



**Katedrala**cho

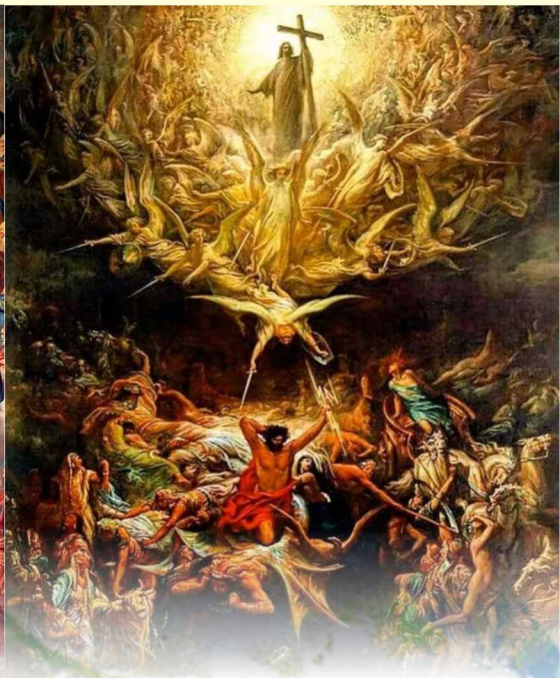


# ULO

Voros: XXIII

Ank: 11

Novembr 2022



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**B**hoinnim-bhavamno, Novembracho mhuino amkam, Kristi bhavartean, ekcharacho ugddas haddtta. Zoso Dev jiveancho ani mel'leancho toxench Kristachi guddat Kuddjiveanchi ani mel'leanchi. Hea mhuineant Kristache guddat Kuddicho ekchar ami somarombhtanv. To mhulllear **zoitivont** Povitr Sobhe modem, **koxttoutole** Povitr Sobhe modem ani **vattsur** Povitr Sobhe modem.

**Zoitivont Povitr Sobha:** Hea mhuineache poiler soglleam santam-bhoktanchi ami porob somarombhtanv ani tanche sovem amcho ekchar spoxtt kortanv. Tim amchech bhaxen hea sonvsarant jivit jielim; amche bhaxen tannem hea sonvsari jivitachea addkollink fuddo kelo; koxtt sonsle; tallnneank bhola zaun patokant poddlim punn Devachem bhogsonnem zoddun aplem jivit nittaiar ghatlem; amche bhaxen tankam-i oskotai asli; adi. Hea soglleant tannim Jezucho visvaxiponni pattlav kelo; Jezuchi xikounn jielim; Tacheo adnia pall'leo ani Tache porim zoitivont zalim. Tanchi sombondh amche thaim nhoich fokot moniskullache natean punn eke kherit bhaxen tim amkam zoitachi vatt cholunk apoitat; Jezucho pattlav korunk ut'tejonn (inspiration) ditat; ani amche pasot Deva laguim vinonti kortat.

**Koxttoutoli Povitr Sobha:** Jezuche guddat kuddiche sandhe jim morun gheleant ani zorui tanchea patkanchem bhogsonnem tankam favo zalam torui tanchem prachit purnnponnim farik zaunk nam tim purgotorint koxttoutat, kallachi khast (temporal punishment) sonstat. Tanchi aplem prachit purai korunk zaina. Tanchem tem prachit ami, sonvsarant jietoleam bhavarteamnim, korunk zai. Tanche sovem



amcho, vattsur Povitr Sobhecho ani zoitivont Povitr Sobhecho, sombondh khol. Amcho kiteak ami tanche pasot magnnem kortanv, dhan ditanv ani prachit korun tanchi khast sompoun tankam sorgar vochunk adar ditanv. Sant-bhoktancho tanche sovem sombondh kiteak tim eka disak tanchea zomeant sorgar vetolim ani zoitivont Povitr Sobhe vangddi zaunk sant-bhokt tanchi vatt polleun asant.

**Vattsur Povitr Sobha:** Ami hea sonvsarant jietanv tim bhavarti he vattsur Povitr Sobheche vangddi. Amchea bautisma disak thaun ami he Povitr Sobhechim vangddi zatanv. Hea sonvsarant poinn kortana ami zoitivont vangddeamchi ani koxttoutoleam vangddeamchi dekh dolleam mukhar dovortanv. Zoitivont vangddeam bhaxen ami-i visvaxiponni Jezucho pattlav korun tanche vorim sorginchem zoit zoddunk axetanv. Sorginchem zoit amcho thevo dekhun amchi nodor hea theveacher dourun vatt choltanv. Hea amchea poinnar zoitivont Povitr Sobheche vangddi amche pasot Deva laguim vinonti kortat. Koxttoutole Povitr Sobhechea vangddeamchi ami dekh ghetanv ani hea sonvsarant jietana nhoich fokot amchea patkanchem bhogsonnem ami zoddunk punn favo tem prachit korun purgotorintli khast vattaunk ami vavurtanv.

Bhoinnim-bhavamno, Triek Devache Teg Zonn ekcharan jietat toxench ami ekcharan jieunk goroz mhunn amkam Jezun sanglam and vatt dakoilea. Devachea ekcharant rigun ami hea sonvsarant ekcharan jieun Jezucho pattlav korunk favo. Ho amcho ekchar nhoich fokot jivim asloleam sovem punn sompun ghel'leam bhavarteam sovem ami samballunk zai mhunn amkam Povitr Sobha uskaita.

**EKCHARAN JIEUM-IA ANI JEZUCHO PATTLAV KORUM-IA**

Tumcho Vigar



(Rev. Can. Rosario Oliveira)

# Bhurgim Amchim Sopurlim

*Bhurgim amchim sopurlim,  
Nitoll Nirmoll kallzachim.  
Sodanch hastea thoddachim,  
Soglleachea apurbaiechim.*

*Bhurgim dennim Devachim,  
Rupkar avoi-bapaichim.  
Anond xemai-xepaichim,  
Soglleachea Mogachim.*



*Bhurgeank bori dekh dium-ia,  
Borea gunnanim nettoum-ia.  
Rit-rovizen vaddoum-ia,  
Kallzant Devacho mog rigoum-ia.*

*Bhurgeank hurba dium-ia  
Mai-bhumicho mog xikoum-ia  
Bori-totvam monant ghalum-ia  
Bore nagrik tankam koroum-ia.*

*Bhurgeank bhoktin vaddoum-ia,  
Jezuchi vatt dakhoum-ia.  
Mariechi khaltikai xikoum-ia,  
Fuddarache Sant-Bhokt koroum-ia.*

**KHUXALBHORIT BHURGEANCHO DIS  
HAPPY 'CHILDREN DAY' TO ALL OUR  
LOVING CHILDREN**

**By Jennifer C. Monteiro  
St. Joseph Vaz ward**

# Importance of All Soul's Day

Compiled by ward member: St. Joseph Vaz

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Many people who are not strict adherents to church doctrine still may set this day aside to contemplate their family's or social circle's departed, in solemn remembrance and honor.

