

Amchia Svotontr Desant Devak Bhozpachi ani Sot Uloupachi Sot'tia Mostilia

Bharot des ek vhoddlo dhormatit (Secular) des, mhonnlear, taka khoinchoi dhorm sarkho, karonn amchea desant sobar dhorm ani sonvskrutayo asat.

Amche hok'k, Sonvidhanachea 25 vea kolma (article) pormannem, dor eka nagrikak, aplea monasarkho dhorm pallunk ugteponn mellta.

Punn, halinchea disani, "Freedom of Religion Act," ho kaido, Bharatachia 13 pranthanim lagu kela ani tacho duropeog korun, dhormvaddi, Kristanvank ani her onnusuchit zatinchea olpsonkhyacher boglanttam ghalun, tankam hispabhair dumallo ditat. Tanchea magnneachea suvatanim ani zhoim ugte suvater, ektthaim zaun magnne kortat, thoim vochun, tanchi duspott kortat. Tankam marfar korun, bollan Kristanv kortat mhonn, khotte arop ghalun, tankam bondkhonnint poriant ghaltat. Kristavank piddapid diun, ghor vapsi yojna kaddun, lokacho dhorm bodlunk, agro kortat.

Manipurant, Kristavn dhormachia lokak tras korche korun, don somzam modem futt ghalun, zogddim utponn korun zaito lok zokmi zala, ani thoddo lok ran'namni pollun ghela. Toxench tanchim ghoram hulpaileant.



Amche Kristi fuddari, toxench borem magpi, hea onnusuchit lokak mozot ditat. Tanchea xikxonnik, bholaike, udarposonna ani durgottnna mollar, tankam vellachea vellak adhar dita,. Zatincho, bhaxencho, Dhormancho, kosloch vegllochar korinastana, soglleanchi seva kortat. Tanche hok'k rakhunk adhar ditatani chodd durboll asloleank, duddvanchi mozot legun kortat.

Choddxe poixe vo nidhi, bhailea desantlean ,"Foreign Contribution" mhonn yeta, hea durbollank mozot korunk. Punn sorkaran atam hacher bondi haddunk, FCRA (Foreign Contribution Regulament Act) ho kaido lagu korpak Rajya Sobhent Bill mandlam. Hea khatir CBCI-chea Porixoden aplo husko spoxtt korun, nivedon-potr, Kendr Ghor Montrik daddlam. Oddchonneo uprastoleo teo dakholl kela, ani ho vidheok fattim kadunk vo rod'dh korunk, vinonti kelea.

Amchea Sonvidhanan amkam anikui ek mekllеponn mellta. Tem mhollear, 'Freedom of Speech' vo Sot ulovpachi svotontrai. Hem amkam 19vea kolman mellta. Dor eka nagrikak, Sot ulovpak ani aple vichar, sompeponni manddunk, mekllеponn mellta.

Tor, 'Freedom of Religion ' ani 'Freedom of Speech' , he donui hok'k, zaun asa amchea Sonvidhananche okhondd, khambe.

Punn he donui, hok'k mostileat ani nagrikank mekllеponn mellona. Sot uloitoleakui, domkaitat vo jivexim marun uddoitat. Khoim pavlam amchem svotontr Raxtt? Ani konn'ank mellta hem mekllеponn? Hacho zobab amkam sarkho mellonam. Thoddea pranthanim, zoxem, Kerala, Tamil Nadu, Nagaland, Mizoram ani Meghalaya, Kristanvamnk, aplo dhorm porgottunk mekllеponn mellta, punn dusream Pranthanim zaum, Uttar Pradesh, Madhya Pradesh, Karnataka ani Maharashtra, hangasor boltench ghoddta. Kristanvank ani onnusuchit-ank, tori torechim oddchonn ubio kortat ani tanche hok'k mostitat.

Povitr Pustok amkam oxem sangta: "*Tumi konnachinch chakram nhoi, punn fokot Devachim; dekhun svotontr mon'xam koxim cholat, ani tumchi svotontrtai koslich vikottai dhampun dovrunk vaprum nakat.*" (1 Ped 2, 16). Devak bhozpachi svotontrtai asa mhunnon dusrea dhormacho opman korunk zaina, ani sot uloupachi svotontrtai asa mhunnon fottingponnam korun somajant modd-fodd korunk zaina. Amcheam adlea desachea fudareannim ani odhik korun amche suttke zuzareannim aplem rogot varoun ho des amche hantant dila. Ami, zonn ek eklea nagrikan aplea bhavarthant thir ravun, desachea boreponna khatir sot sodanch fuddem vhorchem. Devak bhozpachi ani sot uloupachi sot'tia hea don khambeancher dhorloli asa. Khorem mhollear amcho Bharot des fuddem soronk ani ek xubh- xantikaicho somraj koso nirmann zaunk amchim prarthaona Isvorak ubarum-ia.

~Anthony Gonsalves

SIOLECHI POVITR SOBHA



I. Bapachea Utrak Raji:

1. **Filomena Quadros**, Gaunsavaddo, 26/06/26
2. **Desmond Mark Bayross**, Dongormag, 02/07/26
3. **Rosaria Cecilia da Costa,** Chauddi vaddo, Marna, 22/07/26

THE UNSTOPPABLE POWER OF STUDENTS: FORGING JUSTICE IN A FREE NATION

"Speak up for those who cannot speak for themselves, ensure justice for those being crushed." — (Proverbs 31,8)

As India celebrates 80 years of Independence, we proudly remember the sacrifices that won us freedom. Yet true freedom is not just freedom from colonial rule, it is the freedom to dream, to question, and to seek justice. Whenever these values are threatened, students often become the conscience of the nation.

The events of the past few weeks have shown exactly why the power of students can never be underestimated. At Delhi's Jantar Mantar, and all across the country thousands of students and young people united to protest examination irregularities, paper leaks, and a system they believed was failing them. What began as a demand for accountability soon grew into a nationwide call for educational reform and a better future for India's youth. After weeks of peaceful protests, hunger strikes and public pressure, finally, Union Education Minister Dharmendra Pradhan resigned on July 25, stating that the future of students must come first. For many protesters, it was proof that when young voices unite, they can bring about change.

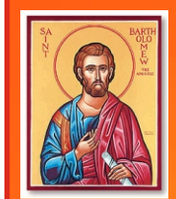
When education is on the streets and powers to remain silent, the question is not just to initiate a movement, but of placing the priorities of the entire nation before everything else. Goa, too, has witnessed the strength of youth-led movements. During the protests against the controversial double-tracking railway project through the Mollem forests, students came forward to protect Goa's environment. Members of our own SAPYOS played an active role in the movement through street plays, playing music and making awareness campaigns. As a student, I too had the privilege of contributing by singing at public programmes that sought to educate and mobilise people about the environmental consequences. Gen-Z may protest differently from previous generations, but their message remains the same: democracy works best when citizens participate.

History reminds us that students are among the strongest agents of change. From India's freedom struggle to today's movements for justice and reform, young people have challenged systems that ignored the voices of ordinary citizens.

As we mark 80 years of Independence, let us remember that democracy thrives when young voices are heard. As St. Paul reminds us, "*Don't let anyone look down on you because you are young, but set an example.*" (1Tim 4,12) The students standing up today are not challenging India, they are challenging the injustice that hold India back. Their courage reminds us that when youth rise, nations listen and history is made. And in fact, the great prodigy happened. Finally the powers that be, accepted the voice of the youngsters and gave justice to them and helped them to fulfill their dreams for a brighter future and for the progress of the Country.

