



Lily

of St. Anthony

ST. ANTHONY, OUR PATRON, IS THE MOST POWERFUL SAINT



Bulletin of the Parish of St. Anthony, Siolim

JUNE 2026 Vol. 06 XXXXI

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
Sukarak 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 Brestarak	- 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: Fr. Joaquim Rodrigues sss, Assistant: Fr. Inbaraj 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)

The Parish Priest, his Assistant,
the Consecrated men and women,
the P.P.C members,
the Confraria members
and all the Associations
of the Parish Church of
St. Anthony, Siolim,



*Wish you all the Parishioners a blessed feast of
St. Anthony!*

The age old field site in Bamonvaddo, where the first sheaves of Corn were cut and presented to God in Church, did not have a proper raised and protected platform. So the Administrative Body of the Confraria de Santissimo Sacramento, with the consent of the Parish Priest took the initiative to shift the Roadside Cross to this present site so that's proper place with decorum would be erected to cut the corn. With the assistance of Bamonvaddo Panchayat Ward Member, Mr Amit Morajkar, and that of Igrez vaddo Ward Member, Mr. William Fernandes, the Comunidade of Siolim, the tenant, Mr. Dominic Fernandes, a mini shed with a Cross and a reasonable space where paddy will be grown is spotted out in this particular area where traditionally the first sheaves were cut. The sponsors, Mr Paul Fernandes and his family is also seen. May this place be a memorial of this age old long tradition where corn is cut, blessed and offered to God.



BHAGEVONT ANTONICHI BHOKTI SIOLLEANT ANI TACHI PODVEDAR VINNOVNNI



Amchea supurlea Göyant, Lisboachea Bhagevont Antonik ek kherit zago asa ani veg vegllea svatancher hea Santak bhetoil'lim kopelam ani firgozo asat, zhoim Bhagevont Antonichi bhokti cholta. Punn odik korun purai Göyant Don zageancher Bhagevont Antonichi bhokti vhadoda promanan zata; Ut'tor Göyant, Siolleant aslole Bhagevont Antoniche firgojent ani Dokhinna Göyant, Chinchonche firgojent Deussa vaddeant aslolea Bhagevont Antonichea Kopelant. Hea Donui svatancher dor mungllarak toxench “Trezenant” ani porbek, vhadde sonken, lok bhoktiponnan hea Santachi

vinnovnni magunk yeta. Zorui Vixv Povitr Sobha Bhagevont Antonichi Porob Junhache 13ver somorobhta, hea donui zageancher, Junhachi 13 Aitar poddona zalea, hea disa uprantlea Aitarak somorombhtat, tache adim “TREZEN” he tera toyareche dis palltat.

Siollicheo ganv zaun asa ithihasik ganv, 1555 vorsak Bardesant Kristanvponn vistarunk, tednachea Purtugez Razpal (*viceroy*) Pedro Mascarenhas-an Franciscan missionarank nemlet, teach vorsak Franciscan ani Verenchi Teg Vidvanachi Firgoz sthapli, hi zali Bardesantli Poili Igorz. Tache uprant Bardesant veg veglle kodden igorzo sthapleo. 1560 vorsak Nagvechi Povitr Tritvechi Firgoz sthapli ani purai Siolle ani sorbhovtiche ganv he firgoje khal ghatle. Att vorsam uprant, 1568 vorsak, Siollichea Gaunsavaddeant, Devache Matek bhettoiloli Igorz ubharli, Anjuna, Assagao ani Oxel he ganv he nove firgoje khal yetalet. Hi Igorz fokot 32 vorsu urli. (*He Igorjecho Khuris atachea gaunsavaddo irmitichea fattlean asa*). Uprant akhea Siolleant modem poddta toxi ek mozbut ani vixall Igorz bandunk Franciscan missionaranim ieujiem, punn duddvancho khorch chodd axil'lean ho prokolp tankam avghodd dislo.

Itean 1600 vorsak, Portugalak thaun Purtugez veapari, Bhagevont Antonichi Imaç gheun, Göyam Xarant Tarvan yetalet, ponn kortana Arbi Somdirant eka marekar tufanant te sampodde. Tedna tanni

Bhagevont Antonichi vinovnni magli ani jea zagear hem tarum thartolem tea zagear apunn Tanchea manank Igorz bandtoleat mhonn tannim angoilolem. Tanche tarum Göyam xarant vochonk Mandovi nhoint bhitor sorche svater, Xapurche nhoint bhitor sorlem ani Siolleant tharlem, tea zagear tannim poilo ek khuris ubharlo ani samkar igorz bandunk ieujiem. Hea salvar zal'leam veaparanchea duddvanchea adaran, toxench ganvchea donui comunidadichea ani lokanchea adaran, hea novea zagear bandkam suru zalem. Modench ek vaittovi xokti uprasli: ek bhirankull lamb motto sorop vavradeank bhenkddaitalo ani vavr addaitalo. Bejar zaun vigaran kam bond korun, igorjek ek dusri svat sodunk chintlem, punn tache adim Bhagevont Antonichi vinnovnni magun, Veapareanni haddloli Imaç hea bandkamache svater dovorli ani hi oddchonn Bhagevontachea payaxim dovorli. Dusrea disa bhov sokalli poit zalea, to noxtto sorop eka fasak poddon hea imajichea hatant umkolitalo. He ghoddnek lagon purai zogant fokot Siolliche Igorjent, Bhagevont Antonichea hatant fasak sampoddlo sorop disun yeta. Ti Igorz anik tinxim vorsu urli, uprant 1907 vorsak heach zagear ek novi igorjechi imarot ubharli ji amkam aiz pasun dista. Fuddlea vorsak hi novi Igorjechi Imarot ubharlear 120 vorsambhortat.

Bhagevont Antonin, Siollicheo ganv apnnen vinchun kaddlo, hea ganvcho askari zaunk, hem amkam voilea don ghoddnukantlean sidh zata. Angovnneni bandlole he Igorjent nhoinch Siolkaram, bogor xezarchea ganvchim toxench ais-poischim bhavarthi, itle xekdde zale, apleo gorzo gheun azon pasun yetat! Amche purvoz ghoddyek nennar asle, punn bhavartant girest asle, lhan bhurgeam bhaxen tancho bhavart aslo, aplim magnnim Bhagevont Anton nirfoll korcho nam ani jerul tim tankam favo kortolo hi khatri tankam asli. Kosli-i goroz zaum, paus unno poddlo, kosli vost sanddlea vo konnem chorun vhelea vo anik kosli goroz ti asum, Bhagevont Antonin tankam favo kelio ani aiz pasun korit asa. Hea Santachem nanv gheun amche purvoz vavr dhondeak, xetant toxench nusteak dorian voitalet, koslei vhadde nirnoi gheunk zai tedna tachi vinovnni magtalet, pika utsova somoyar xet lunvtana vo kosloi suvallo aslo zalea tacho axirvad magtalet. Bhagevont Antonik zorui amche purvoz '*firgeancho Sant*' mhunn ulo martalet, punn ho '*firgeancho Sant*' tanchoch ek khaxea ghorcho koso, borea toxench vaitt vellar aspi, gorje akantant sodanch pavpi! Oxem sovkas sovkas, Bhagevont Antonichi bhokti kedna suru zali ti kollich na! Hi bhokti eke pillgent thaun dusre pillgent chaluch asa ani vaddot veta.

