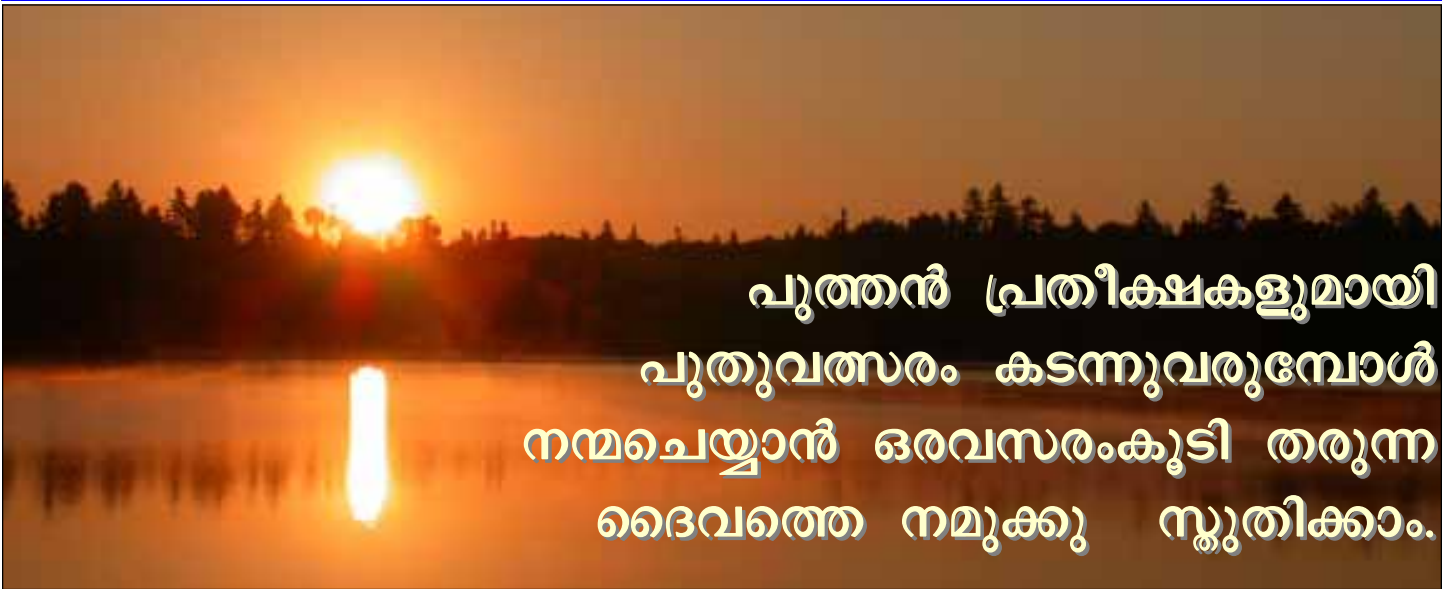




Weekend Bulletin
Knanaya Catholic Mission - Chicago
 January 01, 2006, Vol. 1, Issue 14



പുത്തൻ പ്രതീക്ഷകളുമായി
 പുതുവത്സരം കടന്നുവരുമ്പോൾ
 നമ്മെച്ചൊൻ ഒരവസരംകൂടി തരുന്ന
 ദൈവത്തെ നമുക്കു സ്തുതിക്കാം.

Happy New Year!



ഫാ. ഏബ്രഹാം മുത്തോലത്ത് തന്റെ ജൂബിലി സമ്മാനമായി സ്വന്തം ചിലവിൽ സ്ഥലം വാങ്ങി കെട്ടിടം നിർമ്മിച്ചു. ജനവികസന പ്രവർത്തനങ്ങൾക്കായി കോട്ടയം അതിരൂപതയ്ക്കു സമ്മാനിക്കുന്ന ആഗപ്പെ സെന്റർ. ഇതിന്റെ ആശീർവാദം ആർച്ച് ബിഷപ്പ് മാർ കൂര്യക്കോസ് കുന്നാശ്ശേരിയും ഉൽഘാടനം മന്ത്രി ശ്രീ. കെ. എം. മാണിയും ജനുവരി രണ്ടിനു നിർവ്വഹിക്കും.

