



Lily of St. Anthony



Patron Saint,
Pastors,
People (flock),



Pastoral Council and
Pastoral Action in the New
Pastoral Year 2024-2025

Bulletin of the Parish of St. Anthony, Siolim
June 2024 Vol. 06 XXXIX



Tumche Sevek:

Rev. Dr. S. Mendes (Pri. Vigar)
Rev. Fr. Mario Carvalho (Pri. Kur)

Editorial Board:

Rev. Dr. S. Mendes
Ms. Carmine Simoes

MISAM IGORJENT/KOPELANT

Igorjent: Dispottim	- Sokallim 6.30 & 8.00
Mungllarak	- Sokallim 6.30, 8.00, 9.30 & Sanje 4.30
Sonvarak (Aitarachem Mis)	- Sanje 5.30 & 7.00 (English)
Aitarak	- Sokallim 6.30, 8.00
Aitarak (Mhoineachea Poilea)	- Sanje 4.00 (Hindi)
Marna: Aitarak	- Sokallim 6.45
Portavaddo: Aitarak	- Sokallim 8.30

POVTR SNANACHI XIKOUNN: Dor Brestarak Sanje 6.00

POVTR SNAN: Mhoineancho poilo Aitar bhairavun dor Aitarak Sokallim 11.00

POVTR SONVSKARA K NOMOSKAR: Dor mhoineachea Poilea
Sukrarak sokallim 7:05 tem 7:55

ZOMATI:

Gonvllik Firgoz Sobhechi	- Poilea Aitarak	- 10.30 a.m.
Tornnatteanchi	- Dusrea Aitarak	- 09.15 a.m.
Dev Sondexkaranchi	- Tisrea Aitarak	- 10.30 a.m.
Novsornnechea Zomeachi	- Dor Somarak	- 04.00 p.m.
Vedi Sevokanchi	- Dor Sonvarak	- 03.30 p.m.
Doton	- Dor Aitarak	- 08.00 a.m.
Misionary families of Christ	- Dor Sukrarak	- 06.00 p.m.
Vinontichea Magneachi	- Dor Budhvarak	- 05.45 p.m.
Dev Kakluticho Zomo	- Dor Sukarak	- 03.00 p.m.
Women of Hope	- Poilea Brestarak	- 08.00 a.m.

Kochericho vell: Satolleachea disamnim - Sokallim 08.30 tem donpar 12.30
- Sanje 03.30 tem 05.00

Mhoineachea 2rea ani 4tea Sonvara Sanje toxench dor Aitarak kocheri bond.

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MÃE DE DEUS, IRMIT, GAUNSAVADDO

Kopelanv: Pri. Sebastian Arokia sss, Adhari Pri. Dhanam sss
 Misam Dispottim: Somar tem Sonvar - 6.30 a.m. Konknni
 Mungllar, Brestar & Sonvar - 6.30 a.m. - English
 Aitar - 7.30 a.m. - Konknni & 5.30 p.m. - English
 Dor Poilea Sukrara 6.00 p.m. - English

Khasgi upeogak (For private circulation only)



FIRGOZ-GONVLLI, GONVLLIK FIRGOZ – SOBHA, GONVLLIK FIRGOZ PROKOLP – IEVZONN – POTR (PARISH PASTORAL PLANNER) ANI GONVLLIK NIGA (PASTORAL CARE)

Amche firgojent Junacho mhoينو ek kherit mhoينو, ordho mhoino legun ami amchea Askarea Bhagevont Antonichea Trezenachi ani tache dhobajik porbechi toyari suru kortanv. Ordo mhoينو, kiteak ami “Maddi” suru kortanv tem tachi porob sun sarkhe pondra dis zatat. To bhov xrext bhagevont ani tea khatir tache porbek bi toyari lamb. Edo vhoddlo bhagevont zo podvedar ani ami tache kodde vinoitanv titem to amkam Deva kodde magun amkam favo korta, hem ki tachem kortoiv.

Amcho kherit Askari, Bhagevont Antonio.

Mongllarache Mongllarak hozarannim ais-pois thaun bhavarti yetat, nhoim amchea Gôychim punn Maharashtra ani Karnataka legun. Tea bhair dusrea dhormancho lokui bi yetat. Ho lok choddso rathechea vellar aple fullanche poll vo vati gheun yetat ani bhagevontache imaji fuddeant khotkhotan apleo vinnovneeo ghaltat ani bhoktiponnan apnnem haddlole fulanche poll taka ghalun vati pettoitat. Bhagevont Antonio ek vorto gonvlli. Zorui mottant ek mottvaxi koso to jielo, toru-i ek boro ani xrext gonvlli to zalo. Soglleank to pavtalo ani he vorvim Devan apnnak dilolem karia to xat'ti pavoitaleo.

Gonvllik seva vo niga mhollear kitem?

Gonvllik seva vo niga mhollear Modestiponnacho vaur. Hem Jezunuch amkam xikoilam ani uprant Dhormdutannim amkam hache vixim boroun dovorlam. Zuanvanchea Xubvortomanant Jezu amkam sangta. *“Hanv vat, sot ani jivit. Konnuch Bapaxim yena bogor mhoje vorvim”* (Zu. 14,6). Bhagevont Paulu aple chittinnim amkam hachi yad korta ani Hebrevanche Chitticho boroinaru-i amkam sangta. Mukhi vakho mhollear Bhagevont Paulun Timotak boroilole poile Chittintlo: *“Kiteak Dev ekloch: Deva ani mon'xam modekot modesti-i ekloch Krist Jezu”* (1Tim 2,5). Dusre vakhe mhollear Heb. 8,6; 9, 15 ani Gal. 3,20

Tor Jezu Modesti zo amkam Bapaxim vorta. Zuanvanchea Xubvortomanant to sarkhem kollit korta apunn boro gonvlli mhonnun ani sogllim apleach udexim Bapaxim pavtat mhonnun. *“Hanv meddranchem dar.....Hanv dar: Mhojeantlean zor konn bhitor sorot tachem taronn zatelem, ani to bhair-bhitor sortolo ani takak chorov melltole. Hanv ailam to tankam jivit melloun diunk ani tem tankam subham'ponnim melloun diunk ailam.”* (Zu 10, 7-10)

Modestiponnacho vaur Gonvllik seva korpacho vaur.

Gonvllik voros June mhoineant thaun suru zata dekhun ami ho Lily Firgoz Potracho poiloch ank gonvllik sevek bhettoitanv. Mandavollichea karanak lagun ami Firgoz Prokolp Ievzonn-Potr (Parish Pastoral Planner) gel'lea ankacher (May mhoineachea) chap'pun haddla, akhi novea Gonvllik Vorsachi eke nodren dixea gheunk ani hea Gonvllik Vorsant vhadde umedin proves



korunk. Tor hi amchi amcheam Firgoz-gonvleannim akhea hea Gonvllik Vorsant (2024-2025), mhonnge June mhoineant tem fudlea May mhoineant koxi vetoli ti adim fuddench amche porje mukhar dovorlea ani soroll ti vochum mhonn ami hi bondabost kelea.

Gonvlli mhollear Modesti.

Ek firgoz-gonvlli mhollear ek Modesti. Tannem Deva nanvan mon'xam modem ubo ravunk zai ani mon'xam nanvan Deva mukhar asunk zai. Devak mon'xam modem devounk ani mon'xank Deva sori pavounk. Gonvlli zaun asa to protinidhi ani modesti. Teach passot Dev apli govllik niga apleam vinchloleam gonvlleam udexim fuddem vorta. Soglle Sakrament heach totvacher bandun haddlole asat. Teach passot Padr Vigar Aitarachea Aaitarak aple porje passot vo apleam firgozkaram passot Misachi Bhatt bhettoita ani apleam xelleam passot magta. Ho tachea modestiponnacho vaur. Teach khatir tanchean ekleacheanuch vo tachea adhariacheanuch “mhojea mogall firgozkaranno” oxem aple porjekodde vo apleam xelliamkodde uloita astana mhonnun yeta. Ani konnacheanuch him utram ucharunk zainant, odhik korun raj-karonnant asloleannim. Atanche “Politicians” porjekodde uloitastana vo ek “public speech” kortastana, “My dear Parishioners” oxem mhonnun ulo martat. Hem korun zaina. ***Porza Padr-Vigarchi, ani to ticho gonvlli. He alone is the PROPER PASTOR of his flock.*** Teach khatir Gonvllianchem karia tem gonvllianinch korun zai ani tanninch ti zobabdari gheunk zai.

