



Lily of St. Anthony

The Parishioners of Siolim honours its

PATRON SAINT



by celebrating the gift of faith



Bulletin of the Parish of St. Anthony, Siolim

JUNE 2025 Vol. 6 XXXX



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

POVITR SNANACHI XIKOUNN: Dor Brestarak Sanje 6.00

POVITR SNAN: Mhoineancho poilo Aitar bhairavun dor Aitarak Sokallim 11.00

POVITR 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.

Mob.: 9112202213

Kocherint vavurpi: Ms Carmine Simoes ani Ms Janice Fernandes
Email: church.anthony@gmail.com

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)



SIOLECHI FIRGOZ APLEA ASKAREAK, BHAGEVONT ANTONIK MAN DIUN BHAVARTACHEM DENNEM SOMOROMBHTA

Siolecheo don Igorzo

Ek firgoz mhollear Somia Jezucher bhavart dovrin ekvottan, sohobhageliponnan ani mogan jiyetoleancho ek zomo. Jen'na poileoch amcheam Göyant firgozo sthapleo ten'na ek-ek firgojek ek Askari nemlo ani hi firgoz tacheach navan sthapli. Zorui Siolechi poili ani mullavi Igorj 1568 vorsak bandun Devache Matek orpiloli, punn uprant Bhagevont Antonicheam orchoriam udexim 1600 vorsak thaun ti Bhagevont Antonichea manak ubarli. Tor hea vorsak he Igorjek chearxim ponchvis (425) vorsam bhortat punn bhavartachem dennem Siolkarank favo zalear justuch hea vorsa chearxim satavon vorsam zata (457). Hi ek amchea bhavartachi khatri ani khunna. Franciskan Missionarannim Bardezant ho bhavart haddlo ani igorzo ani Irmiti tannim ubarleo. Bhagevont Antonichea manak poili dakhtulli Igorz bandli ti tarik dhorun ixop kelear hea vorsak, jen'na Povitr Sobha Utsovnik voros somorombhta, ten'na amchea Bism Saiban hi amchi Igorz vinchun kaddlea hangasor bhavartim yetat tankam ek soeg zaunk tannim indulgensanvam vo atmik boreponna zoddunk hi khobor amkam Siolkarank ek khuxalkayechi khobor. Tea passot akho dis bhor, bairavun jevnnancho vell, amchi hi Igorz ami ugtti dovortanv, bhavarteanek ek soeg zaunk otmiktayen tim vaddunk ani aplo bhavart ghott-okhondd korunk. Tor hea Utsovnik Vorsak amkam kitle-xe soeg gavtat ho amcho yatrekarancho bhavart, okhondd korunk ani Jezuchi govaiki sobhemazar diunk.

Tor hea mhoineant, Junache 15^{ver}, ami hea amchea vortea Askareachi dobajik porob monoitant. Sod'deak amchem TREZEN suru zalam ani ixpabhair bhavarti veg-vegleam suvate velim yetat. Hea Trezenak ami Sakramentancher ani Povitr Sobhecher vixoi ghetleat. Hea Utsovnik Vorsak Sakrament orthabhorit monan somorombhunk ani amcho ani hangasor yeteleacho bhavart ghott korunk amchi yevzon.

Povitr Sobhek favo zalolo novo Pap Saib, Leo Chovdavo

May mhoineanche 8^{ver}, Povitr Sobhek ek novo Pap Saib favo zalo ani tannem Leo Chovdavo hem nanv ghetlem. Tache bautizmanchem nanv Robert Francis Prevost. To Amerikecho, ani Agustinian Sonsthentlo. Tannem Peru, hea desant gonvllik seva kelea ani tache he gonvllik sevek lagun taka Chiclayo Diosezicho Bism nemlo, uprant



kardial ani orchoriam modem Devan taka Bhagevont Pedruche sodrer bosoilo.

Povitr Sobhechea itihasant to Amerikecho poilo Pap Saib. Tachem nanv sonvsari mon'xannim kelole volericher naslem, nhoi mhoon konnem legun chintukuch na taka Bhagevont Pedruchi zhuddti favo zateli mhoon. Polleunk il'lo sadho dista ani durboll desant ani misionari desannim vaur kela dekhun taka jivitacho bhorpur onnubhov asa. Tea bhair Agustinian Sonvsthecho to sorv vhoddil aslo, ho-i onnubhov taka asa. Tea bhair, somplelea Francisco Pap Saiban taka Vatikanache Kurient Bismanchea khatecho Odhikari nemlolo ani taka lagun zaiteam bismanchi nemnnukeo tannem keleo ani aple sombond tanche xim tannem zikun ghetle. Ho asa to amcho xrestt Gonvlli Leo Chovdavo. Povitr Sobhent to somajik proxnnacher lokx ghaltolo oxi khatri zata ani borachbor hea somazant ji xanti ani sovosthkai bhigoddlea ti portun haddunk ani nettan fuddo korunk apunn vavurtolo mhoon to asvasan dita. Tache bhair tacheam keloleam boliam udexim to purville xasthrachem nem-kaide palltolo koso dista. Povitr Sobhentle nem-kaide samballunk ani te dusreank xikouk tachem hem fuddarachem disnnem, oxem dista. Borochbor naitik mulleancher to barik nodor ghalun astolo hem-i bi thaven zata. Konnu-i gorjek sampoddla taka pavunk to toyar asa oxem dista, punn doya dhorta tea monan nhoi, punn peleak paupachea kaidean. Vell pavtoch ami taka polleteleanv. Punn soglleam von vortem mhollear to Povitr Sobhent xist haddtolo ani soglleam aplo zago dakhoitolo xem dista.

Pormesvoran tacher aplo bhorpur axirvad ghalcho ani taka bore bolaikechem dennem favo korchem mhoon magum-ia.

Krist Soddvonnarache Imajechi sthapnni Sioleche Igorje samkar

Dusri ek mhotvachi gozal mhollear, amche Igorje samkara Chapora Nodichea eka fanttea kuxik (riverfront) zhoim Bhagevont Antonichi poilich Imaz haddtole vepari aplem tarum gheun aile, thoimsor ek matiechi ubarloli vattkuli suvat asa, thoimsor, ami May mhoineanche 7 tarker ek Krist Soddvonndaracho (Christ the Redeemer) hachi ek vorixtt dhovi ful imaz zomnint sthapun dovorlea ji aple hat vistarta ani amche Igorzek polleta. He suvater ravun Jezu Krist aple raj vistarta ani amche Igorjent yetolea vetelea bhavarteanek ani borochbor asar-passar zateleam soglleam lokak aplea mogachi veng marta ani tancheam uchamboll zaloleam kallzank thonddai ani xantatai haddta. Tor hi imaz amchea bhavartachem daiz mhoon manun gheun amche Kristi



bhavartacho zenddo voir ubarum-ia ani Jezu Kristachem zoit
soglleak vistarum-ia.

São Zuanv hacho Sonskrutik dobhazo Siolent

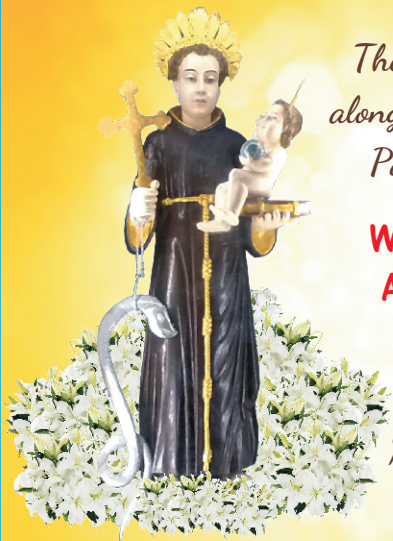
Siolecho “Sonjianv” akhea Gōyant ani akhea sonvsarak famad zalolo asa. São Zuanvancha festa disa, khup-khup lok yeta ani he somorombhment vhadde khuxalkayen vantto ghetat, nachtat, gaitat, tokler kopelam ghalpachea spordeant mouzen vantto ghetat ani torek-torechim oddim nettoun aple gunn ani kola dakhoun umedin bhorun aplo sondex ekttaim zalolea lokak dita. Tache bhair gaionam gavun, vazontram vazoun zoma zaloleank ek kherit sontos haddta. “Sonjianv” soglleank ek mouzechi sanz sarunk yevkar dita ani bhavratichi uddna marun apli Kristi govaiki okhondd korunk soglleank adar dita oxem mhollear chukichem zaunchem na.

