



Chicago Knanaya Catholic Parish Bulletin

Sacred Heart Knanaya Catholic Church, 611 Maple St., Maywood, IL 60153

St. Mary's Parish Unit, 5212 W. Agatite Ave, Chicago, IL 60630

August 10, 2008, Vol. 3, Issue 46

All issues of our bulletin are available at www.knanayaregion.us/chicago/bulletin.htm

*Speech by Archbishop Mar Mathew Moolakkatt
on July 27th at the concluding session of
KCCNA National Convention held in New Jersey.*

We are at the close of a grand gathering of Knanaya

The Knanaya Community is the continuation of those people chosen by God in calling our forefather with whom God made a covenant. We are grateful to our fathers who always tried to stick on to the essentials of that commitment. It was Abraham who insisted that a wife for his son Isaac should be chosen only from his kith and kin. Starting

Knanaya Community in North America - Dreams and Prospects

Catholics who through this coming together have strengthened their bond of unity not only between those who could participate in this convention and enjoy the feelings of oneness and unity, but also with all the Knanaites in the whole world. I do appreciate the organizers and participants as well. Let this coming together give added strength to our community so that we all together can lead the Knanaya Community to the realization of all our legitimate dreams so that we can prepare a better future for the young ones who can make substantial contributions to the Universal Church.

with Abraham the principle of endogamy was found to be an efficient instrument in maintaining the fidelity to God who called them and made them his chosen people. However, it was only after the exile that the people of God understood the vital role of endogamy in maintaining their fidelity to the God of Israel and their communion among themselves. That is why even when our forefathers accepted Jesus as Lord and embraced Christianity as the new people of God they adhered to the principle of strict endogamy. Foreseeing the future difficulties of an endogamous people to maintain their tradition in the middle East the Lord took our forefathers to India where the social con-



Archbishop Mar Mathew Moolakkatt

(Continued on page 4)

**PRO-LIFE DAY OBSERVANCE
OF OUR PARISH ON SUNDAY AUGUST 10
SEMINAR AND EXHIBITION
AFTER 10:00 A.M. HOLY MASS.**

**Dr. Thomas Zabiega for youth
Dr. Sindhu Nadarajan for adults**



Jubilee Mass of Knanaya Catholic Mission at our church. Vicar Fr. Abraham Mutholath, Archbishop Mar Mathew Moolakkatt, Bishop Mar Jacob Angadiath, Miao Bishop Mar George Pallippambal, and Fr. Jimmy Mulayanikkunel

PASTOR / VICAR

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HOLY MASS

SUNDAY 10:00 A.M.
 5:30 P.M. at OLV, 5212 W. Agatite Ave, Chicago
ENGLISH MASS at 11:30 A.M. during Religious Education
 School days.
THURSDAY 7:00 P.M. Community Center
FRIDAY 7:00 P.M.
SATURDAY 10:00 A.M.

SYRO-MALANKARA MASS

First Sundays of the month at 8:30 A.M.

RELIGIOUS EDUCATION

ON SUNDAYS 10:00 A.M. to 11:15 A.M.
 3:45 P.M. to 5:00 P.M. at OLV for St. Mary's Unit
 (Schools are now closed for summer.
 Will reopen in September).

August 2008						
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10	11	12	13	14	15	16
17	18	19	20	21	22	23
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Schedule of Events

SATURDAY, AUGUST 9, 2008

Holy Mass and Novena at 10:00 A.M.

SUNDAY, AUGUST 10, 2008

PRO-LIFE DAY OBSERVANCE

Holy Mass at 10:00 A.M.

Seminar by Dr. Sindhu Nadarajan and Dr. Thomas Zabiega and Exhibits after Holy Mass

Mass at OLV at 5:30 P.M.

THURSDAY, AUGUST 14, 2008

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

FRIDAY, AUGUST 15, 2008

Feast of Assumption of Blessed Mother - Holy Day of Obligation.
 മാതാവിന്റെ സ്വർഗാരോപണ തിരുന്നാൾ - കടമുള്ള ദിവസം

Holy Mass and **Novena of St. Michael** at 7:00 P.M.

SATURDAY, AUGUST 16, 2008

Holy Mass and Novena at 10:00 A.M.

SUNDAY, AUGUST 17, 2008

ഏലിയാ ശ്ലീവാ മോശ കാലങ്ങൾ ആരംഭിക്കുന്നു.

Youth Day Observance.

Holy Mass at 10:00 A.M.

Mass at OLV at 5:30 P.M.

ADORATION

ALL: First Fridays after Mass.

RECONCILIATION / CONFESSION

First Saturdays from 10:00 A.M.

NOVENAS

B.V. Mary after Saturday 10:00 A.M. Mass.
St. Jude Novena on Thursdays at 7:00 P.M. at Community Center.
St. Michael 3rd Fridays of the month after 7:00 P.M. Mass.

PRAYER GROUP

Sundays after 10:00 A.M. Mass.

ST. VINCENT DE PAUL SOCIETY

Sundays after 10:00 A.M. Mass

LEGION OF MARY

Saturdays after 10:00 A.M. Mass.

