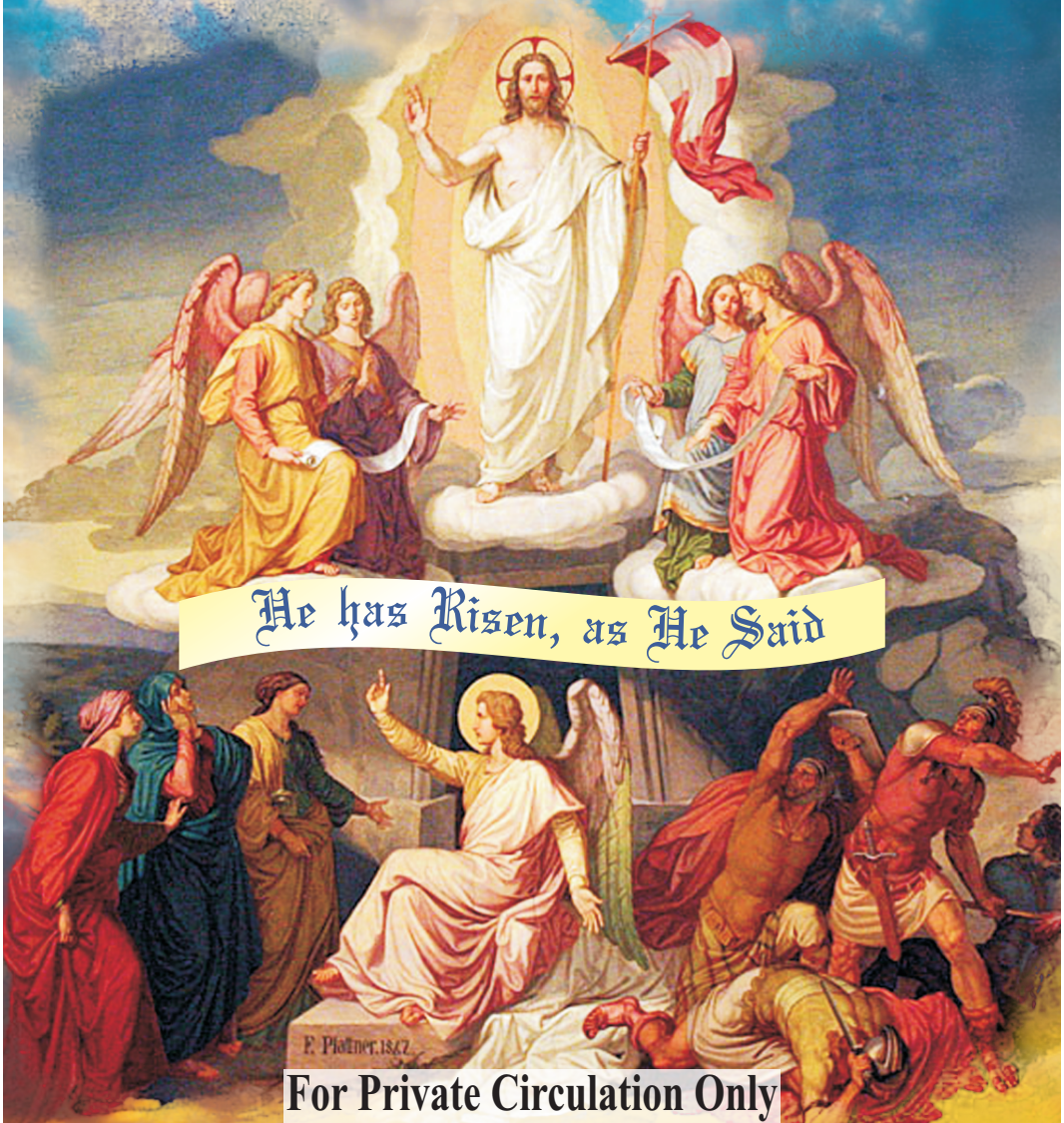




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He has Risen, as He Said

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EASTER - THROUGH THE EYES OF SUFFERING

Whenever there is a crisis, one of the first things that happen is the phone rings. The doctor calls with bad news. The Police's department calls with bad news. Your friend calls with bad news. I heard about a man who was an artist. One day he received a call from the art gallery where his paintings were on display on consignment/sale. The gallery owner said, "I've got good news and bad news. Good news: I told a customer today that the value of your paintings would skyrocket after you died. And the man bought every one of them! The bad news: He was your doctor"



As a parish-priest, I entertained many calls from people who complained in despair about this pandemic of Corona Virus, about their pain of not being able to come to the Church – [for the first time in their lives because of *LOCK_DOWN*] - to celebrate the great events of our faith viz. *Death and Resurrection of Christ !!!* ... choked with pain...in mournful voice they kept on asking "Are we in the *END TIMES?* ..*approaching the RAPTURE...*is this the end of the world ???

Right enough ,when Jesus underwent the most excruciating suffering on the cross He uttered *IT IS FINISHED*...These are three words in the English language that when spoken together, can signify either the deepest joy and satisfaction or the deepest sorrow and despair. When they are used by students after answering or marathon runners— you know it's a sign of joy and relief. When they are used by a senior who has failed his final exam or by a farmer looking at his crops after a devastating drought, - you know it is a sign of dejection.

When Jesus uttered those words on the cross there were different responses.

- +For His friends and disciples it meant that all their hopes and dreams were over. It meant the end of their plans for a triumphant Israel and for a promised Messiah — back to a way of life known before.
- +For the Pharisees it meant that the threat was finished, that this troublemaker would bother them no more, and that life would return again to normal.
- +For Satan and the hosts of evil it meant the battle was finished, the victory over God was won. It was a defeat for God, who had tried to reach out to His fallen race in love and that race had nailed His Son to a tree.

But actually "*IT IS FINISHED*" meant not that His life was over, that everything would go back to the same old pattern. Instead, His work was accomplished; everything was different. That for which He had come was completed. Jesus Christ came into the world to rescue His people and save them from their sins and bondage, to set them free from the power of the evil one. He

accomplished that by His death and resurrection. In the words of Peter in his Epistle, “You were not redeemed with perishable things like silver or gold from your futile way of life but with precious blood, as of a lamb unblemished and spotless, the blood of Christ.”

We are bought with a price — a costly price it was. When He said “IT IS FINISHED,” He meant that the debt had been paid in full, a debt we owed and could never repay. It is accomplished just as God planned it from the foundation of the world. Now for the disciples the words took on deepest joy and gladness. For the hosts of darkness it was a crushing defeat.

Salvation is accomplished, redemption is attained through Jesus' death and resurrection. There is nothing that can be added to it. Nothing that we can do that makes His sacrifices better. It is not conditional on our good works, on our baptism, on our church membership. All we can do is receive it by faith, celebrate it, and live out our lives in response.

Easter is that celebration of our salvation. In Christ, God did for us what we could not do for ourselves. He only had to do it once. The cross is empty; He is risen! The cross is empty, and He will never be on it again. The writer of Hebrews 9:26 says, “But now he has appeared once for all at the end of the ages to do away with sin by the sacrifice of himself.”

There are times when I think the Christian life is a burdensome one. Many demands are placed on us. I continually struggle to be the person I think God wants me to be. But then the Easter message draws me back: “It is finished. He is risen.” The focus is not so much on what we have to do as on what God has done.

What He calls us to do is to place our trust in Him as our Lord and our Savior; and to live as new people, to live in the newness of resurrection. We cannot live with the same old habits and in the same defeat; we are people freed by Jesus to walk in victory, to walk in newness of life.

- Fr. Joe A. Rodrigues



The Pastoral Team (Fr. Joe Rodrigues, Fr Chrysler D'Souza, Fr Angelo D'Costa, Fr Domnic D'Costa & Fr Joseph D'Silva) wishes all our beloved parishioners the Joy and Peace of the Risen Lord.