~Clarissa Catherine Camêlo

SAINT BARTHOLOMEW



He was one of the 12 apostle of Jesus according to the New Testament. (Mt 10, 3; Mk 3, 18; Lk 6, 14; Acts 1, 13). Most scholars identify Bartholomew as Nathanael, the "Israelite without guile" (Jn 1, 47) whom Saint Philip introduced to our Lord. His name comes from Aramaic which means, "*Son of tolmei or talmaic.*" He is believed to have come from Cana of Galilee. Although nothing concrete is known with certainty. To him goes the credit of being the first to recognise Jesus for who He was, declaring, "Rabbi you are the Son of God, you are the King of Israel. (Jn 1, 49)

According to Eusebius of Caesarea, after the Ascension of Jesus, Bartholomew went on a missionary tour to India, where he left behind a copy of the Gospel of Matthew. Tradition narrates that he served as a missionary to Mesopotamia and Parthia as well as to Ethiopia. Along with his fellow apostle Jude Thaddeus, Bartholomew is reputed to have brought and preached Christianity in Armenia in the 1st century. As a result in 301, the Armenian Kingdom became the first State to embrace Christianity. Thus both Saints are considered the patron Saints of the Armenian Apostolic Church. According to certain tradition, he was martyred by being flayed (removing the skin from a person) alive in Armenia before being beheaded. That is why he is depicted as carrying his own skin on his arm prior to his death.

He is the Patron Saint of leather workers, book binders, plasterers, butchers, tanners and shoe makers.

~Fr. Mario Carvalho

Paper Leakage by the very Custodians of the Education System is an Act of Treachery and Dishonesty

Education is built on trust. Students trust that their hard work will be judged fairly. Parents trust that the examination system will provide their children with an honest opportunity. Society trusts educational institutions and government authorities to protect merit and justice.

When an examination paper is leaked by the very people entrusted with its custody and security, that trust is brutally betrayed. It is not merely a technical mistake or an administrative lapse. Paper leakage by the very custodians of the education system, is an act of treachery and dishonesty against the students and the nation.

Thousands of students spend months and years preparing for competitive examinations. They sacrifice sleep, money, leisure and family time. Many come from poor and middle-class families and see education as their only path towards a better future. But when an examination paper is leaked, the honest student is made to feel like a fool for working hard.

The greatest tragedy is that the crisis appears to have continued for nearly a month without a decisive resolution. The longer the authorities delay to take a firm action, the deeper is the frustration among the students. In a democracy, people have the right to ask: Why is justice taking so long? Why are decisions being delayed? Are powerful or influential individuals being protected?

If the allegations are false, the authorities must establish the truth through a transparent and independent investigation. If they are true, those responsible must be punished, regardless of their position, influence or connections. No individual should be above the law.

The Protest at Jantar Mantar

The anger of the youth has reached the streets. At Jantar Mantar in New Delhi, students and young people have been protesting against alleged examination irregularities and demanding accountability. The protest has become a symbol of the growing frustration of India's youth with a system that they believe has failed them.

The involvement of activist Sonam Wangchuk has given further moral strength to the movement. Wangchuk undertook a prolonged hunger strike at Jantar Mantar in support of the protesters and their demands

for accountability. His action demonstrated that the issue is not merely about one examination. It is about the future of millions of young people and the credibility of India's education system.

The fact that protests have continued for weeks and that a final and satisfactory decision has been delayed is deeply concerning. A government may need time to investigate facts, but it must also understand the emotional condition of students who have invested years of their lives in preparing for these examinations.

When Those Who Demand Justice Are Treated as Criminals

The situation becomes even more disturbing when peaceful young protesters are allegedly harassed and intimidated by the very authorities responsible for maintaining law and order.

Questions have also been raised about police personnel appearing without proper identification badges. When questioned about the absence of badges, some protesters claimed that they received explanations such as, “It is becoming hot, so we are not wearing them.” Such responses, if accurately reported, are completely unacceptable. Accountability cannot be removed because of heat or inconvenience.

Police personnel are given authority by the State to protect citizens. That authority must be exercised with restraint, professionalism and respect for human dignity. Young people who peacefully ask questions must not automatically be treated as criminals.

Even more disturbing are allegations of the mistreatment of girls and young women during the protests. Every woman has the right to dignity and safety, including when she participates in a peaceful democratic protest. Allegations of harassment and mistreatment must be investigated seriously and impartially.

Reports of alleged police excesses during protests at Jantar Mantar have also led to legal scrutiny, demonstrating the seriousness of the concerns being raised.

Six Young Lives Lost

The reports that six young people have died by suicide in the aftermath of the examination crisis should shake the conscience of the entire country. Every young life lost is a family tragedy and a national tragedy.

Behind every student is a mother, a father, siblings, friends and dreams. A young person who dies because of hopelessness, humiliation, unbearable pressure or a feeling that justice will never come is not merely a statistic.

The authorities must investigate the circumstances surrounding every such death with sensitivity and seriousness. The families deserve answers, justice and support. The larger system must also ask whether repeated examination failures, paper leaks, delays and lack of accountability are creating an unbearable psychological burden on young people.

Goa's Youth Show Solidarity

The issue has also touched the conscience of young people far beyond Delhi. The youth of Goa have shown solidarity with the affected students by organising a peaceful march.

This peaceful expression of solidarity is important. It demonstrates that Goan youth understand that the issue is not limited to one examination or one State. When the integrity of the education system is threatened anywhere in India, every student has a reason to be concerned.

A peace march is not an act of rebellion against the nation. It is an expression of democratic citizenship. Young people have the right to raise their voices peacefully when they believe that injustice has taken place.

The Real Question: Who Will Protect the Honest Student?

The most important question is this: Who will protect the honest student?

If the examination system can be compromised, if question papers can be leaked, if investigations are delayed, if powerful people are perceived to be protected and if peaceful protesters are harassed, what message are we sending to the youth?

Are we telling them that hard work does not matter?
Are we telling them that connections are more important than merit?
Are we telling them that those who cheat may benefit while those who remain honest must suffer?

Such a message would be disastrous for the future of the country.

India cannot build a strong nation on a weak education system. The country needs doctors, teachers, engineers, administrators, scientists and professionals who have earned their positions through genuine merit. If the examination system is corrupted, the consequences will eventually affect the entire nation.

Accountability Cannot Be Delayed Forever

The authorities must act with urgency. There must be a transparent, independent and time-bound investigation into the alleged paper leakage. Those responsible must be punished. The students who have suffered must receive justice and appropriate support.

The government must also address the allegations of police misconduct and ensure that peaceful protesters are treated with dignity. The alleged mistreatment of girls and the use of intimidation against young people cannot be ignored.

Most importantly, the authorities must not allow the public to believe that some people are being protected because of their position or influence. Justice must not only be done; it must also be seen to be done.

The youth of India are not demanding the impossible. They are asking for a fair examination, an honest system and accountability from those entrusted with public responsibility.

The students are not the problem.
The young people protesting at Jantar Mantar are not the problem.
The youth of Goa who marched peacefully in solidarity are not the problem.
The problem is a system that allows trust to be broken and then takes too long to restore it.

Paper leakage by the custodians of the education system is a betrayal of honest students. The harassment of peaceful youth is a betrayal of democracy. The mistreatment of girls is a betrayal of human dignity. And every young life lost to despair is a warning that the nation can no longer afford to remain silent.

The youth were demanding for justice and finally they received. It is presumed that the culprits will be taken to task and the drive for justice initiated by the peaceful movement of the students maybe regonised and that the powers that be listen willingly to their lawful demands.

~Fr. Marcos D'Souza Msfs

Our Independent Nation still remains SHACKLED!

We celebrate Independence Day every year with pride. We hoist the flag, sing the national anthem, and remember the sacrifices of those who fought for our freedom. We tell our children that we are now a free nation, that we rule ourselves, and that our future is in our own hands.

And yet, after all these years, a heavy question remains: "Are we truly free?"

Politically, we are independent. No foreign power rules us. But in daily life, many people still feel bound. Our country remains shackled – not by the outsiders, but by the very sons of this soil who now sit in positions of power and leadership.

Shackled in Politics and Governance:

Democracy gave us the greatest gift; the right to choose. But over time, politics has become like a family business. Seats in the Government are passed from father to son, from uncle to nephew. New voices with fresh ideas find it difficult to enter because the doors are already closed.

But when leadership becomes about with self-interest instead of service, the people suffer. In Parliament and local councils, we often see drama instead of debate. Important issues like education, health, jobs and water are all pushed aside while leaders protect their own circles.

The result is that the common man feels unheard. A farmer, a teacher, a small shop owner – they vote with hope, but after the election they are forgotten until the next campaign comes.

