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Church In Goa

The Gospel Role



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Editor's Note

M. J. Akbar wrote: "Indian secularism is quite essentially different from the West. It is not separation of state and religion, but space for the other; coexistence of the basis of mutual respect".

The Indic word "dharma" is quite different from 'religion'. 'Dharma' refers to duty or a mechanism which maintains balance in the society. For ages, the concept of dharma at spiritual plane strengthened the social, economic and political life in India.

The heroic resistance of Goans to alien forces is without parallel in the world history. The popular heritage and culture swallowed the foot-prints of the alien culture. The common ancestry is a bond that unites communities in Goa, today. By instinct, a Goan is outwardly cosmopolitan and inwardly local.

The Church in Goa faces dilemma of integration with indigenous culture and heritage. It is bent on to Romanise local influences and distances itself from the process of mainstreaming of the laity.

The Church continues to mobilise the laity at political plane after Liberation of Goa. For Her, the 'Kingdom of God' is the panacea for apparent or real injustice everywhere. The socio-political movements led by the Church succeeded only when it derived support from outside. She has tactically sidelined those elements who tried to churn out a popular movement out of Church-led movement. However, She is yet to cope up with changing demographic, political and economic scenario which has bearing on the welfare of the laity. Interestingly, in its attempt to broadbase movements, the Church floats inclusive as well as exclusive message.

The Gospel modelled activities of the Church reflects a strategy to retain its relevance both at spiritual and temporal plane. The renewed message of the Archdiocese of Goa is: "rooted in faith, go spread Jesus' glow".

THE 'BAPTISM' OF THE CHURCH IN POST-COLONIAL GOA

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Since the Liberation of Goa from the Portuguese dictatorship on 19th December 1961, the Catholic Church has been progressively involved in its commitment to the prevalent socio-political issues that faced the common man. This paper is restricted to the 'changing' role of the Church in post colonial Goa, and the liberation of the same that, in fact, changed the very nature of the relationship between the State and the Church. One of the major transformations in the latter was that the post liberated 'State' was unable to directly support and finance the missionary

endeavors of the religious institutions in Goa. In this paper, I have attempted to outline the intervention of the Church in Goa in several socio-political and quasi-religious issues vis-a-vis the State on one hand and Rome on the other. I have also tried to provide an overview on the nature of these interventions and its impact on the relations of the Church with both the State in particular and the laity in general and their response to the 'reformed' role of the Church.

After the success of the Operation Vijay(1), Dom Jose Pedro da Silva, a Lisbon based cleric, was appointed as the Auxiliary Bishop for Goa by Rome(2). Even though there was not any radical or violent upheaval in the structural administration of the Church of Goa(3), the interrelationship between the Church and the State underwent a significant change as it began to be preoccupied with its new responses owing to the reforms and changes that were initiated by "new currents of thought"(4) and from the newly 'liberated' political environ. Undoubtedly, a 'silent' conflict between the Lusophiles on one hand and the clerics and converts who had assimilated the 'real spirit' of the Christian religion and who were trying to contextualize it in post liberation Goa on the other was obvious.

Divine Call To Fight For Human Rights

The epoch-making Second Vatican Council (1962-65) came like a whiff of fresh air that blew away the very 'traditional' outlook of the Church thus giving it a 'divine call' to fight for basic human rights and making way for revolutionary concepts like 'liberation theology', 'local Church', 'the relevance of the practice of Christianity in the socio-cultural context', 'inculturation' et al that were gradually but definitely to be discussed in the theoretical religious discourses in the post colonial Goan Church. The Gaudium et Spes, the Papal document urged the local Churches to be world centric and appealed to the Christians to get involved in world affairs. In no uncertain terms, the document of Pope John XXIII directed the Church to address contemporary social issues and fight for fundamental human rights(5). The Church was projected as a sociological entity that could address social issues and be concerned about human progress(6).

In 1961, the number that stood at 2,27,202 Catholics (38.7%) and 3,87,378 Hindus (59.92%) stood at 33.97% and 4,96,389 (62.43%) respectively while over the next decade, the figure stood at 31.25 % (3,15,902) and 6,42,986 (64.20%) and in 1991, the number of Christians was 29.86%(7). In 1963, Msgr Francisco Xavier da Piedade Rebello was appointed Bishop and Administrator Apostolic of Goa(8) and thereafter, the Church began to gradually but definitively shed its colonial legacy. While some Christians 'unconsciously' felt that this legacy gave Goa a distinct identity, others argued on the basis of the *longue duree*, asserting that the Goan identity had its roots in the larger Indian identity.

Shall we retain 'our' identity?

The liberation of Goa changed the very nature of the political discourse in the former Portuguese colony. Panchayati Raj Institutions replaced the traditional Gaonkarias that were rechristened as Comunidades in the Goan villages. The first general elections in October 1962 changed the 'very nature' of the political process in Goa as they were conducted on the basis of universal

suffrage. The Maharashtrawadi Gomantak Party (MGP) with its Bahujan Samaj ideology and Marathi language was used to manifest the populism that consciously or unconsciously whetted up communal feelings(9) particularly among the Christians who were favored by the Portuguese. While the Christians rallied around the United Goans Party (UGP), the MGP won with a landslide absolute majority and ‘ruled over’ Goa for more than a decade. The official Catholic Church and the Christians who were keen on retaining the ‘separate identity’ of Goa in the 1967 Opinion Poll backed the UGP – they demanded a “separate political status for Goa” and opposed the merger of Goa with the neighboring States. In view of this impending ‘threat’, it was not surprising that some priests delivered ‘political’ speeches from the pulpits(10); and a large number of under-aged Seminarians of the Rachol Seminary voted against the merger.

Reforms In The Church

The public face of the Church changed significantly after 1967 when the Second Vatican Council initiated an ‘Ecumenical Revolution’. The winds of Liberation Theology inspired the Church to get involved deeply in socio-political issues of the day, stressing upon the responsibility of the laity in the functioning of the Church. In 1971, the Caritas Internationalis Octogesima Adreniens formed the basis of the document entitled “Justice in the World’ that was issued by the Synod of Bishops that focused on the role of the Church in combating social injustice. The Church in Goa responded positively to the emerging national issues affecting the country. A seminar on ‘The Church in Goa Today’ was held in 1968 and among the other reforms, foresaw the establishment of a Senate for priests; Diocesan Centers for Social Apostates; a Pastoral Bulletin; the promotion of the social and economic welfare activities of the people through parishes, religious congregations and lay organizations and the solidarity, respect, recognition, respect, cooperation and multi-religious solidarity(11) as a preparation for the national seminar on ‘The Church in India Today’ that was scheduled in 1970.