MEN'S & WOMEN'S MINISTRIES

Third Saturday after 10:00 A.M. Mass

PARISH VOLUNTEERS' MEETING

First Friday evenings after Holy Mass.

THURSDAY, AUGUST 21, 2008

Feast Day of St. Pius X

വിശുദ്ധ പത്താം പിയൂസിന്റെ തിരുന്നാൾ ദിവസം

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

FRIDAY, AUGUST 22, 2008

Special Retreat with focus on Health Care Ministry starting with Holy Mass at 6:30 P.M.

Fr. Joy Cheradiyil (Chittoor Retreat Center) and Fr. Sebastian Vechookarottu (Emmanuel Love Community, Knajirappally രോഗി ശുശ്രൂഷയ്ക്കു പ്രാധാന്യം നൽകിയുള്ള പ്രത്യേക ധ്യാനം വൈകുന്നേരം 6:30ന് ദിവ്യബലിയോടെ ആരംഭിക്കുന്നു.

SATURDAY, AUGUST 23, 2008

ധ്യാനം 10:00 മണിക്കുള്ള കർണ്ണാനയോടെ ആരംഭിച്ച് വൈകുന്നേരം 5:00 വരെ.

Holy Mass and Novena at 10:00 A.M.

Special Retreat with emphasis on Health Care Ministry from 10:00 A.M. to 5:00 P.M.

SUNDAY, AUGUST 24, 2008

ധ്യാനം 10:00 മണിക്കുള്ള കർണ്ണാനയോടെ ആരംഭിച്ച് വൈകുന്നേരം 5:00 വരെ.

Holy Mass at 10:00 A.M.

Religious Education Teachers Training at Maywood from 12:00 Noon to 3:30 P.M.

Mass at OLV at 5:30 P.M.

THURSDAY, AUGUST 28, 2008

Feast Day of St. Augustine

വിശുദ്ധ ആഗസ്റ്റിനോസിന്റെ തിരുന്നാൾ ദിവസം

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



വികാരിയുടെ സന്ദേശം

നമ്മുടെ വയസ്സിനേക്കാൾ കൂടുതൽ ജീവിച്ചു നാം

എന്റെ പ്രിയ സഹോദരങ്ങളേ,

എല്ലാ മനുഷ്യരും പ്രാധാന്യം കൊടുക്കുന്ന ദിവസമാണല്ലോ തങ്ങളുടെ ജന്മ ദിനം. എന്നാൽ അതു ജീവൻ ആരംഭിക്കുന്ന ദിവസമല്ലെന്നു നമുക്കറിയാം. മറിച്ച് അമ്മയുടെ ഉദരത്തിൽനിന്നു നാം വെളിയിൽ വന്ന് മാതൃബന്ധം ശാരീരികമായി വിശ്വേദിച്ച ദിവസമാണ്. വാസ്തവത്തിൽ അതിനും ഒൻപതു മാസം മുൻപേ നമ്മുടെ ജീവൻ ഉത്ഭവിച്ചതാണ്. അതിനാൽ നാം കണക്കുകൂട്ടുന്ന വയസ്സിനേക്കാൾ ആയുസ്സ് നമുക്കുണ്ട്. ബൈബിൾ പ്രകാരം അമ്മയുടെ ഉദരത്തിൽ ഉദയാകുന്നതിനു മുൻപേ നമ്മെ അറിയുന്നവനാണു ദൈവം.

അമ്മയുടെ ഉദരത്തിൽ നഗ്നനേത്രങ്ങൾക്ക് അദൃശ്യമായ ഒരു സെല്ലിൽനിന്ന് ആരംഭിക്കുന്ന നമ്മുടെ ജീവൻ നമ്മുടെ ജീവിതത്തിനാവശ്യമായ എല്ലാ അവയവങ്ങളേയും വികസിപ്പിച്ചെടുക്കുന്നു. ജനന ശേഷവും നമ്മുടെ ശാരീരികവും മാനസികവുമായ വളർച്ച തുടരുന്നു. ജനനത്തിനു മുൻപും പിൻപും വളർച്ച ഉണ്ടാകുന്നുണ്ടെങ്കിലും ജനനത്തിനു മുൻപുള്ള വളർച്ചയുടെ ഘട്ടം നാം നേരിൽ കാണാത്തതിനാൽ ആ കാലഘട്ടത്തിൽ ജീവൻ നശിപ്പിക്കുന്നതിനെ ചിലർ ലാലവത്തോടെ കാണുന്നു. മിക്ക രാജ്യങ്ങളിലെ നിയമങ്ങൾ പോലും ജനനത്തിനു മുൻപുള്ള ജീവൻ രക്ഷിക്കുവാൻ പര്യാപ്തമല്ല.

