



Weekend Bulletin Knanaya Catholic Mission, Chicago

February 12, 2006, Vol. 1, Issue 20
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A LETTER OF THANKS FROM OUR NEW ARCHBISHOP IN RESPONSE TO OUR GIFT OF EDUCATION SCHOLARSHIP ON THE DAY OF HIS METROPOLITAN ORDINATION

My dear Rev. Fr. Mutholath,

Thank you for your letter and the check for the educational scholarship. It is indeed a sign of solidarity and communion of our people with the needy and deserving students of our community.

I would like to thank you very much and all those who have readily shared the fruits of their labor for the development and well being, especially of the financially backward in our community. May this be an inspiration and encouragement for oth-

ers too to experience the joy of giving, especially to those whom they may not personally know, but who are really in need.

Kindly convey my regards to all those who cooperated with you in this noble endeavor. Thanking you once again and invoking God's blessings upon all of you,

Yours sincerely in Our Lord,

Mar Mathew Moolakkatt



തിരുഹൃദയ തിരുന്നാൾ ഒരുക്കങ്ങൾ പുരോഗമിക്കുന്നു

ചിക്കാഗോ ക്നായ കത്തലിക് മിഷന്റെ ആഭിമുഖ്യത്തിൽ മെയ് 25 മുതൽ 28 വരെ നടത്തുവാനിരിക്കുന്ന തിരുഹൃദയ തിരുന്നാളിനെക്കുറിച്ച് ആലോചിക്കുവാൻ ശ്രീ. ഹൗളി പൊട്ടുരിന്റെ വസതിൽ മീറ്റിംഗ് കൂടിയപ്പോളെടുത്ത ചിത്രങ്ങളാണു താഴെ.



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Joy Choottuvelil, Joy Nediyaikalayil
Joy Chemmachel

LEGION OF MARY

Mercy Idiyalil

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.

NOVENA TO OUR LADY OF PERPETUAL HELP

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

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 ST. JUDE

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

February 2006						
S	M	T	W	T	F	S
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5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28				

Schedule of Events

SATURDAY, FEBRUARY 11, 2006

Religious Edu. Knanaya History Class at Addison from 3:45 P.M. to 4:45 P.M.
Holy Mass and Novena at Addison at 5:00 P.M.

SUNDAY, FEBRUARY 12, 2006

Religious Education Knanaya History Class at OLV from 4:00 P.M. to 5:00 P.M.
Holy Mass at OLV Church Upper level at 5:30 P.M.

THURSDAY, FEBRUARY 16, 2006

Mass, Novena, and Benediction at Community Center at 7:00 P.M.

SATURDAY, FEBRUARY 18, 2006

Children & Teens Ministry at Addison from 2:30 to 3:45 P.M.
Religious Education Class at Addison from 3:45 P.M. to 4:45 P.M.
Holy Mass and Novena at Addison at 5:00 P.M.

SUNDAY, FEBRUARY 19, 2006

Children & Teens Ministry at OLV Chicago from 3:00 to 4:00 P.M.
Religious Education Class at OLV from 4:00 P.M. to 5:00 P.M.
Holy Mass at OLV Church Upper level at 5:30 P.M.

TUESDAY, FEBRUARY 21, 2006

Pastoral Theology Class on the Holy Spirit by Fr. Anto Kadukkamthadam at OLV School at 6:30 P.M.

THURSDAY, FEBRUARY 23, 2006

Mass, Novena, and Benediction at Community Center at 7:00 P.M.

SATURDAY, FEBRUARY 25, 2006

Religious Education Class at Addison from 3:45 P.M. to 4:45 P.M.
Holy Mass and Novena at Addison at 5:00 P.M.

SUNDAY, FEBRUARY 26, 2006

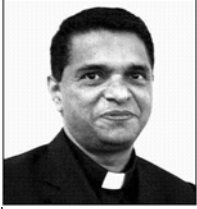
Religious Education at OLV from 4:00 P.M. to 5:00 P.M.
Holy Mass at OLV Church Upper level at 5:30 P.M.

