

BOLETIM MACAENSE

MACAU CULTURAL ASSOCIATION

A CASA DE MACAU EM VANCOUVER

澳門文化聯誼會

March 2003 Março

<http://www.casademacau.net/MCA>

Box 48390 Bentall Centre
595 Burrard Street
Vancouver, B.C. V7X 1A2



If there's ever a photo that's self-explanatory, this is it. From top left: hubby, Jonathan, and mother, Valerie, and the three little darlings (already members), Jacob, Luke and Benjamin. Thanks to Uncle Carlos for the photo.

**The annual dues for 2003 are: Adult \$20; Spouse \$10;
Children 13-18 - \$10; Newsletter (optional) \$6.**

**Members with address outside of Canada: Adult \$30;
Spouse \$15; Children 13-18 - \$10; Newsletter inclusive.**

Membership Dues

By Ron Gill

We would like to take this opportunity to thank members who have paid their 2003 dues. However, those members who have not done so are reminded that dues for the year 2003 are now due. In accordance with our Constitution and Bylaws, any member who fails to pay the dues by March 31 of each year shall be considered a delinquent Member or a member "not in good standing" and will not be eligible to vote during this calendar year even if he/she is subsequently reinstated.

If you have not yet paid your dues, please mail your cheque as soon as possible to our Treasurer Ron Gill, 4628 Bonavista Drive, Richmond, BC V7E 5E5. Cheques should be made payable to "Macau Cultural Association" and should include the names of members that the dues are being paid for.

President's Message

Benevolencia preciosa

No ano passado iniciamos uma campanha para angariamento de fundos para a nossa Associação que chamamos Project Forward. Registamos com satisfação os donativos recebidos dos nossos membros e amigos os quais nos deram imensa satisfação. Alguns donativos foram provenientes de membros com modestos recursos financeiros mas nobre de coração, tão nobre, grande e belo como o mais lindo cenário da British Columbia. É dentro deste espírito de comunidade que nós queremos viver para que com pequenos e grandes esforços colectivos possamos atingir o fim para que a nossa Associação foi fundada.

SAUDAMOS os nossos estimados benfeitores que tão vivamente demonstraram a boa vontade para com a associação de nós todos.

Precious Gifts

Last year we launched Project Forward, a fund raising initiative. These donations are not in large sum of money, but in our eyes these are some of the most precious of all the gifts received from our members and friends. It gives us great satisfaction to see that they come from assorted individuals, some from members of humble means but with noble hearts. Hearts as big and as beautiful as British Columbia's scenic outdoors. It is within this community spirit that we persevere as an Association, on the collective small efforts of our members. We SALUTE all donors who have expressed their goodwill to this Association.

Carlos Cordeiro, President

NEXT MEETING: 2 P.M. SUNDAY, APRIL 20, 2003
at Metropolis Centre (formerly Eaton's Centre)

In Memoriam

In Memoriam ~ Remembering Cyril

Close to 200 people attended a memorial service for Cyril Neves on December 28, 2002 at the Church of Saint Joseph the Worker in Richmond, BC. He passed away peacefully at home on December 23 surrounded by his loved ones. The cool gray day of December 28 presented a sharp contrast with the warm feeling that filled the vestibule, beautiful with Christmas decorations, with relatives and friends, young and old, paying their respects and celebrating Cyril's time amongst us, said Connie.

Father Dennis presided over Mass. A choir and organist sung and played selected hymns and the warmth of the vestibule was carried through into the service and the gathered congregation. Cyril's cousin Michael Neves read from chapter seven of Saint Paul's letter to the Romans.

"At the end of the Mass and Communion, my nephew Tony Tavares delivered the eulogy highlighting the need to keep the memory of Cyril alive by sharing our memories of him." This was followed by a beautiful poem To Those I Love And Those Who Loved Me read by Cyril's grand-niece Melissa. Michael Neves then thanked the congregation for attending and invited everyone to join the family in the vestibule for tea and coffee, savouries and sweets.

"Many tears were shed as they loaded the casket onto the hearse and everyone watched and waved goodbyes as it drove away" said Connie . "Back in the vestibule, amidst the hugs and well wishes of friends and relatives, Tony played his guitar and sang Walking My Baby Back Home, as one last tribute to Cyril and his lifetime love of jazz.