Aiz pasun polleunk gelear veg veglleo gorzo gheun bhavarti hea Santachea payaxim yetat. Bhurgim aplem xikop gheun, tornnate nokri ani jivitachea sangati sodunk, vaddloli apli pidda rog gheun, bhattach proxnn, niraxiponn ani her jinsam bhasancheo addkholi gheun yetat. Kaim bhavarti dusream pasot vinoti kortat, zaum ti aplea ghorcheank, xezareank vo ixttank. Hea soglleank Bhagevont Anton kam ditach ani tanchim magnnim xarti pavoitach! Pattlea vorsak Sadharonn Utsovik Vorsak, Siollechi Firgoz ek utsovik igorz mhonn amchea Arsebispan nomiarloli, tea vorsak zaitim bhavarti romari korun he Igorjent ailolim ani zaitea zannank hea utsovik vorsacho foll mel'la.

Bhagevont Anton aplea payaxim yetolea bhavarteancheo vinnovneo xarti pavouncheo pavoun, tachi rakhonn amkam Siolleant disun yeta. Ami barik nodor marlear Siollecho ganv doriache kinarear aslolo ganv, poryotonnank lagun zaitea kinarer asleam ganvanim udorgot zaleach, punn teach borabor zaitem vaitt bhitor sorlam, zaitim vaitt veasona, soro, gungi vokdam, bemoriadicheo korneo, toxench udorgotiche vaitt prokolp (*mega-projects*) chalu asat, dusream ganvchem nanv osleam vaittank lagun piddear zalam, sorbhovtim itlem vaitt asun legun, Siolle Bhagevont Antonin sambhal'lem amkam disun yeta, Siollechea bhurgeank ani tornnateank to rakhta hem tthavem zata. Apnnen vinchun kaddlolo ganv, Bhagevont Anton rakhta ani samballta hem sot amkam disun yeta. Zoxem oronneant alaxiro ditoli oli suvat asta(*Oasis*), Sorbhovtim vaitt ason legun Siollechi igorz zaun asa otmik alaxiro ditolo povitr zago (*Spiritual Oasis*) oxem amchean mhunnonk zata.

He toren Bhagevont Antonichi bhokti Siolleant vorsachea barai mhoineanim dor eka mungllarak amkam polleunk mellta, pun odik korun 'Trezenanim' vhadoda promananan kam disun yeta. Junhacho mhoino, pavsacho mhoino, kitloi ghogeanim pavs poddom, lagxil'lim toxench poixil'lim bhavarti mogan ani bhavartan yeun misachea bolidanant vantto ghetat tem amkam disun yeta, Kristi bhavartich nhoi, punn dusreai dhormanchi bhavarti-i yetat ani magloli vost tankam favo zatoch ani tanchi govaiki aikotoch, kitlo bhavart tankam Bhagevont Antonicher asa tem disun yeta. Hea podvedar Santachim Trezena ani porob amkam faideachi zatolich hatunt kosloch dubhavuch nam!

~Jeff De Souza

A genuine geed is felt by the Siofkars to raise the Parish into A Shrine

Nestled in the serene village of Siolim, St. Anthony's Church stands not merely as a magnificent edifice of worship, but as a living testimony of faith, devotion, prodigies and a rich Catholic heritage. For centuries, this Church building which possesses immense historical and architectural value with its neo-gothic style, majestic facade and sacred ambience, continues to attract countless devotees from Goa and beyond, who seek the intercession of St. Anthony of Lisbon, popularly known as the Patron Saint of lost articles and a powerful intercessor before God. Considering its historical significance, unique spiritual identity and growing devotion among the faithful, there is an urgent and important necessity to raise this Church into a Shrine.



The history of the Church itself reflects divine providence and deep faith. Historical accounts narrate that two Portuguese merchants who were transporting an image of St. Anthony with them, were caught in a violent storm on the Arabian Sea. They prayed fervently to the Saint and pledged to build a Church in his honour, if they safely anchored on the land. Through the intercession of St. Anthony they safely arrived on the banks of river Chapora, and landed in one of the tributaries of the river, right in front of the spot leading to the construction of the Church in 1600. Such a miraculous origin gives the Church a distinct spiritual importance, worthy of recognition of being a Shrine.

Perhaps the most profound significance of this elevation to a Shrine, is the global spotlight that shines in the iconography of the Church. The unique miraculous image of St. Anthony placed on the retablo of the Church and which holds the distinct serpent tied with a cord - a depiction rarely seen anywhere else in the world is fascinating. According to the local tradition, during the construction of the Church, a frightening giant serpent repeatedly disturbed the workers. The Parish Priest along with the faithful fervently prayed to St. Anthony and he placed this statue on the plint area of the foundation. The very next day the serpent was found trapped in the waist cord of the miraculous image of the Saint. This extraordinary event, strengthened

the faith of the devotees and became a lasting symbol of God's protection and faithfulness through St Anthony's intercession, thus attracting thousands of devotees and visitors.

In the Roman Catholic Church, a " Church " is declared as a Shrine when it becomes a sacred place of special spiritual importance where the faithful gather in large number for prayer, devotion and the reception of the Holy Sacraments. According to the code of Canon Law (Canon 1230) a " Shrine " is a Church or other sacred place approved by the local bishop, which opens its doors wider than ever before, offering its faithful expanded Liturgical services, fostering deeper piety, offering serenity for those seeking solace, opening frequent opportunities for the celebration of the Sacrament of Reconciliation, giving an opportunity for specialised spiritual renewal, fulfilment of vows and welcoming an influx of devotees who seek the powerful intercession of St Anthony. Shrines often inspire greater devotion to the Holy Eucharist, the Blessed Virgin Mary, Saints and the Sacramental life of the Church. There is another important element that surrounds the Shrine and that is, a Museum which takes those visiting pilgrims through the faith annals recorded and exposed in the vicinity of the Shrine. This unique need is also being looked after by our Parish Priest who has expressed his desire by placing a petition before the Cardinal-Patriarch to elevate this Church into a Shrine. Hence the Parish will be inaugurating a museum called as 'Lily Museum', that will house a rich collection of traditional, antique, sacred and religious artifacts, paintings, statues, images and other treasured objects of faith and devotion linked to the Church. This noble initiative will serve not only to preserve the spiritual and cultural heritage of the Church, but also will deepen the faith and devotion of pilgrims and visitors. Such a museum stands as one of the valuable requisites in elevating a Church to the dignity of a Shrine.

For generations thousands have walked through the doors of this majestic Church, praying for the finding of lost articles, praying for life partner, gift of a child, seeking healing and recovery of physical, mental or spiritual health, begging for employment and myriad of essential needs, both spiritual and material. While many others traverse long or short distances in a spirit of thanksgiving for the blessings and favours received. Many come to give testimonies of mind blowing prodigies obtained through the most powerful intercession of St Anthony.

Tuesday is traditionally dedicated to St Anthony, and therefore hundreds of devotees gather at the Church to participate devoutly in the Holy Eucharist and in prayer imploring the intercession of the Saint.

A large number of people belonging to different faith also visit the Church to pay homage to the revered image of St Anthony beautifully enshrined in an attractive roadside niche of the giant Cross erected in front of the Church. Devotees express their faith and devotion by offering flowers, lighting candles and kneeling down in humble prayer.

Furthermore, priests are readily available for the faithful to receive the Sacrament of Reconciliation and also experienced and professional counsellors extend their guidance, support and spiritual assistance to all those seeking comfort and direction in their lives.

The Church is graciously endowed with the essential physical and spiritual requisites expected of a Shrine. It radiates a sacred, serene and prayerful ambience that fosters devotion and deeper communion with God. The spacious interiors, complemented by proper ventilation, adequate lighting and comfortable seating arrangement, all enable the pilgrims and devotees to participate prayerfully in the Holy Eucharist and other Liturgical celebrations. Large television screens around the Church further assist the congregation in devout participation during religious services.