Bhagevont Antoniche Porbechim porbim soglleank

Junache 15^{ver} amche he Sioleche firgojent amchea askara, Bhagevont Antonin amcher ani amche firgojecher ani firgojent asloleam piddevontancher, tornatteancher, bhurgeancher axrvad ghalum mhoonn magtanv.

Khuxalbhorit Bhagevont Antonichim festachim porbim!

Pri.S. Mendes Pri.M. Carvalho Pri Sebastian Pri Dahanam



*The Parish Priest and his Assistant
along with all the Consecrated and the
Parish Pastoral Council Members*

**WISH ALL THE PARISHIONERS
A BLESSINGS' FILLED FEAST
OF THEIR PATRON SAINT,
ST. ANTHONY**

*May St. Anthony intercede for
all of You, Your Families*



LEO CHOVDAMO-AMCHO NOVO PAP SAIB

Mayachie 8ver, don disache konklaven, Povitr Atmeache suchovne pormonem amkam novo Pap Saib, Robert Kardinal Francis Prevost favo zalo. Pap Saibachi podvi svikartana tannen Leo XIII hea Pap Saibacheam totvam pormannem aplem jivit maddunk, Leo XIV hem nanv ghetlem.

Itihasant poilech pautti Amerika desantlo Pap Saib nivddun ailo .

Pap Saib Franciska uprant Kristanv dhormacho vhadil to zaun asa. Tachea jivitachi kotha kitem gai hachi mahiti tumche mukhar dovortam:



Robert Francis Prevost Setembrache 14 ver 1955 vorsa, Louis Marius Prevost ani Mildred Martinez hankam, Chicago, Illinois ganvant zolmolo. Aplea dogam bhavam, Louis ani João-va sangata Dolton hanga vaddlo. Lhanponnim thaun taka Misache Bhettecho vhaddd mog aslo.

Villanova University, Pennyslvania hanga Mathematics (gonnith) hantun 1977 vorsa Degree mellovun to Philosophy xiklo.

Setembrache poiler 1977 vorsa to Sant Louis Chicago ganvant Sant Augustine he Ordint bhitor sorlo ani padriponnachem xikop suru kelem. Catholic Theological Union Chicago hanga to Theology xiklo. Sottavis vorsache piraier taka tachea vhadddilanim Roma xarant Canon Law hantum unchlem xikop korunk dhaddlo, thaim Pointifical University of Saint Thomas Aquinas hantunt taka Doctorate in Canon Law favo kelea.

Junache 19^{ver} 1982 vorsa taka padriponnichim makhnni favo zali. Peruche Chiclayo diosezint zaitim vorsam vavurlea uprant taka Bisp, Arsebisep nemlo ani xekim 2023 vorsa, Pap Saib Franciskan taka, Kardinal kelo.

To ek boro gonvlli, ani zaitea vorsanchi gonvllik onnbhov aslolo, durbollanchea mogacho, tanchea, koxtta-dukhannim, ek kherit adhar. To kheddea ganvamnim lamb vatt chollun ani ghoddeancher bosun, lokachi seva korpi, vhadddponn soddun, ek sadhem jivit apnnailolo,



ekun-sotor pirayacho, misionar.

Tachi maibhas zaun asa English, hache bhair to Spanish, Italian, French ani Portuguese bhaso bore toren uloita. Latin ani German bhaso vachunk zannam.

Pap Saib koso poilech pautt porje mukhar ailo tednam Jezu bhaxen, "Xanti tumche sovem asum", him utram ucharlim.

Ami sogllim xantichim, sonvadachim Xubhvortoman porgottnaram ani sevechim yatrikaram, mhonec uggdas korun, Pap Saib koso apnnank dil'lem karia Devak mandta te porim xarti pavunk, sogllea kardinalank, mothvaxiank ani lovkikank, aple passot magnnem korunk vinonti kelea.

Noman Morie hem magnnem mhunnon Ankvar Marie sovem apla okhond bhavart ani oprimit mog tannem dakoilo.

Tacho bodhvakya (episcopal motto) zaun asa "In Illo uno unum" him utram Bhagevont Agustinachim hachi somzonnim, Kristanvam zaitim pun Jezu Krista vorvim ami sogllim ek.

Pap Saib zauchem poilim, don pavtim, Augustin Sonstecho Prior General koso to Kerela ani Tamil Nadu-k bhatt korunk lailo. Ami bhavartan ravtanv Pap Saib Leo XIV porot amchea Bharotant mayemogacho yetolo mhonn, ani tea disachi ami dolleant tel ghalun, axetanv.

*Anthony Gonsalves
Tarchibhatt*

JUNE 2025

PAP SAIB MAGUNK LAITA

Samania Sonkolp:

Sonvsar doyalayen vaddche khatir:



Jezu sovem aslolea khagisombondhantlean amkam dor ekleak somadhan mellonk, ani tachea kallza thaun, sonvsarachi doya korunk ami xikonk magum-ia.

POPE'S INTENTION

General:

That the world might grow in compassion:

Let us pray that each one of us might find consolation in a personal relationship with Jesus, and from his Heart, learn to have compassion on the world.



POPE LEO XIV - A POPE IMBIBED IN THE SOCIAL DOCTRINE OF THE CHURCH

Pope Leo XIV is a man who has deeply internalised the Sacred Doctrine of the Church, allowing its teachings to guide his life, work, and decisions. His commitment to the principles of the Church is evident in his ministry and service. Through his dedication, he embodies the values and mission of the Church, inspiring others to deepen their faith and commitment.

One notable aspect of Pope Leo XIV's approach is his faithful adherence to the teachings and traditions of the Church. He upholds the doctrine of the Church ensuring consistency in his words and actions. This commitment serves as a foundation for his ministry, providing a sense of stability and continuity for those he serves.

Moreover, Pope Leo XIV seeks to apply the doctrine of the Church in a way that provides spiritual guidance and nourishment to others. He recognises the importance of spiritual direction and mentorship, offering words of wisdom and encouragement to those seeking guidance. By doing so, he helps individuals deepen the understanding of their faith and navigate life's challenges with confidence and hope. In addition to his spiritual guidance, Pope Leo XIV is driven by a desire to serve others with compassion, empathy, and kindness. He embodies the teachings of the Church on love and service, reaching out to those in need and advocating for the marginalised and the vulnerable. His commitment to compassionate service is a testament to the transformative power of faith in action.

Pope Leo XIV has demonstrated in his ministry a remarkable ability to balance faithfulness to the teachings of the Church with a deep sense of compassion and understanding. He navigates complex issues with wisdom and sensitivity, always seeking to promote the dignity and well-being of all individuals. His approach serves as a model for others, encouraging them to embody the teachings of the





Church in their own lives.

As a minister deeply rooted in the sacred doctrine of the Church, Pope Leo XIV has made a lasting impact on the lives of countless individuals. His commitment to faith, service, and compassion has inspired others to deepen their own commitment to the teachings of the Church. Through his ministry, he continues to spread the message of hope and redemption that lies at the heart of the doctrine of the Church.



In conclusion, Pope Leo XIV is a shining example of one who has internalised the sacred doctrine of the Church. His faithful adherence, spiritual guidance, and compassionate service have made a profound impact on the lives of others. As we reflect on his Papal ministry,

we are reminded of the transformative power of faith and the importance of testifying the teachings of the Church in our own lives.

