

ST. PIUS X KNANAYA CATHOLIC CHURCH, LOS ANGELES



Souvenir 2011



Souvenir 2011

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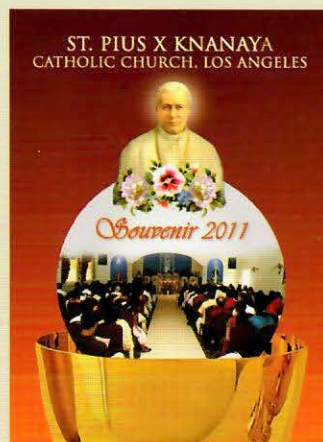
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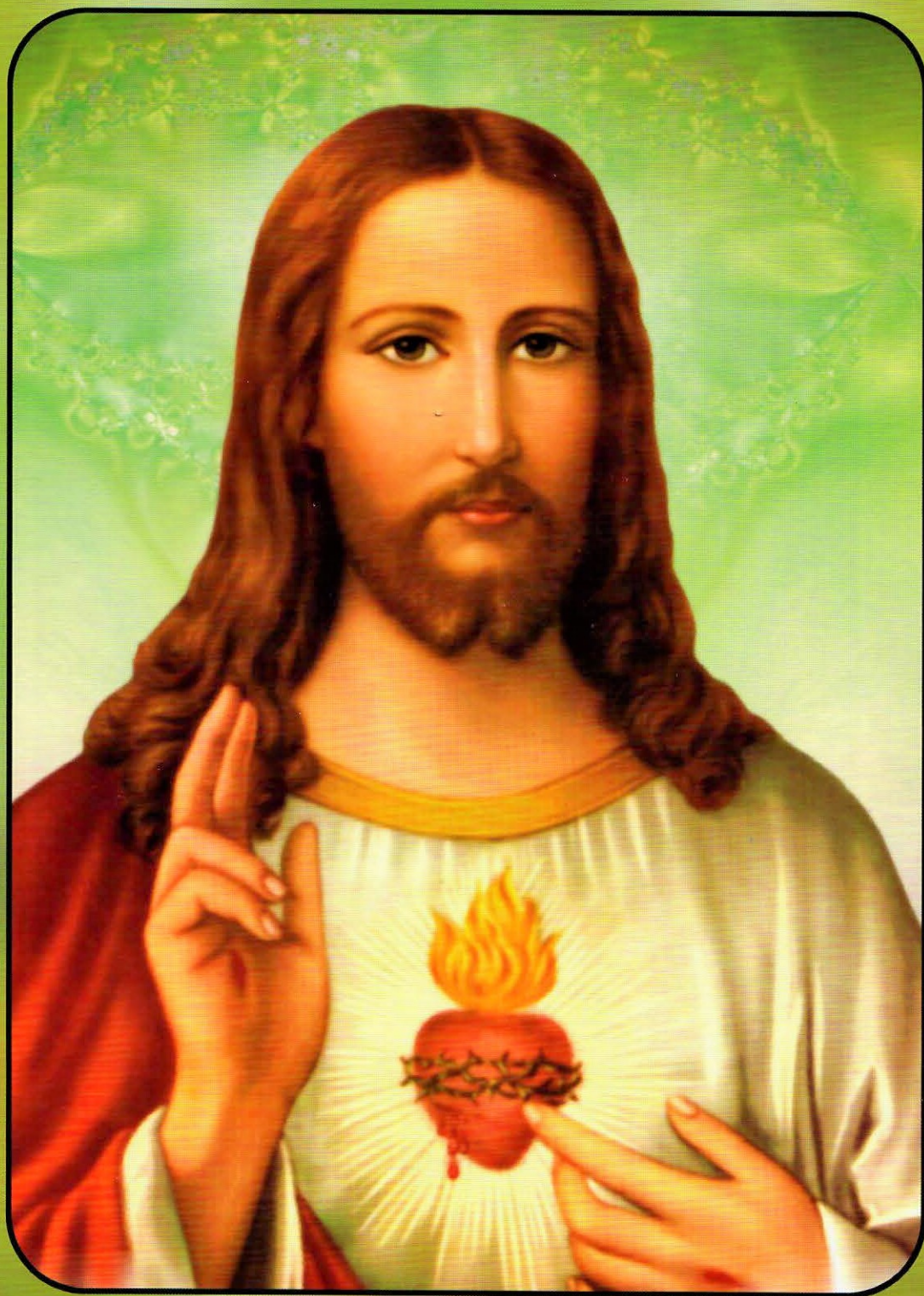
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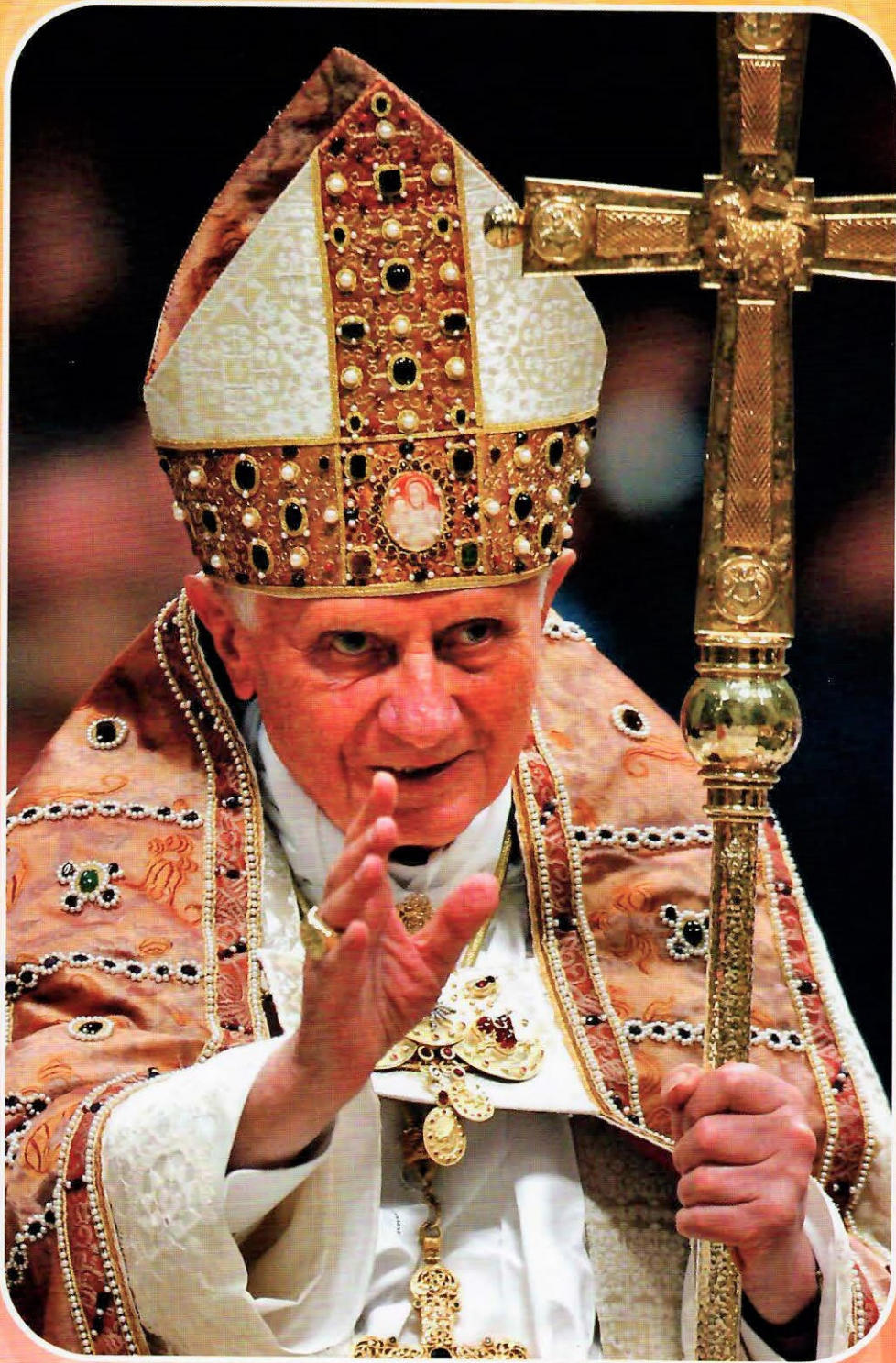
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SAINT PIUS X



HIS HOLINESS POPE BENEDICT XVI

265th Successor of St. Peter and Supreme Pontiff of Universal Church

Born : Marktl am Inn - Germany, April 16th, 1927 | Elected Pope : April 19th, 2005 | Installed Pope : April 24th, 2005



HIS EMINENCE
CARDINAL LEONARDO SANDRI
Prefect of the Congregation for the Oriental Churches



HIS EMINENCE
MAR GEORGE CARDINAL ALENCHERRY
Major Archbishop of the Syro Malabar Church



HIS GRACE
MAR MATHEW MOOLAKKATTU
Metropolitan Archbishop of Kottayam

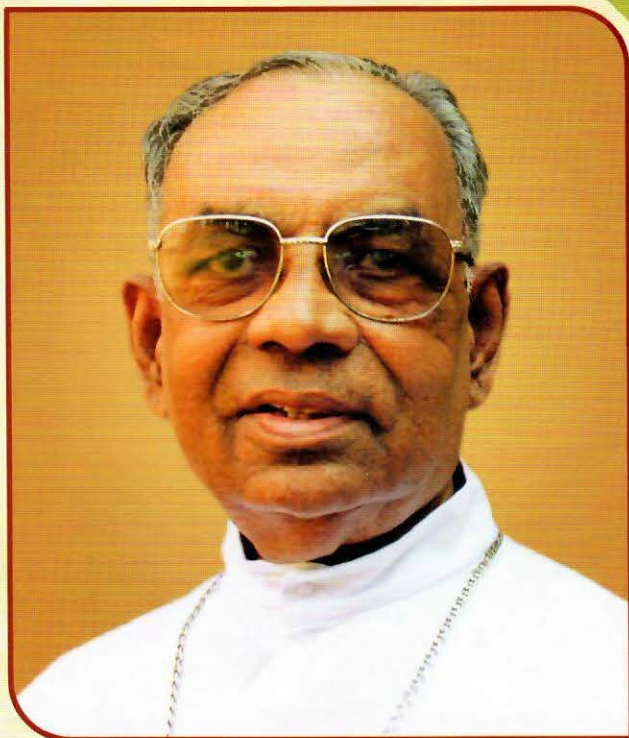


HIS EXCELLENCY
MAR JACOB ANGADIATH

Bishop of St. Thomas Syro Malabar Catholic Diocese of Chicago



HIS GRACE
MAR KURIAKOSE
KUNNACHERRY
Archbishop Emeritus,
Archdiocese of Kottayam



HIS EXCELLENCY
MAR JOSEPH
PANDARASSERIL
Auxiliary Bishop,
Archdiocese of Kottayam



HIS GRACE
BISHOP ABRAHAM
VIRUTHAKULANGARA
Metropolitan Archbishop of Nagpur



HIS EXCELLENCY
BISHOP GEORGE
PALLIPARAMBIL
Bishop of Miao Diocese



HIS EXCELLENCY
BISHOP JAMES
THOPPIL
Bishop of Kohima Diocese

OUR PREVIOUS DIRECTORS



Rev. Msgr. ABRAHAM MUTHOLATH



REV. FR. THOMAS
ANIMOOTTIL



REV. FR. MATHEW
KATTIYANKEL



ARCHEPARCHY OF KOTTAYAM

CATHOLIC METROPOLITAN'S HOUSE

P.B. No. 71., Kottayam - 686 001

Kerala, India

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I am very glad to know that St. Pius X Knanaya Catholic Church, Los Angeles is planning to celebrate its first anniversary in a fitting manner. The strong determination and great sacrifices of the Knanaya Catholic Community of Los Angeles under the efficient and untiring leadership of Rev. Fr. Thomas Mulavanal with full trust in God and His providence have realized a long cherished dream. Of course one year in the life of a parish is a very small time. However, the first year of its growth will show to what heights the parish is aiming at. In the initial phase a few people had some doubts and hesitations regarding the role of the Church. But now that the people have understood the great contribution of the church for the building up of the Knanaya Catholic Community and the necessity of a parish for the proper ecclesial formation of the young generation. I hope everybody will come forward for the strengthening of the parish and the building up of the Knanaya Catholic Community with strong ecclesial foundation and support. I congratulate all who are involved in the establishment and growth of the parish as well as those who work hard for a fitting celebration of the first anniversary of the parish.

With all prayerful wishes for a happy feast and invoking God's blessings upon all of you,

Mar Mathew Moolakkatt
Metropolitan Archbishop of Kottayam



St. Thomas Syro-Malabar Catholic Diocese of Chicago

Mar Jacob Angadiath

Bishop, Permanent Apostolic Visitor to Canada

372 S. Prairie Avenue, Elmhurst, Illinois 60126-4020

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www.stthomasdiocese.org

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St. Pius X Knanaya Church
8912 S. Gate Avenue
South Gate, CA 90280

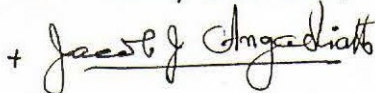
Dear and Rev. Fr. Thomas Mulavanal and Parishioners,

Glory to God in the highest! Amen.

The first anniversary of the dedication of St. Pius X Syro-Malabar Knanaya Catholic Church is at hand. I am told that you are intending to publish a souvenir in connection with this anniversary and feast of St. Pius X. My sincere congratulations!

The Strength of the parish consists in the active involvement of all parishioners in all activities of the parish. The leadership given by the pastor (vicar) has to be accepted and support to the parish well being to be provided by all. We are a small community, but this situation should not limit our activities. We have to work hard for the growth of all parishioners, young and old, male and female. Let us form a family. Knanaya Community is well-known for its unity. Let this unity of all the members enable us to promote our traditional ecclesial and family values. May the Lord bless all of us through the special intercession of St. Pius X, our patron.

Yours sincerely in the Lord,

+ 

Mar Jacob Angadiath
Bishop

Mar Joseph Pandarasseril
(Auxillary Bishop of Kottayam)



SREEPURAM BISHOP'S HOUSE

P.O. Pallikkunnu, Kannur - 670 004

Ph: 0497 - 2701333, 2702133

Fax : 0497 - 2708333

Web: www.kottayamad.org

E-mail: bp_pandarasseril@yahoo.co.in

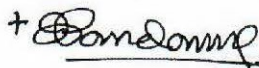
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St. Pius X Knanaya Catholic Church, Montebello is celebrating its first anniversary. Congratulations and prayerful best wishes to you all. The Consecration of your church on July 31, 2010 was indeed a sign of your deep faith in the providence of God. The Patron Saint St. Pius X, is a great model of simplicity and humility and I am sure that he will intercede for us to be truthful to our Catholic faith. The parents of St. Pius X were devoted Catholic and their exemplary family life helped him in his spiritual formation to Priesthood. Even when he became the head of the Catholic Church, he was known for his simplicity and devotion to the Blessed Sacrament. This shows the role of parents in the spiritual formation of the children in the family. The parish structure is an extension and perfection of the spiritual life of the faithful.

The motto of St. Pius X was to renew everything in Christ. Through the intercession of this patron saint let us renew our Christian commitment. I urge you to focus your life on to Christ through the sacraments and the various pastoral activities.

It is fitting that you publish a souvenir to mark the first Anniversary.

May God bless you all.

+ 

+Mar Joseph Pandarasseril
Auxiliary Bishop of the Archeparchy of Kottayam



ST. BENEDICT CHURCH

1022 W. Cleveland Ave., Montebello, Calif. 90640

(323) 721-1184, (323) 721-5075

M E S S A G E

St. Pius X Catholic Church, Montebello, California

I am happy to welcome you to St. Benedict Parish as a new community in Montebello. As you know, I was with you at the ceremony of consecration for your new church last July, and I could see the joy you had on that day for what you had accomplished. Even though yours is a small catholic community in the Los Angeles area, your unity as an immigrant group, generous financial support, and good will made your church possible, and I am thankful for each one of you and your pastor, Fr. Thomas, for this great achievement.

As you know, the Catholic Church is a communion of 23 self-governing of eastern and western liturgical heritage. These two traditions are like two lungs in one body, the Body of Christ. The Eastern Syro-Malabar Rite, of which you are a member church, is the second largest church of the East and one of the most vibrant with its rich liturgical tradition.

You are a special community in faith and tradition, Knanaya culture and heritage. I appreciate your enthusiasm for preserving your ancient ecclesial tradition, and your readiness to hand on your faith experience to the next generation. The St. Thomas Syro-Malabar Diocese of Chicago is one of the newly born Eastern dioceses in the US; Its initiative in coordinate the Indian Catholic immigrant under its own proper liturgical tradition is admirable. We are happy to have you as our good neighbor in the Communion of Faith. As you are celebrating the 1st Anniversary of your parish and the Feast of St. Pius X, your patron saint, we, the parish community of St. Benedict, extend to you our greetings and blessings.