Over the next decade, this ushered in a ‘Democratic Revolution’ with the setting up of the innovative Diocesan Pastoral Councils (DPC) and the Parish Level Councils in the Church hierarchy. Even though they were led by the Diocesan and religious priests and nuns, they ensured the maximum involvement of the laity(12). Over the last four decades, the leadership that was provided by the Church to the Goan laity was in keeping with the major reforms that were taking place in the Church in general like the *Populorum Progressio* of Paul VI (1967) that outlined the Christian perspective of building up a new social consciousness for equitable justice and development(13) the *Evangelii Nuntiandi* (1975) that sought “liberation from everything that oppresses man” etc.

The concepts of ‘beatifications’, ‘martyrdom’, ‘sainthood’ etc, that were hitherto delimited to the colonial Metropolitans, were accorded a broader social and geographical space and there were appeals in favor of indigenous saints like Padre Agnelo and Blessed Jose Vs whom the Goan Catholic community wanted to be canonized and be a model to the Diocesan secular clergy respectively(14). After liberation, the “official Church which was silent upto now... for the first time in recent years had come out openly and officially against the adamant attitude of the Government and opted for justice for the voiceless poor”(15). Even though the Church was one among the major land holders in Goa particularly in the Velhas Conquistas, She “respected the

interests of' the Mundkars (tenants) while drafting the land legislations(16). The Ramponkars (the traditional' fishing communities) who were fighting against mechanized fishing and pursuing on grounds of 'justice for labour' also found a veritable 'Catholic' support base in the mid '70s that were 'motivated' by the Church. In light of the violent turf wars on the shore; the Archbishop issued a Circular on January 30 1978 demanding an exclusive zone of 5 kilometers from the shore to be reserved for the Ramponkars and the Church officially appealed for the "just solution of these problems" between the trawler owners and traditional fishermen(17) which led to a war of sort between the Church and the State. The Church was accused of disrupting the "traditional political amity of Goa"(18) and tainting the popularity of the ruling party among the fishing communities and the Christian voters particularly in the Catholic dominated fishing villages of Goa.

State & Church Spat

In one-upmanship, the then Chief Minister lost no time hitting out and humiliating the Archbishop by withdrawing the government priority pass given to him by which he could travel on the ferries of the Department of River Navigation and cross the River on priority basis(19). The Church countered this and stated that it had merely given solidarity to thousands of Goan (Christian) fishermen for whom fishing was a means of subsistence(20). Thereafter, several nuns and priests openly joined other agitations. The Church joined hands with the concerned citizens of Goa and launched a meticulous crusade against the Zuari Agro Chemicals Limited, a fertilizer plant in Mormugao. She also backed the Anti-Pollution Campaign in 1974 to fight against the threat of pollution and the "lives of the Christians"(21). The Diocesan Center for Social Action (est.1976) and the Social Action Forums galvanized the clergy and laity to work in "collaboration with other organizations to bring about the socio-economic development of Goa"(22). In the same year, the Diocesan Center for Social Service came to be known "as a necessary dimension of Christian life and for supporting projects that addressed social concerns on behalf of the Church in Goa"(23).

In the year 1978, the Church increasingly advocated justice to the poor and oppressed(24). The Circular on Media and the Role of Women in Society commended(25) the role of women as 'active members and leaders' of the Church and in society. Though Goa was merely a Union Territory, the Church in Goa raised her voice on several mainstream issues that afflicted the Church and the people at the national level like the Tyagi Bill on the Freedom of Religion (1978) introduced in Parliament to prevent conversions by "force, inducement or fraud" on the grounds that it was ultra vires of Article 25 of the Constitution, thus invoking the hostility of the Chief Minister(26). Such interventions, it must be noted, were in tune with the teachings of the Papal documents like the Redemptor Hominis which meticulously outlined the social doctrine of the Church in the modern world, the Dives in Misericordia that focused on the duty of the Church to safeguard human dignity et al. The social awareness of the Church, Her deep involvement in social issues and the appropriate social action that was undertaken by the religious at different points of time reflected a different image(27) of the Church vis-a-vis that of the colonial Church. In the '80's.

The 'social responsibility' that was outlined by Vatican II was not practiced in toto until the mid 80s either because of the approach of those who were in the hierarchy or the retaliation by a "vociferous group" of Lusophiles that clung to a status quo(28). But after the 80s, the NGOs, who were waging a battle against many injustices, inspired and appealed to the Social Apostolate of the Archdiocese of Goa to get involved in the issues that confronted the people on the street. In 1988, some members of the sub-committee of the DPC studied the adverse implications of Tourism in the State(29) and the Church per se patronized several NGO's that were advocating a 'clean' and 'sustainable' tourism policy for Goa(30). The pastoral letter of the Archbishop pointed out that the unplanned tourism eroded moral values of the people and disfigured the natural beauty of the land and argued that the Church should not merely sit back and "watch things happen"(31). In 1987, the Church demanded that the Master Plan for tourism should be scrapped as it did not endorse an "integrated approach to tourism in Goa"(32). She also denounced 'popular tourism' as it had a degrading effect on human dignity. Since 1990, when the Archdiocese of Goa hosted the CBCI sponsored consultation on tourism, the Church in Goa has voiced its protest vehemently against the banes of tourism in the State(33).

The Language & Carnival Drama

Ever since a little after liberation, the Church has closely monitored the issues that affected the identity of Goa. On February 1, 1987, the clergy expressed their solidarity to the pro-Konkani faction against the Marathiwadis(34); joined the agitation to recognize Konkani as the official language of Goa(35) and convinced the Catholic masses that the language issue was intrinsically linked to the status and identity of Goa and the Goans for obvious reasons.

With the language issue acquiring political overtones, the Church was accused that She supported both the Goa Congress and the Konkani Porjecho Awaz. It was here that both the DPC and the Archbishop categorically stated that the Church was not associated with the language issue and this infuriated many of the Catholics who openly criticized the Church for its indifference to an issue that was "vital to the Christian heritage". Some 'selective' religious and clerics, angered by the Church response, lent their support in favor of Konkani language. When the Official Language Bill was passed, the Pastoral Bulletin welcomed the compromise as "a better part of realism, though it did not hide its disappointment manifested in the use of a rather strong expression "bigamy" to describe the place accorded to Marathi in the Bill"(36). Controversies apart, it is a fact the role of the Church and Christians in the fight for Statehood has indeed been commendable.