Gonvllik Firgoz Sobha ani Gonvlli.

Gonvllik Firgoz Sobha mhollear Padr Vigarache vistarlele hat ani paim. Tor apli gonvllik zobabdari aplea adhari Padr Kura vangdda ani Gonvllik Firgozechi modot gheun fuddem vorta. Tor Gonvllk Firgoz Sobha ekdom mhotvachi. Ti-ui Padr Vigarachea Modestiponnant vanto ghetat ani ho gonvllik vaur ani niga fuddem vorta.

Tor amchea novea Gonvllik Firgojecheam vangddeank hanv mayemogacho yevkar ditam ani tanche vixim hanv khuxal zatam. He pautt Gonvllik Firgoz Sobhent vichun kaddlole ani nomiarlele vangddi par asat. Bailancho ani dadleancho ankddo ekuch. Hi ek anondachi khobor. Ek zelek (balance) zata. Tor he nove Gonvllik Firgoz Sobhe vangdda amcho novo Pri Kur Mario Carvalho, amche firgojent yetat, to he gonvllik sevent mhozo mukhi sohovavraddi ani sohokari zatolo taka-I amcho apurbayecheo ievkar he amche Bhagevont Antonik bhettoilole firgojent.

Bhagevont Antonichi xubh porob tumkam soglleank ami anvddetanv ani tachech vinnovnnen Devan tumcher aplo axirvad ghalum mhonn magtam. Amchem Trezen ani porob follaborit korun vavurtleam amcheam Gonvllik Firgoz Sobhechem vangddeank, amcheam Confrari-achea vangddeank, amche firgojent asloleam Sonvskarileant, ani amchea Offisant vavurtleam, amchea Sakistanvank, amchea “Choir” hachea vangddeank ani soglleam Devachea Utrachea porgottnnarank amche kherit dhin'vas.

Pr. S. Mendes, Pri. Mario Carvalho, Pri Sebastian SSS & Pri Dhanam

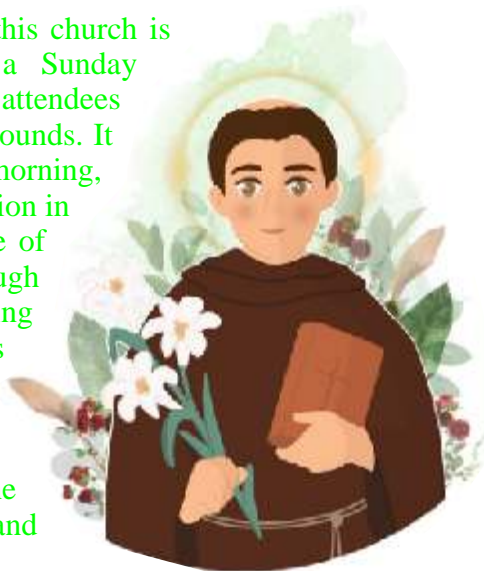


GUARDIAN OF SIOLIM: SAINT ANTHONY'S LEGACY OF FAITH AND MIRACLES

Nestled amidst the serene landscapes of Siolim, a quaint village in Goa, stands a testament to faith and divine providence—the Church of Saint Anthony. While its gothic architectural splendour may captivate the eyes of beholders, it is the extraordinary miracle enshrined within its walls that truly sets it apart.

It began centuries ago, in the tumultuous waters of the Arabian Sea, where two Portuguese merchants found themselves at the mercy of a raging storm where they sought refuge in the harbour of Chapora, guided by the protective hand of St. Anthony. In gratitude they vowed to erect a Church in his honour. Yet, amidst the trials of construction, a sinister serpent plagued the site, striking fear into the hearts of labourers and clergy alike. In a breathtaking display of divine intervention, the serpent was found lifeless, ensnared in the Saint's hand, an awe-inspiring testament of faith over fear.

The feast of St. Anthony at this church is celebrated every year on a Sunday following 13th June drawing attendees from diverse religious backgrounds. It includes four masses in the morning, followed by a solemn procession in the evening, where the statue of Saint Anthony is carried through the streets of Siolim, invoking blessings upon its inhabitants. Adding to the solemnity is the unique tradition of 'Alvarado', with a brass band traveling through the village at dawn, serenading and elevating the day's reverence.



Every Tuesday, pilgrims flock to the Siolim Church to participate in the Eucharistic celebrations, each carrying their burdens and aspirations. Following the Eucharist, they are blessed with the opportunity to meet the Parish Priest, Rev. Dr. (Fr.) Mendes, whose healing touch and fervent prayers ignite hope in their hearts.



Remarkably, many pilgrims return, attesting that their prayers were answered even before the culmination of the thirteen Trezenas. Countless miracles have occurred, blessing childless couples with children, aiding students on the verge of failing exams to pass with flying colors, and assisting individuals in finding jobs, life partners, recovering of lost articles, recovery from various ailments. One remarkable incident recounts the story of a lady who lost her diamond ring near the swimming pool of a hotel located in the busy area. Despite her diligent search, the ring remained hidden. Returning home, she fervently prayed to St. Anthony of Siolim. The following day, as she resumed her search, sunlight glistened upon the diamond, catching her eye and revealing its location.

As proud Siolcars of this sacred legacy, let us continue to seek solace in the shadow of St. Anthony's protection. To me, it's a precious haven that holds a special place in my heart, my second home that stands apart from any other Church on earth, for it is graced by the extraordinary statue of St. Anthony subduing the serpent, filling me with profound pride as a devoted parishioner and assuring me of hope and strengthen my faith making it ever strong in the Lord!

*Clarissa Catherine Camêlo
Aforamento*

JUNE 2024

Samania Sonkolp:



General:

PAP SAIB MAGUNK LAITA

Aplo des soddun poll kaddtat tanche khatir:

Zhuzak ani bhukek lagun poll kaddtolea stholantorit lokank (migrants), upai nam zaun sonkottacho ani hinsecho provas korunk poddta, tankam yezman desant (yevkar ditolea desant) yevkar ani novem jivit jiyeunk noveo son'deo favo zaunk, ami magum-ia.

POPE'S INTENTION

For those fleeing their own countries:

Let us pray that migrants fleeing from war or hunger forced to undertake journeys fraught with danger and violence may find welcome and new living opportunities in their host countries.



THE PAST PPC AND THE NEWLY INSTALLED PPC WITH ITS NEW EXCO

The Parish Pastoral Council is the main pastoral body of the parish representing all sections, that is lay faithful, Clergy and the Consecrated, working closely with the Parish Priest to ensure that the life of the parish reflects the mission of Jesus with the task of evangelisation, spiritual renewal and Christian formation of the faithful.

This Year we honour all the enthusiastic outgoing Parish Council Members of our Parish of St. Anthony, who served as one strong team with dedication and commitment and worked together for four and half years since June 2019 to April 2024. The members worked in coordination and were cooperative in planning, organising and giving suggestions and ideas and implementing programmes and activities in the Parish. They have offered their services with great love especially during the challenging phase of Covid 19 pandemic times wherein, the parishioners experienced hard times as they could not frequent the Church to receive the Sacraments. The Parish Council members were the link to keep the faith of the people going and were holding additional responsibilities of communicating to the parishioners the schedule of Masses and various other activities of the Church and also implementing social distancing and sanitization of the place of worship. In such a situation, we also had a new Parish Priest Rev. Dr. (Fr.) Socorro Mendes taking charge of our church. The then members of the PPC were ever ready to help and cooperate to keep the baton going. The Exco members headed by Mr. Pancho worked silently and tirelessly along with the Parish Priest to plan and help the parishioners to get back to normalcy with Church attendance and conducting of funerals.