Sincerely yours,

Fr. Domingos Machado, OAR
Pastor

Dear friends in Christ,

We are one family. We share same faith, same sacraments, same patrimony, and same ethnic identity. Though, we have moved from India to this part of US, we still keep our heritage alive and vibrant both spiritually and socially. The unity among our community at large and our unfailing loyalty to the church made our ethnic character unique. Our passion for spiritual nurturing played a significant role in the development of the Syro - Malabar church and made valuable contribution to the history of the Church.

The reason for our presence in this country is not accidental. As a pilgrim community by nature, Knanaya immigration to US also has a divine plan as God had it for our forefathers, the Israelites. As we see in the Old Testament, God works in mysterious ways to protect his people and make them strong and special. The only thing He demands from His people is to be faithful to him in order to discern his plan in the given situation.

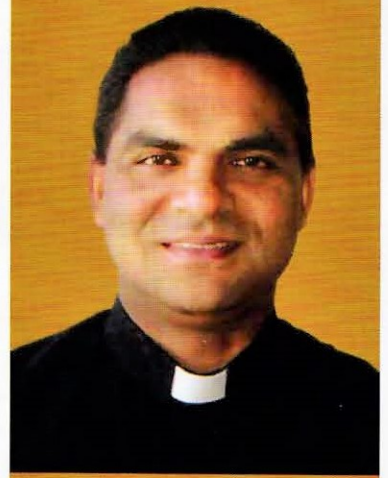
Sometimes it is easy to forget his providence and protection. We need to be grateful to God for the ways he led us and have to acknowledge it throughout our life while enjoying his blessings of this nation. It is in the Church that we see the deposit of faith. As far as we are connected to this, we will realize who we are and our mission in this country as God's own people.

St Paul says: "So then you are no longer strangers and aliens, but you are fellow-citizens with the saints, and are of God's household, having been built upon the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone, growing into a holy temple in the Lord; in whom you also are being built together into a dwelling of God in the Spirit" (Eph. 2:19-22).

Let us thank God for his blessings to keep us as a special community of faith and heritage. Let us live this for eternity and for our future generation. As we are completing our first anniversary of the elevation of our mission into a parish, I would like to thank you all for your continued support, prayers and for everything that you are doing for this church.

With prayers and love,

Fr. Thomas Mulavanal
Pastor



PASTOR'S MESSAGE

“LET US THANK
GOD FOR HIS
BLESSINGS TO KEEP
US AS A SPECIAL
COMMUNITY
OF FAITH AND
HERITAGE. LET
US LIVE THIS FOR
ETERNITY AND
FOR OUR FUTURE
GENERATION.”



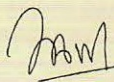
editorial

Our Knanaya community has just celebrated the centenary of its ecclesial establishments as a diocese. The community has grown from a mere 72 families to nearly thirty thousand families worldwide today. We have made our mark in missionary, political, and commercial activities.

Attracted by the American dream, Knanayites too started the migration in the early seventies. As they slowly began to settle down, Knanayites saw the need to preserve our unique customs and traditions. They formed local associations and then brought all the associations under the umbrella of a national association. Community members also realized the need to establish formal Churches to keep the core of our faith, traditions, and heritage alive in addition to associations. We, the members of the Knanaya community of Los Angeles, are now blessed with a new church. Although we are a small community, we were able to make big leaps in the formation of our faith through a new church. Thus, the souvenir committee is very pleased and proud to publish a souvenir to commemorate such a great occasion with our first anniversary.

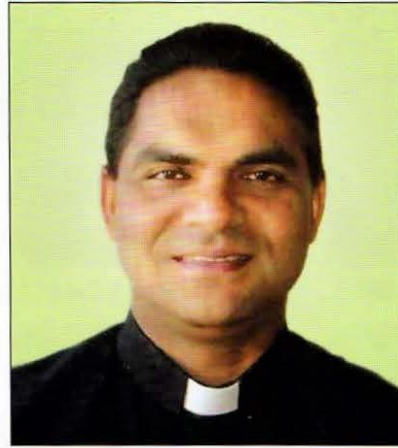
We would like to acknowledge all the members who provided us with the articles, documents, and other details in a timely manner to make this project successful. I would also like to thank those members who helped with the advertisements and compliments. Furthermore, many individuals have spent their time in making this souvenir a reality, and my gratitude and special appreciation goes to Mr. Roji Kannalil, Mr. Simon Vazhappally, Fr. Thomas Mulavanal, Thomas Parayankalayil, and all others who have worked tirelessly.

We hope this souvenir will help to remind the milestone achieved in the history of Southern California Knanayites and treasure the landmark moment for the years to come.


Roys Chirackel
Editor,
Souvenir Committee



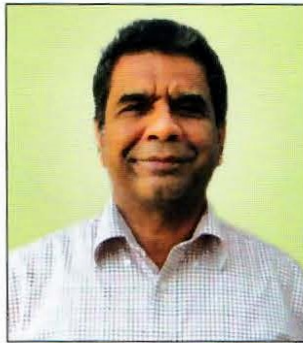
CHURCH EXECUTIVES



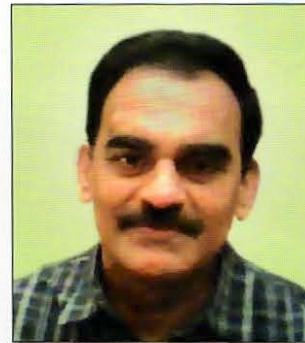
FR. THOMAS MULAVANAL



CHETTIATH CYRIAC
(Trustee)



MUTTATHIL JOHNY
(Trustee)



VATTADIKUNNEL JOSE
(Trustee)



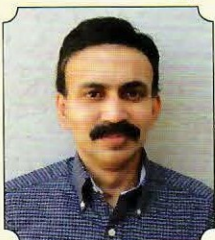
PARAYANKALAYIL THOMAS
(Accountant)



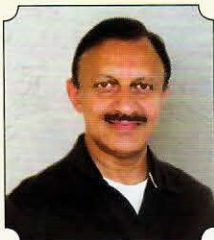
KANNALIL ROJI
(Secretary & PRO)



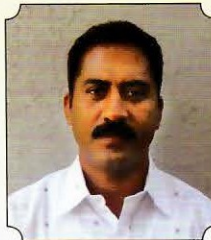
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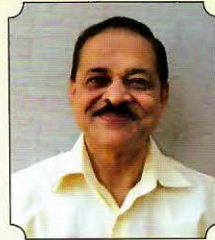
Chamakala Gijo



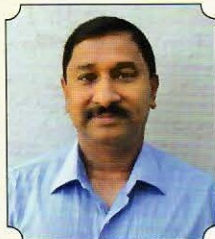
Chettiath Cyriac



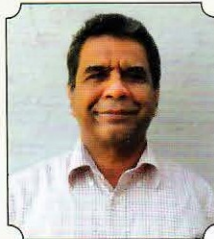
Kallippurathu Visi



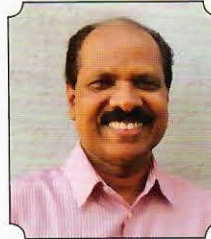
Kappadakunnel Manuel



Maliyil Joby



Muttathil Johny



Ottappally Philip



Parayankalayil Thomas



Poothampara Mercy



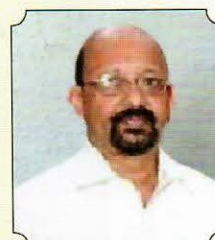
Vallippadavil Jose



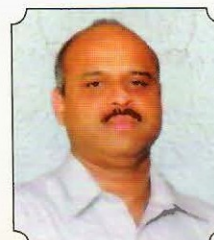
Vazhapally Simon



Villoothara Vinoj



Vadasserikunnel James



Kakkanatt Thomas



Kattappuram Golda



Chazhikatt Kuriakose



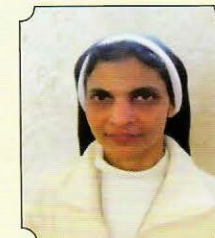
Kannalil Roji



Kongampuzhakalayil Lovely



Chatham Elizabeth



Sr. Meera SVM



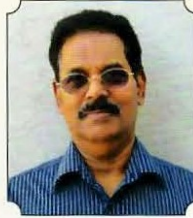
PREVIOUS TRUSTEES



Chettiath James



Kuzhiparambil Salim



Vallippadavil Jose



Muttathil Johny



Attail Joseph



Parayankalayil Thomas



Chazhikatt Kriakose

PASTOR & SACRISTANS



CHURCH CHOIR

A LOOK BACK to the HISTORY of ST PIUS X KNANAYA CHURCH



**JOHNY
MUTTATHIL**

THE EARLY HISTORY

Knanaya Catholic immigrants from India (Syro-Malabar Oriental Catholics) have started the migration to Southern California since mid 1970's. The early migrants were Mr. Abraham Niravath, Mr. Jacob Mutholath, Annie Kattapuram and others. Following the footsteps of early settlers, many other people from our community found the vibrancy of Southern California due to the high employment opportunities and moderate weather conditions, as a good place to establish their homes. Today the community has grown to almost 85 families, serving in the health care, Hi-tech industries.

Our community members along with other groups of Kerala Catholic community formed an Association in 1982 to meet and share faith as brothers and sisters in Los Angeles. The Kerala Catholic association of Southern California took interest and initiated occasional Holy Mass in Syro-Malabar Rite. Fr. Abraham Mutholath came to Los Angeles for Higher studies in 1987 and served the pastoral needs of the Kerala Catholic community. He took the initiative of organizing Knanaya Catholic Congress of Los Angeles (KCCLA) and Knanaya Catholic Youth League Los Angeles (KCYLLA) in 1992 before going back to India. Later, the Knanaya Association of Los Angeles was the main source for community activities including monthly holy mass in Malayalam.



Fr. Abraham came back in 2000 and served the Kerala Catholic Community and Knanaya Catholic Community in Los Angeles. A diocese for Syro-Malabar formed in Chicago in 2001 and this new diocese has received jurisdiction over the Knanaya members living in all of the United States and Canada.

A General council meeting of the Knanaya Catholic Congress was held at St. John Eude's Parish Hall, Chatsworth on August 5, 2001 where decision was reached to request the Bishop of St. Thomas Syro-Malabar Catholic Diocese of Chicago to establish a Knanaya mission in Los Angeles under the patronage of "St. Pius X." The request was handed over to His Excellency Mar Jacob Angadiath on December 22, 2001 to establish a separate Knanaya mission in Los Angeles.

ST. PIUS X MISSION

With the permission of Bishop Jacob Angadiath, St. Pius X Knanaya Catholic Mission formally started Holy Masses and other liturgical services in March 17, 2002. The first general council of the mission elected Mr. James Chettiath and Salim Kuzhiparambil as kaikkarans and eight other Mission council members in the newly constituted mission. The Mission's regular Holy Mass once a month was held at St. John Eude's parish hall and later moved to Korean Apostolic Church in San Fernando Valley.

The Knanaya Mission then took care of all spiritual needs of the Knanaya Catholics in Southern California. His Excellency Mar

Kuriakose Kunnacherry along with Msgr. Jacob Kollaparambil, Thomas Chazhikadan MLA, and Stephen George MLA visited our mission in August 17, 2002. In his message Mar Kunnacherry emphasized the need of safeguarding our age-old Knanaya traditions and bringing up the children in our faith and heritages.

Fr. Abraham Mutholath moved to Chicago in February 2003 and Fr. Thomas Animoottil took charge as the director of St. Pius X Knanaya Mission (2003-2005) until he was transferred to New York. During his stay in Los Angeles, Fr. Baby Kattiyankel also rendered his service to this mission.

Fr. Thomas Mulavanal was appointed as Director of the Los Angeles mission on August 25, 2005. In his introductory speech during Holy Mass he invited everybody to dream for a future church establishment as our forefathers did in Kerala with just 72 families.

The general council meeting was held on 11/06/2005 elected Mr. John Mathew Muttathil and Mr. Jose Vallipadavil as trustees (Kaikkarans) and 16 delegates as mission council members.

The said general council suggested to arrange two Holy Masses per month at the Korean Catholic Church in San Fernando Valley and accordingly, started the two masses on the second and fourth Sundays starting in January 2006. The catechism (CCD) for our children started on February 26, 2006 in our mission.

In June 2006 Mar Kuriakose Kunnacherry paid a visit in our mis-

sion and urged our community to work for buying a church in Los Angeles area. Archbishop celebrated Holy Mass in our mission and there after we had a gathering at St. Mary Magdalen Church hall.

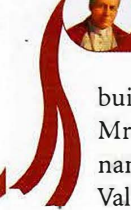
As the members of the mission live geographically spread out and a good number of them found it difficult to reach San Fernando Valley for the regular Sunday services, the mission started Holy Masses on every third Sundays at Holy Family Church in Artesia on January 2007. Mr. Thomas Parayamkala was elected as the trustee for the Cerritos area.

FORMATION OF THE NEW PARISH

Members of the Mission came up with a strong desire to have our own church facility. A committee was formed under the leadership of Jacob Mutholath to find an affordable church building. In view of this we formed a finance committee headed by Stephen Vallipadavil. This committee initiated various fundraising programs starting with a drama presentation on May 12, 2007 and later a musical night on 11/9/2009.

Since 2006, every year, we solemnly celebrate the feast of St. Pius X, our patron saint on the third weekend of August. This event has become one of the important celebrations of this area.

A general council meeting was held on Jan 24th, 2010 at Valley Korean Apostolate church. In that meeting Mr. Jose Vattadikunnel, Mr. Jose Attail and Mr. Kuriakose Chazhikattu were elected as trustees and reconstituted the



building committee headed by Mr. Johny Muttathil and the finance committee headed by Jose Vallipadavil to further strengthen the church buying activities. The general council requested the committee to identify a suitable church facility in a centrally located area accessible for all the community members.

The committee looked at the various prospects and identified the Montebello Orthodox church building as the most suitable place after considering the location and the price. The building committee put forth the possibility of this building to the general council meeting held at the site on Feb, 21st 2010 and the general council authorized the committee to proceed with the purchase by placing an initial offer. The purchase was finalized with a final offer of \$600,000. The property escrow was closed on July, 29th, 2010. The church was then remodeled to fit the liturgical needs of the catholic tradition.

The St. Pius X church was consecrated on July 31st, 2010 by His Excellency Mar Jacob Angadiath, Bishop of the Syro Malabar diocese of Chicago. His Grace Mar Mathew Moolakattu celebrated the first mass in the church and His Excellency Mar Joseph Pandarasseril delivered the homily. Mar Jacob Angadaith canonically elevated the St. Pius X mission as a Parish and appointed Fr. Thomas Mulavanal as the first vicar /pastor of the newly founded church.

A public meeting was held right after the consecration and the

Honorable Mayor of Montebello, Mr. William M. Molinari handed over a certificate from city to the church and felicitated the occasion. Fr. Abraham Mutholoth, Fr. Roy Kaduppil, KCCNA president Mr. George Nallamattam, FOMA president Mr. Baby Uralil, Fr. Paul Kottackal, Fr. Sabu Thomas, Fr. Yahonnan Panickar, Fr. Thomas Edathiparambil, Fr. Simon Edathiparambil, Fr. Domingos Machado, Fr. Ambrose Joseph, Fr. Alexei Smith and Bro. Richard Hirbe were among the dignitaries present to grace the occasion. A special appreciation was given to Mr. John Mathew Muttathil, Mr. Joseph Vallipadavil, Mr. Thomas Parayamkalayil, Dr. Philip Chatham, and Sibi Vazhappally for their front line leadership and selfless service in realization of the church.

CHURCH ACTIVITIES

The Liturgical celebration is scheduled on every Sunday at 10:30 am and is followed by religious education classes for the children. The faith formation of the children takes the priority over all other activities and it is done with the help of 12 dedicated teachers headed by DRE Susan Mathew Kongampuzhakala. Under the efficient leadership of Mr. Jose Vallipadavil and the women's ministry a potluck lunch is distributed every Sunday after our liturgical services. This and all the other parish activities keep the community as one family. We also conduct birthday parties and special remembrances to the departed souls in the church hall after the Holy Mass.

A car raffle was initiated and with the collaboration of our well wishes we were able to make almost \$90,000 profit towards our loan payment under the leadership of Roji Kannalil. We also recognize all who shared financial support and various donations to the Church. Thanks to everyone who helped to pay off our bank loan with interest free loans.

Mar Joseph Pandarasseril celebrated holy Mass in our church on Nov. 28, 2010 and inaugurated diocesan centenary celebration in our Church. We were able to raise around \$ 26,000 together with our Knanaya Community in Phoenix towards the Centenary Education Fund.