In the education sector, the Church outrightly opposed the Bill on Education (1984) passed by the Goa Legislative Assembly which proposed to bring all the State educational institutions under the preview of the State and was against the School Education Act (Chapter 11) that tried to bring the recognised primary schools on par with the unaided minority schools as both these were contrary to Articles 29 and 30 of the Constitution and infringed upon the "cultural and educational rights of the minorities". The petition filed by the minority schools appealed to the Court to bring their wages on par with those of the government school teachers. The Goa Bench of the Bombay High Court supported the minorities and the State had no other alternative but, to

delete the Act(37). The Archbishop's Circular (1991) supporting the decision of the All India Konkani Writers Conference (X Session) categorically stated that Konkani would be adopted as the medium of instruction by the Church-run primary schools from June(38) much to the dismay of the latter and many parents who protested and marched to the Archbishop palace shouting slogans(39).

Apart from these issues, the Church in Goa also emerged as a major harbinger of ethical issues. She protested against the commercialization of Carnival which was projected as a 'Christian tradition' at the Carnival float that was held in New Delhi in 1983 on grounds that it "jeopardized ethical values" and "disapproved of the laxity of moral standards and the manipulation of the youth in promotional campaigns and advertisements sponsored by the business communities" (40). The February 1, 1984 Pastoral Bulletin cited the "tamasha of Carnaval" and warned Catholics not to allow their children to fall prey and be pleasure toys for the benefit of the tourism industry. The Diocesan Center for Social Action lost no time to protest against the celebrating Carnival in the Panjim Church square and carried out propaganda campaign for banning the event. The Christians paraded on the streets of Margao along with two MLAs, priests and nuns against the Carnival parade. The Church was criticized for taking a stand against the commercialization of Carnival on grounds that the Catholics and Catholic businessmen would "benefit from the tourism traffic that comes from Carnival" and that "dances follow every Christian wedding in Goa"(41). After three years of confrontation, the Church forced the Government to withdraw its patronage to corporate sponsored Carnival floats. Thereafter, the Central Ministry for Tourism and the State took precautionary measures while promoting Carnival and set up a Screening Committee that was headed by a Christian(42).

In course of time...

The increased and 'unnecessary' involvement of the Church in public and 'non-religious' issues led to open and explicit contestations within the Church as well as between the Church and the State. The pastoral letter of the Church on Christians and Social Concerns pinpointed the role of the Church in social issues(43). With Goa reeling under the abundance of the post-Statehood development, the Church vociferously opposed several mega- 'developmental projects' that were opposed to the interests of the Goans like the coastal alignment of the Konkani Railway Corporation which threatened the 'space' and identity of the Goans and disrupted their lives. With the support of the Church, an All Goa Citizens Committee for Social Action was formed which spearheaded the various forms of protests led by the priests, nuns and lay Catholics to pressurize the Court to change the alignment(44). The Archbishop personally handed over a memorandum to the Prime Minister expressing concern against the coastal alignment of the Konkani Railway route through Goa and requesting him to intervene in the matter(45) while "mobs of Christians" attacked the laborers and destroyed the equipment at the KRC construction sites. Despite all these efforts by the Goans and the Church, the anti-KRC agitation failed. In opposing the proposed Metastrips project at Sancoale, the Church pointed out issues of spawned hutments, sanitation, public health, overcrowding etc. It directly confronted the State against the implementation of the project(46) and encouraged the local Christians to rally around the Anti-Metastrips Citizens Action Committee that became the "public voice of the Church" overnight.

As the Church assumed an activist role, the priests organised rallies and delivered passionate speeches at public meetings. Newspapers carried the photographs of two priests who were injured in this agitation. Referring to the agitation, the Church assailed the atrocities of the police and the Government on the ‘innocent citizens’ and the Archbishop personally visited those who were on a fast unto death outside the Secretariat(47).

Political Theatre Of The Church

Among several issues, the Church also lent its support to the anti-Nylon 66 agitation that had grown into a people’s agitation to counter the polluting factory that was proposed to be set up in Keri, Ponda. The Church spokesman appealed to the State machinery to pay “heed to the just demands of the oppressed people and to bring the crisis to a satisfactory solution”(48). The Diocesan clergy were inspired by a papal document *Laborem Exercens* which encouraged the Church to take up the issues of human dignity. In the 1994 elections, the Church launched an unscrupulous attack on the political situation in the State. In his message on the Justice and Peace Sunday, the Archbishop urged the Christians to vote out the “politicians who have been supporting projects that were detrimental to the good of Goa and the Goans”. Hence, the Church though periodically accused of an undue interference in politics, has asserted priests’ social responsibility as the “Church is a social institution” and the “political and social doctrine of the Church is based on the Gospel”. The Archbishop referred to a radical Church as an instrument of social revolution and periodically appealed to the laity to attack the “roots” and “to eliminate the causes rather than the effects of social injustice”. The proposed Free Port in Goa was opposed as a threat to ‘Goas’ Sovereignty’(49).

Of and on the clergy has protested and even imposed bans on various facets of life in order to curb proliferation of social evils among the Christian laity. The Alcoholics Anonymous units were set up in Parishes to curb the menace of alcoholism. The Church has also banned serving alcoholic drinks within the Church premises. The DPC appealed the State to curb advertisements for alcoholic drinks and to stop the issue of new licenses for bars and liquor shops. The Church has also instructed the clergy not to approach or accept advertisements of alcoholic beverages at functions that were organized or hosted by the institutions affiliated to the Church and to prohibit the consumption or association of alcohol at and with Catholic rituals(50).

Undoubtedly, the Church was greatly influenced by an ‘ideology of resistance’ in the 90s and closely rallied against those who wanted to commercialise Goa and destroy her economy, culture, demographic profile and identity. Time and again, the Church as an institution and the Archbishop as the head of the Church in Goa, protested against the undemocratic attitudes of the Government. A press statement issued by eight eminent Goan writers and artists requested the Union Ministry of Information and Broadcasting to restrict Government-run Doordarshan from telecasting the road shows and beach parties in Goa as a part of the Millenium New Year celebrations on grounds that it was “a direct attack on our cultural ethos”(51).

“We have to reach out to humanity...”

In an effort to promote an inter-religious dialogue, the Church took several progressive steps to promote religious harmony and peace through an inter-religious dialogue, especially between the Catholics and non Catholics. She vehemently denounced the incidents of communalism and communal disharmony like the alleged 'communal' tensions in Vasco da Gama, Saleli, Sanvordem and the minor outbursts in Kundaim, Chicalim, Assagao, St Estevam etc. but at the same time, the Goan clergy denounced the demand of a section of Hindus who wanted the Pope to publicly apologize for the atrocities' of the Catholic Church in the colonial past as this was unjustifiable and the Archbishop voiced his dissent over the Target Asia Mission.