In addition the Church is equipped with ample parking facilities, safe and convenient access for the elderly and differently-abled pilgrims, clean drinking water facilities, hygienic washrooms and a well maintained Souvenir Room, offering religious and other articles, tutorial books and life of Saints. The faithful have also the opportunity to register their Mass intentions in the Church office and to record their testimonies and offer their petitions. These facilities greatly enhance the comfort and spiritual experience of pilgrims and visitors. Such qualities correspond to the Church's understanding of a Shrine as a sacred place of pilgrimage that welcomes numerous faithful for special devotion and spiritual enrichment and even for the celebration of Sacraments.

Because of the rich historical legacy and profound spiritual significance, the Church occupies a distinguished place among the many renowned and magnificent Churches of Goa. An added grace

and honour bestowed upon this Church was its selection as a designated “Pilgrim Church” during the Ordinary Jubilee Year of Redemption 2024-2025. This sacred recognition provided the faithful and pilgrims with a unique spiritual opportunity to intensify their faith, seek reconciliation and forgiveness of sins, experience the infinite mercy of God and receive abundant divine graces and blessings through prayer and devotion.

“How lovely is your dwelling place, O Lord of hosts” this beautiful truth from Psalm 84, reminds everyone that a Shrine is more than a building, it is a living sanctuary of prayer, faith and hope. May everyone prepare their hearts daily, lifting their voices in prayer that this Church dedicated to St Anthony, will soon be granted the status of a Shrine, it so worthily deserves.

~*Rosalia Barreto*

ST. ALOYSIUS GONZAGA



Aloysius Gonzaga was born at Castiglione near Mantua, Italy, in 1568, to a wealthy noble family. As the first born son of his father, Ferrante and his mother, Marta, he was in line to inherit his father's title of Marquis. He grew up amid the violence and brutality of the Renaissance in Italy and witnessed the murder of two of his brothers. In 1576, Aloysius's parents sent him to attend the Court of the grand Duke of Tuscany, Francesco de Medici, in Florence. Later, accompanied by his parents, he travelled to Spain to join the Court of Philip II in Madrid.

In Spain, Aloysius decided to join the newly founded religious order, the Society of Jesus. His father resisted his decision and there followed a struggle of wills that continued after his return to Castiglione in 1584. But Aloysius eventually prevailed, renouncing his right to the title of Marquis and to the vast wealth he was destined to inherit. He entered the Society of Jesus in Rome in November 25, 1585. During his early studies in Rome, he would regularly go out in the streets of the city to care for the victims of the plague. He would spend a lot of time in prayer and would practice austerity. His spiritual director was Fr. Robert Bellarmine. While serving the sick, he himself contracted the disease and died on June 21st 1591, at the age of 23, six years short of his ordination as a Jesuit Priest. He was canonised by Pope Benedict XIII in 1726 and three years later declared him to be the Patron of youth in the Catholic Church.

~*Fr. Mario Carvalho*

Siolim Village! A Seat of St. Anthony

The scorching summers of Goa do have a loving and crazy side too. It makes us forget or rather tolerate the heat for the love of the variety of fruits Goa has to offer: right from cashews to wild berries, watermelons, delicious mangoes, especially Goa's King of mangoes "The Mankurad." Yet, while we journey through these mixed nostalgic summers, we eagerly wait for the month of June to experience those mighty showers which renew the nature and makes it green and lushy. However, the village of Siolim has yet another reason for the wistful yearning: the 14 days long celebration that reflects the deep spiritual bond the people of Siolim, Goa and World over have with St. Anthony. The village of Siolim, as the name suggests, has not just metaphorically nestled the so called "**King**" of fruits or the "**King**" of the jungle but has indeed destroyed the king of the replies, the powerful serpent. In his arms he holds **Jesus Christ, the King of Kings and the Redeemer of the World**, this is his power over the beasts and his triumph over the evil.

While there is so much to talk about its significance; more than just a picturesque Goan village, Siolim stands as a place of profound spiritual heritage, a living testament to faith, devotion, tradition and cultural richness that blends beautifully among communities woven together for generations.

Legend says the word "Siolim" comes from two Konknni words "**Xinv**" meaning lion and "**Halli**" meaning village, indicating that Siolim once nestled in her lap the King of the Jungle. This observation brings a strong sense of realisation that at the heart of Siolim's identity lies a deep connection with Kingship and Royalty and that the identity of Siolim is inseparable from St. Anthony of Lisbon, who had fervent love for child Jesus who is the ultimate "**Christ The King**" and whose kingship is not worldly or a political dominance but a universal eternal reign, and this is reminded by the gigantic image of Christ the Redeemer planted in front of the Church of St. Anthony. Hence, it is the serene, glorious and spiritually uplifting month of June that the people of Siolim, and the many Goans spread out worldwide look forward to. The month of June opens its doors to spiritual consciousness by way of thirteen days of "**Trezen**" that sets the stage for a compassionate intercessor St. Anthony to answer anxious prayers, intercede for troubled hearts, finding what was lost, fulfilling the needs and granting favors to the faithful. The feast of St. Anthony reflects the spiritual legacy that is deeply embedded in the life of the people of Siolim and beyond. Over time, this devotion has shaped not only the religious identity of the people but also the social and communal ethos.

Worldwide, in religious art iconography the image of St. Anthony is always

depicted, holding infant Jesus in his arms, the Holy Bible symbolising the powerful Word that he proclaimed and a lily representing his purity and virtue.

However, it gives an astounding feeling to know that nowhere in the world one will find St. Anthony's image holding a serpent on a leash. This iconic, uniquely "one-of-a-kind" image finds its origin in Siolim- Goa at the Church dedicated to St. Anthony, a testimony of an extraordinary incident, which occurred during the construction of the Church. It is believed that a Brazilian and grant snake kept destroying the construction work, which compelled the Parish Priest to turn to the Image of St. Anthony, that was brought by the two Portuguese merchants; with faith, hope and prayers asking him to intercede and to eliminate this menace that practically annulled the work of the Friars.

It is said that the merchants were caught in a severe storm while sailing from Portugal and vowed to St. Anthony, if made to port safely, they would build a Church, in his honour, wherever they landed.

Call it God's plan or a miracle by St. Anthony, the ship pushed by the wind entered river Chapora and docked at the back bay waters of Siolim where now stands the tall and mighty the Church named "**St. Anthony's Church**".

Through the intercession of St. Anthony, the prayer of the Parish Priest and of the people were heard, a miracle witnessed by those living in those times. The images, frescoes and even the church bell, depicts St. Anthony holding a serpent tied with a cord commemorating the second miracle of eliminating the obstacles that impeded the construction of the new Church.. Ever since then the devotion to St. Anthony of Lisbon in Siolim continues to witness exponential rise, drawing throngs of faithful from all walks of life.

Throughout the thirteen days of Trezena and the feast celebration, Siolim wakes up to a vibrant and sacred observance where thousands of faithful (parishioners and visitors) visit the Church to participate in the Eucharistic celebration and in the prayer imploring the intercession of this powerful Saint.

No matter what community one belongs to, the presence of St. Anthony is not confined to sacred spaces or specific communities, he lives in the homes and hearts of each and every Siolkar and Göykar.

Thus, encountering Siolim it to acquaint oneself to a more than lush green, scenic beauty, the rich and famous or the historical tales. It is to witness a village whose soul is deeply rooted by devotion. Siolim stands as a beacon of spiritual steadfastness. Proud of its heritage, strong in faith and rich in traditions.