ASH MONDAY, FEBRUARY 27, 2006

Ash Monday Observance at OLV Church at 7:00 P.M.

MISSION DIRECTOR'S COLUMN

മിഷന്റെ തിരുനാളുകൾ



ചിക്കാഗോയിലെ ക്നാനായ മിഷനു നവ ജീവൻ നൽകിയ രണ്ടു കാര്യങ്ങളാണ് നമ്മുടെ മതബോധന സ്കൂളുകളും തിരുനാളുകളും.

ഏറെ ദൈവാനുഗ്രഹപ്രദമായിരുന്നു നാം നടത്തിയ വിശുദ്ധ പത്താം പിയൂസിന്റെയും വിശുദ്ധ മിഖായേൽ റേൾ മാലാഖയുടെയും വിശുദ്ധ എസ്കപ്പാനോസ് സഹദായുടെയും തിരുനാളുകൾ. അവയുടെ പ്രസുഭേന്തിമാരായ പീറ്റർ കുളങ്ങര, നീണ്ടൂർ ഇടവകക്കാർ, മാത്യു പുത്തൂർ എന്നിവരെ നന്ദിയോടെ സ്മരിക്കുന്നു.

ആത്മീയമായി കൂടുതൽ വളരുവാനും സഭാത്മകമായി പ്രവർത്തിക്കുവാനും അകമ്പലം തമ്മിൽ അടുത്തു പ്രവർത്തിക്കുവാനും അവ ഇടയാക്കി. മിഷനു ശക്തിയും ഓജസ്സും പകരുവാൻ അവ സഹായിച്ചു. ചിക്കാഗോയിലെ തിരുനാളുകൾ ഇന്നു ആഗോളതലത്തിൽ ക്നാനായ കാര്യുടെ ശ്രദ്ധാവിഷയമാണ്.

മെയ് 25 മുതൽ 28 വരെ നടത്തുവാനിരിക്കുന്ന തിരുഹൃദയത്തിരുനാളിനു നാമിപ്പോൾ ഒരുങ്ങുകയാണ്. കോട്ടയം തിരുഹൃദയക്കുന്ന് ഇടവകക്കാരാണ് പ്രസുഭേന്തിമാർ. എന്നാൽ മിഷന്റെ പൊതു ആഘോഷമെന്നനിലയിൽ നാമെല്ലാവരും ചേർന്നാണ് തിരുനാൾ നടപ്പിലാക്കേണ്ടതും ഫലമനുഭവിക്കേണ്ടതും. തിരുനാളിനുവേണ്ടി നൂറു മുത്തുക്കൂടകളും നൂറു കൊടികളും തിരുസ്വരൂപങ്ങളും രൂപപ്പെടുത്തുകയും മറ്റു പരമ്പരാഗത സാധനങ്ങളും തയ്യാറാക്കിയിരിക്കുന്നു. തിരുനാൾ നടത്തുവാൻ സന്നദ്ധരായി വന്നിരിക്കുന്ന തിരുഹൃദയക്കുന്ന് ഇടവകാംഗങ്ങൾ പ്രത്യേക അനുഭവമേറിയവർക്കുന്നു.

കോട്ടയം അതിരൂപതയുടെ പ്രഥമ മദ്ധ്യസ്ഥൻ തിരുഹൃദയമാണല്ലോ. നമ്മുടെ അഭിവന്ദ്യ പിതാക്കന്മാരെല്ലാം തിരുഹൃദയ ഭക്തരായിരുന്നു. ആ പാരമ്പര്യം നിലനിർത്തിക്കൊണ്ട് ഈശോയുടെ തീവ്ര സ്നേഹത്തിന്റെ ഈ തിരുനാളിനു നമുക്കൊരുങ്ങാം. അഭിവന്ദ്യ മാർ കുര്യാക്കോസ് കുന്നശ്ശേരി മെത്രാപ്പോലീത്തായുടെ മുഖ്യകാർമ്മികത്വത്തിൽ ഈ തിരുനാൾ നടത്തുവാനും സുറിയാനി പാട്ടുകൂർബാന അർപ്പിക്കുവാനും ലക്ഷ്യമിടുന്നുണ്ട്. സാഹചര്യം അവയ്ക്കനുകൂലമാകുവാൻ നമുക്കു പ്രാർത്ഥിക്കാം. ഈശോയുടെ തിരുഹൃദയ ഭക്തി നാം പ്രകടിപ്പിക്കുമ്പോൾ കുറേക്കൂടി മെച്ചമായ വളർച്ചയിലേക്ക് ഈശോ നമ്മെ നയിക്കും.