Lately, we have had the reconstitution of our 10th Parish Pastoral Council of our Parish Church of St. Anthony. After a long process of conscientising and motivating the families through visits by our Parish Priest Rev. Dr (Fr.) Socorro Mendes and Assistant Parish Priest Fr. Francisco Barretto, we have elected new faces and some old members too representing 35 wards in our parish. The chosen new PPC members have equal number of men and women along with members of different Associations and Religious representing different Congregations. We also have active members elected for the Executive Committee to lead and work together with the Council



PARISHIONERS ARE PEOPLE ENTRUSTED TO THE PASTORAL CARE OF THE PARISH PRIEST AND HIS COLLABORATORS

A parish is a territorial entity in given local Church constituting a division within a diocese. A parish is under the pastoral care of a priest, often known as the Parish Priest, who might be assisted by one or more Assistants who operate from the parish Church or from a certain area always with a link to the Parish Church. In Goa we call them Chapels with their legitimately appointed Chaplain. He also becomes an Official Assistant to the Parish Priest. The Parish Priest is the spiritual leader of the Christian community and is involved in the threefold ministry of teaching, sanctifying and shepherding the community entrusted to him. He exercises his pastoral care in co-operation with other members of the parish community. He works co-responsibly with other priests, deacons, religious and lay persons who also have a right to assist him in the promotion of pastoral care.

Parishioners are those persons who live in a parish participating in the life of the Church and following the teachings of Jesus Christ, thus leading others to faith by their good example of loving service, offering their prayers, works and activities to God.

To be an effective pastor, the parish priest must know his flock. He therefore, has the obligation to know his parishioners personally, for this he needs to visit their homes, share their concerns, anxieties and sorrows, assist the sick, especially those near to death, comforting them with the sacraments and commending their souls to God. He also has a special responsibility towards the poor, the afflicted, the lonely, the immigrants, and those with special problems residing in his parish

As a Parish Priest he has the duty to build up the parish community, by making his parishioners realise that they are, members both of the diocese and of the universal Church (Can. 529). The Salvation of souls is the supreme law of the Church, hence the good of souls is and should be the ultimate criterion in structuring the parish and its ministry. He is obliged to assist the assistant parish priest in carrying out the pastoral ministry to the whole parish.

A determined number elected members from the parish form the Parish Pastoral Council; which is a representative body of the faithful working in close collaboration with the priests of the parish with a view of furthering the mission of Christ and his Church in this corner of the Lord's vineyard. Thus parishioners are people entrusted to the pastoral care of the parish priest and his collaborators.

*Helen Fernandez
Gausavaddo*



GONVLLIK FIRGOZ SOBHA ANI TICHEM KARIA EKE FIRGOJENT

Devache Porjechea sogllea vangddiank Krista thaim, novian zolm ghetoleank somestanchea ek kherit vorteponnacho vanto Povitr Sobhent asa. Toxench, tankam soglleank Povitr Sobhent zababdari bi asa. Sogllea bhavartiank Kristachea " Tripett Muniarponnant" - Provadik, Iadniki ani Rayall – kariant vanto asa ani tankam sommudayancho Sommodai ghoddunk apoileant. Amkam ho ek molladik soeg, Devachi porza zaunk ani amchea patki jivitachi novsornni korunk ani Devachea Utra pormonem jjeunk ani somazant toxem sommudayant, boreponn, ekvott ani mog vistarunk.

Gonvllik Firgoz Sobha zaun asa ek mukheli zomo, zache vorvim lhan-lhan sommodai utpon zat. Tantun firgojentle Devache porjeche sogla protinidhi asat, zaun Confre, Confraria, Fabrica, Dotonichem khonn, Tornnatiancho khonn, Novsornnecho khonn adhi. Tiche vorvim firgojentlim sogllim gonvllik muniarponnam fuddem vorpachea kamant vanto ghetat.

Firgojecho Padvigar, zaun asa Gonvllik Sobeche odheokx. Gonvllik Firgoz Sobha sogllea sohobhageliponnan, su-sonvodan ani vivek zaun, Padvigarachea margdhorxonna khal cholta. Sogllea firgozkaram modem ekchar ghoddun haddunk ani firgojentleo soglleo gonvllik yevzonneo ani karia fuddem vorunk ticho xevott.

Mhoineachea poilea Aitarak Gonvllik Firgoz Sobhechi bhoska zata ani firgojecho Padvigar ani tanchea khal asloli Vavurpi Somiti (Executive Committee) zomatichem yezmanponn choloita. He sobhe vorvim gonvlla ani bhavartiam modem ek ortabhorit, sonvad ani ekcharachi atmikai ghoddun ieta.

Gonvllik Firgoz Sobhecho vangddi zaun ami Jezuchea "Tripett Muniarponnant" kherit bhaxenvanto ghetanv ani Tache "Niz Govai" ani patlavdar zatanv. Ho amchea Kristi jivitacho kuxalkayiecho bhag. Gonvllik Sobhecho vangddi koso ghodek, kednam kednam dusrea bhavam- bhoinnicho dhumallo vo thika sosunk podta, punn ami niraxi zaunk favo na kiteak Jezun amkam xikoi'lam, "*Promanikponna khatir dhumallo sostat tim Subhagi. Sorginchem Raj tachem. Khuxal ani sontosbhorit zaiat, kiteak sorgar bhov vhoaddli mozuri tumchi.*" (Mt.5, 11-12)



Ek Jezucho xis koso aplem Dev kurpechem jivit vaddnk to akarnnecheo kariavollinnim ani xibiranim bhag gheunk vhoadd gorjechem. Osi Kristi bhavartachi vololkh vaddot veta ani amkam Deivik ghottai, zannvai, xaneponn, ani kuxalkai mellta ani Pvgarachea margdhorxonna khal gonvllik vaurant misol zaun ek Povitr ani mozbut firgoz bandunk ami pavtanv.

Gonvllik Sobheche thodde haves ani karia oxo asa:

1. Firgojechem akhem gonvllik karia yevzun haddunk - oxem firgoz eksarkeponnan, modhurayien ani purayen vaddun bhavartacho, bhorvanxeanchi ani mogacho sommodai zaunchem sapon sakar zata.
2. Dhormprantache poile-voile huske vollkhun firgojechem akhem gonvllik kam' fuddem vhorunk ani taka sfurti diunk.
3. Firgojent asloim veg-veglim gonvllik seva, toxench firgozent vaurtelea Dhormprantik khateannchea torekvar khonn hanche ani firgojentlea Sonvstha ani Prexit-Andolanacho vaur mellun haddunk-oxem firgoz bandun haddpachea kamant hanche modem uktea monachem divop-ghevop rochun haddunk.
4. Soglleank Bori Khobor porguttunk ani ieram dhormanchea lokam lagim ani sogllea borea monachea monxam lagim borea sombondan, su-sonvodan ani sohobhageliponnan vagunk ani oxem Novo Somaz ani kuttumb bandunk.
5. Adlea Povitr Sobhe bhaxen eka monachim ani eka kallzachim zavop. Lhan Kristi sommodaiancho protinnidhi, nuch fokot zomat korop, pun torekvar kariavolli somorombop. Udaran, Sommodaiancho Mellavo, Kristi Joyanthi, adhi ani kuttumbank bhett diun tanchea sukant-dukant vanto ghevop ani seva chakrechem mon apnaunk, oxem firgoj mozbut ani urbevont sommodai zaunk pavta.

Povitr Sobheche niz sandhe koxe, Gonvllik vaurant khand marunk amchi kristi zababdari ami manun gheunk goroz asa. Poili Gonvllik Firgoz Sobha, amche Siolche Bhag. Antonichea Firgojent 13ver Junachea 1992 sthapli ani ho dis thaun firgojkaranni Gonvllik vaurak khand marlo. He nove Gonvllik Firgoz Sobhechea, ji zaun asa 10vi Gonvllik Firgoz Sobha amche firgojent, Triek Devacho axirvad poddum ani Gonvllik vaur, Jezuchea mona pormonem, somjikayen, mogan, ekcharan ani magnea vorvim yevont zaun.