CONTACT INFORMATION

MISSION DIRECTOR

Fr. Abraham Mutholath
5212 W. Agatite Ave
Chicago, IL 60630.
(773) 412-6254
(773) 286-2556
E-mail: mutholath2000@yahoo.com
www.knanayamission.org/chicago

BULLETIN EDITOR

Mathachen Chemmachel
(708) 557-1907

TRUSTEES

Chicago: Saji Poothrukayil
(847) 293-9409
Sunny Thekkeparambil
(847) 673-6586
Addison: James Manjankal
(630) 758-1716
Baby Karikkal, (630) 379-8622

SECRETARY & PRO

George Thottappuram
(847) 975-9239

FINANCE

Chicago: John Elakkatt
Addison: Kurian Nellamattam,

RELIGIOUS EDUCATION

Chicago: Johny Thekkeparambil
(847) 533-8520
Secretary: Anna Kulangara
(847) 298-0786
Addison: Tonny Pullappally
(630) 205-5078
Secretary: Veena Jose Kaniyaly
(630) 539-7187

CHILDREN MINISTRY

Chicago: Bino Machanikkal
Saly Kizhakkekuttu
Addison: Tesa Thannikari
Ashley Varakalayil

TEENS MINISTRY

Chicago: Tito Kandarappally
Lissy Thottapuram
Addison: Sabu Mutholam
Justin Kalappurackal

YOUTH MINISTRY

Chicago: Mary Alumkal
Tessy Jose Njaravelil
Addison: Tessy Kanjirathumkal
Tomy Kunnassery

ADULT TRAINING

Jose Thazhathuvettathu

LAY APOSTOLATE

Joy Choottuvelil
Joy Nediyaikalayil
Joy Chemmachel

SATURDAYS

St. Joseph Church
330 E. Fullerton Ave, Addison, IL 60101

Religious Education
3:45 P.M. to 4:45 P.M.
Holy Mass @ 5:00 P.M.

Youth Seminars on First Saturdays
2:45 P.M. to 4:45 P.M.

English Mass in Syro-Malabar Rite
First Saturdays @ 5:00 P.M.

SUNDAYS

Our Lady of Victory (OLV) Church
5212 W. Agatite Ave, Chicago, IL 60630

Religious Education
4:00 P.M. to 5:00 P.M.
Holy Mass @ 5:30 P.M.

Youth Seminars on First Sundays
3:00 P.M. to 5:00 P.M.

English Mass in Syro-Malabar Rite
First Sundays @ 5:30 P.M.

NOVENA TO OUR LADY OF PERPETUAL HELP

Saturdays after Holy Mass at St. Joseph Church, 330 E. Fullerton Ave, Addison.

NOVENA TO ST. JUDE

Thursdays at 7:00 P.M. with Holy Mass and Benediction at Community Center, 5110 N. Elston Ave, Chicago, IL 60630.

January 2006						
S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

schedule of Events

SATURDAY, DECEMBER 31, 2005

No Mass and Religious Education Class at Addison

New Year Mass at OLV in the Upper Level at 8:00 P.M. by priest from Syro-Malabar Cathedral.

SUNDAY, JANUARY 01, 2006

No Religious Education Class and Mass at Chicago today

THURSDAY, JANUARY 05, 2006

Mass, Novena, and Benediction at Community Center at 7:00 P.M. by Fr. Roy Kaduppil.

SATURDAY, JANUARY 07, 2006

Youth Seminar at Addison from 2:45 P.M. to 4:45 P.M.

Religious Education Class at Addison from 3:45 P.M. to 4:45 P.M.

Youth Mass & Novena in English at Addison at 5:00 P.M. by Fr. Roy Kaduppil.

SUNDAY, JANUARY 08, 2006

Youth Seminar at OLV Chicago from 3:00 P.M. to 5:00 P.M.

Religious Education Class at OLV from 4:00 P.M. to 5:00 P.M.

Youth Mass in English at OLV Upper level at 5:30 P.M. by Fr. Roy Kaduppil.