An annual general council meeting was held on Feb.27, 2011 and elected Mr. Jose Vattadikunnel, Mr. Johny Muttathil and Mr. Cyriac Chettiath as Kaikarans and Mr. Thomas Parayamkala as accountant together with reconstituted parish council. We would like to mention Mr. Siby Vazhappally, Roji Kannalil, Roys Chirackel, and all the office bearers of KCCSC for their continued assistance in various capacities.

We had the opportunity to organize retreats for our people lead by Fr. Roy Kaduppil, Queen Mary Ministry, couples retreat by Dr. Jay Anand and we also took part in the Shalom festival 2011 held in Los Angeles.

On July 31, 2011 we celebrated our first anniversary of the Church together with annual feast of our patron saint Pius X.





Best Wishes



*Vallipadavil Jose & Family
Los Angeles*

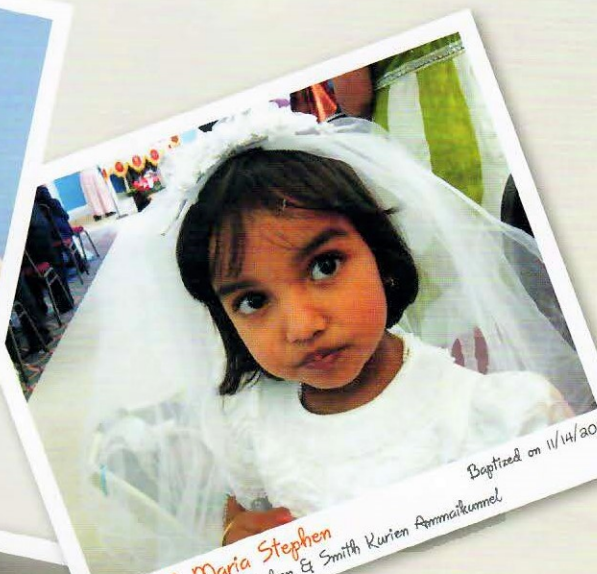


Chrismations at New Church



Christian Alakkat
S/o Siby Alakkat & Tina Alakkat

Baptized on 10/09/2011



Elizabeth Maria Stephen
D/O Mathewkutty Stephen & Smith Kurien Ammaikkumel

Baptized on 11/14/2011



Abel Isaiah Joseph
S/O Sajen Joseph Smith Cyriac, Vaallippadavil

Baptized on 09/24/2011

David Emmanuel Joseph
S/o John K Joseph Smitha Mathew Vallippadavil

Baptized on 09/24/2011



The Beginning of KCCLA





The Dream of the Knanaya Settlers Come True...



Dr. Philip Chatham

Knanaya migration to Southern California started somewhat late compared to Chicago and New York. Mr. Abraham and Molly Niravath was the very first Knanaya couple who decided to settle in Los Angeles in 1976. Miss. Annie Kattapuram, Mr. Jacob and Valsa Mutholam, Cyriac and Alice Poovathunkal, myself, Dr. Philip and Elizabeth Chatham, Thomas and Sophie Pachikara, James and Annama Chettiath, Vallipadavil brothers. John and Maria Muttam are a few Pioneer Knanaya families who settled in Los Angeles in 1977 and 1978. A continuous trickle of Knanaya Catholic and Knanaya Jacobite families started to settle in L.A in the following years and came aboard our L.A Ship. In the following years, several young additional families migrated to the L.A. area; many as a part of the Information Technology revolution. Our very first Knanaya Christmas Party was held in my home in Northridge as well as a KCYL get together in the following year.

The arrival of Fr. Abraham Mutholam was a turning point to our small Knanaya Community of L.A. The founding of St. Pius X Knanaya Catholic Mission in 2002 was a seminal event for this community. Our dream at that time was to eventually have a Knanaya Parish Church. We were also fortunate to have our sisters from Visitation Congregation and St. Joseph congregation to be part of our community since 2000. This was the very first religious presence of our sisters in Northern America.

The Mission continued to flourish slowly under the leadership of Fr. Abraham Mutholath, Fr. Thomas Animoottil and Fr. Baby Kattiyankel. The appointment of Fr. Thomas Mulavanal in 2005 as the new Director of this mission was also a turning point. Under his able leadership, the effort to establish a Parish gained momentum among the mission members. Consequently, our prayers bore fruit and our dream of a Parish Church became a reality.

On July 31, 2010 the Parish was consecrated by Mar Jacob Angadiath, Bishop of Syro Malabar Diocese of Chicago and inaugurated by Mar Mathew Moolakkatt, Archbishop of Kottayam, the spiritual head of Knanaya Catholics all over the world.

Organizations like KCCNA, KCYL are extremely important for the progress of the Knanaya

Community as a whole in North America and I actively support them. However, for the small local Knanaya communities, a Parish church unquestionably is the most important focal point for their spiritual development and cultural awareness.

In addition to meeting our spiritual needs, the church enables the Knanaya families to meet new families and establish friendship among our growing children. It provides our children to have the unique opportunity to learn Catechism and also about our unique culture and heritage while enjoying the company of other kids of their age group.

We now need to make extra effort to attract our young adults to actively participate in our church activities. This should be our next challenge.

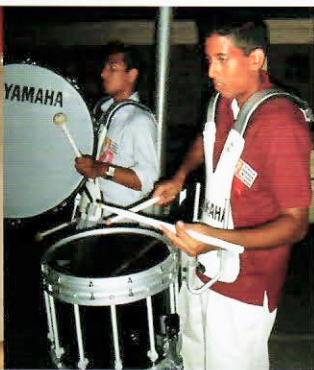
Let me take this opportunity to wish the very best on the 1st Anniversary and Feast of our patron saint, St. Pius X, and may God continue to bless all our members, priests, and our sisters.





Mission through the Years









a Review of our Progress

Roji Mathews
Kannalil
Secretary & PRO



I recently attended a graduation celebration. Well, it was not a graduation as the children were kindergarten gardeners. However the atmosphere was upbeat, in the back ground they had the music "New York, New York" and with pride they sang the lyrics of the song "First Grade, First Grade, here we come. If we can reach there, we can reach anywhere..."

I am sure we feel the same on the occasion of the first anniversary of our church.

Our desire to have a church of our own becomes a reality through our dedication, prayer and generous support. St. Pius X Knanaya Catholic Church of Montebello is the result of our hard work and commitment. Though we are relatively a small community of Knanaya immigrants, our cooperative efforts helped to make it possible in a strong base, and enhance our mission into a full-fledged parish.

It may be worth reviewing some of the progress we have made in the last year. It gave us an opportunity to have a fixed time and place for religious worship. One of the first things we did after the church inauguration was to focus on liturgical services on a regular time frame. Scheduling the Eucharistic celebration at 10.30 AM on Sundays and other Holy days of obligations in our Church made it convenient to have sacramental services and fellowship.

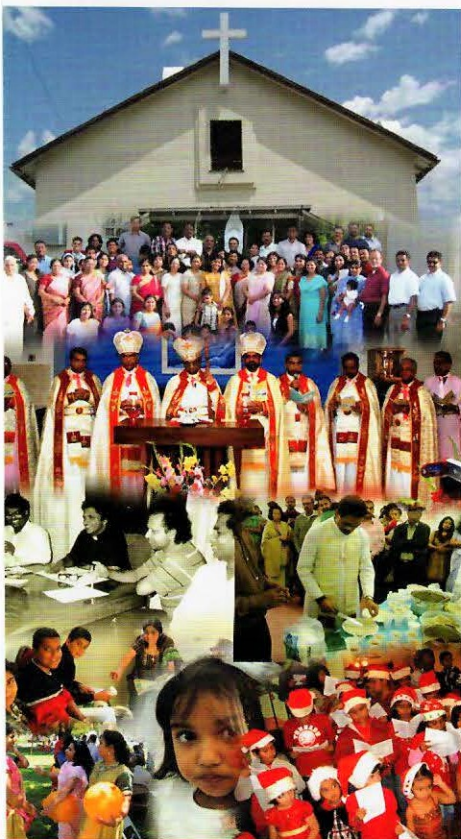
We also focused on the faith formation of our children. The basic responsibility of the Parish as a domestic unit of the universal church is to provide adequate catechetical formation on the teaching of sacred Scripture, the living tradition and the authentic doctrines of the Church, as well as the spiritual heritage that has evolved through the sacred history of the Church. Keeping this in mind, we initiated religious education for our children. Now, every Sunday we

have catechism immediately after the Holy Mass under the leadership of qualified catechism teachers. In order to enhance the scriptural, traditional and ecclesial knowledge of kids as well as adults, we conduct quiz programs after Mass. We were able to celebrate special occasions like Christmas, Holy Week, feast of St. Pius X etc with an animated spirit. The two retreats we conducted last year for the parishioners and the separate retreat for couples renewed us spiritually.

Apart from the spiritual services, our parish community spends much time in fellowship. We socialize like a family after the Sunday Service. Our families plan ahead to have home cooked lunch for the parish family. We also commemorate death anniversaries of our dear one's and celebrate birthdays, jubilees, baby showers, and other occasions. We also had few exciting field trips for catechism students and their families. The sports and arts events conducted this year went very well.

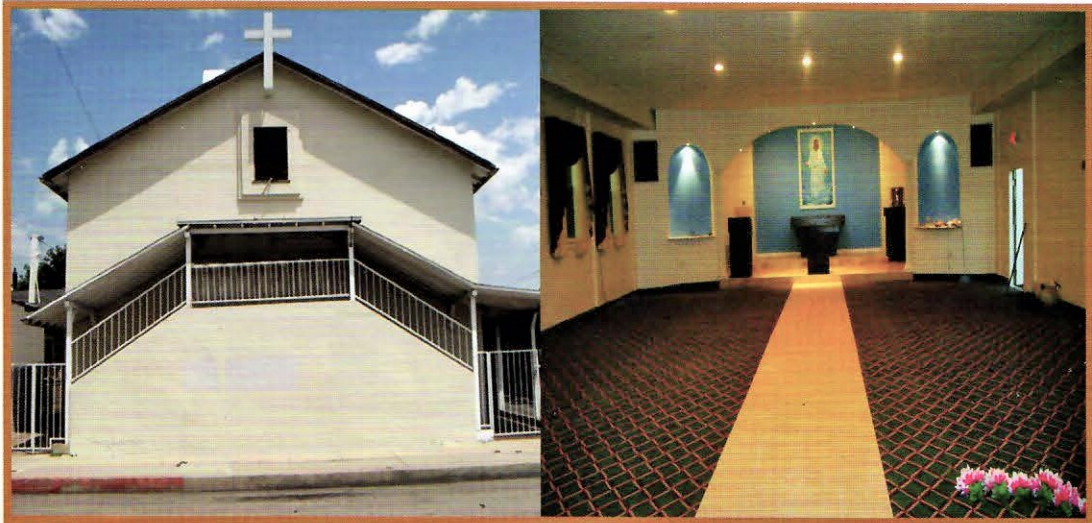
The support and cooperation we received this year from within and outside our parish community need special acknowledgement. The program launched for fundraising for our church 'Car raffle' received tremendous support and we were able to exceed expectations. These were possible only because of parishioners coming forward and contributing their time and talent. The souvenir that you hold in the hands is a result of such a dedication and commitment.

Together we should be proud of what we accomplished. We are able to provide an environment for the new generation similar to what we enjoyed in our childhood in India. I thank each and every one of you for your contributions and wish you the very best in coming years.





CLOSE OF ESCROW ON JULY 29TH, 2010

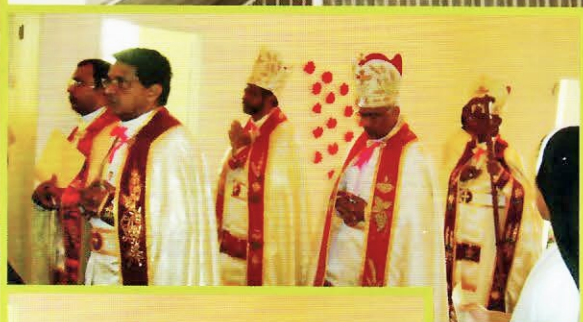


INTERIOR AND EXTERIOR OF THE CHURCH



consecration

July 31, 2010





സതേൺ കാലിഫോർണിയയിൽ അതിവസിക്കുന്ന ക്നാനായ കത്തോലിക്കർക്കുവേണ്ടി 2010 ജൂലൈ 31-ന് St. Pius X ന്റെ നാമധേയത്തിൽ Montebello Citi-യിൽ പുതിയതായി വാങ്ങിയ ഭവനം കൂടാതെ ചെയ്തു. സെന്റ് തോമസ് സീറോ മലബാർ രൂപതാധ്യക്ഷൻ മാർ ജേക്കബ് അങ്ങാടിയത്ത് ആണ് കൂടാതെ കർമ്മങ്ങൾ നിർവ്വഹിച്ചത്. കോട്ടയം അതിരൂപതാ അധ്യക്ഷൻ മാർ മാത്യു മൂലക്കാട്ട് പ്രഥമ ബലി അർപ്പിക്കുകയും, കോട്ടയം അതിരൂപതാ സഹായക മെത്രാൻ മാർ ജോസഫ് പണ്ടാരശ്ശേരി സന്ദേശം നൽകുകയും ചെയ്തു.

ഉച്ചകഴിഞ്ഞ് 2.00 മണിയോടെ എത്തിച്ചേർന്ന ബഹുമാനപ്പെട്ട പിതാക്കന്മാരേയും മറ്റു വിശിഷ്ട അതിഥികളെയും ഇടവക ജനങ്ങൾ താലപ്പൊലിയുമായി പള്ളിയിലേക്ക് ആനയിച്ചു. തുടർന്നു നടന്ന ശുശ്രൂഷയിൽ ബഹുമാനപ്പെട്ട പിതാക്കന്മാരൊടൊപ്പം ചിക്കാഗോ ക്നാനായ റീജിനൽ ഡയറക്ടർ ഫാദർ എബ്രഹാം മുത്തോലത്ത് സീറോമലബാർ രൂപതയുടെ ചാൻസലർ ഫാദർ റോയ് അടുപ്പിൽ, വൈദികരായ സൈമൺ ഇടത്തിൽ പറമ്പിൽ, തോമസ് ഇടത്തിൽപറമ്പിൽ, പോൾ കോട്ടയ്ക്കൽ, ഇടവകവികാരി തോമസ് മുളവനാൽ





എന്നിവർ സഹകാർമ്മികരായി പങ്കെടുത്തു. ശുശ്രൂഷ മദ്ധ്യേ മാർ. ജേക്കബ് അങ്ങാടി യത്ത് St. Pius X Montebello ദേവാലയത്തെ ക്നാനായ നീജനിലെ ഏഴാമത്തെ ഇടവകയായും, സീറോ മലബാർ ചിക്കാഗോ രൂപതയിലെ 21-ാമത്തെ ഇടവകയായും ഉയർത്തിയതോടൊപ്പം ദേവാലയത്തിന്റെ പ്രഥമ വികാരിയായി ഫാദർ തോമസ് മുളവനാലിനെ നിയമിക്കുകയും ചെയ്തു. പരിശുദ്ധ കുർബാനയുടെ ഇടയിൽ സമൂഹാംഗം ആയ മാത്യു ഫിലിപ്പ് ട്രാപ്പിളിയുടെ ആദ്യ കുർബാന സ്വീകരണവും നടന്നു.