Rosalia Barreto
Portavaddo

THE COMMUNITY ANIMATION TEAM AND THEIR UNSTINTED COLLABORATION WITH THE PARISH PASTORAL COUNCIL MEMBERS

The Community Animation Team (CAT) within the Parish Church plays a pivotal role in fostering collaboration and unity with the Parish Pastoral Council (PPC) members. The CAT, comprised of dedicated individuals committed to serving the Church community. They work hand in hand with the PPC to support and enhance the pastoral and spiritual life of parishioners. They are chosen from those who stood second to the one elected by the given Community in the Ward. Through their unstinted collaboration, the CAT and the PPC are able to achieve common goals, promote shared values, and create a vibrant and inclusive Church community.

One of the key ways in which the CAT offers their unwavering collaboration with the PPC members is through their shared commitment to the mission and vision of the Church. Both groups are united in their dedication to promoting spiritual growth, fostering a sense of community, and serving the needs of parishioners. By aligning their efforts and working together towards a common purpose, the CAT and the PPC are able to amplify their impact and reach within the Church community.

Furthermore, the CAT and the PPC collaborate closely on planning and implementing various programmes, initiatives, and events that cater to the diverse needs and interests of parishioners. From organising spiritual retreats and prayer services to coordinating community outreach projects and social gatherings, the CAT and the PPC work in tandem to create opportunities for parishioners to connect, engage, and grow in their faith. The CAT along with the ward PPC member also help to facilitate the meetings of the Small Christian community in their respective wards at the grassroot level by planning, co-ordinating and conducting the meeting where the Word of God is read, reflected, assimilated and put into practice by taking up a task according to the common Word chosen by the people from the passage of the Bible that is meditated upon. By pooling their resources, talents, and expertise, the CAT and the PPC are able to offer a wide range of enriching and meaningful experiences that cater to the spiritual, social, and emotional well-being of parishioners.

Moreover, the CAT's unwavering collaboration with the PPC

members extends to providing support, encouragement, and guidance in their respective roles within the Church community. The CAT serves as a source of inspiration, motivation, and camaraderie for the Council members, offering a listening ear, a helping hand, and a sense of unity in their shared mission to serve the Church community. Through their collaborative efforts, the CAT and the PPC members are able to build strong relationships, foster a spirit of teamwork, and create a welcoming and inclusive environment within the Church.

In conclusion, the Community Animation Team's unstinted collaboration with the Parish Pastoral Council members is essential in creating a cohesive, vibrant, and spiritually nourishing Church community. Through their shared commitment, shared values, and shared efforts, the CAT and the PPC are able to work together harmoniously towards a common goal of serving and enriching the lives of parishioners. Their collaboration exemplifies the power of unity, teamwork, and mutual support in creating a thriving and inclusive Church community.

*Olive Fernandes
Chauddi vaddo*



Cont.....from page 7

members. The installation of the New Council was done on 17th of March and in the first week of June we will be having our first encounter. If the whole parish has to move forward dynamically in the pastoral field, then, each member needs to work together and cooperate with one another. We can bring new ideas and suggestions and work hand in hand for another three years.

May the blessings of Almighty God and the inspiration of the Holy Spirit lead all the members to work in unity.

*Bernadette Fernandes
Tarchibhatt*



THE PASTORS OF OUR PARISH

Rev. Dr. (Fr.) Socorro R. A. Mendes, our current Parish Priest, belonging to the Archdiocese of Goa and Daman, hails from the picturesque village of Cavlossim, in South Goa, has served in numerous parishes of Goa and Italy, in various capacities. He has earned his PhD in Moral Theology from the Alphonsian Academy, affiliated to the Pontifical Lateran University in Rome in 2013, and held the Post of Professor of the Patriarchal Seminary, Rachol from 1993-2001 and again from 2014-2018.

Fr. Socorro, has a very tuff façade, but he is an extremely warm and jovial person. He is a linguist, great orator and a writer. He has an eye for detail and ensures that his parish is well kept, materially, spiritually, emotionally and in proper essence. He always strives to provide the best for his parish, be it organising “Lenten Missions” by bringing in wonderful preachers, even during the Trezenas and on other auspicious occasions. He is instrumental in organising Parish Entertainment Programmes, ensuring that everyone participates in the same.

Our Parish Priest Fr. Socorro is “One of a Kind” and Siolcars are lucky to have him in our Parish.

Fr. Francisco Xavier Baretto, our outgoing Assistant Parish Priest, belongs to the Archdiocese of Goa and Daman, is from the beautiful village of Verna in Salcete. He is a very soft spoken gentleman, and very approachable; his presence radiates warmth and calmness, he is a friend to the youth, a son to the elderly, an advocate of social justice.

Fr. Francisco is a preacher par excellence, his homily will have an element of humour and deep spiritual connection. He is highly talented, possesses a melodious voice and can sing not only hymns but a good number of pop songs too. He is very “Tech-savvy” and is well updated with the latest trends.

We wish Fr. Francisco good health and every success in his future assignment as Assistant Parish Priest of St. Andrew, Vasco da Gama. May God bless him and his work, God willing, someday, may he come back to Siolim as our Parish Priest!

Fr. Mario Carvalho, our incoming Assistant Parish Priest (presently serving as an Assistant to the Parish Priest of St. Andrew, Goa Velha), originally from the quaint village of Tilamola, South Goa. He has served in Aldona for four and half years, in the parish of St. Thomas the Apostle, and four years in Goa Velha, Parish of St Andrew the Apostle.



I am given to understand that he is a calm and very approachable person and can reach out to others whenever needed.

Fr. Sebastian Arokia(SSS), present Chaplain of Mãe de Deus Chapel, Gaunsavaddo, Siolim, he belongs to the Blessed Sacrament Congregation. Fr. Sebastian hails from the Coimbatore Parish, Tamil Nadu. He completed his priestly studies at Jnana Deepa (JD), Institute for Philosophy and Theology (Pontifical Athenaeum) in Pune, India. It is the academic component of Papal Seminary, Pontificium Athenaeum Kandiensis seu Pooniensis.

Fr. Sebastian says that he started working for a living at a very young age of 17 where he was provided employment in place of his father. Young Sebastian worked in that company for eighteen years, and then when he was 35 he got the call for priesthood and joined the Seminary. He was ordained in 2020.

Fr. Sebastian is known for his spirituality and deep devotion to the Blessed Sacrament. He is ever ready to administer the Sacrament of Anointing to the Sick or Holy Communion to the old.

He has been instrumental in organising pilgrimages to Old Goa and even to Sancoale to the Shrine of St. Jose Vaz. He has also been active in assisting the youth in the Chapel of Gaunsavaddo.

Fr. Sebastian considers people of Gaunsavaddo as a family, he feels very happy, with the progress made in the Chapel and it is well kept and beautified by him. He works hard for his flock, and his flock appreciates his effort that he puts in.

Fr. Joaquim Rodrigues (SSS), is an Assistant to the Chaplain of Mãe de Deus Chapel, Gaunsavaddo, Siolim, he also belongs to the Blessed Sacrament Congregation. He is from Vasai. He joined as a lay brother, and then studied for Priesthood. He has worked in the diocese of Andaman and Nicobar Islands, and he is often asked to help out in that diocese as he knows the place well.

Deeply spiritual, humble and a person of deep reflection. The people around like him as he is very approachable and always ready to help. He likes to be with the people, and goes visiting the families in the wards whenever he can.

One can notice Fr. Joaquim during his evening walks, greeting every one as he walks past the houses in the neighbourhood. God bless him. God bless our Parish Priest and his team... with good health and every success!

*Allen Francis Fernandes
Gaunsavaddo*



SMALL CHRISTIAN COMMUNITIES (SCC's) IN A PARISH

Why Small Christian Communities in our Parishes?

For Last four decades, according to the mind of the Universal Church, the local Churches have taken the option of promoting SCC as their first pastoral priority. The SCC's have been seen as a gradual development and an expression of a new understanding as local ecclesial entities. For many Bishops and priests, SCC's are not just the pastoral option but a priority- a unique way the Church is called to be, that is, a New Way of being Church.