It is a centuries-old tradition in Western Christianity to observe All Souls' Day on November 2 by attending mass, offering prayers and sacrifices, and lighting candles to help ease the suffering of those who have died without having been saved and whose souls are believed to be in purgatory.

On All Souls Day, the Catholic Church teaches that the purification of the souls in purgatory can be assisted by the actions of the faithful on earth. Its teaching is based also on the practice of prayer for the dead. In the West there is ample evidence of the custom of praying for the dead in the inscriptions of the catacombs, with their constant prayers for the peace of the souls of the departed and in the early liturgies, which commonly contain commemorations of the dead.

The theological basis for the feast is the doctrine that the souls which, on departing from the body, are not perfectly cleansed from venial sins, or have not fully atoned for past transgressions, are debarred from the Beatific Vision, and that the faithful on earth can help them by prayers, alms deeds and especially by the sacrifice of the Mass.

Partially due to circumstances surrounding World War I — the great number of dead and the number of destroyed churches, in particular — priests were granted the privilege of conducting three masses in one day on All Souls' Day. This custom is still in practice today.

“All Souls' Day, in Roman Catholicism is a day for the commemoration of all the faithful departed, those baptized Christians who are believed to be in purgatory because they died with the guilt of lesser sins on their souls... Roman Catholic doctrine holds that the prayers of the faithful on earth will



help cleanse these souls in order to fit them for the vision of God in heaven, and the day is dedicated to prayer and remembrance.”

Common All Souls’ Day traditions represent general perceptions connected with purgatory. For example, ringing bells for the deceased was considered to comfort them in their cleansing, while the giving of soul cakes with the poor served to buy the dead a bit of reprieve from the misery of purgatory. In the same way, lighting candles was meant to ignite a light for the dead souls fading in the darkness.

Today we come together to fulfill the sweetest of all the spiritual works of mercy, which is to pray for the dead, especially our deceased loved ones and those who have no one to pray for them. We come here to pray with faith, because, except for a baptized baby who died in infancy or a canonized saint, we simply don’t know the state of our loved ones after death. Jesus told us emphatically not to judge, and this means not only not to condemn to hell someone we thought was evil but also not to place in heaven someone we thought good, for only God sees the heart. As so on All Souls Day and throughout the month of November, we pray for those who lived, to our eyes, a good and holy life, who cared for Christ in the hungry and poor, who died with the sacraments. We also pray for those who lived, by human impressions, a life far from God, his sacraments and commandments, and who may have died in objectively sinful circumstances. We pray for them all, entrusting them to God’s mercy, knowing that in the communion of saints, our Prayers and good deeds can in fact help them.

Likewise with our beloved dead, we never know if they might have been hiding some sins out of fear or weakness. And so we come here to do something far more important. We come to offer to the eternal Father the body, blood, soul and divinity of his dearly beloved Son, in expiation for our sins, the sins of our loved ones, and the sins of the whole World and because we, mourn our faithful departed because we love and miss them, we mourn with hope, with hope that Jesus will receive our expiatory sacrifice offered with faith today and apply them to the benefit of our deceased loved ones if they are in need of our prayers and sacrifices. Pope Benedict, in his 2007 encyclical on Christian hope, described how our prayers for our beloved dead manifest that we Christians grieve differently from all the rest. “The belief that love can reach into the afterlife, that reciprocal giving and receiving is possible, in which our affection for one another continues beyond the limits of death — this has been a fundamental conviction of Christianity throughout the ages and it remains a source of comfort today.”

Eternal rest grant unto them, O Lord, and let perpetual light shine upon them. May they rest in peace! Amen!

# Pictorial of St. Catherine of Alexandria at Se Cathedral, Old Goa.

By Carlos Rebello, St. Joseph Vaz ward



As one enters the majestic Se Cathedral and walks towards the main altar, one may have noticed a pictorial history carved on wood, dedicated to St. Catherine of Alexandria. This pictorial tells a self-explanatory story of a young 18 year old teenager saint martyred for her belief as she refused to abandon her faith in Jesus Christ.

This story was repeated so very often during my childhood that it had a very lasting impression on my young mind that as an adult I got an opportunity to visit Egypt and travel as a tourist to her home town in Alexandria as well as her burial place at Mount Sinai.

The significance of Mount Sinai can be found in the Bible where Moses was given the Ten Commandments, what many are not aware is about the existence of the St. Catherine's monastery



a UNESCO World Heritage Site, where Christians believe that the body of the saint after her execution was brought by the Angels from Alexandria to Mount Sinai. The body was later found by some monks and a chapel dedicated in her honour.

As the oldest continuously inhabited monastery in the world, it also displays the spiked breaking wheel and includes the skull heads of the Christians martyred. The site also holds the world's oldest continually operating library with unique and rare works, such as Codex Sinaiticus (4<sup>th</sup> century handwritten Bible copy in Greek text) and many more manuscripts and icons. There is also a chapel existing within the compound to commemorate the site where Moses observed the burning bush.

It is a treacherous road to reach the monastery, either you hike up or use the oldest mode of transport; a camel or a donkey. People travel to get a glimpse of the burning bush. (Heard the monastery is closed for visitors due to some border issues)

However, during your next visit to our parish, at Se Cathedral, take a closer look at the main altar and understand the importance of the pictorial, it tells a tragic and inspiring story.

On November 25<sup>th</sup>, on the feast day of St. Catherine let us renew our faith; to the patron saint of young girls, students, philosophers and craftsmen working with wheels, as she is known in Alexandria, Egypt.



