



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.

Mob.: 9112202213

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

MÃE DE DEUS, IRMIT, GAUNSAVADDO

Kopelanv: Fr. Punethan 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)

On the 19th of June, the "Dalgado Konknni Akademi," released two Novels of "Konknni Romanxincho Patxai," Mr. Reginaldo Fernandes, on the occasion of his 112th Birth Anniversary, in the St. Anthony's Church Parochial Hall. Mr. Michael Lobo, honorable MLA of Calangute Constituency, presided over the same



The formal inaugural activity of the St. Anthony's Parish Youth of Siolim (SAPYOS) with the Eucharist celebrated by Fr. Mario and Sessions conducted by the Team of the Diocesan Youth Centre on the 5th of July, 2026



Amchea Gôychi aminch vatt lailea!

Amchia mankullea Gôyank vingllem kelam, taka sanspilam, tacho faido ghetla, taka gayall kelam ani taka kolvontponnak pavoun tachi durdoxea kelia.

Amchia hia dakhttulia sobit sundor Gôy pranthak jem “Udentiche Mannik” oxem mhonnun akhea zogant ollkhotat taka hia amchi kallar sarkench pisuddun uddoilam ani tacho abhruman varear uboila.

Hem Gôy jem Konknni bhaxechem painnem zalem ani apli xat'ti fuloun aplea putam-dhuvank tannem vhoir-vhoir ukllun dovorlem ani akhia zogak nanvostem kelem ani mahan mon'xank ani kolokarank, bhagevontank ani Dev-Xastriank, gineani Yadnikank ani Sonvskarloleank, sogitkarank, nott ani nottink, tiatristank ani kantoristank, kovita rochtoleank ani xastr-likhent boroitoleank aplia hatachea talltar dovrunk tankam vhoir-vhoir ubarle ani fanki kee hem amchem bhangarachem Gôy.



He Gôyche bhumar Aziacho poilo chhap'pkanno (movable – type mechanical printing press) Portugesannim haddlem. Pornnea Gôyant Bhagevont Pauluche Kollegint ho chhap'pkanno 1556 sthaplo ani uprant to Raiturche Seminarint vhele ani tantunt firgiam padrinnim Romi Konknni utrailolim poilim pustokam chhap'plim. Akhea Azient poili Aroga Xalla (Escola Médico Cirurgica de Nova Goa) 1842 vorsak Ponje sthapli.

Purtugezannim legun Gôyche ani Gôykaranche vorgunn vhoir vhoir dovorle. Te firngi zaun-ui tankam Gôycho khup mog ani apurbai asli. Tannim ubarlale pul azun ubhe asat. Tanchio imaroti azun okhondd asat, tanchio bandavolli azun jivio asat ani tannim sthaponn kelole nem kaide atam meren vhotda promannan choltat ani tacho upeog ami Gôykar azun kortanv. Tannim manddun haddole familinche kaide bhes-bore asat ani tacho faido kaddun amchem Gôy ami samball'lam. He nem kaide asat dekhun amchem Gôy bore doxer asa ani tacho dhorzo ekdom ut'tom asa.

Khorem mhollear, ami Gôykarannim heach mankulia Gôyant amche

ravnnem korunk zai aslem ani hench amchem sodanchem bhiradd koxem korun samballunk ek yotn korunk zai aslo.

Punn kotta amchem!!! Amcheam dolleam mukhar vhoddlea-vhoddlea dhondekarannim ani odhik korun Delhi-karannim duddvanchio notti uddoileat ani tio amchia dolleank bandun amkam kud'de keleat. Amkam kagddachio notteoch distat, amkam totvam-mul'leam dissonant, amchim bhatt-besam, ghoram-daram amkam dissonant, punn ekuch sapon amkam – zollkota ani tem mhollear porkea ganvant vochn bhirad korpachem, porkeanchi bhaxea apnnaupachem, porkeanchi poki ani polkia sonskrutai amchi korpachi ani makonnponnchi chal dhorun, dusrim kortat tem ami korpachem ani makoll koxe vagpachem.

Itihas khoim porot ghoddun yeta, oxim ek mhonn'ni asa. Hem sarkhem. Ottravea xekddeant amche Gôykar, Gôy soddun Afrikek ghele, odik korun Kenya, Uganda, Tanzania, Zanzibar, Mozambique ani Angolak. Punn Uganda desachea Idi Amin hea zulumxahi choloitolea fuddarean Gôykarank Ugandache khatli-pottli gheun 1972 vorsa bhair ghatle ani te porot Gôyant vo dusre kodden ximpodde.

Amche Gôychi, amchia purvozanchi zomin ji amkam amchea azea-ponzean ek vhoddlem daiz koxem dilam, tem tor ami don poixeak vikun bhair vetanv, amchim ghora-dharam ani tantunt asat ti uncha-molachim kodalam, mezam, almari kanpe ani her disa-disa vapurpachio vostu amchio oltori ani oltorent asloleo marfinchio imaji tor hea ani tea builder-ak vo Real Estate Developers hakam vinktanv zalear ami vhoddli on'neai kortanv ani amchem purvozanchem daiz eka khinna bhitor ogddaitanv ani tache sottenas korun sodtanv.

He bhaxen amchench Gôy ami nisonttonak pavoitanv. Tis nanneank tem vikun ami Judas zatanv ani magir Pilata porim amche hat dutanv ani gunneavam mekllim zatanv. “Ghorcho bedi bhailo chor,” hi mhonn'ni ami amkam laum yeta, odhik korun zannim aplim bhattam-bhesam, ghoram-daram vikleant tannim Gôychi osmitai vikun khelia



ani Gôy bhuimek vinglli kelia. Ani magir he soglle vhoddle-vhoddlem 'sharks' vo tia-mollxe yetat tankam ami girasunk dilam. Tannim udente-ostomte, ut'tor-dokhinek vochun, amche Gôy sanspilam, hea Gôyche sobhitai ani sundorai pollelea, ani Gôycher bolatkar korun tichem anvkarponn pisllun uddoilam, ami aminch ticher bolatkarache arop ghatleat ani tika gayall kelia ani tika kolvontponnachea dhoxer pavoilia.

Hi amchi 'mosti ani ho amcho 'mod.' Amchem Gôy infern ani norok koso korun ami taka besurvannem kelam ani tacho abhru man paim tolla mostila.

Konnachem hem Gôy? Konnem tachi durdhoxea kelia? Konnak tem naka zalam? Konnachem bhannem bhorun votlam? Konnem Gôyank nagoilam ani konnem taka fottoilam? Konnem tacho ghat ghetla? Konnem taka tis nanneank viklam?

Aminch Gôyekar zobabdari hem korunk. Amkam amche bhumecho, sonskrutayeche, lok-vedache, Konknni baxeche mog na, husko na, porva na ani Gôykarpnachi savlli dekhun na. Tor, amchem anik kitem bore zatelem ani amchem kitem bore yetolem?

Pollkeponnachem pollkeponn, sogllen pollkeponn!

Pr. S. Mendes

Pri. M. Carvalho

Pri. Punethan SSS

JULY 2026

PAP SAIB MAGUNK LAITA

Samania Sonkolp: Mon'xachea jivitak man divop:



General:

Mon'xachem jivit Devachem dhan mhonn ollkunk, jivitachea sogllea panvddear mon'xak man ani rakhonn mellunk magum-ia

POPE'S INTENTION

For respect for human life:

Let us pray for the respect and protection of human life in all its stages, recognizing it as a gift from God.

Our beloved Goa is Exposed, Explored, Extorted, Excavated and Exploited

Goan hospitality influenced by the Portuguese regime and the communal harmony among the communities of different creeds that live in Goa has been a characteristic of this land. People from different States who have multiple problems like air pollution, lack of proper environment, over crowded cities and the like, have forced the wealthy to invest and relocate amidst the scenic environment, the beaches, the hills, the seas and the fields is what attracts thousands of people as tourists or to make an option to live in Goa.