Siolim is definitely '**The Royal Seat of St. Anthony**' that attracts thousands of devotees, reflects the spiritual heritage and transformation for all those who seek comfort, healing and above all **Peace, Love and Hope**.

The Church of St Anthony in Siolim is a strong reminder to each and everyone that the whole world has a powerful Saint that God has given to His beloved people and folks of all faith to come to him to experience his proximity in times of despair, frustration and anxiety.

May his might Saint who stands as a pillar of steadfastness, always protect us and preserve us from all harm and danger.

~Bertha Fonseca



JUNE 2026

PAP SAIB MAGUNK LAITA

Samania Sonkolp:

Khell muleam pasot:

Khellachea sadhnam vorvim sonvskrutai ani raxttram modem xanti, bhatt and sonvad zaunk ani tannim man, ekchar and khasgi vadd muleancho prosar korunk magum-ia..



General:

POPE'S INTENTION

For the value of sports:

Let us pray that sports be an instrument of peace, encounter and dialogue among cultures and nations and that they promote values such as respect, solidarity and personal growth.

TREZENA ANI AMCHEAM CONFRADE BHAVAM-BHOINNANCHI VORTI SEVA

June mhoino amkam Siolekarank kherit khuxealkayecho, karonn hea mhoinent ami Sant Antonichim Trezena ani Fest vholda dobhajeant somarombtanv. Siolkaruch nhoi punn sogllo Gõycho lok Sant Antonichea Trezenank ani Festak vanto gheunk vholdde sonkean yetat. Zaitim boreponnam bhavartheank mell'tta ani tantuntlim khup zannak onbhovlelim orchoriam sobhemazar sangche-sangun amcho Padr Vigar Lily bulletin-acher ch'chapun haddtat.

Trezenachea disannim dor disa panch Misache somorombh zatat dor Misak, don vo dhed hozar oddikuch bhavarthi hajir astat. Ani ailolim bhavartim bore bhaxen ani xistin Misan vanto ghetat. Halincheam vorsannim zaum bhavarti proves kortat tim vo collection bore toren korunk adhar ditat vo Communianv xevtanam tankam marg-dorxon ditatvo Sant Antonicho umanv gheunk someponnam ditat ti soglli zobabadari, Confrade bhavanchea fuddariponnam khal cholta.

Sant Antoninchea Trezena somoyar Confrade bhavam-bhoinnicho vavr polleunchea adim, Confraria hea songhottanechem (Association) khaxeleponn zanam zaun gheum-ya. Confraria hi ek purvil'lim sanghottnam. Sant Bonaventur-ant poilinch suru kel'li Roma xarant, 1262 vorsak, “Bhagivont Ankvar Marieche Confraria” mhoneun. Sant Bonaventure zaun aslo Franciscan Ordicho Padri ani hi Ord Sant Francis de Assisi-hannen sthaploli ani Sant Bonaventura ek dam he Franciscan Ordicho Sorv Vhoddil aslo. Amcho Sant Anton-ui, Franciscan Ordicho Sant.

Amchea Goyant 16vea xekddeant Portuguese missionarannim, mhonege, Franciscan Dominican ani Jezuit Padrinnim Confraria sthapun haddli. Amche firgojent adim tin Confrariacheo sanghottam asleo;

1) Sant Antonichi Confraria, 2) Sant Sebastiao-vanchi Confraria ani 3) Santissimo Sacramento-chi Confraria. Uprant teo tin-ui ek korun, **Confraria do Santissimo Sacramento e Suas Reunidas da Igreja de Siolim**, oxem mahatallo galun ek keli.

Confraria mhunnlear borabor eke ghottnne khal asloleancho zomo zo Povitr Sobhechea vavrant vholda pramannan vanto ghetat. Tanchi mukhel hetu zaun asa;

1. Bhavartachem jivit purnnponnim jieunk ani Povitrtayen vaddunk.
2. Sobhemazar Kristi totvacho ul'lekh korunk ani tanchi govaiki diunk.
3. Xubhvortoman porgott korchea vavrant tokos gheun vavrunk.
4. Kristi totvam monant dorun sonvsari mandavollin zagrutai haddunk vavrunk.
5. Hech hetu monant dovrunk Santissimo Sacramento-che Confrade bhav ani bhoinnim, aplo vavr soglle umedhin ani bhokten kortat. Tanchi atmik fuddari Pri Socorro Mendes, tachea margdorxon khal ani Songottnnencho Sonchalok Bab John Pereira, Somitichea heram vangddeam ani sogllea Songhottanachea vangddeam sangata ek mhoino adhim boska ghetat, Trezenachi ani Festachi mandavoll ghoddun haddunk.
- Maddiechi toyari, bhavto ani dhanddo nivoll korunk zababdari nemtat.
- Dhanvtereanchi mandavoll koxi korchani sign boards khuim ghalunk zai tacher bhasabhas kortat.
- Parking lot' nivoll korunk ani Parking-ant thaun bhavartiank igorjent ieupak someponn diunk kitem korunk zata hacher bhasabhas korun nirnoi ghetat.
- Igorjent bhavartiank bhoktiponnim Misa-bolidanant vanto gheunk tankam adhar ditat.
- Igorjent bhitor-bhair sorunk, Communanv gheunk manddvoll tharaitat.
- Igorje mukhar ani uzvevatten mattvant mandavollint ghalpachi vevostha kortat.
- Wheel chairs ghevun piddevontank tanchi suvater vortat..
- Sant Antonicho mandavollin umanv gheunk tachi imaz veg-vegllea zageancher dovrunk nirnoi ghetat.
6. Porbanche somoyar soglli mandavoll korunk odhik korun pursanvanchi.
7. Santos Passos ghoddunk ani bhavarteank tanchi bhavart kholaunk adar diunk.

He soglle nirnoi ghetlea uprant tanchi atmik guru, Sonchalok ani tanchi Somiti, Fabricachea vangddeanchea adharan hi mandavoll mandun haddun ek satollo adinch suru korta.

Xekim Trezenachea poilea disa thaun Fest meren zonn eklo vangddi ap-apleak diloli zobabdari vholdde umedin ani hurben kortat tem

polleunk borem dista. Thodde vangddi disak don vo tin Misanchi zobabdari ghetat zalear, kaim vangddi aplea kamanchi sutti gheun, aplo vavr-dondho kuxin dovrin, bhov sokallim ani sanje passun Trezena ani Festachi mandavoll samballunk urben ani vhadde bhoktin hajir zatat.

Kaim vorsam pattim, amche Firgojechea Confradecho dorzo hal'lolo, punn halichea vorsannim tanchea otmik guruchia marg-dorxona khal tancho dorzo borocho unch paula mhunn soglleank disti poddta. Ghelea tin vorsank, dor vorsa 20 te 22 nove vangddi Sant Antonichea fama disa hea Songhottanache vangddi zaleant ani itlench nhoi, vhadde khuxealkaiechi khobor, kaim karonnank lagun, Confrade soddun ghelole te vangddi porot yeunk urbha dakhoitat.

He toren Povitr Sobhechea vavrant misoll zavop mhunnlear, amcher ani amchea kuttumbacher Sant Antoniche mozotin, Devacho subham axirvad ghevop. Dor eka kuttumbache ek vo dog tori vangddi Confradiche Songhottanant bhiton sorchem hem sapon amche firgozkar sakar korunk ravtat.

Confraricheam soglleam vangddeank, dadleank toxench ostoreank amcho salam!