"It was all in keeping with Cyril's wish that we not mourn him but that we continue to celebrate life in memory of him".

- Connie and family

Dear Readers:

The electronic posting of Boletim Macaense is well received. We will be phasing out the direct mailings to those that are on the electronic mailing list; those not wired for Internet will continue to receive them by "snail" mail. Once you received notification by E-mail, we ask that you print it for your own use or circulation or distribution. Posting the Boletim Macaense electronically improves its relevancy, timeliness and cost efficiency. Those of you who wish to receive it electronically please send an e-mail to: Boletim Macaense carlosco@vcn.bc.ca.

We thank you for your support and co-operation. - Editor



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LETTERS

Fiscal responsibility

WHY?

In this space was to be an opinion article on why we should be fiscally conservative. It was written by former president, executive, editor and long time member, Luiz Souza. Instead, at 10 pm last Wednesday night, the executive council voted not to run the article - despite strong objections from me that it had been edited, that it was fair comment, and that the newsletter was finished and ready for the printer. We should not fear opinions.

- Editor Jackie Pereira

- Luiz Souza

Sub, please

I am a very good friend of Marie Baptista (sister of Betty Baptista). Marie told me about your Boletim Macaense. I am very interested in receiving this bulletin. How can I be on your list as subscriber? I am a member of UMA in San Francisco, and was the President of the San Francisco chapter in 1993. I am very interested in any things Portuguese. I do subscribe to the Revista Macau and have been for over 10 years. If it is possible to include me in your mailing list of your Boletim Macaense, please do so. Thank you so much.

- Rod de Souza

Postcard

Vacationing Ozzie and Theresa Pereira have sent a postcard from Singapore wishing all members a "very happy Gung Hei Fat Choi". Ozzie wrote: "I would also like to thank my great team for holding the fort during my absence - tell them I will do my best on creating some more social activities on my return in six weeks. We are leaving for Bombay tomorrow (Jan 29) from Singapore. We then leave for Goa (Feb 11) in order to enjoy the great wedding of our good friend Dr Robert Pereira, son of Marlene and Philip Pereira which is on Feb 15 at Fort Aqawada, Goa".

- Ozzie Pereira

Congratulactions to Marlene and Philip - Editor

Our Project Forward is growing again, thanks to the generosity of our members. The executive is pleased to announce donations from Eduardo and Gertrude dos Remedios (\$25) and \$14.94 from Marshall D Cooper and Candi Cooper from Rockport, WA, USA.

Ui de Jogador

By Sergio de Pina



Our social committee has once again successfully organised yet another fun function!

On Sunday, March 2, 27 members and guests got together for a day of laughter, food and entertainment - a good old fashioned mah-jong session, the kind we all remember so fondly. We had four tables of players but unfortunately, there must be winners and losers. To all who supported this event, the MCA and social committee wish to thank everyone for their pleasure and we hope they had fun too.

The next event is already being planned by the social committee. And it'll be a guaranteed success too. We'll let you know all the details when the committee has decided on what when and where it will be .

I very much appreciate the planning, the input and all the efforts by the following members of the social committee: Helen Xavier, Linda Achiam, Zina Tam, Ana Clara Tellis and all the assistance from Ron & Cecilia Gill and Jackie Pereira. And it was a great pleasure to have the company of Joe Santos and Al McSmith in our functions again.



Catholics from Goa (India)

There are many close relations between Macau and Goa including the Diasporas of residents from the two former Portuguese territories. For the interest of our members with Goan ancestry, we present this article from Catholic Insight. - Editor with permission.

Catholics from Goa (India)

by Mike Mastromatteo

The recent funeral Mass for 12-year-old Brendon de Souza of Mississauga was significant not only as a memorial to a courageous Grade 7 student, but also for what it revealed about the closeness and cohesion of southern Ontario's Goan Catholic community.

A student at St. Edith Stein School in Mississauga, Brendon de Souza died September 13, 2002, after a long battle with leukemia. His cheerfulness and fighting spirit served as a rallying point for all those who heard of his struggle. But it was especially meaningful for southern Ontario's small but vibrant Goan Catholic community, which kept tabs on the boy's struggle through a special internet website.