Shackled in Economic Life:

We were promised a nation where everyone would have an opportunity. But today progress is not equal. Prophet Isaiah says "*Ah, you make iniquitous decrees, who write oppressive statutes, to turn aside the needy from justice and to rob the poor of my people of their right."* (Is 10, 1-2a)

Money that is meant for public use – for building roads, schools and hospitals - often does not reach its destination. It gets lost in delays and corruption. To get basic work done, people are asked, "Do you know someone?"

The rich get richer because they have connections. The poor remain poor because they only have hard work. This is not the freedom we fought for. We are free from foreign taxes, but we are still burdened by a system that favors the few.

Shackled in our Society and Minds:

Perhaps the deepest chains are the ones we cannot see. To stay in power, some leaders remind us of our differences – our caste, our language, our religion, our

region. During elections we are divided. After elections, the same leaders sit together. "*And if a house is divided against itself, that house will not be able to stand"*. (Mk 3, 25)

Slowly, we have started to accept this as normal. We say: "*This is how things are*." We stop expecting honesty. The strongest shackle of all is when a whole nation loses its hope.

What makes this more painful is that these are *our own sons*. They were born here. They know our struggles. God has gifted them that authority to serve, but many have chosen to serve themselves.

A Call from Faith

As people of faith, we cannot stay silent.

"When the righteous are in authority, the people rejoice; but when the wicked rule, the people groan" (Prov 29, 2)

"He has told you, O mortal, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?" (Mic 6,8)

God cares about justice. He cares about how the weak are treated. He calls leaders to be shepherds, not rulers who feed themselves.

We are called to do two things:

1. To Pray. "*First of all, then I urge that supplications, prayers, intercessions and thanksgivings be made for everyone, kings and all who are in high positions*". (1 Tim 2, 1-2)

Let us pray that God gives our leaders, wisdom, honesty and a heart to serve.

2. To live differently. Change starts in our homes. When we are honest in small things, when we refuse to take bribes, when we help our neighbour, when we vote with conscience – we begin to break the chains. *"But let justice roll down like waters and righteousness like an ever-flowing stream"* (Am 5, 24)

A nation is not built only by those in power. A nation is built by teachers in classrooms, by nurses in hospitals, by parents at home, by youth who refuse to give up.

Conclusion: From Shackles to SERVICE:

Independence was the beginning, not the end. Hoisting the flag does not automatically make a nation great. A nation becomes great when its people are free – free from fear, free from corruption, free to live with dignity.

Yes our country is still shackled under the leadership of its own sons. But chains can be broken. They are broken when citizens wake up, when faith becomes action, and when we choose truth over convenience.

"Happy is the nation whose God is the Lord" – (Ps 33,12)

May God help us. May He give us leaders with clean minds, pure hearts and unsordid hands. And may he make us the kind of people who build our nation instead of breaking it. True freedom is not just the absence of a foreign ruler. True freedom is when justice and righteousness fill our land.

***~Helen Fernandez**, Gaunsavaddo*

Amchea Gõyant Bhatachio Prothom' konxio Devak Orpipacho Dobajik Dis

Amchea Gõyant ami veg-veglleo porbo somorombhtanv, zaum teo Ankvar Mariecheo vo Santam-Bhoktanchio, tea bhair ami anik ek utsov somorombhtanv ani to mhollear ***"Pike-utsovachi porob"*** vo ***"Novidadichi Porob"***. Hi porob adhunik nhoi, punn bhov purvil'lea kallchi. Suttkechea pustokant 23vea avesvorant 16ve vollint, khud Sorvesporan Moizesa vorvim, Prothom' pikechi somorombnni korunk, Izrael porjek formailolem amkam mellta. Hatuntlean Judevanchea panchogant, pikecheo don porbo nirmann zaleo, teo mhollear ***"Shavout"****(Satolleachi Porob)* ji Paskam zatoch Pon'nas disam uprant yeta, hi zaun asa tanchi Prothom' pikachi Porob ani dusri mhollear, ***"Sukkot"*** *(Tombuchi Porob)*, ji Setembr-Otumbr mhoineant poddta, hi porob pikavollichea vorsachi sompadnni khunnaita ani purai vorsachea pika pasot porza Devak dhin'vasta. Hi zaun asa Judevanchea Pika-utsovchi fattbuim.

Amchea Bharotant veg-veglle dhorm ani sonvskrutayo asat, teo-i ap-aplea chalim-ritim pormannem pike-utsovachi porob somorombhtat, dekhik amcheam Hindu bhavarteanchi pike utsovachi porob mhollear ***"Chaturthi"*** zoim tim prothom' pik '*matholier'* laun aplea devak orpitat. Dusrem udharonn mhollear kaim amchi stholantorik *(migrants)* bhavarthi jim ut'tor bharotantlean nokrek lagon Gõyam yetat, tanchi pikachi porob mhollear ***"Karam."*** Amchea Bharotant Kristi porza, pika utsovachi porob dobajean somorombhta. Konkann kinarer *(Konkan coast)* aslolea prantanim tin bhasanim vo tin vantteanim Kristi bhavarti Pika-Utsov somoromhta: Mumboi ani Vasai aslolim kristi bhavarti *(East Indian community)*, Otubrachea poilea aitarak ***"Agera"*** hi tanchi pikechi porob monoitat. Karwar, Udupi, Chikmoglur ani Mongllur prantanim hi porob Setembrache 8ver Ankvar Mariechea Zolmachea somoyar monoitat, he porbek tim ***"Monthi Fest"*** mhonntat ani Amchea Goyant hi **"Novidadichi Porob"** ami Agostachea mhoineant somorombtanv.

Purai Goyant Agostache 5 tarkher, Dokhinn Goyant Raia ganvant aslole Himache Saibinnik *(Blessed Virgin Mary of Snows)*bhettoilole firgojent **"Novidadichi Porob"** somorombhtat. Nhoinch fokot Gõyant, punn purai Konkann kinarer aslolea prantam modem Raia ganvant poilem konnos katrun, ***"Novidadichi Porob"*** poili zata! Hem kherit bhag Raikarank, tanche firgojechea askarinnichea porbe somoim hi dupett somorombhnni korunk. Purvil'lea kallar him poilinch katorlolim konnsanche bhore Gõychea Rajpalak *(Governor)* ani Arsebispak pattoun ditaleat, atam he

konnsanche bhore laginch aslole Raiturche Seminarik dhaddun ditat. Dusreach disa Agostache 6ver Ut'tor Gõyant aslolea, Sonvsarachea Soddvonndarache Firgojent *(Salvador-do-mundo)*, Saloi ganvant tanchea firgojechea askarea *'Salvador Saibachea'* porbechea somoyar hich somorombnni dobajean zata, ani tea uprant Gõychea dusream firgozanim ap-aplea nemlolea poromporik disa vo aitara monoitat.

Zoim purai Gõyant Novidadichi porob ekach disachi asta, punn Ilhas vo Tiswadchea prantantlea Taleigão ganvant hi porob char dis urta! Hi ek vichitr ani nond korpachi gozal! Tin disanchi atmik toyari vo Tridin kelea uprant, Agostachi 21vi, ho dis tankam dobajik. Tanchea Comunidadichea nemam pormannem Padvigaran xetant konnsam axirvadailea uprant, fokot Purux Ganvkarank prothom' konnos katrunk odhikar asa, tea uprant dobajik Misache bhettechi somorombhnni asta, ho zalo poilo dis. Dusrea disa fokot ganvkarank *'fov'* vanttpachi chal asa, Tisrea disa tanchea Bhagevont Minguelichea Firgojechea Padre Vigarak he *'fov'* ditat ani Chovtea vo nimanea disa, tem mhollear Agostache 24ver, he ganvkar konnsache bhore ani *fov* gheun tin svatancher vetat. Poile te *'romaria'* korun Adlea Gõyant Se Katedralant Misa bolidanant vantto ghetat ani uprant tanni haddlolim danam; *fov* ani konnos, Katedral Sobhechea Yadnikank *(Canons of the Cathedral Chapter)* ani thoichea Padre Vigarak ditat. Tachea uprant Ponnje Althino Arsebispachea Ghorant vochun heo bhetto Arsebispak bhettoitat ani akhrek *'Raj Bhavan'* bhett diun Goychea Rajpalak *fov* ani konnos ditat! Hi zaun asa Taleigãokaranchi lambdik char disanchi Novidadiche porbechi somorombnni!