In a Secular-Democratic-Republic

In keeping with its mission, the Roman Catholic Church in Goa as in the rest of the world has championed the cause of the Catholics per se while taking into consideration the issues that have afflicted humanity in general. Since liberation, the Church in Goa has been forced to 'unconsciously' if not overtly get rid of the privileged position that She enjoyed during the Portuguese dictatorial regime and abide by the Constitutional principles of secularism that were posited as an ideal of the Archdiocese of Goa and the norm of the democratic Republic that Goa was a part of. Influenced by their 'colleagues in cassock' in other parts of the Indian sub-continent, even the religious opted in favor of Indianization of the Church and have started chanting Swadeshi mantras.

Mobilizing Mass Support For Popular Issues

Over the years, the efforts of the post liberated Church bore fruit in conscientizing, mobilizing and bringing thousands of laity on the street to provide mass support to several issues that were detrimental to the 'development' and 'progress' of the State. The recent agitation against the Regional Plan 2011 (RP-2011) witnessed the direct involvement of the Church in this anti-developmental issue(52). Among the others, the Director for the Diocesan Council for Social Justice and Peace (DCSJP) addressed a public meeting of the Goa Bachao Abhiyan that was attended by hundreds of Christians. He flayed the State Government for taking decisions that were dangerous to the future of the State and there were similar issues that were raised by the media including the one that statistically proved the threat of the Goans being reduced to a minority if the RP-2011 was implemented(53). The Church that is incidentally one of the major land holders in the State was also bound to loose its immovable assets in the long run had the RP-2011 been passed. The DCSJP has also rallied in favor of the villagers of Colomb who are opposing the proposed mining projects tooth and nail.

Hailing the 73rd and 74th Constitutional Amendments, the Catholic Church has vociferously criticized against the manner in which the Christians were and are systematically kept out of the Panchayati elections(54). There was an organized effort to "conscientise the people about and to launch a protest against the injustice that was meted out to the marginalized particularly the Christians of the Schedule Caste origin"(55). The priests have individually waging a 'fight' to ensure the constitutional rights and privileges of the Christian tribals in Goa. As such, Free Goa's Church tried to be where the laity was(56) by being both vigilant and pro active.

The Social Action Cells that are set up in several Parishes in Goa have been functioning as the 'watch dogs' in the Goan villages and keeping tab on several issues that are affecting and bound to affect the poor and the marginalized. The Church has made its presence felt at several public fora, including the Gram Sabhas. Recently, the DCSJP had taken the initiative to prepare guidelines to "help the faithful in exercising their voting rights with greater prudence"(57).

Serious efforts have been made by the Parish Animation Teams, Community Animation Teams, Parish Pastoral Council, Social Apostolate, Family Cells, Social Action Cells etc in the Parishes across the State not only in making the Church pro-people but also in ensuring and promoting the wellbeing of the State, particularly after the Diocesan Synod.

There is not an iota of doubt that the Church has played a commendable role in the struggle for environmental rights, child rights, human rights and the rights of women, domestic workers, child labour, commercial sex workers, migrant workers(58) and other marginalized sections of society. The Diocesan Center for Social Action had brought out a paper on the role of the priests and religious in social concerns(59). The *Sollicitudo Rei Socialis*, the papal document on social justice and the *Centesimus Annus* advocated strongly a "preferential option for the poor" and "the commitment of the Church to struggle against poverty and marginalization". In line with the Encyclical of Benedict XVI which explicitly stated that the State agencies become dominant when the "caring of the poor becomes a mere bureaucracy", the Archbishop had issued several circulars that were related to social concern and justice(60); 'Justice and Peace', 'Campaign against Hunger and Disease' and the 'Preferential Option for the Poor' in collaboration with and even on behalf of the CBCI and the recent 'Save Farmers...Save India' and 'One Earth...One Mission: Dare to Care' mission in collaboration with Caritas-India(61) to pursue a human rights approach to development. Also, a special message was issued denouncing the abuse of children(62) and the priests and religious in the Archdiocese of Goa were urged "to denounce all the social, economic and political structures that violated basic human dignity"(63).

Reaching Out To The Marginalised

The Church commemorates the first Sunday of October as the Social Apostolate Day(64). During this month the Church promotes an annual campaign against hunger and disease by raising money for the needy and poor so as to provide them with the basic human needs.(65) In December 1984, the Church made it obligatory for the Parishes to start a fund for the relief of the poor(66). The Church has distributed her land at Baida in Chinchinim to house nearly thirty families. Several religious Congregations and Diocesan Parishes have started farms, technical institutes, 30 homes for the aged and destitute, 5 hostels and boarding houses, 9 orphanages, 7 rehabilitation centers, hospitals, vocational training institutes, homes for the women in distress, creches, centers for the physically and mentally challenged, 6 hospitals, 5 dispensaries, health centers, mobile clinics, 13 primary, 6 Middle, 106 High and 13 Higher Secondary Schools, 5 Colleges and 7 technical institutes(67) which are seen as "a privileged means of promoting the formation of the whole person".

The Church has also been reaching out and counseling the prisoners in the Goan jails and undertaking maternal and child health programmes. The diocesan Family Service Centre in collaboration with other NGO's intends to prepare a statement on the proposed Government legislation related to the mandatory testing on AIDS/HIV and send it to the concerned MLAs(68). The domestic workers attracted the attention of the Church that later organized the NDWM and took up the issue of domestic workers in Goa(69).

By way of criticism

The Church in Goa, it is often alleged, acquired and projected a very narrow, pro-Goan view and championed the cause of the identity of the Mull Goemkars. The Pastoral letter of 1995 for instance, clearly stated that "Our proverbial hospitality is being challenged today by ever-growing influx of non-Goans into our State, threatening our security and comfort". Now that the number of immigrants have increased manifold, the Church has to officially accommodate and adopt the immigrants on terms of equality into its fold and the Church has undertaken preliminary steps in this regard. Nevertheless, the Church has extended its full cooperation to people in others states who had been victims of natural calamities.(70).

The growing number of 'Christian' sects mushrooming in Goa from among the Latin Rite Christians has shaken up the Archdiocese. The brutal murder of a priest in a Parish Church, robberies in Churches and Chapels, conflicts and clashes between the Church and the 'Believers and lay preachers' as in the case of S·o JosÁ de Areal and other threats rankled the top officials of the Church. The 'lavish display and practice' of the Roman Catholic cult has become difficult to sustain as the State no longer finances the Church and funds are hard to come on account of the post-global crises. The 'traditional dominant' social hierarchy that hitherto dominated the Church and the religious institutions like the Fabricas, Confrarias etc. are slowly losing their control as a result of socio-economic and political forces like the decay in agriculture, the Gulf boom, emigration and other contemporary developments and the 'new' and social groups who are more responsive to the socio-economic realities have replaced them. The Church itself has made an outright effort to maximize the participation of the laity in religious affairs. On account of the nuclearisation of families, a few boys volunteer to work in 'Gods vineyard' and even those who are admitted are not "up to the mark" in the conventional sense of the term.