THURSDAY, JANUARY 12, 2006

Mass, Novena, and Benediction at Community Center at 7:00 P.M. by Fr. Roy Kaduppil

SATURDAY, JANUARY 14, 2006

Religious Education Confirmation Classes at Addison from 2:45 P.M. to 4:45 P.M. by Fr. Roy Kaduppil and Jesnon Kollaparambel.

Holy Mass and Novena at Addison at 5:00 P.M. by Fr. Roy Kaduppil.

SUNDAY, JANUARY 15, 2006

Religious Education Confirmation Class at OLV from 3:00 P.M. to 5:00 P.M. by Fr. Roy Kaduppil and Jenson Kollaparambel.

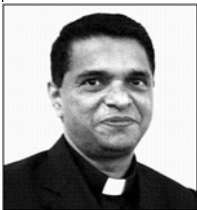
Holy Mass at OLV Church Upper level at 5:30 P.M. by Fr. Roy Kaduppil.

SINCE FR. MUTHOLTAH IS ON VACATION UNTIL JANUARY 16TH, FR. ROY KADUPPIL IS IN CHARGE OF THE MISSION UNTIL JANUARY 16TH . HIS TELEPHONE NUMBERS ARE (708) 415-0779 (CELL) / (708) 656-3365.

FR. ABRAHAM MUTHOLATH CELL IN INDIA (011-91) 9447-302 182

MISSION DIRECTOR'S COLUMN

NAMING YOUR CHILD



I have noticed that many of our young parents are not aware of our tradition in naming children. So, I am writing this for the special attention of the young couples and the youngsters who might get married in the near future.

When I was doing my residency for Clinical Pastoral Education at UCLA Medical Center, I was paged after one midnight to attend the death of a Jewish patient. The mother of the patient asked for a Rabbi to pray for her deceased son. It was difficult to get the Rabbi at the time. When I approached the mother, her family said the available chaplain is a Catholic priest. The mother looked at my ID badge that displayed my name as "Abraham M. Jacob" and said, he is okay because he has at least two Jewish names. I clarified that my ancestors were Jewish Christians and said the prayers.

Many times people in the United States have asked me how I got the Jewish names. When I explain to them that we have the tradition of inheriting names from our grandparents, they appreciate that valuable tradition. In our community the practice is that the first born son will get the name of his paternal grandfather as his first (baptismal) name and the first born daughter will be named after the grandmother from paternal side. The second born son will get the name of maternal grandfather and the second born daughter will be named after the maternal grandmother. Others can be named after someone whose name is to be remembered in the next generations. For example, when a third son was born to my eldest sister his family gave my name realizing that I won't have grandchildren to be named after me. People of our community are usually aware of whose names they have inherited.

Usually the first names or baptismal names of the grandparents are the names of a Christian saint or a holy person in the Bible. During baptism, the child is named after a patron saint and the celebrant invokes the intercession of the child's patron saint. Isn't it nice to have your child's first name after a saint and after one of your parents? Why don't we keep up this tradition of handing over first names along with last names from generations to generations and explain to our children how they inherited their names. Your feedback is welcome.

With love and prayers,

Fr. Abraham Mutholath

SPOT LIGHT

Fashionable names are temporarily appealing. Naming the traditional way will have everlasting value.



ദൈവാലയ നിർമ്മാണത്തിന് ആഴ്ചതോറും പണമടയ്ക്കാം.

നമുക്കു സ്വന്തമായൊരു ദൈവാലയം എന്ന സ്വപ്ന സാക്ഷാൽക്കരത്തിന് എല്ലാ ശനിയാഴ്ചയും തെന്യാഴ്ചയും ആഡിസണിലും ചിക്കാഗോയിലും ദിവ്യ ബലിയോടനുബന്ധിച്ച് തവണകളായി സാധാരണ സ്റ്റോത്രക്കാഴ്ചയോടൊപ്പം സംഭാവന സ്വീകരിക്കുന്നതാണ്. ഈ പ്രത്യേക സംഭാവന ചെക്കായോ കവറിലോ "ദൈവാലയ നിർമ്മാണ ഫണ്ടിലേക്ക്" എന്ന് എഴുതി നല്കണം. ആ തുക നിങ്ങളുടെ പേരിൽ വരവുവച്ച് പിന്നീടു നിശ്ചയിക്കുന്ന വീതപിരിവിൽ കുറവു ചെയ്യുന്നതാണ്.