*Helen Fernandez
Gaunsavaddo*

SIOLECHI POVITR SOBHA

I. Povitr Sobheche Nove Vangddi zaleat:

1. Ariella Elena Fernandes d/o Russell & Delse Fernandes vaddo, 11/05/2025



II. Kristant ekvottleant:

1. Francis Frazer Fernandes & Rosanne Dorothy Coutinho
Tarchibhatt / Noronha vaddo 15/05/2025



III. Bapachea Utrak Raji:

1. Deudita Florina Rodrigues, Tarchibhatt, 11/05/2025
2. Regina Gomes, Gaunsavaddo, 27/05/2025
3. Maria Joanita Fernandes, Tarchibhatt, 30/05/2025



POPE LEO XIV: A RIGHT PASTOR TO LEAD THE CHURCH IN THE MODERN TIMES

On May 8, 2025, the Catholic Church witnessed a historic moment with the election of Cardinal Robert Francis Prevost as the new Pope, taking the name Leo XIV. A former missionary in Peru and a moderate voice in ecclesiastical politics, Pope Leo XIV became the first American to lead the Roman Catholic Church—a groundbreaking development for a papacy traditionally rooted in Europe. His ascension follows the transformative tenure of Pope Francis, a Pontiff celebrated for his emphasis on humility, inclusion, and social justice. As the world watches closely, a vital question emerges: Is Pope Leo XIV the right pastor to lead the Church in modern times?

Continuity with Compassion

Pope Francis will be remembered as the "Pope of the Peripheries"—a shepherd who prioritised mercy over judgment, outreach over insularity, and simplicity over grandeur. His advocacy on issues such as climate change, poverty, love for prisoners and migration redefined the Church's role in global affairs. Stepping into this legacy, Pope Leo XIV appears well-positioned to carry the mission forward.

Leo XIV's background in missionary work in Peru—one of the poorest nations in Latin America—reflects a deep commitment to serving the marginalised. His years spent among indigenous communities and the poor have shaped a pastoral sensitivity that closely aligns with Pope Francis's vision. He has often spoken of a "Church that listens before it speaks," echoing Francis's synodal approach to Church governance and engagement.

A Bridge Between Tradition and Progress

Before his election, Cardinal Prevost was recognised as a moderate—balanced, thoughtful, and capable of bridging divides. In a Church often polarised between progressive reformers and conservative traditionalists, Leo XIV has the potential to be a unifying figure. His election is widely seen as a reaffirmation of the pastoral tone established by Francis, without alienating more conservative elements within the Church.

While he has yet to lay out a detailed papal agenda, early indications suggest a continuation of reforms. In his first public address, he emphasised "unity, dignity, and mercy," signaling a commitment to a



Church focused more on compassion than condemnation.

Globalising the Papacy

The election of Leo XIV marks another significant shift: the globalisation of the papacy. As the first American Pope, he brings a perspective shaped by both North and South American realities. This may enhance the Church's relevance across diverse cultural contexts—from Latin America's passionate faith to North America's complex socio-religious landscape.

His global perspective may also strengthen the Church's moral voice on issues such as peace, human rights, and ecological stewardship, further reinforcing its role on the world stage.

Conclusion

Though his papacy is still in its early days, Pope Leo XIV has already shown signs of being a worthy successor to Pope Francis. His pastoral heart, global sensibility, and moderate leadership suggest a continuation of Francis's transformative legacy. If he can maintain the delicate balance between tradition and reform while uplifting the voices of the marginalised, Pope Leo XIV may not only honour the path laid by his predecessor but also guide the Church toward a more inclusive and meaningful future.

Only time will tell, but for now, both the Church and the world have reason to be hopeful.

Fr. Marcos D' Souza Msfs



OUR NEW POPE, POPE LEO XIV – A SHINING LEADER AND SHEPHERD

“Robert Francis Prevost is the first U.S. Pope” proclaimed the front page headline of O Heraldo, Goa's leading daily on 9th May, 2025. Not only this publication, but social media and global news platforms also erupted with enthusiasm as the election of the new Pope was announced.

It was the moment of gratitude and reflection. Since the passing of Pope Francis, we have raised our petitions and supplications to God, praying for a shepherd who will guide the Church with wisdom and grace.

Dressed in papal attire, he exudes humility and simplicity that be speak the heart of a benevolent shepherd, always will to guide and lead the flock committed to his care by divine providence.

Born of lowly birth, Pope Leo XIV displays immense compassion towards the poor and downtrodden. His missionary zeal and pastoral ministry in Peru has remained uncompromising about observing the values of justice, peace and equality, reaching out to the margins with tender commitment—frequently labouring quietly in the background, never craving for praise or recognition. And so, may ask *what kind of Pope will he be?*

Pope Leo XIV the very fact that he has taken the name Leo after Pope Leo XIII tells us that he will bring changes on social teachings of the Catholic Church besides other transformations. Recently he advised the faithful to be critical thinkers in this ongoing digital revolution. With his teachings he sheds the light of truth with courage, dispels the shadows of doubt with his wisdom, and revives the faith of faltering hearts. He is like a shining dawn on the horizon of the Church. A champion of Christ's love in our time, is a leader and a shepherd who hears attentively, speaks the truth kindly, and acts courageously.

He is not standing over the faithful, but among them—a shepherd who knows the smell of his sheep, as reminded by Pope Francis. Leo XIV continues this legacy in his own light, combing profound theological understanding with humane style. He is a voice for the voiceless, a hand for the fallen, a bridge for the divided. In Pope Leo XIV, the Church is given a leader with a father's heart and a prophet's voice. He inspires us not so much by what he says, but by how he lives—a simplicity that he imitates of St. Peter, the first Pope who became the apostle beyond his nation. His papacy, now in its early stages, already glows with the promise of a Church more tender, more just, more faithful to her crucified and risen Lord. As we journey this holy path with him as our guide, may our hearts be open to the Spirit who speaks in him. May Pope Leo XIV be given extra strength, wisdom, and grace to lead the people of God through these complicated times. And may we, one body in Christ, follow him in faith and in love—for in his guidance, we glimpse the face of the Good Shepherd Himself.

Sr. Marisa Dias, SCC



ST. ANTHONY: SAINT OF THE IMPOSSIBLE

"Through Anthony to Jesus," are the memorable words of Pope Pius XI. That, in fact, was the mission of Anthony of Lisbon. St. Anthony of Lisbon, without question, one of the most highly venerated and universally acclaimed Saints. Pope Leo XIII called him the "*Saint of the Whole World*." Many people from all classes, the rich and the poor, the learned and the unlettered are attracted by the lovable personal qualities of Saint Anthony and of his fascinating, many faceted personality.

Anthony was born as Ferdinand Martins de Bulhões in Lisbon, Portugal in the year 1195. His mother, Teresa de Tavera, inculcated in the heart of little Ferdinand, a tender love for our Blessed Mother Mary and as a boy, he was educated in the Cathedral School. At the age of fifteen, he betook himself to the local monastery of the Canons of Regular of St Augustine.

The Canons of Coimbra and even Don Ferdinand heard of the Franciscans who were martyred. The stories stirred an indescribable urge in Ferdinand's heart and inflamed him with a compulsive desire to follow the Friars. And so Ferdinand received the requisite permission and joined the Friars Minors and assumed the new name of 'Anthony.' Anthony had a tremendous zeal for the conversion of heretics and his eloquent sermons softened the hearts of even his most rigid opponents and drew such a vast crowd that they could not be contained in any Church.

Anthony was not just an outstanding preacher but also a spectacular miracle worker. His miracles were seen as impossible to a lay person but possible only through divine intervention. Like the :

- The sermon at Rimini's seashore, where huge concourse of fish gathered to listen him preach.
- The speaking of the infant, in which, the new born child spoke and identified his father.
- The most extraordinary miracle did during his lifetime was that, his ability to bring people back from death.
- One miracle that took place during the time Anthony was in Padua was that, in Lisbon, his father was accused with murder. The distance between Lisbon and Padua was approx. 1,200 miles but Anthony reached Lisbon in a couple of hours through divine intervention and asked the corpse to tell who killed him. To the amazement of all, the



corpse sat up and clearly answered his query
Such was the glory of Anthony that he spent his days preaching and hearing confessions so that often he remained fasting even until sunset.