Fr. Rosario (27<sup>th</sup> Oct) ani Fr. Seby (20<sup>th</sup> Oct) porbim tumkam, tumchea ladniki makhnnechea disa somoiar. Tumchem ladniki apovnnem sufoll zaum ani tumi odik otme Deva sorsxim vhorum

# Children – Our Future Assets

By Ward member, St. Joseph vaz ward

Gone are the days when we could see children playing on the roads...laughing, teasing and sometimes even fighting with one another. Looking back in the past years, children were more attached to our mother nature. They would enjoy playing in the fields, fishing, playing in the mud, chasing butterflies etc.. I also remember my childhood days



when I used to go to my uncle's place to stay during vacation where I would meet all my cousins, plan for a picnic on the shore, go in the fair roaming in the stalls etc etc...**lovely memories. Unforgettable!!** At the same time we as children would take our studies seriously. Learning at home guided by our parents without going for tuitions. Hence children were able to manage their time for studies as well as fun/entertainment.

## Are we observing the same lifestyle in today's children?

Most of our Children go for tuitions. Tuitions has become a routine of their life. After school, parents force their children to go for tuitions as a result they don't even get time to relax or play with their friends or even get connected to our lovely mother nature. Their life becomes boring and as a consequence some children even hate to study.

How good it would be if parents could sit with them for few hours at home and teach them how to study on their own. This would help them to study independently without a tutor. Their brain

becomes more active and this would help them to grasp the things easily. Give children some time to play our doors. let them relax and be joyful.

Secondly we observe that mobiles/tabs and other technical gadgets have become a part and parcel of children’s life. Most of the children (even 3-4 years) are playing on the mobile and even know to operate them. Surprising!! Even our older generations don’t understand the basics. They are so engrossed into them that they don’t like to even mix with others or to go to play outdoors. As they grow they become more addicted to this habits. Some spend lots of time surfing on internet, playing video games, nowadays mobile games, chatting with friends, etc. As a result they are not able to develop any hobbies in them. Their talents remain hidden.

So we are celebrating Children’s day on 14<sup>th</sup> Nov, we as ‘Parents’ take a vow to take enough responsibility to direct our children in proper direction which will help them to become better citizens of future. Teach them to pray, respect and obey the elders, inculcate reading habits in them, engage them in activities that enhance their talents may be singing, dancing, painting, gardening, acting, cooking etc. let us teach them to be selfless, generous and loving towards others. Imbibe in them good moral values so that they may develop good attitude. Our Children are our future assets. Let us be proud of them.

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# BHAGEVONT CATARINACHI FIRGOZ BHAGEVONT CATARINACHEA NOVENAK ANI PORBEK VIXOI 16-11-2022 TEM 25-11-2022

TARIK ANI DIS	VIXOI	VACHPAM	MANDDAVOLL SAMBALLTA
<b>16.11.2022</b> <b>BUDVAR</b> <b>05.30PM</b>  <b>POILEM</b> <b>NOVEN</b>	Santa Catarina Bhaxen Jezucho Pattlav Korun, Triek Deva Thaim Ekchar Thiraum-ia.	<b>D. Utor:</b> Poilem: Rom. 5: 1-5 (VG II, p. 1583). <b>Zobab/Stotr:</b> St. 8: 4-9; (VG II, p. 1582). <b>Udgar:</b> (VG II, p. 1583). <b>Xubh.:</b> Zu. 16: 12-15 (VG II, p. 1583).	ST JOHN FACUNDO
<b>17.11.2022</b> <b>BERESTAR</b> <b>05.30PM</b>  <b>DUSREM</b> <b>NOVEN</b>	Santa Catarina Bhaxen Jezucho Pattlav Korun, Monis- Jinne Sovem Ekchar Bandum-ia.	<b>D. Utor:</b> Poilem: D. I. 4: 32- 37) (VG I, p. 279) <b>Zobab/Stotr:</b> St. 92: 1ab, 1c-2:5 (VG I, p. 280) <b>Udgar:</b> (VG I, p. 280) <b>Xubh.:</b> Zu. 17: 20-26 (VG I, p. 353).	ST AUGUSTINE
<b>18.11.2022</b> <b>SUKRAR</b> <b>05.30PM</b>  <b>TISREM</b> <b>NOVEN</b>	Santa Catarina Bhaxen Jezucho Pattlav Korun, Srixtti Thaim Ekchar Dakhoum-ia	<b>D. Utor:</b> Poilem: Ut. 1: 26- 28.31 (VG I, p. 513) <b>Zobab/Stotr:</b> St. 32: 12+18; 20-21: 22 (VG I, 513) <b>Xubh.:</b> Zu. 9: 1-7 (VG I, p. 506).	ST DOMING
<b>19.11.2022</b> <b>SONNVAR</b> <b>05.30PM</b>  <b>CHOVTEM</b> <b>NOVEN</b>	Santa Catarina Bhaxen Jezucho Pattlav Korun, Kuttumbant Sohobhageliponn Jieum-ia	<b>D. Utor:</b> Poilem: Efez. 6: 1-9 (VG II, p. 1482). <b>Zobab/Stotr:</b> St. 144, 10-11: 12-13ab; 13cd-14 (VG II, p. 1483) <b>Xubh.:</b> Mt. 7: 21-29 (VG II, p. 1113).	ST LAZARUS
<b>20.11.2022</b> <b>AITAR</b> <b>07.10AM</b>  <b>PANCHVEM</b> <b>NOVEN</b>	Santa Catarina Bhaxen Krist Raiacho Pattlav Korun, Somazant So- hobhageliponnachem Raj vistarum-ia	<b>(D. Utor)</b> KRIST RIAICHE PORBECHIM (Aitarachim).	SONDEKARAM



