



ANTONIAN

ST. ANTHONY'S CHURCH, VAKOLA

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The Parish Team

Fr. Seraj Pinto (Parish Priest)

Fr. Lawrence A. D'Souza (asst.)

Fr. Clarence Sequeira (asst.)

Fr. Angelo Lobo

Fr. Lucian Fernandes

Tel: 022-2667 2963/ 4685

Email:

stanthonyvakola@gmail.com

Editorial Team

Fr. Lawrence A. D'Souza (editor)

Sarah Joseph

Diana Fernandes

Belmira Miranda

Sucorrine Dias

Genel Fernandes

Designed by

Fr. Clarence Sequeira

Lenin d'Cruz



EDITORIAL: THE ESSENCE OF THE INCARNATION

"On entering the house, they saw the child with Mary His Mother; and they knelt down and paid him homage." (Mt 2/11)

In the infancy narratives, the above verse from the Gospel of St. Matthew stands out as the Fathers of the Church teach us the essence of Christmas which echoes the Protoevangelium of Gen 3/15, "I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head and thou shalt lie in wait for her heel" as well as the "Sign" given by Prophet Isaiah (7/14) in his Prophecy, "A Virgin is with child and shall bear a son, and shall name him Emmanuel." The Blessed Virgin Mary is honoured and venerated as "Mother of Advent" as well as "Mother of the New Advent" because by Her "YES" (Fiat), She became the "New Ark of the Covenant". In this YEAR OF FAITH, Pope Benedict XVI venerates Her in his Apostolic letter "PORTA FIDEI" as the "Mother of the "YES", proclaimed "Blessed" because she "believed" (Lk 1/45).

St. Louis Marie Grignon De Montfort in his masterpiece, "True Devotion to Mary" affirms that "It is not only then that the child was found with Mary His Mother, but also now, He is always found with Mary His Mother. In fact, the Mother and the Son are inseparable, He is the Sun and She is the dawn; She is the Ark and He is the Covenant contained in Her!"

Blessed Pope John Paul II in his Encyclical, "Ecclesia De Eucharistia" presents Mary to us as "Woman of the Eucharist" through and through, beginning with her inner disposition: from the Annunciation, when she offered herself for the Incarnation of the Word of God, to the Cross and to the Resurrection. At Bethlehem, in the "house of Bread" She brought forth her first born Son (The First-born of all Creation) and wrapped him up in

swaddling clothes and laid him in a manger – Lk 2/7). She who treasured the Word in her heart now brought forth the "Bread of life" and laid him in the manger (which is the place of food, for the beasts) as food for us, so that we be cleansed of our sins and may have eternal life.

Further, in the infancy narratives, we see Mary in the mystery of the Visitation to St. Elizabeth, carrying in her womb the New Covenant, Jesus, true God and true man, who dwelt within her. In fact, we can say in this YEAR OF FAITH that her journey was the first "Eucharistic Procession" ushering in the Journey of Faith that would culminate and bring to fulfillment when Her Divine Son would die on Calvary, giving his body to us as Eucharistic food and his blood as Eucharistic drink, and she would once again bind him, no more with swaddling cloths but with a Shroud and lay him in the tomb. Mary begins this journey as the "Living Tabernacle" of God made flesh, who would soon become our redeeming Eucharist.

Is this not also the joy of Holy Mother the Church, which ceaselessly welcomes Christ in the Holy Eucharist and brings him into the world with the testimony of active charity, steeped in Faith and Hope in imitation of Mary?

Let us follow and imitate Mary, the "Ark of the Covenant", a deeply Eucharistic soul, so that we as "temples of the Holy Spirit" can also become "bearers of the New Covenant", so that our whole life can become a "Magnificat", "Praise of God", bearing the Eucharistic Lord, the Babe of Bethlehem in our hearts becoming "Christ-filled" and "Christ-like". A BLESSED CHRISTMAS TO ALL!

Fr. Lawrence A. D'Souza
Editor

AN EXAMINATION OF CONSCIENCE

As we prepare our hearts for the Second Coming of Christ Jesus, let us prepare ourselves to become pure, holy and worthy children of Christ. Here below is an Examination of our conscience to prepare, to make a good and honest confession, asking our Lord to cleanse our hearts from our inequities and making a clean room for Jesus Christ to be born within us this Christmas and in the year to come.

Prayer before examination of conscience: Pray (Psalm 50:1-11)

As God's Children we owe an examination to: **GOD, OTHERS, OURSELVES.**

TO GOD: Have you left out morning or evening prayer? Have you neglected making your daily examination of conscience? Have you prayed negligently or with wilful distraction? Have you spent your Sundays in reading or praying? Have you taken care that your children do the same? Have you spoken irreverently of God and holy things? Have you taken his name in vain, or told lies on his name? Have you been zealous for God's honour, for justice, virtue and truth? Have you given your will to God in all things? Have you faithfully resisted thoughts of infidelity, distrust, presumption, impurity, evil, etc.? Have you been humble before God?

TO OTHERS: Have you disobeyed your superiors/seniors, spoke against their orders, or spoken of them contemptuously? Have you been troubled, irritated, or impatient, when told of your faults, and have not corrected them? Have you ridiculed the good advice of others? Have you offended any one by threatening words or actions? Have you harmed another's reputation? Have you gossiped? Have you spread any sort of report, either true or false that harmed another's reputation? Have you been carrying stories back and forth creating discord and disharmony between people? Have you been stubborn or irritable towards anyone in your conversation or demeanour? Have you taken pleasure to provoke another into offending God in any way? Have you been ignoring your

children's care or discipline to any extent? Have you properly cared for their bodies and souls?

TO YOURSELF: Have you been following your own will? Have you taken pleasure in hearing yourself praised or had vain thoughts? Have you been lazy? Have you been proud? Have you been troublesome to others in thoughts or deeds? Have you spent too much time in play and not had time for the necessities or did them carelessly?

SEVEN DEADLY SINS

ANGER: Do you refuse enduring anything contrary to what you want? Do you curse or swear a wrath to anyone that gives you trouble? Do you allow yourself to proceed in quarrels, injurious language, curses, threats, revenge, or a capacity of exercising it? Do you refuse to forgive those that have had misunderstandings?

ENVY: Do you have trouble with the success of a friend? Do you try and be harsh, or speak ill of a friend? Do you create an ill opinion of him to make yourself look better to another? Are you happy when something bad happens to your enemies?

GLUTTONY: Do you eat excess, more than what is good, or to the extent of harming your body? Do you drink to excess? Is your over indulgence an ill example to others?

PRIDE: Do you have a high opinion of yourself? Do you have such a high opinion of yourself that you have contempt for others? Do you tell the good things you do just to be esteemed by others? Do you confide too much in your own strength thereby showing ingratitude to God?

SLOTH: Do you love idleness? Do you neglect doing for others? Do you neglect your prayers? Are you too generous with play and not with work? Are you neat and orderly in your appearance? Are you neat and orderly in your house and possessions?

LUST: Do you love others over God? Do you use indecent gestures or actions? Do you read immodest books or look at immodest pictures? Do you wilfully entertain impure thoughts with delight?

GREED: Have you given when needed? Have you hoarded? Do you want more?