At Limoges, Anthony was preaching to a vast crowd in an open field when suddenly the sky became overcast and it threatened to rain heavily. The people panicked and begun to run for shelter but was assured by Anthony that no rain would fall on them and afterwards, it rained heavily in the surrounding areas but not a drop of water had fallen on the gathering. Truly! This story can be related to the recent incident that occurred in Siolim. When the work of the roof of the church was going on and the sky threatened to rain. The parish priest and the villagers prayed to St. Anthony and then, it rained heavily in the surrounding areas but not a drop fell in and around the Church.

The end came suddenly and unexpectedly, at the age of 35, Anthony died on the 13th of June at the Poor Clare monastery at Arcelia. Children in the neighborhood cried out on the streets : "*The holy Father is dead! St. Anthony is dead!*" and consequently vast crowds of people converged in Arcelia to venerate the sacred remains. Even after death, innumerable miraculous cures occurred. Such was his fame, that millions and thousands of devotees evoked and venerate him as their Patron Saint, for the recovery of lost items, and credited with many miracles.

People from all walks of life, all over Goa, make vows and petitions to St. Anthony. In Siolim, many people come to pray to the miraculous Saint. They claim that their prayers are answered. People have claimed to have received the gift of a child after many years of marriage and also recovered lost valuables. Many have received the gift of healing from incurable diseases.

These incidents and many miracles have strengthened the faith and served as a testament to St. Anthony's powerful intercession in Siolim. Therefore, this great Saint was conferred the title of "*Operator Miraculorum Carissimus*", that is "*Dearest Wonder - Worker*" by Pope Gregory IX. True to the words, St. Anthony is hailed throughout the world as the Wonder - Worker. That is why it is being said of St. Anthony, that he is the Saint of the impossible, and even today he remains the same.

Preston Dias, Vaddy



ST. ANTHONY OF LISBON



Anthony was baptised as Fernando Martin de Bulhoes in Lisbon, Portugal. His parents were Vincente Martins and Teresa Pais Taveira. His wealthy and noble family arranged for him to be instructed at the local Cathedral school. At the age of 15, he was received in to the Order of Canon Regulars of St. Augustine in 1210. News arrived that five Franciscans had been beheaded in Morocco, the first of the Order to be killed. Inspired by their example, Anthony obtained permission from the his Superiors to leave the Canon Regulars in order to join the new Franciscan Order. Having taken the name Anthony, he was at his own request, sent to Morocco, but fallen seriously ill, was forced to return. On the return voyage, the ship was pushed off course and landed in sicily.

There he came to know about the Franciscan General Chapter and saw St. Francis of Assisi for the first time. In his humility he concealed his own learning, and so was assigned menial tasks at the monastery near Forli. He was asked to preach at the Ordination Ceremony where his gift of preaching was discovered. The audience was moved not only by his pleasant voice but also by the theme and substance of his discourse, his deep knowledge of the Scriptures and the eloquence with which he delivered the homily. Due to his profound knowledge of the Scriptures, he was asked by St. Francis of Assisi to teach theology to the brethren. So he taught and preached throughout Southern France and Northern Italy. His warm personality, combined with clear, powerful and pleasing voice, enabled him to impart readily his knowledge to others. He was given the gift of performing miracles, of speaking in tongues and of proclaiming prophecies. He attacked the Cathari and Patarine heresies and also spoke against the vices of luxury, pride, tyranny, hatred and avarice.

Anthony died on 13th of June 1231 aged 36 and was canonised a year later and was declared, "Doctor" in 1946 by Pope Pius XII. He is the Patron Saint of Portugal, of travellers, of pregnant and barren women and of the poor. He is also commonly invoked for the recovery of lost articles and by persons in danger of shipwreck.

As our Patron Saint, we place our whole parish at his feet and fervently pray that all of us may, with his life may be edified and become holy Christians especially in this Jubilee year of Redemption.

Fr. Mario Carvalho



IMAGE OF CHRIST THE REDEEMER

*A perfect fit to the historical landscape of
Siolim Church River-Front*

The evening of 07th May, 2025, witnessed eyes full of curiosity and excitement, an awe of sweet emotions and joyous hearts, as many parishioners and passersby saw a colossal, magnificent white **Image of Christ the Redeemer** being brought from inside the compound. of St. Anthony's Church, Siolim and later on carefully nested diagonally opposite, facing the monumental historic Church, at the back bay of Chapora River tributary. As the sun settled down that evening, this towering white Image of Christ the Redeemer illuminated our Siolim village and this blissful sight is here to stay

This image of Christ the Redeemer gives a feeling of being safe, being protected by strong arms of the heavenly Father spread out wide, ready to hug his children, in a world of turmoil, a heart filled with courage to walk fearlessly into the future as '**Pilgrims in Hope**', with the coming of **God's Kingdom**. On knowing the history of miraculous image of St. Anthony, which landed on that particular spot, it was a great move on the part of the Fabrica, the Administrative Body of St. Anthony's Church, to install it at that very sacred spot, can be truly considered as a prophecy of '**God's Plan**'.

Connecting the dots! The image of St. Anthony and Infant Jesus is favourite round the globe. St. Anthony who has been in art with child Jesus, since his death in 1231, reminds of an incident that took place around the same time, witnessed in Padua by Count Tiso an unscrupulous politician who had converted after hearing St. Anthony preach. One night Tiso was attracted by a powerful light from St. Anthony's room. At first he thought it was a fire, and so he burst into the room. There he saw St. Anthony in ecstasy embracing Infant Jesus. St. Anthony requested Tiso not to tell anyone about what he had seen and Tiso respected the Saint's wishes until after his death. It was this same Jesus, who was Christ the Redeemer who came and sat and placed himself in the arms of St. Anthony.

Centuries later far in the East, in the Indian subcontinent, on the coastline of the Arabian Sea in 1600, in Siolim, Goa, the Franciscans planned to build a New Church of Mother of God, centrally located for the Christians in Siolim, but they did not have sufficient funds. It was indeed God's plan that two Portuguese merchants sailing to Goa with the statue of St. Anthony of Lisbon, were caught up with a life threatening storm in the Arabian Sea. They implored the help of St. Anthony and vowed to build a Church in his honour if they survived. They were saved. The first point where their ship touched the land as they safely entered river Chapora's tributary is the premises where this Image of Christ the Redeemer is placed. Opposite it, was constructed the Church dedicated to St. Anthony of Lisbon in fulfilment of the vow made by



the merchants to St. Anthony.

The fact that our Siolim Church stands firm and grounded where it presently is, is due to a miracle. The image of St. Anthony holding Infant Jesus in his left hand and a serpent tied with a cord in his right hand is one of a kind in the world. It reminds of a miracle witnessed by the Franciscan friars who faced difficulties during construction. A huge strange frightful looking serpent used to disturb the Rector in his thatched residence. Besides, it was also noted that the plint area of the foundation of the Church was destroyed every night. On praying fervently to St. Anthony and by placing his statue in the plint area, the Rector asked for Divine intervention. The next day to his great astonishment a giant serpent was found hanging from the cord in the hand of the Saint, after which the construction continued without any hindrance.