ഒരു സംഭവ കഥ അനുസ്മരിക്കുകയാണ്. വളരെ സ്മാർട്ടായ ഒരു പെൺകുട്ടി സ്കൂളിൽ കലാതിലകമായി. കുട്ടിയേയും അവളുടെ മാതാപിതാക്കളേയും ഏവരും ഏറെ പ്രശംസിച്ചു. ആ കുട്ടിയുടെ പിതാവിനെ ഞാൻ അനുഭവിച്ചപ്പോൾ അയാൾ രഹസ്യമായി നിറകണ്ണുകളോടെ ഒരു കാര്യം എനോടു വെളിപ്പെടുത്തി: "ഇവളെ ഗർഭം ധരിച്ചിരുന്നപ്പോൾ, ഇനി നമുക്കൊരു കുട്ടികൂടി വേണ്ട, ഈ ഭ്രൂണത്തെ നശിപ്പിക്കാം എന്നു ഞാൻ എന്റെ ഭാര്യയെ ഏറെ നിർബന്ധിച്ചതാണ്. അന്ന് അവൾ അതിനു വഴങ്ങിയിരുന്നെങ്കിൽ ഇന്നെന്നിക്ക് ഈ ഭാഗ്യം ഉണ്ടാകുമായിരുന്നില്ല."

മറ്റൊരു പിതാവു പറഞ്ഞു: "ഗർഭസ്ഥാവസ്ഥയിൽ എന്റെ ഭാര്യയെ പരിശോധിച്ച ഡോക്ടർ പറഞ്ഞു ഈ കുട്ടി വൈകല്യങ്ങളോടെയായിരിക്കും ജനിക്കുക. ഇപ്പോൾ വേണമെങ്കിൽ ഈ കുഞ്ഞിനെ ഇല്ലാതാക്കാം എന്ന്. പക്ഷേ അതിന് എന്റെ ഭാര്യയും ഞാനും സമ്മതിച്ചില്ല. പകരം ഞങ്ങൾ ദൈവതിരുമനസ്സിനു സമർപ്പിച്ചു പ്രാർത്ഥിച്ചു. എന്തു പ്രശ്നവും ഏറ്റെടുക്കാനുള്ള മനോധൈര്യത്തോടെ ഞങ്ങൾ കാത്തിരുന്നു. എന്നാൽ ആ ശിശു ആരോഗ്യമുള്ള കുട്ടിയായി പിറന്നപ്പോൾ ഞങ്ങൾക്കു വിശ്വസിക്കുവാൻ

പ്രയാസമായിരുന്നു." ഇങ്ങനെ എത്രയെത്ര അനുഭവ സാക്ഷ്യങ്ങളാണ് നാം കേൾക്കാറുള്ളത്. ജന്മനാ വൈകല്യത്തോടെയോ പ്രതികൂല സാഹചര്യങ്ങളിലോ ജനിക്കുന്ന കുട്ടികൾ പോലും ആരോഗ്യവും അനുകൂല സാഹചര്യങ്ങളുമുള്ള മറ്റനവധി കുട്ടികളേക്കാൾ പല കാര്യങ്ങളിലും സമർത്ഥരാണെന്നതാണു സത്യം.

ഭൂമിയിൽ ജനിച്ച എല്ലാവർക്കും ജീവിക്കുവാൻ അവകാശമുള്ളതുപോലെ അമ്മയുടെ ഉദരത്തിൽ കഴിയുന്ന ജീവനും അതേ അവകാശമുണ്ട്. ജീവനെ നശിപ്പിക്കുന്ന ഭ്രൂണഹത്യ കൊലപാതക സമാനമാണെങ്കിലും ഒരു നിശ്ചിത കാലയിളവുവരെ അതു തിന്മയായി കണക്കാക്കാത്തവർ അനവധിയാണ്. അമ്മയുടെ ഉദരത്തിൽ വളരുന്ന കുഞ്ഞിന്റെ ജീവനേക്കാൾ പ്രാധാന്യം അമ്മയുടെ മാനന്യതയ്ക്കും ജീവിത സൗകര്യങ്ങൾക്കും സ്വാതന്ത്ര്യത്തിനും നല്കുന്നതാണ് അതിനു കാരണം.

ആഗ്രഹിക്കാത്തതും പ്രതീക്ഷിക്കാത്തതുമായ സാഹചര്യങ്ങളിൽ ഉത്ഭവിക്കുന്ന ജീവനാണ് അകാല നാശത്തിന് ഇരയാകുന്നത്. ഇതിനു പ്രതിവിധി കണ്ടെത്തുവാൻ ധർമ്മികവും സഭാപ്രബോധനങ്ങൾക്കനുസൃതവുമായ മാർഗങ്ങൾ നാം തേടണം.

ലൈഗികതയെക്കുറിച്ച് സാധാരണ വിദ്യാഭ്യാസത്തോടൊപ്പം നമ്മുടെ കുട്ടികൾക്കും യുവതീയുവാക്കൾക്കും അറിവു ലഭിക്കുന്നുണ്ടെങ്കിലും നമ്മുടെ വിശ്വാസത്തിനും സന്മാർഗ്ഗീകതയ്ക്കുമനുസരിച്ച വിജ്ഞാനം അവർക്കു ലഭിക്കാറില്ല. അതിനുള്ള വേദി നമ്മുടെ റീൻസ്-യൂത്ത് മിനിസ്ട്രികൾ വഴി ഉണ്ടാകണം.