Mercy and the Miserable one

At the fag end of the year of Mercy Pope Francis issued a brief Apostolic letter “**Misericordia et Misera**” (Mercy and the Miserable one). It's a phrase borrowed from St. Augustine to depict the encounter between Jesus and the woman caught in Adultery. The Pope says that the picture points out the path that we are to follow as individual and as a community. The Church is called to extint the same mercy which Jesus showed towards the sinful women in its preaching and ministry the hallmarks of the Divine mercy.

A) Mercy manifest the profound truth of the Gospel

Jesus is the compassionate face of God towards humanity, because he who sees Jesus sees the Father (Jn 14:9). What the Church is called upon to do is to celebrate and live out this mercy of Jesus manifested in his person and teaching. In this sense the year of Mercy does not end, but it was a period to become more aware of God's Nature, the purpose of Jesus becoming Man, and the main purpose of the Church's Life and mission.

It is in view of this that the motto of the year of Mercy was taken from the Gospel of Luke “Be merciful as your heavenly Father is merciful” (Lk 6:36). It is through mercy that the profound truth of the Gospel are made manifest and tangible.

B) Mercy goes beyond Judgement.

The encounter between Jesus and the sinful women is not an encounter between Judgement on sin. It is the sinner meeting the saviour. Jesus looks at the women in her heart and reads her desire to be understood, forgiven and set free. The crowd looked at from the legal point of view as per the Mosaic law that ordered her to be stoned to death. Jesus's approach is filled with mercy and compassion. Lengthy silence on the part of Jesus and stooping down and writing on the ground have a special purpose. He wanted Gods voice to be heard in the Conscience of that women and her accusers. The one who has no sin in him let him be the first to cast the stone. They realize that they were all sinners and no one dares to stone her. But the one who was without sin said he also does not want to stone her, condemn her but rather exhorts her to go in peace and sin no more. He does not approve of her sins but helps her to look to the future with hope and to make a new start in her life. She was clothed with mercy. The inclination to sin again remains in her but there is also a realisation on her part that she is understood and accepted by the Master and that helps her to look with hope to live her life differently.

C) Mercy does not make forgiveness conditional.

We have no right to make forgiveness conditional, says the Pope. The turning of the sinner to him is enough for God. This turning has to be there because God respects human freedom. Behold, I stand at the door and knock. If anyone opens the door for me, I will enter and have supper with him (Rev 3:19-20). At the beginning of his public ministry Jesus said “Repent

and believe in the Good news because the kingdom of heaven is at hand (Mt 4:17). Jesus is inviting men and women to repentance (metanoia). God takes the initiative in the process of conversion and what is required from our part is to respond. Jesus does not go into the details of a person's life.

Once a sinner comes to Jesus he is accepted unconditionally and fully into the Father's embrace. When the prodigal son returned to the Father he does not ask for the detail about his life. He is simply admitted to his household with prosperous celebration (Lk 15: 11-32).

Juridical approach to people in the confessional or in the daily activities of life make forgiveness conditional. That goes against the nature of God. We are asked to be merciful as the heavenly Father is merciful.

D) Mercy has the power to transform the lives of people.

The transformation is found in the life of Zacheus, women caught in adultery and also in the life of the woman who anointed Jesus Feet. Mathew became the apostle, a woman caught in adultery is told to go in peace and sin no more. Though we have no indication as to what happened to her, the gaze of Jesus into her life must have transformed her life, that of Peter after denying Jesus three times, he wept (Lk 22: 54-62). In the case of second woman it is said that she loved much and her response was weeping at Saviour's feet. She stood behind the Lord which is symbolic of determination to stand with the Lord and this meant embracing the path of discipleship. People around her looked at her as a notorious sinner of the town but for Jesus she is a repentant sinner. St. Paul spoke about himself that he is one of the greatest sinners and the Damascus experience was a transforming experience for him so much so that he wrote for that for him to live was Christ.

E) And Finally Mercy brings Joy.

The one who receive mercy and pardon experiences the freshness of new life, the burden of guilt and sin is taken away. He can breathe free. St. Paul had to face innumerable sufferings for Christ yet he says that rejoice in his sufferings. The first letter of the New Testament (1Thess 5:16) writing around the year (AD 52) shows that this insistence on Joy born out of the experience of mercy has been a feature of primitive proclamation of the Good News.

The year of mercy had the entire motto to be merciful like the heavenly Father and this should lead us – Christians to be merciful to one another as Christ has been merciful to us in his Son Jesus.

- Fr. Joe A Rodrigues

SONVSAR SORO PORIAN HANV TUMCHEA SANGATA ASAM" — Jezu mhontta

“Sodankal, hoi, sonvsar soro porian, Hanv tumchea sangata asam”

(Mt. 28, 30). Ho jivont zalolo Jezu zaiteam jinsamm amkam mellta:

- > Amchech bhitor Jivont Jezu asa.
- > Amcheach ghorant, vaddeant vo ganvant Jezu jieta.
- > Amche Igorjent vo Kopelant Jezu amkam mellta.
- > Piddestam, dubleam ani sonsteleam thaim Jivont Jezu asa.
- > Dog vo teg Jezuchea nanvan ekthaim zatat tedna Jezu tanche modem asa.
- > Amchea dispottea vavrant, xikpant, sukhant toxem dukhant, Jivont Jezu amcho sangati.
- > Povitr Pustokant, Aplea utra udexim, toch Jezu amkam mellta.
- > Sonvsaramnim ani kherit bhaxen "par excellence" Krist Prosadant vo Povitr Sonvsarant, Komunhanvant toch Jivont Jezu amkam mellta.

- * Jivont zalelea Jezuk ami nomoskar korum-ya ani Taka chikttun ravum-ya.
- * Jivont zalelea Jezuk ami argam dium-ya ani Taka vakhannum-ya.
- * Jivont zalelea Jezuk ami bhavartan ulo marum-ya ani dusreancheo ani amcheo gorzo Tache mukhar ghalum-ya.
- * Jivont zalelea Jezu lagim ami amcheam patkanchem bhogsonnem magum-ya.
- * Jivont zalelea Jezuchem Utor sodanch aikum-ya.
- * Jivont zalelea Jezuche niz govai zaum-ya.
- * Jivont zalelea Jezuk sodanch porgottum-ya.

- Fr. Joseph da Silva

DEVA AMCHI KAKLUT KOR

Amchea Desacher
Uprasleant kallim kupam
Koinch Xanti nam
Monis golloitat dukam

Eka monxeachea
Patkak lagon
Dusro Monis sosta
Mogan jiunk visorta

Duens pidida gelea vaddon
Kitlench accident rosteaank lagon
Disa uzvaddak zatat choreicheo
Nistur darun ghodtat ghodneo

Nam rit, na surokhsha
Minta mintak bholatkar
Osteoreanchi kitem doxa
Kosli surokhshachi opekxa

Attam Suntlam Coronavirus vadoll
Hea rogak addaunk na bore m vokod
Deva amchi kakut korun
Bogos amchem muniskulachem patok
Ani pois kor hem CORONOVIRUS vadoll.