The Town and Country Planning Department, (TCP) Forest Department and Goa Coastal Zone Management Authority have been the biggest culprits of exploiting Goa's land for Real estate.

Goa's natural resources, and heritage land is under severe pressure. The open corruption, the bureaucratic manipulation and the institutional loopholes that exist in Goa are the root cause so as to why people flock to make their habitat in Goa. Legal cases and public protests show how the official systems are exposed, explored and exploited.



Manipulating Revenue Records: Fraudsters target vacant, disputed, or NRI-owned properties by accessing ownership details via public online portals.

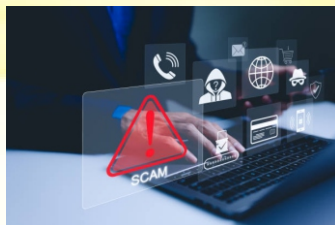
Fabricating Identities & Succession: Syndicates create fake Aadhaar cards and as a consequence there is impersonation

Collusion with Sub-Registrars: Unscrupulous brokers and officials in Local Mamlatdar and Sub-Registrar Offices allegedly make a blind eye and accept forged Powers of Attorney, and process scam sale deeds to legitimise the theft.

"Backdoor" Conversions: Historically, political and bureaucratic networks have been accused of illegally altering land use designations (e.g., private forests to settlement zones) to aid the lobbies of the land developers.

Forging Archives: Scams which involves the forging of the Portuguese-era records with the help of Department Staff.

Selling Dead People's Land: Syndicates target properties with deceased owners or NRI Goans living abroad. They use fake heirs ad counterfeit government stamps.



Spot-Zoning: Section 39A to bypass environmental protections. This allows them to convert eco-sensitive zones, forests, orchards, and wetlands into concrete settlement zones for luxury Real Estate.

Overwhelming Public Resistance: The TCP department gives a 30-day window to file objections, effectively rushing approvals before local groups can organise legal challenges. The judiciary system is overloaded with cases and corruption has also entered the judiciary system as there are high profile Real Estate Directors who get judgements in their favour with false documentation of the Government offices being taken as proof of approvals for land dealings and NOCs. The Village Panchayat is not even allowed to discuss any projects status at the Gramsabha as per the Order of the Bombay High Court at Goa.

Buying property in Goa just got cheaper!

Property Value	Stamp Duty Rate
Up to ₹50 lakh	3%
₹50 lakh to ₹75 lakh	4%
₹75 lakh to ₹1 crore	4.5%
₹1 crore to ₹5 crore	5%
Above ₹5 crore	6%

The Goa government has notified a revised stamp duty structure for the conveyance of immovable properties, introducing a slab-based system that takes immediate effect. Under the new rates, properties valued up to ₹50 lakh will attract 3% stamp duty, ₹50 lakh to ₹75 lakh will be charged at 4%, ₹75 lakh to ₹1 crore at 4.5%, ₹1 crore to ₹5 crore at 5%, while properties valued above ₹5 crore will attract 6% stamp duty. The notification also reduces stamp duty on deemed conveyance and introduces revised fixed charges for residential, commercial and amenity units across different planning categories.

Goa is now changing into a Concrete Village/urban State. It is time that we stand up to save our mother land. The next Gen Z will curse us for selling Goa.

*~Gregory E. D'souza
Convenor of Siolim Civic Consumer Forum*

OUR GOANS HAVE BETRAYED OUR OWN LAND

Goa is not a place on the map. It is a living culture – of susegad, of balcões and tiled roofs, of fields that have fed us and rivers that have raised us. For centuries our ancestors guarded this land with quiet resolve. They tilled it, fished it, and handed it down not as property, but as heritage.

Today, that beautiful inheritance is slipping away before our eyes and we cannot blame outsiders alone - we Goans have betrayed our own land.

The betrayal begins with the land itself. Fields that once grew paddy have now begun to grow concrete. We sell ancestral plots to the highest bidder because the short-term gains feel safer than the slow, uncertain work of farming. We sign the papers ourselves, then lament that Goa is losing its soul. No one forced us to do so. The brokers are our cousins, the deals are stamped by our neighbours, and the approvals are pushed by representatives we ourselves elected. We are complicit in every square meter of farmland that today stands as a gated villa.

We have betrayed our rivers and hills too. Our water bodies choke on sewage and plastic, yet we keep building where we should not. The Western Ghats are carved for second homes that stay locked for eleven



months of a year. We post photos of “Dudhsagar” on Facebook and then pour concrete and waste into the next 'nullah'. When mining scarred our villages, many of us looked away because the trucks carried money for someone we knew. Development is necessary, but the kind we chose was extractive, and not sustainable.

Our culture too bears the same wounds. We market “Goaness” to the world – “feni, music, carnival” – but we no longer live it. Our children

no longer live it. We tell our children there is no future in the village so they leave. We rent our homes to tourists but do not teach our own language to the next generation. We complain about outsiders not respecting Goa, yet we were the first to disrespect it by treating it as a commodity. Heritage is not betrayed when others buy it; it is betrayed when we decide to sell it.



This is not about stopping progress. Goa cannot and should not remain frozen in time. But progress without principle is just erosion. We had the power to demand regulated tourism, to protect our Comunidade land, to invest in fishing and farming, to say 'no' to projects that scar our coastline. Instead we chose convenience. We choose the quick payout over the handwork of stewardship.

The hardest truth is this: betrayal requires trust, and the land trusted us. Our ancestors left us a paradise and responsibility. We turned both into Real Estate. If Goa is to heal, it must begin with us – by refusing to sell, by rebuilding what we broke and remembering that we are not owners of this land, we are its children. Only when we stop betraying our land we can ask others to respect it.

~*Helen Fernandez
Gaunsavaddo*

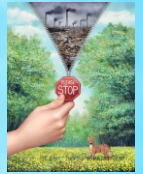


OUR BELOVED GOA IS EXPOSED, EXPLORED, EXTORTED, EXCAVATED AND EXPLOITED

Goa is Targeted by the Business Lobby and Goans fall prey to them

A cry for our Motherland

Goa is more than a tourist destination. It is our “Mai-Bhas,” our culture, our faith, our forests, our rivers, our fields, and our ancestral home. It is a precious inheritance handed down to us by our forefathers and entrusted to our care for future generations.



Yet today, our beloved Goa stands at a dangerous crossroads.

A powerful nexus of business, mining, and Real-Estate lobbies sees Goa not as a homeland but as a commodity to be bought, sold, excavated, and exploited. What was once considered sacred and priceless is now being assigned a market value.

Our Goa is being:

EXPPOSED to unchecked commercialisation and unsustainable development.

EXPLORED by those seeking every possible avenue for profit.

EXTORTED as natural resources and public assets are sacrificed for private gain.

EXCAVATED through mining, hill-cutting, and the destruction of forests.

EXPLOITED as the identity, culture, and rights of Goans are gradually pushed aside.

Sadly, many Goans themselves have fallen prey to this culture of fast buck. Ancestral lands, painstakingly preserved by our forefathers, are being sold without considering the consequences. Once the land is gone, it is gone forever. No amount of money can bring back our fields, our hills, our forests, or our village way of life.

Section 39A and the Changing Face of Goa

The controversy surrounding Section 39A of the Goa Town and Country Planning Act has become a symbol of people's fears about the

future of Goa. The conversion of orchards, natural cover, agricultural land, hills, and ecologically sensitive areas into settlement zones has raised serious questions about transparency and accountability in planning.

Large-scale urbanisation is rapidly changing the face of Goa. Places that once echoed with the sounds of birds, Church bells, and village life are increasingly being replaced by concrete structures, gated communities, and commercial projects.

Development is necessary, but development without vision and responsibility becomes destruction.

Forests cannot speak for themselves

The forests of Goa, particularly in and around Mollem and the Western Ghats, have become silent victims of so-called progress. Thousands of trees have faced the threat of being cut for large infrastructure projects.