Taleigãochea hea dobajik somorombhak ek itihasik fattbuim asa. Jedna Goy, Bijapurchea ***Adil Shah*** somrazachea khal aslem ani he krur razvottkek lagon hindu lokank khub pidapidd bhogchi poddtali. Tedna eka Hindu mukhelian, ***Tinmaya Nayakan,*** Purtugez odhikareak, ***Afons de Albuquerque*** hachexim koblat korun, Gõy zhuzun gheun raj korunk amontronn dilem. 1510 vorsak Mars mhoineant, Afons de Albuquerque, tache senapoti ani xipay Gõycher hol'lo korunk, Mandovi nhointlean Gõyam xarant pavonk asle, punn Adil Shahche soinik chodd ani bollvont aslolean tankam pattim soron Brittona lipon pennem korchem poddlem, karonn Afons de Albuquerque-ak anink soinik ani fouz haddunk Purtugalak portocho poddlo. Anik fouz Goyant pavta mhonnsor kaim mhoine gele, itlea mhonnsor Brittona lipun ravlole foujechi durdoxa zali, karonn tanchea jevnnacho danno-gotto unno zaun, te upaxi uron osokt zaunk pavle. Hi tanchi churchureanchi gotth Taligãochea kaim kharveanim polleli ani tanchi poristhithi aplea ganvchea ganvkarank kollit keli. Tea kallar purai Ilhasant Taleigavant chodd xetam aslolean upott pik

zatalem, ratchea vellar, Musolmanachea somrajeachea add vochun, aplo jiv sonkottan galun, lipchoriam Taleigãochea ganvkaranim vhoddeannim danno-gotto dhaddun, Brittona lipun aslolea Purtugez soinikank jive dovorle ani tancho poramos kelo. Xekim Afons de Albuquerque anink vorixtt sena gheun ailo ani Adil Shahchea somrazacher akromonn korun 25ver Novembracher 1510 vorsak Goy xaracher kobzo korun Purtugez raj sthaplem! Aplea soinikancho jiv salvar kel'lean, Afons de Albuquerque-an inam koxem Taleigaochea ganvkarank tin vixexodhikar *(privilege)* favo kelet ani te mhollear Ilhasant poilem konnos Taleigao Agostache 21ver katorchem, Purtugez bhavtto dobajean mirvonnekent vhorpacho odhikar ani poilem konnos Purtugez razpalak diupacho odhikar. Tea uprant Ilhasantlea urlolea firgozanim 24ver Agostacher ho utsov kortat. Raia vo Saloi, Konnsanche porbechi somorombnni uprantlea vorsanim ailea, punn Taleiganvant hi somorombhnni, kristanv dhorm aila te meren asa. Ho zaun asa itihas Taleigãochea Novidadiche porbecho.

Gõychea dusrea firgozanim, ap-aplea ganvche chali ani porompore pormannem ho somorombh dusrea yukt disanim kortat. Ilhasant toxench thoddea dokhinn Gõychea firgozanim ho somorombh Agostache 24ver, Bhagevont Bartolomeuchea Porbe somoim zata zalear choddxea Bardezantlea firgozanim toxench amchea Siollechea firgojent hi Novidadichi Porob Agostache 15ver, Ankvar Mariechea Sorga-vhoronnachea porbe somoyar zata. Zaiteam firgozanim, Novidadiche Porbe somoim zaite poromporik karyavolli zatat, zoim purai firgojecho somudai ektthai zaun bhag ghetat.

Novidadichi Porob, nhoich fokot xetantlea konnsanchi punn dor eka pikachi ji amchea porsant vo angnnant utpon zata ti, zaum tim follam vo bhaji-palo, ji vonospoti amchea vavra koxttantlean upton zata ticher ami Devacho axirvad magtanv. Adleanchi ek mhon'ni vo ek achar asa: ***"Agost-digost"***, mhollear Agost mhoino vaittacho vo koslo na koslo vaitt prosong zaunkuch zai, karonn adlea kallar pavsachea ghogean bandh futtale, Doriant hunvar yetalo, Matiechim ghoram konsolltalim ani adi… punn bariksannen nodor marlear Agost zaun asa kurpecho ani axir'vadacho mhoino, karonn Novidadichea porbechea nimitan, nhoinch ami konnsam Devak vomptanv, punn amchea purai vorsachea danno-gottea pasot Devak argham ditanv ani toxench amchea vavra dhondeacher, xettam bhattancher ani kuttumbacher Devacho axirvad magtanv. Adhunik kallar, odik korun amchea bhurgeank ani tornnatteank xetanchem mol xikounk, hi Novidadichi porob zaun asa ek kherit soeg. Jem daiz amchea purvozanim amkam dovorlam tem amche fuddle pillgek samballun dovrunk amkam ek vhodd avhan!

~Jeff De Souza

OPEN PRISONS - A STEP TO REFORMATION AND RETRIBUTION

The reformative theory of justice postulates removing the dangerous degeneracy in a criminal and afford them a chance to make a fresh start and lead an honest life. This ensures fundamental human dignity, an essential constitutional and human right. The current penitentiary structure's primary focus on punitive and retributive forms of punishment is ill-suited in safeguarding human dignity. The present jail administration in India is archaic, opaque and rife with abuses at systemic level. There is an urgent imperative for various prison reforms.The open prisons is a peno-correctional institution and is superior over the more conventional forms of incarceration in ensuring both, the societal objective of penal sentencing and the human rights objective of successful reintegration of the prisoners upon their release.

Prisons, as penal and correctional institutions, have existed in India and abroad since times immemorial. Prisons confine criminals, convicts and undertrials. The primary purpose of prisons is to isolate or alienate such people from the society. They are jailed for a certain period but the purpose of reformation and rehabilitation is sometimes defeated due to the prison environment and the treatment meted out to prisoners. Prisons like Tower of London, Alcatraz, and Bastille have been seen as symbols of never-ending confinement and misery. Dark and dingy cells, poor food, physical and mental torture, inhuman behaviourof jail staff in the company of hardcore criminals, drugs, corruption, isolation and long periods of confinement hamper the adjustment of prisoners in civil society upon release.

In India , the picture is no different. Overcrowding, understaffing, prison violence, poor medical facilities and other amenities, incarceration of undertrials for long periods, forced hard labour on undertrials, abuse of discretionary powers by prison officials, poor access to legal aid and rampant sexual abuse of inmates are only some of the major issues highlighted. Various sociologists, thinkers, jurists and lawmakers have been advocating various reforms in the prison system and it is now widely accepted that punishment alone fails to reform the wrong doer. It must be accompanied by some methods to motivate and mould the conduct from bad to good and from wrong to right. It must develop the humane faculties and sensitise them to live and let live. After-care services must become an integral part of the penal programme. The role of prisons has thus

changed over the years and they are no longer regarded as mere custodial institutions. Now the emphasis has shifted from confinement to training; restriction to re-education and; punishment to reform and rehabilitation. Retributive theory of justice is slowly paving way for the reformative theory.

Prisons and prisoners are mentioned in Entry No. 4 of List II (State List) of the 7th Schedule of the Constitution of India, making them a State subject. Prisons in India are governed by the Prisons Act, 1894, and Prisoners Act, 1900 and each state follows their prison rules and manuals.

International Perspective: Open prisons have been part of global correctional systems for centuries. Early examples include Switzerland's Witzwill (1891) and the UK's New Hall Camp (1936).

The UN General Assembly's Nelson Mandela Rules 2015 advocate for open prison systems to aid rehabilitation, emphasising prisoners rights to employment and outside contact. The Supreme Court, in the Rama Murthy v. State of Karnataka 1996, endorsed the expansion of open jails. Various committees, including the All India Prison Reforms Committee in 1980, have recommended the establishment of open prisons across States. The National Human Rights Commission (NHRC) advocated the need for open prisons and how they could solve prison overcrowding in several of its annual reports from 1994-95 and 2000-01.