നമ്മുടെ ഇടവകയിൽ പ്രോ-ലൈഫ് ദിനമായി ആചരിക്കുന്ന ഈ ഞായറാഴ്ച ജനനത്തിനു മുൻപുള്ള ജീവനെ ആദരിക്കുന്നതിനു നമുക്കു പുത്തനറിവും പ്രചോദനവും നേടാം. അതോടൊപ്പം ദൈവം തങ്ങളുടെ ഉദരത്തിൽ ജനിച്ചിട്ടു കണ്ണുങ്ങളെ നശിപ്പിക്കുവാൻ പ്രേരിതരാകുന്നവർക്കു വേണ്ടിയും അപ്രകാരം ചെയ്തതിന്റെ പേരിൽ കുറ്റബോധം അനുഭവിക്കുന്നവർക്കു വേണ്ടിയും നമുക്കു പ്രാർത്ഥിക്കാം.

ഒത്തിരി സ്നേഹത്തോടെ,
ഫാ. ഏബ്രഹാം മുത്തോലത്ത്

REGISTRATION FOR RELIGIOUS EDUCATION SCHOOLS

- ★ Registration for Sacred Heart and St. Mary's Religious Educations Schools of our Parish has started.
- ★ Classes will start on September 7, 2008.
- ★ Fee and Class schedule will as of last year.
- ★ Application form will be available at the church or at the parish website: www.knanayaregion.us/chicago.
- ★ Parents of all new and ongoing students shall fill up the form and submit it along with registration fees.
- ★ Application form and fee can also be mailed in the parish address given in the application form.

നമുക്കുവെട്ടം

ദൈവത്തിന്റെ സൃഷ്ടികർമ്മത്തിൽ പങ്കാളികളാകുന്ന മാതാപിതാക്കൾക്ക് അതേ ജീവൻ സംഹരിക്കുവാൻ അവകാശമില്ല.



(Continued from page 1)

ditions were favorable to the practice of endogamy.

We have peacefully and faithfully maintained our tradition under the East Syrian bishops who gave pastoral care to the Southists as well as Northists. Although we were ruled by the same bishop, both groups maintained their identity and individuality. All the attempts of later Portuguese missionaries to abolish this centuries long tradition of the Southists were futile, although at the cost of a still bleeding division in both communities they could change many other social practices of the Christians of Malabar. Even though the Knanaya Catholic community accepted many changes proposed by the Portuguese, they strongly held on to their age old and sacred tradition of endogamy. When separate bishops were appointed for the Latin and Syro-Malabar Churches, under the efficient and patient leadership of Fr. Mathew Makil, the Southist community in the vicariate of Kottayam could have a separate Vicar General. When indigenous prelates were appointed Mar Mathew Makil was made the Vicar Apostolic of Changanacherry comprised of both Southists and Northists.

There was strong opposition from the part of the Northists since they were placed under a Southist bishop. Mar Makil saw a God-given chance in this opposition and supported their request for separate bishops for Southists and Northists. He also showed his willingness to accept the office as bishop of a separate vicariate for the entire Southist community. Neither any of the other bishops of the Syro-Malabar Church nor the Holy See saw anything contrary to the Gospels or Catholic ecclesiology in granting a separate personal Vicariate for the Southists in the Malabar Church. The substantial development of the Vicariate of Kottayam and its innumerable contributions to the Malabar Church and the Universal Church proved beyond doubt that the decision of Pope Pius X was in tune with the divine plan for this portion of the chosen people of God.

A relatively new development due to the social changes brought a serious challenge to the Knanaya Community. By choice and by other factors some members of the Southist community married from among the Northists. As a practical solution to the new problem they were asked to join the local Northist eparchy, relieving them from the personal jurisdiction of the Bishop of Kottayam. Although this was very practical solution, some of those who failed to observe the sacred tradition of endogamy felt the loss too great and wanted to become part of the Eparchy of Kottayam. New advocates and canonists came forward to support their demand. There was serious discussion in the Church whether they could be part of the community even when they were not endogamous. There were proposals even to dissolve the Eparchy of Kottayam and put an end

to the Southist practice. But the Holy Father Pope John Paul II, inspired by the Holy Spirit and having imbibed the true sense of the vision of II Vatican Council, gave a sovereign decision allowing the community and eparchy to maintain the status quo.

The ecclesiology promoted by the Second Vatican Council clearly asserts that each Church has the right to maintain its traditions and immemorial customs. It is based on this ecclesiology that the Syro-Malabar Church demands for jurisdiction outside the present territorium proprium. It is the implementation of this same principle that has led to the establishment of Syro-Malabar eparchy of Chicago. Unfortunately a good number of those who promote this ecclesiology of the Council fail to understand the right of the Knanaya Community to hold on to its values and traditions, and still find fault with the traditional practices of this Community. Since we cannot expect the charism and conviction of late Holy Father Pope John Paul II from every other leader in the Church, we may have to follow the example of Mar Mathew Makil in waiting patiently and convincing the Church leaders of the necessity of allowing us to flourish as a portion of the people of God with all its rights and traditions.