THE TEN COMMANDMENTS

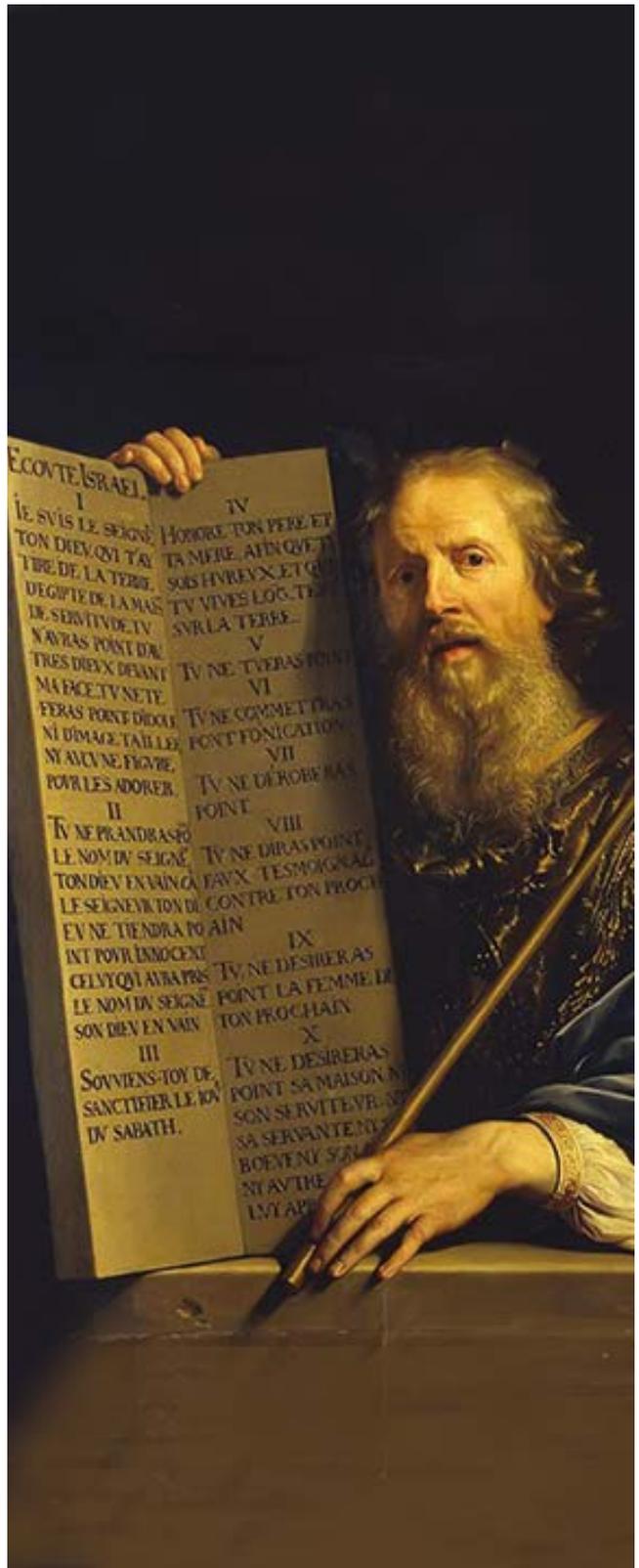
1st: I AM THE LORD THY GOD. THOU SHALT HAVE NO FALSE GODS BEFORE ME

Have you ignored the principles of Christianity? Do you worship idols, persons or material items? Have you attributed God's exclusive power to any being other than God Himself? Do you believe heretics and support their opinions? Do you condemn holy things or holy words? Do you make fun of or allow those around you to jest or profane the holy words? Do you employ fortune tellers or use superstitious inventions to find out what God has hidden from us?

2nd: THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD IN VAIN

Have you made irreverent use of God's holy name? Have you cursed or profaned holy things? Have you provoked others into cursing? Have you taken unnecessary oaths? Have you sworn knowing that it was a false statement?

3rd: REMEMBER AND KEEP HOLY THE SABBATH



Have you done unnecessary work on the Sabbath? Have you caused others to do unnecessary work on the Sabbath? Have you been inattentive and irreverent at services? Have you caused others to do so?

4th: HONOR THY FATHER AND MOTHER

FOR CHILDREN: Have you shown contempt to your parents? Have you wilfully disobeyed? Have you deliberately provoked your parents? Have you wished a misfortune for them? Have you forsaken their necessities?

FOR PARENTS: Have you done your duty towards your children? Have you been impatient or angry towards them? Have you been a bad example? Have you encouraged them by work and example to prayer and given them a solid foundation of moral habits and virtue? Have you been too possessive with them not allowing them independence? Have you indulged in their evil ways? Have you set a good example for them?

5th: THOU SHALT NOT KILL

Have you decided to end another's life? Have you decided to end your own life? Have you deliberately exposed yourself or others to danger without reasonable cause? Have you been careless or taken unnecessary risks that could result in harm to you or others? Have you shown contempt or malice towards others? Do you harbour racial, religious, or class hatred or prejudices? Have you ignored offers of reconciliation of others? Have you refused to forgive? Do you entertain thoughts of revenge? Do you quarrel, threaten to take injurious actions or words against others? Have you used Invitro fertilization (Test-tube baby), which involves killing of human embryos? Have you committed abortion or forced someone, or actively participated in an abortion?

6th: THOU SHALT NOT COMMIT ADULTERY

Have you wilfully had indecent thoughts

and taken pleasure in them? Have you been negligent in repelling them when they came to mind? Have you entertained papers, magazines, movies, T.V., that were impure? Do you commit acts contrary to holy purity, like fornication, homosexuality, Masturbation, Pre-Marital acts, Extra-Marital acts? Do you practice contraception? Have you indulged in Sterilization (Tubectomy, Vasectomy)?

7th: THOU SHALT NOT STEAL

Have you taken or retained what belongs to another? Have you denied your debts or wilfully delayed payment? Have you made or passed counterfeit money? Do you always give a good day's work to your employer?

8th: THOU SHALT NOT BEAR FALSE WITNESS

Have you lied? Do you gossip or listen to it with pleasure? Have you ever revealed matters to which you were bound to secrecy?

9th: THOU SHALT NOT COVET THY NEIGHBOUR'S WIFE

Have you had wilful desires of impurity? Do you entertain thoughts of impurity? Do you speak immodestly? Have you taken unfair advantage of a situation?

10th: THOU SHALT NOT COVET THY NEIGHBOR'S GOODS

Have you stolen or done damage? Have you taken unfair advantage of the ignorance or simplicity of another? Have you failed to return what was borrowed?

Did you know?!

The correct way of using toothpaste with tooth brush.



INCORRECT



CORRECT

The toothpaste should go **IN** the brush & **NOT** remain **ON** the brush.

This ensures the correct amount of paste & correct pressure for brushing.

Hold the paste tube perpendicular to the brush & squeeze to push paste into brush.

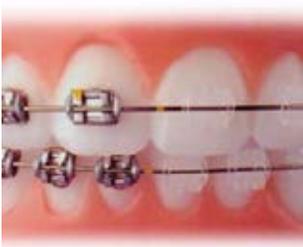
Do not open your mouth W I D E while brushing teeth.

Start cleaning from the **LAST** tooth forward.

Remember to clean the inside surface (towards tongue/palate) of teeth.

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NEWS FROM ROME

OPENING HOMILY OF HIS HOLINESS POPE BENEDICT XVI ADDRESSING THE OPENING OF THE GENERAL ASSEMBLY OF THE SYNOD OF BISHOPS ON THE "NEW EVANGELIZATION"

Pope Benedict XVI opened the 13th Ordinary General Assembly of the Synod of Bishops on the New Evangelization. This is the beginning of an extraordinary and historic week which will also see the opening of the Year of Faith and the fiftieth commemoration of the Second Vatican Council. Given its significance, we offer the entire homily below.

As he always does, the successor of the Apostle Peter, Benedict XVI, teaches with such clarity, showing all of us the unity of our Catholic faith and its necessary and vital contribution to the world of this age. It is clear that this Pope views the Third Millennium as a new missionary age. It is also clear that he is calling everyone of us to take our place, no matter what our state in life or vocation, in this vital mission.