The Brendon de Souza story clearly deserves its own proclamation. What also merits telling, however, is the confident role Catholics from Goa, India, exert in the Church in southern Ontario and area. "Goans"- those southwestern Indians with the Portuguese-sounding names- comprise a tiny fraction of the one-and-a-half-million plus Catholics in the Toronto archdiocese. What they lack in sheer numbers, however, they more than make up for with spirit, activism, and an unabashed expression of faith...'

Of course, not every Indian with a Portuguese name is Goan. A growing Manglorean Catholic community, originally based in Bombay, has also made inroads in southern Ontario. But whether Goan or Manglorean, south Asian Indo-Catholics are making a bold statement about traditional faith in the Toronto archdiocese.

Some might hold to the superficial view of Goans as a fun-loving, party-going crowd prone to gossip, music, dancing, sports, and long, drawn-out dinner affairs. While a few Goans might take umbrage at the stereotype, there are others who would readily admit to such a gentle caricature.

Traditional faith

But the faith element always seems close to the surface. From support and involvement with pro-life organizations, to volunteering at St. Francis Table and other charitable organizations, to a strong presence at Catholic young adult clubs, Goans generally exhibit an active faith characterized by prayer, observing the Sacraments, and a willingness to observe the "social Gospel" by an assortment of positive works.

And the spirit is not limited to the older generation. Goan students and teenagers figure prominently in church activities, as evidenced most recently with their support of World Youth Day in Toronto. As well, Goan cultural clubs have well-established youth and young adult programs.

To be sure, this effort to preserve the faith of fathers is not without its tensions for Goans in an increasingly secularized, morally relative North American mainstream. Some Goan families, similar to traditional Catholics from all ethnic backgrounds, take pains to

shield < their children from the worst aspects of a society where > notions of sin and morality are as easily disposed of as Madonna's latest change of persona.

India

By way of background: Goa is located on the west: coast of India, some 600 kilometers south of Bombay!' After more than 450 years of Portuguese rule, the 'area' became an Indian-union territory in December 1961. In May 1987, Goa achieved statehood and became the Indian republic's 25th state. .

Recent census figures indicate that there are about! 1.3 million people living in Goa today. Of these more than 60 per cent are of the Hindu faith, while most of the remainder is Catholic. Konkani is the native language of the area, although Portuguese, English, Marathi, and Indian also in use.

Portuguese explorer Vasco da Gama reached the western shores of India in 1498, and was soon followed by fellow adventurers seeking to exploit the flourishing spice trade of the area. In 1510, Afonso d'Albuquerque claimed Goa as .a Portuguese colony. Colonization was seen, as a means of developing Goa into an international trading centre "and of controlling' shipping routes' of East India trade with Europe. And as was typical of the European colonial period, the new masters set about evangelizing the native population to the Catholic faith.

St. Francis Xavier

The efforts of Jesuit missionary St. Francis Xavier (1502-1552) were especially successful in Goa in the mid 16th century. Although Francis Xavier actually spent only a few months in Goa, the native population developed a lasting devotion to him, and his remains are kept at the Basilica of Bom Jesus in old Goa. Says historian Manohar Malgonkar in his 1982 book *Inside Goa*, "For many Goans St. Francis still lives, and is still capable of working miracles on behalf of the faithful. Be that as it may, the body of the saint... has made of Goa a hallowed place, a centre of pilgrimage for one of the world's major faiths, the Church of Rome."

But if St. Francis is the incentive for pilgrimage, his example appears to be inspiring Goan Catholics thousands of miles from the old land. It's estimated that more than 10,000 Goans now reside in the greater Toronto area, making it one of the largest Goan communities outside India. Other cities in Canada, the U.S., and Australia have also witnessed the arrival of increasing numbers Indo-Portuguese Catholics.

Historian Algona suggests that the weight of Portuguese rule, coupled with the evangelical fervour of the 16th century missionaries, eventually served to set the Goan people apart from their neighbours in India. Without putting too simple a label on the situation, it can be argued that this admixture of eastern and western cultures bestowed unique qualities on the Goan people. There's the Hindi-influenced tolerance for other beliefs, tempered by the Western imperative to care for one's family through the pursuit of education, affluence, and material success.