~Antonette Fernandes

JUNE-JULAI-ACHEA MHOINEANT

Somudaiaim Pormonnem Igorjent Aitarachea Misachi Mandavoll

20 th June Saturday	5.30 p.m.	-Bhag. Joao Baptist – Igrejavaddo
	7.00 p.m.	- Mass in English
21 st June Sunday	6.30 a.m.	-Bhag. Bartholomeu – Tarchibhatt
	8.00 a.m.	-Lourdes Saibinn – Fernandes vaddo
	9.15 a.m.	-Mass for Catechism children
27 th June Saturday	5.30 p.m.	-Bhag. Lawrence Portavaddo
	7.00 p.m.	-Mass in English
28 th June Sunday	6.30 a.m.	- Bhag. Joaquim-Ana – Bamonvaddo
	8.00 a.m.	-Bhag. Francis Xavier – Querem
04 th July Saturday	5.30 p.m.	-Bhag. Juze Vaz – Valadares vaddo
	7.00 p.m.	-Mass in English
05 th July Sunday	6.30 a.m.	-Bhag. Filipe – Tarchibhatt
	8.00 a.m.	-Guia Saibinn – Pereira vaddo
11 th July Saturday	5.30 p.m.	-Bhag. Christopher – Portavaddo
	7.00 p.m.	-Mass in English
12 th July Sunday	6.30 a.m.	-Bhag. Bernard – Bamonvaddo
	8.00 a.m.	-Bhag. Pedro – Chauddivaddo

St. Anthony with the Serpent in Hand – A Unique Symbol of Overpowering the Evil One

The image of Saint Anthony holding a serpent in his hand is one of the most powerful and unique symbols of faith placed in the Church of St. Anthony at Siolim. More than a statue or artistic representation, it stands as a bold reminder that evil can never triumph where God's power reigns.



The origin of this symbol is deeply rooted in the history of the Church. Centuries ago, during the construction of the original Church of St. Anthony a terrifying serpent began haunting the site, breaking down the plint area at night striking fear into the hearts of the workers and priests. Construction was constantly disrupted. It was believed that the serpent symbolised the forces of darkness attempting to hinder a sacred mission of building a Church dedicated to God. But through the intercession of St. Anthony, the impossible became possible. The serpent was later found lifeless, subdued in the Saint's hand, a miraculous event that strengthened the faith of the people and became a lasting testimony of divine victory over evil.

In Christian tradition, the serpent often represents Satan, temptation, sin, and destruction. From the Garden of Eden to the spiritual battles faced by humanity today, the serpent remains a symbol of the Evil One seeking to weaken souls and distance people from God. Yet, St. Anthony holding the serpent reveals a greater truth: evil may threaten, but it cannot conquer a heart rooted in Christ.

This symbol speaks powerfully to the modern world. Today, many battle against the hidden serpents in their lives like fear, addiction, pride, hatred, anxiety, despair, and moral confusion. Evil no longer appears only in frightening forms, it often disguises itself in temptation, selfishness, and spiritual emptiness. In such times, St. Anthony stands as a fearless witness of holiness and courage. His life teaches us that prayer, faith, humility, and trust in God are stronger than any darkness we face.

The miraculous image of St. Anthony with the serpent is not meant to inspire fear, but hope. It reminds us that God never abandons His people in their struggles. The Saint does not flee from the serpent, he holds it firmly, symbolising complete authority over the evil through God's grace.

For the faithful of Siolim and countless devotees beyond Siolim, this sacred image remains a pillar of strength and protection. It proclaims a timeless message to the world: when faith stands firm, evil falls powerless at the feet of God.

~Clarissa Catherine Camêlo

AN OVERVIEW OF POPE LEO'S FIRST ENCYCLICAL MAGNIFICA HUMANITAS



The First Encyclical by Pope *Leo XIV* titled *Magnifica Humanitas* meaning “Magnificent Humanity” was released on the 25th of May 2026 at the Vatican's Synod Hall, Rome. It focuses on preserving human dignity in the age of artificial intelligence. It also emphasises that the God-given value, intellect, and relational capacity of the human person are magnificent and cannot be replaced by machines. Pope Leo reminds us all of the common principles that run throughout our Catholic Social Doctrine, based on Scripture, from *Rerum Novarum* to the present day. He explores how the principles of dignity, common good, solidarity and subsidiarity can apply to the challenges that we face in this age of rapid technological development. Our diversity is a richness and all that we do must seek the common good of all people, especially those who are poor, vulnerable or marginalised.

Pope Leo clearly views AI as one of the key challenges of our times, but the encyclical is not all about technology. Rather it is about how we respond to the challenges that this technology brings to our world and how we live our lives, in the light of our faith, the Gospel and the history of Catholic teaching. It is a warning about allowing ourselves to build further inequality into our structures and systems, with economic and technological resources being concentrated in a few hands. This could lead to a widening of the gap between the included and excluded, those who can participate and those who do not have access. Pope Leo is clear that “Technology has the power to heal, connect, educate and protect our common home; but it can also divide, exclude and generate new forms of injustice.”

Pope Leo continues to say that the development and use of AI needs responsibility and discernment to ensure that it serves the interests of humanity as a whole. While reminding us that all that we have is given to us by God to sustain life, and that every person now and in the future generations has a right to these gifts. Pope Leo also affirms that we must regulate these technological developments in order to protect the environment. He condemns the exploitation of people for the digital economy including underpaid child miners extracting rare-earth elements, and human trafficking victims. He also states that AI is not morally neutral and should only be viewed as a tool. We must be careful not to delegate our decision-making to something that cannot experience life or feel hope, joy, fear or pain. AI does not know compassion, mercy, forgiveness or hope of change. We must build in the right social and moral vision right from the start, rather than thinking that using the tool “well” is enough. It is not just about how we use AI, but how AI is developed, and by whom, as it has the possibility to shape our culture, our imagination, and therefore our lives.

Pope Leo also talks about how we treat migrants, refugees and those who are forced to move due to poverty, violence or climate change reveals a lot about our society. It shows whether our actions are driven by fear or by a sense of community and care for one another.

He calls for the creation of safe and legal routes for migrants, dignified conditions for embracing them towards pathways to integration. But he also reminds us that we should address the root causes that lead to forced migration in the first place, by promoting peace and addressing economic injustice and the climate crisis.

Like his predecessors, Pope Leo is clear that true progress is not just about material wellbeing, but about the wellbeing of the whole person. This includes a spiritual and moral dimension as well as ensuring that basic practical needs are met. This progress is measured by the dignity of each person and the good of all peoples.

This progress is not something that we can achieve alone, as he says: “True progress always stems from a heart open to others, an intelligence willing to listen and a will that seeks what unites rather than what separates.”

Exploring the contrast between the two biblical stories of the Tower of Babel and the rebuilding of the walls of Jerusalem, we come to understand that we must place God and human dignity at the centre, collaborate, listen to one another's concerns and take shared responsibility. True progress means choosing to work together in the presence of God, rather than trying to dominate. *Magnifica Humanitas* contrasts the “culture of power” and the “civilisation of love.” In the “culture of power” we see increased division and polarisation, a normalisation of war and the prospect of AI making rapid decisions about life and death detached from ethical considerations or moral responsibility.

In this context, while acknowledging the right to self-defence, Pope Leo argues that the “just war” theory, “which has all too often been used to justify any kind of war, is now out-dated,” writing that today “humanity possesses far more effective and capable tools for promoting human life and resolving conflicts, such as dialogue, diplomacy and forgiveness.”

The “civilisation of love” offers a different path; building peace through justice, dialogue and recognising the dignity of each person. Each of us can play our part. “The civilisation of love will not arise from a single or spectacular gesture, but from the sum total of small and steadfast acts of fidelity that serve as a bulwark against dehumanisation.”