- Bosco Barreto

GUIDELINES - II
Guidelines for the Holy Week Celebrations
during the Corona Virus Pandemic (2020)

The existing extraordinary situation arising because of the pandemic (COVID-19) calls for certain modifications in our usual Holy Week celebrations. The Congregation for Divine Worship and the Discipline of the Sacraments has issued decrees requesting the Episcopal Conferences and Bishops to issue particular guidelines for Easter Celebrations and for the Holy Week services. In line with these directives, with the authorization of the diocesan authority, the following guidelines are given:

1. Holy Week:

- 1.1 In the Holy Week, the Church celebrates the Mysteries of Salvation accompanying Christ in the last days of His earthly life, from His Messianic Entry into Jerusalem, until His blessed Passion and His Glorious Resurrection.
- 1.2 Due to the national lockdown in force, all the Holy Week services are to be held without a congregation. Further, they are to be planned at times most convenient to the people. The faithful should be informed of the time of the celebration / transmission so that they can prayerfully unite themselves with the liturgical celebrations from their homes. Given the importance of the liturgical celebrations during the Holy Week, live-streaming / live telecasting them would be of great importance.
- 1.3 The faithful should be exhorted to participate in the transmitted celebrations with devotion and decorum.
- 1.4 The prescribed social distancing, hygiene protocols and sanitation of the spaces of the liturgical celebrations should be strictly followed.
- 1.5 **The Diocesan Centre for Liturgy will also provide appropriate prayer services for the various days of the Holy Week in order to enable the people to pray from their homes.**

2. Chrism Mass:

- 2.1 The anticipated Chrism Mass that was scheduled for 2nd April 2020 is postponed. The fresh date will be made known later.
- 2.2 Priests are requested to continue using the Holy Oils blessed during the last Chrism Mass, till instructions to the contrary.
- 2.3 In case the pastors run short of the Holy Oils, they could request the neighbouring parish/es or the Diocesan Centre for Liturgy.
- 2.4 In case of a necessity, the Oil of the Sick that is used in the Sacrament of Anointing of the Sick could be blessed by the priest within the celebration of the Sacrament (*cf. Rite of Anointing of the Sick, nos. 21, 22 and 75*). Any blessed oil which remains after the celebration of the Sacrament should be soaked in cotton and burnt. The container must be sanitised after the celebration of the Sacrament.

3. Palm Sunday:

- 3.1 Palm Sunday of the Lord's Passion, a day on which the Church enters upon

the mystery of the Death, Burial and Resurrection of the Lord, brings together the triumphal procession of Christ as King and the proclamation of His Passion.

- 3.2 The entire service should be held in the Third Form (cf. Roman Missal, 16-18).
- 3.3 A branch of a palm or that of any other tree that is available in the Church compound can be blessed. This will ensure that the branch is free of any contamination. The blessed branch is not to be distributed; it is to be preserved in the Parish Church for making ashes for Ash Wednesday of the following year.
- 3.4 The palm / branch is to be blessed at the beginning of the Mass.

4. Maundy Thursday:

- 4.1 On this day, three mysteries are commemorated: the Institution of the Eucharist, the Institution of the Priesthood and the Commandment of Love.
- 4.2 The rite of the washing of the feet, otherwise optional, is omitted
- 4.3 The procession with the Blessed Sacrament at the end of the Holy Eucharist is omitted; the Blessed Sacrament is to be placed directly in the Tabernacle.
- 4.4 The priest/s should continue in adoration before the Blessed Sacrament for a suitable length of time, but not after midnight.
- 4.5 The faithful are to be invited to adore the Lord from their homes.
- 4.6 The pastors are not to take Holy Communion to the home-bound during the Holy Week. However, Holy Communion in the form of Viaticum is not to be refused.

5. Good Friday:

- 5.1 On this day, when Christ our Paschal Lamb was sacrificed, the Church contemplates and adores the Cross of our Lord and Spouse, commemorating her own coming forth from the side of Christ as He slept on the Cross, and intercedes for the salvation of the world.
- 5.2 Abstinence and fasting are to be observed on this day.
- 5.3 The celebration of the Lord's Passion is to take place in the afternoon, around 03:00 p.m. If, however, genuine pastoral reasons require, the celebration may take place at a more suitable time, but not before noon and not after 09:00 p.m.
- 5.4 The Gospel Narrative should be proclaimed with the minimal number of participants or by a single person.
- 5.5 A special prayer, provided in the Annexure I, is to be added in the Universal Prayers given in the Missal.
- 5.6 The Adoration of the Holy Cross, by kissing it, shall be limited solely to the Celebrant. The Holy Cross could then be held elevated higher for a brief time for adoration by others. The celebrant ends the service with the Communion Rite.
- 5.7 At some moment of the day, the faithful are encouraged to pray the Stations of the Cross or celebrate the Liturgy of the Hours or commemorate the Sorrows of Our Lady or recite the Rosary or the Chaplet of Divine Mercy.

6. Holy Saturday:

- 6.1 The faithful should be encouraged to celebrate the Liturgy of the Hours or recite the Rosary or any other pious devotion that recalls the Passion of Our Lord and the Sorrows of Our Lady.
- 6.2 The faithful could be exhorted to spend the day in silence and meditation, following the example of the Blessed Virgin Mary, who silently pondered these mysteries in her heart.

7. Easter Vigil:

- 7.1 By a most ancient tradition, this night is dedicated to the Lord and the Vigil celebrated during it, commemorating that holy night when the Lord rose from the dead, is regarded as the “Mother of all Holy Vigils”. In this night, the Church awaits in vigil the Resurrection of the Lord.
- 7.2 The whole celebration of the Easter Vigil should take place by night, in such a way that it does not begin before sunset and does conclude by dawn on Sunday.
- 7.3 The entire service should be held in a single place.
- 7.4 The celebration of a Mass without the rites of the Easter Vigil is not allowed.
- 7.5 The Easter Vigil comprises of four parts: the Solemn Beginning of the Vigil or Lucernarium; the Liturgy of the Word; the Baptismal Liturgy; and the Liturgy of the Eucharist.
- 7.6 The Paschal Candle is lit without the blessing of the fire and the procession, after which the Exsultet (Easter Proclamation) is sung. The number of Scripture Readings for the Liturgy of the Word may be reduced, as prescribed in the Missal. For the Baptismal Liturgy, only the “Renewal of Baptismal Promises” is done. The Liturgy of the Eucharist then follows.

8. Easter Sunday:

- 8.1 On Easter Sunday, priests may celebrate Masses without a congregation, as indicated in the Roman Missal.
- 8.2 The home blessings stand suspended for the moment, till further directives.

Diocesan Centre for Liturgy, Pastoral Institute St. Pius X, Old Goa, dated 28th March, 2020.

Fr. Afonso Mendonça
Director

ANNEXURE I

Prayer to be inserted in the Universal Prayer for Good Friday

XI. “Corona Virus” pest-piddek lagun dogdovtoleam, sanddloleam ani meloleam pasot

Atam magum-ia ami “Corona Virus” he marekar pest-piddek sampddun koxtovtoleam, sanddloleam vo nirxel'leam ani meloleam pasot:

He piddek sampddun torekvar koxttancho bhar vhortoleank, Devachi khuxi zalear,

tanche veli hi pest-pidda pois kor mhonn, nam tor, he piddek fuddo korunk tankam ani tanchea kuttumbank ilaz-buzvonn-ghottai di mhonn, he piddecher obheas kortoleam vidnean-xastreank veginuch vokod mellunk nirmi mhonn, piddevontanchi seva-chakri kortoleank pidde-xidde mekllim samball mhonn ani he piddek boli poddloleank sorginchi xanti favo kor mhonn Bapa lagim magum-ia.

Oginch ravun magnnem kortat. Uprant Yadnik mhonnnta:

Sorvpodvedara ani Kaklutsara Deva,

Tujea ogonnit mogan sorv mon'xanchem jivit Tum rochta ani Tunch tem samballtai.

Amchea osoktayantlim ubarunk ani amcheo pidda-xidda kaddun uddouk, Tuje konnvallayen Tujea Puta Jezuk hea sonvsarant Tunvem dhaddloi.

“Corona Virus” – hi marekar pest-pidda hea disamni sonvsarant ximpddon mon'xachem jivit akantache doxek sampoddlam.