For the Church to rise to this call to proclaim the Gospel in its fullness to the world of this age, her sons and daughters must believe - and understand - the faith which has been passed on to them. That requires an encounter with the One who is being conveyed, Jesus Christ, the Crucified and Risen One, who now lives His Life and continues his redemptive mission through His Body, the Church, of which we are all members. The Church needs a New Evangelization.

Dear brothers and sisters,

With this solemn concelebration, we open the thirteenth Ordinary General Assembly of the Synod of Bishops on the theme The New Evangelization for the Transmission of the Christian Faith. This theme reflects a programmatic direction for the life of the Church, its members, families, its communities and institutions. And this outline is reinforced

by the fact that it coincides with the beginning of the Year of Faith, starting on 11 October, on the fiftieth anniversary of the opening of the Second Vatican Ecumenical Council. I give a cordial and grateful welcome to you who have come to be part of the Synodal Assembly, in particular to the Secretary-General of the Synod of Bishops, and to his colleagues. I salute the fraternal delegates of the other churches and ecclesial communities as well as all present, inviting them to accompany in daily prayer the deliberations which will take place over the next three weeks.

The readings for this Sunday's Liturgy of the Word propose to us two principal points of reflection: the first on matrimony, which I will touch shortly; and the second on Jesus Christ, which I will discuss now. We do not have time to comment upon the passage from the Letter to the Hebrews but, at the beginning of this Synodal Assembly, we ought to welcome the invitation to fix our gaze upon the Lord Jesus, "crowned with glory and honour, because of the suffering of death (2:9). The word of God places us before the glorious One who was crucified, so that our whole lives, and in particular the commitment of this Synodal session, will take place in the sight of him and in the light of his mystery. In every time and place, evangelization always has as its starting and finishing points Jesus Christ, the Son of God (cf. Mk 1:1); and the Crucifix is the supremely distinctive sign of him who announces the Gospel: a sign of love and peace, a call to conversion and reconciliation. My dear Brother Bishops, starting with ourselves, let us fix our gaze upon him and let us be purified by his grace.

I would now like briefly to examine the new evangelization, and its relation to ordinary evangelization and the mission ad Gentes. The Church exists to evangelize. Faithful to the Lord Jesus Christ's command, his disciples went out to the whole world to announce the Good News, spreading Christian communities everywhere. With time, these became well-organized churches with many faithful. At various times in history, divine providence has given birth to a renewed dynamism in Church's evangelizing activity. We need only think of the evangelization of the Anglo-Saxon peoples or the Slavs, or the transmission of the faith on the continent of America, or the missionary undertakings among the peoples of Africa, Asia and Oceania. It is against this dynamic background that I like to look at the two radiant figures that I have just proclaimed Doctors of the Church, Saint John of Avila and Saint Hildegard of Bingen.

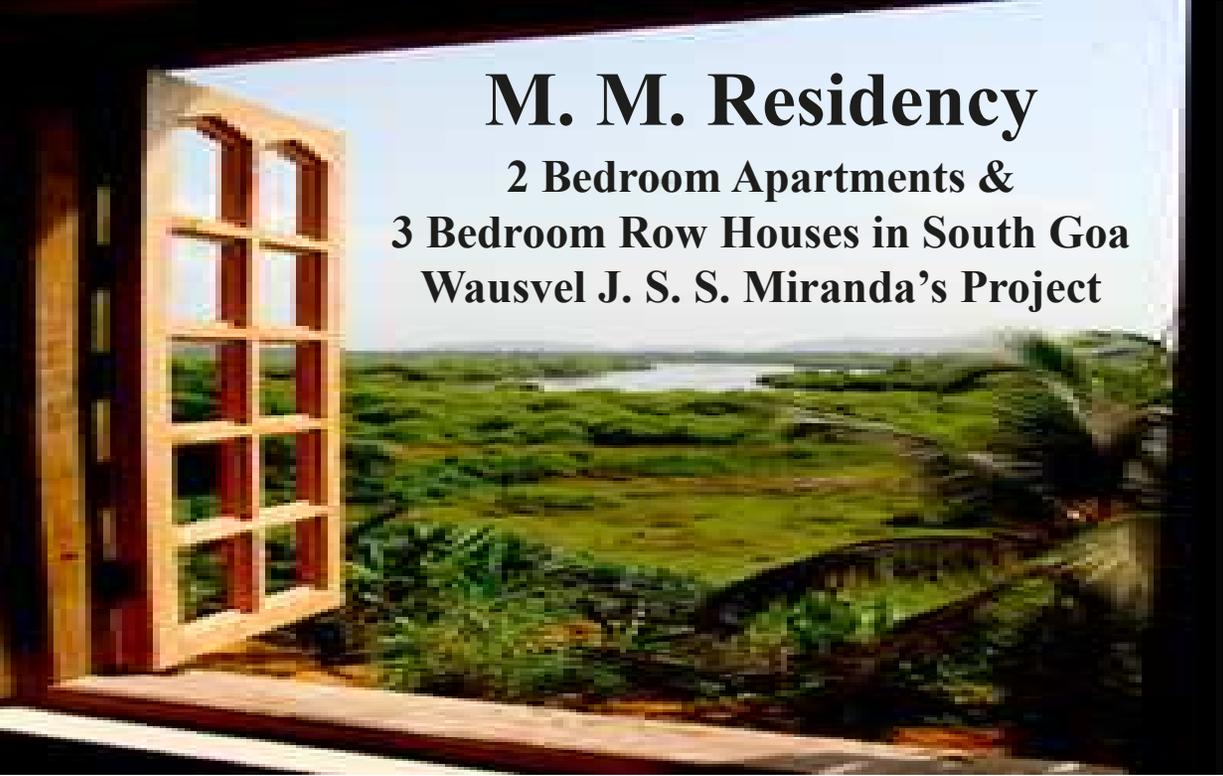
Even in our own times, the Holy Spirit has nurtured in the Church a new effort to announce the Good News, a pastoral and spiritual dynamism which found a more universal expression and its most authoritative impulse in the Second Vatican Ecumenical Council. Such renewed evangelical dynamism produces a beneficent influence on the two specific "branches" developed by it, that is, on the one hand the Missio ad Gentes or announcement of the Gospel to those who do not yet know Jesus Christ and his message of salvation, and on the other the New Evangelization, directed principally at those who, though baptized, have drifted away from the Church and live without reference to the Christian life.

The Synodal Assembly which opens today is dedicated to this new evangelization, to help these people encounter the Lord, who alone who fills our existence with deep meaning and peace; and to favour the rediscovery of the faith, that source of grace which brings joy and hope to personal, family and social

life. Obviously, such a special focus must not diminish either missionary efforts in the strict sense or the ordinary activity of evangelization in our Christian communities, as these are three aspects of the one reality of evangelization which complement and enrich each other.

The theme of marriage, found in the Gospel and the first reading, deserves special attention. The message of the word of God may be summed up in the expression found in the Book of Genesis and taken up by Jesus himself: "Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh" (Gen 2:24; Mk 10:7-8). What does this word say to us today? It seems to me that it invites us to be more aware of a reality, already well known but not fully appreciated: that matrimony is a Gospel in itself, a Good News for the world of today, especially the dechristianized world. The union of a man and a woman, their becoming "one flesh" in charity, in fruitful and indissoluble love, is a sign that speaks of God with a force and an eloquence which in our days has become greater because unfortunately, for various reasons, marriage, in precisely the oldest regions evangelized, is going through a profound crisis. And it is not by chance.