ഈശോയ്ക്കും നമുക്കും വേണ്ടിയുള്ള ഈ പൊതു ഭവനം നമുക്കൊന്നുചേർന്നു നിർമ്മിക്കാം. നമ്മുടെ ഐക്യത്തിന്റെയും അഭിമാനത്തിന്റെയും സർവ്വോപരി ആത്മീയ വികസനത്തിന്റെയും പ്രതീകമായി അതുമാറട്ടെ.

എന്ന് മിഷൻ ഡയറക്ടർ
ഫാ. ഏബ്രഹാം മുത്തോലത്ത്

WHAT'S IN A NAME?

Shakespeare, in his play *Romeo and Juliet*, writes, "What's in a name?" Today's scriptures remind us that there is a lot in a



name. The names that are mentioned in these readings symbolize significant relationships in our faith: Mary, Joseph, Jesus, Abba.

When we first meet Mary in Luke's Gospel, the Evangelist writes simply, "and the virgin's name was Mary." Mary—a young, faithful Jewish girl, whose very name is synonymous with the "Yes!" with which she responded to God's plan.

We have come to honor the name Mary: "Hail Mary" we pray in imitation of the angel's greeting. "Holy Mary" we pray, acknowledging her total dedication to God. Today we celebrate the solemnity of the Blessed Virgin Mary, the Mother of God. We honor Mary for her willingness to enter into a unique relationship with God's Son—a relationship that enables all of us to name Jesus as our brother and savior.

KNOW OUR ORIGINS, LOVE OUR COMMUNITY, KEEP UP OUR FAITH, AND SERVE ALL PEOPLE.

A STUDY ON KNANAYA CATHOLIC COMMUNITY

PREFACE

We are living in a world where extreme forms of castism, racism, ethnicism, communalism, and fundamentalism are doing much harm to the whole humanity. We hear about racial problems in the United States of America and Africa, ethnic clashes in the Arab Countries, communal and caste problems in North India, and fundamentalist tendencies in various religions. It is true that all these kinds of extreme forms are menace to the whole humanity. At this juncture I looked into myself, a sort of introspection, whether my community belongs to anyone of these categories. Is it a caste? A

Fr. Abraham Mukalel

a lot on this subject, both appreciating and criticizing. I am very grateful to certain persons also such as, my parents, Rev. Msgr. Jacob Kollaparambil, and Rev. Dr. Jacob Vellian, who inspired me to have a thorough, critical evaluation of these things, and to have a balanced view about these, and to accept what is right. From my readings and study, I could understand that Knanaya community is an existing reality and no one can deny it. It has got a rich culture, which is manifested through its lengthy history, customs and traditions, and folk songs. The variety

benefits. This distortion is well evident in her history. In order to establish each one's vested interests, the historians who wrote huge works on Indian church history, but has spent not even a single page to mention about this community consisting of more than 200,000 of people.

With these thoughts in my mind, I started studying its history, culture, and its sociology. Its culture is marvelous and is very deep in its symbolic meanings. What I have heard of the community was that they were a closed group, a group that is not open to other cultures. But the fact is that the basic character of it is, its power of adaptability. It has made use of many cultures. Whatever good she finds, she makes it her own. She is interested in sharing as well. The other thing I noticed was the close link between the community and the church. It is very difficult to separate one from the other and any such attempt is a play on the rope. There is always the possibility of slipping down. However, once we spend time and energy to untie that knot, it will be a thrilling experience. I may be on the peak of such a thrill.