In our pursuit for the establishment of our legitimate rights as a Church in the Catholic communion we expect understanding from the ecclesiastical authorities concerned. The main authorities involved in this matter are Mar Jacob Angadiath, Mar Varkey Vithayathil and the Holy See. As a bishop Mar Jacob Angadiath has his limitations in granting certain requests in which the Holy See has expressed its views. However, we have to acknowledge with grateful heart that in our efforts to establish our ecclesial identity in North America Mar Angadiath has been of great help to us, perhaps much more than we can expect from any body else. This is because he has personal knowledge of the Knanaya community and also a clear understanding of the teachings of the Council as well as a real pastoral approach to his faithful even when they go astray.

The final word is to be given by the Holy See. But it is not easy for the Holy See to understand the special social situations of the Knanaya Community, especially when there are many twisted presentations to the Holy See from different parts alleging and accusing that the Knanaya traditions are not in tune with the gospel teachings. Moreover, at least some of the responsible persons holding high positions in Vatican have yet to grasp the real sense of the Council teachings. Being Catholic does not mean that one has to abandon his paternal traditions which are not against the teachings of Jesus and his gospel.

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Here comes the role of the Major Archbishop. As the father and head of the Syro-Malabar Church His Beatitude has a duty to defend the legitimate rights of all children of the Syro-Malabar Church. Hence it is he who has to understand the values and traditions of our Community and present and recommend it to the Holy See. We do pray for him every day, but in this matter our Major Archbishop seems to be of not much help to us.

What are our possibilities?

If we have been safely led by the Lord throughout these centuries, we should never waver in our constant trust in the Lord. First and foremost we should seek His help and pray earnestly so that the Holy Spirit will move the hearts wherever needed. We should remember that without the help of God we cannot do any thing. Whenever we begin to place our trust in our abilities and achievements we will only fail. This is what our forefathers have been time and again reminded by the Lord in the past centuries. Let us make a thorough examination of conscience whether our trust is at least slightly shifted from the Lord and placed somewhere else.

Our trust in the Lord should be really manifested through our strong adherence to the Church, the body of Christ. Our forefathers have unfailingly stood with the Church in all tribulations, even when some were tempted to move away in their own lines. As Jesus told us, only the branches that remain in the vine can really bear fruits. So even when we feel that the Church is not listening to our needs, we have to stick on to her like loyal children whose real needs will never be ignored by the loving mother. God had and has a plan for us, let us wait in patience so that He will give us what we really need in due course.

We are not merely a social gathering. When we are tempted to be that, let us remember that many such social gatherings have appeared and vanished without creating any impact while the Church has stood with and taken care of us as a portion of the People of God gathered around a Bishop. Our social bonds will have real force only when they are strengthened by divine bonds of ecclesial adherence. Let us try to grow with the Church, and not without her or ignoring her.

Let me try to state our dreams and goals in clear terms: As a portion of the people of God, the Knanaya Catholic Community wants to exist as one people under one shepherd wherever in the world they may be. This is the basic principle upheld by Second Vatican Council. Adherence to Christ and his Church does not demand the elimination of identity. On the other hand the individuality and identity of persons are to be respected all times, because it is the will of God that each one be unique. Up-

holding this principle, the Council put forward the equality and individuality of different churches that form the Church really Catholic. The term *sui iuris* was coined and certain ecclesial communions were defined as *sui iuris* while the possibility of defining other communions as *sui iuris* or in similar terms was not ruled out. Examining the common pattern of *sui iuris* churches the law of the Church has defined what are the essential factors of *sui iuris* churches: Liturgy, theology, spirituality and discipline.

The Knanaya Catholic community in fact had all the four elements of a *sui iuris* Church. But they did not hesitate to share these elements with the Malabar Church. No real historian will ever be able to deny that the liturgy of the S.M. Church was a contribution of the Knanaya migrants. Coming to theology and spirituality, the S.M. Church strongly holds that her theology and spirituality are oriental and for that she is indebted to the East Syrian Church, that is to the Knanaya community through whom this theology and spirituality were shared with. Indian Church. Even though the Law of Thomas had given its share to make the ecclesiastical discipline of the S.M. Church the major bulk of that discipline is that of the East Syrian Church brought and presented by the Knanaya migrants and their bishops.

Unfortunately some of the experts of the Malabar Church now hold that these characteristics are proper to them and that the Knanaya Catholic Church does not have the essential requirements for a *sui iuris* Church. What I intend to say is that while we are glad that the contribution of the Knanaya community has enabled the S.M. Church to stand out as *sui iuris* Church this generous contribution of the Knanaya community to the S.M. Church should not be used as a means to deny her legitimate right to have her unique position and acceptance of it in the Catholic Communion. Added to all these essential characteristics endogamy makes her different from the S.M. *sui iuris* Church. The attempt to do away with the distinctive character of the Knanaya Catholic Church is an attempt that has been proved a bleeding futile attempt in the past. Hence we hold that the Knanaya Catholic Church has the right as a distinct unit in the Universal Catholic Communion.