Today St. Anthony's Church stands firm with devotion and devotees from all walks of life (Hindus as well as Muslims and people of other faith), worldwide, show special affection towards Siolim Church and its Patron, St. Anthony, who never fails to lift everyone's prayers to Infant Jesus, whose Word he fearlessly preached and spread. Siolim, a village like any other villages of Goa is deep rooted in culture, music, art, traditions, festivals and devotion across religious lines. There are many customary beliefs practiced even today that are interdependent across inter religious celebrations. We, as Catholics along with our Hindu brethren and other faithful demonstrate a harmonious accord. The message of the love of God is not only for the Catholics but for all men of good will

The installation of the Image of Christ the Redeemer that stands tall amidst the Siolim Church River-Front is perfect to the historical landscape and a fitting tribute to the celebration of The Jubilee Year (2025) of Christ who brings life and grace to humanity by redeeming us. It will remain as an immemorial memento of the fact that our Cardinal Patriarch of the Archdiocese of Goa and Daman, Most Reverend Filipe Neri Ferrao, chose the Church of St. Anthony, Siolim, as one of the ten Churches from the length and breadth of Goa for one full year (2025) as a special Sacred place to obtain indulgences and Spiritual favours for all those who pay a special visit to this Church. This is history that will never be deleted and will remain inscribed within the walls of this unique majestic Church. The motto '**Peregrinantes in Spem**' meaning Pilgrims in Hope.

This Image seems to fulfil yet another prophecy of God's Plan who wishes that anyone who passes by Siolim Church, each time he / she puts his / her glance at the image of Jesus Christ the Redeemer, with arms outstretched he / she will be reminded of Jesus' selfless love, forgiveness and redemption for all people, thereby, giving each one of the pilgrims passing by a chance to change for the good and walk in the light of HOPE.

Bertha Fonseca, Portavaddo



SAO JOÃO FEAST: UNITING GLOBAL GOANS IN THE HEART OF SIOLIM

On the 24th of June, the Church commemorates the Nativity of St. John the Baptist, the fore runner of Christ, whose miraculous birth was announced to his aged parents, Zechariah and Elizabeth. Unlike other Saints whose feasts mark their death, St. John is one of the few whose birth is celebrated, for he was sanctified even before he was born. The Gospel tells us that he leapt in his mother's womb at the sound of Mary's voice, a moment of joy and divine recognition. The feast of St. John the Baptist, known as Saõ João in Portuguese and Sant Zuanv in Konkani, is not merely a religious event—it is a cultural phenomenon that brings together Goans from every corner of the world. It is here, in Siolim, that the spirit of Goemkarponn (Goan identity) shines brightest and has united Goans across generations and continents.

After the solemn Holy Mass in the morning, the village bursts into vibrant tradition. Youth and elders alike, adorned in “kopels”—crowns of fresh flowers and tender coconut palm leaves—march through the streets, joyfully calling out “Sanjanv! Sanjanv!!” The cry invites villagers to gather at wells, springs (*zhor*), ponds, and rivers, where they dive and splash into the waters to the rhythms of the drums (*gumott*) and cymbals (*cansaim*). As part of the customs, the newlyweds visit their in-laws bearing the traditional 'ojem'a festive platter filled with seasonal fruits and sweets signifying blessings, abundance, and love.

Siolim's century-old celebration evolved significantly in the 1980s when cultural pioneers like Alexyz (cartoonist), Alister Miranda (journalist), Joel D'Souza (photographer), and others introduced the boat parade. Decorated boats from nearby villages—Badem, Assagao, Anjuna, Chapora, Vagator, and more sail to Siolim to garland the Cross in front of St. Anthony's Church. What began modestly grew grander each year. By the 1990s, under the spirited leadership of Mr. Sylvester Fernandes and the Siolim Saõ João Traditional Boat & Cultural Organisation, the celebration expanded with a grand stage and powerful performances by celebrated tiatrists and singers, and cash prizes for the best boats, kopels, and even gold coins for standout entries.

The Saõ João feast in Siolim is more than a tradition—it is the living pulse of Goan culture. To grasp the true essence of Saõ João and the timeless rhythm of Goemkarponn, there is no place more evocative than Siolim. Known and cherished across the globe, this celebration is where faith is deeply felt, heritage is proudly upheld, and every Goan heart, no matter how far it has travelled finds its way back home.

*Clarissa Catherine Camelo
Aforamento*



HAIL, THE WISDOM OF THE DIVINELY INSTITUTED CATHOLIC CHURCH!

There is a kind of wisdom that is not loud. It does not seek attention. It does not scream to be seen. It simply exists, quietly, deeply and eternally. This is the wisdom of the Catholic Church, a body that has outlived empires, survived schisms, endured scandals and yet remains standing, steady and sacred. The Catholic Church is not a trend. It is not a social wave. It is an institution that walks with time but listens to eternity.



While the world busied itself with predictions, drawing up lists of notable Cardinals, analysing political alignments and floating theories about who would be the next Pope, the College of Cardinals chose a different path. They ignored the noise. They

turned away from the spotlight. They went into the sacred and returned with a name the world never imagined. Pope Leo the Fourteenth. A name that had not been whispered in the corridors of speculation. A man unknown to the headlines. A choice that silenced every analyst and reset the compass of divine selection.

This is not a coincidence. It is a confirmation of the divine order. What the Conclave did was not just elect a new Pope. The Cardinals made a statement to the world. They reminded humanity that God does not follow trends. He sets them. That true leadership is not always found in the obvious. That sometimes, the one who carries the mantle is not the one the world expects, but the one heaven approves. This is the mystery of divine succession, wrapped in silence, clothed in prayer and sealed in sacred deliberation.

I am not a Catholic. But with every passing day, I see clearly why this institution continues to command reverence. It is not because its members are flawless. It is not because its leaders are immune to error. It is because, despite the human imperfection that exists within it, the Catholic Church remains rooted in sacred order, structured governance and spiritual discipline. It is an institution that has mastered continuity. Its longevity is not sustained by convenience but by consecration.

No Church is perfect. No human institution is without fault. The Catholic Church is no exception. Within it are men and women of varying degrees



of holiness, sincerity and struggle. But amidst all of this, there remains a deeply spiritual core, a centre that holds, a system that works, a rhythm that does not break. There are those within its walls who serve God in spirit and in truth, quietly, humbly and fervently. Their devotion is not a performance. Their faith is not a fashion. It is a life.

What happened in the election of Pope Leo the Fourteenth is not just a political or ecclesiastical event. It is a mirror to the rest of the Christian world. It exposes by comparison the chaos that reigns in many modern Church settings, particularly in the Pentecostal space. In some of these assemblies, power struggles have replaced prayer, and ambition has drowned anointing. Leadership is inherited like property. Elections are manipulated like business deals. The pulpit has become a platform for performance, not a place of transformation. The altar has become a showground, not a sanctuary.

Even among so-called brethren, love has grown cold. Loyalty is transactional. Brotherhood is hollow. It is a tragedy that many Pentecostal churches cannot even imagine holding such a transparent, spiritual and selfless process of succession. Helping one's fellow minister is seen as a threat. The idea of unity in leadership has been replaced with competition and suspicion. The sacred is being sacrificed on the altar of success.

But today, the Catholic Church has reminded us of something we have forgotten. That the kingdom of God is not noise but order. Not display but discipline. Not popularity but purity. It has reminded us that when God is allowed to speak, He will often choose the one no one expected. He will raise the man who is hidden. He will lift the one who has been in the secret place.

The election of Pope Leo the Fourteenth is a lesson to the Church and to the world. It is a call to return to structure, to sacredness, to spirit-led decision-making. It is proof that an institution can be old, yet not obsolete, ancient, yet not irrelevant, traditional, yet not stagnant. It is wisdom in action.

This is the wisdom of the eternal Church. This is the mystery of divine order. This is the power of the sacred. And in a world drowning in confusion, it shines like a light that cannot be hidden.

Let every ear that hears it listen. Let every eye that sees it learn. Let every heart that understands it return to the ancient path that leads to life.

Truly, God cannot be manipulated! God is God forever!

Hon. Justice Aggrey
(Courtesy from Social Media)



THE INTERNATIONAL COURT OF JUSTICE

The United Nations flag flies in front of the Peace Palace, home of the International Court of Justice (ICJ) The Hague. The ICJ, which is situated in the Peace Palace in Hague, a city in the Netherlands, was established in 1945 as a way of settling disputes between countries. The court also provides advisory opinions on legal questions that have been referred to it by other authorized UN organisations.