Yet these same circumstances also created in many Goans a sense of being somehow different from the Indian mainstream. Despite an attractive climate and an abundance of natural splendour, Goa could no longer retain all its people. Cities such as Bombay and

Catholics from Goa (India)

Karachi drew the first expatriates in the mid-19th century, but other destinations would beckon. Equipped with a facility for the English language and an understanding of Western culture, Goans were recruited by the British to work in colonies of cast Africa, and later the Persian Gulf states.

This diaspora of sorts was intensified in the early 1970s for those Goans who had first settled in Uganda and neighbouring countries of east Africa. Prompted by former Ugandan dictator Idi Amin's Africa-first policy, many Goans felt the full weight of state-sponsored discrimination. Some flocked to the Middle East - particularly the United Arab Emirates (UAE) - to seek their immediate fortunes. Although the oil-rich Middle East provided abundant job opportunities, it would not be the answer to the Goan quest for stability. Government policy prohibited non-natives from obtaining citizenship and, as a result, many Goans used the UAE experience as a stepping stone to immigration to Canada, the U.S. or Australia.

Southern Ontario

Whatever paths they followed on the way to southern Ontario, few would deny that Goan Catholics have made significant contributions to the faith life of the Toronto archdiocese. Father Tom Lynch, dean of studies at St. Augustine's Seminary in Toronto, agreed that the small Goan community is having a big impact on the Church. A few have entered religious life or the seminary, but by far the greater impact has been in lay circles.

Father Lynch believes historical circumstances have instilled in most Goans a sense of togetherness and cultural pride. "Because they've been a small minority wherever they've lived, they seem to show a real cohesiveness," he says. "It could be related to their experience of not being perceived as fully Indian or fully Anglo. Whatever the case though, I think their catechetical thrust is incredibly strong, and they have really become a strong lay presence in the church and in their homes."

Suzanne Scorsone, director of communications for the Archdiocese of Toronto, also notes the influence of Goan and south Asian Catholics in southern Ontario. "Goan Catholics have played a very active and distinguished role in the Catholic community, whether in the Chancery itself, in the parishes, or in the Catholic voluntary associations and service organizations," she says- "Many Catholics with Goan roots are very much involved in territorial parishes and in service organizations which are defined by their objective and their spirituality or method of service, without specifying linguistic, socio-cultural or ethnic background."

Individual Goan Catholics cite the importance of family and tradition as key reasons for their community's easy transition to life in the Toronto area and for its firm grasp on the essentials of the faith. As well, the wider community's interconnectedness serves to reinforce already strong cultural norms.

Ninette D'Souza, a teacher at Cardinal Newman Secondary in Scarborough, said the stable family situation is a major factor in keeping the faith meaningful from generation to generation. "The connection between family and community has definitely contributed to the devotion and faith expression that is common among Goans in Canada," she says. "While I was taught about this devotion and faith expression by my parents at home, it is through

the Goan community, whether family or friends, that I have had this reinforced at least in part... I find that there is just an understood expectation of faith and devotion that often exists among many Goans. Having the opportunity to interact with people who value their faith and prayer life is for me the most tangible way that community and family contribute to faith expression."

Ms. D'Souza, who is active in St. Basil's parish in Toronto, and who played a prominent role in the World Youth Day choir, suggested that for most Goans, faith is deeply imbedded in the overall attitude to life. Practices such as Sunday Mass, family prayer, observing the Sacraments, honouring patron saints, and even displaying sacred pictures arc second nature in typical Goan homes.

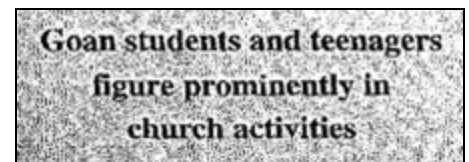


No national parishes

Unlike some faith groups, Goans see little need for the establishment of national parishes, such as those set up for Italian, German, Filipino, Polish, Croatian or other Catholics. Part of the explanation is found in the Goans' ability to blend in despite what might be called "visible minority" features. Suzanne Scorsone confirmed that the Toronto Archdiocese has never received a request to set up a Goan national parish. "There has been no request to the Archdiocese from the Goan community for a personal parish," she says. "There is another South Asian personal parish, serving the speakers of a particular language. The Goan community, as of this point in time and for their own set of reasons, has not approached the Archdiocese to say that they feel a need for something similar."