Amam somestancher ani kherit bhaxen he pest-piddek sampoddlolancher Tuji doyall nodor ghal ani Tujea devik bollan amche veli hi pest-pidda pois kor.

Jim bhavam-bhoinnam he piddek sampoddleant tankam Tuzo pekovnecho hat laboi, nam tor, bhavarthan, bhorvanxean ani sosnnikayen hi pidda sonsun vhorunk Tuje kurpecho adar tankam di. Apleakuch visrun piddevontanchi disrat seva korteleam voizank, norsink ani bholaiki-niga ghetoleam sevokank Tujea doyall huskeachim hatiarum kor ani tankam Tujea subham' axirvadan bhor. He piddecher zoit vhorunk vavurtolam vidnean-xastreank ek gunnadik vasin veginuch melloxem kor. He piddek boli poddloleam bhavam-bhoinnank Tuje kaklutin sasnnache xantik ubar ani tanchea kuttumbank buzvonnecho sangat favo kor. Jezu Krista amchea Somia vorvim.

Z. Amen.

XI. For all those suffering, those who feel lost and those who have died due to the Corona Virus pandemic

Let us pray also for those suffering, those who feel lost or dismayed and those who died due to the fearful corona virus pandemic:

For those burdened by the weight of suffering in various ways due to this pandemic, that, if it be the will of God, they be freed from this disease, or else, they and their families may receive treatment, comfort and strength to face it, that the scientists doing research may speedily find a vaccine to combat the disease, that those rendering service to the afflicted may be spared from the illness, and that those who have fallen victims to this virus may be granted eternal rest, let us pray to God.

Prayer in silence. Then the Priest says:

Almighty and merciful God,

In Your great love You create and sustain the life of every human being.

In your compassion You sent Your Son Jesus to lift us up from our frailties and to free us from our infirmities.

Due to the mortal “Corona Virus” disease spreading around the world, human life has reached a state of deep anxiety and fear.

Look with mercy on all of us, especially those afflicted by this disease and cast away from us this pandemic with Your divine power.

Give your healing touch to those affected by the disease, or else, give them the grace to bear it with faith, hope and patient endurance. Make all doctors, nurses and health care workers who, forgetting self, serve the sick night and day, instruments of Your merciful concern and fill them with Your abundant blessings. Enable scientists to soon find an effective vaccine to combat this disease. In Your mercy grant eternal rest to our brethren who have fallen victims to this virus and to their families Your comforting presence.

Through Christ our Lord.

Z. Amen.

ANNEXURE II **Some useful Prayers**

1 a. Otmik Komunheanv

Mhojea Jezu, bhov Povitr Sonvskarant Tum sodam hajir asai mhonn hanv sotman'tam. Sogttam poros Tuzo hanv mog kortam Jezu, ani Tuka mhojea otmeant xevunk hanv axetam. Hea vellar Tujem bhov omolik Mas-Rogot mhojean xevunk zainam dekhun, otmikponnan tori mhojea kallzant ye mhonn hanv magtam. Mhojea kallzantuch aslolea porim hanv Tuka veng martam ani soglloch mhaka Tuka ekvott'tam. Tuje sorxilo koddSORUNK kodinch mhaka nirmum naka. Amen.

1 b. Act of Spiritual Communion

My Jesus, I believe that you are present in the Most Holy Sacrament. I love you above all things and I desire to receive you in my soul. Since I cannot at this moment receive you sacramentally, come at least spiritually into my heart. I embrace you as if you were already there and unite myself wholly to you. Never permit me to be separated from you. Amen.

2 a. COVID-19, pidda sostoleank amcho sangat diunk magnnem

Doyall Deva, soglle rochnnek tum tuzo mog dakhoitai. Sonvsarantlea veg-veglllea svatancher, Corona Virus piddek sampoddloleam khatir, amchem magnnem doyen aikun ghe.

Hi pidda ailea ti veginuch nopoit kor. Hi pidda zal'leank pekovnni, piddek sampoddloleank ani tanchea kuttumbank favo ti ghottai di.

Sodpus kortoleam voizank, he pidde add zhuzunk, veginnuch vasin sodun kaddunk tanchea monant ghal.

Porje khatir favo toslim pavlam marunk, serkari ani bholaike odhikaream pasot ami magtanv.

Hem magnnem ami kortanv, teach krista amchea Somia vorvim, Amen.

2 b. Prayer of Solidarity (COVID-19)

Almighty and merciful God, who show your love to all creation everywhere, hear graciously the prayers we make for all those affected by the Corona Virus in various parts of the world.

We come before you asking for a quick control of the outbreak, for a healing

of those affected, for the victims and their families.

We pray for the doctors who are doing research that an effective vaccine to combat the sickness be speedily found.

We pray for the Government and health authorities that they take appropriate steps for the good of the people.

We make this prayer through Christ our Lord. Amen.

3 a. Mariék, Amche Mogall Avoik, Pap Saib Fransiskachem Magnnem (COVID-19)

O Maye, khunna soddvonnechi ani bhorvanxeachi koxi, tum amchea rostear sodanch chokchoktai. Je porim tuzo bhavarth ghoth dovrn, khursa mullim, Jezuchea koxttamni tunvem vantto ghetloi piddestanche

bholaikeche Maye, tech porim ami amkanch, tujea hatant ghaltanv. Mogall Maye, amkam kiteachi goroz ti tum zannoi ani tum amkam ditolich mhonn amkam khatri asa, Galileiachea Cana ganvant zal'le porim, he topasnecho vell somptoch ami novean sotosan ani khuxalkayen Tujexim porot yeunk.

Amkam adar di, Deivik Mogache Mate, Bapache khuxek raji zaunk ani Jezun sanglam toxem korunk Tannem Apnnacher amchem dukh ani koxtt ghetle, tech porim khursam udexim, punorjivontponnak ami pavunk, Amen.

Tuje rakhnne khal ami asro soddtanv, Devache Bhagevont Maye. Amchea magnneank poro ghali nakai, punn mhoimevont ani Bhagevont Marie, sogllea vaitta-vignantlim amkam nivar.

3 b. Pope Francis' Prayer to Mary, Our Blessed Mother (COVID-19)

O Mary, you always shine on our path as a sign of salvation and of hope. We entrust ourselves to you, Health of the Sick, who at the cross took part in Jesus' pain, keeping your faith firm.

O dear Mother, you know what we need, and we are sure you will provide it to us, so that, as in Cana of Galilee, we may return to joy and to feasting after this time of trial. Help us, Mother of Divine Love, to conform to the will of the Father and to do as we are told by Jesus, who has taken upon himself our sufferings and carried our sorrows, to lead us, through the cross, to the joy of the resurrection. Amen.

Under your protection, we seek refuge, Holy Mother of God. Do not disdain the entreaties of us who are in trial, but deliver us from every danger, O glorious and blessed Virgin.