<b>21.11.2022</b> <b>SOMAR</b> <b>05.30PM</b>  <b>SOVEM</b> <b>NOVEN</b>	Santa Catarina Bhaxen Jezucho Pattlav Korun, Povitr Sobhent Sohobhageliponn Uklun Dhorum-ia	<b>D. Utor:</b> Poilem: 1 Kor. 12: 4-13 (VG I, p. 429) <b>Zobab/Stotr:</b> St. 95, 1-2a; 2b-3; 9-10a; 11-12 (VG I, p. 428). <b>Xubh.</b> Mt. 28: 16-20 (VG I, p. 571).	DIVINE MERCY
<b>22.11.2022</b> <b>MONGLLAR</b> <b>05.30PM</b> <b>SATVEM</b> <b>NOVEN</b>	Santa Catarina Bhaxen Jezucho Pattlav Korun, Kuttumbant Misanv Jieum-ia	<b>D. Utor:</b> Poilem: Sir. 3: 3-7; 14-17a (VG I, p. 71) <b>Zobab/stotr:</b> ST. 127. 1-2; 3; 4-5 (VG I, p. 71) <b>Xubh.</b> Lk. 2: 41-52 (VG II, p. 1758)	ST CATHERINE
<b>23.11.2022</b> <b>BUDVAR</b> <b>05.30PM</b>  <b>ATTVEM</b> <b>NOVEN</b>	Sant Catarina Bhaxen Jezucho Pattlav Korun, Somudayant Misanv Fuddem Vhorum-ia	<b>D. Utor:</b> Poilem; Rom. 12: 1-2, 9-18 (VG I, p. 521) <b>Zobab/Stotr:</b> St. 144: 8-9; 10+15; 17-18 (VG I, p. 515) <b>Xubh.</b> Lk. 9: 11b-17 (VGI, p. 796)	KHURIS MILAGR
<b>24.11.2022</b> <b>BRESTAR</b> <b>05.30PM</b>  <b>NOVEN</b> <b>NOVEN/</b> <b>VESPR</b>	Santa Catarina Bhaxen Jezucho Pattlav Korun, Amche Bhette Vorvim Misanv Pallum-ia	<b>D. Utor:</b> Poilem: Is. 61: 1-3b (VG I, p. 438) <b>Zobab/Stotr:</b> St. 88: 21-22; 25+27 (VG I, p. 439) <b>Xubh.</b> Lk. 10: 1-9 (VG I, p. 449)	FRIENDS OF JESUS
<b>25.11.2022</b> <b>SUKRAR</b> <b>07.30AM</b>  <b>10.00AM</b>  <b>PORBECHO</b> <b>DIS</b>	Santa Catarina Bhaxen Jezucho Pattlav Korum-ia, Ekchar, Sohobhageliponn ani Misanv Jieum-ia	<b>D. Utor:</b> Poilem: Wis. 3: 1-9 (VG II, p. 1763) <b>Zobab/Stotr:</b> St. 125: 1-2a. 2cd-3. 4-5. 6 (VG II, p. 1764) <b>Dusrem:</b> 2Kor. 10: 17-11:2 (VG II, p. 1808) <b>Xubh.</b> 10: 28-33 (VG II, p. 1773).	FIRGOZ GOVLIK SOBHA

## CHOTRAI:

15<sup>th</sup> Nov. 22 -Santa Catarinache Maddi-echer Axirvad Sanjechea 5.30 vaztam, uprant Mis. (Sodamchi vachpam gheunchim)

Tersache svater dispottim novenachea misa adim, Magnneachi Rit zatoli, ji Vixoyacher adharun toyar korchi. (20minutes)

Dor eka novenak Survatechim Utram ani Bhavarthianchem magnnem toiar korchem.

# Report On Old-Goa Parish Youth Formation

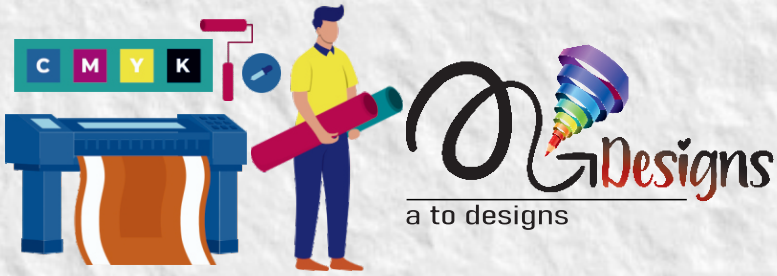
By Raina Mendonca



**F**ormation of youth was held on 14 October 2022 at 6:30 pm in the church hall. Fr Savio Dsouza the director of Diocesan Youth Centre along with Melroy Simoes were the speakers for the evening.

The evening started with action songs organised by Melroy. Thereafter all the sessions were conducted by Fr Savio Dsouza. He spoke about the importance of youthhood and how youths should be proactive, motivating and cheerful. The speaker who himself is a source of motivation to youths gave examples from his experience with the youth and inspired us to walk on the right path. Father talked about family and he explained the important role of youth and children in the family and how it helps in building the society, after which a short activity was conducted where the youths had to portray a scene in the family and explain it.

The sessions were inspiring, interactive and fruitful to all the youths who attended. Chris Noel Fernandes the youth president proposed the vote of thanks. The session ended with a dinner sponsored by the well wishers from among the youths. I would like to thank our Parish Priest Rev. Can. Rosario Oliveria and Fr Seby Vaz for organizing this session for the parish youth.



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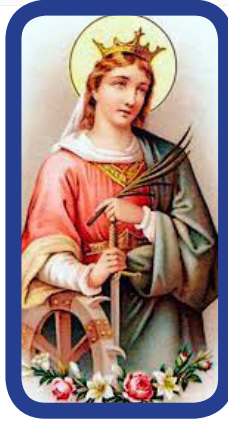
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*Soglleank tumkam 'Sant Catarine'*

*Amchea Patronichi*

*Ununnit Porbim ditantv!!*

*25<sup>th</sup> November, 2022*

*Tiche mozotin Devacho bhorphur axirvad*

*Tumchea kuttumbacher poddum!!*

*Borem avddeum,*

**Sant. Jose Vazachi Somudai**



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# Love And Marriage (II)

Fr. Rosario Oliveira

In the previous issue of 'Katedralacho Ulo' we had analysed that 'love' in the context of marriage cannot be 'blind' or at 'first sight'. In this issue we shall reflect the fact that 'love' is based on knowledge. The more one knows the other (spouse/to-be), the more one 'loves'. Obtaining knowledge of the person is a process. As human beings, unlike God, we cannot look at a person and know him/her through and through. The process begins with the first



attraction (in the case of love marriage) or with the acceptance of the proposal. Thereafter, there is a period of courtship which is meant to know the other.

During the courtship period, the more the prospective couple interact with each other, the deeper they come to know each other. Apart from the quality that first attracted the other person, he/she comes to know that there so many other positive/attractive qualities in that person. At the same time, the negative qualities or lack of positive qualities also come to the fore. The concerned person will then weigh the positive and negative qualities in the other. There is time to rectify and overcome the negatives and enhance the positive qualities. There are certain obligatory qualities that are basic to a fruitful marriage such as concern for the other, genuine respect for the other person and his/her opinion, responsibility, transparency, commitment in words and deeds, affection towards the other, emotional balance and ability to

stress/anger management, and so on. On the other hand, there are certain negative or detrimental qualities that prevent the couple from building a strong partnership of life and love in marriage. These qualities are also visible during the courtship period. Some of them are selfishness, dominating nature, suspiciousness, over possessiveness, lust, irresponsibility, disrespectful for the other, alcohol and other substance abuse, habitual liar, and so on. When a person often displays these qualities and does not change even after promise, then after marriage those qualities will dominate the relationship. Therefore, each of the persons developing relationship in view of contracting marriage, should analyse the positive and negative qualities in the other and make a speculative judgment (not emotional) whether or not it is right to get married to such a person. After the speculative judgment, the 'will' gets involved and it either accepts or rejects the speculative judgment of the mind. If the 'will' accepts, then the person falls in love with the concerned person but if the 'will' rejects, the person terminates the relationship. One needs to take note that to love and get married one need not know the person completely. It is enough that above judgments are made based on the sufficiently available knowledge. The process of knowing the other continues even after marriage. Hence, after marriage they come to know each other at a deeper level and accordingly love each other till death separates.