കുർബാനയ്ക്കു ശേഷം ഇടവകയിലെ കുട്ടികളുടെ പ്രാർത്ഥനഗാനത്തോടെ ആരംഭിച്ച പൊതുസമ്മേളനത്തിന് ഇടവക വികാരി ഫാദർ തോമസ് മുളവനാൽ സ്വാഗതം പറഞ്ഞു. അഭിവന്ദ്യപിതാവ് മാർ മാത്യു മൂലക്കാട്ട്





ദുരദീപം കൊളുത്തി സമ്മേളനം ഉത്ഘാടനം ചെയ്യുകയും, മാർ ജോക്കബ് അങ്ങാടിയത്ത് അദ്ധ്യക്ഷപ്രസംഗം നടത്തുകയും ചെയ്തു. തത്വസരത്തിൽ Montebello City യുടെ മേയർ William Molinari ആശംസകൾ അർപ്പിക്കുകയും വികാരി അച്ചന് City -യുടെ അംഗീകാരപത്രം കൈമാറുകയും ചെയ്തു. വികാരി ജനറൽ ഫാദർ അബ്രഹാം മുത്തോലത്ത്, KCCNA പ്രസിഡന്റ് ജോർജ്ജ് നെല്ലാമറ്റം, ഫോമ പ്രസിഡന്റ് ബേബി ഊരാളിൽ, വിസിറ്റേഷൻ കോൺവെന്റന്റെ മദർ ജനറൽ സിസ്റ്റർ മെറിൻ, ഓറിയന്റൽ സഭകളുടെ പ്രതിനിധിയായ Alex Smith, ഇടവക പ്രതിനിധി ഡോ. ഫിലിപ്പ് ചാത്തം എന്നിവർ ആശംസപ്രസംഗങ്ങൾ നടത്തി. ദേവാലയത്തിന്റെ സാക്ഷാൽകാരത്തിനും കുടുംബശ്രീയുടെ വിജയത്തിനും വേണ്ടി പ്രയത്നിച്ച ജോണി മുട്ടം, തോമസ് പറയക്കാല, സിബി വാഴപ്പള്ളി, ഡോ. ഫിലിപ്പ് ചാത്തം, ജോസ് വള്ളിപ്പടവിൽ എന്നിവർക്ക് പ്രത്യേകം പുരസ്കാരങ്ങൾ നൽകി ആദരിച്ചു. ഇടവകാംഗങ്ങൾ ആലപിച്ച Pius X പള്ളിയുടെ ഇടവകഗാനം





എല്ലാവരുടേയും ശ്രദ്ധ പിടിച്ചുപറ്റി. ജെയിംസ് മാക്കിൽ ഗാനമാലപിക്കുകയും ചെയ്തു. ബിൽഡിംഗ് കമ്മിറ്റി ചെയർമാൻ കൂടിയായ ജോണി മുട്ടത്തിന്റെ നന്ദിപ്രകാശത്തോടെ സമ്മേളനത്തിന് തിരശ്ശീല വീണു. ദേവാലയ കുറ്റാശ്ചര്യങ്ങളുടെ വിജയത്തിനായും, ധനസഹായം നൽകി ദേവാലയം സാക്ഷാത്കരിക്കാനായും സഹകരിച്ച എല്ലാവർക്കും നന്ദി അറിയിക്കുന്നതായി വികാരി ഫാദർ തോമസ് മുളവനാൽ അറിയിച്ചു.

കുറ്റാശ്ചര്യ പരിപാടികളുടെ നടത്തിപ്പിനായി കൈക്കാരൻമാരായ കുറ്റാക്കോസ് ചാഴിക്കാട്, ജോസ് ആട്ടയിൽ, ജോസ് വട്ടാടിക്കുന്നേൽ എന്നിവരും പിബിഷ് ഓട്ടപ്പള്ളി, റോജി കണ്ണാലയിൽ, മാനുവൽ കപ്പടകുന്നേൽ, സിറിയക് വാഴയിൽ, ജോസ് കൊങ്ങപ്പുഴ കാലായിൽ മുതലായവരും പാരിഷ് കൗൺസിൽ അംഗങ്ങളും നേതൃത്വം നൽകി.

റിപ്പോർട്ട്: റോയിസ് ചിറയ്ക്കൽ





RELIGIOUS EDUCATION PROGRAM AT OUR CHURCH

After an unusually long wait, the Knanaya Community of Southern California was able to finally acquire a church which now we can call "our own" – St. Pius X Syro-Malabar Knanaya Catholic Church, Los Angeles. There were lot of people who worked relentlessly towards making this a reality with their dedication, time and energy.

As the community gathered each Sunday for the Holy Mass at the church, it was decided that the Religious Education program be restarted for our children's catechetical and liturgical needs. There was a positive response and we have classes starting from Kindergarten to the 12th grade. As time passed, more children registered to the Religious Education Classes. In reality, the formal Catechism classes started back in 2006 under the leadership of Joji Manalel at the Korean Catholic Church in the San Fernando Valley. The present location of the church is almost central to all our members. This made it convenient for more of our members to attend the Holy Mass each Sunday and hence an increase in children's participation.

The welfare of a community depends on the high quality of education, and such education depends on excellent teaching. A good number of parishioners volunteer to teach along with the sisters from the Visitation Congregation and the St. Joseph's Congregation. The Catechism teachers are well trained so as to impart knowledge to our children to become good Catholics and at the same time to be proud of being a Knananite. Our goal is to render spiritual knowledge to our children, refine their values, provide moments for reflection and to create life experiences that move them beyond knowledge to wisdom. Our dedicated teachers are Manuel



Lovely Kongampuzhakalayil
Director of Religious Education (DRE)

Kappadakunnel, Sr. Meera SVM, Maria Muttathil, Sr. Lisin SJC, Toms Kallipurath, Elizabeth Vazhapallil, Ashitha Vattadikunnel, Lilly Ottapally, Sr. Sareena SVM, Sr. Mable SVM, Sheeba Vadakaraparambil, Anitha Villoothara, Susan Mathew and many more volunteers as needed.

The school follows the Syro-Malabar Catechism texts and syllabus which keeps our children learn more about our Oriental traditions and its rich heritages with American integration. Arts and crafts are incorporated with our curriculum. They are also given the opportunity to participate in the celebrations like Mother's Day, Father's Day, Thanksgiving, Christmas, Easter, etc.

We celebrate each of our children's birthday on a weekly basis. Each child whose birthday falls within the week is recognized after the mass and receives a flower as a token of love on behalf of the whole community, from the pastor. Later a Birthday card signed by all the children and is given by the teacher of that class. Needless to say, there is also a birthday cake cutting along with their parents and friends.

By the onset of 2011, we have started a weekly Quiz which consists of at least 5 questions. Of which, 60% of the questions are from the Bible and the remaining 40% are related

to Church, Knanaya traditions, culture and heritage. We have 80% if not 100% participation each Sunday without fail. Every Sunday after the mass the answers are checked and winners take home the prizes. This reinforces learning amongst the children.

We organized a field trip for our Catechism Students during the Month of March, 2011. The children visited the Santa Barbara Catholic Mission, one of the oldest missions in Southern California and thereafter the Santa Barbara Zoo. The feeling of togetherness, singing and sightseeing was a great experience for all. By the end of the day the feeling of oneness floating amongst the children was inevitable.

I cannot but admire each and every member of this parish for their sacrifice, love and passion towards the community which cause them to drive miles to congregate each Sunday to our Church. Over a time, I have noticed the enthusiasm growing amongst our children to come to church. I have had parents tell me that their children did not want to miss a Sunday and coming to our church.

This oneness and the sense of belonging to the community and being a good Catholic will be a foundation for years to come. The seed that is sowed in them early on will sprout, grow and develop into strong personalities that will lead the future generation along the path of Knanaya tradition, culture and heritage. We look forward to everyone's participation and cooperation as we continue the teaching and healing ministry of Jesus Christ. May the good Lord bless each one of you!

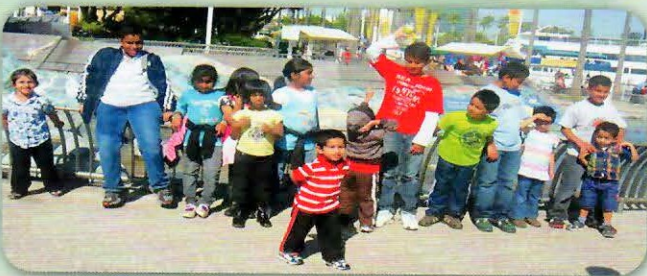


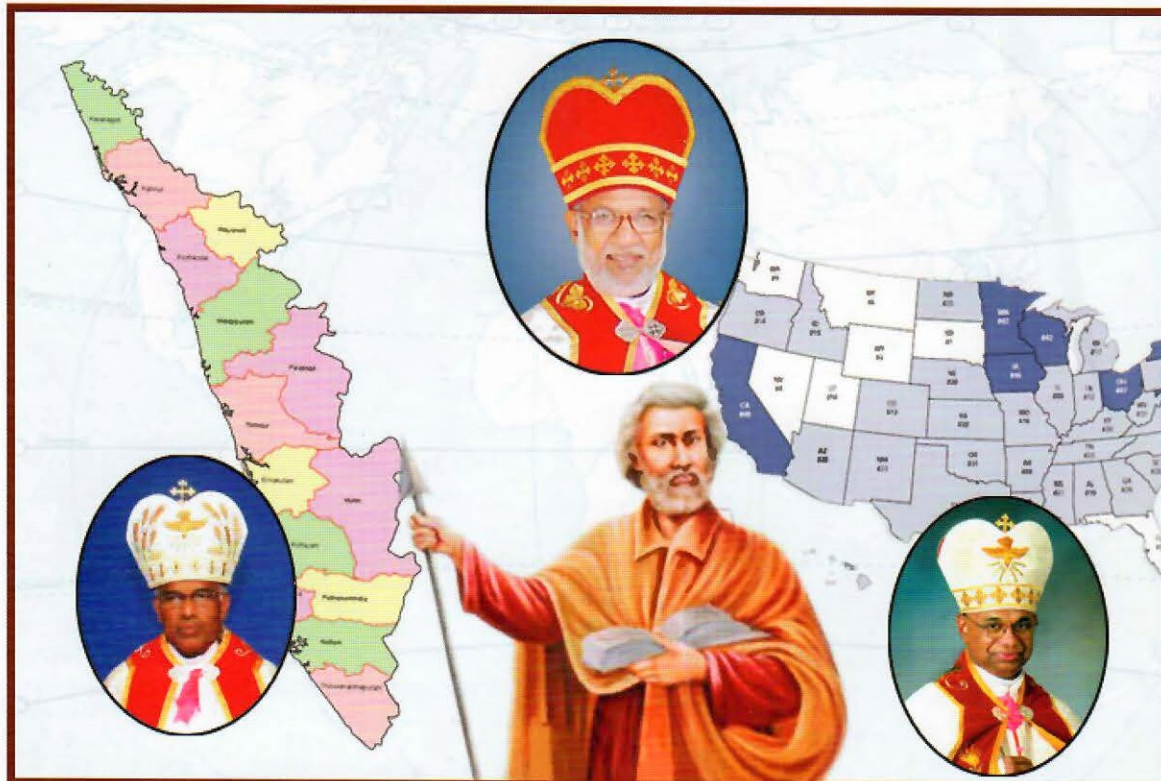
Catechism





our
sunday
school
in action





The Catholic Church is always conscious of her obligation to provide the necessary facilities to its members for following their own legitimate ecclesial traditions. Second Vatican Council in its document *Orientalium Ecclesiarum*, OE art 4 says, "Therefore, attention should everywhere be given to the preservation and growth of each individual church. For this purpose, parishes and a special hierarchy should be established for each where spiritual good of the faithful so demands"

In *Oriente Lumen*, the Pope John Paul II said, "Where in the West there are no Eastern priests to look after the faithful of Eastern Catholic Churches, Latin Ordinaries and their co-workers should see that those faithful grow in the awareness and knowledge of their own tra-

dition, and they should be invited to co-operate actively in the growth of the Christian community by making their own particular contribution" This means, wherever there is jurisdiction of an Eastern autonomous ritual Church, its members by the virtue of his/her baptism will routinely belong to that church and that their pastoral care need to be administered by their specific autonomous ritual church. A person is always a member of a specific autonomous ritual Church and only as such is the person a member of the Catholic Church.

Syro Malabar immigration to USA and initial pastoral arrangements

In late 1960's and 1970s we saw a large flow of people to United States in search of better op-

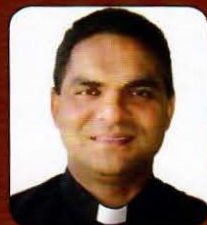
portunities. Professionals of our Church found better prospects in this country. The new comers settled in major metropolitan cities and were eager to have Syro-Malabar liturgy whenever it was possible. In 1983, then Bishop of Kottayam, Mar Kuriakose Kunacherry, sent a priest from the diocese of Kottayam (Fr. Stephen Chollambel) for a special ministry to all Syro Malabar faithful living in Chicago. Two years later another priest was sent from the Archdiocese of Changanacherry to the non Knanaya Catholics living in Chicago. Those were the first pastoral arrangements for the Syro Malabar faithful in USA.

Recommendations for the formation of Syro Malabar diocese.

In 1996 His Excellency Mar Gregory Karottampal, the chairman of the Commission for the pasto-



PASTORAL CARE OF THE EASTERN CATHOLICS IN USA



Fr. Thomas Mulavanal

ral care for the migrants and apostolic visitor to USA and Canada, came to the US and made a personal effort to visit as many places as possible to meet with the priests and people of the Syro-Malabar Church. This formal visit enabled him to formulate a detailed report to be submitted to the Holy Father. In his report, he requested for the establishment of a diocese for the Syro-Malabar faithful in USA and Canada.

Again, His Beatitude Mar Varkey Cardinal Vithayathil, then Major Archbishop, made an extensive visit to the main cities of USA/Canada in 1998 and realized the need for better spiritual care for our people and also recommended to Rome the need of a hierarchical arrangement here.

Establishment of the Syro Malabar Diocese and Knanaya Region.

These recommendations constituted the establishment of the St. Thomas Syro-Malabar Catholic Diocese of Chicago in 2001, and the appointment of Rev. Fr. Jacob Angadiath as the first Bishop of this newly erected diocese. The area of this diocese (Eparchy) comprised the whole USA, and Bishop Angadiath was also appointed as the Permanent Apostolic Visitor to Canada.

In the light of the ecclesiastical documentations, it is evident that the St. Thomas Syro Malabar Diocese of Chicago (where the pasto-

ral care of the Knanaya Catholics also entrusted) has all the responsibility to build up the liturgical community and give proper pastoral care for all our immigrants in the North American milieu. In order to be an active member of the Church, one should be fully involved in her tradition and be an heir to the spiritual patrimony of the same church.

Syro Malabar emigrants in USA and Canada have all the right to get adequate liturgical formation in their own rite as it is appreciated and approved by the universal Church. Hence it is our duty and obligation to teach our faithful properly about the richness of the liturgical patrimony, structure, symbolism, discipline and other matters of the Syro Malabar Church in the given situation. Since the foundation of the Syro Malabar diocese in North America, the pastoral care of the Syro Malabar faithful (including Knanayites) are canonically under the jurisdiction of the hierarchy of this diocese.

With the establishment of the St. Thomas Syro-Malabar Catholic Diocese of Chicago, all the Knanaya Catholics and Knanaya Catholic Parishes/Missions in the U.S. came under this diocese. The pastoral coordination of the Knanaya Community under the leadership of Knanaya priests has become very active, and at present we have nine parishes and eleven

missions in the USA.

His Excellency Mar Jacob Angadiath appointed Rev. Fr. Abraham Mutholath as one of the Syncellus (Vicar Generals) of the Syro Malabar Eparchy of Chicago on October 3, 2001. His Excellency also established a separate Knanaya Catholic Region in the diocese on April 30, 2006. This region consists of all the Knanaya Catholic missions, parishes, and all Knanaya Catholic faithful living within the boundary of the St. Thomas Syro-Malabar Catholic Diocese of Chicago.

Because we are Syro-Malabar Catholics, and are placed under the St. Thomas Syro-Malabar Catholic Diocese of Chicago since 2001, we are part of this diocese until we get our own Knanaya Catholic Diocese in the U.S. As persons of Eastern Catholic faith, we are first of all members of the Syro-Malabar Catholic Church. At the same time we do have an additional character of ethnic identity i.e. knanaya identity. So Knanaya Catholics should be proud of their Syro Malabar heritage while sharing knanaya ethnic uniqueness.

As Syro Malabar Catholics, we are bound to follow the procedure rules approved by the St. Thomas Syro-Malabar Major Archieparchial Synod. It is the same procedure rule with minor changes that we see in all dioceses of the



Syro Malabar Church including Archeparchy of Kottayam and Eparchy of Chicago.

Obligations of the Eastern Catholic Faithful

American Conference of Catholic Bishops in their book, *Eastern Catholics in the United States of America* (pages 20 to 33) has provided an overview of the Eastern Catholics traditions. This book explores the similarities and differences between the Latin (Roman) and Eastern Churches. The following pertains sacramental guidelines for all the Eastern Churches.

Baptism

With regard to baptism, the directive says, "a priest or deacon of the Latin Catholic may not baptize a child of eastern Catholic parents unless a priest of the parent's church cannot perform this holy mystery. The exception is only, when the circumstance constitutes unavailability of the priest of the Eastern Church; when child is in danger of death, the priest of the Eastern Church is too far to bring the child to him, and the priest of the Eastern Church cannot come to baptize the child. In such cases, the minister of the Latin church needs to state in his own baptismal register to which Eastern Church the child belongs, and send notification of the baptism to the priest of the Eastern Church".

Chrismation

In the Eastern Catholic Churches, Chrismation (known in the west as confirmation) is always received at the time of baptism. Child must be chrismated in his or her proper autonomous church. As the sacrament of Chrismation cannot be repeated,

any attempt to become involved with a confirmation group program (who has already received) under the Latin Church is strictly prohibited. If, at the time of confirmation for the class or group of children in the sacramental program, it is found that a child belonging to an Eastern Church has not yet received the holy mystery of Chrismation, the child must then be chrismated in his or her proper autonomous ritual Church.