While we hold on to this right of the Knanaya community we will continue to be faithful to the teachings of the Lord and the leadership of the Holy Father, the true successor of Peter. The Catholic Church having so many *sui iuris* churches and many more potential distinctive ecclesial communions within its fold cannot take a quick decision in this matter as it was done by the Orthodox Church which practically has no other *sui iuris* church in its communion. As Catholics we should feel proud about the uni-

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versal dimensions of the Catholic Church and may have to wait patiently till proper arrangements are made by her for us. At the same time we should gratefully remember that although the full status as expected by us is not yet granted to us, the Holy See has asked Mar Jacob Angadiath to make special provisions to meet our needs. Mar Angadiath has responded very positively to this instruction of the Holy See within the powers given to him.

We should always remain faithful to the Catholic Church and its legitimate shepherds. At present the Knanaya Catholics in North America are subjected to the jurisdiction of Mar Jacob Angadiath. Since the Holy See has categorically asked him not to give endogamous parishes to us, after long deliberations, he has agreed to grant Knanaya parishes and told us that Knanaya priests for the Knanaya parishes will be appointed from the priests sent by the Archbishop of Kottayam. By this, he has admitted the ecclesial identity of the Knanaya Catholics and their inherent form of communion in the Knanaya Catholic Archeparchy of Kottayam.

Looking at the history, we see that bishops who came from the Middle East had pastoral care of the Northists as well as the Southists. And it was peacefully accepted by both groups. When Mar Mathew Makil was appointed as the Apostolic Vicar of Changanacherry, he had the pastoral care for both Southists and Northists. It was the Northists who complained against that. This difficult situation turned into our favor not by turning away from the church but officially knocking at the door again and again.

Bishop Angadiath is given clear instruction from Rome on the nature of Knanaya parishes. It is we who have to decide what roles of services are these parishes and priests to be rendered. If he asks the priests to render services to the other Catholics in his diocese, the priests are bound to do so. What the Knanaya Catholics can demand is that they need the service of a Knanaya priest. They cannot block the authority of assigning duties and ministries of his priests.

But proper pastoral care to the Knanaites can be given only by establishing more Knanaya parishes. So if we want to flourish and progress as a community in line with our ancestors and forefathers please establish and support as many Knanaya Catholic parishes as possible, so that prompted by the Holy See the readiness and willingness shown by Mar Angadiath to establish Knanaya parishes is turned in our favor even if for the time being we may have to tolerate certain demands regarding membership of exogamous Knanaites. It is up to each Knanaites to see that such demands are not detrimental to the real Knanaya community, rather a temporary provision for the growth and development and eventual ecclesial recognition for

endogamous Knanaya Catholic Church in the Universal Catholic Communion under the Holy See, headed by the true successor of Apostle Peter. As long as we are strong in our Knanaya identity, a quarrel over temporary membership in the Knanaya parishes is not only harmful to the best interests of our community but it can also prevent the real possible ecclesial flourishing of the Knanaya community in North America and elsewhere.

If we are to establish our community as an ecclesial unit wherever possible, we should have parishes with our own parish priests. For that, till now we have been depending on the good will of Latin bishops who appointed our priests as assistants in their parishes thereby providing board and lodge beside the remuneration. Although this has relieved our community of the financial burdens included, it has also taken away a huge percentage of the time and energy of our priests who could do wonders if they were allowed to work wholly for our community. Now since the Latin bishops are unwilling to accommodate and pay to the Knanaya priests, we ourselves will have to meet the expenses for sustaining our priests. I am glad at least in few places our people have taken up this challenge and they have shown willingness to meet the expenses to sustain a priest for the Knanaya parishes. This is the possibility left to us in all the places where there has to be a Knanaya parish by which Knanaites will have the services of Knanaya priests. Let us all work together to see that all the Knanaites wherever in the world they may be shall have spiritual care by Knanaya priests which will enable them to maintain their identity and individuality and will lead to eventual establishment of endogamous parishes and eparchies in different parts of the world.

ചുരുക്കി പറഞ്ഞാൽ എൻഡോഗമസ് ഇടവക സ്ഥാപിക്കുന്നതിന് സഭാശാസ്ത്രത്തിലുള്ള സാധ്യതകൾ വേണ്ടപ്പെട്ടവർക്ക് ബോധ്യമാകുന്നതുവരെ നമ്മുടെ ജനത്തിന് ക്ലാനായ റീജിയന്റെ ആദ്ധ്യന്തരിക ശുശ്രൂഷ ലഭിക്കുന്നതിനും, നാം ഒരു സമൂഹമായി പുരോഗമിക്കുന്നതിനും നമുക്ക് ഇപ്പോൾ നല്ലിക്കൊണ്ടിരിക്കുന്ന ക്ലാനായ വംശീയ ഇടവകകൾ വളർത്തിയെടുക്കേണ്ടത് ആവശ്യമാണ്. ഈ ഇടവകകളിൽ ക്ലാനായക്കാർ അല്ലാത്തവർക്ക് ഒരിക്കലും അംഗത്വം ഉണ്ടായിരിക്കുന്നതല്ല. ക്ലാനായ ഇടവകയും സീറോ-മലബാർ ഇടവകയും തമ്മിലുള്ള വ്യത്യാസം ഇതാണ്. സീറോ മലബാർ ഇടവകയിൽ എല്ലാവർക്കും അംഗത്വം ഉള്ളപ്പോൾ ക്ലാനായ ഇടവകയിൽ ക്ലാനായക്കാർ അല്ലാത്തവർക്ക് അംഗത്വം ഉണ്ടായിരിക്കുന്നതല്ല.