A forest is not merely timber waiting to be harvested. It is a living ecosystem, a source of oxygen, water, biodiversity, and climate balance. It is the home of countless birds and animals and a gift from God to humanity.

When a forest is destroyed, we do not merely lose trees—we lose a part of ourselves.

The Double Railway Track – Progress at What Cost?

The proposed double railway track from Castlerock to Kulem became one of the defining environmental struggles in Goa's recent history. Many citizens feared that the project would mainly facilitate increased coal transportation while causing irreversible damage to the forests and wildlife corridors of the Western Ghats.



The protests against the project sent a powerful message: Goans are not against development; they are against development that destroys Goa itself.

A Lake Today, A Flood Tomorrow

Recent proposals to convert portions of a lake and water body into settlement zones have caused widespread concern. Lakes and wetlands are not wastelands. They are nature's reservoirs, protecting us from floods, recharging groundwater, and sustaining life.

When a lake is buried under concrete, we are not simply losing water—we are endangering our future. Nature always demands a price for our negligence.

A Time for Reflection and Action

Today, every Goan must ask:

- Are we safeguarding our heritage or selling it away?
- Are we protecting our natural resources or allowing them to be exploited?
- What kind of Goa are we leaving for our children and grandchildren?



Pope Francis, in “*Laudato Si*,” reminds us that the earth is our common home and that we are called to be its caretakers, not its destroyers. The responsibility to protect Goa is therefore not merely environmental or political—it is also a moral and spiritual duty.

The beauty of Goa lies not in skyscrapers, endless concrete, or commercial profits. Its beauty lies in its villages, fields, forests, rivers, churches, temples, traditions, folklores and in the simple way of life of its people.

If forests are cut, lakes are filled, hills are flattened, and villages are turned into concrete jungles, then future generations will rightly ask:

"When Goa needed us, where were we?"

Let us, therefore, become guardians of our land and not spectators to its destruction.

For Goa is not merely a piece of land.

Goa is our home. Goa is our identity. Goa is our inheritance. And Goa is our sacred responsibility.

~Fr. Marcos D'Souza Msfs

In Goa, the Nefarious Activities of our youngsters have become the Order of the Day

Most of us have noticed the weeds growing in our garden. Nowadays, our society too witnesses a similar type of situation, our beautiful gardens slowly getting overrun by weeds that threaten the lives and future of many young people. A garden is not destroyed overnight; it begins with a few neglected corners until the weeds spread and choke the flowers that once bloomed happily. In the same way, when harmful influences are left unchecked, they gradually take root in the hearts and minds of our youth, leading them away from the values of faith, integrity, and responsibility. This growing concern calls not for condemnation, but for reflection, renewed commitment, and collective action.

The nefarious activities which involve most of our youngsters in certain parts of Goa have become a matter that needs our immediate attention. Incidents of drug abuse and trafficking, reckless driving, cybercrime, violence, theft, gambling, online scams, substance addiction, and other unlawful behaviours are increasingly making headlines. What is even more alarming is that many of those involved are teenagers and young adults who should instead be pursuing education, nurturing their talents, and preparing for a meaningful future. The attraction of quick money, peer pressure, the desire for instant gratification, social media influence, and the absence of strong moral and ethical principles and the lack of guidance have become dangerous traps that lure many innocent minds into destructive paths. While these actions cannot be justified, they often reveal deeper wounds such as loneliness, broken relationships, emotional neglect, and a lack of purpose.

As a Christian community, we must resist the temptation to point fingers solely at our young people. They do not grow up on their own; rather they are shaped by the atmosphere we create for them. Parents, families, schools, the Church, and society each have a sacred



responsibility to guide, accompany, and nurture them. Our homes ought to be the first school of faith, values, discipline, and unconditional love. Parents must make time to listen to their children, understand their struggles, and provide firm yet compassionate guidance. Our educational institutions must continue to promote not only academic excellence but also character formation and emotional well-being. The Church, as well continues to remain a welcoming home where young people experience acceptance, discover their God-given dignity, and find opportunities to use their gifts in meaningful service. At the Parish level the youth play an active role by participating in and organising various activities that generate creativity and enthusiasm- all for the glory of God. Each one of us, as faithful ambassadors for Christ must walk beside them with patience, encouragement and hope.

The challenge before us is not simply to prevent crime but to build character. Young people flourish when they are entrusted with responsibility, inspired by good role models, and given opportunities to participate in constructive activities. Sports, music, community service, youth groups, cultural programmes, and faith formation can positively channel their energy and creativity. At the same time, society must be vigilant in addressing those who exploit vulnerable youth through drugs, criminal networks, or online manipulation. Law enforcement certainly has its role, but lasting transformation begins within the human heart. Every young person deserves to hear that they are loved, valued, capable of change, and called to live with purpose.

Goa has always been known for its rich cultural heritage, deep-rooted Christian values, and close-knit communities. Let us strive to preserve this legacy by investing in our young people today. Instead of allowing the weeds of crime, addiction, and moral decline to spread unchecked, let us cultivate the seeds of faith, hope, compassion, discipline and responsibility. Every young person is a precious gift from God, capable of becoming a beacon of light rather than a victim of darkness. With prayer, loving guidance, and united effort, we can help them rediscover the path that leads not only to personal fulfilment but also to the flourishing of our families, our Church, and our beloved Goa.



*~Sr. Marisa Dias
Marna, SCC*

Our Goa and Our Goan Identity-Is Dying!

Many may not like this, but the truth is Goa is known to the world as "Goa" and not what one would expect 'A State of India'. So, What's so special about Goa?

Special is her soul which is distinct! If we look deep into Goa's nature, we will find her, we will understand her. She in fact, is distinct from the rest of the Indian subcontinent. She is the simplicity of life that makes living worthwhile. She is where the rhythm of the "ghumot" meets the



serenity of old Latin quarters, may it be at Fontainhas, São Tomé Chapel, Confeitaria 31 De Janeiro or Altinho that has the Archbishop's Palace, making the capital city of Panjim the center of attraction. Goa is where the "susegad" lifestyle which is not mere laziness but the secrete towards healthy and content living lies, where the harmonious amalgamation of diverse communities is woven into the very fabric of daily existence. In her hills, forests and near her fields live her "rakhandars" the Kunbi, Gawda, and Velip – all these are the indigenous guardians of her heritage. She speaks a language 'Konknni', the absolute cornerstone of her identity. Her children are known to have been running around in open land, beneath the canopies of tall mango trees, tamarind trees, climbing, hanging and swinging from the aerial prop roots of the banyan trees, playing "appa-lippa," "koindo baal," "lobyo," "langdi," dog and the bone, "chor-police," cricket up-coming players played with "piddyachem bat." The swaying coconut palms adds to the beauty of Goa's coastline.

Every season Goa has something unique to offer. The summer months yield a vibrant array of seasonal wild berries and jungle fruits locally known as "kantam," "chunnam," "zamlam," "bhinda," "charam," "ambe," "boram" and the like. A season where Goa invites her children into her arms; while the tides are calm she takes us for a dip in

the sea-the annual medicinal "Kharem udok" deep. This custom of salt water bathing before the rains offers various health benefits. The monsoons Goa brings in a blend of deep rooted rituals and festive celebrations like Purumentachem Fest (feast of provisions) stocking "khaarem," "mitt," "sukki mirsango," "São João"-a festival that echos 'São João, São João, Viva São João' with traditional instruments-"ghumot," "mhadlem" and "kansallem," "Chikal Kalo" (mud festival), "Sangodd" (water festival), "Bonderam" (flag festival), "Toeuxeachem Fest" (cucumber festival), San Lourenco Fest (blessing of the sea), and "Konsachem Fest" (festival of the first sheaves). Monsoons have deep root in Goa's agrarian culture; while sowing the fields during heavy downpour Goan women would sing 'Ovis' a folk work song, while the traditional Goan songs capture the "Mirg" (first showers) and the entire monsoon cycle, the lyrics blending with the physical weight of the rain and the melancholic memories, mando and "dulpod-fado" and slow rhythm driven folk songs depict the lighthearted village life of Goa when the rain hits the traditional Goan rooftops. The winters of Goa has a way to mesmerise, sparkle and bring in vibrance. Goan traditional winter centers around village folk dances, "Dhalo" - 7day folk dance ritual in the Hindu month of "Pousha" (onset of winter) songs sung by women on moonlit winter nights, "Kunbi" tribal harvest tunes and children going door to door singing Konknni Carols (Natalam) honoring the season of Christmas.