Therefore SCC means:

1. A local incarnation of the One, Holy, Catholic and Apostolic Church
2. A concrete expression of a New Way of being Church
3. A True expression of Communion of Communities
4. A Mode of assimilating the Eucharistic Spirituality in daily living
5. A path of Evangelising that creates a spiritual platform for faith formation
6. A sign of New Hope for the Church
7. A source of experiencing God's Love and Mercy
8. A resource of strengthening the faith of the faithful by binding them together with ethnic, linguistic class and cultural bonds
9. A way of empowering leaders in parishes
10. An instrument of decentralising communitarian activities
11. An instrument of reaching out to the needy through social activities
12. A means to be at the service of the poor and marginalized
13. A way of bringing together the young and the elderly, the rich and the poor, the learned and the ignorant under the sonship and daughtership of God

Hence, these living faith communities have the potential to evangelise the neighbourhood, the society and consequently transform the world. That is why Pope St. Paul VI and Pope St. John Paul II called SCC's a Sign of New Hope for the Church and Pope Benedict the XVI called them "Paths to new Evangelisation".

The most effective ways of animating the life of the Parish is through these Small Christian Communities. Every SCC meet should be therefore, a faith enlightening, faith inspiring, faith strengthening, faith assimilating and a way of participating in the life of the Church.

It means :

1. Experiencing God's presence
2. Accomplishing His will through His Word
3. Experiencing the maturity of one's faith in a community
4. Deepening of bonds and feeling connected in the community
5. Realising the sense of being Church in the neighborhood



One needs to review the Pastoral Vision of a Participatory Church through building of SCC's. The call to build the communities is not a mere human need, but it comes from the divine Community that is, the Most Holy Trinity - the Father, Son, and the Holy Spirit, who invites everyone to build a just community as God Himself is a Trinitarian community.

Small Christian Communities are characterised by four essential marks:

1. Coming together of the neighbourhood families
2. Sharing The Word of God
3. Witnessing to the life of Faith, Love and Mercy
4. Preserving the bonds of Unity with the universal Church.

Challenges and Recommendations to achieve the Pastoral vision:

1. The presence of a large number of passive and inactive members in the parishes is a great challenge for SCC's to educate them in faith.
2. Theh challenge to face the reality of finding the means of making Eucharist an integral part of our family and community life
3. The challenge to co-ordinate, to form, to strengthen and to sustain the "translating" of the Gospel in the SCC's
4. The challenge to catechise the faithful to live in fellowship.
5. The challenge to respond in the light of the Gospel teachings to the socio economic problems caused by migration, poverty and religio-cultural upheavals which affect the spiritual life of the families

To reaffirm the establishment of SCC's in every parish as a priority, there is a need to:

1. Deepen the convictions of Priests, Consecrated and Lay Faithful regarding this Pastoral Vision.
2. Train Personnel (Lay persons, Priests and Consecrated) for building SCC's in the Parishes.
3. Provide continuous resources for updating of teachings.
4. Strengthen the PPC members with their role and functioning.
5. Co-ordinate SCC's through various Associations and Movements in the parish, and to make the Parish Church a participatory one.
6. Constitute an evaluation and appraisal Team in the parish
7. Establish collaboration with Seminaries and Religious Congregations for rebuilding and strengthening SCC's at the level of the Archdiocese.

All these above mentioned factors will provide an excellent ANIMATION, CO-ORDINATION AND PROMOTIONS OF SCC's at the level of Parish and simultaneously at the level of the Archdiocese.

Fr. Jorge Fernandes
Director, DCLA



CUSTODY RIGHTS FOR FATHERS IN INDIA

The issue of 'Child Custody' crops up during divorce proceedings or judicial separation; it becomes an important issue to be decided by the courts. It refers to the process of controlling, caring and maintaining of a child less than 18 years of age by the custodial parent (the rights have been granted by court) under set parameters such as financial security, understanding with child, lifestyle, and so on. The prime rights of nurturing the child with respect to education, and its physical development, emotional and medical care lies with the custodial parent while the non-custodial parent only holds the right to access and meet the child. In innumerable cases, both the parents are provided with access to the child. The laws governing Child Custody cases in India, broadly, fall under following Acts:- Guardian and Wards Act, 1890 Section 26 of Hindu Marriage Act, 1955 Hindu Adoption & Maintenance Act, 1956 Section 38 of Special Marriage Act, 1958 Hindu Minority and Guardianship Act, 1956

Custody and its types:

In a family law context, "Legal Custody" is a type of Child Custody that grants a parent the right to make important, long-term decisions regarding their child or children. This may include aspects of the child's upbringing. Types of Child Custody in India: The Judiciary in India, in a number of innumerable judgments, has held the view that the best interest of the child in Child Custody cases, needs to be given utmost importance, surpassing all the legal provisions laid down. The court grants the right to child custody either to one or both the parents under certain rules and regulations. Evaluating the sensitivity in the matter, the Indian Law allows parents to seek Child Custody as permits below mentioned forms, which are *Physical Custody*: In physical custody, a child lives with the custodial parent and undertakes all the day to day activities. *Joint Physical Custody*: In joint physical custody the child lives with both the parents for a significant time period. In such a set-up, both the parents have equal rights on their child. *Sole Custody*: In Sole custody, the entire right to live with the child lies in the hands of one parent only. This often happens in cases where in the other parent is abusive, instable, violent or incapable in nature. *Third Party Custody* In third party custody, none of the biological parents have any right on the child. Instead, the child




custody is granted to the third person by the court.

Custody as per Hindu Guardianship Act:

As per the Hindu Minority and Guardianship Act, 1956 the Hindu child below the age of 5 years shall be kept under the custody of the mother as till this age it is only the mother who can give proper emotional, moral as well as physical support to the child. The custody of a boy or an unmarried girl below the age of 18 years and above the age of 5 years shall be given to the father of the child as he is considered to be the natural guardian and only after his death, the custody shall be given to the mother. In case the child is illegitimate then the custody shall be with the mother itself. If the parents are not willing to take the custody of the child or if the court thinks that for the welfare of the child it would be better if he is not kept under the guidance of the parents then even a third person may be allotted the custody of a Hindu child. In this case usually, the grandparents are that paternal or maternal will be preferred to get the custody of that Hindu child if they are interested. If neither the parents nor any of the close relatives of the child are initiating to take the custody of the child then the court by itself shall find an appropriate person who could take the custody of the child. At the present time, most courts attempt to grant both parents equal rights with regards to legal custody. This is to help the child interact with both parents rather than just one.

Custody given to one Parent:

However, in some cases, the court may grant only one parent legal custody. This is especially true where one of the parents is deemed unfit to make decisions on behalf of the child. When determining which parent should be granted legal custody, the courts may consider different aspects as the needs of the child take preference over any personal desires or intentions of either parent. When it comes to father's custody rights, various questions can arise. Custody battles for fathers can sometimes be challenging. While most courts have discarded older notions that the mother is automatically the primary caregiver, many mothers and other persons in society still hold these types of notions, but there are some situations when a father can claim custody or even full custody of child by proving that he is capable. In India, it is believed that no one can be a better care giver than a mother. Unfortunately, it is not true all the time. Though while giving the




custody the mother is given the first priority, the father can get it by following ways: If the mother is willing to give up the custody of the child, then the father may get custody. If the mother is not mentally stable, the father is the next person to get custody of the child. If the child is of 13 years or more and expresses his wish to stay with the father, the Court shall grant it to the father. In case the mother is of an immoral character, which may affect the child as well, the father gets the custody. If the father can prove the financial incapacity of the mother which shall, in future, affect the upbringing of the child, and also prove his financial capability to take good care of the child. If the father can prove that the background of the mother has been in dark and that if the child will stay with the mother it will prove to be fatal to the upbringing of the child, or shall affect his mental and physical growth. If the mother is a convict herself, the custody of the child shall, thereafter, go to the father. Although the above – mentioned points are few of which are used in the court to get custody. The same is not exhaustive and can vary depending from case to case on the basis of facts and circumstances.