ഇപ്പോൾ നമുക്ക് ലഭിച്ചിരിക്കുന്ന ഇടവകകൾ എല്ലാം ക്ലാനായ ഇടവകകളാണ്. അവയിലൂടെ ശക്തമായ സംവിധാനം രൂപപ്പെടുത്തി നമുക്ക് എൻഡോഗമസ് ഇടവകകൾ ലഭിക്കുന്നതിന് ഒന്നിച്ച് ശക്തമായ സംവിധാനം ഉണ്ടാക്കിയെടുക്കേണ്ടത് ആവശ്യമാണ്. നമ്മളാണു നിശ്ചയ്ക്കേണ്ടത് നമ്മുടെ ഇടവകയിൽ ആരൊക്കെയാണുള്ളത്; അവർ എന്തൊക്കെയാണ് ചെയ്യേണ്ടത് എന്ന്. ഈ പശ്ചാത്തലത്തിൽ കെ.സി.സി.എൻ.ഏ. എക്സിക്യൂട്ടീവ്

(Continued on page 7)

KNANAYA CATHOLIC MISSION SILVER JUBILEE PHOTO FEATURE

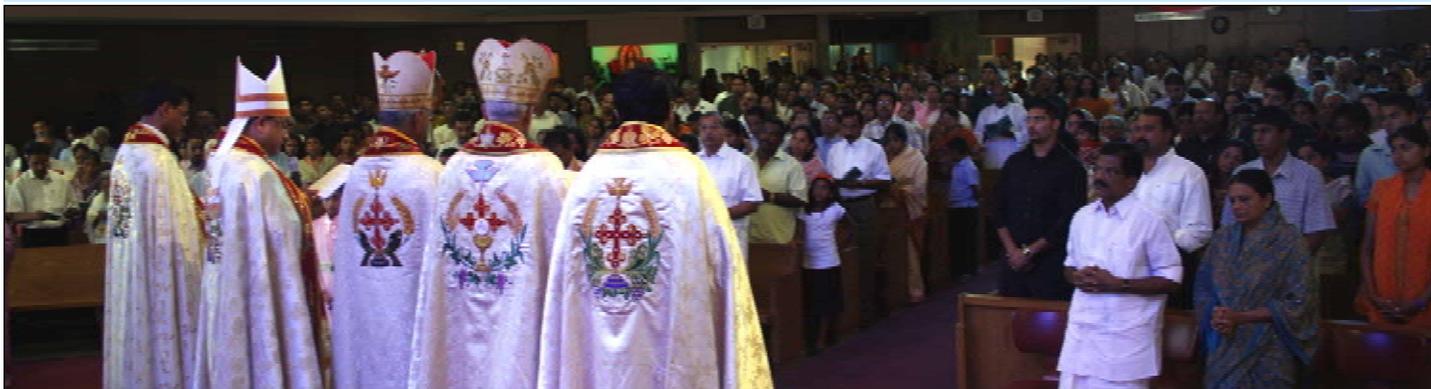


Photo Above: Jubilee Mass. Photo Below: Inauguration of the Jubilee Meeting.



Archbishop
Mar Mathew Moolakkatt



Bishop
Mar Jacob Angadiath



Bishop
Mar George Pallippambil



Vicar Rev. Fr.
Abraham Mutholath

(Continued from page 6)

വുമായി ഈ ദിവസങ്ങളിൽ ഞാൻ സംസാരിക്കുകയുണ്ടായി. വളരെ പോസിറ്റീവ് ആയ സമീപനമാണ് അവരുടെ ഭാഗത്തുനിന്നു മുണ്ടായിരിക്കുന്നത്.

നമ്മുടെ വളർച്ചയ്ക്ക് ക്ലാനായ ഇടവകകൾ അനിവാര്യമാണ്. നമ്മുടെ വടക്കേ അമേരിക്കയിലുള്ള ക്ലാനായ സഭാ സമൂഹത്തിന് ക്ലാനായ വൈദികരുടെ ശുശ്രൂഷ ലഭിക്കുന്നതിന് ആവശ്യമായ പരിശ്രമങ്ങളിൽ സഹകരിക്കുവാൻ കെ.സി.സി.എൻ.ഏ. താല്പര്യം പ്രകടിപ്പിക്കുന്നുവെന്നത് സന്തോഷകരമാണ്. തീർച്ചയായും കൂടുതൽ ചർച്ചകൾ ആവശ്യമാണ്. ശക്തമായ കെ.സി.സി.എൻ.ഏ.യും അതിശക്തമായ ക്ലാനായ ഇടവകകളും കൈകോർത്തു