This study contains three chapters, namely, Historical Identity, Socio-Cultural Identity, and Ecclesiastical Identity of the Knanaya Community. The main purpose of this study is to prove the existence of the community from historical and sociological aspects as well as its distinction as the Knanaya Catholic community. I have added an appendix at the end, which is the result of an interview I have conducted. I made it with the minimum available resources, and hence I do not claim that the results will be hundred percent accu-



race? Or an ethnic group? Has it got the tendencies of fundamentalism and communalism? This identification was very important to decide whether it is a nuisance to the whole universe by creating division in the human world and hostility towards others or is it a valuable, remarkable asset to humanity by adding beauty to the nature as the different types of flowers in a garden adds beauty to it.

This introspection led me to read

and cultural richness of the community made Mar Varkey Vithayathil, the Major Archbishop of the Syro-Malabar Church to call it, "The eighth wonder of the world."

But sad to say, in all the above said aspects, she has been misunderstood either unknowingly or knowingly, either accidentally or deliberately. True, it has an identity of its own, but a distorted one being used by many for personal



KNOWING THAT THE IMMIGRANTS WERE DESCENDENTS OF KING DAVID, PERUMAL GRANTED THEM 72 PRIVILEGES.

rate.

This study is only a beginning, a pure starting alone. Much of the treasures of the community are to be explored further. And I pray, let this study be an introduction to your further studies on this subject. Hence I have not given a formal introduction before the chapters. Let the chapters introduce you to the community.

- Abraham Mukalel

CHAPTER 1 HISTORICAL IDENTITY

1:1 INTRODUCTION

The existence of any community is closely associated with its history. In fact, history is that which gives authenticity to the existence of any person, community or society. Hence, it is very important to pay attention to the study of history in any scientific study. A brief historical inquiry into the existence of the Knanaya Community is done in this chapter. Knanaites consider themselves as having a long history of sixteen and a half centuries. This chapter mainly deals with four topics, namely, the ancient records, tradition, modern European writers and native writ-

ings. An analysis of the contents of these topics is done at the end.

1:2 ANCIENT RECORDED HISTORY

History is the record of past events. Though the Knanaites consider themselves as having a lengthy history of more than sixteen centuries, we have no real written records of their existence prior to the 16th century. This questions the very existence of them before the 16th century. However, this problem may be solved if we understand the common traits of early Indians, especially the Keralites. Actually, they showed no care in making or pre-

paring historical data. An added reason is that even if there were any records for the Syrian Christians, they were burned during the Synod of Diamper in 1599 by the order of Archbishop Dom Menezis.

The only ancient record prior to the 16th century that may throw light upon the existence of the Knanaya Community is the so-called Knaithomman Chepped or Knaithomman Copper plates. It is supposed to be the Copper Plates which King Ceraman Perumal granted to Thomas of Kinai. It was granted in 345 AD and seventy-two privileges were engraved on it. However, we do not have it today. We do not know where it exists today or how it is lost. Certain Europeans in the 16th century have written that it was in the Cochin fortress and later taken to Europe. E.g. Dionisio, Gouvea, Francis Ros etc. If we were able to decipher it, it would have brought much light on the history of the Knanaites.

Even though the original is lost, we are blessed with having a Portuguese translation of it. Francis Ros gives the content of the Chepped in his report about the St. Thomas Christians. This document is available in British Museum Library. *(To be continued)*

Knanaya Quiz ???

We are starting a quiz based on this series of articles on our Knanaya Catholic Community. Any one can answer the questions and mail to Weekend Bulletin, 7818 W. Argyle, Norridge, IL 60706 or hand over to the editor, Mathachan Chemmachel. A team of experts will evaluate and best three answers from different age groups will get prizes. The list of those who give correct answers will be published. Please specify your name, address, and age in your correspondence. Children, Teens, Youth, and Adult can participate. You will find answers for the following questions in pages 4 and 5 of this issue.

1. How long is the history of the Knanaya Community?
2. Why Knanaites have no written history prior to the 16th century?
3. Where can we find the Portuguese translation of Knaithomman Copper plate?

സ്ഥൈര്യലേപനത്തിന് അവസരം



സീറോ മലബാർ സഭയുടെ പൗരസ്ഥ്യ സഭകളുടെ പ്രബോധനമനുസരിച്ച് പ്രവേശക കുടുംബങ്ങളായ ജ്ഞാനസ്നാനം, തൈലാഭിഷേകം (സ്ഥൈര്യലേപനം), വിശുദ്ധ കുർബാന സ്വീകരണം, എന്നിവ കുട്ടികളായിരിക്കുമ്പോൾതന്നെ കഴിവതും നേരത്തെ നൽകിയിരിക്കണം.