Preferential Option For The Poor

One of the major decisions of the Diocesan Synod-2002 was the steady forward pastoral march through the empowerment of the laity in monitoring and practicing the cult and the flock through parish councils, pastoral councils, community animation teams, parish animation teams, small Christian communities etc. It lay on record that "all the Diocesan pastoral activities must reflect the social dimension of the faith and...preferential option for the poor"(71). But, the questions that need to be addressed are:

1. 'Hasn't the Church that had a basis in colonialism been able to assert its liberated status in the post-modern world?;

2. Wasn't the Church in a position to maintain a consensus in taking decisions that allegedly alienated the contending, 'Christian' forces that dominate the politics in Goa?;
3. Hasn't the Archdiocese been able to meet the spiritual needs of the Christians in the State;
4. Hasn't the Church pragmatically accommodated the new social elements and politico-economic and cultural challenges and come up with the institutional responses to the same?' (72).

Undoubtedly, the Church in Goa has been effective in her pastoral duties, particularly after liberation thanks to the 'educated' and self-confident clergy and laity of Goa. From time to time concerned individuals and groups have been providing a critique and keeping a check on the 'abuses' by powerful interest groups. Even the religious have come of age and grown with experience at all levels and continue the task of "building the kingdom of God on earth without leaving all concerns to life beyond"(73). The Church in general has been vigilant and pro-active to periodically respond to the signs of time and social realities in Goa. Nevertheless, there are criticisms that the Church has alienated itself from the masses and that "it gets agitated ...only when its own interests are at stake"(74) and that it has, despite years of assimilation and syncretism continued to use the term 'non-Catholics' even in the local parlance. But, these have to be taken in the right spirit considering the fact that the Church is a socio-religious institution.

Arguably, much of the Church history is written by the missionaries and their perspective which is never delinked from the Eurocentric, Christocentric and Lusocentric perspectives. To analyze the role of the post-colonial Church in Goa, there is a need to undertake a dispassionate study to understand the Church within a larger historical canvas. Significantly, the Church in Goa began the new year renewing its commitment to promote development of the state by "willing to be an active partner in this collaborative effort for regeneration" and stressed "her sacred duty towards humanity to help in the integral development of the human person..."(75).

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38. Ren., February 13 1991
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40. Ren., March 15 1987, pp. 103 and 33, March 1 1987, p. 85 and February 1 1987, p. 44
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47. The Ren. was virtually turned into a journal of the 'People's Movement' against Metastrips. Sinha Arun, Op. Cit., , pp. 132-33
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50. Press statement issued by the Diocesan Pastoral Council, 27th July 1997
51. Ren., January 1-15 2000
52. A press report to that regard was even issued by the Diocesan Center for Media and Social Communication in the local newspapers. The Director of the Diocesan Center for Social Apostolate was in the forefront of the anti Regional Plan agitation.
53. Goan Observer, 6 – 22 December 2007
54. Rajan Narayan, 'No entry for Catholics', in Goan Observer, 15 April 2007
55. CP- Cr No. 129/87 dated 4th August 1987
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57. Proceedings of the meeting dated 24th January 2007
58. Ren. May 1 1984, p. 179
59. Ren, 19 May 2003, pp. 34-5
60. Ren. 19 May 2003, p. 12
61. CP- Cir/15/2008
62. Ren., 18 Feb 1996
63. Ren., 16 April and 15 May 2003
64. Ren., 30 September 2004, p. 11
65. P- Cr No. 3/75 dated 12th February 1975. The Church collected Rs. 46,874 in 2000
66. Ren., August 15 1984, p. 306
67. Directory of the Archdiocese of Goa and Daman, Patriarchal Curia, Panjim, 2000, pp. 243-260
68. Ren., Vol. XXXVI, No. 5, March 2007
69. Domestic Workers Link, Vol. 5, No. 3, Dec 1996
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71. Synodal document, Archdiocese of Goa, 2002, Nos. 176 and 177
 72. A detailed analysis is provided by John Desrochers, The social teaching of the Church, Center for Social Action, Bangalore, 1992
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Church & Foreign Contribution In Goa

By Atharva Intelligence Unit

The Christianity was the official religion in Goa after Portuguese occupation in 1510 CE. In 1910, Republic government in Portugal relaxed religious restrictions on non-Christian communities. Antonio Jose de Almeida, a Portuguese parliamentarian vociferously pleaded for cause of Hindus in Goa. At diplomatic level, the Portuguese, however, made efforts for safety and welfare of the Community at the fag end of colonial rule. Some of the Portuguese laws remain intact even after 1961. After Liberation of Goa, the Church continues to cast its shadow on the social, economic and political life of the people. In fact, it has emerged as a strong institutional force in Goa.

Church influence in Goa

The Church in Goa was actively involved in the Opinion Poll-1967 movement to retain the Goa's identity after Liberation. The language movement in 1985-86, Raponkars (fishermen's) movement, Konkan Railway agitation, international airport at Mopa in North Goa, anti-special economic zone movement, etc are considered to be part of Church's social activities at grassroot level. According to Fr. Maverick Fernandes, executive secretary, Council for Social Justice and Peace, an arm of Goa Church, "they (Church) will continue to take a strong stand to protect the people's rights and encourage a just social system" (Times of India, Goa, 08/05/2008). Inevitably, the Church will continue to lock horns with the forces working in the mainstreaming of the community on the one hand and the lop-sided development model on the other. Inevitably, the Institution of Church or non-government organisations have to depend on the largely on funding from foreign sources in South Asia and other parts of the world.

Foreign funding & interal security

The objective of the Foreign Contribution Regulation Act & Rules (FCRA), 1976 is to ensure foreign funds received and utilized by institutions, associations and other voluntary organisations and individuals working in the important areas of national life in a manner consistent with the values of sovereign-democratic-republic. The primary purpose of the FCRA, Act, 1976 is to ensure that foreign contribution is utilized for genuine activities without compromising on concerns for national security.

Table-1 *Highest receipt of Foreign Contribution by States in India in 2005-06*

<i>State Share in 2005-06</i>	<i>Receipt in Crores</i>
Tamil Nadu	1609.64
Delhi	1556.46
Andhra Pradesh	1011.57
Total of all States	7877.57

Source: Based on <http://www.mha.nic.in/fcra.htm>.