Goa well understands the mood and the tastebuds of her children. Goan traditional cuisine rotates with the seasons, heavily driven by the monsoon's fishing bans, summer harvest, and the winter festive spirit. During monsoons, Goan kitchens



shift focus to land-grown vegetables, "melgor," wild foraging and stored "purument." The traditional mixed vegetable stew 'Khatkhate', 'Alambi' (wild mushrooms), "patoleo," "sukke bondi," "ambade," "sambarechi kodi," "moongache godshe," "mandos," "shirvolyo," "alle belle" and the like. The richness of Gaoa is seen in winters and major festivals like Ganesh Charturti "Xigmo" Carnival and Christmas. Traditionally homemade cuisine like "chanyacho ros,"

“sorpotel,” pork “vindaloo,” “neureos,” sannas, bebinca and the like. As temperature rises in summers Goa understands the tempo of the season, she offers cooling ingredients like “sol kadhi,” “caldo verde,” prawn curry with raw mango, “mangad” and the like.

Also, Goan traditional weddings have a blend of Konknni heritage, Hindu rituals and Portuguese Catholic influence. “Chudo” ceremony, “roce” ceremony, “doce” making, “vojem,” “portonem,” reception-traditionally were entirely where the community participated. The neighbourhood would be involved in the entire wedding preparation process creating a strong bond of belongingness - a neighbourhood wedding. Wedding was another occasion where Goa came alive with her customs and traditions, lavish Goan delicacies, lively music, traditional dance like “Mando” and “Corridinho.”

Goa today is a big farce!

Yet, today, a quiet crisis unfolds along the sun-drenched coastlines and within the verdant hinterlands of Goa. Our beloved Goa is being exposed, explored, extorted, excavated, and exploited to such a degree that her unique identity now stands on the precipice of extinction. She is facing a double edged sword of global fame. In this digital age, social media algorithms have exposed Goa's most secluded places. Galgibag, Palolem, or the sacred groves of the Western Ghats which were quiet and pristine are now no longer protected by their remoteness. Every pristine, picturesque spot of Goa is geotagged and broadcasted. When a culture is over-exposed, it becomes a caricature of itself. What we see today is, our Goa is consumed as a backdrop for fleeting tourist trends.

To expand tourism and cater to the tourist we have systematically extorted and exploited Goa's natural and cultural resources. We have allowed massive luxury villas, high-rise concrete complexes with each having swimming pools, replacing traditional praças and



ancestral homes there by changing the demographic and architectural landscape. While tourism is said to be the economic backbone of Goa, the profits rarely trickle down to the average Goan. Instead mega-resorts and non-local conglomerates are exploiting our land and water resources, leaving us Goans to deal with acute water shortages, failing waste management system, polluted rivers and rising cost of living. Goa's carrying capacity is being stretched to its limits.

According to the data of Goa State Pollution Control Board (GSPCB) massive faecal coliform count 24000 MPN/100 ml is found in river Sal and 540 MPN/100 ml recorded for river Mandovi. These are the most highly polluted rivers in Goa with dangerous levels of untreated sewage discharges. Not too far from us river Chapora having major pollution pockets around Siolim are major hotspots and affected stretches.

Beyond the beaches, the interiors of our Goa tell a darker story of physical destruction. Rampant cutting down of trees, scrapping of hills, the unhealing scars across the Western Ghats-a biodiversity hotspot. It is said that when one excavates the land, the culture too is excavated. The destructions of hills, fields and forests have not only made the wild life homeless but has also displaced the Kunbi, Gawda and Velip communities-the Rakandars of Goan heritage. Khazan lands, mangroves are deliberately destroyed for commercial projects. When the fields turn fallow and the hills are flattened, a vital piece of the Goan identity dies with them. With our fields ceasing to exist, with disappearing open land and forest, the sound of Goan women singing folk songs while sowing their fields have faded away, the exciting shouts and screams of children playing in the open under canopies of tall trees- a connect with nature is silenced and dead. The existence of gigantic solid trees and varieties of wild berries of Goa will soon sound like legend stories, to be told to Goa's future generation.



With the influx of mega-projects, there is a massive demographic shift. The sheer scale and speed of migration change in Goa has left us Goans feeling marginalised in our own homeland. Our villages no longer look like villages with open spaces, traditional Goan houses, clean and ventilated surroundings. Rampant urbanisation is a silent killer of Goa's village identity.

When Goa is filled with non-Goans and the cornerstone of Goan identity '**Konknni**' is overshadowed by Hindi and other languages, and a Goan cannot afford its own land, and can no longer live in its own ancestral villages, and a Goan stops speaking his/her native tongue, as a Goan community ceases to exist as a living culture. We are heading to become merely a museum exhibit.



What we see today is, the narrative that Goa is merely a party destination or a Real Estate Goldmine, wearing a crown of corruption, drug paddling, rapes, murders, robberies, scams, human trafficking, goonism and crippling law and order. If the current trajectory of unchecked exploitation, extortion and excavation continues, the identity of Goa and us Goans will become a historical footnote.

The pluse of Goa does not beat in its concrete structures; she is suffocating and her pluse is slowing down. She breathes fresh air in her fields, her essence lies in her rivers, her mountains, her heritage and her people. So it is time for 'US' her children to reclaim the narrative-before the land we call '**AMCHI MATI**', our '**HOME**' is entirely eroded, leaving behind only a hollow shell of what it once was.

So, we the children of Goa, must not give up, let us wake up, let us choose '**Hope**', because



*“Hope is the thing with feathers
That perches in the soul
And sings the tune without the words
And never stops at all.” - Emily Dickinson*

Let us hold on to the soul of Goa, let us all never stop to give up on **OUR GOA- OUR IDENTITY, OUR HERITAGE**. Let **Hope** and the **Fight** to reclaim live on till we become '**The Winners & Saviours**.'

~Bertha Fonseca Kadam

Real Estate Regulatory Authority (RERA ACT)

The Real Estate Regulatory Authority, or RERA, was established by the Real Estate (Regulation and Development) Act of 2016 with the dual goals of safeguarding homebuyers and encouraging real estate investment. On March 10, 2016, the Rajya Sabha enacted this Parliament of India Act bill. The RERA Act went into force on May 1, 2016. Only 52 of the 92 sections were notified at the time. The remaining clauses went into effect on May 1, 2017.

According to Section 84 of the Real Estate (Regulation and Development) Act, 2016, State Governments are expected to establish regulations to implement the Act's provisions within six months of its enactment. The general regulations of the Real Estate (Regulation and Development) Act, 2016 were published by the centre on October 31, 2016, through the Housing & Urban Poverty Alleviation (HUPA) Ministry. The Union Territories, including Lakshadweep, Chandigarh, Dadra & Nagar Haveli, Daman & Diu, and the Andaman & Nicobar Islands, are all subject to these regulations. In order to safeguard homebuyers' interests and guarantee accountability in property law.

RERA requires transparent disclosures, mandatory project registration, escrow accounts for project funds, timely project completion, and a grievance redressal mechanism.

Security: In accordance with the RERA Act, at least 70% of the funds belonging to investors and purchasers must be held in a different account. The builders will then get this money only for land-related and building expenses. Before the selling agreement is finalised, developers and builders are not allowed to request more than 10% of the property's cost in advance.