Custody given to Biological / Legal father:

Whether or not a father's name is listed on a birth certificate can have significant impacts on their custody rights. In most cases, if the person's name is listed as the child's father on the birth certificate, courts will automatically conclude that he is the child's legal father. Then he will be granted various custody rights as the legal father of the child. In many cases, even if the person is not the child's biological father, if his name is listed on the birth certificate as their father, courts may still grant him custody rights. The Court may also impose various duties on him, such as the duty to pay child support if this arises in the future. If the father's name is not on the child's birth certificate, he may often not be granted any custody rights over the child, whether partial or full custody. If the father wishes to gain legal rights, and if he is the biological father of the child, he may need to undergo a paternity test to prove to the court that he is the biological father.

Custody under Muslim Laws:

Custody under Muslim Laws Child custody cases are filed in the jurisdiction of the family court/competent court where minor child ordinarily resides. A petition for child custody or declaration regarding



appointment of natural or legal guardian of minor child starts with the filing of the petition by the spouse seeking child custody application for Interim or Temporary custody as well as Visitation Rights. Custodial parent is required to give response to the petition following which evidence is led by both parents. After closure of evidence of by both parents and their respective witnesses, if any, follows with final arguments and consequent judgement. In certain situation and exigencies a writ petition under article 32 of the Constitution of India can be filed in the Supreme Court or a write petition under article 226 of the Constitution of India can be filed. Generally, the age of majority is 18 years and, in some cases, it is 21 years.

Custody given with Consultation of Experts:

Nowadays courts often take the helps of experts such as counsellors, psychologist or other specialist dealing with issues of child custody. It is extremely interesting to note that all judgements that attain finality bind parties with the final outcome. Custody of Child has been awarded by judgement or by mutual consent through MoU to one of the parents. However, the welfare of the child is prejudiced by the acts and omission of the custodial parent. For a father, custody can be difficult to win, even though the courts do not discriminate against fathers.

The good of the child is the “Supreme Law” for Custody.

Whether one is a father going for full custody or joint custody, he should be prepared for a difficult child custody battle, especially if the child's mother is also fighting for custody. Consider the following tips to help a father get custody: he has to pay child support payments within time; he has to build a strong relationship with the child; he should give respect to the child and as well to the mother. He should maintain accurate records. He should attend important school and social gatherings. He must make sure that everything he is doing is for providing good life to his child. Children are mostly attached to their mothers, so when a father wants to have the custody or full custody he must think about his child's wish and definitely what is good for the child's life because custody battles are already traumatic and exhausting experience for a child to go through, so the first priority of a father should be to make sure that everything he is doing for his child is to provide him or her happiness and good life



JUNE-JULAI-ACHEA MHOINEANT

Somudaiaam Pormonem Gorjent Aitarachea Misachi Mandavoll

01 st June Saturday	5.30 p.m. - Bhag. Anton – Vaddy 7.00 p.m. - Mass in English
02 nd June Sunday	6.30 a.m. - Bhag. Don Bosco – Bamonvaddo 8.00 a.m. - Confraria vangddi
22 nd June Saturday	5.30 p.m. - Bhag. Bartholomeu - Tarchibhatt 7.00 p.m. - Mass in English
23 rd June Sunday	6.30 a.m. - Lourdes Saibinn – Fernandes Vaddo 8.00 a.m. - Bhag. Joao Baptist – Igrejvaddo
29 th June Saturday	5.30 p.m. - Bhag. Inas – Tarchibhatt 7.00 p.m. - Mass in English
30 th June Sunday	6.30 a.m. - Bhag. Francis Xavier - Querem 8.00 a.m. - Bhag. Lawrence Portavaddo
06 th July Saturday	5.30 p.m. - Bhag. Joaquim-Ana - Bamonvaddo 7.00 p.m. - Mass in English
07 th July Sunday	6.30 a.m. - Bhag. Pedro – Chauddivaddo 8.00 a.m. - Bhag. Juze Vaz – Valadares vaddo
13 th July Saturday	5.30 p.m. - Bhag. Filipe – Tarchibhatt 7.00 p.m. - Mass in English
14 th July Sunday	6.30 a.m. - Guia Saibinn – Pereira vaddo 8.00 a.m. - Bhag. Paulo – Igrejvaddo

SIOLECHI POVITR SOBHA

I. Povitr Sobheche Nove Vangddi zaleat:

1. Kimberly Amara Coelho d/o Andrea Coelho, Bamonvaddo, 26/05/2024
2. Matia Eva D'Souza d/o Roger & Esha, Portavaddo, 26/05/2024

II. Bapachea Utrak Raji:

1. Josefina Tereza Da Cruz, Cruz vaddo, 29/04/24
2. Natalia Francisca Maria Fernandes, Aforamento, 22/05/24



MHOINEACHI KARIAVOLL

JUNE

Sonvar	- 01 ^{er}	6.30 a.m. Khasgi intessanv: Michelle D'Sa 8.00 a.m. Tisrea Vorsacho Ugddas: Efregrine Isabel D'Souza
Aitar	- 02 ^{er}	5.30 p.m. Arghanchem Mis: Starlon D'Souza 7.00 p.m. Thanksgiving Mass: Marina D'Souza 5.30 p.m. Bhag. Antonichem Fama – (No Mass) Bhagevont Antonichem Trezen bhettoitat:-
Somar	- 03 ^{er}	5.30 a.m. Nifty & Marchita Fernandes English 6.45 a.m. Ancy Barretto 8.00 a.m. Filomena Fernandes 9.30 a.m. Conceicao d'Souza 4.30 p.m. Joel & Crystal Luis
Mungllar	- 04 ^{er}	5.30 a.m. Anthony & Renna Gonsalves English 6.45 a.m. Berta & Gloria D'souza 8.00 a.m. Joyston Fernandes 9.30 a.m. Simran Essi 4.30 p.m. Alex Lobo
Budhvar	- 05 ^{er}	5.30 a.m. Ignatius & Jackline Dias English 6.45 a.m. Ashley & Rebecca Rebeiro 8.00 a.m. Anthony & Regina Pereira 9.30 a.m. Greta D'Silva 4.30 p.m. Gabriel & Ninian Rodrigues
Brestar	- 06 ^{er}	5.30 a.m. Antonio & Maura D'Cunha English 6.45 a.m. Fedora Fernandes 8.00 a.m. Roy & Antonio Fernandes 9.30 a.m. Denzil & Angelica D'Souza 4.30 p.m. Usha Abreu
Sukrar	- 07 ^{er}	5.30 a.m. Mervin & Scarlet Conciecao English 6.45 a.m. Savio & Rosalia Barretto 8.00 a.m. Clayton & Celwyn Fernandes 9.30 a.m. Francis & Mercy Fernandes 4.30 p.m. Bento & Priyanka Pereira
Sonvar	- 08 ^{er}	5.30 a.m. Agnelo & Tessa D'Souza English 6.45 a.m. Jacob & Gianna Jose 8.00 a.m. Ambrose & Rufa Rodrigues 9.30 a.m. Mariano Fernandes



4.30 p.m. Peter & Savia Fernandes
 English 7.00 p.m. Oliveira family
 Aitar - 09^{ver} 5.30 a.m. Albert & Zelita Araujo
 English **7.00 a.m.** Cicero & Iyona D'Souza
8.30 a.m. Riones Fernandes
10.00 a.m. Cedric & Natasha Fernandes
 4.30 p.m. Augustine & Margaret Fernandes
 Somar - 10^{ver} 5.30 a.m. Giselle D'Souza
 English 6.45 a.m. Martha D'Souza
 8.00 a.m. Rabindra & Margaret Barreto
 9.30 a.m. Maria Victoria Pereira
 4.30 p.m. Basilio Carvalho
 Mungllar - 11^{ver} 5.30 a.m. David Gonsalves
 English 6.45 a.m. Menino Rodrigues
 8.00 a.m. Anthony & Antonette Fernandes
 9.30 a.m. Peter Trindade
 4.30 p.m. Assuciana Sequeira
 Budhvar - 12^{ver} 5.30 a.m. Bertren & Bertina Simoes
 English 6.45 a.m. Sydel Lobo
 8.00 a.m. Braz & Victoria Dias
 9.30 a.m. Veronica Fernandes
 4.30 p.m. Joaquim & Lydia D'Souza
 Brestar - 13^{ver} 5.30 a.m. Elroy & Jolene Mascarenhas
 English 6.45 a.m. Sheldon & Charmaine Franco
 8.00 a.m. Sunil Fernandes
 9.30 a.m. Nevis & Melita Fernandes
 4.30 p.m. Avito & Hyacinta Lobo
 Sukrar - 14^{ver} 5.30 a.m. Issac D'Souza
 English 6.45 a.m. Blake & Cindy Haldankar
 8.00 a.m. Daryll & Muriel Antonius
 9.30 a.m. William & Yvonne Fernandes
 4.30 p.m. Benson & Mathilda Fernandes
 Sonvar - 15^{ver} 5.30 a.m. Frankie Barreto
 English 6.45 a.m. Alwyn & Cristabelle Pereira
 8.00 a.m. Agnelo & Nataline Fernandes
 9.30 a.m. Savio & Neftalie Fernandes
 4.30 p.m. Warren Dias
Vespr 6.00 p.m. Rosario Assis & Domingos Dias
 Aitar - 16^{ver} 5.30 a.m. Emilia & Rea D'Souza
 English **7.00 a.m.** Monica Mascarenhas
8.30 a.m. Frank & Iona D'Souza