ഒത്തിരി സ്നേഹത്തോടെ,
ഫാ. ഏബ്രഹാം മുത്തോലത്ത്.

നൂറുങ്ങുവെട്ടം

പരിഹരിക്കാനാവാത്ത പ്രശ്നങ്ങൾ സായമേറ്റടുത്തു സങ്കീർണ്ണമാക്കരുത്. അസാധ്യമായവ ദൈവത്തിനു സാധ്യമാണ്. അവയെ ദൈവത്തിനു വിട്ടേക്കുക.



NEW ASSIGNMENTS

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2. Rajan Kalladanthiyil
3. Sunny Thekkepparambil
4. Lizy Naduveetil
5. Baby Karikkal
6. Joy Muthukattil
7. Roy Kannothara
8. Tessa Njaravelil
9. Jose Thazhathuvettath
10. Bino Machanickal
11. Dolly Puthenpurayil

FAMILY COMMISSION

1. Tonny Pullappally (Coordinator)
2. Benny Kanjirappara
3. Molamma Thottichira
4. Jenny Thannikkary

LEGION OF MARY

Coordinator: Mercy Idiyalil

ലീജിയൺ ഓഫ് മേരി ആഡിസണിലും ചിക്കാഗോയിലും സംഘടിപ്പിക്കുന്നതാണ്. അതിൽ ചേരുവാനാഗ്രഹിക്കുന്ന വനിതകൾ കോർഡിനേറ്ററായ മേഴ്സി ഇടയാലിയുടെ പക്കൽ പേരുകൾ നൽകുക.

41-ാം ചരമദിനം

02-11-2006



ലൂക്കാ ആലുങ്കൽ
ഇരവിമംഗലം

-സന്തപ്ത കുടുംബാംഗങ്ങൾ

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

A STUDY ON KNANAYA CATHOLIC COMMUNITY

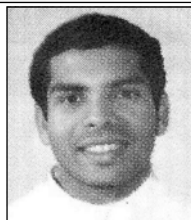
2.3.2.2: Betrothal

Betrothal is an expression of the free wills of the couples before the church to enter into marriage. Both the couples shake hands before the holy altar as a symbol of their agreement. One paternal uncle forms each side stand as witnesses to this and holds hands before the people. This practice does exist only among the Knanites, whereby the uncles participate in the responsibility of getting their brother's child married. They assure that the marriage will be conducted on a particular date in a particular manner. This is also an expression of the new relation that is to be originated not between two persons alone but also of two families.

Usually, the betrothal is conducted at the parish church of the bride and the meals at home. The maternal uncle of the girl erects the first post of the barn. Usually, it is a pole of the jack fruit tree, which has got two significances. The first is that it is very strong. This signifies that the marriage relation must be strong like the pole of the barn. The other significance of the jack tree is that it emits sap. According to the astrologers sap or latex denotes prosperity. That means this marriage should bring prosperity. Before the meals, the maternal uncle of the female gives water to his counterpart of the boy's side to wash his hand.

2.3.2.3 Dowry

The practice of dowry is prevalent among the Knanites though they call it with a pet name "father's gift" or "fathers share." Just after the betrothal meals a fixed amount



*Fr. Abraham
Mukalel M.S.P.*

of rupees is handed over to the paternal uncle of the boy by the paternal uncle of the girl. It is associated with a small prayer and in the presence of a lighted lamp.