The administration and management of the modern prison system in India is governed by the Prisons Act of 1894, which has its origins in the recommendations of the "Prison Discipline Committee" appointed in 1836 by Lord Macaulay, followed by constitution of four jail commissions to review the system from time to time. The law smacks of colonial prejudices and focuses on rigorous custodial treatment of prisoners while ignoring reformatory measures such as education, skill development and so on. After independence, there has always been the larger question of how far our current penitentiary structure is furthering the objectives of the prison administration of reformation and rehabilitation of the offenders into the society as responsible citizens. With the noble idea of ensuring human rights and dignity of prisoners and their reformation and rehabilitation, the All India Jail Manual Committee (1957-59) recommended, inter-alia, setting up of open prison institutions The need for having open penal and correctional institutions was recognised and extensively discussed in the first United Nation Congress

on the Prevention of Crime and the Treatment of Offenders held in Geneva in 1955

In India, there are three levels of prisons: Taluka, District, and Central (zonal/range) level. The jails at these levels are known as sub-jails, district jails, and central jails, respectively. There are also other types of jails, such as Women's jails, Borstal schools, Open jails, and Special jails.

Central Jail: The criteria for central jails vary across states, but they typically house prisoners sentenced to long-term imprisonment, often more than two years, including lifers and those who have committed heinous crimes. The focus in these jails is on re-establishing the morality and integrity of the prisoners

District Jail: District jails are the main jails for those States and Union Territories where there is no Central jail

Sub Jail: Smaller than District jails, serving at the Sub-Divisional level with well-organised and better-set-up prisons

Special Jail: These jails are maximum security prisons with special arrangements for prisoners of particular classes, such as those convicted of terrorism, violent crimes, habitual offenders, and serious prison discipline violations. They are known for housing violent and aggressive inmates

Women's Jails: These jails are exclusively for female prisoners, established to ensure their safety and staffed by women

Borstal School: It is a type of youth detention centre and is used exclusively for the confinement of minors or juveniles. The primary objective of these schools are to ensure care, welfare and rehabilitation of young offenders in an environment which is suitable for children and keep them away from the infecting atmosphere of the prison

Other Jails: Jails which do not fall under the above mentioned categories then these jails come under the category of other jails. Only some States have other jails, to name some of these States are Karnataka, Kerala and Maharashtra

Open Prisons in India: An open prison means any penal establishment in which the prisoners serve their sentence with minimal supervision and perimeter security, and are not locked up in prison cells. The concept is based on principles of self-discipline and "trust begets trust" which, if managed properly, can reform the human resource. The philosophy on the

basis of which the open prison exists is reflected in the two dictums of Sir Alexander Paterson. First, a man is sent to prison as punishment and not for punishment. Second, one cannot train a man for freedom unless conditions of his captivity and restraints are considerably relaxed. The concept partakes the best features of the concepts of parole, probation and closed prisons. Not all prisoners are to be transferred from closed institutions to open prisons. Neither a routine process of prisoner transfer is envisaged. Invariably, a screening committee is tasked with the job of ascertaining the mental and physical fitness, behavioral conduct, reformatory potential and so on, of inmates who complete a minimum mandatorily prescribed period of incarceration in closed prisons for eligibility for transfer to these semi-open/open institutions.

The Hindi feature film Do Aankhen Barah Hath exemplifies the concept of Open Prisons in India which is essentially based on humanistic psychology. The film portrays a young jail warden who takes six notorious murderers released on parole and turns them into persons of virtue. He makes them work hard with him on a dilapidated country farm, rehabilitating them through hard work and kind guidance. They eventually produce a great harvest.

The Model Prison Manual classifies Open Prison institutions in India into three types:

1. Semi-Open Training Institutions
2. Open Training Institutions/ Open Work Camps
3. Open Colonies

These institutions are graded in the increasing order of liberty granted to inmates and their potential for reformation and reintegration into the society. All these institutions have a properly demarcated area beyond which inmates are not allowed to go.

Semi-Open Training Institutions are generally attached to the closed prisons just beyond the enclosed perimeter and are relatively more under security surveillance. Those prisoners who show reformation potential are made eligible for further transfer to open prisons and colonies.

Open Training Institutions/Work Camps are started in places where activities, like digging canals, water channels, construction of dams, roads, government buildings and prison buildings, projects of land reclamation, land development and bringing uncultivated land under cultivation, soil conservation and afforestation, can be organised.

In Open Colonies, inmates are allowed to bring their family members. Inmates and their family members are given opportunities to work in agriculture or allied fields or in such cottage industries or other allied suitable means of livelihood as can be conveniently organised. Wages paid to the inmates and family members are at par with outside wages. The inmates are to maintain themselves and their families with the wages earned by them in the colony.

Minimum standards, as prescribed for the closed institutions, regarding accommodation, equipment, sanitation, hygiene, medical services, diet and welfare services, are maintained. Wages at these places are higher than those at the closed prisons. Extra concessions like remission, leave and review are granted to the inmates of these open institutions. There are no restrictions on the prisoners in respect of reading materials and are allowed to pursue studies through open universities. A programme that is suitable for inmate's training is organised and cultural and vocational facilities are also provided.

In independent India, the first ever open-air camp was set up and attached to the Model Prison at Lucknow in 1949. The state of Uttar Pradesh further established an open prison camp in 1953 for the construction of a dam over Chandraprabha river near Varanasi. During the 1950s, Open Prison Camps were set up at various places such as Chakiya, Naugarh, and Shahgarh. In Rajasthan, the first open prison camp was set up in Sanganer in 1963. These camps were popularly called Sampuranand camps after the reformist politician Sampurnanand who in his capacity as Chief Minister of Uttar Pradesh in the 1950s and as Governor of Rajasthan in the 1960s vigorously promoted the idea. These were early examples of the open model where prisoners were allowed to engage in agriculture, forestry, cottage industry and public utilities related works. They were paid wages in lieu of their labour. The inmates were called "mazdoor" instead of convicts. The usefulness of open prisons as a correctional measure of treatment of offenders, it shall be pertinent to look at the functioning of some of the successful open prisons of India.

Superiority of Open Prisons over the Conventional Form of Incarceration
In a plethora of judgments, the Supreme Court of India has laid down the contours of the rights and entitlements of the prisoners which must be taken into consideration when dealing with various aspects of prison administration and are succinctly summarised in the following three principles :

(i) A person in prison does not become a non-person.

(ii) A person in prison is entitled to all human rights within the limitations of imprisonment.
(iii) There is no justification in aggravating the suffering already inherent in the process of incarceration.

The vocational activities by the inmates of open prisons not only provide opportunities to engage in fruitful pursuits during the term of sentence but also make them learn skills that enable them to follow a vocation on release. Gainful work at the open jails keeps their inmates mentally occupied and thereby desist them from turning out as devil's workshop. It gives them self-confidence and self-esteem. It also goes a long way in developing a responsive and respectable attitude in the inmates towards society. Open prisons are reminiscent of the Gandhian Ashrams where the emphasis was on shared communal living on cooperative basis along with efforts for development of moral character, which in turn has great reformatory and emancipatory potential. Open Prisons herald a paradigm shift in prison administration by addressing the issue of overcrowding in Indian jails. The prison population has been steadily increasing during the last decade. This puts pressure on the budgetary resources of the government. Open Prisons significantly reduce construction, operation and maintenance costs incurred on security and prison staff. A study on open prisons initiated by the Rajasthan State Legal Services Authority (RSLSA), concludes that Open Prisons are "not resource intensive" but rather "cost effective," which is where the need to create more Open Prisons across the state arises. Research has noted that the Open Prison system had many social and economic advantages for both the state and the inmates, open prisons proved 78 times cheaper than closed prisons, that the open jail system can also reduce overcrowding in prisons. Open Prisons also hold the possibility of diminishing the growing incidence of recidivism of prisoners. Growing incidence of recidivism is attributed to the post-release frustration of prisoners because of their inability to reintegrate in the society. This stems from social stigma attached to the convicts, lack of employment skills, mere completion of prison sentence without any moral reformation. Open prisons can employ a larger share from the budgetary resources on better prison reformation programmes. The prisoners can be further made to earn their livelihood by employing them in rural public works which will also indirectly help in the conservation of natural resources. It is a win-win for the prisoners and the community at large.