Marriage is linked to faith, but not in a general way. Marriage, as a union of faithful and indissoluble love, is based upon the grace that comes from the triune God, who in Christ loved us with a faithful love, even to the Cross. Today we ought to grasp the full truth of this statement, in contrast to the painful reality of many marriages which, unhappily, end badly. There is a clear link between the crisis in faith and the crisis in marriage. And, as the Church has said and witnessed for a long time now, marriage is called to be not only an object but a subject of the new evangelization. This is already being seen in the many experiences of communities and movements, but its realization is also growing in dioceses and parishes, as



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shown in the recent World Meeting of Families.

One of the important ideas of the renewed impulse that the Second Vatican Council gave to evangelization is that of the universal call to holiness, which in itself concerns all Christians (cf. *Lumen Gentium*, 39-42). The saints are the true actors in evangelization in all its expressions. In a special way they are even pioneers and bringers of the new evangelization: with their intercession and the example of lives attentive to the inspiration of the Holy Spirit, they show the beauty of the Gospel to those who are indifferent or even hostile, and they invite, as it were tepid believers, to live with the joy of faith, hope and charity, to rediscover the taste for the word of God and for the sacraments, especially for the bread of life, the Eucharist.

Holy men and women bloom among the generous missionaries who announce the Good News to non-Christians, in the past in mission countries and now in any place where there are non-Christians. Holiness is not confined by cultural, social, political or religious barriers. Its language, that of love and truth, is understandable to all people of good will and it draws them to Jesus Christ, the inexhaustible source of new life.

At this point, let us pause for a moment to appreciate the two saints who today have been added to the elect number of Doctors of the Church. Saint John of Avila lived in the sixteenth century. A profound expert on the sacred Scriptures, he was gifted with an ardent missionary spirit. He knew how to penetrate in a uniquely profound way the mysteries of the redemption worked by Christ for humanity. A man of God, he united constant prayer to apostolic action. He dedicated himself to preaching and to the more frequent practice of the sacraments, concentrating his commitment on improving the formation of candidates for the priesthood, of religious and of lay people, with a view to a fruitful reform of the Church.

Saint Hildegard of Bingen, an important female figure of the twelfth century, offered her precious contribution to the growth of the Church of her time, employing the gifts received from God and showing herself to be a woman of brilliant intelligence, deep sensitivity and recognized spiritual authority. The Lord granted her a prophetic spirit and fervent capacity to discern the signs of the times. Hildegard nurtured an evident love of creation, and was learned in medicine, poetry and music. Above all, she maintained a great and faithful love for Christ and his Church.

This summary of the ideal in Christian life, expressed in the call to holiness, draws us to look with humility at the fragility, even sin, of many Christians, as individuals and communities, which is a great obstacle to evangelization and to recognizing the force of God that, in faith, meets human weakness. Thus, we cannot speak about the new evangelization without a sincere desire for conversion. The best path to the new evangelization is to let ourselves be reconciled with God and with each other (cf. 2 Cor 5:20). Solemnly purified, Christians can regain a legitimate pride in their dignity as children of God, created in his image and redeemed by the precious blood of Jesus Christ, and they can experience his joy in order to share it with everyone, both near and far.

Dear brothers and sisters, let us entrust the work of the Synod meeting to God, sustained by the communion of saints, invoking in particular the intercession of great evangelizers, among whom, with much affection, we ought to number Blessed Pope John Paul II, whose long pontificate was an example of the new evangelization. Let us place ourselves under the protection of the Blessed Virgin Mary, Star of the New Evangelization. With her let us invoke a new outpouring of the Holy Spirit, that from on high he may illumine the Synodal assembly and make it fruitful for the Church's journey today, in our time. Amen.

IS PURGATORY, IN THE BIBLE?

In 1030, the Catechism of the Catholic Church mentions "All who die in God's grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven". In 1031, it further explains that, "The Church gives the name Purgatory to this final purification of the elect, which is entirely different from the punishment of the damned (those in Hell). The Church formulated her doctrine of faith on Purgatory especially at the Councils of Florence and Trent. The tradition of the Church, by reference to certain texts of Scripture, speaks of a "cleansing fire". The previous sentence clearly emphasizes that the Church's tradition refers to verses in the Bible, when it speaks about the doctrine of purgatory.

Purgatory in the Old Testament: In **2 Maccabees 12:40 -45**, Judas Maccabees after seeing the effect of sin on some of his soldiers who had idols of false gods on them (which had led to their death), does the following, he takes a collection of alms from all and sends it to Jerusalem to offer a sin offering, because of his belief in the Resurrection. **2 Mac: 44 - 45** mentions thus, "...for had he not expected the fallen to rise again, it would have been superfluous and foolish to pray for the dead. Whereas if he had in view the splendid recompense reserved for those who make a pious end, the thought was holy and devout. Hence, he had this expiatory sacrifice offered for the dead, so that they might be released from their sin". This is a very clear text speaking of prayers and sacrifices which benefit the ones who have died, in order to purify them from their sinful state.

Those who hold on to "Sola Scriptura" or by the Bible Alone (one of the main principles of protestantism), will not accept this passage as they will say that it is "apocrypha" (hidden). The Church accepts this book as Canonical, (it is called Deutero-canonical because it was



accepted in the 2nd Canon). **The Catholic canon of the Bible was promulgated by Pope Damasus at the Synod of Rome in A.D. 382.** The same list of books was once again declared as inspired at the regional councils of Hippo (393) and Carthage (397, 419). When we go back into History we find that the **early Church has always revered this passage from 2 Maccabees.** This text is a reference to a place or state where people are purified before they are in Heaven. In this process of purification they would benefit by prayers and sacrifices.

Job 1:5 - is another text used by a very eminent preacher, the Father of the Church, St. John Chrysostom in his "homilies on 1 Corinthians" (in AD 392). Herein St. John Chrysostom mentions about Job, offering sacrifices for his living sons, in order to defend the practice of prayer and sacrifice for the dead. **Job 1:5** reads, "*Once each series of banquets was over, Job would send for them to come and be purified, and at dawn on the following day he would make a burnt offering for each of them. 'Perhaps', Job would say, 'my sons have sinned and in their heart blasphemed'. So that was what Job used to do each time*". St. Chrysostom explains **that if the living sons of Job were purified with the sacrifices of the father, then why doubt that our prayers would offer some consolation to the ones who have died before us.** He encourages that we should not hesitate to help those who have died, and offer our prayers for them.

Now the question is if people went either to Heaven or Hell, then why would there be a need to pray for them, as the ones in Heaven, would be experiencing the Beatific Vision (and would not need our prayers), and the ones in Hell, would not benefit from our prayers, as they are in eternal damnation (those who go to hell are lost forever). To understand the doctrine of Purgatory better, we would have to refer to a few texts in the NT.

Purgatory in the New Testament: Now which are these Scriptural texts which speak about

Purgatory? In 1 Pet 1:7 and 1 Cor 3:15, there is a reference to fire.

1 Pet 1:6-7 - The text reads, "This is a great joy to you, even though for a short time yet you must bear all sorts of trials; so that the worth of your faith, more valuable than gold, which is perishable even if it has been tested by fire, may be proved - to your praise and honour when Jesus Christ is revealed". St. Peter refers to the trials and purification by fire that we undergo, which are necessary in this world. It speaks of a **cleansing fire** that tests our faith.