05 / 04 / 2020

**JEZUCHEAM KOXTTANCHO AITAR
(TALLIANCHO AITAR)
DEVACHEA UTRACHEA SEVADHORMACHI MANDDAVOLL
(KUTTUMBAMNI)**

Chotrai:

1. Hi manddavoll dor eka kuttumbak pavunk amcho husko. Konnank mellunk nam zalear tankam WhatsApp, PDF / E-Mail dhaddchi.
2. Hi manddavoll ami kuttumbamni korunk magta. Upkar korun kuttumb ektaim zaun, zaum somudayamni, khursa lagim vo dusre suater korchi nhoi.
3. Kuttumbachea vangddeamni hi rit cholouchi.
4. Kuttumbache poristhiti pormannem veg-vegllim munniarponnam vantchim. Dekhik: gayonam, vachpam, magnnim, adi.
5. Vachpanchi toyari bore toren korchi.
6. Ghorant tor Vachpam Gronth / Povitr Pustok asa zalear thoim thaun vachpam korchim.
7. Sompeponnam khatir gayonam dil'lim asat, Gayonacho Jhelo asa zalear soglleamni vaprum yeta.
8. Hi Rit chalu astanam tumchea ghorchea altaracheo vati pettoilear borem zatolem.
9. Aichea disa Jezuchea Koxttancho ami kherit ugddas kortanv. Jezu Aplech ostongi Jeruzaleant bhitor sorta ani he koxtt amche khatir Apkhuxen svikarta. Hacho ami dis bhor ugddas dovrunk thoddi toyari korchi: ek mez toyar korchem tacher LENTEN BOXES / PIGGY BANK thoim dovorchem. Kuttumbachea dor eka vangddean apkhuxen mogan kel'le teag hea box-amni dengi koxi ghalum yeta. Hem nhoi fokot aichea disa punn hea akhea satolleant ani Paskanchea Kallant legun korum yeta. Ani eka formail'lea disa hem sogllem dan Igorjent haddun zaum goribank, vo gorjevontank 'Good Samaritan Fund' hantuntlean dium yeta.
10. Heo Magnneacheo Riti Diocesan Centre for Liturgy, Pastoral Institute, Old Goa, hanga toyar zata. Tumkam fuddarak ami direct heo WhatsApp kel'leo zai zalear tumi amkam hea numberacher WhatsApp message dhaddchi: +919518352793. Upkar korun 'fon' korinaka punn fokot WhatsApp message-ir tumchem nanv amkam dhaddat.

Vixoy: “Kantteancho ek mukutt vinnun, Tachea mathear ghalo”

SURVECHEÔ RITI

Provês-Git: Tujea hatan (G. J. R – 38)

**Dp.: Jezu, Tum môg jivo,
Omrut jivitacho;
Tarôk Tum otmeacho,
Kunvôr soddvonnecho.**

1. Tujea hatan jiv-prann mhozo,
Tunch mhozo asro!
Jinnek mhojê tujê vinnem
nam xanti, nam bhorvanso.

2. Patki rochnnek Tum choloitai,
Tunch mhozo Raza!
Kurpa kaklut upott vantt'tai,
deivik jivitan bhôrtai.

Yezman: Bapachê ani Putachê ani Povitr Atmeachê nanvim.

Zobab: Amen.

Vachpi:

Mogachea bhoinni-bhavamno, aiz Povitr Satolleant ami bhitor sortanv. Aichea aitarak ami Jezuchea Koxttancho vo Talliancho Aitar mhonn pachartanv. Paskancho Gutt xevottak pavounk Jezun vhodda dobajean Jeruzaleant proves kelo. He ghodnnecho aiz ami ugddas kortanv. He vorvim tachea koxttamni ami sohobhageli zatanv ani Jezuchea koxttanher nodor marun amcher ailolea koxttank fuddo korunk amkanch dhir ghetanv. Zoxem ek nustem zallak sampodda ani uprant foddfoadda toxench aiz Corona Virus-ak sampddun vo virus-ache bhirantin monis jiv rakhunk foddfoadda. Hea virus-ak lagon mon'xacho jiv sonkoxttant asa, kosloch adar nam zaun monis piddek sampodda.

Kherit bhaxen hea aitarak amkam osle odruxtt piddentlim, koxtt-vollvolleantlim mekllim kor mhonn Jezu lagim khotkhotan magum-ia.

PRACHITACHI RIT:

Yezman:

Hea vellar amcheo chuki, amchim patkam, amcho ovisvas amchea monant haddum-ia ani Devache kaklutik ulo marum-ia.

(Thoddo vêll ogeponn sambalchem)

Hea Povitr satolleant ami proves kela ani ami Somi Jezu Kristachea koxttam, mornna ani punorjivotponnachea guttacher niyall korteleantv.

i. Jezu Koxttovta

Koxtt-dukha zaun asa amchea jivitacho mukhel bhag. Koxttantlean ami Devacho mog onnbhovtanv. Koxttantlean amchea tankichi amkam vollokh mellta. Jezu Tunvem Tuje koxtt mogan sonsle. Aiz jednam hea Corona Virus piddent zaitim koxttovtat tednam, ami zaito pavtt Devak, sorkarak ani dusreank zobabdari kelea. Amkam bhogos. Somia Kaklut kor.

ii. Jezu Khursar Morta

Moronn zaun asa jivitachem ek mukhi sot. Mornnantlean ami sasnik jivitak toyar zatanv. Jezu Tum amchea patkam khatir khursar melo, punn ami hea 'Corona Virus' pidde vellar gorjevontank amchean zata te bhaxen adar diunk visorleanv. Amkam bhogos. Krista Kaklut kor.

iii. Jezu Punorjivont Zata

Dor Kristi bhavarthi sonvsari ponn somplea uprant punorjivontponnachea bhavartan jiyeta. Ho bhorvanso Jezunuch amchea kallzanim ghatla. Ami

hea 'Corona Virus' pidde vellar eka-mekak amchea utrantlean ani 'facebook', 'whatsapp' madyeomantlean bhorvanxeache dut zaunk nam, punn niraxiponn haddpacheo kobro vantlea. Amkam bhogos. Somia Kaklut kor.

Yezman: Sorvpodvedar Dev amchi kaklut korum ani, amchim patkam bogsun, amkam sasnnachea jivital pavoum.

Zobab: Amen.

Yezman: Sorvpodvedara sasnnachea Deva, mon'xakullak khalteponnachi dêkh diunk amchea Soddvonnaran mon'xasoimb gheunchem ani khursachem moron sôschem mhonn Tuji khuxi zali. Amchê jinnent Tachê sosnnikaiechi dêkh gheun Tachea punorjivontponnant vantto mellunk konnvallaien amkam favo kôr: amchea Somia Tujea Puta...

Zobab: Amen.

SOBDACHO SEVADHORM

Poilem Vachop: Iz. 50:4-7

Ontor-Git: St. 21:8-9. 17-18. 19-20. 23-24

Zobab: Mhojea Deva, mhojea Deva, St. 21:2a
kiteak Tunvem mhaka sanddlai?

1. Mhaka polletat titlim-i
mhojeô moskoriô kortat,
mhojim khebdam kortat,
mhaka kenddun tokli haloitat.
“Sorvesporacher patieun aslo,
tôr Tannem taka nivarcho!
Sorvespor tacho ixtt zalear,
Tannench taka soddouncho!”

2. Kitlim-xim sunnim mhojê bhonvtonnim!
Nixttur mon'xanchem penddem
mhaka dhadd ghalta,
mhoje hat ani pâi te vidhtat.
Sogllim mhojim haddam
mhaka mezunk melltat!

3. Mhojim angavlim
apnam bhitôr vantt'tat
ani mhojem anblem konnak poddchem
tacher faso uddoitat.
Tum tori, Sorvespora,
mhaka eklo sanddum naka!
Tum mhojem Boll,
begobêg mhaka pav!

4. Mhojeam bhavam-bhoinnim modem
Tujem Nanv porgott kortolom,
tanchi zomat bhôrta tednam
sobhêmazar Tuka vakhanntolom.
Sorvesporachi bhokti kortoleamnô,
Tachi stuti korat!
Jakobacheam somest bhurgeamnô
Taka man diat!
Israelacheam bhurgeamnô,
Tachem vondon korat!