10.00 a.m. Solemn Mass
 Somar - 17^{ver} 6.30 a.m. Leg. Mass
 8.00 a.m. Khasgi intessanv: Preciosa Satardekar
 Mungllar - 18^{ver} 6.30 a.m. Thanksgiving: Andrew & Velina Pereira
 8.00 a.m. Arghanchem Mis: Filomena Pereira
 9.30 a.m. Bolaike khatir: Joaquim Inas Carvalho
 4.30 p.m. Zolm Dis: Eddison Fernandes
 Budhvar - 19^{ver} 6.30 a.m. Somplelea Roy Fernandes
 8.00 a.m. Sompleleam Antonio & Anna Alexandra Pereira
 Brestar - 20^{ver} 6.30 a.m. Somplelea Gregory D'Silva
 8.00 a.m. Poilea Vorsacho Ugddas: Aleixo Miguel Fernandes
 Sukrar - 21^{ver} 6.30 a.m. St. Aloysius Gonzaga – Stat. Mass
 8.00 a.m. Tisrea Vorsacho Ugddas: Maria Leopoldina Silveira
 Sonvar - 22^{ver} 6.30 a.m. Zolm Dis: Fiona Rodrigues
 8.00 a.m. Mhoineacho Ugddas: Natalia Francisca Maria Fernandes
 5.30 p.m. Arghanchem Mis: Jordan & Carmine Correia
 7.00 p.m. Thanksgiving Mass: Anthony D'Souza
 Aitar - 23^{ver} 9.15 a.m. Dotonichem Voros suru zata
 Somar - 24^{ver} 6.30 a.m. St. John the Baptist – Stat. Mass
 8.00 a.m. Thanksgiving Mass: Siolim São João Committee
 Mungllar - 25^{ver} 6.30 a.m. Good health: Sandra Rodrigues
 8.00 a.m. Arghanchem Mis: Joaquim & Anna D'Mello
 9.30 a.m. Bolaike khatir: Sean Blaze D'Souza
 4.30 p.m. Arghanchem Mis: Rita & Jerald D'Souza
 Budhvar - 26^{ver} 6.30 a.m. Somplelea Bernard D'Costa
 8.00 a.m. Tisrea Vorsacho Ugddas: Tereza D'Cruz
 Brestar - 27^{ver} 6.30 a.m. Somplelea Anthony D'Souza
 8.00 a.m. Poilea Vorsacho Ugddas: James Fernandes
 Sukrar - 28^{ver} 6.30 a.m. Somplele Elizabeth Nazareth
 8.00 a.m. Poilea Vorsacho Ugddas: Bella D'Costa
 Sonvar - 29^{ver} 6.30 a.m. Sts. Peter & Paul – Stat. Mass



8.00 a.m. Khasgi intessanv: Felicio & Conceicao Rodrigues

5.30 p.m. Arghanchem Mis: Antonia D'Souza

7.00 p.m.

JULY

Somar	- 01 ^{ler}	6.30 a.m.	Zolm Dis: Junessca Carvalho
		8.00 a.m.	
Mungllar	- 02 ^{rer}	6.30 a.m.	Thanksgiving: Ruben & Annette de Souza
		8.00 a.m.	Khasgi intessanv: Austine Fernandes
		9.30 a.m.	Arghanchem Mis: Morris Pinto
		4.30 p.m.	Arghanchem Mis: Shanaya Gomes
Budhvar	- 03 ^{rer}	6.30 a.m.	Somplole Dionisia Vales
		8.00 a.m.	
Brestar	- 04 ^{ter}	6.30 a.m.	Somplolea Reginaldo D'Souza
		8.00 a.m.	
Sukrar	- 05 ^{ver}	6.30 a.m.	Leg. Mass
		8.00 a.m.	
Sonvar	- 06 ^{ver}	6.30 a.m.	Zolm Dis: Shawn Dias
		8.00 a.m.	Tisrea Vorsacho Ugddas: Inacine Cardoz
		5.30 p.m.	Arghanchem Mis: Treza Noronha
		7.00 p.m.	
Somar	- 08 ^{ver}	6.30 a.m.	21 ^{vo} Zolm Dis: Lynoshka Lisa Lynson
		8.00 a.m.	
Mungllar	- 09 ^{ver}	6.30 a.m.	Thanksgiving Mass: Manolia & Tancy D'Souza
		8.00 a.m.	
Budhvar	- 10 ^{ver}	6.30 a.m.	
		8.00 a.m.	
		9.30 a.m.	Bholaike Khatir: Malcom & Rudy Lobo
		4.30 p.m.	Arghanchem Mis: Seraphina Fernandes
Brestar	- 11 ^{ver}	6.30 a.m.	
		8.00 a.m.	
Sukrar	- 12 ^{ver}	6.30 a.m.	50 ^{vo} Zolm Dis: Caitan Zacarias Fernandes
		8.00 a.m.	
Sonvar	- 13 ^{ver}	6.30 a.m.	
		8.00 a.m.	
		5.30 p.m.	
		7.00 p.m.	



MHOINEACHIM VACHPAM

JUNE

01	Sat	St. Justin
	Rdg	June 17, 20b-25; Ps 62, 1.3-4.5-6; Mk 11, 27-33
02	Sun	The Most Holy Body & Blood of Christ
	Rdg	Ex 24, 3-8; Ps 115, 12-13. 15+16bc. 17-18; Heb 9, 11-15; Mk 14, 12-16. 22-26
03	Mon	Sts. Charles Lwanga & comp.
	Rdg	2 Pt 1, 2-7; Ps 90, 1-2. 14-15ab. 15c-16; Mk 12, 1-12
04	Tue	Rdg
		2 Pt 3, 12-15a. 17-18; Ps 89, 2.3-4.10. 14+16; Mk 12, 13-17
05	Wed	St. Boniface
	Rdg	2 Tim 1, 1-3. 6-12; Ps 122, 1-2a. 2bcd; M 12, 18-27
06	Thu	Rdg
		2 Tim 2, 8-15; Ps 24, 4-5ab. 8-9.10. 14; Mk 12, 28b-34
07	Fri	The Most Sacred Heart of Jesus
	Rdg	Hos 11, 1. 3-4. 8c-9; Ps Is 12, 2-3. 4bcd. 5-6; Eph 3, 8-12. 14-19; Jn 19, 31-37
08	Sat	The Immaculate Heart of the BVM
	Rdg	Is 61, 9-11; Ps 1 Sam 2, 1.4-5.6-7.8abcd; Lk 2, 41-51
09	Sun	10th Sunday in Ordinary Time
	Rdg	Gen 3, 9-15; Ps 129, 1-2. 3-4.5-6.7-8; 2 Cor 4, 13--5, 1; Mk 3, 20-35
10	Mon	Rdg
		1 Kgs 17, 1-6; Ps 120, 1-2.3-4.5-6.7-8; Mt 5, 1-12
11	Tue	St. Barnabas
	Rdg	Ac 11, 21b-26. 13, 1-3; Ps 97, 1. 2-3ab.3c-4. 5-6; Mt 10, 7-13
12	Wed	Rdg
		1 Kgs 18, 20-39; Ps 15, 1-2a. 4. 5+8.11; Mt 5, 17-19
13	Thu	St. Anthony of Padua
	Rdg	1 Kgs 18, 41-46; Ps 64, 10abcd.10c-11.12-13; Mt 5, 20-26
14	Fri	Rdg
		1 Kgs 19, 9a. 11-16; Ps 26, 7-8a. 8b-9abc. 13 14; Mt 5, 27-32
15	Sat	Rdg
		1 Kgs 19, 19-21; Ps 15, 1-2a+5. 7-8. 9-10
16	Sun	11th Sunday in Ordinary Time
	Rdg	Ez 17, 22-24; Ps 91, 2-3. 13-14. 15-16; 2 Cor 5, 6-10; Mk 4, 26-34
17	Mon	Rdg
		1 Kgs 21, 1-16; Ps 5, 2-3. 5-6.7; Mt 5, 38-42
18	Tue	Rdg
		1 Kgs 21, 17-29; Ps 50, 3-4. 5-6a. 11+16; Mt 5, 43-48
19	Wed	Rdg
		2 Kgs 2, 1. 6-14; Ps 30, 20. 21.24; Mt 6, 1-6. 16-18
20	Thu	Rdg
		Sir 48, 1-15; Ps 96, 1-2. 3-4. 5-6.7; Mt 6, 7-15
21	Fri	St. Aloysius Gonzaga
	Rdg	2 Kgs 11, 1-4. 9-18. 20; Ps 131, 11.12.13-14.17-18; Mt 6, 19-23
22	Sat	Rdg
		2 Chr 24, 17-25; Ps 88, 4-5. 29-30. 31-32. 33-34; Mt 6, 24-34