1 Cor 3: 10-15 - St. Paul goes beyond the trials of this life and mentions of another purification by fire. He talks about the need to build well upon our foundation Jesus Christ, at the same time "each person's handiwork will be shown for what it is. The Day which dawns in fire will make it clear and the fire itself will test the quality of each person's work. The one whose work stands up to it will be given his wages (reward)" (1 Cor 3:13-14). This text talks about a cleansing fire which will test our lives' works in the life to come. The ones who have solid-works or have built well, will receive their reward. St. Paul goes on to say, "...the one whose work is burnt down will suffer the loss of it, though he himself will be saved; he will be saved as someone might expect to be saved from a fire" (1 Cor 3:15). St. Paul is very clear in saying that in spite of suffering a loss by fire, the person undergoing it will be saved. The place or state referred to is not Hell, but to a situation where the one, on the way to Heaven actually goes through, a cleansing by fire. These verses are the basis of the Church's belief that all those who undergo purgation (purification), after their earthly life ends are assured of entrance into Heaven.

Matthew 12:31-32 is another text which speaks of forgiveness in this age (here on earth, as in 1 Peter 1:6-7) and in the world to come (as in 1 Corinthians 3:13-15). The text in Mt 12: 31-32 reads, "And so I tell you, every human sin and

NEW EVANGELIZATION – IN AND THROUGH THE FAMILY

blasphemy will be forgiven, but blasphemy against the Spirit will not be forgiven. And anyone who says a word against the Son of Man will be forgiven; but no one who speaks against the Holy Spirit will be forgiven either in this world or in the next." Jesus here talks not only about the unpardonable sin, but also that this sin will not be forgiven in the next life. This is a clear indication that there are sins which can be forgiven in the age to come. Now this cannot be in Heaven as Rev 21:27 says that, "Nothing unclean will enter the kingdom of heaven," because God is "Holy, Holy, Holy" (Isaiah 6:3, Rev. 4:8; the "Holy" word repeated thrice indicates the perfect holiness of God), and God calls us to be like Him, "Be holy, for I am holy" (1 Peter 1: 16, Leviticus 20:26). This command is a very clear indication to our call to holiness, and we cannot have any stain or blotches on our souls, as that would impede us from being in the Almighty presence of God. Hence, the need for purification of the soul from all impurity which refers to the effects of venial sins and confessed mortal sins. If nothing impure can enter Heaven, it would mean by "protestant understanding" that everything unclean should be out of Heaven, namely in Hell. This is not true as with reference to all the above mentioned Biblical texts, our God is not only a God of Justice, but also God of Divine Mercy, who gives those who have not been purified in this world of all uncleanness another opportunity to be cleansed from sin and all effects of sin, in the age to come, namely **"purgatory"**.

The Church speaks on 3 essential things with regards to purgatory: (1) That a purification after death exists, (2) that it involves some kind of pain, and (3) that the purification can be assisted by the prayers and offerings by the living to God.

To be continued...

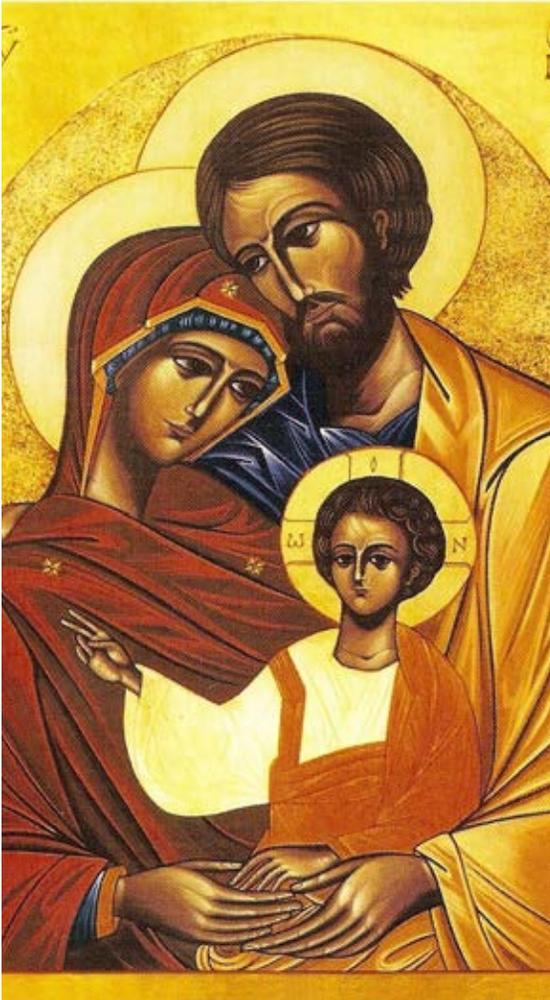
- Fr. Clarence Sequiera

New translation of the mass, Year of Faith, New Evangelization... Ah... What's with our church? Who's got the time to get a hang of all these new changes? Well quoting its definition from an authentic Catholic website, "New Evangelization calls each of us to deepen our faith, believe in the Gospel message and go forth to proclaim the Gospel. The focus of the New Evangelization calls all Catholics to be evangelized and then go forth to evangelize." Blessed Pope John Paul II coined the term "new evangelization" sensing the need of the hour (read: sensing wolves in the area) and his successor, Pope Benedict XVI, has taken a step ahead by initiating the Year of Faith in an effort to gather us scattering sheep safe into the hands of the Good Shepherd.

Yes, we are Catholics today and we have something to be proud of – the cross of our Lord Jesus Christ. But rather, sometimes we find ourselves being proud of other visible factors that Jesus and the early Church Fathers didn't give two hoots about! Somewhere, something has gone terribly wrong.

As kids from the 90s, we grew up being exposed to the kind of media that tries to find its way into the hearts of people. Hardly a handful of us may have questioned why the media and the Church don't go hand in hand at times, and yet we have to both live in the Church and in the world. It's only now that I've come to know that we have to live IN the world without being OF the world.

Being captivated by the world, I questioned: Why is the Church so "laid back"? While my parents prayed for us children, I was only arrogant towards them. I could not connect with them. Though being brought up in a Catholic home, I tried my level best to "fit"



into the world. For me, even to take the name of Jesus Christ in public was "embarrassing" because I wanted to "fit in" and the crowds don't follow "such things." How will they? Christ clearly says, "The world does not know the Father or me." However, once I repented, though unworthy, lifting me up from the muck, He drew me close to Him. Since then, I know that there's hope for everyone and I do not want to "fit in" anymore. Of course, when you stand out, people tend to mock you. But God has said, "If they persecuted me, they will also persecute you." With this blessed assurance, I know that Christ is my solid rock; all other ground is sinking sand.

Day by day our faith is questioned. We have hard-core atheists, agnostics, anti-Catholics on one hand and the depressed, disheartened, lonely on the other hand. Blessed Pope John Paul II in His encyclical *Redemptoris Missio* (Mission of the Redeemer) has written, "I sense that the moment has come to commit all of the Church's energies to a new evangelization and to the mission ad gentes (To the Nations). **No believer in Christ, no institution of the Church can avoid this supreme duty: to proclaim Christ to all peoples.**" No, we cannot push this duty on the religious.

We may get frustrated and question why is the Catholic Church taking a stand on every issue- be it homosexuality, pre-marital sex, Asian meditation techniques, anti-Christian movies that we think "won't cause much damage after all" and anti-Christian music among the many. It is because the times are getting crazier by the day. If you know that there is going to be no electricity in your house for the next couple of nights, won't you get ready to get the house lit up so that the darkness won't be troublesome for you in your home? If the Church keeps silent, we will be in the dark and we will be in big trouble.

So, using Catholic apologist Steve Ray's analogy of the structure of the Catholic Church, when we talk about the Church taking a stand, we're not talking about just the crew (read: the Pope, priests, nuns, all the religious) in the ship (read: Church). We're talking about ourselves, the passengers! - you, me, all at home who are baptized in the Catholic Church. If we do not establish our relationship with God or learn more about our faith, if we choose to sit back and "mind our own businesses," if we do not talk about Jesus Christ to our people at home and elsewhere, we are not doing anything to light up the house.