Dusrem Vachop: Fil. 2:6-11

Udgar: Fil. 2:8-9

*Moro porian, khursar moro porian,
Jezu amchê khatir khalto zalo!
Dekhunuch Devan Taka voir ubarlo
ani sogllean nanvam poros vortem Nanv Taka dilem!*

Xubhvortoman: Mt. 26:14-75, 27:1-66

Niyall:

Doriar zoxim vhodd-lhan lharam asta ani hinch lharam doriak sobai dita tech bhaxen, mon'xeachea jivitan vhodd-lhan koxtt ani addkolleo astach. Punn Devache mozotin hea koxttank ami fuddo kortanv tednam amchem jivit rosroxit ani borem zata. Jednam kodd futtleank lok pois dovortalo tankam eksurim sanddtalo tednam, oslea ani yer piddevont mon'x Hank Jezus vengoitalo ani pekoitalo. Jednam oxeachi pidda suru zali tednam amcho Juzes Vaz mogan seva korunk laglo ani seventlean ani Devachea bollar hea piddecher zoit velem. Magat ani tumkam melltolem! Jitle pavtti Saibinn Mai disti poddli titlie pavtti 'magnnem korat ani mon bodlat' – hoch ticho son'dex zalo.

Aiz akhea sonvsarak Corona Virus hi pidda lagon monis jiv chodd zokhmi zala, hea piddek vokod sodunk zaitem vigean proitn korta punn hem sufoll zatolem zalear Devachea adarachi amkam goroz, kiteak toch amcho khoro soddvonndar. Patka vorvim ghayall zal'lea mon'xakullacher Devan doyall nodor ghatli ani Aplea Ekleach Putak amkam soddouncheak mon'xa rupan hea sonvsarant dhaddlo. Sant Juanv hem sot spoxtt korta: “Khorech, Tacher bhavarth tthevta tea dôr-eka mon'xacho nas zaina zaunk punn taka Sasnnik Jivit mellchê khatir, Devan Aplea ekleach Putak dilo: itlo Tannem sonvsaracho môg kelo! Kiteak, sonvsaracher khastichem formonn marunk nhoi, punn Puta vorvim sonvsarachem taronn zaunchê khatir Devan Putak sonvsarant dhaddlo” (Ju. 3:16-17). Jezuschea koxttamni disun yetolo Devacho mog eke kherit bhaxen hea Prachit Kallant niyallun, Tachea mogak sobta toslem jivit jiyekun tozvit korum-ia.

Bhavarthianchem Magnnem:

Yezman: Thoddinch magnnim hea vellar Deva mukhar ami dovrum-ia. Dor eka magnea uprant amcho zobab zatolo:

Zobab: Koxttam modem ami Jezucher visvas dovortanv.

Magnnim:

1. Amchea Pap Saiban / Bisp Saibanni / Yadnikamni ani motthvaxiamni, / Jezuschea dolleamni aple porjeche sonkoxtt polleunk / ani tankam buzvonni ani pekovni ditole Tachea doyallponnache hurbevont sevak zaunk / tankam Bapacho adar magum-ia.

2. Amchea rajki fuddareamni / durbollam, koxttovtoleam ani bhairailoleam soven / kherit husko ani doya dakounk / ani tanche hal-upodre hollu korunk pot'tiddken vaurunk / tankam Bapacho adar magum-ia.

3. Jezuschea koxttanher nodor ghalun ani Tachich sfurti ani boll gheun / ami Tachea pattlavdaramni / amcher yetoleam koxttank / Jezun melloil'lea zoitachea bhorvanxean fuddo korunk / amkam Bapacho adar magum-ia.

4. Jin'sam bhasanchea koxttancho khuris vhortoleank tanchea koxttamni buzvonnecho sangat / mogachi seva / ani pekovnecho ilaz ditolim Borim

Samaritanam ami zaunk / Bapacho adar magum-ia.

5. Veginuch Corona Virus / he piddek vokod mellunk / ani he piddek sampoddloleam / soglleacho jiv / rakhunk ani oslem odruxtt / amche voilem pois korunk / ani he piddent meleant tankam sorginchem sukh mellunk / Bapa lagim magum-ia.

6. Amchi khasgi magnnim ogeponnim ghalchim...

Amchea Bapa...

Yezman: Sorvespora Deva, Kaklutichea Bapa, bhavarthan kel'lea Tujea bhurgeanchim magnnim tum doypallponnan aikota. Trasant aslole Tuje porjecher Tuji konvallyayechi dist ghal. Kiteak sonkoxttachea vellar Tum amcho asro, piddent amchem boll ani dukhant buzvon. Amche tras-koxtt polle, ani hea gom'bir poristhitint tum amcho bhavarth ghott kor. Hem ami magtanv amchea Somia, Tujea Puta Jezu Krista vorvim.

Zobab: Amen.

SOMPNECHI RIT

Yezman: Sorvpodvedar Dev amcher axirvad ghalum ani sorv vaittantlim amkam nivarun sasnnachea jivita pavoum.

Zobab: Amen.

Xevottachem Git: Mhojea adarak pav (G. J. W – 14)

1. Jivitantlem vadoll marta,
tednam mhojea adarak pav!
Doriar hoddem halta-dolta,
toxem sonvsar mhak' haloita,
tednam mhojea adarak pav!
2. Jednam koxtt-dogd mhojer ietat,
tednam mhojea adarak pav!
Iemkondd mhojer loddai manddta
ani mhoji xokti denvta,
tednam mhojea adarak pav!

*'Amcho Sevadhorm' hacho adar gheun manddavoll korpi:
Diakn Peter Martin Fernandes, Gonvllik Vidyamon'dir, Adlem Göy.*

(Heo Magnneacheo Riti Diocesan Centre for Liturgy, Pastoral Institute, Old Goa, hanga toyar zata. Tumkam fuddarak ami direct heo WhatsApp kel'leo zai zalear tumi amkam hea numberacher WhatsApp message dhaddchi: +91 9518352793. Upkar korun 'fon' korinaka punn fokot WhatsApp message-ir tumchem nanv amkam dhaddat.)

Praying the Stations of the Cross Amidst COVID-19



The Stations of the Cross are a beautiful expression of our faith, which is that Jesus Christ is Emmanuel (Matt 1:23)—God with us. In praying the Stations we accompany the Lord on his journey to Calvary. We watch him closely: how he suffers, falls, agonizes, perseveres, is strong in spirit even as his body weakens. We observe his valiant heart, loving eyes, beaten body. He is the Lord rejected and scorned. We accompany him all the way to Calvary. Why? Because we are drawn to him; made for him; because he loved us first. We see how he willingly suffers for love of us. Yes, we were there when they crucified Our Lord. He saw us in his infinite gaze, and he loved us.

Today, Christ accompanies us on the path of human suffering. He identifies with his people who are bewildered, sad, and insecure. A cross has been placed across our lives. Overnight our lives changed. The Lord draws nearer to us because he loves us, and he wants to strengthen our resolve to imitate him in the way of sacrificial love. Humanity is on the way of our cross now.

Many of us have prayed for the “best Lent ever” and signed up for daily spiritual exercises toward that end. We committed to more prayer, fasting, and almsgiving. Does the Covid-19 pandemic impede or improve our Lenten practices now? We are in a war against a terrible disease. Dig a little deeper, and realize that we are in a real spiritual battle also (cf. Ephesians 6).

Perhaps this pandemic will bring out the best in us. It calls us to interiority. Times of trial and testing make or break the human spirit. We journey as brothers and sisters on our way to the mysterious place where this will lead us. For an interlude, physical closeness is not possible but spiritual closeness is necessary. On the Way of the Cross, we walk in solidarity. A season of interiority can yield abundant fruit.

Our leaders in the government, church, medical professions, priests, the sick, elderly, and vulnerable people are in great need of many resources. We each have something very valuable to offer them—resources material and spiritual; the gift of intercessory prayer and fasting, and almsgiving. While we are at home—which is a good place to be—let us pray more, be resourceful, and creative with our time and talents. God will do his part. Never doubt. He counts on us to do ours—to respond like fearless, courageous soldiers for Christ.