2.3.2.4 Purchase of Dresses and Ornaments (Charackeduckal)

On the very day of betrothal or on an adjacent day, both the parties together purchase the dress and ornaments for the marriage. It includes "Mantrakodi" (the sari of the bride), the dress to the boy and dresses as gifts to various functionaries. The boy's dress is paid by the girl's party and vice versa.

2.3.2.5 "Antam Charth" (Beautifying or Cleaning Bridegroom)

An aspect of cleaning or purification is found in every religion. It includes both physical and psychic cleaning. This point is evident in the sacrament of reconciliation and in the pouring of water at the time of baptism in the Christian tradition. The Hindus take both or bathe before they perform any important religious act. So also the Muslims take bath or at least wash their hands, legs, face, and ears before they pray or enter a mosque. Such an attitude of cleaning is found in the Knanaya practice of Antam-charth.

Antam-charth is a Malayalam word derived from Chantam-charth which means beautifying or modi-

fying. In the ancient days there was the practice of early marriage and the first shaving was done in connection with the marriage. This practice has later developed into the custom of Antam-charth.

On the previous day of the marriage a specially designed platform is prepared in the barn by the sister of the bridegroom and she places a long roded oil lamp near by. The brother-in-law of the boy brings him to the platform. The ceremony begins with a short prayer. The community sings the opening prayer song "Marthoman Nanmayalonnun..." After the song, the barber approaches the boy and asks to the audience, "Pathinezhu Parishacku Melulla Malorodu Chodickunnu, Manavala Chekkanu Antam Charthatte?" This means: "I ask (permission) to those who have dominance over seventeen castes, may I shave the bridegroom?" He utters the same question three times, and only to the third question the audience gives their assent. This is to ensure that the whole community has heard the question and no one is left unheard. While the barber shaves, the community sings the "Antam-charth song" beginning with "Maraniso Pathaviyile". After the shaving and bath he returns to the platform wearing white dress. All the time the audience contin-



Preparation of special platform for the previous day functions of the marriage.



The barber does beautification of the bridegroom.

ues singing.

2.3.2.6: Mayilanchi Iteel (Smearing of Henna)

This is a custom that takes place at the bride's house instead of the "Antam-charth" ceremony at the bridegroom's house. The bride comes to the barn accompanied with the elder sister and sits on a platform covered with white dress. A lighted lamp is placed in front of her. After the prayer song "Marthoman", the audience starts the "Mayilanchippattu".

The first strophe of the song describes the creation of Adam and the second one, of Eve. The third contains the life style of the first spouses in the paradise. The fourth deals with the sin of man and the need of smearing with henna.

The paternal grandmother or the equivalent is the person to perform it. She smears it on the hands and legs. Eve pluck the fruits with the hands and went there with the legs. This is the reason why they cover hands and legs with henna. It is a symbol of washing out all stains of sins from the bride, before entering a new life. Henna has another sense also as a cosmetic.

2.3.2.7: Ichappadu Kodukkal

This practice is done at both houses of the bride and the bridegroom just after "Mayilanchi Iteel" or "Antam-charth" respectively. The paternal uncle comes to the girl/boy wearing the turban (see 2.2.4) and asks to the audience three times, "Shall I give Ichappadu to the bride/bridegroom (manavattipennu / manavalanchekkan). With the assent of the community, he gives "Ichappadu". Before giving it, he unties the turban. He gives "Ichappadu" with the right hand while the left hand supports the right hand elbow, i.e., the right hand elbow is caught by the left hand. Before doing so, he washes his hands as well as the mouth of the boy / girl. Sometimes, two or more of the same rank persons repeats the same but they need not ask permission. Ichappadu is a specially designed food, a kind of rice called Venpalchor, mixed with molasses. The paternal uncle's wife (aunt) prepares Venpalchor. The elder people's responsibility of fostering the girl / boy till the marriage and afterwards is shown symbolically by the "Ichappadu" ceremony.