In most cases, the failure of marriages can be attributed to the lack of or failure of the above process of making a judgment regarding 'love' and 'marriage'. In the marriage tribunal ministry, one will notice that the couple may have had long period of courtship, even 10 years, and yet they did not fall in love with the other person. Some of them remained with the one quality that first attracted them, such as physical beauty, throughout the courtship period.

Therefore, it is important that the young people, intending to get married in the future, should have sufficient knowledge about 'self', about the 'other party' and about 'marriage'. We shall further discuss this in the following issue of 'ULO'.



# On The Way...To Emmaus

By a Parishioner

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**Emmaus**, the moment we hear the word, what comes to our mind is the two apostles of Jesus going back to their old way of life after Jesus was crucified. So here we're on the way to Emmaus. (X&Y)

X : My journey began very enthusiastically

Y : What was so enthusiastic?

X : There was so much to do –meet people, to be a part of their life, good and bad times sharing together and most important “coming together as 1 family to praise God, may it be in homes or in the house of God”.

Y : So now why are you leaving all this behind and going?

X : Instead of being there and causing problems, better to be away was what came to the mind.

Y : Then what's the point of living such a beautiful life and suddenly leaving and going away?

X : It really took time for me to come to this decision. there's a saying which says” I would rather die fighting for what is right, then live passively amidst all that is wrong.”

Y : Oh my! You are really bottling up lots of things.

X : Yes but I open up these thoughts to Jesus.

(Jesus enters our conversation, but we don't realise its Jesus)

X : Oh hi

Jesus : So what were you two talking about?

Y : We were talking about how life was previously and today how it has turned topsy-turvy.

Jesus : Come on X explain to us, let's try to find a way out.

X : Ok, when we first came together, we had- our way of life, our opinions, our views.....but all this was put together and one picture was created, though we all had different calibre yet we tried to fit in and adjust with each other.

Jesus : This was good, then what happened? Even though there were differences of opinion, there was oneness. It's like “branches of a tree may spread wide, but the roots keep the tree stand firm.”

Y : Yes, you said it right. Just like “many different flowers make a garden”.

X : But here there's a problem. There's a element of discord who's trying to keep the branches away from the tree.

Jesus : What do you mean by that?

X : The branches are separated from the tree, the nutrition which they would get from the bark they're not getting it.

Y : How will the branches get as they're separated from the bark.

Jesus : Oh! It's really very disturbing.

X : Putting before you'll a incident. The king of the trees announced about a contest, all the trees started preparing for the contest enthusiastically.

Y : What about your tree?

X : Our tree wanted to participate, but the branches couldn't and they were pleased the way they were. Slowly they started drying out.

Jesus : "May they all be one" was the motto to be followed. then what was this division meant for?

X : Because today men has become selfish- I –ME-MYSELF.

Jesus : Very sad indeed, going against the plan of god who created human being .

Jesus : What else made you to leave?

X : Groupism, what I dreaded the most, when groupism enters, UNITY is lost

Y : Oh so much.

Jesus : What type of a life is this? When god created man he said "and now we will make human beings; they will be like us and resemble us". And god sent his only son to show us how to live in peace and communion with one another. God also showed us that from the beginning of creation the spirit of community existed.

X : But today its different. during the time of Adam, it was the snake who lured eve into temptation. Today there are different types of snakes.

Y : What you mean by different types of snakes?

X : Snakes of selfishness, attitude, ego, pride, self-centeredness, fake identity.....

Jesus : Why is human being going contradictory to the plan of God? God in itself is a image of selflessness. God not only said but in deeds he taught us to be selfless. What was the need for

God to sacrifice his only son to save us while we were still sinners?

X : There are many other issues that made me to take the way to Emmaus.

Y : Like what?

X : Dung was purposely planted in the meadow, fruit bearing seeds were all scattered on rocky ground, thorn bushes and on the roadside. All these were choked by thorns, eaten up by the birds of the air and some didn't get the depth of the soil, so when sun came on them they withered away.

Jesus : So you mean to say that nothing fell on good soil? Not even a handful?

X : It must have surely fallen, but it was all suppressed by the harsh ground.

Y : So the ground was never favourable for any growth?

X : Within the seed there was life, but the seed needed water, sunlight & manure in consistency and in a committed manner. There was no consistency at all. Sometimes the water was excess, manure and sunlight was less and vice-versa.

Jesus : How foolish and slow you are to understand the word of god. The word of god is not only to remain in the Bible. It is alive and active like a double-edged sword. The word is a mission given to each baptised to be accomplished. It's not something to read and keep it to oneself. It is to be shared and lived each day. Such a hard hearted generation.

Y : Ok X tell me this there was a big festival of fruits and all of us came together for preparation and some of your people were seen but you were not seen. Our master had assigned tasks to each of us, even those who couldn't be of much help, but they were made to feel that they too are a part of the festival.

X : Oh so you are talking about the fruit festival. We heard initially from others about the festival, but there was not a whisper around us. We thought that this time maybe the rules of the festival were changed, suddenly the opening ceremony of the festival was given to us. Then we started preparing for the festival. Some of our good and tasty fruit bearing trees were away, so new came in touch with them and all contributed the best of their fruits.