Eucharist

It is the normal practice of the church that Catholics celebrate the Lord's day by participating in the celebration of the Eucharist in the community of their own Church. Nevertheless, where there is diversity of churches in the one place, the faithful worthily celebrate the resurrection of Jesus by attending the Eucharist in any of the autonomous ritual church.

The Sacrament of Matrimony

In the canonical tradition of the Eastern Churches the marriage is to be celebrated before the pastor of the groom unless the particular law determines otherwise, or a just cause excuses. In the USA, a priest of the Latin Church cannot, without special permission from the bishop of the Eastern Church, validly bless the marriage of the subject of the eastern hierarchy even if celebrated in his parish. A bishop of the Latin Church has no authority to permit such a marriage or grant a dispensation for it. In the Eastern Church a deacon cannot assist at a marriage, as in the Latin Church.

The directives continue, when dealing with the faithful of the Eastern Churches Latin Pastors must be aware of the differences

in the legislation of the Latin Church and of the code of canons of the Eastern Churches in regard to marriage.

The Power to dispense

Eastern Catholics can only be dispensed by their own eparch. Any dispensation granted by a Latin bishop to the faithful of the Eastern Church is invalid.

The Church needs to focus not only the religious aspect of the community but also the complexities of social, educational, cultural, and economic aspects in this new environment. At the same time, the pastoral attention to the world of immigration should be a constant and active concern of the church to continue its mission of salvation.

Conclusion

The Church moves along with the people to provide pastoral needs and care for the community. Today the Syro Malabar Church in US has blossomed with almost 65 missions and Churches. Every migration has become successful when people and church move together and here in US too the same story is repeated. All of us can be proud in cherishing this joyful moment.

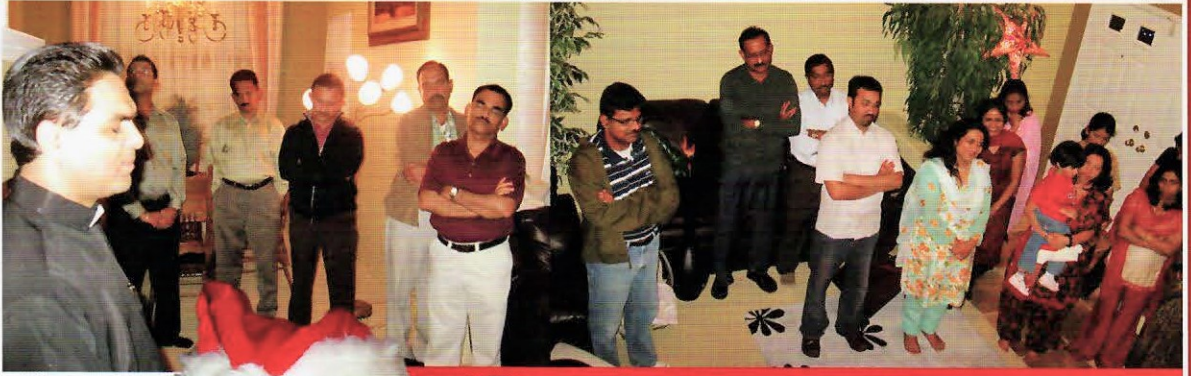
Knanaya migration to the United States has helped to uplift the Knanaya community at large. The traditions and liturgical patrimony we inherited from our forefathers need to be passed on to the future generations. This can only be achieved through the active participation and collaboration in the church and its faith formation. We need to respect our ecclesial patrimony and follow the guidelines set forth by the Church.



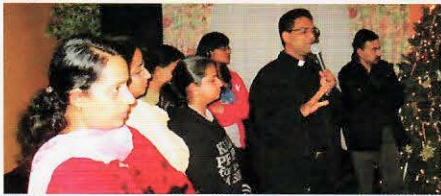
parish activities

THROUGHOUT THE YEAR





Xmas Carol





പ്രസംഗം





Sports Day



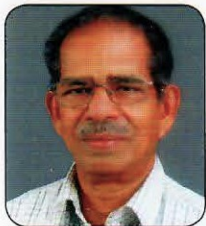


Feast & Anniversary 2011





ഞാനും സമൂഹവും



എം. എം. തോമസ്
മറ്റപ്പള്ളിക്കുന്നേൽ
ഉഴവൂർ

രാജാക്കന്മാരുടെ ഒന്നാം പുസ്തകത്തിൽ 21-ാം അദ്ധ്യായത്തിൽ ചേർത്തിരിക്കുന്ന ഒരു സമൂഹകഥയുണ്ട്. ഇസ്രായേൽക്കാരനായ നാബോത്തിനു പിതൃധനമായി ഉണ്ടായിരുന്ന മുന്തിരിത്തോട്ടം കൈവശപ്പെടുത്താൻ ആഹാബ് രാജാവ് ശ്രമിക്കുന്നതും അതിൽ പരാജയമടഞ്ഞ രാജാവിനെ ഇസെബെൽ രാജ്ഞി ഇടപെട്ട് ചതിമാർഗ്ഗത്തിലൂടെ നാബോത്തിനെ കൊന്ന് ആ മുന്തിരിത്തോട്ടത്തിന് അവകാശിയാക്കിയതുമാണ് സംഭവം. സാധൂകർഷകനായ നാബോത്തിനുവേണ്ടി ദൈവം

ഇടപെടുന്നതും രാജാവിനും ഇസ്രബേലിനും ശിക്ഷ വിധിക്കുന്നതും നാം തുടർന്നു വായിക്കുന്നു. പശ്ചാത്താപ വിവശനായ ആഹാബിനു ദൈവം ശിക്ഷ ഇളവു ചെയ്യുന്നതും ഇസ്രബേൽ അതിദാരുണമായി ശിക്ഷിക്കപ്പെടുന്നതും ഈ കഥയിലുണ്ട്. നിരപരാധികളെ ദൈവം സ്നേഹിക്കുകയും ദുഷ്ടത പ്രവർത്തിക്കുന്നവരെ അവരുടെ നിലപരിഗണിക്കാതെ ശിക്ഷിക്കുകയും ചെയ്യുമെന്ന മഹാതത്വം ഇവിടെ അനാവരണം ചെയ്യപ്പെടുന്നു.

ദാനിയേൽ പ്രവാചകന്റെ പുസ്തകം 13-ാം അദ്ധ്യായത്തിൽ ബാബിലോണിൽ ജീവിച്ചിരുന്ന യോവാക്കിമിന്റെ ഭാര്യയായ സുസന്നയെപ്പറ്റി ഒരു കഥ പറയുന്നുണ്ട്. ഹിൽക്കിയായുടെ മകളും അതിസുന്ദരിയും ദൈവഭക്തയും നീതിനിഷ്ഠയുള്ളവളുമായിരുന്ന സുസന്നയെ സ്വന്തമായി കിട്ടാത്തതിന്റെ കലി മുത്ത ന്യായാധിപന്മാർ ഏഷണി കെട്ടി ചുമച്ച് അവളെ വൃദിചാരകുറ്റത്തിനു കല്ലെറിഞ്ഞുകൊല്ലാൻ ജനങ്ങളെ പ്രേരിപ്പിക്കുന്നതും ദൈവാത്മാവാൽ പ്രേരിതനായി ബാലനായ ദാനിയേലിന്റെ അവസരോചിതമായ ഇടപെടൽ മൂലം സുസന്ന രക്ഷപെടുന്നതും അവളെ അപായപ്പെടുത്താൻ ശ്രമിച്ചവർതന്നെ കല്ലേറിനു വിധേയരായി കൊല്ലപ്പെടുന്നതും ഇന്നത്തെ സമൂഹത്തിന്റെ ഒരു ചിത്രം തന്നെയായി നമുക്കു ബോധ്യമാകും. സ്വന്തം ഭർത്താവും ബന്ധുജനങ്ങളും നിരപരാധിയായ സുസന്നയെ രക്ഷിക്കാൻ കെല്പില്ലാതെ വിഷമിച്ചു നിന്ന അവസരത്തിൽ, തന്നെ വിളിച്ചു



പേക്ഷിച്ച സുസന്നയെ രക്ഷിക്കാൻ ദൈവം ഇടപെടുന്ന ഈ രംഗവും ഇന്നത്തെ സമൂഹത്തിന്റെ തനിപകർപ്പുതന്നെ.

ബാബിലോണിൽ സൈറസ് രാജാവു ഭരിച്ചിരുന്നകാലത്ത് രാജാവിന്റെ സ്നേഹിതനായിരുന്ന ദാനിയേലിന്റെ ശ്രമഫലമായി അവരുടെ ദേവനായ ബേലിന്റെ വിഗ്രഹവും വ്യായാസവും നശിക്കുകയുണ്ടായി. അങ്ങനെ അവർക്കു ദൈവികശക്തിയില്ലെന്ന് ദാനിയേൽ തെളിയിച്ചു (ദാനി. 14). അതിൽ പകമുത്ത ബാബിലോണിയർ ദാനിയേലിനെ കൊല്ലുവാനായി മുറവിളികൂട്ടി. രാജാവിന്റെ കല്പനപ്രകാരം അവർ ദാനിയേലിനെ സിംഹക്കുഴിയിലെറിഞ്ഞു. രണ്ടു മനുഷ്യശരീരങ്ങളും രണ്ട് ആടുകളും ദിവസത്തോറും സിംഹങ്ങൾക്കു നൽകാറുണ്ടായിരുന്നു. ഏഴു സിംഹങ്ങളെ പാർപ്പിച്ചിരുന്ന ആ സിംഹക്കുഴിയിൽ ദാനിയേൽ അവയുടെ ഉപദ്രവമില്ലാതെ ആറു ദിവസം കഴിച്ചുകൂട്ടി. പാടത്തു പണിയുന്ന കോയത്തുകാർക്കു ഭക്ഷണവുമായി പോയ ഹബക്കുക്ക് പ്രവാചകന്റെ മുടിയിൽ പിടിച്ചുതുക്കിയെടുത്ത് ദൈവദൂതൻ സിംഹക്കുഴിയിലെത്തിച്ച് ദാനിയേലിനു ഭക്ഷണം നൽകി. ഏഴാം ദിവസം സിംഹക്കുഴിയിൽ ജീവനോടെ ഇരിക്കുന്ന ദാനിയേലിനെ കണ്ടപ്പോൾ സന്തോഷഭരിതനായിത്തീർന്ന ദാരിയൂസ് രാജാവ് വിളിച്ചു പറഞ്ഞു: “കർത്താവേ, ദാനിയേലിന്റെ ദൈവമേ!, അങ്ങ് അത്യുന്നതനാണ്. അങ്ങല്ലാതെ മറ്റൊരു ദൈവമില്ല”. രാജാവ് ദാനിയേലിനെ സിംഹക്കുഴിയിൽ നിന്നു കരകയറ്റുകയും അവനെ നശിപ്പിക്കാൻ ശ്രമിച്ചവരെ സിംഹ

ങ്ങൾക്കിരയായി എറിഞ്ഞുകൊടുക്കുകയും ചെയ്തു.

പഴയനിയമത്തിൽ രേഖപ്പെടുത്തിയിട്ടുള്ള ഈ സംഭവങ്ങൾ ഇവിടെ ഉദ്ധരിച്ചതിന് ചില കാരണങ്ങളുണ്ട്. “ഞാനാർ, ദൈവമുമ്പിൽ എന്റെ സ്ഥാനമെന്ത്, സമൂഹത്തിൽ എന്റെ പങ്കെന്ത്” എന്ന വിഷയങ്ങൾ ചിന്തിക്കാനും അല്പം വിശകലനം ചെയ്യാനും വേണ്ടിയാണ്. ഞാനും നിങ്ങളുമൊക്കെ ദൈവസൃഷ്ടികളാ

ആരും അനാഥരാക്കപ്പെടുന്നതോ, അവശതയനുഭവിക്കുന്നതോ ഉപദ്രവിക്കപ്പെടുന്നതോ ദൈവം സഹിക്കുകയില്ല. താൻ സ്നേഹിക്കുന്ന മനുഷ്യരാരും നിസ്സഹായരായിത്തീരാൻ അവിടുന്ന് ആഗ്രഹിക്കുന്നില്ല.

ഞെന്നു സമ്മതിക്കുമല്ലോ. ദൈവം തന്റെ ഛായയിലും സാദൃശ്യത്തിലും സൃഷ്ടിച്ച മനുഷ്യരെല്ലാം ദൈവത്തിന്റെ കരവലയത്തിനുള്ളിൽ സുരക്ഷിതരാണ്. ആരും അനാഥരാക്കപ്പെടുന്നതോ, അവശതയനുഭവിക്കുന്നതോ, ഉപദ്രവിക്കപ്പെടുന്നതോ ദൈവം സഹിക്കുകയില്ല. താൻ സ്നേഹിക്കുന്ന മനുഷ്യരാരും നിസ്സഹായരായിത്തീരാൻ അവിടുന്ന് ആഗ്രഹിക്കുന്നില്ല. പഴയനിയമഗ്രന്ഥങ്ങളിലൂടെ നാമൊന്നു കടന്നുപോയാൽ, ദൈവത്തിന്റെ അനന്തമായ കാരുണ്യകടാക്ഷ

ങ്ങൾ അനുഭവിച്ചറിയുവാൻ നമുക്കു സാധിക്കും. “ഞാൻ നിങ്ങളുടെ ദൈവവും നിങ്ങൾ എന്റെ ജനവും” എന്നതായിരുന്നല്ലോ ദൈവത്തിന്റെ വാഗ്ദാനം. നമ്മുടെ വിളികേൾക്കാൻ കാതോർത്തിരിക്കുന്ന ദൈവം എത്ര കാര്യമായിട്ടാണ് നമ്മെ സംരക്ഷിക്കുന്നത് എന്ന ബോധ്യം നമുക്കുണ്ടാകണം.

നമ്മെ സംരക്ഷിക്കുവാൻ ദൈവം ജാഗ്രത കാട്ടുന്നതുപോലെ ദൈവത്തെ അനുസരിക്കാൻ നമുക്കും കടമയുണ്ട്. ദൈവത്തോട് വിശ്വസ്തത പുലർത്തിക്കൊണ്ട് ദൈവത്തെ ആരാധിക്കുവാനും വിധേയത്തോടെ പെരുമാറുവാനും സഹജീവികളെ സ്നേഹിക്കുവാനും പ്രാർത്ഥന, സ്നേഹം, വിശ്വാസം എന്നീ ത്രിഗുണങ്ങൾ അങ്ങനെ ജീവിതത്തിൽ പ്രാവർത്തികമാക്കുവാനും ദൈവം അഭിലഷിക്കുന്നു. ആ അഭിലാഷം പൂർത്തിയാക്കുകയാണ് നമ്മുടെ കടമ. അപ്പോൾ നാം സമൂഹത്തിലെ ഒരംഗം തന്നെ. ഞാൻ ഒരിക്കലും ഒറ്റയ്ക്കല്ല. എനിക്കു താങ്ങായി ദൈവമുണ്ട്. സഹായത്തിനായി സമൂഹമുണ്ട് എന്ന ഉറച്ച ചിന്ത നമ്മുടെ മനസ്സിലുണ്ടാകുമ്പോൾ ഒരിക്കലും അന്യതാബോധം നമുക്കുണ്ടാവുകയില്ല. അതോടൊപ്പം സമൂഹത്തിനുവേണ്ടി പ്രവർത്തിക്കാൻ ഞാനും കടപ്പെട്ടവനാണ് എന്ന മനോഭാവം നമുക്കുണ്ടാവണം. ആരും തുണയില്ലാത്തപ്പോഴും നമ്മെ സഹായിക്കാൻ സന്നദ്ധത കാട്ടുന്നത് ദൈവം തന്നെ.