Although the States in India, have set up numerous enquiry and reform committees since independence, they have somehow lacked the political

will to see through the reforms in their totality which could be possibly attributed to public indifference to the plight of prisoners who are often seen as criminal's incapable of moral and social reform. Lack of uniformity across States is a major challenge in the establishment and management of open prisons. The inability of the Central Government to ensure uniform standards and reforms in prison administration across the States is often attributed to a lack of legislative initiative. The subject matter of prisons and allied matters comes under the legislative domain of the States under List II of the Seventh Schedule of the Constitution of India. The success of the Open Prison concept is contingent on availability of large areas of land around the closed prisons to serve as natural perimeters within the boundaries of which inmates are required to engage in varied activities for sustenance. This is rather difficult in the current Indian context due to growing land scarcity. The social stigma attached to convicts frustrates any efforts at rehabilitation through Open Prisons because society still remains unconvinced about any genuine reformation in convicts/ex-convicts and is reluctant to employ them in productive activities or engage in social intercourse with them. Open Prisons exemplify trust between the State machinery and the convicts. But whether this trust also gets established between the society and the convicts/ex-convicts is the primary question. Old-age prisoners find it difficult to earn their livelihood in the open prison system. Therefore, these persons cannot be asked to go back to closed prisons due to their inability to be self-reliant.

The Way Forward: In order to address the lack of uniformity across States in the establishment and management of open prisons, it is open to the centre to frame a law under Article 253 of the Constitution, which empowers the union to frame laws to give effect to the international agreements. India has already ratified the International Covenant on Civil and Political Rights 1966. Other legal options recommended are the inclusion of the subject matter of prisons and allied matters in the Concurrent List and the incorporation of principles of management of prisons and treatment of offenders in the Directive Principles of State Policy under Part IV of the Constitution by way of a constitutional amendment under Article 368 .The question of establishing trust between the society and the convicts/ex-convicts is concerned, only the success of model open prisons will instill the desired confidence in the system and ensure that there is no opposition to the promotion of more such prisons. In order to achieve the best results, it is important that attention be given to those projects where availability of manpower is in short supply. There

is also a need for continuous and comprehensive monitoring of the projects and the convicts/ex-convicts in order to not only evaluate the causal link between the gainful employment of these convicts/ex-convicts and the success of the projects but also ensure that there is no recidivism among the convicts/ex-convicts.The success of the whole venture is eventually contingent upon the dedication with which the state devotes its time, energy and resources in making this peno-correctional institution a success. When the faith of the society in these institutions takes firm root, only then is one assured of the true reintegration of these prisoners.

International evidence and Indian experience suggest that effective open prisons typically include:
Careful selection of low-risk, well-behaved prisoners.
Individual rehabilitation plans rather than one-size-fits-all approaches.
Paid employment with opportunities to build savings.
Vocational training aligned with real labor market needs.
Family contact and, where appropriate, family accommodation.
Mental health and counseling services.
Education, literacy, and digital skills.
Assistance with housing and employment after release.
Transparent assessment for admission and continued participation.

In Conclusion: The reformatory theory of justice postulates removing the dangerous degeneracy in a criminal and afford them a chance to make a fresh start. The prisoners must be made answerable not only to others for the wrongs inflicted but also to self, so that they are, in true essence, free. The current penitentiary structure craves for a community-led reform process where the retributive and punitive forms of punishment are clearly seen as unsuited for access to justice. Open Prisons as a peno-correctional institution have superiority over the more conventional forms of incarceration and are a holistic response to ensure reintegration of the prisoners upon their release. It is time our prisons be opened. Justice V R Krishna Iyer rightly says, "Every Saint has a past and every sinner a future, never write off the man wearing the criminal attire but remove the dangerous degeneracy in him, restore his retarded human potential by holistic healing of his fevered, fatigued or frustrated inside by repairing the repressive, though hidden, injustice of the social order which is vicariously guilty of the criminal behaviour of many innocent convicts. Law must rise with life and jurisprudence responds to humanism" (Justice Krishna Iyer 1978).

~Adv. Dr. Lida Joao

MHOINEACHI KARIAVOLL

AUGUST

Sonvar- 01ler	6.30 a.m.	Arghanchem Mis: Mercy Fernandes
	8.00 a.m.	Tisrea Vorsacho Ugddas: Isabel Tavares
	5.30 p.m.	Arghanchem Mis: Wilson & Socorina Almeida
	7.00 p.m.	Birthday: Alda Cardoz
Somar- 03rer	6.30 a.m.	Somplolea Wency Soares
	8.00 a.m.	Mhoineacho Ugddas: Desmond Mark Bayross
Mungllar- 04ter	6.30 a.m.	St. John Mary Vianney - Stat. Mass
	8.00 a.m.	Khasgi intessanv: Chriss Fernandes
	9.30 a.m.	Khasgi intessanv: Rosa Almeida
	4.30 p.m.	Arghanchem Mis: Tresa Gurjao
Budhvar- 05ver	6.30 a.m.	Somplolea Jeronimo Pereira
	8.00 a.m.	Somplolea Admond Fernandes
Brestar- 06ver	6.30 a.m.	Arghanchem Mis: Issac D'Souza
	8.00 a.m.	Arghanchem Mis: Hortencio & Gracy Sequeira
Sukrar- 07ver	6.30 a.m.	Somplolea Francis Miranda
	8.00 a.m.	Somplolea Benedict D'Souza
Sonvar- 08ver	6.30 a.m.	Somplolea Soccorine Simoes
	8.00 a.m.	Somplolea George D'Souza
	5.30 p.m.	Zolm Dis: Carlos Antonio Fernandes Barreto
	7.00 p.m.	Sp. Intention: Christabelle Mendes
Aitar- 09ver	10.30 a.m.	Confraria Meeting I
Somar- 10ver	6.30 a.m.	Somplolea Fr. Jacinto Rodrigues
	8.00 a.m.	Tisrea Vorsacho Ugddas: Dominic Fernandes
Mungllar- 11ver	6.30 a.m.	Thanksgiving Mass: Keagan Carvalho
	8.00 a.m.	Bolaike khatir: Lumena Rodrigues
	9.30 a.m.	Arghanchem Mis: Raymond D'Silva
	4.30 p.m.	Khasgi intessanv: Juliette & Olinda Fernandes
Budhvar- 12ver	6.30 a.m.	Somplolea Paulo Fernandes
	8.00 a.m.	Poilea Vorsacho Ugddas: Roque Savio John
Brestar - 13ver	6.30 a.m.	Zolm Dis: Mariella D'Souza
	8.00 a.m.	Poilea Vorsacho Ugddas: Simon D'Souza
Sukrar - 14ver	6.30 a.m.	Arghanchem Mis: Novsornnecho Zomo
	8.00 a.m.	Arghanchem Mis: Olga D'Souza
	5.30 p.m.-	Bhag. Thomas- Portavaddo - Konknni Obligation Mass Feast of BVM of Assumption
	7.00 p.m.-	Mass in English - English Obligation Mass - Feast of BVM of Assumption