Transparency: For every job they embark on, builders are required to provide the original documentation. It is forbidden for builders to alter the blueprints without the buyer's approval.

Fairness: RERA has now directed developers to rely on carpet area rather than super built-up area when selling houses buyers have the right to receive their whole investment back if the project is delayed.

Quality: Within five years of the buyer's purchase, the builder is required to address any problems. Within 30 days of the complaint,

this problem needs to be fixed.

Authorisation: A developer must register with the regulator in order to market, sell, construct, invest, or reserve a plot. Following registration, a distinct project-wise registration number, supplied by RERA, shall appear on all investment ads the main components of RERA rules that protect home buyers

Mandatory property documentation: Developers are required to provide necessary papers, such as the conveyance deed, agreement for sale, and land permission and allotment letter, in accordance with Section 4 of the RERA Act. By guaranteeing that all builders are legally required to provide buyers with important property documents, this rule improves process openness and confidence.

Developer's credibility: The publication of the developer's project specifics, including both finished and continuing projects, over the last five years is also required under Section 4. On any of the projects in the builder's portfolio, this also includes the state of completion and any ongoing legal proceedings. Buyers are given a clear image of the developer's dependability in the market because this information must be provided when submitting the application for registration.

Financial security: Developers must place 70% of buyer cash into a separate escrow account with a scheduled Bank in accordance with Section 4(2)(I)(D). The money can only be used for land and building expenses by a Real Estate business. This keeps money from being misused and safeguards the investments made by the purchasers. Penalties may result if a developer breaches this clause.

Duties of the promoters: The following promoter responsibilities are listed in Section 11 of the RERA Act of 2016. Getting the completion and occupancy certificate from the appropriate authorities and giving it to the owners; executing a registered conveyance deed of the apartment, plot, or building in the buyer's favour.

Standardised carpet area: Before the industry adopted RERA norms, different developers used different methods to calculate carpet area. Consequently, it caused fluctuations in real estate values. Carpet areas are now defined and calculated using a standard technique provided by the Real Estate Regulatory Act. This avoids capricious pricing increases and guarantees uniformity.

Parity in interest rates: Interest rates for payment failures were

inconsistent before the Real Estate Regulatory Act. RERA, on the other hand, requires that default interest rates be the same for all parties. Fairness is achieved since buyers previously paid greater interest rates on defaults than developers did in cases of delayed possession.

Cap in advance payment: Before they sign the sale agreement, developers and promoters are prohibited from accepting more than 10% of the home's cost as an advance or as application fees under Section 13 (1) of the RERA Act, 2016. Additionally, this clause shields consumers against a number of unethical acts that were widespread prior to RERA. Buyer rights RERA approved projects give homebuyers a number of rights is one of their main benefits. Delay in possession: Buyers have the option to leave the housing plan in this situation and request a complete refund, plus interest from the due date until the money is re returned. They may also decide to keep the house and get paid with interest until the project is finished and they are handed ownership. Post-possession defects: Section 14(3) requires the developer to fix any structural, quality, craftsmanship, or service defects found within five years of possession within 30 days at no additional cost. If the builder does not, homebuyers have a right to reimbursement.

Benefits of RERA

For the promoter, buyer, and Real Estate agent, RERA offers a number of advantages. These consist of: Carpet area standardization: Prior to RERA, there was no established method for determining a builder's project cost. But to RERA, carpet area is now calculated using a consistent method. In this manner, promoters are unable to raise rates by offering exaggerated carpet areas. Interest to be paid in default: Before RERA, the buyer would have received far less interest if the promoter postponed taking possession of the property than if the buyer postponed paying the promoter. With RERA, this was altered, and now both parties are required to pay equal amount of interest.

Advance payment: According to the regulations, a builder is not allowed to collect from the buyer an advance or application fee equal to more than 10% of the project's total cost. By doing this, the buyer avoids having to find money quickly and making a big payment.

Rights of the buyer in the event of fraudulent promises: The buyer

is entitled to a complete reimbursement of the advance deposit if there is a discrepancy between what the builder promises and what is delivered. In some situations, the builder could have to pay interest on that sum.

Decreased chance of builder insolvency: Most developers and promoters work on many projects at once. Developers used to be able to move money from one project to another. RERA, however, requires that 70% of the funds raised be placed in a single Bank account. Only after being certified by chartered accountants, engineers, and architects can funds be taken out.

Buyer's rights in the event of defects: The builder must repair any structural flaws or quality issues within 30 days of the buyer's ownership, at no additional expense.

Grievance Resolution: The buyer, promoter, or agent may register a complaint with RERA if they have any grievances with the project. They may also submit a complaint with the Appellate Tribunal if they disagree with RERA's ruling.

If title defect: The buyer has the right to sue the promoter for damages if, upon taking possession of the property, they find that the title is flawed. This sum has no upper limit.

Informational rights: The buyer is entitled to be fully informed about the project. Plans pertaining to execution, layout, and completion status are included in this.

Whether they are promoters or real estate brokers, everybody interested in projects under RERA must register. The following actions must be taken in order to successfully register.

For Promoters: They have to make a checklist and gather all the paperwork needed to register. They are supposed to find out the number of the Bank account that was created in accordance with the Act's Section 4(2)(I)(D). They also have to fill out Form A and send it in. This is the registration application form. They have to fill out Form B and send it in. The promoter has made this disclosure in compliance with RERA Section 4. They are also to fill out Form G and send it in. This is the project's proposed allocation or selling agreement. They have to provide an affidavit attesting that the information on Form G does not violate the RERA regulations. They also have to provide an

affidavit attesting to the fact that, in compliance with Section 3 of the Act, no booking money has been collected from potential purchasers. They have to pay the registration fees, which differ from one State to the other. They have to send a hard copy of each of these documents, suitably signed, to the appropriate RERA authority via registered mail. They are also supposed to fill Form C and submit it in order to receive the registration certificate.

For Real Estate Agents: They have to fill out the application and send it to RERA with the necessary paperwork and payment. There will be a registration number. In every Real Estate transaction, this figure must be stated. Every quarter, they are supposed to keep books of accounts, records, and papers pertaining to every transaction. The buyer must have access to all project-related papers and information. If a false statement is given or if the Real Estate Agent engages in any fraud during the registration process, the Agent risks having his or her account suspended.

Required Documents to Register a Project under RERA

The following paperwork must be on hand in order to register a project under RERA: Documents that the promoter must submit-Scanned copy of the PAN Card. The preceding fiscal year's balance sheet. The project's total number of available parking spaces. Income taxes over the previous three fiscal years. Obstruction document attesting to the land or property where the project is planned. A copy of the joint agreement, partnership agreement, or any other supporting documentation in the event that the promoter does not own the land or property. Title document that certifies the promoter's ownership of the land or property where the real estate project is being offered. A written application using Form A in the format specified in Subsection (1) of Section 4.

Documents that the agent must submit: Scanned PAN Card. Details of registration, including bylaws. Association memorandum. The Association's articles. Returns of income taxes over the previous three fiscal years. a statement should be included outlining any instances in which the Agent were excluded from submitting income tax returns throughout the previous three fiscal years. Information about the Real Estate agent business, including name, registration address, and business type (company, partnership, proprietorship, society, etc.) Evidence of the company entity's address.

Goa RERA regulates Real Estate agents across the State under the Real Estate Regulation and Development Act. Builders and Real Estate agents must register with it for projects exceeding 500 square metres or 8 units thereby ensuring transparency and legal consumer protection to home buyers. Mandatory registration-Builders and brokers must get registered before advertising or selling properties. Registration is required for under construction developments but not for simple property resale or leases.

Agent fees: The registration fee for individual agent is ten thousand rupees and for entities is one lakh and the agent registration is valid for five years. All applications for new projects, agent licensing and grievance filing have to be done on the RERA portal.