ദൈവികകാര്യങ്ങൾ പലപ്പോഴും നമുക്ക് അചിന്ത്യങ്ങളും മുൻകൂട്ടി ഗണിക്കാൻ ബുദ്ധിമുട്ടുള്ളതുമായിരിക്കാം. “ഇത്രയും നന്മ ചെയ്ത എനിക്കു എന്തിന്



ഇങ്ങനെ സംഭവിച്ചു; ദൈവം എന്റെ പ്രാർത്ഥന കേൾക്കുന്നില്ലേ” എന്നൊക്കെ ചോദിക്കുന്നവരുടെ ഇടയിലാണ് നാം ജീവിക്കുന്നത്. ഈ പ്രഹേളികയ്ക്ക് ഉത്തരം ലഭിക്കുന്നത് ഇന്നായിരിക്കുകയില്ല. നാളെ നാം അതു ബോധ്യപ്പെടുമ്പോൾ തനിയെ പറഞ്ഞുപോകും “ദൈവമേ! എന്തു നന്മയാണ് നീ ചെയ്തതെന്ന്.” ദൈവത്തിന്റെ അനുഗ്രഹശിസ്സുകൾ നമ്മിലേക്ക് അനുസ്യൂതം പ്രവഹിച്ചുകൊണ്ടാണിരിക്കുന്നത്. മറ്റുള്ളവർക്ക് കൊടുക്കുന്നതുപോലെ നമ്മിലേയ്ക്കും ആ പ്രവാഹം എത്തുന്നുണ്ട്. പക്ഷേ, നമ്മിലെ പല ദുർഗുണങ്ങളും അവയുടെ സുഗമമായ ഒഴുക്കിനെ തടസ്സപ്പെടുത്തുന്നുണ്ടാവാം. നമ്മുടെ പ്രവർത്തനങ്ങളെ ആശ്രയിച്ചിരിക്കും തീവ്രതയും തീഷ്ണതയും. ദൈവവും നാമുമായുള്ള സമ്പർക്കത്തിനും അവയുടെ സഹവാസത്തിനും കോട്ടം തട്ടുന്നുണ്ടെങ്കിൽ നമുക്ക് എന്തോ കേടുപാടുകൾ സംഭവിച്ചിട്ടുണ്ടെന്നു കരുതണം. ഒരുപക്ഷേ, അതു സഹോദരന്റെ ഐശ്വര്യത്തിലുള്ള അസൂയയാവാം. അല്ലെങ്കിൽ അനുന്റെ സമ്പത്തിലുള്ള ആർത്തിയാവാം അതുമല്ലെങ്കിൽ ദൈവസാന്നിധ്യത്തിന്റെ അഭാവമായിരിക്കാം. ഉണ്ടായിട്ടും അപരനെ സഹായിക്കാൻ സന്മനസ്സാകാതിരിക്കാഞ്ഞിട്ടാവാം. അതെന്താണെന്നു കണ്ടു പിടിക്കാനും പരിഹാരം ചെയ്യുവാനും ദൈവശാസ്ത്ര പണ്ഡിതന്മാരുമായി ചർച്ച നടത്തേണ്ടിയിരിക്കുന്നു. അതിനാണ് സഭധ്യാനങ്ങളും കുദാശാസ്വീകരണങ്ങളും അനുദിന പ്രാർത്ഥനകളും കൗൺസിലിംഗുകളും ആവിഷ്കരിച്ചിരിക്കുന്നത്.

മനുഷ്യനു സ്വാതന്ത്ര്യം നൽകിയ

ദൈവം നന്മയും തിന്മയും തിരിച്ചറിയുവാനുള്ള വിവേകവും നൽകിയിട്ടുണ്ട്. മഹാനായിരുന്ന സോളമൻ ചക്രവർത്തി ദൈവത്തോടപേക്ഷിച്ച വരവും മറ്റൊന്നായിരുന്നില്ല. എങ്കിലും, സമൃദ്ധിയുടെ മടിത്തട്ടിൽ സുഖിച്ചു ജീവിച്ച അദ്ദേഹം വാർദ്ധക്യകാലത്ത് വിജാതീയ ഭാര്യമാരുടെ പ്രേരണമൂലം പിതാക്കന്മാരുടെ ദൈവമായ കർത്താവിനെ പരിത്യജിച്ച് വിജാതീയ ദേവന്മാരെ ആരാധിക്കാനിടയായത് ദൈവത്തിന്റെ അപ്രീതിക്കു ഹേതുവായി. നമ്മുടെ സ്വാതന്ത്ര്യം എന്തിനും ഏതിനും വിനിയോഗിക്കാമെന്നുള്ള ധാർഷ്ട്യവും, സാമ്പത്തിക പുരോഗതിയും മറ്റൊരെയും ആശ്രയിക്കേണ്ടതില്ല

കല്പനകൾ
അനുസരിക്കുകയും
പ്രമാണങ്ങൾ
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ചെയ്യുന്നവനാണ്
നീതിമാൻ. നീതിമാൻ
തന്റെ നീതിയുടെ
ഫലവും ദുഷ്ടൻ തന്റെ
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അനുഭവിക്കും.

എന്നമതിഭ്രമത്തിലേത്തിക്കുന്നു. അങ്ങനെ അവൻ സമൂഹത്തിലെ ഒരംഗമാണെന്ന ധാരണ വിസ്മരിക്കുന്നു. ‘ഞാൻ നിനക്കു വേണ്ടി എന്താണു ചെയ്യേണ്ടത്’ എന്ന് യേശുനാഥൻ അന്ധനോടു ചോദിച്ചത് അവന്റെ ഇഷ്ടം അറിയാൻ വേണ്ടിതന്നെയാണ്. നമ്മുടെ ഹൃദയകവാടത്തിൽ യേശു മുട്ടി വിളിച്ചുപറയുന്നുണ്ട്: “മകനേ എനിക്കായി നിന്റെ

ഹൃദയം തുറന്നുതരുമോ” എന്ന്. പലരും കേട്ടതായി നടിക്കുന്നില്ല. ചിലർ ദൈവത്തിന് അവധി പറഞ്ഞ് ഇറക്കിവിടാറുമുണ്ട്. എസക്കിയേൽ 18-ാം അദ്ധ്യായത്തിൽ പറയുന്നത് ദൈവമല്ല, മനുഷ്യന്റെ പ്രവൃത്തിദോഷമാണ് ദുരന്തങ്ങൾ വരുത്തുന്നത് എന്നാണ്. “കല്പനകൾ അനുസരിക്കുകയും പ്രമാണങ്ങൾ വിശ്വസ്തതയോടെ പാലിക്കുകയും ചെയ്യുന്നവനാണ് നീതിമാൻ. നീതിമാൻ തന്റെ നീതിയുടെ ഫലവും ദുഷ്ടൻ തന്റെ ദുഷ്ടതയുടെ ഫലവും അനുഭവിക്കും.”

എത്രമാത്രം പാപം ചെയ്തവനും ദൈവത്തിലേക്കു തിരിച്ചുവരുവാൻ കവാടം തുറന്നാണു കിടക്കുന്നത്. ജോയേൽ പ്രവാചകന്റെ പുസ്തകത്തിൽ രണ്ടാമത്തെ അദ്ധ്യായം 12 മുതൽ 17 വരെ വാക്യങ്ങൾ എടുത്തുപറയുന്നത് “നിങ്ങളുടെ ഹൃദയമാണ്, വസ്ത്രമല്ല കീറേണ്ടത്, നിങ്ങളുടെ ദൈവമായ കർത്താവിങ്കലേയ്ക്കു മടങ്ങുവിൻ. എന്തെന്നാൽ, അവിടുന്ന് ഉദാരമതിയും കാരുണ്യവാനും ക്ഷമാശീലനും സ്നേഹസമ്പന്നനുമാണ്. ശിക്ഷ പിൻവലിക്കാൻ സദാസന്നദ്ധനുമാണ്”. യോനാ പ്രവാചകനും ഈ ആശയം അവതരിപ്പിക്കുന്നുണ്ട്. അതാണ് ദൈവത്തിന്റെ തനിമ.

സാമൂഹികജീവിതമായ മനുഷ്യൻ ഒറ്റയ്ക്കു ജീവിക്കുക ദുഷ്കരമാണ്. തന്നെപ്പോലെ മറ്റുള്ളവർക്കും ജീവിക്കാനവകാശമുണ്ട് എന്നചിന്തയാണ് സമൂഹത്തിലെ നിയമനിർമ്മാണവ്യവസ്ഥയ്ക്കു നിദാനം. അപ്പോൾ സമൂഹനിയമങ്ങൾ പാലിക്കുവാനും അതുപോലെ സമൂഹ നന്മയ്ക്കായി



പ്രവർത്തിക്കുവാനും നമുക്കും ബാധ്യതയുണ്ട്. വ്യക്തികളിൽ കുറ്റങ്ങളും കുറവുകളുമുണ്ടാവാം. കുറ്റങ്ങളോ കുറവുകളോ ഇല്ലാത്തവരായി ആരെങ്കിലുമുണ്ടോ, ദൈവമല്ലാതെ. നമ്മുടെ ന്യൂനതകൾ മറച്ചുവയ്ക്കാൻ മറ്റുള്ളവരെ കെണിയിലകപ്പെടുത്തുന്ന അനുഭവങ്ങളാണ് ഈ ചിന്തകളുടെ ആരംഭത്തിൽ സൂചിപ്പിച്ചവ. ധർമ്മപുത്രന്റെ ഉപമയിൽ സ്നേഹനിധിയായ പിതാവ്, തിരിച്ചെത്തിയ മകന്റെ വരവിൽ അതിയായി സന്തോഷിക്കുന്നതു കണ്ടു പരിഭവം പറയുന്ന മുത്തപുത്രന്റെ സ്ഥാനമാണ് നാം പലപ്പോഴും സ്വീകരിക്കാനുള്ളത്. “മകനേ, നീ എപ്പോഴും എന്നോടു കൂടെ ഉണ്ടല്ലോ. എനിക്കുള്ളതെല്ലാം നിന്റേതാണ്. ഇപ്പോൾ നമ്മൾ ആനന്ദിക്കുകയും ആഹ്ലാദിക്കുകയും വേണം” എന്ന് ആ പിതാവ് പറഞ്ഞത് അവൻ ശരിയായി ധരിച്ചു എന്നു കരുതാം. നമുക്കും ആ ധാരണ ഉണ്ടാകട്ടെ. നാം പിതാവിലേയ്ക്കു തിരികെ വരുമ്പോൾ അവിടുന്ന് എത്രമാത്രം സന്തോഷിക്കുന്നു എന്നു ചിന്തിക്കാം.

വിശുദ്ധ പത്താം പീയൂസ് ദേവാലയത്തിന്റെ ഒന്നാം വാർഷികം ആഘോഷിക്കുന്ന ഈ അവസരത്തിൽ നാം പ്രസിദ്ധീകരിക്കുന്ന വാർഷികപതിപ്പിൽ അവതരിപ്പിക്കുവാൻ ഞാൻ ഈ വിഷയം എടുത്തത് സദുദ്ദേശത്തോടെയും സാഹോദര്യചിന്തയോടുകൂടെയുമാണ്. സംഘാടകരുടെയും പ്രവർത്തകരുടെയും കുറ്റങ്ങളും കുറവുകളും ചികഞ്ഞെടുക്കുന്ന ഒരു പ്രവണത പൊതുവേ സമൂഹത്തിലുള്ളതാണ്. എന്നാൽ, ആ പരിശോധന

അവരുടെ പോരായ്മകൾ പരിഹരിക്കാൻ ദൈവത്തോടുള്ള പ്രാർത്ഥനയായി നാം പരിവർത്തനം ചെയ്യുമ്പോൾ സമൂഹത്തിനു നന്മയും നമുക്കു പുണ്യവുമായി അതു രൂപാന്തരപ്പെടും. വിമർശനങ്ങൾ വ്യക്തികളുടെ നന്മയിലേക്കുള്ള പ്രയാണത്തിനാവശ്യമാണ്. പക്ഷേ, അവ ക്രിയാത്മകമായിരിക്കണം.

ഇസ്രായേൽ ജനം ദൈവജനമെന്ന നിലയിൽ ഒരു ആരാധനാ സമൂഹമായിരുന്നു. ദൈവത്തെ ആരാധിക്കാൻ ബലിപീഠമുണ്ടാക്കുന്ന പാരമ്പര്യമായിരുന്നു അവരുടേത്. ദൈവത്തിന്റെയും അവരുടെ പൂർവ്വികരുടെയും കല്പനകൾ അവർ അഭംഗുരം പാലിച്ചുപോന്നു. യേശുവിന്റെ മനുഷ്യാവതാരവും പരസ്യജീവിതവും പെസഹാരഹസ്യങ്ങളും പീഡാനുഭവങ്ങളും കുരിശുമരണവും ഉയിർപ്പും വഴി പിശാചിന്റെ ദാസ്യത്തിൽ നിന്നും മോചിതരായ ക്രൈസ്തവ സമൂഹം അപ്പസ്തോലിക പാരമ്പര്യപ്രകാരം ആരാധനയ്ക്കും കുദാശാ പരികർമ്മങ്ങൾക്കുമായി ദേവാലയങ്ങൾ നിർമ്മിക്കുകയും കൂട്ടായ ബലിതർപ്പണത്തിനു തയ്യാറാവുകയും ചെയ്തുവരുന്നു. ഭാഗ്യവശാൽ, നമ്മുടെ സമൂഹത്തിനു സ്വന്തമായി ഒരു ദേവാലയമുണ്ടാകുവാൻ ദൈവം തിരുമനസ്സായി. ഈ സന്ദർഭത്തിൽ നമ്മുടെ സമൂഹത്തിലെ ഓരോ വ്യക്തിയും സന്തോഷിക്കുകയും ദൈവത്തോടു നന്ദി പറയുകയും അവനവന്റെ പങ്ക് വഹിക്കുകയും ചെയ്യാൻ ബാധ്യസ്ഥരാണ്. കുറ്റങ്ങളും അപാകതകളും പോരായ്മകളും വന്നിട്ടുണ്ടാവാം. കിട്ടുന്ന അവസരങ്ങൾ

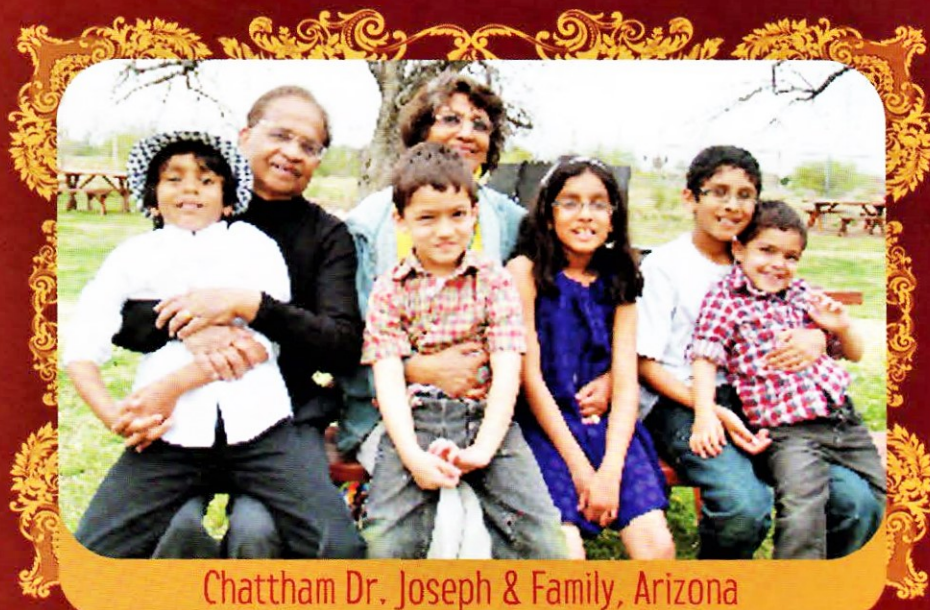
പരസ്പരം പഴിചാരാൻ വിനിയോഗിക്കാതെ കുറവുകൾ നികത്താൻ സമൂഹത്തിലെ വ്യക്തി എന്ന നിലയിൽ ഓരോ ഇടവകാംഗവും മുന്നോട്ടു വരുമെന്നു കരുതുന്നു. അങ്ങനെ, നമ്മുടെ ഇടവകദേവാലയം യേശുനാഥന്റെ സാക്ഷാൽ സാന്നിധ്യമുള്ള ദേവാലയമായിത്തീരാൻ പരിശ്രമിക്കാം. ദൈവത്തിന്റെ അനുകമ്പ ഏറ്റെടുത്ത ഉപകരണങ്ങളായി മാറിക്കൊണ്ട് നമ്മുടെ സഹോദരങ്ങളുടെ നന്മയ്ക്കായി പ്രവർത്തിക്കാം. എതിർപ്പുകളും പ്രയാസങ്ങളും അടിച്ചമർത്തലുകളുമുണ്ടാകുമ്പോൾ സമൂഹത്തിൽ നിന്നും മുഖം തിരിച്ച് കർമ്മരഹിതരായി കഴിയാതെ സമൂഹത്തിൽ നിന്നുകൊണ്ടു തന്നെ അപാകതകളും പോരായ്മകളും അസ്വസ്ഥതകളും പരിഹരിക്കാൻ കൂട്ടായി യത്നിക്കാനുമുള്ള പരിശ്രമം തുടരാം. നമ്മുടെ പൂർവ്വികർ ആ വഴി സ്വീകരിച്ചവരാണെന്ന ഓർമ്മ നമുക്കുവേണം. ജ്ഞാനസ്നാനം സ്വീകരിച്ച് പരിശുദ്ധാത്മാവിനാൽ അഭിഷിക്തരായ നാമെല്ലാം സമന്മാരാണ്; ദൈവമക്കളുമാണ്. നമ്മുടെ സമൂഹത്തിന്റെ നന്മയ്ക്കായി ദൈവത്തോടു നിരന്തരം പ്രാർത്ഥിക്കുകയും വിശുദ്ധ പത്താം പീയൂസിന്റെ മാധ്യസ്ഥം യാചിക്കുകയും ചെയ്യാം. അങ്ങനെ നമ്മുടെ സമൂഹത്തിലെ അംഗമാണ് ഞാൻ എന്ന ബോധ്യമുണ്ടാവുകയും സമൂഹം എനിക്കും കൂടി വേണ്ടിയാണ് നിലകൊള്ളുന്നത് എന്ന അടിയുറച്ച നിലപാടു സ്വീകരിക്കുകയും ചെയ്യാൻ ദൈവം അനുഗ്രഹിക്കട്ടെ എന്നാശംസിക്കുന്നു.