2.3.2.8 Receiving Tali

Goldsmith brings tali on a betel leaf which is placed in a plate filled with rice. He gives it to the bridegroom's sister and she gives many gifts to him in return. Knanaya tali is in the shape of a banyan leaf which in its turn resembles heart which is the eternal and universal symbol of love. In addition, the banyan tree is sacred for the Hindus. The cross on the "tali" is made with 21 small balls. This 21 is the result of the multiplication of three with seven, i.e., three persons of the trinity and seven sacraments. So also the threads for

tali are taken from the "Mantrakodi." Seven pieces of threads are taken and they are folded into three. These three and seven have the above said significance.

2.3.2.9: Requesting Blessing (Sthuthi Chollal)

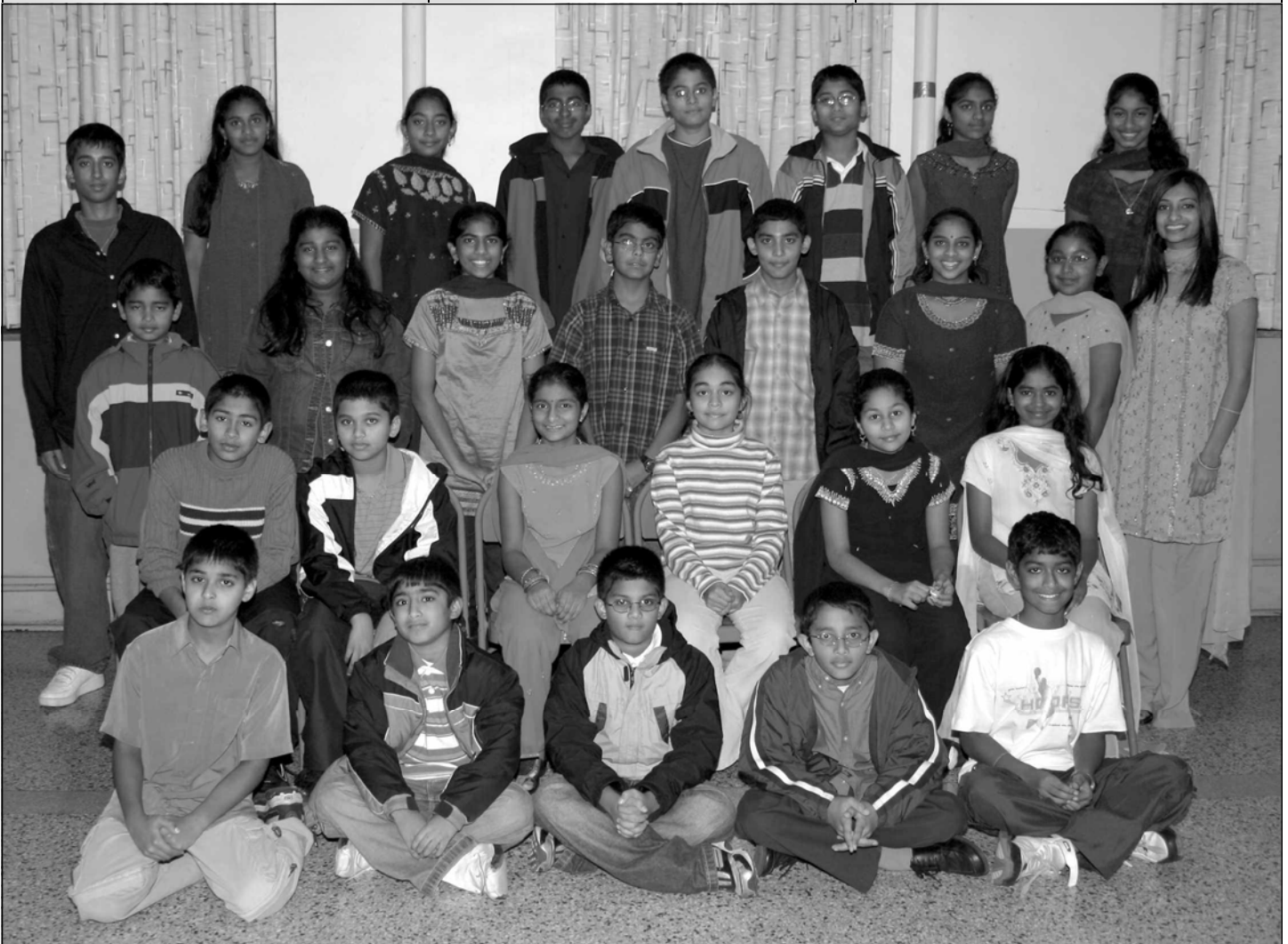
Bride and bridegroom are ready to move to the church from their respective houses. After a short prayer before the lighted lamp, the girl/boy receives blessing from the elders starting from the eldest. By doing such an action i.e., bowing down their heads before the elders signifies their allegiance to them. For a good, happy married life, their blessing is a must. We find such a scene in genesis (C.24: 60-61). Bethuel and Laban bless Rebecca, their daughter and sister respectively, while going with the servant of Abraham to Mary Isaac.