Empowering the Real Estate Sector with RERA Compliance:

In the Real Estate Industry, the Real Estate Regulatory Authority (RERA) Act of 2016 has become a game-changer, protecting homebuyers' rights while guaranteeing developers' responsibility and openness. RERA has greatly decreased fraudulent activities and improved customer confidence by requiring project registration, standardising carpet area estimations, and ensuring financial discipline through escrow accounts. Additionally, the clause protecting buyer rights and grievance resolution guarantees timely project completion and quality control. RERA has effectively established a just and balanced ecosystem that benefits all parties involved, encouraging sustainable growth and investment in the Real Estate sector through State-level implementation and strict compliance requirements.

~Adv. Dr. Lida João.



SIOLECHI POVITR SOBHA

1. Bapachea Utrak Raji:

1. **Feliciana Fernandes**, Fernandes vaddo, 04/06/26
2. **Englebert Rosarinho Mascarenhas**, Bamonvaddo, 04/06/26
3. **George Anthony Monteiro**, Modlo vaddo, Marna, 07/06/26
4. **Rita Dias**, Pereira vaddo, 16/06/26



Saint Maria Goretti

Maria was born on 16th October 1890 in Corinaldo in the province of Ancona, Italy, to Luigi Goretti and Assunta Carlini, the third of the seven children. By the time, Maria was five, her family had become so poor that they were forced to give up their farm, move and work for other farmers. Her father died when she was nine, and the family had to share a house with another family, the Serenelli. She took on household duties while her mother and siblings worked in the fields.



One afternoon, Alessandro, the Serenelli's 20 years old son, made sexual advances towards her. When she refused to submit to him, he stabbed her 14 times. She was taken to the hospital but she died forgiving him. He was arrested, convicted and jailed. During imprisonment, he repented. After 27 years, he was released from prison and visited her mother to beg forgiveness, which she willingly granted him. He later became a lay brother in a Capuchin monastery and died in 1970. Maria was beatified in 1947, at her beatification, her 82 years old mother, 2 sisters and her brother appeared with Pope Pius XII on the balcony of St. Peter. Three years later at Maria's Canonization, a 66 years old Alessandro Serenelli knelt among the quarter million people and cried tears of joy.

We can learn three things from her life:

- 1) **Radical forgiveness:** As she lay dying after a brutal attack, she forgave her assailant, Alessandro Serenelli. This act of mercy eventually led to his profound conversion and repentance.
- 2) **Upholding Convictions:** She is the Patron Saint of youth and of chaste living, because she was willing to sacrifice her life rather than violate her conscience her convictions and moral values.
- 3) **Simplicity of Faith:** Despite growing up in severe poverty and lacking formal education, Maria maintained a deep, steadfast trust in God and adapted an attitude of simplicity.

Saint Maria Goretti is the Patroness of Catholic youth and teenagers.

~Fr. Mario Carvalho

TESTIMONIES

Stephen and Rosy Lobo from Salvador do Mundo, desired to have a second child but Rosy would not conceive. They devoutly prayed to St. Anthony and were blessed with the gift of a second child – a boy, after a long gap between the first child and this one.

Peter Paul D'Souza from Morjim, continuously prayed to St. Anthony for a life partner. His prayers were answered. He is now married. His pending property matters and salary issues were also resolved through the intercession of St. Anthony.



Flavia Coelho from Socorro, intended to send her son to Hungary for higher education, but due to financial crises it was delayed. She prayed to St. Anthony to intervene. Her son got the admission in the University in Hungary, and all the formalities for admission were done without any problem.

Reis Fernandes from Aldona, was looking out for a suitable life partner for his daughter. Also, a person who had borrowed a large amount of cash from him would not return it despite persistent reminders. Last year – July 2025, he attended this Church every Tuesday for Mass and prayed to St. Anthony. By October 2025, his daughter's marriage was arranged and he also received a cheque from the person who owed him the money.

Jos Ivo Marquis and Samanda Fernandes from Loutolim were childless for many years. In the year 2024 they participated in the online Mass from this Church and prayed for the gift of a child. They were blessed with a child in February 2025.

Eugenia Fernandes from Caranzalem was jobless in United Kingdom for many months. She answered several job interviews but was not called. Last year in 2025 she participated (online) in the Trezena of St. Anthony which commenced on 02nd June, on the sixth day of Trezena she received an email that she has been selected for a job in U.K.

Ditosa Furtado from Caranzalem residing in London, misplaced her gold bangles. She searched for them all over but could not find them. She prayed to St. Anthony and participated in online Masses. In January 2025, it was a Tuesday, as she was packing her suitcases to come to Goa on a vacation, she found the bangles.

Eugenia Nazareth from Calangute, her niece misplaced her cash and passport and spent sleepless nights. With all hopes, Eugenia prayed to St. Anthony and within two day her niece found the missing cash and passport.

Alroy Leslie Dias from Carona, had applied for Overseas Citizenship of India (OCI) but had many issues and could not acquire it for many months. In December 2025, he would participate in the Mass in honour of St. Anthony every Tuesday. On one Tuesday while returning home after Mass, he got a notification on his cell phone email that his OCI was granted.

Kevin Moiler from Caranzalem had difficulties acquiring dependant Visa for United Kingdom. It was rejected trice. He began coming to this Church of St. Anthony every Tuesday and participated in the Mass. Within a few months he succeeded in getting the Visa and also received job opportunity.

Francis and Glency Pereira from Pernem, their son Byron Pereira who is thirteen years old was suffering from heart ailments. Doctors advised surgery after a year. In November 2025 they began participating in the Masses on every Tuesday and prayed to St. Anthony for the cure of their son. During the regular check-up, their son was tested negative from his heart ailments.



MHOINEACHI KARIAVOLL

JUNE

Budhvar-01 ^{1er}	6.30 a.m. Zolm Dis: Junessca Carvalho
	8.00 a.m. Mhoineacho Ugddas: Leslie Lennie F'des
Brestar- 02 ^{ter}	6.30 a.m. Leg. Mass
	8.00 a.m. Bolaike khatir: Paulina Fernandes
Sukrar - 03 ^{ter}	6.30 a.m. Somplole Rosa Ubalina Souza Raimundo
	8.00 a.m. Arghanchem Mis: Vanisha D'Souza
Sonvar - 04 ^{ter}	6.30 a.m. Khasgi intessanv: Maria Franco
	8.00 a.m. Mhoineacho Ugddas: Feliciano Fernandes
	5.30 p.m. Arghanchem Mis: Paul Rodrigues
	7.00 p.m. Thanksgiving Mass: Reina Fernandes
Somar - 06 ^{ver}	6.30 a.m. Zolm Dis: Shawn Dias
	8.00 a.m. Mhoineacho Ugddas: Englebert Mascarenhas
	4.30 p.m. Feast of St. Maria Goretti Chapel, Bamonvaddo/Modlem Bhatt
Mungllar - 07 ^{ver}	6.30 a.m. Thanksgiving Mass: Felicia Coelho
	8.00 a.m. Bolaike khatir: Joaquim Dias & fly
	9.30 a.m. Arghanchem Mis: Daniel Fernandes
	4.30 p.m. Arghanchem Mis: Mafaldina Fernandes
Budhvar- 08 ^{ver}	6.30 a.m. Bolaike khatir: Indira Borges
	8.00 a.m. Mhoineacho Ugddas: George Monteiro
Brestar - 09 ^{ver}	6.30 a.m. 21 ^{vo} Zolm Dis: Herwin Fernandes
	8.00 a.m. Arghanchem Mis: Carmelina Pereira
Sukrar - 10 ^{ver}	6.30 a.m. Somplolea Pascoal Fernandes
	8.00 a.m. Somplolea Reginald D'Souza
Sonvar - 11 ^{ver}	6.30 a.m. Arghanchem Mis: Sanford Mendes
	8.00 a.m. Zolm Dis: Brandon Pereira
	5.30 p.m. Bolaike khatir: Volney Fernandes
	7.00 p.m. Thanksgiving Mass: Socorine Fernandes
Somar - 13 ^{ver}	6.30 a.m. Zolm Dis: Eusebio Fernandes
	8.00 a.m. Khasgi intessanv: Rita Fernandes
Mung. -14 ^{ver}	6.30 a.m. Special intention: Conroy Fernandes
	8.00 a.m. Bolaike khatir: Heriquette Camilo
	9.30 a.m. Khasgi intessanv Roland & Anoushka Soares
	4.30 p.m. Arghanchem Mis: Dazleen Antonius
Budhvar - 15 ^{ver}	6.30 a.m. Somplole Jacinta Britto
	8.00 a.m. Somploleam Anthony & Rosy Lobo
Brestar - 16 ^{ver}	6.30 a.m. Zolm Dis: Jose Antonio Jacob
	8.00 a.m. Mhoineacho Ugddas: Rita Dias
Sukrar - 17 ^{ver}	6.30 a.m. Bolaike khatir: Sebastian Fernandes