Jesus said, "*You are the light for the whole world. A city built on a hill cannot be hidden. No one lights*

a lamp and puts in under a bowl; instead he puts it on the lampstand, where it gives light for everyone in the house. In the same way, your light must shine before people, so that they will see the good things you do and praise your Father in heaven.” (Matthew 5:14-16)

Your light must shine before people, giving them a hope that life's worth living because of Father God who loves and cares, who did not just create you and disappear from the scene! Undeniably He is alive and active, He is not dead- don't let anyone stop you from proclaiming His Name- His Works! Blessed Pope John Paul II has said, *"Do not be afraid to go out on the streets and into public places like the first apostles who preached Christ and the Good News of salvation in the squares of cities, towns and villages. This is no time to be ashamed of the Gospel. It is time to preach it from the rooftops!" (World Youth Day 1993)* What blessed zeal for the Lord indeed!

So where do we start? The home is the domestic Church. Pope Benedict XVI says, "The New Evangelization depends largely on the domestic Church." That is essentially true. Parents, pray for your children and also with them. Children, Youth, Siblings pray! It's not outdated. It's pretty cool actually! Get involved in each other's lives- bring in the love. Learn more about the faith. Tune your ears to the voice of the Good Shepherd. Pray for new ways to educate them about Jesus Christ- His sacrifice- telling them to stand firm in faith no matter what! Tell them about the true heroes- the saints. Tell them what pains they went through to spread the Word. While the rest of the country sets their hopes on myths, we have the Truth that people long for. There are many who long for the Bread of Life- what privilege we have to be born in Catholic homes! The reason we are born Catholic is so that we can be those shining lights. We are here not to fit in, but to stand out. So that people in the world may know that there is hope by the lives that we live. We have a responsibility – to let the

world know about Jesus and His Church.

This is what new evangelization is all about- renewing our faith so that we can stop the nonsense from affecting our families! Now is not the time to be grumpy and criticize the changes in church but to be enthusiastic about learning the richness of our faith! We are called to understand the times and warn people about the bunch of crap that's out there. I thank the Lord for the effective "Crossing the Threshold of Faith" sessions held every alternate Sunday in the church, the Prayer Meetings held every Monday in the Parish, the Youth Cell and for the various cells present in our very own Parish that help us to grow in our prayer life and in the faith.

However, we must be careful that we do not judge those who are in the wrong. What happens here is that while we know what's right and wrong, we want everyone to know about it. In the bargain, we end up judging them even if that was not the genuine intention. Therefore, we need to be rooted in prayer and let the Lord lead us. St. Francis of Assisi, a man of wonderful zeal for the Lord, once said, "Preach the gospel at all times, and when necessary use words." When you let Christ shine through you, people will come to you and ask you, "What is it that is different about you? What do you have that we do not have?" That's when you can look up to them with a huge bright smile and say, "I got the Light of the World. I got Jesus."

- Jane D'Souza

HOLY CHILDHOOD – GROWTH TO MATURITY

Brothers and sisters in Christ, if we reflect back on our lives the most beautiful memories that we can recall are those of our childhood days. Our childhood memories are the most treasured possession for all of us. Those moments of mischief, crying with innocence over petty things, clinging

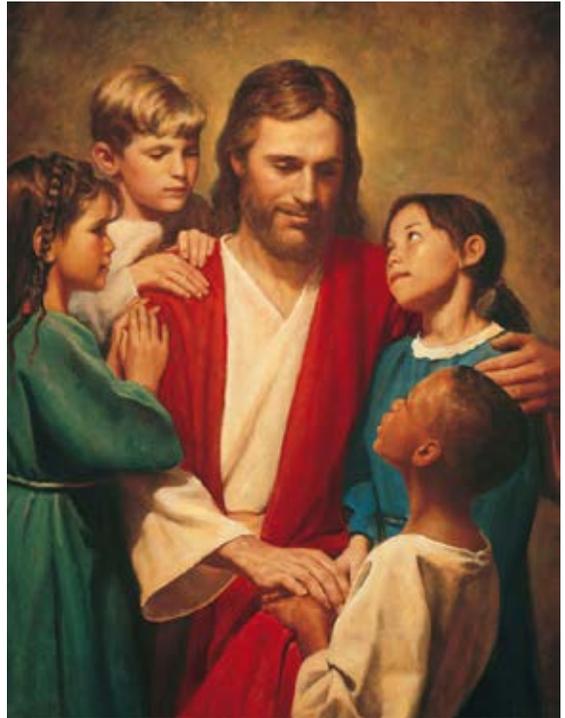
to parents in times of fear, complaining and fighting with peers, praying to God to pass in examination and getting scolded for our own mistakes; these are certain precious moments that we always treasure and wish that they could return back. You would certainly agree that a child is a bundle of joy in the family and without a child a family remains incomplete, as we were blessed by God himself saying, *"Be fruitful and multiply."* (Gen 1:28). Childhood is the most crucial stage of one's life as it is the formation stage. The best example to prove this is the childhood of Jesus. Jesus though he was the son of God yet in his human form shows his humility and wisdom where in one instance we see Jesus' wisdom when we see him discussing matters with the elders of the synagogue in the temple at the age of 12, *after three days they found him in the temple, sitting among the teachers, listening to them and asking them questions; and all who heard him were amazed at his understanding and his answer.*" (Lk 2:46-47) and in another Jesus being obedient and doing everything that his humanly parents taught him to do, learning their values and helping them in daily chores as a normal child does. *"And he went down with them and came to Nazareth and was obedient to them."* (Lk 2:51). Thus Jesus speaks to us saying that whoever wants to enter the kingdom of God must become like little children, because the heart of a child is without blemish, innocent, without anger, without hatred, without jealousy, without pride and free from all sorts of evil. *"Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of God. Whoever humbles himself like this child, he is the greatest in the kingdom of heaven."* (Mt 18:3 -4). Thus we have thousands of little children who have turned out to be saints like St. Dominic Savio, St. Bernadette and St. Tarcisius of the Holy Eucharist.

In the earlier days the focus of parents was on how they can groom their children to become

more holy, devout and God fearing/loving human beings. As the means were rare and people lived simple lives it was much easier then. From an early age itself parents taught their children to give reverence to God and follow the commandments as the Lord commanded them to do so. They taught their children to obey the law of God and love him with all their heart as written in the commandments, they taught them when they were at work, while at supper and at all times, *"Hear, O Israel: The Lord our God is one Lord; and you shall love the Lord your God with all your heart, and with all your soul, and with all your might. And these words which I command you this day shall be upon your heart; and you shall teach them diligently to your children, and shall talk to them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise."*(Deut 6:4-7). The dedication to God of the child would begin right from the time of its birth, it was the law of Moses that as soon as a child was born (after the mother's purification) he/she was presented in the temple, *"And when the days of her purifying are completed, whether for a son or for a daughter, she shall bring to the priest at the door of the tent of meeting a lamb a year old for a burnt offering, and a young pigeon or a turtledove for a sin offering."* (Lev 12:6). This has a symbolic importance that the Lord, God is the supreme authority in one's life. One of the example of this is when Hannah who is childless weeps before the Lord, *"O Lord of hosts, if thou wilt indeed look on the affliction of thy maidservant, and remember me, and not forget thy maidservant, but wilt give thy maidservant a son then I will give him to the Lord all the days of his life"*(1Sam1:11) and the Lord listens to her cry and gives her a son – Samuel, whom she presents to the Lord and dedicates to his services as she promised the Lord, *But Hannah did not go up, for she said to her husband, "As soon as the child is weaned, I will bring him, that he may appear in the presence of the Lord, and abide there forever."*(1Sam 1:22)