Sun		12th Sunday in Ordinary Time
	Rdg	Job 38, 1. 8-11; Ps 106, 23-24. 25-26. 28-29. 30-31; 2 Cor 5, 14-17; Mk 4, 35-41
24 Mon		The Nativity of St. John The Baptist
	Rdg	Is 49, 1-6; Ps 138, 1-3. 13-14. 15; Ac 13, 22-26; Lk 1, 57-66. 80
25 Tue	Rdg	2 Kgs 19, 9b-11. 14-21. 31-35a.36; Ps 47, 2-3a. 3b-4. 10-11; Mt 7, 6. 12-14
26 Wed	Rdg	2 Kgs 22, 8-13, 23, 1-3; Ps 118, 33. 34. 35. 36. 37. 40; Mt 7, 15-20
27 Thu	Rdg	2 Kgs 24, 8-17; Ps 78, 1-2. 3-4.8.9; Mt 7, 21-29
28 Fri		St. Irenaeus
	Rdg	2 Kgs 25, 1-12; Ps 136, 1-2.3.4-5.6; Mt 8, 1-4
29 Sat		Sts. Peter & Paul
	Rdg	Ac 12, 1-11; Ps 33, 2-3. 4-5.6-7.8-9; 2 Tim 4, 6-8. 17-18; Mt 16, 13-19
30 Sun		13th Sunday in Ordinary Time
	Rdg	Wis 1, 13-15, 2, 23-24; Ps 29, 2+4. 5-6. 11-12a+13b; 2 Cor 8, 7.9.13-15; Mk 5, 21-43 (or 21-24. 35b-43)
JULY		
01 Mon	Rdg	Am 2, 6-10. 13-16; P 49, 16bc-17. 18-19. 20-21. 22-23; Mt 8, 18-22
02 Tue	Rdg	Am 3, 1-8, 4, 11-12; Ps 5, 5-67.8; Mt 8, 23-27
03 Wed		St. Thomas
	Rdg	Acts 10, 24-35; Ps 41, 2-3, 42, 3.4.; 1 Pt 1, 3-9 or Eph 2, 19-22; Jn 20, 24-29
04 Thu	Rdg	Am 7, 10-17; Ps 18, 8.9.1.11; Mt 9, 1-8
05 Fri	Rdg	Am 8, 4-6. 9-1; Ps 118, 2. 10. 20. 30. 40. 131; Mt 9,9-13
06 Sat	Rdg	Am 9, 11-15; Ps 84, 9. 11-12. 13-14; Mt 9, 14-17
07 Sun		14th Sunday in Ordinary Time
	Rdg	Ez 2, 2-5; Ps 122, 1-2a.2bcd. 3-4; 2 Cor 12, 7-10; Mk 6, 1-6
08 Mon	Rdg	Hos 2, 14.15cd-16. 19-20; Ps 144, 2-3.4-5. 6-7. 8-9; Mt 9, 18-26
09 Tue	Rdg	Hos 8, 4-7. 11-13; Ps 113B, 3-4. 5-6. 7ab+8. 9-10; Mt 9, 32-38
10 Wed	Rdg	Hos 10, 1-3.7-8.12; Ps 104, 2-3. 4-5. 6-7; Mt 10, 1-7
11 Thu		St. Benedict
	Rdg	Hos 11, 1b. 3-4. 8c-9; Ps 79, 2ac+3b. 15-16; Mt 10,7-15
12 Fri	Rdg	Hob 14, 2-10; Ps 50, 3-4. 8-9. 12-13. 14+17; Mt 10, 16-23
13 Sat	Rdg	Is 6, 1-8; Ps 92, 1ab. 1c-2.5; Mt 10, 24-33
14 Sun		15th Sunday in Ordinary Time
	Rdg	Am 7, 12-15; Ps 84, 9ab+10. 11-12. 13-14; Eph 1, 3-14 (or 3-10); Mk 6, 7-13



PRI FRANCISKACHO ADEUS

*Mayachie 26^{ver} mhoineacho nimanno Aitar
Povitr Tritvek bhettoilolo dis
Toch zalo dhin'vasnecho Aitar
Pri Franciskachi vakhann'nni korpacho dis!*

*Tannem Bhagevont Antonichie Firgozek dil'lim chear vorsam
Zaun gelim nazuk mottiam
Jiklo aplea xellianchim kallzam
Ghevun hanstem mukhamoll ani lhanvkayechim utram*

*Sohobhag gheun, att voranchea Misar
Pri. Vigarantachi tust keli, sobhemazar
Apnnak zalo to adar, sodanch aito ani toyar
Gonvleachea kamank toxench magnneachea vellar*

*Amkam polleunk mell'lem natkull'lem sanjechea vellar
Jem Altar Servers-hannim ani Katekistanim kel'lem toyar
Tem attaplolem Pri. Francisco-chea jivitar
Soglleank avoddlem, tache main, aplim dukham puslim lensar*

*Cake katrun, fullam bhettoilim, padrik ani tachea kuttumbak
Toxench Padr Vigar, Socorro Mendes-ak
Bhaxonn kelem ani maglem, zome aslolea fuddareannim
Devacho axirvad, tacher votounk ani bhorunk taka soglleam
denneannim*

*Pri Franciskan, soglleanche upkar attoile
Mhunnun, 'tumim soglleanim mhaka zaitem xikoilem
Tumcheach adaran, mhaka hem korunk, Devan favo kelem
Hanv sodanch, tumchea pasot magtolom ani tumi-i mhojea passot
magchem'.*

*Joseph B. Gonsalves
Tarchibhatt*

Farewell To Fr. Francisco



Catechists - Picnic - Youth



Tiatr Festival PEP 24



We thank each and everyone for making Tiatr Festival a grand success.



A WARM WELCOME

to

Rev. Fr. Mario Carvalho,
The new Assistant to the Parish Priest
of St. Anthony's Church, Siolim



*Bhagevont Antonio,
amchea askareache,
Porbechi
khusalkhat soglleam
amchea Fingo-zkarank
ami arvddetam.
Tache vinnovnnen Devan
Tumcher ani tumchea
kuttumbacher aplo
axirvad ghalum mohnn magtanv.
Pri . S. Mendes
Pri. Mario Carvalho
Pri. Sebastian SSS
Pri. Dhanam SSS*