This interest in being good neighbours appears to have spurred a strong desire to serve the local community. "Goans in their own parishes lake up roles in any capacity they can," says Natasha Andrade, an official with a Toronto: investment company. "This is not necessarily because increasing numbers. For the most part, Goans are willing to volunteer their services in whatever way the Church ^ needs help. This I believe is a result of the nature of our upbringing.

Despite their willingness to take up with others at the parish and community levels, there's little doubt Goans also enjoy opportunities to be among their own. A cursory look at the Internet, for example, reveals the extensive networking efforts of Goan Catholics, not only in the Toronto area, but throughout the world. There are websites established in most of the countries Goans have migrated to, following their departure from Africa, Pakistan, and the United Arab Emirates. Goan Catholics exchange news, profiles, success stories, even recipes as a means of maintaining a common identity the world over. And typically, most of these websites have links to the life of Francis Xavier and related devotional hypertext.



Pharmacare

New PharmaCare to Help Seniors and Families

About 280,000 low income BC families and seniors who face high prescription drug costs will pay less under the new Fair PharmaCare plan which takes effect May 1. The new plan will combine the existing major PharmaCare plans - the universal plan and the seniors' plan - into one new programme with access based on families' ability to pay.

The lower a family's income the more financial assistance the BC government will provide. According to Health Services Minister Colin Hansen, BC will provide the second most generous prescription drug coverage in Canada. "In fact, 84 percent of all BC families will pay the same or less for their prescription drug costs under the Fair PharmaCare. The new programme makes PharmaCare more equitable for British Columbians and sustainable for the future".

According to Hansen, to protect seniors and those who will turn 65 soon, financial assistance will be available under a seniors' Fair PharmaCare programme. "We've acted on the recommendations of seniors' groups and raised the income threshold higher than originally planned to ensure they are protected from high drug costs" he said.

Some plans will remain unchanged. Included are those offering special assistance for British Columbians with mental illnesses or who need palliative drugs, those on income assistance, in long-term care facilities or coping with cystic fibrosis and children with severe disabilities registered with the at-home programme. In addition, drug coverage already in place for cancer, transplant and renal patients as well as those with HIV/AIDS will remain the same.

**For more information, please call 1-800-387-4977
or visit www.gov.bc.ca**

"Goa" story, cont. from page 5

Cultural Associations

In addition to the websites, cultural associations have sprung up in the wake of Goan wandering. Natasha Andrade, for example, serves as an executive member of the young adult wing of the Goan Overseas Association (GOA), a group founded in Toronto in 1970 to promote Goan culture and social interaction. From modest beginnings, the GOA has grown to become the hub of Goan activity in the area. It now organizes dances, festivals, sports events and other recreational and faith gatherings, to allow expatriates to keep in touch in their new homeland.

In 1988, the GOA hosted the first International Goan Convention in Toronto, which attracted more than 1,500 Indo-Portuguese from around the world. At the time, the late Cardinal Joseph Cordeiro, former Archbishop of the Karachi Archdiocese, reminded Goans that the original purpose of resettlement was for the sake of their

Três B

Estung'a três B sãm ui'de galante na nô-sa conversasãm: B pa bife, B pa bacalhau e B pa balichãm.

Nuncasãm nô-sa culpa qui tudo três começã com B. Uví, Chéncho. Abrí uvido. Uví bê-m-fêto Estung'a historia.

Ung'a dia José Tamanco já ficã avô. Contenti qui nô-m podi más, êle ânsia olã neto sãi di hospital. Hospital falã nuncabôm sai ainda. Dotóra falã "nê-bom". Dessã ficã más dôs dia pa ganhã ríspirasãm más forti.

Estung'a hospital ficã ali riva na Porta di Leãm, a norti di cidadi i longi di morê.

Tia avó Mariquinha sãm irmã di José Tamanco, hui-de bafo di áde, pergunta vai, pergunta vêm com irmãm quando ela podi vai olã sobrinho neto.