- Jesus : Oh! So the fruit festival was a success.
- X : Yes, indeed! but for a short while and then we were all forgotten. Nobody was bothered about acknowledging for their contribution. They bore so much pain and struggle to produce the fruit. At this point I remember a quote “Ghar ki Murgi Dal Barabar”.
- Y : In our case our master made us feel very special, he came personally to each of us, thanked us, gave us tips on how to enrich our fruit by giving the right amount of water, sunlight and manure. The trees which are old are not cut down, but even they are supplied with manure. They’re made to feel that they’re also a part of the new vegetation. The new vegetation is taught to look at them and learn from their experience how to bear good fruit.
- Jesus : Yes, this is the way we must deal. When 5000 people were fed with 5 loaves and 2 fish, what was the need for the small boy to lend? He could’ve said this is enough for me and turned a blind eye and a deaf ear. But this boy had generosity filled within him. It must be the role of his parents who instilled this value in him.
- X : If I was in this boy’s place I would also do it as I firmly believe that “Give and it shall be given unto you, pressed down, shaken together, running over will be poured into your bosom.”
- Y : Your thoughts and intentions are really other-cantered.
- X : Yes, because we are taught that a tree to bear fruit endures scorching sun, rain, storms, discomfort and bears fruits, and it allows us to eat of it, a tree doesn’t eat its own fruit.
- Jesus : What a beautiful thought! It’s just like God sending his only son to be sacrificed to save mankind.
- X : And here we’re at Emmaus. Jesus why don’t you stay with us?
- Jesus : I am there with you always till the end of time. Whatever we do we must remember that we’re building the body of Christ. Is my way of doing things “Building the body? Or breaking the body?”. Let our words and deeds show that “YOUR MY FOLLOWERS”
- X& Y : EVEN AT EMMAUS, LETS START BUILDING THE BODY OF CHRIST.



# PASTORAL PLANNER

NOVEMBER 2022				
DATE	DAY	ACTIVITY/EVENT	TIME	SOMUDAI/ASSC
01.11.22	TUESDAY	ALL SAINTS DAY	07.00AM	OUR LADY OF PIETY
02.11.22	WED	ALL SOULS DAY	06.30AM 07.30AM 08.15AM	LITURGY ANIMATORS
04.11.22	FRIDAY	SACRAMENTS FOR SICK AND ELDERLY	09.00AM	PRIESTS
06.11.22	SUNDAY	32 <sup>nd</sup> SUNDAY OF ORDINARY TIME-ALTAR SERVERS DAY	07.30AM 10.00AM 04.00PM	ST AUGUSTINE ST DOMING ST JOHN FACUNDO
06.11.22	SUNDAY	PPC MEET	08.45AM	ALL PPC MEMBERS
06.11.22	SUNDAY	XRIXTTICHI BHET	09.00AM- 05.00PM	CATECHISM CHILDREN
13.11.22	SUNDAY	33 <sup>rd</sup> SUNDAY OF ORDINARY TIME-WORLD DAY OF THE POOR	07.30AM 10.00AM 04.00PM	ST FRANCIS XAVIER KHURIS MILAGR HOUSE OF BOM JESUS
13.11.22	SUNDAY	PICNIC FOR CATECHISM CHILDREN	09.00AM	CATECHISM CHILDREN
15.11.22	TUESDAY	BLESSING OF THE BANNER "MADDI" OF ST CATHERINE	05.30PM	CONFRARIA
16.11.22- 24.11.22	WED-THU	NOVENA OF ST CATHERINE OF ALEXENDRIA	REFER TO VIXOI CHART	REFER TO VIXOI CHART
18.11.22- 20.11.22	TUE-THU	FORMATION TALK-UNEARTH AND SEARCH.COM	-----	PARISH YOUTH/ FRIENDS OF JESUS
20.11.22	SUNDAY	OUR LORD JESUS CHRIST, THE KING OF THE UNIVERSE	07.10AM 10.00AM 04.00PM	CATECHISTS ST JOSEPH VAZ ST LAZARUS
20.11.22	SUNDAY	CATECHISTS MEET	09.30AM	ALL CATECHISTS
25.11.22	FRIDAY	SOLEMNITY OF PATRON- ST CATHERINE OF ALEXENDIA	07.30AM 10.00AM	ALTAR DÉCOR-YOUTH & CATECHISTS LITURGY-PPC
26.11.22	SATURDAY	END OF ORDINARY TIME	07.00AM	DAILY MASS
27.11.22	SUNDAY	1 <sup>st</sup> SUNDAY OF ADVENT	07.30AM 10.00AM 04.00PM	ST IGNATIUS ST PAUL OUR LADY OF PIETY
27.11.22	SUNDAY	PARISH YOUTH ACTIVITY-TIATR	07.00PM	PARISH YOUTH

## Ruzai Saibinichi Porob Somarombhli – Ek vakho

“**M**hojeam nanvan ekthaim zaleanv dogam tegam zannam modem, khorenych sangtam thoi hanv asam” Him Jezuchim utram monan dovrun amchea firgoz sobhechea vangddean hea vorsa ‘House of Bom Jesus’ somudai-cher diloli, festachi zobabdari fuddem vhorunk kalljidarponnan, fuddakar ghetlo. Zaito zomati tharailoleo, zonnekleachi zobabdari vanttun dil’li. Survek jem vhoeddlem ojem-xem distalem tem Devache kurpen ani adharan fulachea



peza poros lohu zalem. Zaitim aidonam ad’dolim zait, pun vell ietoch lokannim ekvottan ani gungunnastanam apleak dil’lo vaur khuxalponnan ani Saibinichea mogan xarti pavoi. Adlea vorsa St. John Facundo he somudaien fest kel’lem tannim maglole pavtti aplo adhar dilo. Tech porim Catechist-ani Saibinnicho altar nhesouk adhar dilo. Madi-echea adlea disa ekach ulean sabaar firgozkaram eun Ruzai saibinnichi Igorz nitoll korunk adhar dilo, Confraria members, youth members, PPC members, toxench



House of Bom Jesus somudai-  
chea firgozkaramnim. Hannim  
eun Igorjecheo soglleo vastu  
shift keleo ani zagear ghaleo.  
Zanv to altar, pedestal fans, tube  
light, kodeleo, sound system, adi.  
Soglleam-nim koslei-na-koslei  
toren aplo adhar vo tenko dilo.  
Pordesant asloleanim poixeam-cho  
adhar dil’lo tor hangam asloleanim  
poixeanchoch nhoi, bogor aplem  
hat-bot ghalun ani vell diun he  
festache toiare somoiar mogan  
ani ekvottan vaur kelo. Vespers-

achea disa thoddiachea monant zalem, iloso fog pettoun, ek festachi toiri koxi ani khuxalponn jem adlea kallar kortalim, tem korunk tharilem ani Poriavoronnak maal poddona zaunk, thoddoch fog haddun pettoilo. Amchea firgoz sobhechea vangddean ugtea monan zaite tharav kalljidarponnan gheun tem fest sogleavon ut'tom koxe zaunche hachi kallji ghetli. Padr Vigarán ugtea monan ani amcho bhavart, ummed ani khuxalkai vaddounche khatir soglea amchea ievzonneank hoi mhol'lem. Festachea disa Cabidache coneg eun misachem bolidan bhettoilem. Puskoll lok festak ail'lo polleun, festakarank zaiti khuxalkai bhogli. Songit mondollan bori toiri korun gaiona vorvim fest soboilem. Sogllea lokan xekim bhoktiponnan pursanvant vantto ghetlo ani Saibinniche bhesanv gheun soglli ap-plea ghora portolim. Pottachi bhuk marunk soglleank snacks toiar kel'lem.