For the year 2005-06, at all-India level, 18570 associations reported receipt of foreign contribution amounting to Rs. 7877.57 crores. The highest share of foreign contribution is cornered by Tamil Nadu--- Rs. 1609.64 crores followed by Delhi--- Rs. 1556.46 crores and Andhra Pradesh--- Rs. 1011.57 crores in 2005-06, respectively.

The list of donors countries headed by the United States of America--- Rs. 2425.88 crores; followed by the United Kingdom--- Rs. 1180.99 crores; and Germany--- Rs. 1062.44 crores, respectively.

Table-2 *List of foreign Donation topped by Associations in 2005-06*

<i>Name of Association</i>	<i>Receipt in Crores</i>	<i>Country</i>
Gospel Fellowship Trust of India	229.15	USA
Gospel for Asia	137.18	USA
Plan International	111.18	UK

Source: Based on <http://www.mha.nic.in/fcra.htm>.

The list of foreign donors is topped by Gospel Fellowship Trust of India (the USA)--- Rs. 229.15 crores ; Gospel for Asia (USA)--- Rs. 137.18 crores; and Plan International (the UK)--- Rs. 111.18 crores in 2005-06, respectively.

Similarly, the World Vision of India, Tamil Nadu, received the highest amount of Rs. 256.41 crore; followed by Caritas India (Delhi)--- Rs. 193.36 crores; and Rural Development Trust (Andhra Pradesh)--- Rs. 126.64 crores in 2005-06, respectively.

Table-3 *Nature of Associations Registered under FCRA, 1976 in Goa*

<i>No. of Registered Associations</i>	<i>Christian Religion</i>	<i>Others</i>
175 (100%)	120 (68.57 %)	55 (31.43 %)

Source: Based on <http://www.mha.nic.in/fcra.htm>.

Registered Associations under FCRA, 1976 in Goa as on March 31, 2006 is 175. Out of which 120 or 68.57 per cent are registered under Christian religion/Educational/ Cultural/ Social/Social

category and others are non-Christian/Cultural/Economic/Educational/social category. The number under non-Christian category is 55 or 31.43 per cent.

Interestingly, the Church in Goa exhibits a lavish lifestyle. It has funds at its disposal from domestic as well as global sources and it utilises the same for running its frontal organisations and socio-religious as well as political movements.

The donor countries and agencies provide funds not merely as a gesture of philanthropy, but carry 'strings'. There is a rise in number of associations registered for foreign contribution in India. Besides, the pressure groups depend on the unofficial channels of donations to promote their programmes and activities. Church is dependent largely on the foreign contribution and to a lesser extent on the internal mobilisation of resources in the country. The other religious groups depend on the domestic funding rather than on agencies abroad to support their activities. The Church focuses its attention primarily on the evangelical activities through service to the poor in India and Asia. China has adopted a strong stand against evangelisation on home turf.

There is no audit mechanism in India to ascertain for what purpose the funds are being utilised by the beneficiary groups, especially those with dubious links. There is lack of transparency and accountability in foreign contribution received by the associations in the country. The donor countries, foreign agencies interfere in the domestic affairs through associations, groups in the other countries. Thus, foreign funding goes against the principle of sovereign-democratic-republic and works against internal security, especially in the third world countries.

The registered associations in Goa under FCRA, 1976 are as under: -

Table-4 ***Registered Associations Under FCRA, 1976***

<i>No.</i>	<i>Name</i>	<i>Nature</i>
1)	Asha Bhavan, Bastora, Bardez, Goa	S
2)	Auxilium Salesian Society, Caranzalem, Goa	RC1
3)	Canossa Society-Goa Arambol, Pedne, Goa	E/E/S
4)	Capuchin Friars Minor Society, Navelim, Salcete, Goa	RC2/C/E/S
5)	Carmelite Fathers Fatima, Retreat Center, Loliem, Canacona, Goa	RC3/E
6)	Care & Compassion-Goa, Taleigao, Ilhas, Goa	S
7)	Caritas-Goa, Altinho, Panaji, Goa	RC4/C/E/S
8)	Carmelite Monastery,	

9)	Aquem, Alto, Goa Carmelite Monastery, Chicalim, Goa	RC5/C/E/S RC6
10)	Central Funds of Archdiocese of Goa & Daman, Panaji, Goa	RC7/S/E/C
11)	Centur Educador Society Priol, Ponda, Goa	E
12)	Chapel of Our Lady of Lourdes, Assolna, Salcete, Goa RC8	
13)	Chorao Educational Society, Chorao, Tiswadi, Goa	E
14)	Cofre da Igreja de Maina, Salcete, Goa	RC9/ C/E/S
15)	Society of Franciscan SRS of Christ King, Ilhas Goa, Goa	RC10/E/S
16)	Pastoral Institute St. Pius, Ilhas Goa, Goa	RC11/C/E/S
17)	Diocesan Cathetical Centre, Ilhas Goa, Goa	RC12/C
18)	Goan Organisers Association, Cortalim, Salcete, Goa	S
19)	The Om Yeshu Niketan Society, Vagator, Bardez, Goa	RC13/C/E/S
20)	Our Lady of Fatima Convent, Sattari, Goa	RC14/E/C/S
21)	Goa Salesian Society, Panaji, Goa	S/E
22)	Fr. Agnel Trust Pilar, Salcete, Goa	RC15/E/S
23)	Society of Congregation of Carmelite Religions, Majorda, Salcete, Goa	RC16/E
24)	Capuchin Friars Minor Society, Navelim, Salcete, Goa	RC17/C/E/S
25)	Diocesan Commission for Liturgy, Ilhas Goa, Goa	RC18/C/E/S
26)	Pastoral Institute St. Pius X (Masses), Old Goa, Tiswadi, Goa	RC19/C/E/S
27)	Seminary of Our Lady, Saligao, Bardez, Goa	RC20/E
28)	Sarvajanik Kalyan Kendra,	