Widely known as the "World Court", the ICJ is one of the six “principal organs” of the United Nations, on the same footing as the General Assembly, Security Council, (ECOSOC), Trusteeship Council and the Secretariat, and the only one that is not located in New York. Unlike the Court of Justice of the European Union, the ICJ is not a Supreme Court to which National Courts can turn; it can only hear a dispute when requested to do so by one or more States .The Court is composed of 15 judges, all of whom are elected to nine-year terms of office by the UN General Assembly and Security Council. Elections are held every three years for one third of the seats, and retiring judges may be re-elected. The members do not represent their governments but are independent Magistrates, and there is only ever one judge of any nationality on the court. Cases open with the parties filing and exchanging pleadings containing a detailed statement of the points of fact and of law on which each party relies and an oral phase consisting of public hearings at which agents and counsel address the Court. The countries involved appoint an agent to plead their case, someone who has the same rights and obligations as a solicitor in a National Court. Occasionally, a leading politician may defend their country, as in the 2020, *The Gambia v Myanmar* case. After this stage, the judges deliberate *in camera* (in private, behind closed doors), and then the Court delivers its verdict. The length of time this takes can be anything from a few weeks to several years. The ICJ is the only International Court that settles disputes between the UN Member States. This means that it makes an important contribution to global peace and security, providing a way for countries to resolve issues without resorting to conflict.

The Court can rule on two types of cases: “contentious cases” are legal disputes between States and “advisory proceedings” are requests for



advisory opinions on legal questions referred to it by United Nations organs and certain specialised agencies.

A few cases are cited herein-The case brought by South Africa against Israel on 29 December was the first time a contentious case has been brought against Israel at the ICJ (a 2004 advisory opinion found that the construction of the wall built by Israel in the Occupied Palestinian Territory, including in and around East Jerusalem, and its associated regime is contrary to international law). South Africa contends that “acts and omissions by Israel...are genocidal in character, as they are committed with the requisite specific intent...to destroy Palestinians in Gaza as a part of the broader Palestinian national, racial and ethnical group”. South Africa seeks to found the Court's jurisdiction on the 1948 UN Genocide Convention, to which both countries are signatories. Israel rejects the allegations.

Aung San Suu Kyi appears at the UN International Court of Justice (ICJ) on 11 December 2019. Another a ruling against Myanmar in January 2020, ordering the country to protect its minority Rohingya population and the destruction of evidence related to genocide allegations. That case, which was brought by Gambia, was notable for the appearance of Aung San Suu Kyi, then the de facto leader of Myanmar, at Hague to defend her country.

As for “advisory proceedings”, on 20 January 2023, the General Assembly requested an advisory opinion from the Court on “Israeli practices affecting the human rights of the Palestinian people in the Occupied Palestinian Territory, including East Jerusalem”. In March 2023, the UN General Assembly adopted a resolution to ask the Court to deliver an advisory opinion on the obligations of States in respect to climate change, with most speakers in the resulting debate hailing the move as a milestone in their decades-long struggle for climate justice. Any UN Member State can bring a case against any other Member State, whether or not they are directly in conflict, when the common interest of the international community is at stake.

In the case of *Gambia v Myanmar*, Gambia was not directly concerned by the genocide allegations levelled against Myanmar, but that did not preclude the country from bringing the action, on behalf of



the Organisation of Islamic Cooperation.

United Nations Office for the Coordination of Humanitarian Affairs (UNOCHA) Saviano Abreu - Civilians died in the small village of Hroza in Eastern Ukraine following an attack.

The rulings of the ICJ are final, and there is no possibility of appeal.

It is up to the States concerned to apply the Court's decisions in their national jurisdictions, and, in most cases, they honour their obligations under international law and comply.

If a country fails to perform the obligations incumbent upon it under a judgment, the only remaining recourse is to turn to the Security Council, which can vote on a resolution, per the UN Charter. This happened in a case brought by Nicaragua against the United States in 1984, demanding reparations for the US support for Contra rebels. The ICJ ruled in Nicaragua's favour, but the US refused to accept the finding. Nicaragua then took the matter to the Security Council, where a relevant resolution was vetoed by the United States.†

There is frequent confusion between the International Criminal Court (ICC) and the International Court of Justice (ICJ). ICJ cases involve countries, and the ICC is a *criminal* Court, which brings cases against individuals for war crimes or crimes against humanity. Also, whilst the ICJ is an organ of the United Nations, the ICC is legally independent of the UN, although it is endorsed by the General Assembly. While not all UN Member States are parties to the ICC, it can launch investigations and open cases related to alleged crimes committed on the territory or by a national of a State party to the ICC or of a State that has accepted its jurisdiction. Cases have been heard and decisions rendered on a range of violations, from using rape as a weapon and children as combats.

A peek into the ICJ gives you a general idea into its working I thought was apt as recently in mid May 2025 when my sister Dr. Zoya João presented her three scientific papers in Utrecht Netherlands at the Liga Medicorum Homeopathica Internationalis (LMHI) Congress, we had the privilege of being at ICJ - Peace Palace at Hague which gave me the insight to pen a note on the World Court.

Adv. Dr. Lida João



JUNE - JULY MHOINEANT

**Somudaiaam Pormonnem Igorjent Aitarachea
Misachi Mandavoll**

31 st May Saturday	5.30 p.m. - Lourdes Saibinn – Fernandes Vaddo
	7.00 p.m. - Mass in English
01 st June Sunday	6.30 a.m. - Bhag. Joao Baptist – Igrejvaddo
	8.00 a.m. - Bhag. Bartholomeu – Tarchibhatt
21 st June Saturday	5.30 p.m. - Bhag. Francis Xavier - Querem
	7.00 p.m. - Mass in English
22 nd June Sunday	6.30 a.m. - Bhag. Lawrence Portavaddo
	8.00 a.m. - Confraria members
28 th June Saturday	5.30 p.m. - Guia Saibinn – Pereira vaddo
	7.00 p.m. - Mass in English
29 th June Sunday	6.30 a.m. - Bhag. Juze Vaz – Valadares vaddo
	8.00 a.m. - Bhag. Joaquim-Ana - Bamonvaddo
04 th July Saturday	5.30 p.m. - Bhag. Pedro – Chauddivaddo
	7.00 p.m. - Mass in English
05 th July Sunday	6.30 a.m. - Bhag. Christopher – Portavaddo
	8.00 a.m. - Bhag. Filipe – Tarchibhatt
12 th July Saturday	5.30 p.m. - Padr Agnel – Noronha vaddo
	7.00 p.m. - Mass in English
13 th July Sunday	6.30 a.m. - Bhag. Francis d'Assisi - Portavaddo
	8.00 a.m. - Bhag. Bernard - Bamonvaddo