Hem fest zal'lem amkam thoddeank ek soeg amcho bhavart vaddunk, toxench thoddeank, ekvott ghoddun haddunk ek soeg. Punn ek bori korni mhol'lear, Saibinniche fest amkam poddlam, hem kollona fuddem aplo bhed-bhav, aplem kirkollponn visron ek somudai koso hi festachi toiri korun soglleamni vaurant vantto ghetlo. Hi zaun asa amchi **“Bom Jesus Somudai”**



# DAILY READINGS FOR NOVEMBER 2022

## Intentions of the Apostleship of Prayer

For children who suffer

We pray for children who are suffering, especially those who are homeless, orphans, and victims of war; may they be guaranteed access to education and the opportunity to experience family affection.

DAY	READINGS			
	1 <sup>st</sup> READING	PSALM	2 <sup>nd</sup> READING	GOSPEL
01 Tue.	(V. G. II: 1705 – 1706) Rev. 7, 2-4. 9-14;	Ps. 23, 1-2. 3-4ab. 5-6;	1 Jn. 3, 1-3;	Mt. 5, 1-12a.
02 Wed.	Three Readings are to be selected from the Lectionary for the Masses for the Dead (V. G. I: 835 – 862).			
03 Thu.	Phil. 3, 3-8a;	Ps. 104, 2-3. 4-5. 6-7;		Lk. 15, 1-10.
04 Fri.	Phil. 3, 17 – 4, 1;	Ps. 121, 1-2. 3-4a. 4b-5;		Lk. 16, 1-8.
05 Sat.	Phil. 4, 10-19;	Ps. 111, 1-2. 5-6. 8a+9;		Lk. 16, 9-15.
06 Sun.	2 Mac. 7, 1-2. 9-14;	Ps. 16, 1. 5-6. 8b+15;	2 Thes. 2, 16 – 3, 5;	Lk. 20, 27-38 (or 27. 34-38).
07 Mon.	Tit. 1, 1-9;	Ps. 23, 1-2. 3-4ab. 5-6;		Lk. 17, 1-6.
08 Tue.	Tit. 2, 1-8. 11-14;	Ps. 36, 3-4. 18+23. 27+29;		Lk. 17, 7-10.
09 Wed.	Ez. 47, 1-2. 8-9. 12 (V. G. I: 177) or 1 Cor. 3, 9c-11. 16-17 (V. G. I: 563);	Ps. 45, 2-3. 5-6. 8-9 (V. G. I: 178);		Jn. 2, 13-22 (V. G. II: 1740).
10 Thu.	Phm. 7-20;	Ps. 145, 7. 8-9a. 9bc-10;		Lk. 17, 20-25.
11 Fri.	2 Jn. 4-9;	Ps. 118, 1. 2. 10. 11. 17. 18;		Lk. 17, 26-37.
12 Sat.	3 Jn. 5-8;	Ps. 111, 1-2. 3-4. 5-6;		Lk. 18, 1-8.

13 Sun.	Mal. 4, 1-2a;	Ps. 97, 5-6. 7-9a. 9bc;	2 Thes. 3, 7-12;	Lk. 21, 5-19.
14 Mon	Rev. 1, 1-4; 2, 1-5a;	Ps. 1, 1-2. 3. 4+6;		Lk. 18, 35-43.
15 Tue.	Rev. 3, 1-6. 14-22;	Ps. 14, 2-3ab. 3cd-4ab. 5;		Lk. 19, 1-10.
16 Wed.	Rev. 4, 1-11;	Ps. 150, 1-2. 3-4. 5-6;		Lk. 19, 11-28
17 Thu.	Rev. 5, 1-10;	Ps. 149, 1-2. 3-4. 5-6a+9b;		Lk. 19, 41-44.
18 Fri.	Rev. 10, 8-11;	Ps. 118, 14. 24. 72. 103. 111. 131;		Lk. 19, 45-48.
19 Sat.	Rev. 11, 4-12;	Ps. 143, 1. 2. 9-10;		Lk. 20, 27-40.
20 Sun.	2 Sam. 5, 1-3;	Ps. 121, 1-2. 4-5;	Col. 1, 12-20;	Lk. 23, 35-43.
21 Mon.	Zec. 2, 14-17 (V. G. II: 1749);	Ps. Lk. 1, 46-47. 48-49. 50-51. 52-53. 54-55 (V. G. II: 1749);		Mt. 12, 46-50 (V. G. II: 1755).
22 Tue.	Rev. 14, 14-19;	Ps. 95, 10. 11-12. 13;		Lk. 21, 5-11.
23 Wed.	Rev. 15, 1-4;	Ps. 97, 1. 2-3ab. 7-8. 9;		Lk. 21, 12-19.
24 Thu.	Rev. 18, 1-2. 21-23; 19, 1-3. 9a;	Ps. 99, 1-2. 3. 4. 5;		Lk. 21, 20-28.
25 Fri.	Rev. 20, 1-4. 11 - 21, 2;	Ps. 83, 3. 4. 5-6a+8a;		Lk. 21, 29-33.
<b>IN OLD GOA: solemnity. St. Catherine of Alexandria,</b>				
	(E. L. III: pg. 185) Wis. 3, 1-9 (V. G. II: 1763) <b>or</b> Rev. 21, 5-7 (V. G. II: 1768);	Ps. 125, 1-2ab. 2cd-3. 4-5. 6 (V. G. II: 1764) <b>or</b> Ps. 123, 2-3. 4-5. 7cd-8 (V. G. II: 1720);	2 Cor. 10, 17 - 11, 2 (V. G. II: 1808);	Mt. 10, 28-33 (V. G. II: 1773).
26 Sat.	Rev. 22, 1-7;	Ps. 94, 1-2. 3-5. 6-7;		Lk. 21, 34-36.
27 Sun.	Is 2:1-5	Ps 121, 1-2, 4-9	Rom 13:11-14	Mt 24:37-44
28 Mon.	Is 4:2-6	Ps 121,1-9		Mt 8:5-11
29 Tue.	IS 11:1-10	PS 72:1-2, 7-8, 12-13, 17		LK 10:21-24
30 Wed.	Rom 10:9-18	Ps.19,2-5		Mt 4:18-22