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| | Corlim-Ilhas, Goa | RC21/E |
| 29) | The Assagao Pallottine Society, Assagao, Bardez, Goa | RC22/C/E/S |
| 30) | The Assagao Pallottine Society, Chicalim, Goa | RC23/C/E/S |
| 31) | Society of Daughters of St. Paul, Panaji, Goa | RC24/C/E/S |
| 32) | Training-cum-Production Centre for Handicapped, Old Goa, Goa | RC25/C/E/S |
| 33) | St. Francis Xavier's Ashram, Raia, Salcete, Goa | RC26/E |
| 34) | Holy Childhood, Altinho, Panaji, Goa | E |
| 35) | Society of Friars Minors, Ponda, Goa | RC27/C/E/S |
| 36) | Vivian Nivas Charitable Society, Siolim, Bardez, Goa | RC28/S |
| 37) | Society of Poor Sisters of Our Lady, Assonora, Bardez, Goa | RC29/C/S/E |
| 38) | Holy Cross Corso Farm Welfare Society Siolim, Bardez, Goa | E/S |
| 39) | Carmelite Monastery, Aquem-Alto Goa | RC30/E/S |
| 40) | Institute of Social Service, Panaji, Goa | RC31/C/E/S |
| 41) | Society of Pilar, Curchorem, Goa | RC32/E |
| 42) | Society of Daughters of Heart of Mary, Panaji, Goa | RC33/C/E/S |
| 43) | Discalced Carmelite Monastery, Aquem, Margao, Goa | RC34/E |
| 44) | Society of Sisters of St. Alex Novitiate, Calangute, Bardez, Goa | RC35/C/E/S |
| 45) | Curca Church Building Fund of Fabrica Curca, Ilhas, Goa | RC36/S |
| 46) | Franciscan Sisters of Christ | |

	the King, Saligao, Bardez, Goa	RC37
47)	St. Joseph Home for the Aged, Siolim, Bardez, Goa	RC38/E/S
48)	St. Joseph Boys' Home Society, Calangute, Bardez, Goa	RC39/E/S
49)	Goa Research Institute for Development, Panaji, Goa	S
50)	Don Bosco Farmers' Rehabilitation Society, Quepem, Goa	E/S
51)	Society of Sisters of St. Alex Aged Home, Calangute, Bardez, Goa	RC40/C/E/S
52)	Diocesan Centre for Social Community Media, Panaji, Goa	RC41/E
53)	Fabrica Daigre Ja De Arambol, Arambol, Bardez, Goa	RC42/C/E/S
54)	Family Service Centre, Panaji, Goa	RC43/C/E/S
55)	Carmelite Monastery, Chicalim, Goa	RC44/C
56)	Fabrica Daigre Ja De Chinchinim, Chinchinim, Bardez, Goa	RC45/C/E/S
57)	St. Anthony's Institute & Orphanage, Duler, Bardez, Goa	RC46/E/S
58)	St. Teresa's Carmel, Xettiawado, Bardez, Goa	RC47/C/E/S
59)	Rachol Seminary, Rachol, Salcete, Goa	RC48/C/E/S
60)	Society of Franciscan Hospital Sisters of Immaculate Conception, Caranzalem, Goa	RC49/S
61)	Confraria of SSMO Sacrament De Sebestian, Cuncolim, Goa	RC50/C/E/S
62)	Holy Family Society, Cortalim, Goa	RC51/C/E/S

63)	Fabrica Da Igreja De Canacona, Canacona, Goa	RC52/S
64)	Fabrica Da Igreja De Aldona, Bardez, Goa	RC53/C/E/S
65)	Society of Franciscan Society of Mary, Dona Paula, Goa	RC54/C/E/S
66)	Merian Welfare Society, Salcete, Goa	RC55/C/E/S
67)	The National Association for the Blind, Panaji, Goa	RC56/E/C
68)	Fabrica Da Igreja De Nagoa De Verna, Salcete, Goa	RC57/C/E/S
69)	Congregation of Sisters of St. Joseph of Clunny, Verna, Goa	E/S
70)	Congregation Sisters St. Joseph of Clunny, Verna, Goa	RC58/C/E/S
71)	Congregation Sisters of St. Joseph Clunny, Waddem, Vaso, Goa	RC59
72)	Society of the Sisters of the Holy Cross, Bastora, Bardez, Goa	E/S
73)	Social & Educational Development, Cortalim, Goa	E/S
74)	Cofre Da Igreja De Utorda, Utorda, Goa	RC60/C/E/S
75)	Goa Cancer Society, Panaji, Goa	E
76)	Goa Lok Samiti, Ponda, Goa	S
77)	Cofre of Our Lady Help of Christians, Canacona, Goa	RC61/C/E/S
78)	Homestead rural Community Development & Welfare Organisation, Panaji, Goa	S
79)	St. Anne's Sports Club, Canacona, Goa	RC62
80)	Society for Child Development, Caranzalem, Ilhas Goa	S

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| 81) | Cofre Dos Fudos Runios
of Galgibag, Loliem,
Canacona, Goa | RC63 |
| 82) | Sisters of mary Immaculate
of Bishop Morrow-Agonda,
Canacona, Goa | RC64/E/S |
| 83) | The Fatorda Salesian
Society, Fatorda,
Margao, Goa | E |
| 84) | Confraria of SS Cosmos
& Damien Bogmalo,
Bogmalo, Goa | RC65/C/E/S |
| 85) | Thomas Stephen Konkani
Kendra, Alto-Porvorim, Goa | C/E |
| 86) | Mary Society, Mapusa, Goa | R66/S |
| 87) | Rosa Mystica society
Aldona, Bardez, Goa | RC67 |
| 88) | Fabrica of Carmona Church,
Carmona, Salcete, Goa | RC68/C/E/S |
| 89) | Auxilium Salesian Society,
Caranzalem, Goa | RC69 |
| 90) | Trust of Nano Nagle School,
Margao, Goa | E |
| 91) | Quepem Salesian Society,
Quepem, Goa | RC70/E |
| 92) | Society of Sisters of
St. Alex Orphanage,
Calangute, Bardez, Goa | RC71/C/E/S |
| 93) | Fabrica Da Igreja De Piedade,
Divar, Ilhas Goa | RC72/C/E/S |
| 94) | Society of Holy Cross of
H.C. Srs Romanso Mat.
Nursing Home, Bardez, Goa | E/S |
| 95) | Ezekiel Methodist School,
Bambolim, Goa | RC73/E |
| 96) | Our Lady of Perpetual
Help Convent, Sanquelim, Goa | RC74 |
| 97) | St. Ann's Institute High
School, Agonda,
Canacona, Goa | RC75/C/E/S |
| 98) | Asha Bhavan, Bastora,
Bardez, Goa | S |
| 99) | Fabrica of Our Lady | |

	of Piety Church, Collem, Goa	RC76/C/E/S
100)	Canossa Society Goa, Arambol, Pernem, Goa	E/E/S
101)	Fabrica Da Igreja de Shiroda, Shiroda, Ponda, Goa	RC77/C/E/S
102)	The Society of Franciscan Hospitaller sisters of Immaculate Conception, Margao, Goa	RC78/E/S
103)	Chapel of Our Lady of Lourdes es, Assolna, Salcete, Goa	RC79
104)	Confraria De Nossa Senhora Do Porto Seg St. Inez, Panaji, Goa	RC80
105)	St. Jude's Commercial Institute, Bardez, Goa	E
106)	The Assagao Pallotine Sisters Institute Bardez, Goa	RC81
107)	People's Educational Trust, Panaji, Goa	E
108)	Fabrica da Igreja de Verna, Verna, Goa	RC82/C/E/S
109)	Fabrica of Moira Church Parish School, Bardez, Goa	RC83/C/E/S
110)	Cofre Da Igreja De Maina, Salcete, Goa	RC84C/E/S
111)	Conraria Do Fundo Reunido de Igreja Goa Velha, Vehla Goa	RC85/C/E/S
112)	Fabrica Da Igreja De Maina Corgao, Pernem, Goa	RC86/C/E/S
113)	Fabrica of Our Lady of Poor Church, Tilamada, Goa	RC87/C/E/S
114)	The Goa Xavier Co. Pvt. Ltd. Loyala High School, Margao, Goa	RC88/E/S
115)	Fabrica of St. Rocks Church, Salcete, Goa	RC89/E
116)	Confraria Do ssmo Sacramento Es Jos, Pernem, Goa	RC90/C/E/S
117)	Green Ray Foundation,	