നില്ക്കുന്ന ക്ലാനായ സമൂഹത്തിനു മാത്രമേ വടക്കേ അമേരിക്കയിലെ ക്ലാനായ അസ്തിത്വം ഉറപ്പിക്കുവാനും പുരോഗതിയിലേയ്ക്കു നയിക്കുവാനും സാധിക്കുകയുള്ളൂ. അതിനുവേണ്ടി കലഹങ്ങൾ അവസാനിപ്പിച്ച്, നാം ഒരു ജനമാണ്, നാം ഒന്നിച്ചു പോകേണ്ടതാണെന്നു ചിന്തിച്ച്, മുന്നോട്ടു പോകുമ്പോൾ നാം വിചാരിക്കുന്നതിനേക്കാൾ കൂടുതൽ നന്മകൾ നല്കി നമ്മുടെ പിതാക്കന്മാരെ വിളിച്ച്, അനുഗ്രഹിച്ച്, നയിച്ച ദൈവം നമ്മെയും അനുഗ്രഹിക്കും. അതിനുവേണ്ട സന്മനസ്സ് നമുക്കുണ്ടാകട്ടെ. ദൈവാനുഗ്രഹത്താൽ ലഭ്യമായിരിക്കുന്ന സഭാ സംവിധാനം പരമാവധി പ്രയോജനപ്പെടുത്തിക്കൊണ്ട് നമ്മുടെ ജനത്തിന്റെ നന്മയ്ക്കായി ഒന്നിച്ചു പരിശ്രമിക്കണം. അതിനുവേണ്ട കൃപകൾക്കായി പ്രാർത്ഥിച്ചുകൊണ്ട് ഞാൻ എന്റെ പ്രസംഗം നിർത്തുന്നു.



Photo Above: Holy Mass at O.L.V. Church by Fr. Abraham Mutholath, Archbishop Mar Mathew Moolakkatt and Bishop Mar George Pallipparambil. Photo Below: Release of Mission Jubilee Souvenir by Bishop Mar George Pallipparambil handing over the first copy to Mr. Thomas Chazhikadan M.L.A.



Mr. Thomas Chazhikadan M.L.A.



Mr. Joseph George Kanattu



Mr. James Thekkanattu



Mr. Joy Vachachira



Photo Above: Vicar Fr. Abraham Mutholath handing over the sponsorship amount for St. Mary's Church in Miao to Mar George Pallippambil. Photos below: Handing over Agape Movement fund for education aid to Mar Mathew Moolakkatt. Chammachel family handing over sponsorship amount for St. Michael's Church in Miao.



For Favors Received



By Mathachan Chemmachel



St. Vincent de Paul Society Executive handing over their donation for Miao Diocese to Bishop Mar George Palliparambil.

OUR THANKS & PRAYERS TO



JOSEPH PUTHENPURAYIL
From Senior Citizens Ministry
Food Committee
St. Vincent de Paul Society
We are sure you will support us from heaven.



Joy Chemmachel



Sabu Naduveetil



George Thottapuram

IN LOVING MEMORY OF



Jocelyn (Jacy Mol) Thekkeparambil

*7th Death anniversary
08-06-2008*

*Inserted by loving parents:
Joemon and Lizy Thekkeparambil*

IN LOVING MEMORY OF



Joseph Puthenpurayil

**He loved our parish and served in various capacities. May the Sacred Heart of Jesus reward him for his great service.
Condolence and assurance of prayers to the family from the vicar and parishioners.**

SUNDAY OFFERINGS

August 3



Ushers at Sacred Heart

St. Mary's Unit at OLV	312.00
St. Mary's 2nd collection for Miao Diocese	1,175.00
S.H. Church Mass offering	2,035.00
Building Fund / Manikilukkam (partial)	2,525.00
Food Service (Orland Park)	676.00
Second Collection for Miao St. Mary's Church	4,296.00
Agape Stall for Charity	148.00
TOTAL AT SACRED HEART	9,680.00

August 10	August 17
Sherry Kulathilkarottu	Aniena Mukalel
Vinitha Padinjath	Sindu Mukalel
Aniena Mukalel	Vinitha Padinjath
Sindu Mukalel	Nirmal Maniparambil
Geo Chemmachel	Abin Kulathilkarottu
Vimal Thottupurathu	Johnson Paikkattu

READERS / LECTORS

കൈത്താക്കാലം

August 10	PASSAGE	SACRED HEART CHURCH	ST. MARY'S UNIT
1st Reading	1 Kings 19:9a, 11-13a	Daisy Philip	Shawn Tharathattel
2nd Reading	Romans 9:1-5	Jintu John	Lisa Kizhakkekuttu
August 17			
1st Reading	Isaiah 56:1, 6-7	Chinnamma Njaravelil	Justeena Edakkara
2nd Reading	Romans 11:13-15, 29-32	Femia Puthenpurayil	Johnykutty Pillaveetil

രോഗീപരിചരണ ശുശ്രൂഷയെക്കുറിച്ച് പ്രത്യേക ധ്യാനം



Fr. Joy Cheradiyil (Chittoor Retreat Center) —>
<— Fr. Sebastian Vechookarottu (Emmanuel Love Community, Knajirappally)

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പ്രോഗ്രാം

ആഗസ്റ്റ് 22 വെള്ളി വൈകുന്നേരം 6:30 മുതൽ 9:30 വരെ
 ആഗസ്റ്റ് 23, 24 ശനിയും ഞായറും രാവിലെ 10:00 മുതൽ വൈകുന്നേരം 5:00 വരെ.

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