We find three traditions of marriage. In the Roman culture there is Veiling, i.e., placing "Mantrakodi" on the head. It is called nuptio. In the Greek tradition, there is crowning which is called stephanoma. In the Indian tradition it is tying up of tali. However, we find all these three elements in the Knanaya marriage.

TO BE CONTINUED ...



Feeding the bride with sweet food (Ichappadu kodukkal) after Mailanchi Ideel on the eve of the wedding.



Students and teachers of Sixth Grade in the Religious Education School at OLV Chicago

**ദൈവാലയ നിർമ്മാണത്തിന്
ആഴ്ചതോറും പണമടയ്ക്കാം.**

എല്ലാ ശനിയാഴ്ചയും ഞായറാഴ്ചയും ആഡിസണിലും ചിക്കാഗോയിലും ദിവ്യബലിയോടനുബന്ധിച്ച് തവണകളായി സാധാരണ സ്കോത്രക്കൊഴ്ചയോടൊപ്പം ദൈവാലയ നിർമ്മാണത്തിന് സംഭാവന സ്വീകരിക്കുന്നതാണ്. ആ തുക നിങ്ങളുടെ പേരിൽ വരവുവച്ച് പിന്നീടു നിശ്ചയിക്കുന്ന വീതപിരിവിൽ കുറവു ചെയ്യുന്നതാണ്.



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Weekly Collections

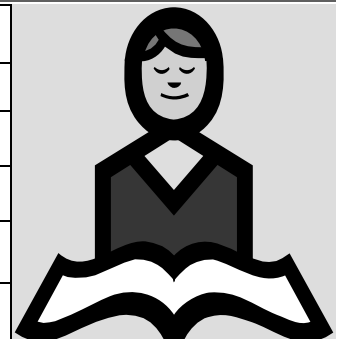
February 04 at Addison	594.00
February 05 at OLV Church	171.00
Total this week	775.00