	Calangute, Bardez, Goa	S
118)	Fatima Society, Margao, Goa	RC91
119)	International Education Fellowship Trust, Alto-Betim, Goa	E/S
120)	Navjyothi Rehabilitation Centre, Nuvem, Salcete, Goa	RC92/S
121)	Indo-Portuguese Frienship Society-Goa, Panaji, Goa	C/S
122)	Desterro Eves Mahila Mandal, Vasco, Goa	S
1230	Don Bosco Lotulim Society, Salcete, Goa	RC93/E
124)	Velcao Pale Education Society, Cansaulim, Goa	E
125)	Don Bosco Benaullim Society, Benaullim, Goa	RC94/C
126)	Chorao Education Society, Chorao-Ikhas Goa	E
127)	Pilar Siststers Association, Lotulim, Salcete, Goa	RC95
128)	Positive People, Panaji, Goa	S
129)	EL-Shaddai Charitable Trust, Batti, Parra, Bardez, Goa	S
130)	Fabrica Da Igreja de Ambulim, Quepem, Goa	RC96/C/E/S
131)	Fabrica Da Igreja de Nagao, Bardez, Goa	RC97/S
132)	Fabrica Da Igreja De Nuvem, Nuvem, Salcete, Goa	RC98/E/S
133)	Jan Ugahi, Curtorim, Goa	E/S
134)	Centur Educador Society, Priol, Mardol, Goa	E/S
135)	Diocesan Society of Education, Panaji, Goa	RC99/E
136)	Gomantak Sanskrutotottejak Mandal, Kavale, Ponda, Goa	C/E/S
137)	National Institute of Oceanography, Dona Paula, Goa	E
138)	Desterro Eves Mahila Mandal, Vasco, Goa	C/E/Ec/S

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| 139) | Society of Franciscan Sisters of Immaculate Conception, Nerul, Bardez, Goa | RC100 |
| 140) | Fabrica Da Igreja de Mandur, Neura, Goa | RC101/C/E/Ec/S |
| 141) | The International Centre, Goa, Dona Paula, Goa | C/E/Ec/S |
| 142) | Presentation Society, Vasco, Goa | RC102/C/Ec/E/S |
| 143) | Young Men's Christian Association, Panaji, Goa | C/E/Ec/S |
| 144) | Kalangan Centre for Performing Art, Margao, Goa | C/E/S |
| 145) | Cofre De Sao Sebastiao Da Igreja De Aquem, Margao, Goa | RC103 |
| 146) | Federation of Asian Bishops Conference- Office of Peace & Harmony, Benaulim, Goa | C/E/S |
| 147) | Indian Students Education Aid Foundation, Siolim, Bardez, Goa | E/S |
| 148) | Care & Compassion, Goa Taleigao, Ilhas Goa | S |
| 149) | Society for Youth Development, Nagueshi, Ponda, Goa | E/S |
| 150) | Pilar Seminary Society, Pilar, Goa | RC104/E/S |
| 151) | Society of Pilar, Pilar, Goa | RC105/E/S |
| 152) | Caritas Goa, Panaji, Goa | RC106/C/E/S |
| 153) | Xavier Centre of Historical Research, Alto-Porvorim, Goa | RC107/E |
| 154) | Peaceful Society, Kundaim, Ponda, Goa | C/Ec/S |
| 155) | Uccassaim Salesian Society, Bastora, Bardez, Goa | RC108/C/E/S |
| 156) | Diocesan Priest Fund, Panaji, Goa | RC109/C/E/S |
| 157) | Central Fund of Archdiocese of Goa & Daman, Panaji, Goa | RC110/C/E/S |
| 158) | Monte De Guerim | |

	Educational Society, Bardez, Goa	RC111/E/C/S
159)	Society of Sisters of St. Alex Convent, Calangate, Goa	RC112/C/E/S
160)	St. Ann's Convent, Tivim, Bardez, Goa	RC113/C/E/S
161)	Society of Francis Hosp. Srs. St John of God, Old Goa, Tiswadi	RC114/C/E/S
162)	Ishaprem Niketan Sangh, Assagao, Goa	RC115/E/C/S
163)	Our Lady of Perpetual Succour, Sanvordem, Goa	RC116/C/E/S
164)	Carmelite Fathers Fatima Retreat Centre, Loliem, Canacona, Goa	RC117/E
165)	International Animal Rescue, Assagao, Goa	S
166)	The Dominican Fathers (Goa) Society, Moira, Bardez, Goa	RC118/E/S
167)	The sangath Society for Child Development & Family Guidance, Raia, Salcete, Goa	E/S
168)	Anaya Rahit Zindagi, Panaji, Goa	S
169)	Institu-Indo Portuguese, Panaji, Goa	E
170)	Museum of Christian Art, Panaji, Goa	C/E
171)	Sharada Mandir Trust, Panaji, Goa	E
172)	The Panjim Salesian Society, Panaji, Goa	RC119/E/S
173)	Tuem Salesian Society, Tuem, Pernem, Goa,	RC120/E/S
174)	Bharatiya Sanskriti Prabodhini, Shiroda, Ponda, Goa	E/S
175)	Dudhsagar Krishi Udyog Society, Collem, Ponda, Goa	Ec/S/E

RC: Religious Christian; C: Cultural; E: Educational;
S: Social; Ec: Economic.

Source: Based on <http://www.mha.nic.in/fcra.htm>.

Notes

The estimated remittances from the overseas Indians in 2006-07 is \$27.1 billion, which constitutes one-tenth of the global remittances.

[*Dr. Sharon D’Cruz, Church in Goa: The Gospel Role, Atharva, Vol. III, No. 8, August 1, 2008, Ponda, Goa, INDIA*]