	8.00 a.m. Arghanchem Mis: Joe Mascarenhas
Sonvar- 18 ^{ver}	6.30 a.m. Arghanchem Mis: Chris Cardoz
	8.00 a.m. Tisrea Vorsacho Ugddas: Alexander Camilo Britto
	5.30 p.m. Arghanchem Mis: Lucia D'Souza
	7.00 p.m. Good health: James & Fatima Fernandess
Somar- 20 ^{ver}	6.30 a.m. Somploleam Diogo Camilo & Mary Ann D'Souza Raimundo
	8.00 a.m. Arghanchem Mis: Brian D'Souza
Mung. -21 ^{ver}	6.30 a.m. Sp. Intention: Necila Fernandes
	8.00 a.m. Arghanchem Mis: Perpetua Dias & fly
	9.30 a.m. Arghanchem Mis: Mria Franco
	4.30 p.m. Arghanchem Mis: Felicidade Fernandes
Budhvar -22 ^{ver}	6.30 a.m. Arghanchem Mis: Martin & Lucia
	8.00 a.m. Somplolea Samuel de Braganca
Brestar - 23 ^{ver}	6.30 a.m. Arghanchem Mis: Elroy & Elrida Coelho
	8.00 a.m. Somploleam Angelo & Silvia Carvalho
Sukrar - 24 ^{ver}	6.30 a.m. Arghanchem Mis: Mathew & Cynthia Pereira
	8.00 a.m. Somplole Angelica Rodrigues
Sonvar - 25 ^{ver}	6.30 a.m. Bolaike khatir: Francis Rodrigues
	8.00 a.m. Tisrea Vorsacho Ugddas: Victor D'Souza
	5.30 p.m. Logn Sonvskaracho Dis: Rosario & Maria F'des
	7.00 p.m. Good health: Pauline d'Souza
Aitar - 26 ^{ver}	6.30 a.m. Bhag. Joaquim-Anna – Stat. Mass
	9.15 a.m. Grandparents' Day Blessing of Vehicles
Somar - 27 ^{ver}	6.30 a.m. Zolm Dis: Renna Gonsalves
	8.00 a.m. Tisrea Vorsacho Ugddas: Martin Fernandes
Mung. -28 ^{ver}	6.30 a.m. Special intention: Deborah Noronha
	8.00 a.m. Zolm Dis: Joycy Carvalho
	9.30 a.m. Arghanchem Mis: Ivana Pereira
	4.30 p.m. Khasgi intessanv: Sandra Rodrigues
Budh. - 29 ^{ver}	6.30 a.m. Somploleam Denzil & Denicia Almeida
	8.00 a.m. Khasgi intessanv: Dolsey Fernandes
Brestar - 30 ^{ver}	6.30 a.m. Arghanchem Mis: Abigail & Andrea Rodrigues
	8.00 a.m. Bolaike khatir: Jose & Anna Marie
Sukrar - 31 ^{ver}	6.30 a.m. 21 ^{vo} Zolm Dis: Rosa Maryann D'Cunha
	8.00 a.m. Khasgi intessanv: Alex Fernandes

AUGUST

Sonvar - 01 ^{ler}	6.30 a.m.
	8.00 a.m. Tisrea Vorsacho Ugddas: Mary Tavares

Somar - 03 ^{rer}	6.30 a.m.	Somplolea Wency Soares
	8.00 a.m.	Mhoineacho Ugddas: Desmond Mark Bayross
Mung. - 04 ^{ter}	6.30 a.m.	St. John Mary Vianney – Stat. Mass
	8.00 a.m.	
	9.30 a.m.	
	4.30 p.m.	
Budhvar - 05 ^{ver}	6.30 a.m.	Somplolea Jeromino Pereira
	8.00 a.m.	Somplolea Admond Fernandes
Brestar - 06 ^{ver}	6.30 a.m.	
	8.00 a.m.	
Sukrar - 07 ^{ver}	6.30 a.m.	Somplolea Francis Miranda
	8.00 a.m.	
Sonvar - 08 ^{ver}	6.30 a.m.	
	8.00 a.m.	
	5.30 p.m.	
	7.00 p.m.	
Aitar - 09 ^{ver}	10.30 a.m.	Confraria Meeting I
Somar - 10 ^{ver}	6.30 a.m.	Leg. Mass
	8.00 a.m.	Tisrea Vorsacho Ugddas: Dominic Fernandes
Mungllar - 11 ^{ver}	6.30 a.m.	
	8.00 a.m.	
	9.30 a.m.	
	4.30 p.m.	
Budhvar - 12 ^{ver}	6.30 a.m.	Somplolea Paulo Fernandes
	8.00 a.m.	Poilea Vorsacho Ugddas: Roque Savio John
Brestar - 13 ^{ver}	6.30 a.m.	Zolm Dis: Mariella D'Souza
	8.00 a.m.	Poilea Vorsacho Ugddas: Simon D'Souza
Sukrar - 14 ^{ver}	6.30 a.m.	
	8.00 a.m.	
	5.30 p.m.	Bhag. Joaquim-Ana- Bamonvaddo – Konknni Obligation Mass - Feast of BVM of Assumption
	7.00 p.m.	- Mass in English - English Obligation Mass - Feast of BVM of Assumption
Sonvar - 15 ^{ver}	6.00 a.m.	-SAPYOS -Flag hoisting after the 6.00 a.m. Mass
	7.30 a.m.	-Blessing of sheaves at Marna
	7.45 a.m.	-Blessing of sheaves at Bamonvaddo
	8.15 a.m.	-Confraria members – Solemn Mass
	3.30 p.m.	-Siolchi Ekcharachi Sanz No Mass in the Evening
Aitar - 16 ^{ver}	6.30 a.m.	-
	8.00 a.m.	- Mass in English

JULAI-AGOST ACHEA MHOINEANT

Somudaiaam Pormonnem Igorjent Aitarachea Misachi Mandavoll

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
18 th July Saturday	5.30 p.m.	-Bhag. Francis d'Assisi - Portavaddo
	7.00 p.m.	-Mass in English
19 th July Sunday	6.30 a.m.	-Bhov Povitr Kallza Jezuchea – Dongormag
	8.00 a.m.	-Bhag. Don Bosco – Bamonvaddo
26 th July Saturday	5.30 p.m.	-Bhag. Andrew – Cruzvaddo
	7.00 p.m.	-Mass in English
27 th July Sunday	6.30 a.m.	-Bhag. Jacob – Modlo vaddo
	8.00 a.m.	-Bhag. Augustine – Costa vaddo
01 st August Saturday	5.30 p.m.	-Bhag. Mathew – Aforamento
	7.00 p.m.	-Mass in English
02 nd August Sunday	6.30 a.m.	-Fatima Saibinn – Igrejvaddo
	8.00 a.m.	-Bhag. Jerome – Tarchibhatt
08 th August Saturday	5.30 p.m.	-Bhag. Maria Goretti – Bamonvaddo / Modlem
	7.00 p.m.	-Mass in English
09 th August Sunday	6.30 a.m.	-Bhatt Bhag. Inas – Tarchibhatt
	8.00 a.m.	-Bhag. Paulo – Igrejvaddo
14th August Friday	5.30 p.m.	-Bhag. Thomas - Portavaddo – Konknni Obligation Mass - Feast of BVM of Assumption
	7.00 p.m.	-Mass in English - English Obligation Mass - Feast of BVM of Assumption
15th August Saturday	6.00 a.m.	-SAPYOS -Flag hoisting after the 6.00 a.m. Mass
	7.30 a.m.	-Blessing of sheaves at Marna
	7.45 a.m.	-Blessing of sheaves at Bamonvaddo
	8.15 a.m.	-Confraria members – Solemn Mass
15th August Saturday	– No Masses at 5.30 p.m. and at 7.00 p.m.	
16 th August Sunday	6.30 a.m.	-Bhag. Sebastiao – Voilo vaddo
	8.00 a.m.	-Mass in English