The encyclical is a reminder that working towards social justice is a key part of our faith:

“For the Christian community, social justice is a concrete way of following Jesus and remaining faithful to the Gospel.”

We cannot remain seated on the fence and hope for the best, but must actively participate in the creation of a better world, where no one is excluded and all are able to flourish. The benefits of our human creativity can and must reach everyone.

We are called to live in solidarity and ensure social justice. We are asked to consider how we can move forward together and make the world a better place for everyone.

~Helen Fernandez

HEADING A PEEK INTO IMPORTANT LAW TERMS FOR LAY PERSONS

I) Understanding the Charge Sheet

Definition: The final report submitted by police to the court post-investigation, confirming sufficient evidence against an accused person.

The Process: After an First Information Report (FIR) is registered, police examine witnesses and record statements. If enough evidence is found, a Charge Sheet is prepared to trigger the start of the judicial trial.

10 Essential Contents: A Charge Sheet must include these specific details:

1. FIR Number
2. Police Station Details
3. Accused Details (Name and personal info)
4. Nature of Offense
5. Sections of Law (Specific legal codes applied)
6. List of Witnesses
7. Evidence Collected
8. Reports (Medical, Forensic, etc.)
9. Investigation Details
10. Signature of the Investigating Officer

Example Workflow ---Theft Case: Mobile stolen → Victim files FIR → Police collect CCTV/Statements → Evidence found → Charge Sheet filed in Court.

Why is it important ?

It documents the final result of police investigation .

It enables the Court to take cognizance (formally notice the crime) and begin the trial

It cognizes all evidence against the accused in one legal document .

It is considered a fundamental pillar of criminal procedure .

Conclusion :

The charge sheet is the crucial legal bridge that moves a case from the hands of the police into the hands of the court signalling that there is enough proof to seek justice

II) Modes of Transfer Of Property: The Transfer Of Property Act, 1882

SALE (SECTION 54)

Definition: A transfer of ownership in exchange for a price paid or promised or part-paid and part-promised.

Key Features:

- Both movable and immovable properties can be sold.
- For immovable property, the transfer must be by a registered instrument if the value exceeds ₹100.

MORTGAGE (SECTIONS 58-104)

Definition: The transfer of an interest in specific immovable property for the purpose of securing the repayment of money advanced or to be advanced, or performance of an engagement.

TYPES OF MORTGAGES:

- Simple mortgage
- Mortgage by conditional sale
- Usufructuary mortgage
- English mortgage
- Equitable mortgage (Mortgage by deposit of title deeds)
- Anomalous mortgage

LEASE (SECTIONS 105-117)

Definition: The transfer of a right to enjoy immovable property for a certain period, in consideration of a price paid or promised.

Key Features:

- Both movable and immovable properties can be leased.
- For leases longer than a year, a registered document is required.

EXCHANGE (SECTION 118)

Definition : A transfer of ownership in property between two persons, with one property being exchanged for another.

Key Features:

- Similar to a sale, but instead of money, property is exchanged.
- The process of exchange for immovable property is governed similarly to that of sale.

GIFT (SECTIONS 122-129)

Definition: The transfer of property without any consideration (i.e., without payment) from one person to another.

Key Features:

- The gift must be made voluntarily and without consideration.
- Acceptance of the gift is essential for its validity.
- A gift of immovable property must be registered.

ACTIONABLE CLAIM (SECTIONS 130-137)

Definition: A claim to any debt or any beneficial interest in movable property not in the possession of the claimant.

Key Features:

- Examples include the transfer of rights under a contract, insurance policies, or money owed under a judgment.
- The transfer must be in writing and signed.

Each of these modes have their own procedures and formalities, particularly with respect to registration and documentation, under the Transfer of Property Act, 1882 (TPA).

OTHER COMMON TRANSFER METHODS:

Inheritance: The passing of assets to heirs via a Will or through laws of succession if no Will exists.

Relinquishment/Release Deed: When a co-owner voluntarily gives up his/her share of a property in favour of another co-owner.

~Adv. Dr. Lida João

MHOINEACHI KARIAVOLL

JUNE

Bhagevont Antonichem Trezen bhettoitat:-

Somar	- 01 ^{er}	English	5.30 a.m. Christaline Fernandes 6.45 a.m. Nathan Fernandes 8.00 a.m. Betney & Nikita Pereira 9.30 a.m. Jonas D'Silva & fly 4.30 p.m. Alex & Josephine Fernandes
Mungllar	- 02 ^{er}	English	5.30 a.m. Casmiro & Sunita Borges 6.45 a.m. Melroy & Cheryl Fernandes 8.00 a.m. Dwayne Domingos Dias 9.30 a.m. Wilbert & Michelle Afonso 4.30 p.m. Joanita Fernandes
Budhvar	- 03 ^{er}	English	5.30 a.m. Neeta & Nirika Rodrigues 6.45 a.m. Joel & Alisha D'Souza 8.00 a.m. Aleinor & Christine Vaz 9.30 a.m. Joseph & Josephine Fernandes 4.30 p.m. Steven & Dimple Correia
Brestar	- 04 ^{er}	English	5.30 a.m. Rosario & Ana Britto 6.45 a.m. Kiara Kumar 8.00 a.m. Tejesh & Josilia Dias 9.30 a.m. Norman & Jennifer Mendes 4.30 p.m. Clyde & Nadia Fernandes
Sukrar	- 05 ^{er}	English	5.30 a.m. Christaline D'Souza 6.45 a.m. Elias & Lilia Fernandes 8.00 a.m. Jenaia Carvalho 9.30 a.m. Renzl Nazareth 4.30 p.m. Flynn D'Mello
Sonvar	- 06 ^{er}	English	5.30 a.m. Shawn & Tabitha Furtado 6.45 a.m. Benny & Aplon Pereira 8.00 a.m. Wolat & Jennifer Fernandes 9.30 a.m. Francisca Fernandes 4.30 p.m. Sebastian Denie D'Souza
Aitar	- 07 ^{er}	English	7.00 p.m. Roger & Jessel Fernandes 5.30 a.m. Nezline Rodrigues 7.00 a.m. Aaron & Cheryl Menezes 8.30 a.m. Lauriana Costa Fernandes 11.00 a.m. Lida & Zoya João
Somar	- 08 ^{er}	English	4.30 p.m. Ashley & Deborah Pinto 5.30 a.m. Joel Fernandes 6.45 a.m. Server & Frida Dias 8.00 a.m. Principal & Staff of St. Andrew's H.S.S Vasco