നമ്മുടെ മിഷന്റെ ആഭിമുഖ്യത്തിൽ മതപഠനം നടത്തുന്ന വിദ്യാർത്ഥിനീവിദ്യാർത്ഥികൾക്ക് തൈലാഭിഷേക സ്വീകരണത്തിന് പരിശീലനം നൽകുന്നുണ്ട്. മിഷന്റെ മതപഠന ക്ലാസ്സിൽ പഠിക്കാത്ത മുതിർന്നവർ, ചെറുപ്പക്കാർ, കുട്ടികൾ എന്നിവർക്ക് പ്രത്യേക പരിശീലനത്തോടെ തൈലാഭിഷേകം സ്വീകരിക്കുവാൻ അവസരമൊരുക്കുന്നു. അതിൽ പങ്കുചേരാൻ ആഗ്രഹിക്കുന്നവർ എത്രയും വേഗം, എന്നാൽ 2006 ജനുവരി 10നകം, മതബോധന ഡയറക്ടർമാരായ ജോണി തെക്കേപ്പറമ്പിൽ, റോണി പുല്ലാപ്പള്ളിയിൽ എന്നിവരുമായി ബന്ധപ്പെടുക.

തൈലാഭിഷേക ശുശ്രൂഷ ആഡിസണിൽ മാർച്ച് 19നും ചിക്കാഗോയിൽ മാർച്ച് 26നും വൈകുന്നേരം 4:00ന് മിഷന്റെ പൊതു ആഘോഷമായി നടത്തും. ആദ്യകുർബ്ബാന സ്വീകരിക്കുവാനൊരുങ്ങുന്ന കുട്ടികൾക്ക് മെയ് 21ന് പ്രഥമ ദിവ്യകാര്യസംഗ്രഹണത്തോടൊപ്പമായിരിക്കും തൈലാഭിഷേകവും നടത്തുക.

മിഷനു വാർഷിക സംഭാവന നൽകിയോ?

കുറഞ്ഞ കാലത്തിൽ മിഷനു നിങ്ങൾ നൽകിവരുന്ന എല്ലാവിധ സഹകരണത്തിനും ഹൃദയമായ നന്ദി അറിയിക്കുന്നു. മിഷന്റെ പ്രവർത്തനങ്ങൾ സജീവമാക്കുമ്പോൾ ചെലവുകളും ഏരിവരുമല്ലോ. പ്രതിവർഷം നാം നൽകിവരുന്ന മിനിമം 120 ഡോളർ സംഭാവന ഈ വർഷം മുടങ്ങാതെ നൽകുവാൻ സ്നേഹപൂർവ്വം ഓർപ്പിക്കുന്നു. 2005ലെ വാർഷിക സംഭാവന എത്രയും വേഗം എന്നാൽ ജനുവരി അവസാനിക്കുന്നതിനു മുമ്പായി അടച്ചു സഹകരിക്കുമല്ലോ. നിങ്ങളുടെ വിലയേറിയ അഭിപ്രായങ്ങളും സ്വാഗതം ചെയ്യുന്നു. ക്രിസ്റ്റുമസ് നവവത്സരാശംസകളോടെ,

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DEC. 31	PASSAGE	ADDISION	OLV CHICAGO
1st Reading	Isaiah 43:1-7	NO MASS	Michael Sunil Vettathukan-
2nd Reading	Ephesus 1:3-14	NO MASS	Anupama Puthenpurayil
JAN. 7 & 8			
1st Reading	Isaiah 60:1-6	Shobin Mookettu	Joann Puthenpurayil
2nd Reading	Ephesians 3:2-3a, 5-6	Lisa Kanjirathumkal	Joby Puthenpurayil





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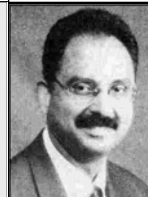
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