Sonvar -15ver	**6.00 a.m.**-	SAPYOS
	-	Flag hoisting after the 6.00 a.m. Mass
	7.30 a.m.-	Blessing of sheaves at Marna
	7.45 a.m.-	Blessing of sheaves at Bamonvaddo
	8.15 a.m.-	Confraria members - Solemn Mass
	3.30 p.m.-	Siolchi Ekcharachi Sanz
		No Mass in the Evening
Aitar- 16ver	6.30 a.m.-	
	8.00 a.m.-	**Mass in English**
Somar- 17ver	6.30 a.m.-	Somplolea Adolf Mendes
	8.00 a.m.-	Tisrea Vorsacho Ugddas: Alfred Fernandes
Mungllar-18ver	6.30 a.m.-	Thanksgiving Mass: Dale Pereira
	8.00 a.m.-	Arghanchem Mis: Rainel Rego
	9.30 a.m.-	Khasgi intessanv: Celina D'Souza
	4.30 p.m.-	Arghanchem Mis: Elvira Fernandes
Budhvar-19ver	6.30 a.m.-	Zolm Dis: Cherylann Fernandes
	8.00 a.m.-	Poilea Vorsacho Ugddas: Nicholas Tavares
Brestar- 20ver	6.30 a.m.-	Leg. Mass
	8.00 a.m.-	Poilea Vorsacho Ugddas: Fatima Mira Fernandes
Sukrar- 21ver	6.30 a.m.-	Somplole Mary Miranda
	8.00 a.m.-	Somplole Conceicao Fernandes
Sonvar -22ver	6.30 a.m.-	Somplolea Benjamin Antonius
	8.00 a.m.-	Poilea Vorsacho Ugddas: Maria Magdalina Pereira
	5.30 p.m.-	Bolaike khatir: Jack Fernandes
	7.00 p.m.-	Personal Intension
Somar- 24ver	6.30 a.m.-	Somplolea Steve D'Souza
	8.00 a.m.-	Mhoineacho Ugddas: Celcilia Fernandes
Mungllar-25ver	6.30 a.m.-	Thanksgiving Mass: Doreen Fernandes
	8.00 a.m.-	Arghanchem Mis: Jason & Hyacinta Feranades
	9.30 a.m.-	Khasgi intessanv: Reginald Carvalho
	4.30 p.m.-	Arghanchem Mis: Jubinia Carvalho
Budhvar- 26ver	6.30 a.m.-	Zolm Dis: Andrea Noronha
	8.00 a.m.-	Khasgi intessanv: Rosy Valadares
Brestar- 27ver	6.30 a.m.-	Arghanchem Mis: Melroy Franco
	8.00 a.m.-	Arghanchem Mis: Martha D'Souza
Sukrar- 28ver	6.30 a.m.-	Somploleam Gilbert & Filomena Franco
	8.00 a.m.-	Arghanchem Mis: Joeleen Gomes
Sonvar -29ver	6.30 a.m.-	Zolm Dis: Stanley D'Netto
	8.00 a.m.-	Poilea Vorsacho Ugddas: Francis Lima
	5.30 p.m.-	Khasgi intessanv: Antonette D'Cruz
	7.00 p.m.-	Good health: Floyd Fernandes

Aitar - 30ver	9.15 a.m.-	Monte S. Noven - Seema & Samuel Bocarro
Somar- 31ver	6.30 a.m.-	Arghanchem Mis: Milagres Fernandes
	8.00 a.m.-	Poilea Vorsacho Ugddas: Lourenco Fernandes
	5.00 p.m.-	Monte S. Noven - Arghanchem Mis: Flory Barros

SEPTEMBER

Mungllar- 01ler	6.30 a.m.-	Birthday: Nygil D'Costa
	8.00 a.m.-	Zolm Dis: Gracy Sequeira
	9.30 a.m.-	Arghanchem Mis: Josephine D'Souza
	4.30 p.m.-	Monte S. Noven - Arghanchem Mis: Christer & Rina D'Souza
Budhvar -02rer	6.30 a.m.-	Khasgi intessanv: Charles Sabu
	8.00 a.m.-	Somplole: Candolina Rodrigues
	5.00 p.m.-	Monte S. Noven - Arghanchem Mis: Shiral Souza Monteiro & fly
Brestar - 03rer	6.30 a.m.-	Leg. Mass
	8.00 a.m.-	
	5.00 p.m.-	Monte S. Noven -
Sukrar- 04ter	6.30 a.m.-	Good health: Ziyan & Zinaya Ferreira
	8.00 a.m.-	Poilea Vorsacho Ugddas: Martin Lemos
	5.00 p.m.-	Monte S. Noven - Arghanchem Mis: Riyanto Fernandes
Sonvar - 05ver	6.30 a.m.-	St. Teresa of Kolkata - Stat. Mass
	8.00 a.m.-	
	5.30 p.m.-	Monte S. Novena
	7.00 p.m.-	Birthday: Princia Fernandes
Aitar- 06ver	9.15 a.m.-	Monte S. Noven - Lacy Monteiro
Somar - 07ver	6.30 a.m.-	
	8.00 a.m.-	
	5.00 p.m.-	Monte S. Noven -
Mungllar-08ver	6.30 a.m.-	Nativity of the BVM - Stat. Mass
	8.00 a.m.-	21vo Zolm Dis: Jorvalinn Valanni Fernandes
	9.30 a.m.-	Arghanchem Mis: Francisco Souza
	4.30 p.m.-	Monte Saibinnichi Porob
Budhvar -09ver	6.30 a.m.-	Arghanchem Mis: Filomena Pereira
	8.00 a.m.-	
Brestar - 10ver	6.30 a.m.-	
	8.00 a.m.-	
Sukrar -11ver	6.30 a.m.-	
	8.00 a.m.-	Tisrea Vorsacho Ugddas: Clifford Eric Pereira
Sonvar-12ver	6.30 a.m.-	Arghanchem Mis: Johanas Fernandes
	8.00 a.m.-	Tisrea Vorsacho Ugddas: Leo Fernandes
	5.30 p.m.-	
	7.00 a.m.-	

AGOST-SETEMBR ACHEA MHOINEANT

Somudaiam Pormonnem Igorjent Aitarachea Misachi Mandavol

01st August Saturday	5.30 p.m.	-Bhag. Mathew – Aforamento
	7.00 p.m.	- Mass in English
02nd August Sunday	6.30 a.m.	- Fatima Saibinn – Igrejvaddo
	8.00 a.m.	- Bhag. Jerome – Tarchibhatt
08th August Saturday	5.30 p.m.	- Bhag. Maria Goretti – Bamonvaddo / Modlem
	7.00 p.m.	- Mass in English
09th August Sunday	6.30 a.m.	- Bhatt Bhag. Inas – Tarchibhatt
	8.00 a.m.	- Bhag. Paulo – Igrejvaddo
14th August Friday	5.30 p.m.	- Bhag. Thomas - Portavaddo – Konknni Obligation Mass - Feast of BVM of Assumption
	7.00 p.m.	- Mass in English - English Obligation Mass - Feast of BVM of Assumption
15th August Saturday	6.00 a.m.	- SAPYOS - Flag hoisting after the 6.00 a.m. Mass
	7.30 a.m.	- Blessing of sheaves at Marna
	7.45 a.m.	- Blessing of sheaves at Bamonvaddo
	8.15 a.m.	- Confraria members – Solemn Mass
15th August Saturday	–	No Masses at 5.30 p.m. and at 7.00 p.m.
16th August Sunday	6.30 a.m.	- Bhag. Sebastiao – Voilo vaddo
	8.00 a.m.	- Mass in English
22nd August Saturday	5.30 p.m.	- Lourdes Saibinn – Fernandes Vaddo
	7.00 p.m.	- Mass in English
23rd August Sunday	6.30 a.m.	- Bhag. Joao Baptist – Igrejvaddo
	8.00 a.m.	- Man. Agnel - Noronha vaddo
29th August Saturday	5.30 p.m.	- Bhag. Francis Xavier – Querem
	7.00 p.m.	- Mass in English
30th August Sunday	6.30 a.m.	- Bhag. Lawrence Portavaddo
	8.00 a.m.	- Bhag. Bartholomeu – Tarchibhatt
05th Sept Saturday	5.30 p.m.	- Monte Saibinn Novena
	7.00 p.m.	- Mass in English
06th Sept Sunday	6.30 a.m.	- Bhag. Juze Vaz – Valadares vaddo
	8.00 a.m.	- Bhag. Joaquim-Ana – Bamonvaddo
12th Sept Saturday	5.30 p.m.	- Guia Saibinn – Pereira vaddo
	7.00 p.m.	- Mass in English
13th Sept Sunday	6.30 a.m.	- Bhag. Christopher – Portavaddo
	8.00 a.m.	- Bhag. Filipe – Tarchibhattlo vaddo
	8.00 a.m.	**-Mass in English**