Mungllar	- 09 ^{er}	English	9.30 a.m. Maxi Fernandes 4.30 p.m. Ziva Pereira 5.30 a.m. Oswin & Edna D'Souza 6.45 a.m. Denzil & Tresa Andrade 8.00 a.m. Clifford & Santana Fernandes 9.30 a.m. Peter & Julia Rodrigues
Budhvar	- 10 ^{er}	English	4.30 p.m. Austine & Pastta Fernandes 5.30 a.m. Custodio Michael D'Souza 6.45 a.m. Denzil & Tresa Andrade 8.00 a.m. Miguel & Clotildes de Almeida 9.30 a.m. Lucia & Jocia Mendes 4.30 p.m. Trevor Sequeira
Brestar	- 11 ^{er}	English	5.30 a.m. Ivan & Juval 6.45 a.m. Jobriaros Fernandes 8.00 a.m. Rita Fernandes 9.30 a.m. Marina & Joycy Carvalho 4.30 p.m. Agnel Godinho
Sukrar	- 12 ^{er}	English	St. Anthony's motorcade after 4.30 p.m. Mass 5.30 a.m. Olivio & Ciyanka Fernandes 6.45 a.m. Gregory & Preeti Menezes 8.00 a.m. Shiral Souza Monteiro & fly 9.30 a.m. Milton Paes 4.30 p.m. Perpetua Fernandes
Sonvar	- 13 ^{er}	English	5.30 a.m. Vicente Diniz 6.45 a.m. Dylan & Gryta Noronha 8.00 a.m. Ashlan Fernandes 9.30 a.m. Andrew & Luisa Fernandes 4.30 p.m. Nikita Fernandes
Aitar	Vespr - 14 ^{er}	English	6.00 p.m. Anlynson Anthony Clement 5.30 a.m. Austerio & Carlota Fernandes 7.00 a.m. John & Janet Noronha 8.30 a.m. Dr. Elvis & Tansy Mascarenhas 10.30 a.m. Solemn Mass
Somar	- 15 ^{er}		6.30 a.m. Leg. Mass 8.00 a.m. Mhoineacho Ugddas: Joaquim Noronha
Mungllar	- 16 ^{er}		6.30 a.m. Thanksgiving Mass: Richard Kale 8.00 a.m. Khasgi intessanv: Manuel & Sylvia D'Souza 9.30 a.m. Khasgi intessanv: Philip & Michelle Neri Cota Viegas
Budhvar	- 17 ^{er}		4.30 p.m. Bolaike khatir: Lina & Nazira de Souza 6.30 a.m. Mhoineacho Ugddas: Mary Conception Fernandes 8.00 a.m.

Brestar	-	18 ^{ver}	6.30 a.m. Somplolea Simon Francis Rodrigues 8.00 a.m. Tisrea Vorsacho Ugddas: Aleixo Miguel Fernandes
Sukrar	-	19 ^{ver}	6.30 a.m. Arghanchem Mis: Rosaria & Franzina Fernandes
Sonvar	-	20 ^{ver}	8.00 a.m. Poilea Vorsacho Ugddas: Eusebio F'des 6.30 a.m. Somploleam Caetan & Filomena F'des 8.00 a.m. Poilea Vorsacho Ugddas: Angelo F'des 5.30 p.m. Arghanchem Mis: Norberta D'Souza 7.00 p.m. Good health: Justina Rodrigues
Aitar	-	21 ^{ver}	6.30 a.m. St. Aloysius Gonzaga – Stat. Mass 9.15 a.m. Inaugural Mass for Catechism children
Somar	-	22 ^{ver}	6.30 a.m. Zolm Dis: Fiona Rodrigues 8.00 a.m. Poilea Vorsacho Ugddas: Maria D'Souza
Mungllar	-	23 ^{ver}	6.30 a.m. Thanksgiving: Jeswin Pereira 8.00 a.m. Arghanchem Mis: Royston & Felicia Fernandes 9.30 a.m. Arghanchem Mis: Malcolm Fernandes 4.30 p.m. Arghanchem Mis: Liban D'Souza
Budhvar	-	24 ^{ver}	6.30 a.m. St. John the Baptist Feast – Stat. Mass 8.00 a.m. Arghanchem Mis: Sao Joao Committee Siolim 9.30 a.m. Sao Joao Chapel Feast – Fernandes / Pereira vaddo
Brestar	-	25 ^{ver}	6.30 a.m. Somplolea Gilbert D'Souza 8.00 a.m. Tisrea Vorsacho Ugddas: Bella Camilo D'Costa
Sukrar	-	26 ^{ver}	6.30 a.m. Somplolea Victor Vaz 8.00 a.m. Tisrea Vorsacho Ugddas: James F'des
Sonvar	-	27 ^{ver}	6.30 a.m. Somplolea Pedro Fernandes 8.00 a.m. Poilea Vorsacho Ugddas: Freddy F'des 5.30 p.m. Bolaike khatir: Romeo Dias 7.00 p.m. Thanksgiving Mass: Anna Maria D'Costa
Somar	-	29 ^{ver}	6.30 a.m. Sts. Peter & Paul – Stat. Mass 8.00 a.m. Arghanchem Mis: Davina Fernandes
Mungllar	-	30 ^{ver}	6.30 a.m. Thanksgiving Mass: Glinisha Paes 8.00 a.m. Khasgi intessanv: Mario Fernandes 9.30 a.m. Arghanchem Mis: Frank & Lucy da Costa 4.30 p.m. Khasgi intessanv: Vicent & Antonette Timoteo
Budhvar	-	01 ^{ler}	6.30 a.m. Zolm Dis: Junessca Carvalho

Brestar	-	02 ^{ter}	8.00 a.m. Mhoineacho Ugddas: Leslie Lennie F'des 6.30 a.m. Leg. Mass 8.00 a.m.
Sukrar	-	03 ^{ter}	6.30 a.m. Somplole Rosa Ubalina Souza Raimundo 8.00 a.m.
Sonvar	-	04 ^{ter}	8.00 a.m. 6.30 a.m. Khasgi intessanv: Maria Franco 8.00 a.m. 5.30 p.m.
Somar	-	06 ^{ver}	7.00 p.m. Thanksgiving Mass: Reina Fernandes 6.30 a.m. Zolm Dis: Shawn Dias 8.00 a.m. 4.30 p.m. Feast of St. Maria Goretti Chapel, Bamonvaddo/Modlem Bhatt
Mungllar	-	07 ^{ver}	6.30 a.m. 8.00 a.m. Bolaike khatir: Joaquim Dias & fly 9.30 a.m. Arghanchem Mis: Daniel Fernandes 4.30 p.m. Arghanchem Mis: Mafaldina F'des
Budhvar	-	08 ^{ver}	6.30 a.m. Bolaike khatir: Indira Borges 8.00 a.m.
Brestar	-	09 ^{ver}	6.30 a.m. 21 ^{vo} Zolm Dis: Herwin Fernandes 8.00 a.m.
Sukrar	-	10 ^{ver}	6.30 a.m. 8.00 a.m.
Sonvar	-	11 ^{ver}	6.30 a.m. 8.00 a.m. 5.30 p.m. Bolaike khatir: Volney Fernandes 7.00 p.m.

SIOLECHI POVITR SOBHA

I. Povitr Sobheche Nove Vangddi zalea:

1. Zoey V. D Silva d/o Vinay & Sameera, Mumbai, 24/05/26



II. Bapachea Utrak Raji:

1. Joaquim Antonio Filpe Noronha, Noronha vaddo, Marna, 29/04/26
2. Mary Conception Fernandes, Portavaddo, 15/05/26
3. John Anthony Raymond D'Souza, Gaunsavaddo, 17/05/26
4. Leslie Lennie Fernandes, Costavaddo, 21/05/26