MHOINEACHIM VACHPAM

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	Rdg	St. Thomas, Apostle of India 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	Rdg	14th Sunday in Ordinary Time 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	Rdg	St. Benedict Is 6, 1-8; Ps 92, 1ab. 1c-2. 5; Mt 10, 24-33
12 Sun	Rdg	15th Sunday in Ordinary Time Is 55, 10-11; Ps 64, 10abcd. 10c-11.12-13. 14; Rom 8, 18-23; Mt 13, 1-23
13 Mon	Rdg	Is 1, 10-17; Ps 49, 8-9. 16bc-17. 21+23; Mt 10, 34----11, 1
14 Tue	Rdg	Is 7, 1-9; Ps 47, 2-3a. 3b-4. 5-6.7-8; Mt 11, 20-24
15 Wed	Rdg	St. Bonaventure Is 10, 5-7. 13-16, Ps 93, 5-6. 7-8. 9-10.14-15; Mt 11, 25-27
16 Thu	Rdg	Is 26, 7-9. 12. 16-19; Ps 101, 13-14ab+15. 16-18. 19-21
17 Fri	Rdg	Is 38, 1-6. 21-22. 7-8; Ps Is 38, 10. 11. 12abcd.16; Mt 12, 1-8
18 Sat	Rdg	Mic 2, 1-5; Ps 10, 1-2. 3-4. 7-8.14; Mt 12, 14-21
19 Sun	Rdg	16th Sunday in Ordinary Time Wis 12, 13. 16-19; Ps 85, 5-6. 9-10. 15-6a; Rom 8, 26-27; Mt 13, 24-43
20 Mon	Rdg	Mic 6, 1-4. 6-8; Ps 49, 5-6.8-9. 16bc-17. 21+23; Mt 12, 38-42
21 Tue	Rdg	Mic 7, 14-15. 18-20; Ps 84, 2-4. 5-6.7-8; Mt 12, 46-50
22 Wed	Rdg	St. Mary Magdalene Song 3, 1-4a or 2 Cor 5, 14-17 Ps 62, 2.3-4. 5-6.8-9; Jn 20, 1-2.11-18
23 Thu	Rdg	Jer 2, 1-3. 7-8. 12-13; Ps 35, 6-7ab. 8-9. 10-11; Mt 13, 10-17
24 Fri	Rdg	Jer 3, 14-17; Ps Jer 31, 10. 11-12ab. 13; Mt 13, 18-23
25 Sat	Rdg	St. James 2 Cor 4, 7-15; Ps 125, 1-2ab. 2cd-3. 4-5.6; Mt 20, 20-28
26 Sun	Rdg	17th Sunday in Ordinary Time 1 Kgs 3, 5. 7-12; Ps 118, 57+72. 76-77. 127-128. 129+130;

27 Mon	Rdg	Rom 8, 28-30; Mt 13, 44-52 Blessed Rudolph Acquaviva & comp.
28 Tue	Rdg	Jer 13, 1-11; Ps Deut 32, 18-19. 20-21; Mt 13, 31-35 St. Alphonsa Muttathupadathu
29 Wed	Rdg	Jer 14, 17-22; Ps 78, 8. 9. 11. 13; Mt 13, 36-43 Sts. Martha, Mary & Lazarus
30 Thu	Rdg	1 Jn 4, 7-16; Ps 33, 2-3. 4-5. 6-7. 8-9. 10-11; Jn 11, 19-19-27
31 Fri	Rdg	Jer 18, 1-6; Ps 145, 1b-2. 3-4.5-6ab; Mt 13, 47-53 St. Ignatius of Loyola
	Rdg	Jer 26, 1-9; Ps 68, 5. 8-10. 14; Mt 13, 54-58 August
01 Sat	Rdg	St. Alphonsus Liguori Jer 26, 11-16.24; Ps 68, 15-16. 30-31. 33-34; Mt 14, 1-12
02 Sun	Rdg	18th Sunday in Ordinary Time Is 55, 1-3; Ps 144, 8-9. 151-6. 17-18; Rom 8, 35. 37-39; Mt 14, 13-21
03 Mon	Rdg	Jer 28, 1-17; Ps 118, 29. 43. 79. 80. 95. 102; Mt 14, 22-36
04 Tue	Rdg	St. John May Vianney Jer 30, 1-2. 12-15. 18-22; Ps 101, 16-18. 19-21. 29+22-23; Mt 15, 1-2. 10-14
05 Wed	Rdg	Jer 31, 1-7; Ps Jer 31, 10. 11-12ab.13; Mt 15, 21-28
06 Thu	Rdg	The Transfiguration of The Lord Dan 7, 9-10. 13-14 or 2 Pt 1, 16-19; Ps 96, 1-2. 5-6.9; Mt 17, 1-9
07 Fri	Rdg	Nah 1, 15. 2, 2. 3, 1-3. 6-7 Ps Deut 32, 35cd-36ab. 39abcd.41; Mt 16, 24-28
08 Sat	Rdg	St. Dominic Hab 1, 12---2, 4; Ps 9, 8-9. 10-11. 12-13; Mt 17, 14-20
09 Sun	Rdg	19th Sunday in Ordinary Time 1 Kgs 19, 9a. 11-13a; Ps 84, 9ab-10. 11-12. 13-14; Rom 9, 1-5; Mt 14, 22-23
10 Mon	Rdg	St. Lawrence 2 Cor 9, 6-10; Ps 111, 1-2.5-6.7-8.9; Jn 12, 24-26
11 Tue	Rdg	St. Clare Ez 2, 8-3, 4; Ps 118, 14.24.72.103.111.131; Mt 18, 1-5.10. 12-14
12 Wed	Rdg	Ez 9, 1-7, 10, 18-22; Ps 112, 1-2. 3-4. 5-6; Mt 18, 15-20
13 Thu	Rdg	Ez 12, 1-12; Ps 77, 56-57. 58-59.61-62; Mt 18, 21---19, 1
14 Fri	Rdg	St. Maximilian Mary Kolbe Ez 16, 1-15. 60. 63; Ps Is 12, 2-3. 4bcd. 5-6; Mt 19, 3-12
15 Sat	Rdg	The Assumption of The BVM Rev 11, 19a, 12, 1-6a. 10ab; Ps 44, 10bc. 11. 12ab.16; 1Cor 15, 20-27; Lk 1, 39-56
16 Sun	Rdg	20th Sunday in Ordinary Time Is 56, 1. 6-7; Ps 66, 2-3. 5.6+8; Rom 11, 13-15. 29-32; Mt 15, 21-28

*Solemn Vespers of Our Patron Saint,
St. Anthony presided by Fr. Mario Carvalho*



**Solemn Feast Day celebration on the 14th of June,
presided over by His Excellency, Most Rev Alwyn
Barreto, Emeritus Bishop of Sindhudurg Diocese
and beloved Son of Siolim**





On the Feast Day an exciting Football Match was played between North and South Goa Veterans. It was well organised by the Confraria Members of Santissimo Sacramento da Igreja de Siolim.