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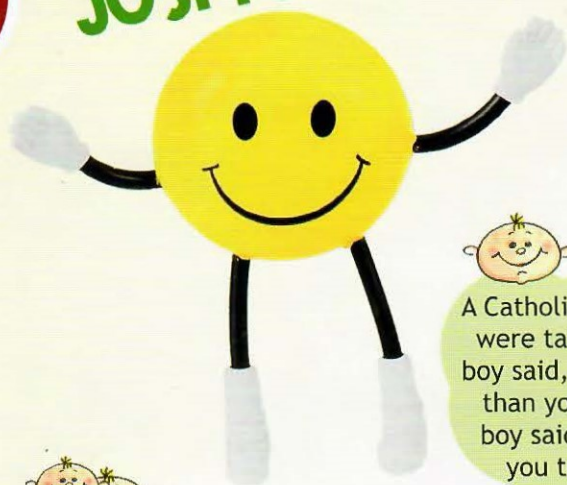
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JUST FOR



A little boy was listening to a long and excessively boring sermon in church. Suddenly the red sanctuary lamp caught his eye. Tugging his father's sleeve, he said, "Daddy, when the light turns green can we go?"



A Catholic boy and a Jewish boy were talking and the Catholic boy said, "My priest knows more than your rabbi." The Jewish boy said, "Of course he does, you tell him everything."



Teacher:
What is the chemical formula for water?

Sarah: HIJKLMNO!!

Teacher:
What are you talking about?

Sarah:
Yesterday you said it's H to O



A mother was preparing pancakes for her son Kevin, 5, and Ryan, 3.

The boys began to argue over who would get the first pancake.

Their mother saw the opportunity for a moral lesson

"If Jesus were sitting here, He would say, "Let my brother have the first pancake, I can wait."

Kevin turned to his younger brother and said, "Ryan, you be Jesus."



Teacher:
Why are you late?
Robert:
Because of the sign
Teacher:
What sign?
Robert:
The one that says,
"School Ahead-
Go Slow"



Silvia:
Dad, can you write in the dark?
Father:
I think so, what do you want me to write?
Silvia:
Your name on this report card.



The children were lined up in the cafeteria of a Catholic elementary school for lunch. At the head of the table was a large pile of apples. The nun made a note, and posted on the apple tray: "Take only ONE. God is watching."

Moving further along the lunch line, at the other end of the table was a large pile of chocolate chip cookies. A child had written a note, "Take all you want. God is watching the apples."



Teacher:
John, how do you spell "crocodile?"
John: K-R-O-K-D-A-I-L
Teacher: No, that is wrong.
John: May be it is wrong, but you asked me how I spell it.



David: Now, Sam tell me frankly, do you say prayers before eating?
Sam: No David, I do not have to, my Mom is a good cook.



Teacher: Desmond, your composition on "My Dog" is exactly same your brothers. Did you copy his?
Desmond: No, teacher, it's the same dog



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MARIAN
Viriappallil

COLLEGE APPLICATION TIPS

G*rades alone will not get you into the college of your choice:*

Each year the college admission process becomes tougher. Nowadays, getting a 4.0 GPA is not going to guarantee your admission into your dream school. In order to stand out from the rest of the college application pool, immerse yourself in various activities outside the classroom. Colleges want more than a “straight A” student; they want a well-rounded student. Join sports team at your school, become a leader in student council, or audition for the school play. The more unique your extracurricular activities are, the

more interested college admission boards will be. This is the time playing the harp or doing bharatanatyam can really come in handy. No matter what you decide to do, always remember one thing: colleges care about quality not quantity. Admission boards already know that students are capable of joining numerous clubs and organizations, but what they really want to see is your dedication and passion for the activities you are in.

M*arking the letter ‘C’ when in doubt won’t get you the SAT score you were hoping for:*

When studying for the SAT, you really need to find a happy

medium. Don’t walk in and assume you’ll do well without studying, but don’t try cramming information for hours on end either. The SAT Reasoning Test does not actually test your knowledge; it tests your test-taking ability. The SAT Subject Tests are a different story. Just by learning a few techniques, you can easily improve your SAT score. Each multiple-choice question on the SAT is worth the same amount of points, so focus on answering the easy questions correctly before moving on to the more difficult questions. Always try to eliminate certain answer choices so that you have a higher chance of getting the question correct. After mark-



ing an answer choice, do not change it unless you are absolutely sure you made an error. The SAT covers simple topics, but the test often confuses test-takers with complicated directions. Be sure to read the question thoroughly so that you know exactly what the question is asking for. To get a better idea of what the test is going to be like, look into some practice books such as Princeton Review or take a practice test sponsored by a test-prep company at your local library.

Do your homework when it comes to selecting colleges you plan on applying to:

During your junior year and the summer prior to senior year, start looking into colleges and what they have to offer. If possible, try to even visit some of the schools you're interested in. Doing this early on, allows you to focus more of your time on the actual college application process during your senior year. When researching schools, do not eliminate them just because you have never heard of them or they are not in the top 10 list. When researching schools, you may find that some of the more popular or so-called prestigious universities may not have the major you are interested in or the clubs you planned on joining. When looking at rankings, you have to realize that they are often biased and vary from list to list. Rankings also do not help you get a feel of the atmosphere of the college or indicate how you'll fit in. Most

importantly, make sure the list of schools you are applying to have a wide range of acceptance rates. You shouldn't only apply to the Ivy League universities due to the slim acceptance rate. A rule of thumb is to apply to 2-3 selective schools (1-40% acceptance rate), 2-3 match schools (40-60% acceptance rate), and 2-3 safety schools (60-100% acceptance rate).

Be on top of what colleges expect in your application:

When actually filling out your application for schools, be aware of everything that the application is asking of you. Look into all the deadlines for various parts of your applications and plan out when you will complete each part so that you don't inadvertently turn in your application late. Make sure to have information such as your social security number, parent's information, and school details on hand. If a school requires you to send in teacher recommendations, decide which teacher(s) you'd like to write your recommendation ahead of time. The teacher you choose doesn't have to be in the class you're getting the highest grade in. Try to select a teacher that knows you a little bit outside of the classroom and can easily say that you actively participate in class. After you do finalize your decision, make sure to ask your teachers for recommendations at least 2-3 weeks in advance so that you don't rush them and they see that you are on top of all your deadlines. Lastly, be honest

throughout your application. Don't put in false information just to boost your chance of acceptance. Though it is not guaranteed that you will get caught in a lie, you should never even think about risking it.

Plan your personal statement ahead of time:

When writing your personal statement, don't stay away from what the college is asking in the prompt. You do not need to have a tragic life story in order to have an amazing personal statement. Don't make excuses for failure and do not brag about yourself. When writing about your strengths, write about how you exemplified a particular characteristic rather than just listing the characteristics you possess. If you have to write about why you want to attend a particular school, avoid talking about monetary reasons or prestige. Instead talk about a club/organization that you would like to join or a college tradition you find intriguing. Avoid using clichés and generic words such as happy, nice, and positive. On the other hand, don't use words you cannot define in order to impress a college. Be specific when answering the prompt and make sure everything is cohesive. Focus on one or two topics rather than giving a brief overview on numerous things. A personal statement should not be as structured as an essay for English class; it should be more like a short story which means you can organize it whichever way you



see fit. Be prepared to revise your essay multiple times and don't feel hesitant to seek advice. Lastly, finish your personal statement ahead of time so that you are not throwing together an unorganized essay the night before your application deadline.

Don't worry too much about college interviews:

The most nerve-racking thing about the college application process for most people is the interview. From personal experience, I can say that it isn't as terrible as some make it out to be. It's not meant to be an interrogation; the interview just allows colleges to get to know you and see how you'll fit into their student body. When you get a request for an interview, don't reject it due to nerves or feeling unprepared. An interview cannot weaken your application. Unless you make it seem like you hate the college you're doing an interview for, your chance of admission will not be lowered because of how you did during your interview. Before attending an interview, have an idea as to what questions your interviewer might ask. Questions include: "How will you contribute to our community?", "What do you do for fun?", and "What do you see yourself doing in ten years?" Although you should be aware of what questions interviewers will hit you with, you should not prepare every sentence of every response. Doing this will make interviewers believe you are not genuine or you are incapable of doing things on the

spot. If an interviewer asks, "Is there anything I should know about you that is not stated in your application?" always say yes. Even if it's something small such as sharing your interest in photography, do it! No matter what you share, colleges will see that you are multidimensional and that you are not just engaging in activities to impress them. Remember to come with questions to ask your interviewer about the school you are applying to and/or his or her experience there. However, make sure these questions can't easily be answered just by looking at the school's website. Having specific questions will show the interviewer that you are truly interested in the school and that you have done some research about the school. Of course, be calm! Like I said before, an interview is not an interrogation; it usually just ends up being a fairly casual conversation.

Money isn't going to fall from the sky to help you pay for college:

Nowadays, being able to afford college is becoming more and more difficult to do. Students can no longer solely rely on colleges to provide them with good financial aid packages. Due to this, students should scope out opportunities to receive money: scholarships, competitions, etc. Often times, school counselors can't really help you find scholarships that you are eligible for since they have to deal with a vast number of students. So it is your job to

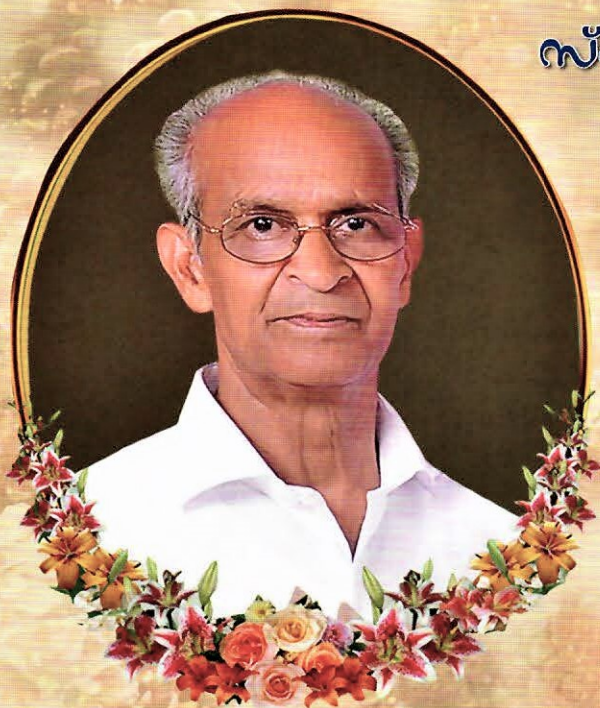
research and look for scholarships. There are thousands of scholarships out there ranging from \$100 to \$100,000. The LAPD, unions, corporations (Microsoft, Coca-Cola, etc), and local places of interest offer writing competitions and scholarships so finding one to apply for shouldn't be too difficult. It's better to apply for the more local scholarships that are worth less money since the applicant pool is smaller. When applying for scholarships, make sure you meet all the deadlines and do exactly what is asked of you. In the end, even if you don't receive a scholarship, at least you are more aware of the scholarships available to you so that you can try again the next year.

Make sure you take breaks along the way:

The college application process takes a lot of one's time, but you should always make sure you have time for fun along the way. Your senior year is the last year of high school and you need to make the most of it. Take time to do things you love so that your mind isn't always on college and acceptance letters. Be sure to spend time with your friends in order to strengthen your bond and make it last well beyond your high school years. Lastly, don't forget to make time for your family. Once you're in college, you won't be able to see them every day and you'll realize how much you take your family members for granted when you get homesick.



സ്മരണാർപ്പണം



**M.C. CHACKO
MANALEL**

Born
06-09-1936

Slept in the Lord
10-09-2011

In Loving Memory of

**JOSEMON MATHEW
(JOPPAN)**

MUTTATHIL

Born : July 27, 1970

Died : October 27, 2009

*We Love you, We Miss you,
We Miss you a lot*

Inserted by:
Sorrowing Family





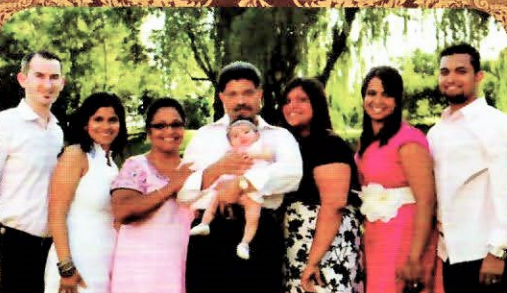
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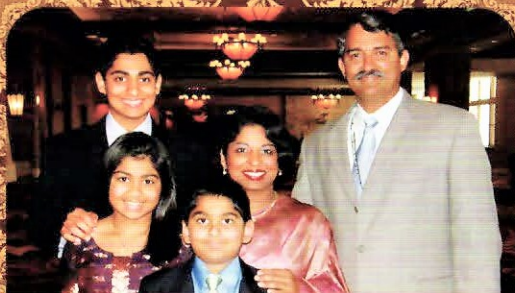
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Thottappuram George & Family, Chicago



Vachachira Joy & Family, Chicago



Moolakat Rinly & Family, Las Vegas



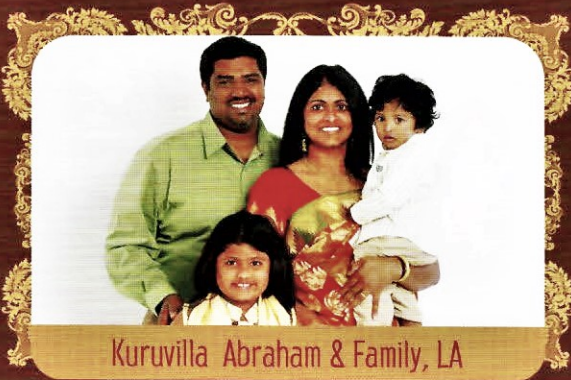
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Lukose & Aleyamma, San Jose

PUTHUSSERIL

John & Family, Chicago

THOTTAM

Cyriac & Chinnamma, San Jose

VALEL

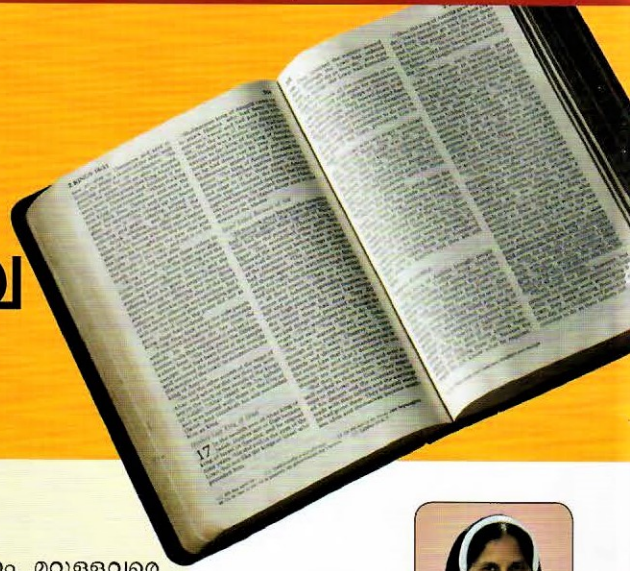
Thomas & Family, San Jose

VELLIAN

Alphy & Family, San Jose



വചനാധിഷ്ഠിത ജീവിതം ഒരു ക്രൈസ്തവ സാക്ഷ്യം



“ദൈവത്തിന്റെ വചനം സജീവവും ഊർജ്ജസ്വലവുമാണ്; ഇരുതല വാളിനെക്കാൾ മുർച്ചയേറിയതും, ചേതനയിലും ആത്മാവിലും സന്ധിബന്ധങ്ങളിലും മജ്ജയിലും തുളച്ചുകയറി ഹൃദയത്തിന്റെ വിചാരങ്ങളേയും നിയോഗങ്ങളേയും വിവേചിക്കുന്നതുമാണ്” (ഹെബ്രോ. 4:12).