# FIRGOZ MAHITI

Tumche Gonvli	:	Pri. Rosario Oliveira (Vigar) Pri. Seby Vaz
Sakistanv	:	Mr. Pramod Kulapati
Kocherint vaur korpi	:	Ms. Daphny Picardo
Igorjent Xist Samballpi	:	Ms. Pricila Ferreira

## FIRGOZ – KOCHERICHIO VELL

### SOMAR TEM SON'VAR

Sokallchim 9.00 tem Don'parchim 1.00  
Sanje 3.30 – 5.30

### DISPOTTIM MISAM

### SOMAR TEM SON'VAR

Sokallche 7.00

### SON'VAR

Sanje 6.00 vaztam (Inglez Baxen)

### AITAR

Sokallim 7.30 vaztam, 10.00 vaztam (Canons'),  
Sanje 4.00 vaztam (Tin Gorjanche Sabinichem Noven)

### POVITR SONVSKARAK BHOZONN

Sukrar, Sokallche 6.30 vaztam, Misam Adim

### ZOMATI

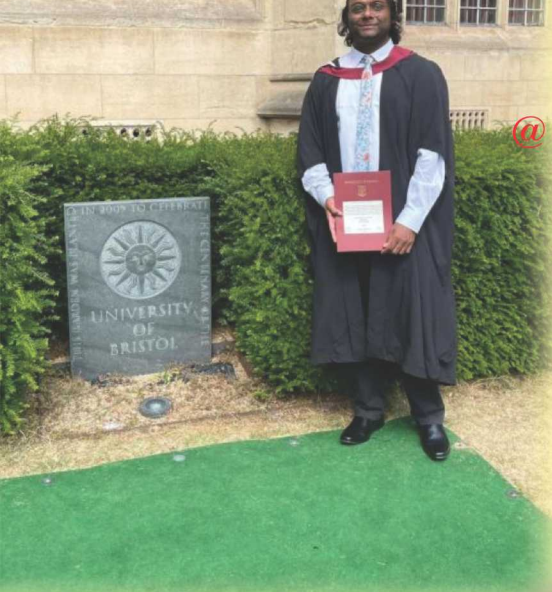
Poilea Aitarak	Firgoz Gonvllik Sobha
Tisrea Aitarak	Dev Sondexkar
Choutea Aitarak	Tornatteank
Sonvara (Sanjechea 4.00 vaztam)	Vedi Sevok

### POT'TO

St. Catherine of Alexendria Church, Sé Catedral, Old Goa. 403 402

### SOMPORK

Landline 0832 2284 710  
Email: secatedralgoa@gmail.com



*Congratulations  
On  
completion of your  
masters in robotics  
@ the University of Bristol, UK.*

**Joshua  
Franklin Rebello**

*Thank you for making us all  
proud and leading the way  
for your other siblings*

**With love from  
Dada, Mama,  
Chelsea and Reagan**

*Congratulations  
On  
the completion of your  
mbbs degree & being  
awarded the presidential  
merit plaque  
@ RAK Medical & Health  
Sciences university, UAE*

**Dr. Trisha  
Paloma Rebello**

*Thank you for making us proud and  
good luck with your internship*

**From  
Carlos, Tereza, Joshua,  
Chelsea and Reagan...**



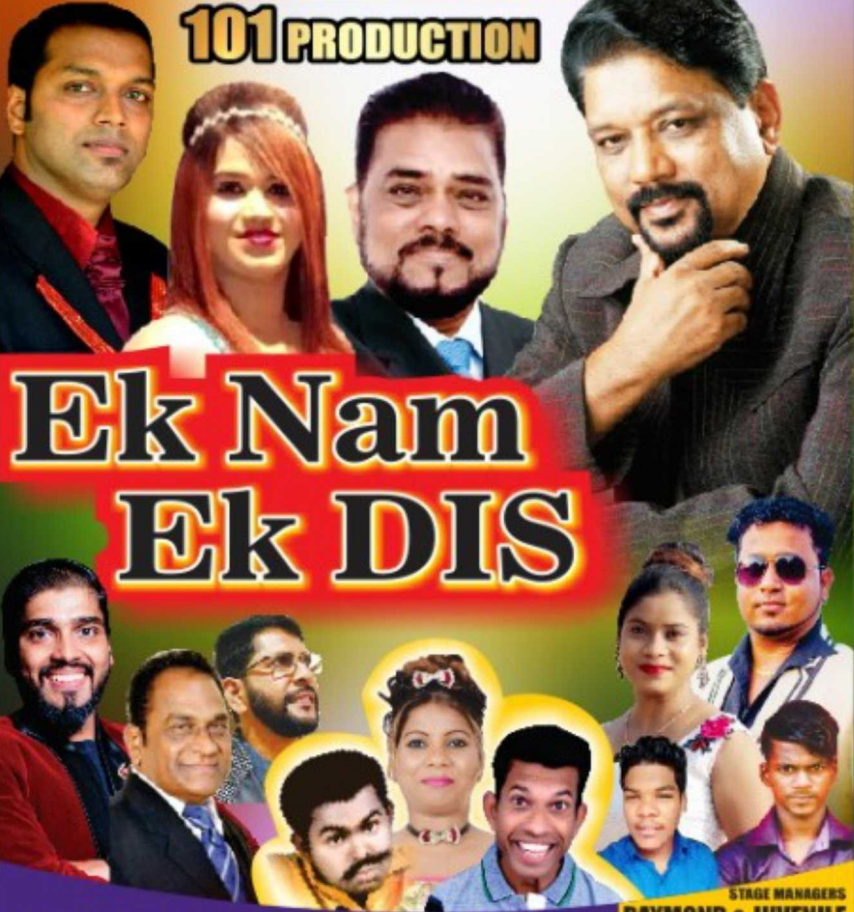
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Roseferns TIATR

The King Of Centuries & The King Of Parables

101 PRODUCTION



# Ek Nam Ek DIS

MUSIC: ALLOY, JAYNE, IVO, SELVYNO & ENSLY

STAGE MANAGERS  
RAYMOND & JUVENILE  
LIGHTS: TREMSON

on 27<sup>th</sup> November, 2022  
at Se Cathedral Church Ground  
at 7:00 p.m.

Contact: 8799971256 / 8766689201