Let us prayerfully reflect on the Stations of the Cross.

The First Station: Jesus is Condemned to Death (John 19:14-16)

Prayer: Lord Jesus, the one thing of which we are sure is that one day we shall die. We know our birthdays. We also have death days, but we do not know which day it is. If we will remember that we are going to die someday, then we will live every day as precious and unrepeatable, with the gifts and graces given us today, and every day until we die. Help us to live well. Please grant us a holy death. Please impart your divine wisdom that a cure for the COVID-19 virus is soon discovered. Amen.

The Second Station: Jesus Receives the Cross (Mark 15:20)

Prayer: Lord, you take upon yourself the burden of the cross and all that weighs us down. Give us the strength to walk onward, uncrushed by whatever is placed on our shoulders. May we help others to endure in the trials and suffering of their lives, with joy undefeated. We pray for a swift end to this pandemic. Amen.

The Third Station: Jesus Fall for the First Time (Isa 53:5)

Jesus, when we fall and feel discouraged, may we know that you are especially close to us then, bearing our shame and giving us the strength to stand up on our feet and begin to walk again. Make our hearts tender toward all those who fall under the weight of this cross. Grant us renewed charity and unity. May the desire for holiness burn within us. We pray for a swift end to this pandemic. Amen.

The Fourth Station: Jesus Is Met by His Blessed Mother (Isa 66:13)

All suffering is embraced by God when Jesus and his mother meet on the way of the cross. Jesus is every child lost prematurely; Mary is every parent grieving for his or her child. Lord be close to all who lose or become distant from people they love. During this pandemic draw families closer together; let barriers fall down and closer relationships form. We pray for a swift end to this pandemic. Amen.

The Fifth Station: Simon of Cyrene Helps Jesus to Carry His Cross (Luke 23:26)

Lord Jesus, may I be unashamed to accept help when I need it, and may I be eager to offer it when others have needs. May our mutual dependence be a source of joy and an occasion of grace, knitting us together in the community of your love. We pray for our government leaders, medical personnel, priests, armed services, first responders, all who need extraordinary grace at this moment. We pray for a swift end to this pandemic. Amen.

The Sixth Station: Veronica Wipes the Face of Jesus (Mark 14:6-9)

Lord Jesus, may I see with your compassion and smile with your radiance, so that your unfailing tenderness is made flesh and blood in me. May I always be alert to those who feel invisible and despised. May I help them to recognize that they are your brothers and sisters sharing in your dignity. We implore special graces for families, children, elderly, sick. We ask you to provide for the employed and the unemployed, for the economic needs of all people. We pray for a swift end to this pandemic. Amen.

The Seventh Station: Jesus Falls for the Second Time (Heb. 2:17-18)

Lord Jesus, lift me to my feet when I feel that I can go no further. When I feel battered by the storms of life, with neither the energy or strength to carry on, then may I know that you, the strong Son of God, will bear me onward until I arrive at home in God. We pray for a swift end to this pandemic. Amen.

The Eighth Station: Jesus Meets the Women of Jerusalem (Luke 23:27-29)

Lord Jesus, give me a new heart of flesh so I may rejoice with those who rejoice and share sorrow with those who are saddened. Peel away the shell of my selfishness that holds others at a distance, so I may be one with their lives, free to act with your own spontaneous generosity. Dress us in the armor of your protection. We pray for a swift end to this pandemic. Amen.

The Ninth Station: Jesus Falls for the Third Time (2 Cor 12:8-9)

Lord Jesus, after so many falls, let me not lose hope for happiness and holiness. If you are with me, then I am not doomed to be stuck in the endless repetition of my failures. May your grace arise in the wilderness of my heart. Grant a new beginning even today. Help your people to arise beyond what is physical to see the spiritual dynamic at work in our midst. We pray for a swift end to this pandemic. Amen.

The Tenth Station: Jesus Is Stripped of His Garments (Ps 22:19-19)

Lord Jesus, I fear to be seen as I am, with my foolish fears and hidden failures. I would be ashamed and wish to hide, like Adam and Eve. But for us, you have been stripped naked and borne the jeers of the world. Comfort those who feel despaired. Clothe me with your love, please. Clothe humanity in your garment of love. We pray for a swift end to this pandemic. Amen.

The Eleventh Station: Jesus is Nailed to the Cross (Luke 23:33)

Lord Jesus, your life had seemed so full of promise, and yet it ended in the disgrace of the cross. Embrace all those who seem to be utter failures. And as you are close to us in these dark moments, so may we share with you in the radiance of your resurrection. As we journey our way of the cross now, help us to focus on the light at the end of the tunnel—resurrection. We pray for a swift end to this pandemic. Amen.

The Twelfth Station: Jesus Dies on the Cross (Matt 27:46; Mark 15:34)

Lord Jesus, be with us in the hour of our death. May those who feel abandoned by God know that he is closer than we can imagine. May those who feel that there is no God at all discover his intimate presence. Before our death, inspire us to offer reparation for our sins that we may be well prepared for our particular judgment. We pray for a swift end to this pandemic. Amen.

The Thirteenth Station: Jesus is Taken Down from the Cross (John 19:31)

Lord Jesus, now you are lowered from the cross into the hands of those who loved you and who stayed by your side to the end. May we have the courage to remain faithful to you when it is costly. Grant, us to be faithful to all those whom we love, even when you receive nothing in return. We pray for a swift end to this pandemic. Amen.

The Fourteenth Station: Jesus is Placed in the Tomb (Matt 27:59-60)

Lord Jesus, now you are laid to rest in the tomb. May we rest in your love, confident that even when the future is obscure, we nestle in your Father's care. Grant us patient endurance until we hear your final summons to the fullness of life. Graciously calm our fears, and increase faith, hope, and love. We pray for a swift end to this pandemic. Amen.

**MISAM ANI INTESANVAM
ABRILACHEA MHOINEANT - 2020**

Dis	Vell	Misam
1ler Budh	6:30 7:15 8:45 5:45	Joss Vaz ani Famil - bolaike khatir Johnny ani Milagrina D'Sa - bolaike khatir Armindo Dias - hachea otmeak Rhys D'Costa - dhinvasnechem
2rer Bres	6:30 7:15 8:45 5:45	Lino Da Lima - zolm dis Perpetual Coutinho - zolm dis Resha Fernandes - hichea otmeak Clifford Mascarenhas - zolm dis
3rer Sukh	6:30 7:15 8:45 1:10 3:30 5:45	Verdes ani Famil - bolaike pasot Blossom Bruna Fernandes - Poilea vorsacho ugddas Apolonio Fernandes - bolaike khatir Jose Vaz - zolm dis Santa Almas Copelant - Annalisa Almeida - dhinvasnechem Valentino ani Lucy Fernandes - dhinvasnechem
4ver Sonv	6:30 7:15 8:45	Duming Santano Pereira - hachea otmeak Anthony Fernandes - zolm dis Maria Agnelina Pereira - bolaike khatir
5ver Aitar		<u>JEZUCHEA KOXTTANCHO AITAR (PALM SUNDAY)</u>
	6:00 7:00 8:15 9:30 5:30	Mis Mis Mis Inglezin mis Viraia Mascarenhas - zolm dis
6ver Som	6:30 7:15 8:45 5:45	Jude Fernandes - zolm dis Jonathan Fernandes - bolaike khatir Teresa Teles - zolm dis Kelly Nortan - dhinvasnechem
7ver Mung	6:30 7:15 8:45 5:45	Palmira D'Costa - hichea otmeak Elijah Vaz - zolm dis Armanda Fernandes - zolm dis Sabie Colaco - dhinvasnechem
8ver Budh	6:30 7:15 8:45 5:45	Lawrence Souza - zolm dis Bias Silva Colaco - bolaike khatir Luiza D'Costa - dhinvasnechem Ciriaco & Martha Vaz ani Famil - bolaike khatir
9ver Bres		<u>POVITR BRESTAR (MAUNDY THURSDAY)</u>
	5:30 7:15 8:30	Poliem Mis Dusrem Mis Santism Sacramentak Bhatt