José Tamanco respondê qui têm qui esperã até "breathing" ficã consertadu. Estung'a Mariquinha na telefôn já uví errado. Azinha-azinha telefôn pa irmãm Maneca, pa outra irmã Narcisa e pa sobrinha Alice pa falã qui bebê tâ saguentã. Cavã ung'a gente papiã pa outro.

José Tamanco recebê Ung'a cento di chamada di telefôn di gente preguntã cuza já sucedê. Ele sô de respondê qui já ficã pulmãm cansadu e réva qui réva com Mariquinha.

Afinal, nunca passã de ung'a mal entendidu. Mariquinha já uví gato pa lebre. Irmãm falã "breathing", irmã uví "bleeding".

Qui ramêde!

Sãm assi-ia. Quando fazê chau-chau B di bife, B di bacalhau e B di balichãm, sãm lôgo dã confusam.

Contribuiçãm di Latino Chinino

families, and that materialism and a permissive society remain at odds with traditional faith and family living. At the time of the convention, Goa-born reporter Ben Antao quoted Cardinal Cordeiro as saying, "Material success can be an asset if you view it with the right kind of binoculars whose optical system includes the immediate vision of faith."

In many ways, the late Cardinal's metaphor about "focusing" on faith remains true of the expatriate Goan experience in Toronto and throughout the world. The ongoing tension to preserve the faith and strengthen the family in the face of modern distractions could apply to traditional believers throughout the Universal Church. But perhaps it is today's Goan community that reflects that struggle so vividly.

Says Ninette D'Souza, "The secular and permissive society here in the West and in North America is in many ways a direct threat to the cultural traditions of Goans, especially in terms of family and

(cont. next page)

Sixth of a Series...

Melania Cannon's Chronicle of Macau

A Reed in a Tempest

Part I Excerpt 5. Origins: From Haojing to Macau

At the beginning of the seventeenth century, a number of factors combined to lessen the importance of Portuguese trade in Macau. Relations between China and Japan improved and direct trade between these two countries resumed. The Portuguese traders thus lost their monopoly over the Sino-Japanese maritime trade. To make matters worse for the Portuguese in Macau, the Japanese government eased restrictions on Japanese merchants, creating competition with Portuguese trade in Southeast Asia. In addition, trade developed between the Netherlands and Japan, and Chinese and Dutch pirates began seriously to threaten Portuguese merchant shipping in the South China Sea. Where once the shallow harbours around Macau had been sufficient for the man-of-wars and Portuguese lorchas that dominated maritime trade, new and larger ships were now being produced and the desirability of Macau's harbours shrank. Much of Macau's trade privilege had been based on the assumption that the Ming Dynasty had made special allowances for the Portuguese, calling Macau a *Hua Wai Zi Qu*, or "area of naturalized foreigners". The advent of the Qing Dynasty in 1644, with its much more restrictive foreign trade policies and their forty-year struggle to pacify Ming rebels along the coast of China, meant a corresponding slump in Macau's role as a link in Euro-Chinese trade.

In 1639, the trade between Macau and Nagasaki was broken off after several decades of conflict over Christian evangelism in Japan. Although the trade between the Portuguese and the Japanese was mutually beneficial, the Japanese government felt threatened by the spread of Catholicism and had repeatedly asked the Portuguese merchants not to bring missionaries into the country. At the same time, relations between the king of Spain (who ruled Portugal from 1582-1640) and the Japanese government were deteriorating due to the former's promotion of Catholic evangelism. This animosity translated into a breakdown of relations between the Portuguese traders and the Japanese government. The resulting trade and travel restrictions implemented by Shogun Iemitsu in 1639 was extremely hard not only on the Portuguese and Japanese merchants who made their living off international trade, but also on the Christian Japanese inhabitants of Shimabara and Deshima islands, who had largely intermarried with the Portuguese and were now driven from their homes to take refuge in Macau. Despite these restrictions and the ban on foreign trade, however, an illicit commerce developed and continued between Macau and the Nagasaki region of Japan throughout the Qing Dynasty.

(Excerpt from research materials of Melania Cannon of Vancouver, B.C. Canada. Her research testifies to our unique, colourful and rich history. Excerpts of her body of work were published in prior publications and others excerpts are scheduled for future issues. Editor)

"Goa" story, cont. from previous page

faith. Goan culture has always been a mixture of eastern and western. This has aided our integration and even assimilation into Canadian society, but sometimes I think we may just as easily assume the secular values too."