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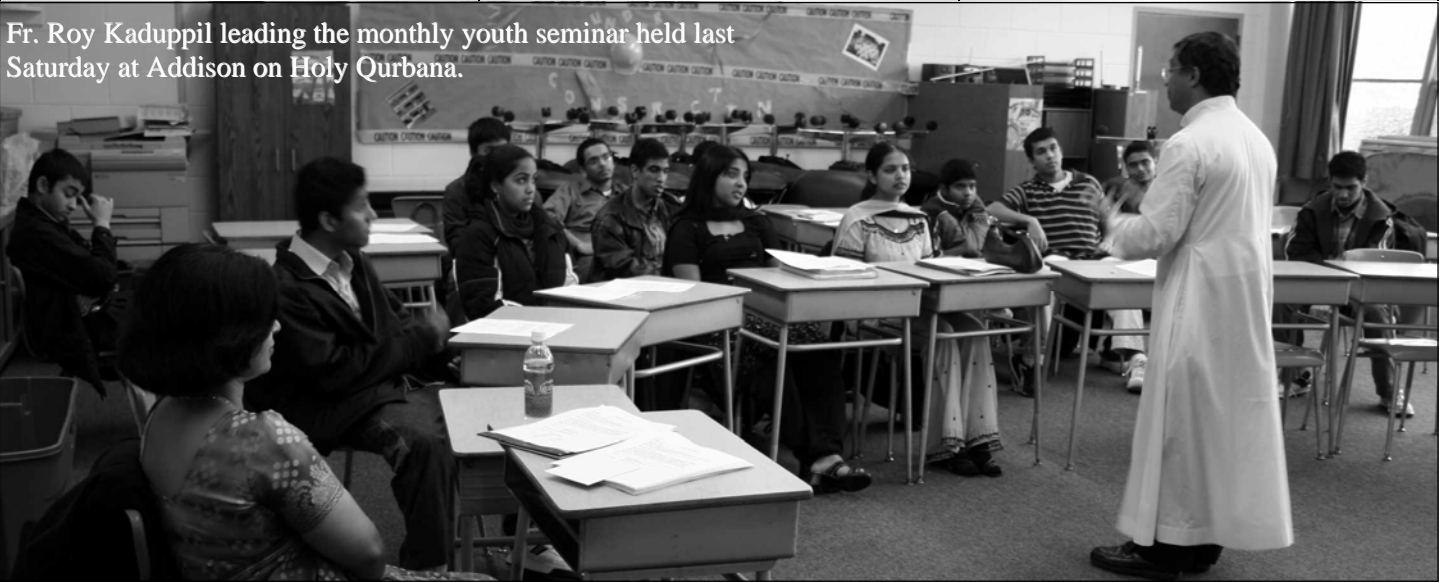
READERS / LECTORS

ദനഹാ കാലം.

FEB. 11 & 12	PASSAGE	ADDISION	OLV CHICAGO
1st Reading	Lev. 13:1-2, 44-46	Varoon Mundaplackil	Sheryl Theckeparampil
2nd Reading	1 Cor. 10:31—11:1	Justin Thazhathuvettathu	Ryan Njaravelil
FEB. 18 & 19			
1st Reading	Isaiah 43:18-19, 21-22, 24b-25	Jerome Puthenpurackel	Bincy Kanjirappara
2nd Reading	2 Cor. 1:18-22	Tonia Ambenattu	Jisha Kadamuriyil



Fr. Roy Kaduppil leading the monthly youth seminar held last Saturday at Addison on Holy Qurbana.



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കോട്ടയം അതിരൂപതയിലെ സെമിനാരിക്കാരെ സ്പോൺസർ ചെയ്യുന്നതിന് രണ്ടു പദ്ധതികൾ തയ്യാറാക്കിയിട്ടുണ്ട്.

1. 50,000 രൂപ ഒന്നിച്ചോ നാലു വാർഷിക തവണകളായോ സെമിനാരിയുടെ പൊതു ഫണ്ടിലേക്കു നൽകി 12 വർഷത്തെ അംഗത്വമെടുക്കാം. നിങ്ങൾ നിൽചയിക്കുന്ന ദിവസം പ്രതിവർഷം നിങ്ങളുടെ നിയോഗപ്രകാരം സെമിനാരിയിൽ ദിവ്യബലി അർപ്പിക്കും.
2. പ്രത്യേകമായൊരു വൈദിക വിദ്യാർത്ഥിയെ നിശ്ചയിച്ചു നൽകുന്ന അടുത്ത പദ്ധതിയിൽ പ്രതിവർഷം 250 ഡോളർ വീതം വൈദിക പഠനം പൂർത്തിയാക്കുന്നതുവരെ സെമിനാരി പരിശീലന ചിലവുകൾക്കു നൽകുക. പരസ്പരം പ്രാർത്ഥിക്കുവാനും കത്തുകളയുവാനും അവസരം ലഭിക്കും. വിശദ വിവരങ്ങൾക്കു മിഷൻ ഡയറക്ടറുമായി ബന്ധപ്പെടുക.

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