In today's modern world the scenario seems

to be changing, most families today are too busy in the rat-race of providing their children with material needs that they unknowingly have ignored the spiritual growth of the child. Children today are more attached to technology and the worldly desires thus they fail to experience that they are armed with the shield of special protection of *God's armour which is the girdle of truth, breastplate of righteousness, shield of faith, helmet of salvation, sword of the Spirit of God, shod your feet with the equipment of the Gospel of peace* (We read the full armour of God in Ephesians 6:13-17) which protect them from the darting flames of the evil one which are: *"Now the works of the flesh are plain: fornication, impurity, licentiousness, idolatry, sorcery, enmity, strife, jealousy, anger, selfishness, dissension, party spirit, envy, drunkenness, carousing and the like."* (Gal 5:19-20). Elders play a major role and need to spare some time to train their children to claim the armour of God by teaching and setting an example of praying with the counsel of the Holy Spirit and being alert to avoid all evil deeds. *"Pray all times in the Spirit, with all prayer and supplication. To that end keep alert with all perseverance, making supplication for all the saints."* (Eph 6:18). Children must be encouraged to be actively involved in church activities like altar service and children's choir, attend Sunday school regularly, spend more time meditating in the Blessed Sacrament reading the Bible, pay attention during the Eucharist and maintain silence and a deep and close relation with Jesus as he is present during the Eucharistic celebration: which we read in Mt 26:26-28, *"Take, eat; this is my body."* *"Drink of it, all of you; for this is my blood of the covenant, which is poured out for many and for the forgiveness of sins."* – talk to him as you talk to your friend and he will help and guide you, *"But the Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you."* (Jn14:26). Later he also says, *"But when he, the Spirit of truth, comes, he will guide you into all truth"* (John 16:13). Once



children start imbibing by this we will see a lot more of saints in this century as well.

Most parents today are very passionate about the profession their child must choose. Right from the time they are in the cradle, parents decide whether my son/daughter should be a doctor, engineer or a chartered accountant. But in their unknowingness they forget that their child's destiny is pre-designed, *"Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations."* (Jer1:5). Thus each child is a traveller in this world with an assigned mission to complete. Some destined to be great personalities, whereas some to live ordinary lives but each one is appointed to give his service to God either as a lay person or as a religious or priest acting as an instrument in the hands of the Holy Trinity.

- Sucorrine L. Dias

KNOW WHAT'S BEEN HAPPENING IN OUR PARISH

Crossing the threshold of faith (11 October 2012 – 27 November 2013)

St. Anthony's Parish, Vakola began the Year of Faith by taking up a deep study on the Catechism of the Catholic Church entitled "CROSSING THE THRESHOLD OF FAITH". The Course opened with an Introductory Session enthroneing and incensing "the Catechism of the Catholic Church," by our Parish Priest, Fr. Seraj Pinto. The Catechism of the Catholic Church is the Combination of Scripture, Sacred Tradition and Magisterium, the "Deposit of Faith" (Depositum Fidei) which we have received as a gift from God through his Church.

The Introductory Session comprised of Videos giving Testimonies of People, who had left the Church due to their own misconceptions, bitter experiences etc., and joined various Protestant denominations and sects and, who now returned back to the Church after perceiving the Splendour of Catholic Truth and the fullness of Revelation in the Catholic Church. This was followed by a Teaching on the Introductory Session of the Catechism on Divine Revelation and its Faithful Transmission by the Catholic Church. The emphasis of this session was the Catholic teaching on Faith and Reason, going hand in hand, basing ourselves not on "Scripture alone" (Sola Scriptura) as held by Protestants, but by basing ourselves of the firm foundation of Scripture, Apostolic Tradition and Magisterium of the Church as enshrined in the Teaching of the Popes & Ecumenical Councils.

The following sessions included teachings on early Heresies of the early ages of the Church, such as Arianism, Docetism, Nestorianism and Protestantism, elaborating the errors and heresies of Martin Luther, the Father of

Protestantism. The course also touched upon our present day heretical sects and cults, such as New Jerusalem cult, Emperor Immanuel cult, in the form of testimonies by people and families who were part of these sects and who received the Grace from the Lord to return back to the Catholic Fold after much struggle.

These testimonies have been a strengthening experience for us, so that knowing our enemy who exposes himself through various errors and heresies hidden in human thinking even today, we can take a leap of Faith, by having recourse to the Teaching of the Catholic Church, fully enshrined in Her Catechism, so that we can celebrate our Faith in the Liturgy and Sacraments and strengthened by them, bear witness to Christ through evangelization.

- Fr. Lawrence A. D'Souza

Another milestone with Small Christian Communities!

The 19th SCC anniversary was celebrated on 6th October 2012. Our theme was "SCCs – A communion of Faith". It began with a Eucharistic celebration and our main celebrant was the SCC Director of our parish, Fr. Lawrence DSouza. During the Eucharistic Celebration the co-ordinators and PPC members came forward and renewed their commitment towards building a strong communitarian Church, characterized by values of loving, caring, sharing and mutual concern for each other. This was followed by a fun filled get together with mouth watering snacks and lively music which enhanced fellowship among all the co-ordinators, animators, PPC members and the religious. The SCCs have contributed in making all the parish events vibrant and successful. This contribution has helped in the growth and

sustenance of the spirit of family within our communities. We hope to share many such milestones as wonderful anniversaries in years to come.

- Sharmila Vaz (Community No.1)

For children, with love: Community coming in together

On 4th November 2012, we the animators of Prabhat Community along with a few children and our co-ordinator, visited Shishu Bhavan in Vile Parle. We left from our area at 3.30 pm and reached the orphanage by 4.00 pm. We were 12 in number and split in different groups to travel and meet at Shishu Bhavan.

As our community planned this visit, we decided to have a paper collection drive in our area to generate funds and buy gifts for the children like stationery and other daily utilities. We managed collecting 57 kgs of newspaper. And four of us went to Crawford Market to purchase gifts for children from the money we received.

At Shishu Bhavan, we firstly saw the infants. There were 20 of them resting in individual cradles. Some were asleep, few were crying and others were playing. Later, we spent time with the toddlers and young children. They were busy among themselves in a birthday party organized by a family to celebrate their child's first birthday in the vicinity. After having spent around 45 minutes, we left the orphanage with mixed feelings. It was a memorable experience!

- Sherita Lobo (Community No. 1).

Community celebrations of Thanksgiving Day

Amulya Prem Community planned to celebrate

Thanksgiving Day among its community animators on 14th October 2012. It was decided that each Animator would prepare a dish which included both vegetarian & non-vegetarian items that would not be duplicated.

Finally the big day arrived! All 12 animators gathered together at one place along with their Spiritual Director, Sr. Joyce to be a part of this celebration. Lip-smacking homemade snacks were served followed by a game of Housie.

This was followed by the main course dinner consisting of each animator's appetizing dish which was laid on the table. Sr. Joyce led the grace before meals.

Each animator's culinary skill was brought to light through this celebration. And everyone had a fun-filled fellowship experience that ended up with a unanimous agreement to have such get-togethers often.

- Olavo Gomes (Community No. 23)

On 28th October 2012 there was a small get-together celebrated as Thanksgiving Day at an animator's house. All the animators along with their family members were present. The day began with a prayer service that included a hymn and prayers for each one present there. Soon after the prayer service, Housie and Passing-the-parcel were played. Everyone participated and enjoyed the games.