MHOINEACHI KARIAVOLL

JUNE

Aitar-	01 ^{ter}	5.30 p.m. Bhag. Antonichem Fama (<i>No Mass</i>) Bhagevont Antonichem Trezen bhettoitat:-
Somar-02 ^{ter}		5.30 a.m. Francis & Estefania D'Souza
English		6.45 a.m. Alton & Alicia De souza 8.00 a.m. Chloe & Samantha Fernandes 9.30 a.m. Raymond & Cleta Vaz 4.30 p.m. Issac Monteiro
Mungllar-03 ^{ter}		5.30 a.m. Gregory & Nancy Noronha
English		6.45 a.m. Ancelia & Genelia D'Cruz 8.00 a.m. Filton & Jovina Fernandes 9.30 a.m. Shubina & Shanaya D'Cunha 4.30 p.m. Floyd & Maria Fernandes
Budhvar-04 ^{ter}		5.30 a.m. Teresa Mary D'Costa
English		6.45 a.m. Titus Fernandes 8.00 a.m. Alex & Lourdine Carvalho 9.30 a.m. Victor & Rita Fernandes 4.30 p.m. Lerio Britto
Brestar-05 ^{ver}		5.30 a.m. Chrisanne Mendes
English		6.45 a.m. Anthony & Joyceline Atmakaur 8.00 a.m. Andrea Noronha 9.30 a.m. Stephen Rodrigues 4.30 p.m. Gibson D'Souza
Sukrar-06 ^{ver}		5.30 a.m. Jose Norbert Dias
English		6.45 a.m. Jose & Angela Costa 8.00 a.m. Nicholas D'Cruz 9.30 a.m. Mark & Iria Fernandes 4.30 p.m. Lorenzo D'Souza
Sonvar-07 ^{ver}		5.30 a.m. Anthony Noronha
English		6.45 a.m. Francis & Maria Fernandes 8.00 a.m. Stanley & Preciosa D'Sa 9.30 a.m. Janice Fernandes 4.30 p.m. Ethan Sanches
English		7.00 p.m. Josephine Rodrguese
Aitar -08 ^{ver}		5.30 a.m. Camilo Fernandes
English		7.00 a.m. Lester D'Souza



		8.30 a.m. Caridade Martins
		9.45 a.m. Gasper & Monica Coelho
		4.30 p.m. Hansel & Lavina
Somar-09 ^{ver}		5.30 a.m. Dominic & Christaline Monteiro
English		6.45 a.m. John & Malinda Fernandes 8.00 a.m. Andrew & Teresa Fernandes 9.30 a.m. Lawrence & Fatima Fernandes 4.30 p.m. Joel & Avril Fernandes
Mungllar-10 ^{ver}		5.30 a.m. Leandra & Milton Fernandes
English		6.45 a.m. Savio Lawrenco D'Souza 8.00 a.m. Jervis & Valerie Fernandes 9.30 a.m. Caroline Fernandes 4.30 p.m. Eugene & Margaret Fernandes
Budhvar-11 ^{ver}		5.30 a.m. Domnic & Andrea Fernandes
English		6.45 a.m. Elsa de Souza 8.00 a.m. John & Clara D'Souza 9.30 a.m. Andrew & Josephine Lobo 4.30 p.m. Filbert Dantas
Brestar-12 ^{ver}		5.30 a.m. Alfred D'Souza
English		6.45 a.m. Tresa Rodrigues 8.00 a.m. Conceicao Fernandes 9.30 a.m. Felix D'Souza 4.30 p.m. Agnelo & Rita Fernandes
Sukrar-13 ^{ver}		5.30 a.m. Ascencao D'Souza
English		6.45 a.m. Marcos Fernandes 8.00 a.m. Joaquim & Marina Fernandes 9.30 a.m. Micaiah Nicodemus Fernandes 4.30 p.m. Analita Leyna Fernandes
Sonvar-14 ^{ver}		5.30 a.m. Gabby & Josita De Souza
English		6.45 a.m. Karen Fernandes 8.00 a.m. Johan & Dionysia Ferrao 9.30 a.m. Siola Cardoz 4.30 p.m. Rafael Fernandes
Vespr		6.00 p.m. Lawrence Rodrigues
Aitar-15 ^{ver}		5.30 a.m. Roseline Das
English		7.00 a.m. Sandra Rodrigues 8.30 a.m. Clive & Sydelle D'Souza 10.00 a.m. Solemn Mass
Somar-16 ^{ver}		6.30 a.m. Leg. Mass



Mungllar-17 ^{ver}	8.00 a.m. Poilea Vorsacho Ugddas: Paulo Fernandes 6.30 a.m. Arghanchem Mis: Andrew & Glenna Fernandes 8.00 a.m. Zolm Dis: Royston Fernandes 9.30 a.m. Arghanchem Mis: Pascoal & Milagrine Fernandes 4.30 p.m. Arghanchem Mis: Ryan & Sweezel D'Souza
Budhvar-18 ^{ver}	6.30 a.m. Somplolea Reginaldo D'Souza 8.00 a.m. Tisrea Vorsacho Ugddas: Ignês Almeida
Brestar-19 ^{ver}	6.30 a.m. Arghanchem Mis: Justine Nazareth 8.00 a.m. Poilea Vorsacho Ugddas: Agnelo Simao Carvalho
Sukrar-20 ^{ver}	6.30 a.m. Khasgi intessanv: John Fernandes 8.00 a.m. Mhoineacho Ugddas: Deudita Florina Rodrigues
Sonvar-21 ^{ver}	6.30 a.m. St. Aloysius Gonzaga – Stat. Mass 8.00 a.m. Arghanchem Mis: Anthony Fernandes 5.30 p.m. Zolm Dis: Fiona Rodrigues 7.00 p.m. Arghanchem Mis: Francis & Sofia Braganza
Somar-23 ^{ver}	6.30 a.m. Khasgi intessanv: Manuel Pereira 8.00 a.m. Poilea Vorsacho Ugddas: Bernardina D'Souza
Mungllar-24 ^{ver}	6.30 a.m. St. John the Baptist – Stat. Mass 8.00 a.m. Arghanchem Mis – São João Committee Siolim 9.30 a.m. Arghanchem Mis – Lida & Zoya João 9.30 a.m. Feast of St. John the Baptist – Fernandes / Pereira vaddo No evening Mass in the Church
Budhvar-25 ^{ver}	6.30 a.m. Somploleam Camilo & Bella D'Costa 8.00 a.m. Arghanchem Mis: Michelle Kale
Brestar-26 ^{ver}	6.30 a.m. Khasgi intessanv: Conceicao D'Souza 8.00 a.m. Arghanchem Mis: Anna Fernandes
Sukrar-27 ^{ver}	6.30 a.m. Arghanchem Mis: Savio & Rosalia Barretto 8.00 a.m. Arghanchem Mis: Vicente & Antonette Rodrigues
Sonvar-28 ^{ver}	6.30 a.m. Somplealea Albert Saldanha



	8.00 a.m. Poilea Vorsacho Ugddas: Dolorosa Lobo 5.30 p.m. Arghanchem Mis: Floriano Fernandes 7.00 a.m. Arghanchem Mis: Ellison & Anastasia Fernandes
Aitar-29 ^{ver}	6.30 a.m. Sts. Peter & Paul – Stat. Mass
Somar-30 ^{ver}	6.30 a.m. Khasgi intessanv: Mary Fernandes 8.00 a.m. Mhoineacho Ugddas: Maria Joanita Fernandes
JULY	
Mungllar-01 ^{ler}	6.30 a.m. 21 st B'day: Melina D'Cruz 8.00 a.m. Arghanchem Mis: Lucas & Cedric 9.30 a.m. Khasgi intessanv: Jonathan Dias 4.30 p.m. Zolm Dis: Vincy Addison Rodrigues
Budhvar-02 ^{ter}	6.30 a.m. 8.00 a.m.
Brestar-03 ^{ter}	6.30 a.m. Somplolea Claude Borges 8.00 a.m.
Sukrar-04 ^{ter}	6.30 a.m. Leg. Mass 8.00 a.m.
Sonvar-05 ^{ver}	6.30 a.m. Arghanchem Mis: Zerlinda Fernandes 8.00 a.m. 5.30 p.m. 7.00 p.m.
Somar-07 ^{ver}	6.30 a.m. 8.00 a.m.
Mungllar-08 ^{ver}	6.30 a.m. Sp. Intention: Henry & Sinitta Fernandes 8.00 a.m. Bolaike khatir: Zelita Araujo 9.30 a.m. Arghanchem Mis: Sylvia d'Souza 4.30 p.m.
Budhvar-09 ^{ver}	6.30 a.m. 8.00 a.m.
Brestar-10 ^{ver}	6.30 a.m. 8.00 a.m. Tisrea Vorsacho Ugddas: Jose Pinto
Sukrar-11 ^{ver}	6.30 a.m. 8.00 a.m.
Sonvar-12 ^{ver}	6.30 a.m. 8.00 a.m. 5.30 p.m. Zolm Dis: Eusebio Fernandes 7.00 p.m.