10ver Sukh	5:00	<u>NIMANO SUKHRAR</u> Jezuchea Koxttam-Mornacho somorombh
11ver Sonv	7:30 11:15	<u>POVITR SONVAR</u> Sokallchem Magnnem Paskhanchi Zagronn ani Mis
12ver Aitar	7:00 8:15 9:30 5:30	<u>PASKANCHO AITAR</u> Pearl Pires - zolm dis Mis Inglezin Mis Mis
13ver Som	6:30 7:15 8:45 5:45	Fr. Lawrence Mascarenhas - hachea otmeak Stanley Cardozo - bolaike khatir ani Lidia Santana Gomes - mhoineacho ugddas Brigitte Colaco - dhinvasnechem Domnic Fernandes - hachea otmeak
14ver Mung	6:30 7:15 8:45 5:45	Alexander D'Costa - hachea otmeak Liliann Antao - dhinvasnechem Priyanka ani Rena Afonsa - bolaike khatir John Fernandes - hachea otmeak
15ver Budh	6:30 7:15 8:45 5:45	Maria Lucilia Pinto - hichea otmeak Maria De Carma Da Silva - hichea otmeak Eliseus ani Reema Fernandes - dhinvasnechem Saud ani Querina Pereira - hanchea otmeak
16ver Bres	6:30 7:15 8:45 5:45	Emilia ani Menino Cardozo - dhinvasnechem Anton Juze Da Silva - hachea otmeak Robert Whyte ani Famil - bolaike khatir Patrocinha Filomena Rebello - hichea otmeak
17ver Sukh	6:30 7:15 8:45 5:45	Anthony Fernandes - hachea otmeak Veneziana Gomes - hichea otmeak Ines Viegas - dhinvasnechem Fransquinho Gonsalves - hachea otmeak
18ver Sonv	6:30 7:15 8:45	Jose Salvodor ani Arcanje Gonsalves - hanchea otmeak Aruna Dias - zolm dis Francis Rodrigues - tisrea vorsacho ugddas
19ver Aitar	7:00	Deivik Kakutichem Porbe Mis
20ver Som	6:30 7:15 8:00 8:45 5:45	Aniceto Pinto - hachea otmeak Danika Fernandes - zolm dis Philomena D'Silva - Poilea vorsacho ugddas Olinda D'Silva - Kherit intesanv China piddevontam pasot Xavier Lobo - hachea otmeak
21ver Mung	6:30 7:15	Chloe Fernandes - zolm dis Sheoli Fernandes - zolm dis

	8:45	Mercedes Viegas - zolm dis
	5:45	Serotina George - zolm dis
22ver Budh	6:30	Jadzia Pereira - zolm dis
	7:15	Domnic D'Silva - dhinvasnnechem
	8:45	Vaylen Fernandes - zolm dis
	5:45	Conrad ani Aashima Tavares - kazarachea vorsachem Mis
23ver Bres	6:30	Veronica Fernandes - hichea otmeak
	7:15	Savita D'Souza - zolm dis
	8:45	Joenarus Fernandes - zolm dis
	5:45	Amelia Rebello - hichea otmeak
24ver Sukh	6:30	Shanley Braganza - zolm dis
	7:15	Peter ani Lucian Gomes - kazarachea vorsachem mis ani Peter Gomes - Zolm dis
	8:45	Savio Mascarenhas - zolm dis
	5:45	Remedios Cardozo - hachea otmeak
25ver Sonv	6:30	Archibald ani Joserose Silva - hanchea otmeak
	7:15	Marceline D'Sa - Dusrea vorsacho ugddas
	8:00	Akash Cardozo - Poilea vorsacho ugddas
	8:45	Arlinda Dias - Dusrea vorsacho ugddas
26ver Aitar	6:00	Ligorio ani Maliva Braganza - kazarachea vorsachem Mis
	9:15	Kian Fernandes - zolm dis
27ver Som	6:30	Peter Telles - zolm dis
	7:15	Salvador Fernandes - hachea otmeak
	8:45	Jose Antao - zolm dis
	5:45	Savio Gomes - hachea otmeak
28ver Mung	6:30	Maxcy Fernandes - hichea otmeak
	7:15	Jose Antonio ani Alexandrina Silva - hanchea otmeak
	8:45	Natalino Dias - Dusrea vorsacho ugddas
	5:45	Maria Vitorin Fernandes - hichea otmeak
29ver Budh	6:30	Elvis ani Marlette Gomes - dhinvasnnechem
	7:15	Veronica ani Vernel Sequeira - dhivasnnechem
	8:45	Pedro Antonio Fernandes - hachea otmeak
	5:45	Terezihna ani Pedro Fernandes - hanchea otmeak
30ver Bres	6:30	Magdalena Gonsalves - hichea otmeak
	7:15	Divina Fernandes - hichea otmeak
	8:45	Agnelo ani Luiza Fernandes - kazarachea vorsacho ugddas ani Agnelo Fernandes - zolm dis
	5:45	Thomas Vaz - hachea otmeak

AITARACHI SEVADHORMIK MANDDAVOLL - ABRIL 2020

18th April 6:00 p.m. & 19th April 6:00 a.m.	Sector II (Marketward)	19th April 7:00 a.m. & 8:00 a.m.	Deivik Kakluticho Zomo & Sector III (Comba Alto)	19th April 9:15 a.m. & 5:30 p.m.	Sector IV (Comba Baixo)
25th April 6:00 p.m. & 26th April 6:00 a.m.	Sector V (Mestabhat)	26th April 7:00 a.m. & 8:00 a.m.	Sector VI (Pajifond)	26th April 9:15 a.m. & 5:30 p.m.	Sector VII (Malbhat)
2nd May 6:00 p.m. & 3rd May 6:00 a.m.	Sector VIII (Sarvodem, Chinchal)	3rd May 7:00 a.m. & 8:00 a.m.	Sector IX (Pedda & Police qtrs)	3rd May 9:15 a.m. & 5:30 p.m.	Sector X (Sirvodem)
9th May 6:00 p.m. & 10th May 6:00 a.m.	Sector I	10th May 7:00 a.m. & 8:00 a.m.	Sector II (Marketward)	10th May 9:15 a.m. & 5:30 p.m.	Sector III (Comba Alto)
16th May 6:00 p.m. & 17th May 6:00 a.m.	Sector IV (Comba Baixo)	17th May 7:00 a.m. & 8:00 a.m.	Sector V (Mestabhat)	17th May 9:15 a.m. & 5:30 p.m.	Sector VI (Pajifond)

POVITR SOBHECHEM JIVIT

BAUTIZMA VORVIM DEIVIK JIVIT MEVLAM:

03-03-2020 - Isla Mae De Silva: Clarence Clifford De Silva
ani Elvina Valanki Crasto De Silva (London)

06-03-2020 - Marcelin Smith: Anthony Smith ani Rama Smith (Nesai)

06-03-2020 - Julieta Fernandes: Manju Naik ani Baby Naik (Kumta)



MORRNA VORVIM SASNNIK JIVIT SURU ZALAM:

28-02-2020 - Roquesinho Carvalho (Comba Alto)

04-03-2020 - Maria Santana Travasso (Malbhat)

10-03-2020 - Ermelinda Guilermina Socorro Bonamis (Mestabhat)

12-03-2020 - Lidia Santana Gomes (Mestabhat)

15-03-2020 - Socorro Rodrigues (Malbhat)

30-03-2020 - Romeo Lamartine (Malbhat)