MHOINEACHIM VACHPAM

August

01 Sat		**St. Alphonsus Liguori**
	Rdg	Jer 26, 11-16.24; Ps 68, 15-16. 30-31. 33-34; Mt 14, 1-12
02 Sun		**18th Sunday in Ordinary Time**
	Rdg	Is 55, 1-3; Ps 144, 8-9. 151-6. 17-18; Rom 8, 35. 37-39; Mt 14, 13-21
03 Mon	Rdg	Jer 28, 1-17; Ps 118, 29. 43. 79. 80. 95. 102; Mt 14, 22-36
04 Tue		**St. John May Vianney**
	Rdg	Jer 30, 1-2. 12-15. 18-22; Ps 101, 16-18. 19-21. 29+22-23; Mt 15, 1-2. 10-14
05 Wed	Rdg	Jer 31, 1-7; Ps Jer 31, 10. 11-12ab.13; Mt 15, 21-28
06 Thu		**The Transfiguration of The Lord**
	Rdg	Dan 7, 9-10. 13-14 or 2 Pt 1, 16-19; Ps 96, 1-2. 5-6.9; Mt 17, 1-9
07 Fri	Rdg	Nah 1, 15. 2,2. 3,1-3. 6-7 Ps Deut 32, 35cd-36ab. 39abcd.41; Mt 16, 24-28
08 Sat		**St. Dominic**
	Rdg	Hab 1, 12---2,4; Ps 9, 8-9. 10-11. 12-13; Mt 17, 14-20
09 Sun		**19th Sunday in Ordinary Time**
	Rdg	1 Kgs 19, 9a. 11-13a; Ps 84, 9ab-10. 11-12. 13-14; Rom 9, 1-5; Mt 14, 22-23
10 Mon		**St. Lawrence**
	Rdg	2 Cor 9, 6-10; Ps 111, 1-2.5-6.7-8.9; Jn 12, 24-26
11 Tue		**St. Clare**
	Rdg	Ez 2, 8---3,4; Ps 118, 14.24.72.103.111.131; Mt 18, 1-5. 10. 12-14
12 Wed	Rdg	Ez 9, 1-7, 10, 18-22; Ps 112, 1-2. 3-4. 5-6; Mt 18, 15-20
13 Thu	Rdg	Ez 12, 1-12; Ps 77, 56-57. 58-59.61-62; Mt 18, 21---19,1
14 Fri		**St Maximilian Mary Kolbe**
	Rdg	Ez 16, 1-15. 60. 63; Ps Is 12, 2-3. 4bcd. 5-6; Mt 19, 3-12
15 Sat		The Assumption of The BVM
	Rdg	Rev 11, 19a, 12, 1-6a. 10ab; Ps 44, 10bc. 11. 12ab.16; 1Cor 15, 20-27; Lk 1, 39-56
16 Sun		**20th Sunday in Ordinary Time**
	Rdg	Is 56, 1. 6-7; Ps 66, 2-3. 5.6+8; Rom 11, 13-15. 29-32; Mt 15, 21-28
17 Mon	Rdg	Ez 24, 15-24; Ps Deut 32, 18-19. 20.21; Mt 19, 16-22
18 Tue	Rdg	Ez 28, 1-10; Ps Deut 32, 26-27ab. 27cd-28. 30. 35cd-36ab; Mt 19-23-30
19 Wed	Rdg	Ez 34, 1-11; Ps 22, 1-3a. 3b-4. 5-6; Mt 20, 1-16a
20 Thu		**St. Bernard**
	Rdg	Ez 36, 23-28; Ps 50, 12-13. 14-15. 18-19; Mt 22, 1-14

21 Fri		St. Pius X
	Rdg	Ez 37, 1-14; Ps 106, 2-3. 4-5. 6-7. 8-9; Mt 22, 34-40
22 Sat		**The Queenship of the B.V. M**
	Rdg	Is 9, 1-6; Ps 112, 1-2.3-4.5-6.7-8; Lk 1, 26-38
23 Sun		**21st Sunday in Ordinary Time**
	Rdg	Is 22, 19-23; Ps 137, 1-2a. 2bc-3. 6+8bc: Rom 11, 33-36; Mt 16, 13-20
24 Mon		**St. Bartholomeu**
	Rdg	Rev 21, 9b-14; Ps 144, 10-11. 12-13ab. 17-18;Jn 1, 45-51
25 Tue	Rdg	2 Thes 2, 1-3a. 14-17; Ps 95, 10. 11-12a. 12b-13; Mt 23, 23-26
26 Wed	Rdg	2 Thes 3, 6-10. 16-18. Ps 127, 1-2. 4-5; Mt 23, 27-32
27 Thu		**St. Monica**
	Rdg	1 Cor 1, 1-9; Ps 144, 2-3. 4-5. 6-7; Mt 24, 42-51
28 Fri		**St. Augustine**
	Rdg	1 Cjor 1, 17-25; Ps 32, 1-2. 4-5. 10ab+11; Mt 25, 1-13
29 Sat		**The Passion of St. John the Baptist**
	Rdg	Jer 1, 17-19; Ps 70, 1-2. 3-4a. 5-6ab. 15ab+17;mk 6,17-29
30 Sun		**22nd Sunday in Ordinary Time**
	Rdg	Jer 20, 7-9; Ps 62, 2.3-4. 5-6. 8-9; Rom 12, 1-2; Mt 16, 21-27
31 Mon	Rdg	1 Cor 2, 1-5; Ps 118, 97. 98. 99. 100. 101. 102;Lk 4,16-30

September

01 Tue	Rdg	1 Cor 2, 10b-16; Ps 144, 8-9. 10-11. 12-13ab. 13cd-14; Lk 4, 31-37
02 Wed	Rdg	1 Cor 3, 1-9; Ps, 32, 12-13. 14-15. 20-21; Lk 4, 38-44
03 Thu		**St. Gregory the Great**
	Rdg	1 Cor 3, 18-23; Ps 23, 1-2. 3-4ab.5-6; Lk 5, 1-11
04 Fri	Rdg	1 Cor 4, 1-5; Ps 36, 3-4. 5-6. 27-28. 39-40; Lk 5, 33-39
05 Sat		**St. Teresa of Kolkata**
	Rdg	1 Cor 4, 6b-15; Ps 144, 17-18. 19-20. 21; Lk 6, 1-5
06 Sun		23rd Sunday in Ordinary Time
	Rdg	Ez 33, 7-9; Ps 94, 1-2. 6-7. 8-9; Rom 13, 8-10; Mt 18, 15-20
07 Mon	Rdg	1 Cor 5, 1-8; Ps 5, 5-6. 7. 12; Lk 6, 6-11
08 Tue		**The Nativity of The B. V. M**
	Rdg	Mic 5, 1-4a or Rom 8, 28-30; Ps 12, 6ab. 6cd; Mt 1, 1-16. 18-23
09 Wed	Rdg	1 Cor 7, 25-31; Ps 44, 11-12. 14-15. 16-17; Lk 6, 20-26
10 Thu	Rdg	1 Cor 8, 1b-7. 11-13; Ps 138, 1-3. 13-14ab. 23-24; Lk 6, 27-38
11 Fri	Rdg	1 Cor 9, 16-19. 22b-27 Ps83, 3.4. 5-6. 12; Lk 6, 39-42
12 Sat	Rdg	1 Cor 10, 14-22; Ps 115, 12-13. 17-18; Lk 6, 43-49
13 Sun		Sir 27, 33---28,9; Mt 18, 21-35

GRANDPARENTS DAY

celebration held on the 26th of July
















Altar Servers' special initial activity: Wealth out of Waste






The annual blessing of the Vehicles done on 26th July, the Sunday dedicated to St. Christopher.






TESTIMONIES



Mafaldine Coelho from Aldona was diagnosed for cholelithiasis (gall bladder stone.) She was advised to undergo surgery. During that same period (October 2025) she also had to travel abroad. She prayed to St. Anthony to cure her ailments so that she could travel abroad safely. After returning, her reports were negative.

Marie Carneiro from Fatorda, came to this Church especially to pray for her brother, who was suffering from severe gastric problems. He received healing through the intercession of St. Anthony.

Mr. S. V from North Goa, working in Qatar had diabetes and hypertension and sever back pain. It worsened to such an extent that he was unable to walk and was admitted to hospital where he was diagnosed for cancer of the prostrate. With all hopes he prayed and held a picture of St. Anthony (which he had taken from this Church) throughout his stay in the hospital. By February 2026 his treatment was completed and he is now completely cured. His children have also secured good jobs in Qatar.

In June 2025, Delza Vaz who resides in U.K had fibroids and her medical report was complicated. She participated in online Masses from this Church every Tuesday and prayed to St. Anthony for healing. During her next check up all her tests were negative and presently, is fit and fine.