MHOINEACHIM VACHPAM

June

01 Mon		St. Justin
	Rdg	2 Pt 1, 2-7; Ps 90, 1-2. 14-15 ab. 15c-16; Mk 12, 1-12
02 Tue	Rdg	2 Pt 3, 12-15a. 17-18; Ps 89, 2. 3-4. 10. 14+16; Mk 12, 13-17
03 Wed		Sts. Charles Lwanga & Comp.
	Rdg	2 Tim 1, 1-3. 6-12; Ps 122, 1-2a.2bcd; Mk 12, 18-27
04 Thu	Rdg	2 Tim 2, 8-15; Ps 24, 4-5ab. 8-9. 10+14; Mk 12, 28b-34
05 Fri		St. Boniface
	Rdg	2 Tim 3, 10-17; Ps 118, 157. 160. 161. 165. 166. 168; Mk 12, 35-37
06 Sat	Rdg	2 Tim 4, 1-8; Ps 70, 8-9. 14-15ab. 16-17. 22; Mk 12, 38-44
07 Sun		The Most Holy Body and Blood of Christ
	Rdg	Deut 8, 2-3. 14b-16a; Ps 147, 12-13. 14-15. 19-20; 1Cor 10, 16-17; Jn 6, 51-58
08 Mon		St. Mariam Thresia Chiramel Mankidiyan
	Rdg	1 Kgs 17, 1-6; Ps 120, 1-2. 3-4.5-6. 7-8; Mt 5, 1-12
09 Tue	Rdg	1 Kgs 17, 7-16; Ps 4, 2-3. 4-5. 7-8; Mt 5, 13-16
10 Wed	Rdg	1 Kgs 18, 20-39; Ps 15, 1-2a. 4.5+8.11; Mt 5, 17-19
11 Thu		St. Barnabas
	Rdg	Ac 11, 21b-26, 13, 1-3; Ps 97, 1.2-3ab. 3cd-4. 5-6; Mt 10, 7-13
12 Fri		The Most Sacred Heart of Jesus
	Rdg	Deut 7,6-11; Ps 102, 1-2. 3-4. 6-7. 8+10; 1 Jn 4, 7-16; Mt 11, 25-30
13 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
14 Sun		11th Sunday in Ordinary Time
	Rdg	Ex 19, 2-6a; Ps 99, 1-2. 3.5; Rom 5, 6-11; Mt 9, 36----10,8
15 Mon	Rdg	1 Kgs 21, 1-16; Ps 5, 2-3. 5-6.7; Mt 5, 38-42
16 Tue	Rdg	1 Kgs 21, 17-29; Ps 50, 3-4. 5-6a. 11=16; Mt 5, 43-48
17 Wed	Rdg	2 Kgs 2, 1.6-14; Ps 30, 20. 21. 24; Mt 6, 1-6. 16-18
18 Thu	Rdg	Sir 48, 1-15; Ps 96, 1-2. 3-4. 5-6.7; Mt 6, 7-15
19 Fri	Rdg	2 Kgs 11, 1-4. 9-18. 20; Ps 131, 11. 12. 13-14. 17-18; Mt 6, 19-23
20 Sat	Rdg	2 Chr 24, 17-25; Ps 88, 4-5. 29-30. 31-32. 33-34; Mt 6, 24-34
21 Sun		12th Sunday in Ordinary Time
	Rdg	Jer 20, 10-13; Ps 68, 8-10. 14+17. 33-35; Rom 5, 12-15;

22 Mon	Rdg	Mt 10, 26-32
23 Tue	Rdg	2 Kgs 17, 5-8. 13-15a.18; Ps 59, 3. 4-5. 12-13; Mt 7, 1-5
24 Wed		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 Thur	Rdg	2 Kgs 24, 8-17; Ps 78, 1-2. 3-5. 8.9; Mt 7, 21-29
26 Fri	Rdg	2 Kgs 25, 1-12; Ps 136, 1-2. 3. 4-5.6; Mt 8, 1-4
27 Sat	Rdg	Lam 2,2. 10-14. 18-19; Ps 73, 1-2. 3-5a. 5b-7. 20-21; Mt 8, 5-17
28 Sun		13th Sunday in Ordinary Time
	Rdg	2 Kgs 4, 8-11. 14-16a; ps 88, 2-3. 16-17. 18-19; Rom 6, 3-4. 8-11; Mt 10, 37-42
29 Mon		Sts. Peter and 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 Tue	Rdg	Am 3, 1-8, 4, 11-12; Ps 5, 5-6.7.8; Mt 8, 23-27
		July
01 Wed	Rdg	Am 5, 14-15. 21-24; Ps 49, 7. 8-9. 10-11. 12-13. 16bc-17; Mt 8, 28-34
02 Thu	Rdg	Am 7, 10-17; Ps 18, 8.9.10.11; Mt 9, 1-8
03 Fri		St. Thomas, Apostle of India
	Rdg	Acts 10, 24-35; Ps 41, 2-3, 42, 3.4. or Eph2, 19-22; Jn 20, 24-29
04 Sat	Rdg	Am 9, 11-15; Ps 84, 9. 11-12. 13-14; Mt 9, 14-17
05 Sun		14th Sunday in Ordinary Time
	Rdg	Zec 9, 9-10; Ps 144, 1-2. 8-9. 10-11. 13cd-14; Rom 8, 9.11-13; Mt 11, 25-30
06 Mon	Rdg	Hos 2, 14. 15cd-16. 19-20; Ps 144, 2-3. 4-5. 6-7.8-9; Mt 9, 18-26
07 Tue	Rdg	Hos 8, 4-7. 11-13; Ps 113B, 3-4. 5-6. 7ab+8. 9-10; Mt 9, 32-38
08 Wed	Rdg	Hos 10, 1-3. 7-8. 12; Ps 104, 2-3. 4-5. 6-7; Mt 10, 1-7
09 Thu	Rdg	Hos 11, 1-4. 8c-9; Ps 79, 2ac+3b. 15-16; Mt 10, 7-15
10 Fri	Rdg	Hos 14, 2-10; Ps 50, 3-4. 8-9. 12-13. 14+17; Mt, 16-23
11 Sat		St. Benedict
	Rdg	Is 6, 1-8; Ps 92, 1ab. 1c-2. 5; Mt 10, 24-33
12 Sun		15th Sunday in Ordinary Time
	Rdg	Is 55, 10-11; Ps 64, 10abcd. 10c-11.12-13. 14; Rom 8, 18-23; Mt 13, 1-23

*The newly installed twelve Confraria members
of the Confraria do Santissimo Sacramento*



The crowning of some of the Confraria members



The Parish Priest blessing the new Confrades





YOUTH PICNIC,
held in Cannigia Farm Torxem



"ALTAR SERVERS"
picnic held in "the Caves" at Azossim

TESTIMONIES

John Pinto from Calangute, in the year 2025, fell sick and was diagnosed with leukemia. During the Trezena that year, he fervently prayed to St. Anthony and asked for his intercession. After the Trezena, his blood tests were re-done. The tests report came negative, but an age related bone marrow degeneration was found.



Neville and Candida Soares from Cortalim came for one of the Trezena in 2024. They did not have children for nineteen years. They prayed to St. Anthony and requested Fr. Socorro Mendes to pray over them. She conceived that same month and are blessed with twin girls.

Rosada Fernandes from Curtorim had requested an agent to process her Portuguese Passport. Unfortunately, it could not be done and her agent would not return the Indian Passport. He demanded a bribe of Rs. 30,000/- to return it. With deep hope she came to this Church and prayed to St. Anthony. On the same day (Tuesday) she received a call from the agent that he was returning her Passport that very day. She received it after eight years without paying a single penny.

Michael and Velma Fernandes from Tivim, residing in Bahrain did not have a child. After praying to St. Anthony, Velma conceived after seven years and is now blessed with a son. They have also received many favours like, lost articles, Bahrain ID, Bahrain Driving License and the lost wallet, through the intercession of St. Anthony.

Rosy Lobo D'Souza from Calangute comes to this Parish especially on Tuesdays asking the intercession of St. Anthony. She is thankful to St. Anthony for granting many favours and especially she got an appointment letter for a good job from a very good Company in Kenya, which she will be joining soon.

Fatima Fernandes from Baga was suffering from cancer of the colon (third stage). Her friends and relatives prayed to St. Anthony for her cure. Through the intercession of St. Anthony she has been completely cured.