Next, snacks were served which were prepared/ordered by the animators. Post snacks, prizes were distributed to the winners of both the games. The Parish Councilor then gave a vote of thanks commending on everyone's support in making the day special and then gave the Spiritual Director, Sr. Shiny and Sr. Philomena along with the animators gifts as a token of love. Sr. Shiny and Sr. Philomena also expressed their appreciation with regards to the function. One of the animators then gave a thank you

gift to the Parish Councilor and the Coordinator. Photos were clicked to capture the sweet moments of the day. Truly, the get-together lit everyone's faces with pleasant smiles.

- Roanna S.M. Dias (Community No. 20B)

Together we can banish Poverty: The SSVP & You

Report for the financial year April 2011 – March 2012.

The Society of Saint Vincent de Paul called the S.S.V.P is an International Fraternal Charitable Organization of lay persons who in the Spirit of Love, Justice & Charity, reach out to those with temporal wants, in distress or are lonely. This Organization was founded by Fredrick Ozanam in Paris in 1833.

St. Anthony's Conference was established on 2nd December 1979. Since then we have received continued support from our Parish Fathers and You our dear parishioners. On behalf of St. Vincent de Paul, I thank you for the same.

Just to give you a glimpse of what our Vakola Conference does; our main areas of work are giving Education, Medical Aid & Disbursement of Ration to 39 adopted families in the last financial year April 2011 to March 2012.

- The SVP distributes Bread, Cereals, Pulses, Various food items donated by our parishioners every Tuesday to about 200 Christians & Non-Christians.
- Adopted children who receive Holy Eucharist for the first time & Confirmation got Rs. 300 each to have a family meal.
- Educational Aid was provided to 29 School & College Students from adopted families.

We take great pleasure in informing you that despite the adverse circumstances, 5 of our

adopted students passed the SSC Examination with a good percentage, 2 Students scored above 80%, 3 Students scored upto 60% & 2 Students passed the TYBCom Examination.

The SVP Mumbai also runs the following:

1. Eduljee Framjee Albless Leprosy Home.
2. The Nirmala Niketan Aids Hospice in Trombay
3. Home for the Aged – Shanti Bhavan at Kalyan.

Besides visiting these institutions every year, we also visit our adopted families weekly or fortnightly.

A testimony to the success of the S.S.V.P, St. Anthony's Conference is meeting our objective of reaching out to the needy. This is seen in the numerous initiatives undertaken irrespective of Race, Religion or Political belief. It is fitting at this stage to give a brief report on such initiatives undertaken in the last financial year.

Medical Aid given	Rs. 28,357
Rations distributed	Rs. 1,66,417
Education Aid provided	Rs. 1,47,022
Casual Aid given	Rs. 22,820
Repair of Huts	Rs. 1,315
Picnic, Christmas Hampers, SVP Feast Celebration	Rs. 47,022

We have a regular donor for the past 3 years who supplies us with Edible Oil packets, Bath & Washing Soaps every month to be distributed to our adopted families on Ration day. The SVP members are very grateful to him & his family. Last year we also got a donor who sponsored the Bus to take our adopted families for a picnic. We also get sponsors for Education so we are able to give Educational Aid to our adopted children who are in School & College.

A Copy of our monthly report of receipts & payments is given every month to the President of the Area Council at Bandra during the meeting of the Presidents of the North West Group 1 to which we belong. A Copy of our monthly report is also submitted to our Spiritual Director, Fr. Seraj Pinto. We would like to extend a special "Thank You" to Fr. Seraj for his relentless support & co-operation.

On behalf of the Vincentian Family, I take the opportunity to sincerely thank our parishioners & other benefactors for your continued generosity in Prayers, Cash & Kind. Our achievements may be satisfying but there remains more to be done. We depend on your continued support & urge our YOUTH & PPC members to join us in our mission. We are in need of younger people. As Mathew rightly puts it in Chapter 9 Verse 37 "The Harvest is plentiful but the Labourers are few".

- Albany Miranda (Vice – President , SVP)

Symbolising Christmas!!!

Advents here!! So are our Bells, Baubles, Stars and Wreaths!! The tree has been dressed and carols have begun! It's Red and Green, Purple and pink everywhere. But do we know what these traditional Advent décor and colours symbolize. Let me help you with that...

Christmas ornaments include: Bells - Bells are associated with Christmas as a symbol of worship.

Doves - Doves are a symbol of peace.

Trees - Christmas trees are a symbol of life, hope and renewal.

Stars - Star at the top of the Christmas tree is a symbol of Jesus, called the "Bright and morning star". The star also symbolizes Epiphany, the day the three wise men visited Jesus.

Baubles - Baubles, the round ball shaped ornaments are a symbol of eternity and endlessness.

Mistletoe - Mistletoe is a Christmas symbol of our love which derives from and exists only because God loves us.

Stockings - Stockings symbolizes life's journey. If our journey takes us closer to God, he rewards us with the joys and happiness of eternal life.

Holly – As a Christmas symbol the red holly berry symbolizes Christ's blood, shed for all.

Christmas Colours consists:

Red - Red is the colour of holly berries which remind us of the blood of Christ, shed because of our sins.

Green - Green is the colour of evergreens which is the colour of vegetation symbolizing life.

White - White associated with purity.

Purple – Purple is a colour associated with repentance.

Pink - Pink represents Joy.

Now every time you pick a star or a bell you know what they symbolize while you're up decorating your homes to welcome our dear little Baby Jesus. So let's welcome our king with our hearts open meaning everything we do. Wishing you all a Blessed and Meaningful Christmas and a Happy New Year!!

- Genel Fernandes

CHRISTMAS PROGRAMME 2012

DECEMBER 17th, 18th & 19th (Mon, Tues and Wed)

10.00 a.m. to 12 noon & 5.00 p.m. to 8.00 p.m. - Confessions (No evening Mass on these days)

DECEMBER 23rd 2012: Christmas tree for the Sunday School Children to be held in Classrooms

DECEMBER 24th: Christmas Eve

9.30 p.m. - Carols rendered by the Choir

10.00 p.m. - Christmas Vigil Mass

DECEMBER 25th: Christmas Day

Morning Masses:

6.30 a.m. - Konkani

7.45 a.m.; 9.00 a.m.; 10.15a.m. - English

(No 5.30 a.m. Mass. No Evening Mass)

DECEMBER 27 & 28th

Crib Competition according to Areas: Theme: Year of Faith

DECEMBER 29th

"O Come all ye faithful" : A Christmas Concert, (on St. Anthony Grounds)

DECEMBER 31st: New Year's Eve

11.00 p.m. to 12 midnight - Holy Half Hours in Konkani & English, followed by Mass at 12 midnight

JANUARY 1st, 2013

Morning Masses:

6.30 a.m. - Konkani

7.45 a.m.; 9.00a.m.; 10.15a.m. - English

Evening Mass: 5.00 p.m. - English

The Parish Fathers and Sisters

Wish everyone a very Joyful Christmas

and a New Year filled with the Blessings of the Christ Child.

Church of St. Anthony, Vakola, Santacruz (E)
IN COLLABORATION WITH
The Diocesan Youth Centre (DYC) & Open Secret

P R E S E N T

O Come All Ye Faithful

AN EVENING OF WORSHIP WITH OPEN SECRET

**Together, let's put Christ
back into Christmas.**

Relive the magic, meaning and
mystery of the Nativity with this
passionate Christian Rock Band

A priest accompanying the band
will lend further perspective
with an enlightening talk

**Church of
St. Anthony, Vakola**

Saturday, Dec 29, 2012

7:30pm - 10:00pm

For more info, contact
022-2667 2963/4685, www.youvak.com

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[facebook.com/opensecretofficialpage](https://www.facebook.com/opensecretofficialpage)