Certainly, Victor Carvalho, director of the Catholicand campground in Barrie, north of Toronto, is aware of this danger.

Mr. Carvalho arrived in Canada from Goa in the late 1960s with dreams of material and financial success. Despite achieving these goals early on, he eventually found that North American secularism was at odds with too many aspects of the Catholic faith.

"Living faith and culture was easy in Goa and the two were interwoven into the way of life, despite the enormous Hindu influence," he tells Catholic Insight, "But only after we came to Canada, did we realize its (faith and culture's) separation. In fact, over the 35 years that we have lived here, we have observed the deterioration of Western morality-the absence and then denial of God from the culture."

Mr. Carvalho and his wife Marilyn are now attempting to live "apart" from the prevailing trend and to raise their children in a faith-centred way.

To be sure, not all Goan Catholics are prepared to follow the Carvalho example to the same degree. Yet in many ways the Carvalhos' personal situation represents the challenges faced by the wider Goan-Canadian community. They seek to preserve a traditional, family-centred faith in the midst of a secular, permissive and, some would argue, anti-family culture. They seek some degree of accommodation with the Canadian mainstream, knowing full well that assimilation threatens long-cherished faith values.

So for all their fun-loving, tolerant and cosmopolitan ways, Goans in Canada face some interesting challenges. Will the next generation of Goan Catholics, comfortable in the ways of the West, lose focus on that faith blueprint that has guided parents and grandparents? Will the reverence for old world tradition and the emphasis on the family hold out against the tendency to spiritual lethargy? No easy answers to be sure but, at this point in the game, the "home" side appears to be winning.



DELICIAS E COZINHADOS RECIPES/RECEITAS

Bolo de Nozes

Ingredients:

250 g miolo de noz
250 g açúcar
50 g farinha
1 colher chá de canela

Passam-se as nozes pela máquina de depois por uma peneira de arame bastante fino. O açúcar passa-se também por uma peneira e bate-se com as gemas durante 45 minutos. Depois de batidos juntam-se-lhe as nozes, a canela, a farinha e, por fim, as claras batidas em castelo. Vai ao forno a cozer em forma untada com manteiga. Ainda quente, corta-se em três partes, que se untem novamente, recheando com ovos moles (veja-se receita de ovos moles). Finalmente cobre-se o bolo com mousse de chocolate.

Ingredients:

2 orelhas de porco
80 g chouriço de carne
40 g margarina
1 cebola pequena
100 g massa (cotovelinho)
2 dentes alho
sal e picante q.b.
1 cubo caldo de carne
1 couve branca
feijão encarnado (cozido)
2 colheres de sopa de tomate

Feijoada à Petisquiera

Lava e limpe as orelhas de porco e leve-as ao lume a cozer com o chouriço. Depois retire e corte separadamente as orelhas e o chouriço. Num tacho, leve ao lume a margarina com a cebola picada os dentes de alho e quando alourarem junte a cubo de caldo, o tomate ketchup, a massa, a couve cortada e um pouco de água. Quando a couve estiver cozida adicione o feijão, a orelha e o chouriço. Rectifique o sal e o picante e deixe apurar. Sirva.



The Last Word

What can I say.....sorry, there's no winner with the correct name to our first "Guess Who ?" in our February newsletter. No, not even close ! Some thought it was Fernie (with hair, of course), or Ron (learning to count with his finger - that's why he's our treasurer?) or even me (how dare them). So, without much ado (but with drums drumming in the background of course) he's !!!!! No..... I'm not telling. But I'll give you four clues, with his permission.

* He's a he !* With lots of hair !* Very active member and, definitely,* Still cheeky with his finger to the world. Call me with your guess. A donation to the club's Project Forward will be made in the name of the first person to come up with the correct answer.

Jackie Pereira
604-277-4713

Macau Cultural Association is a non-profit organization for the advancement of Macau and Macanese culture, heritage and interest.

Based in Vancouver, Canada, it forms part of the network of Casa's de Macau throughout the world. Other sister organizations are located in Lisbon, Toronto, Rio de Janeiro, São Paulo, San Francisco, Hong Kong and Sidney.

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