MHOINEACHIM VACHPAM

JUNE

01	Sun		Ascension of The Lord
	Rdg	Ac 1, 1-11; Ps 46, 2-3. 6-7.8-9; Eph 1, 17-23 or Heb 9, 24-28; 10, 19-23; Lk 24, 46-53	
02	Mon	Rdg	Ac 19, 1-8; Ps 67, 2-3. 4-5ac. 6-7ab; Jn 16, 29-33
03	Tue		Sts. Charles Lwanga & Companions
	Rdg	Ac 20, 17-27; Ps 67, 10-11. 20-21; Jn 17, 1-11a	
04	Wed	Rdg	Ac 20, 28-38; Ps 67, 29-30.33-35a. 35b-36c; Jn 17, 11b-19
05	Thu		St. Boniface
	Rdg	Ac 22, 30, 23, 6-11; Ps 15, 1-2a+5. 7-8.9-10.11; Jn 17, 20-26	
06	Fri	Rdg	Ac 25, 13b-21; Ps 102, 1-2.11-12. 19-20ab; Jn 21, 15-19
07	Sat	Rdg	Ac 28, 16-20. 30-31; Ps 10, 4. 5+7; Jn 21, 20-25
08	Sun		Pentecost
	Rdg	Ac 2, 1-11; Ps 103, 1ab+24ac. 29bc-30. 31+34; 1 Cor 12, 3b-7. 12-13 or Rom 8, 8-17; Jn 20, 19-23 or Jn 14, 15-16. 23b-26	
09	Mon		Our Lady, Mother of the Church
	Rdg	Gen 3, 9-15. 20 or Ac 1, 12-14; Ps 86, 1-3. 4-5. 6-7; Jn 19, 25, 25-34	
10	Tue	Rdg	2 Cor 1, 18-22; Ps 118, 129. 130.131.132.133.135; Mt 5, 13-16
11	Wed		St. Barnabas
	Rdg	Ac 11, 21b-26, 13, 1-3; Ps 97, 1.2-3ab.3cd-4. 5-6; Mt 10, 7-13	
12	Thur	Rdg	2 Cor 3, 15---4, 1.3-6; s 84, 9ab+10.11-12. 13-14; Mt 5, 20-26
13	Fri		St. Anthony of Padua
	Rdg	2 Cor 4, 7-15; ps 115, 10-11. 15-16.17-18; Mt 5, 27-32	
14	Sat	Rdg	2 Cor 5, 14-21; Ps 102, 1-2.3-4. 8-9. 11-12; Mt 5, 33-37
15	Sun		Most Holy Trinity
	Rdg	Prov 8, 22-31; Ps 8, 4-5. 6-7. 8-9; Rom 5, 1-5; Jn 16, 12-15	
16	Mon	Rdg	2 Cor 6, 1-10; Ps 97, 1. 2-3ab. 3cd-4; Mt 5, 38-42
17	Tue	Rdg	2 Cor 8, 1-9; Ps 145, 1-2.5-6ab. 6c-7.8-9a; Mt 5, 43-48
18	Wed	Rdg	2 Cor 9, 6-11; Ps 111, 1-2. 3-4. 9; Mt 6, 1-6. 16-18
19	Thur	Rdg	2 Cor 11, 1-11; Ps 110, 1-2. 3-4. 7-8; Mt 6, 7-15
20	Fri	Rdg	2 Cor 11, 18. 21b-30; Ps 33, 2-3. 4-5. 6-7; Mt 6, 19-23
21	Sat		St. Aloysius Gonzaga
	Rdg	2 Cor 12, 1-10; Ps 33, 8-9. 10-11. 12-13; Mt 6, 24-34	
22	Sun		The Most Holy Body And Blood of Christ
	Rdg	Gen 14, 18-20; Ps 109, 1.2.3.4; 1 Cor 11, 23-26; Lk 9,	



23	Mon	Rdg	11b-17
24	Tue		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	Wed	Rdg	Gen 15, 1-12. 17-18; Ps 104, 1-2. 3-4. 6-7. 8-9; Mt 7, 15-20
26	Thu	Rdg	Gen 16, 1-12. 15-16; Ps 105, 1-2. 3-4a. 4b-5; Mt 7, 21-29
27	Fri		The Most Sacred Heart of Jesus
	Rdg	Ez 34, 11-16; Ps 22, 1-3a. 3b-4. 5.6; Rom 5, 5b-11; Lk 15, 3-7	
28	Sat		The Immaculate Heart of the Blessed Virgin Mary
	Rdg	Is 61, 9-11; Ps 1 Sam 2, 1. 4-5. 6-7. 8abcd; Lk 2, 41-51	
29	Sun		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	Mon	Rdg	Gen 18, 16-33; Ps 102, 1-2. 3-4. 8-9. 10-11; Mt 8, 18-22
			July
01	Tue	Rdg	Gen 19, 15-29; Ps 25, 2-3. 9-10. 11-12; Mt 8, 23-27
02	Wed	Rdg	Gen 21, 5. 8-20; Ps 33, 7-8. 10-11. 12-13; Mt 8, 28-34
03	Thu		St. Thomas
	Rdg	Ac 10, 24-35; Ps 41, 2-3, 42, 3. 4; or 1 Pt 1, 3-9 or Eph 2, 19-22; Jn 20, 24-29	
04	Fri	Rdg	Gen 23, 1-4. 19, 24, 1-8. 62-67; Ps 105, 1-2. 3-4a. 4b-5; Mt 9, 9-13
05	Sat	Rdg	Gen 27, 1-5. 15-29; Ps 134, 1-2. 3-4. 5-6; Mt 9, 14-17
06	Sun		14th Sunday in Ordinary Time
	Rdg	Is 66, 10-14c; Ps 65, 1-3a. 4-5. 6-7a. 16+20; Gal 6, 14-18; Lk 10, 1-12. 17-20	
07	Mon	Rdg	Gen 28, 10-22a; Ps 90, 1-2. 3-4. 14-15ab; Mt 9, 18-26
08	Tue	Rdg	Gen 32, 23-33; Ps 16, 1. 2-3. 6-7. 8+15; Mt 9, 32-38
09	Wed	Rdg	Gen 41, 55-57, 42, 5-7a. 17-24a; Ps 32, 2-3. 10-11. 18-19; Mt 10, 1-7
10	Thu	Rdg	Gen 44, 18-21. 23b-29, 45, 1-5; Ps 104, 16-17. 18-19. 20-21; Mt 10, 7-15
11	Fri		St. Benedict
	Rdg	Gen 46, 1-7. 28-30; Ps 36, 3-4. 18-19. 27-28. 39-40; Mt 10, 16-23	
12	Sat	Rdg	Gen 49, 29-32, 50, 15-26a; Ps 104, 1-2. 3-4. 6-7; Mt 10, 24-33
13	Sun		15th Sunday in Ordinary Time
	Rdg	Deut 30, 10-14; Ps 68, 14+17. 30-31. 33-34. 36ab+37 or Ps 18, 8.9.10. 11; Col 1, 15-20; Lk 10, 25-37	



THE BLESSING OF THE "FAMA" OF ST ANTHONY ON THE 1ST OF JUNE



SOME OF THE CONFRARIA MEMBERS WITH THEIR OPA E MURCA PARTICIPATING IN THE "FAMA" RITE



Youth Picnic



THE OLD AND THE NEW CONFRARIA MEMBERS OF ST. ANTHONY'S CHURCH, SIOLIM



THE PARISH PRIEST INSTRUCTING THE TO BE MEMBERS OF THE CONFRARIA BEFORE THEIR ADMISSION INTO THE CONFRARIA OF THE BLESSED SACRAMENT.

THE NEWLY ADMITTED 22 MEMBERS OF THE CONFRARIA OF THE BLESSED SACRAMENT OF SIOLIM PARISH CHURCH