സ്വാർത്ഥത നിറഞ്ഞ ലോകത്തിൽ നിസ്വാർത്ഥസ്നേഹത്തിന്റെ പ്രതീകമായി മാറി ക്രിസ്തുവിനെ പ്രതിഫലിപ്പിച്ച്, വചനാധിഷ്ഠിത ജീവിതം നയിക്കുവാൻ വിളിക്കപ്പെട്ടവരാണ് ക്രൈസ്തവർ. ലൗകികതയുടെയും സുഖലോലുപതയുടെയും അടിമകളാകാതെ സഭയെ നവീകരിക്കുവാൻ വചനജീവിതമാണ് അടിസ്ഥാനമാക്കേണ്ടത്.

തമസിന്റെ ശക്തികൾ ഇന്ന് പ്രബലപ്പെടുകയാണ്. അപരന്റെ നന്മയും ശ്രേഷ്ഠതയും കാണാനാകാതെ, വേദനിക്കുന്നവരുടെ രോദനങ്ങൾക്ക് ചെവികൊടുക്കുവാൻ സന്മനസ്സില്ലാതെ ഇരുളിൽ തപ്പിത്തടയുകയാണ് ജനം. അന്ധകാരത്തിന്റെ ശക്തികൾ നമ്മൾക്ക് ചുറ്റും പോർവിളി മുഴക്കുമ്പോൾ നമ്മിലെ തിരികൾ അണയാതെ സൂക്ഷിക്കണം.

നമ്മുടെ സ്നേഹം മറ്റുള്ളവരെ ശക്തിപ്പെടുത്താൻ ഉതകുന്ന അമൂല്യനിധിയാണ് ദൈവവചനം എന്ന തിരിച്ചറിവ് നാം വളർത്തി എടുക്കണം.

നമ്മിലുള്ള അന്ധകാരം നീക്കി, വെളിച്ചത്തിന്റെ പ്രവൃത്തികൾ ചെയ്യുവാൻ, നിത്യേനയുള്ള ബൈബിൾ വായന നമ്മെ സഹായിക്കണം. ദൈവവചനത്തോടുള്ള ബന്ധം കുറയുമ്പോൾ ഒരു ആത്മീയമന്ദത നമുക്ക് അനുഭവപ്പെടും. അതുകൊണ്ട് ആദ്ധ്യാത്മികജീവിതത്തിന്റെ ഭക്ഷണമായി ദൈവവചനം മാറണം. ദുഃഖങ്ങളിൽ ആശ്വാസവും പരാജയങ്ങളിൽ വിജയവും തളർച്ചയിൽ പ്രത്യാശയും ദൈവവചനം നമുക്ക് തരുന്നു. വചനത്തിൽ അടിസ്ഥാനമിട്ട് ജീവിച്ചാൽ നമുക്ക് എല്ലാം സാധ്യമാണ്. “നിങ്ങൾ എന്നിൽ വസിക്കുകയും എന്റെ വാക്കുകൾ നിങ്ങളിൽ നിലനിൽക്കുകയും ചെയ്യുന്നെങ്കിൽ ഇഷ്ടമുള്ളത് ചോദിച്ചുകൊള്ളുക നിങ്ങൾക്കു ലഭിക്കും.” (യോഹ. 15:7)

തമോമയമായ ലോകത്തിൽ പ്രകാശത്തിന്റെ കിരണങ്ങൾ വീശി അന്ധകാരത്തിലാണ്ടവർക്ക് വെളിച്ചമായി യേശു വന്നു.



സി. സെനീന എസ്.വി.എം.

ഈ യേശുവിനെ നാം അറിയുന്നത്, വചനമായി അവതരിച്ച യേശുവിന്റെ എഴുതപ്പെട്ട വചനങ്ങളിലൂടെയാണ്. ദൈവവചനവുമായി കൂടിച്ചേർന്ന് നമ്മുടെ ആത്മാവ് നമ്മെ പുതിയ സൃഷ്ടിയാക്കുന്നു. സൃഷ്ടിക്കും പുനഃസൃഷ്ടിക്കും കാരണം വചനം തന്നെ. “നിങ്ങൾ വീണ്ടും ജനിച്ചിരിക്കുന്നത് നശ്വരമായ ബീജത്തിൽനിന്നല്ല - സജീവവും സനാതനവുമായ ദൈവവചനത്തിൽ നിന്നത്രേ” (1 പത്രോ. 1:23).

ജീവിതത്തിന്റെ സുഷ്മഭാവങ്ങളുമായി സംവാദിക്കുമ്പോഴാണ് വചനം സജീവവും ഊർജ്ജസ്വലവുമായി സന്ധിബന്ധങ്ങളിൽ തുളച്ചുകയറുന്നത് (ഹെബ്രോ. 4:12). അത് ജീവിതത്തെ മുഴുവൻ ചലിപ്പിക്കുന്ന പ്രകാശധാരയാണ്. “അങ്ങയുടെ വചനങ്ങൾ കണ്ടെത്തിയപ്പോൾ ഞാൻ അവ ഭക്ഷിച്ചു; അവ എനിക്ക് ആനന്ദമുതമായി” (ജറമിയ 15:16).



എന്ന പ്രവാചക വചനത്തിന്റെ ധ്വനി ഇതാണ്. ദൈവവചനം എന്നും പത്മവ്യൂഹം പോലെ മനുഷ്യനെ ആവരണമിടുന്നു. അതുകൊണ്ടല്ലേ വചനം നമ്മെ പഠിപ്പിക്കുന്നത് “ഭയപ്പെടേണ്ട, ഞാൻ നിന്നോടുകൂടെയുണ്ട്” (ഉൽപ്പത്തി 26:24).

വി. മത്തായി എഴുതിയ സുവിശേഷം 4-ാം അദ്ധ്യായത്തിൽ പിശാചിനാൽ പരീക്ഷിക്കപ്പെടുന്ന യേശുവിനെ നാം കാണുന്നു. പ്രലോഭകൻ യേശുവിനെ സമീപിച്ചു പറഞ്ഞു; നീ ദൈവപുത്രനാണ് എങ്കിൽ ഈ കല്ലുകൾ അപ്പമാകുവാൻ പറയുക. അതിന് മറുപടിയായി “മനുഷ്യൻ അപ്പം കൊണ്ട് മാത്രമല്ല, ദൈവത്തിന്റെ നാവിൽ നിന്ന് പുറപ്പെടുന്ന ഓരോ വാക്കുകൊണ്ടുമാണ് ജീവിക്കുന്നത്” എന്ന് പ്രത്യുച്ചരിച്ചുകൊണ്ട് സാത്താന്റെ പ്രലോഭനങ്ങളിൽനിന്ന് യേശു മുക്തി നേടി. നമുക്കും, നമ്മുടെ ശരീരവും മനസും ആത്മാവും ദൈവവചനം കൊണ്ട് നിറച്ച് അനുദിന ജീവിതത്തിലുണ്ടാകുന്ന പ്രലോഭനങ്ങളിൽ നിന്ന് മോചനം നേടാം. യഥാർത്ഥ ഭക്ഷണമായ ദൈവവചനത്തോട് കൂറ് പുലർത്തിക്കൊണ്ട് “ദൈവവചനം ശ്രവിക്കുകയും അതനുസരിച്ച് പ്രവർത്തിക്കുകയും ചെയ്യുന്നവരാണ് എന്റെ അമ്മയും സഹോദരും” (ലൂക്കാ 8:21). എന്ന് പറഞ്ഞ കർത്താവിന്റെ മാതൃക പിഞ്ചെല്ലാം.

മനുഷ്യന് ഭൂമിയിൽ ജീവിക്കുവാൻ ദൈവം കല്പിച്ചു തന്നിട്ടുള്ള മാർഗരേഖകളാണ് വി. ഗ്രന്ഥത്തിലുള്ളത്. വചനാധിഷ്ഠിത ജീവിതമാണ് ദൈവഹിത പ്രകാരമുള്ള ജീവിതം. അതിന് ഉത്തമമാതൃകയായി പരിശുദ്ധ കന്യകാമറിയം നിലകൊള്ളുന്നു.

“ഇതാ കർത്താവിന്റെ ദാസിനിന്റെ വാക്ക് എന്നിൽ ഭവിക്കട്ടെ” (ലൂക്കാ 1:38). എന്ന് പറഞ്ഞ് ദൈവദൂതന്റെ വാക്കുകൾക്ക് മുമ്പിൽ അവൾ തന്നെത്തന്നെ അടിയറവെച്ചു. ദൈവവചനത്തെ വിശ്വാസപൂർവ്വം ധ്യാനിക്കുകയും അവയെ സ്നേഹപൂർവ്വം ഒരു വലിയ നിധി കണക്കെ ഹൃദയത്തിൽ സംക്ഷേപിക്കുകയും ചെയ്തുകൊണ്ട്, വചനത്തിൽ ജീവിച്ച പരിശുദ്ധ അമ്മ നമുക്ക് എന്നും മാതൃകയാണ്.

സകല ചരാചരങ്ങളുടേയും സൃഷ്ടാവായ ദൈവം തന്റെ അടുക്കൽ വരുന്നവരെ തള്ളിക്കളയാതെ തന്റെ മാറോട് അണയ്ക്കുന്നു. കരുണയുടെ ഉറവ വറ്റിക്കാതെ തന്നിൽ ആശ്രയിക്കുന്നവരോട് ദയ കാട്ടുവാൻ പിതാവ് ഉന്നതങ്ങളിൽ കാത്തിരിക്കുന്നു. നീറുന്ന പ്രശ്നങ്ങളാൽ ഓരോ ദിനവും വലയുന്ന നമുക്ക് ആശ്വാസമേകുന്നതാണ് ദൈവവചനം. എത്ര ഭാരമേറിയ കാര്യമായിരുന്നാൽപോലും ദൈവവചനത്തിൽ നമുക്ക് പരിഹാരത്തിന്റെ വഴിയുണ്ട്. വിഷമിപ്പിക്കുന്നതും, ചിന്താഭാരങ്ങളാൽ ഉലയ്ക്കുന്നതുമായ വലിയ പ്രശ്നങ്ങൾ കൊടുങ്കാറ്റുപോലെ വീശിയടിക്കുന്ന അനുഭവം നമുക്ക് ഉണ്ടാകുമ്പോൾ തളരാതെ മുന്നേറുവാൻ കഴിയുന്നത് ആശ്വാസത്തിന്റെ തുരുത്തായി ദൈവവചനം നമുക്ക് ഉള്ളതു കൊണ്ടാണ്.

വേദനിപ്പിക്കുന്ന അനുഭവത്തിന്റെ നിമിഷങ്ങളിൽ പതറാതെ, പ്രതികാരചിന്തകൾ വെടിഞ്ഞ് തിരുവചനത്തിലേക്ക് നമുക്ക് നോക്കാം. എല്ലാവരേയും ഉറ്റുസ്നേഹിക്കുന്ന ദൈവത്തിന്റെ മുഖം നമുക്ക് അവിടെ ദർശിക്കാം. അനുദിനം ദൈവവചനം വിശ്വാ

സപൂർവ്വം ശ്രവിച്ച്, ശ്രദ്ധാപൂർവ്വം ധ്യാനിച്ചു, സ്നേഹപൂർവ്വം ഹൃദയത്തിൽ സൂക്ഷിച്ച് അതനുസരിച്ച് ജീവിതം ക്രമപ്പെടുത്തിക്കൊണ്ട് ക്രൂശിതനായ മിശിഹായെ നമുക്ക് അനുകരിക്കാം. വികലമായ ചിന്തകളോട് വിടപറഞ്ഞ് ഉന്നതനും ശ്രേഷ്ഠനുമായ പരമപിതാവിന്റെ സ്നേഹം നമുക്ക് അനുഭവിക്കാം.

ഈ ആധുനികയുഗത്തിൽ, തിന്മയുടെ പിടിയിൽപ്പെട്ട്, മാധ്യമങ്ങൾ നൽകുന്ന ലഹരിയിൽ മയങ്ങി, ആദ്ധ്യാത്മിക ജീവിതപാതയിൽ പുറകോട്ട് സഞ്ചരിക്കുവാൻ ഏറെ പ്രലോഭനങ്ങൾ നമുക്കു ചുറ്റുമുണ്ട്.

നമ്മുടെ കുഞ്ഞുങ്ങളെ സമൂഹത്തിന്റെ മുഖ്യധാരയിലേക്ക്, കൈപിടിച്ചുയർത്താൻ മാതാപിതാക്കൾ ആഗ്രഹിക്കുന്നുവെങ്കിൽ വളരുന്ന പ്രായത്തിൽത്തന്നെ, ആത്മീയ അറിവുകൾ പകർന്നു നൽകി അവരെ രൂപപ്പെടുത്താൻ മാതാപിതാക്കൾക്കു കഴിയണം. അതിന് നമ്മെ സഹായിക്കുന്ന ദൈവവചനത്തിന് അർഹമായ സ്ഥാനം കൊടുക്കുവാൻ മാതാപിതാക്കൾ തൽപരരാകണം. അതുവഴി ബാലനായ യേശുവിനെപ്പോലെ പ്രായത്തിലും ജ്ഞാനത്തിലും ദൈവത്തിന്റെയും മനുഷ്യരുടെയും പ്രീതിയിലും വളർന്നുവരുവാൻ കുട്ടികളെ പ്രാപ്തരാക്കുവാൻ മാതാപിതാക്കൾക്ക് സാധിക്കും (ലൂക്കാ 2:52). വിശുദ്ധഗ്രന്ഥത്തെ കുറിച്ചുള്ള അജ്ഞത ക്രിസ്തുവിനെക്കുറിച്ചുള്ള അജ്ഞതയാണ് എന്ന വി. ജറോമിന്റെ വാക്കുകൾ. നമ്മുടെ പ്രവർത്തനവിധിയിൽ വചനം പഠിക്കുവാനും പ്രചരിപ്പിക്കുവാനും പ്രചോദനമാകട്ടെ.



OUR COMMUNITY IN LAS VEGAS, NV



| | | |
|-----------------------------|---|--------------|
| Chettiath Jose | 884 Lady Marlene Ave., Las Vegas, NV 89119 | 702 739 8809 |
| Kanjirathumkal Thomas | 1905 Cochran St., Las Vegas, NV 89104 | 702 737 5048 |
| Kanjirathumkal Vince | 10017 Fox Springs Dr., Las Vegas, NV 89117 | 702 233 3025 |
| Kokkaravalayil Kochumon | 10420 American Falls Ln, Las Vegas, NV 89144 | 702 562 3253 |
| Kollaparambil James | 1546 Via Cassia, Henderson, NV 89052 | 702 247 9544 |
| Mangalathettu John | 1119 Fairbury St, Henderson, NV 89052 | 702 896 0580 |
| Manumkal Martin | 9328 Chateau St. Jean Dr, Las Vegas, NV 89123 | 702 897 6430 |
| Mapleton Alex | 10552 Beech Creek St., Las Vegas, NV 89141 | 702 257 0151 |
| Moolakatt Rinly | 10648 San Palatina St., Las Vegas, NV 89141 | 702 897 5913 |
| Muthukattil Jaimon | 9550 W Sahara Ave , Apt# 1133, Las Vegas , NV 89117 | 702 448 1761 |
| Padinjare Varikattu Santosh | 2570 Williamsburg, Henderson, NV 89052 | 702 270 6456 |
| Paranickal Sajan | 383 Wooden Gate Ave., Las Vegas, NV 89123 | 702 837 3491 |
| Puthenpurayil Joseph | 5334 Marco Rossi Ct., Las Vegas, NV 89113 | 702 388 1461 |
| Tharayil Luckose | 41 Sandy Bunker Ln., Las Vegas, NV 89148 | 702 362 0404 |
| Vettukallel Jojo | 1374 Winter Solstice Av., Henderson, NV 89014 | 702 837 5715 |



OUR COMMUNITY IN PHOENIX, AZ



| | | |
|-------------------------|---|--------------|
| Baiju Thomas | 1041 W Longhorn Dr, Chandler, Arizona-85286 | 623 385 6718 |
| Chatham Dr. Joseph | 3131 N Scottsdale Rd, Scottsdale, AZ 85251 | 480 596 5666 |
| Chatthom Dr. Jean | 3851 N Sonoran Hills, Mesa, AZ. 85207 | 480 218 5085 |
| Kottoor Simon | 23825 N 63rd Drive, Glendale AZ 85310 | 623 486 5136 |
| Kureekottil Sunil James | 1797 E Carob Dr, Chandler, AZ | 602 814 0810 |
| Melandasserry Dr. Ajo | East Poeyadel norte dr, unit #4018, AZ | 804 678 9030 |
| Parappallil Jose | 5843 W. Wethersfield Dr. Glendale, AZ 85304 | 623 249 3673 |
| Sony Joseph | Phoenix, Arizona | 480 643 0145 |
| Thadathil Joy | 26204 N 50th Drive, Phoenix AZ 85083 | 623 695 5571 |



In Loving Memory of



V.J. SIMON
(Chimmachan)

VATTADIKUNNEL

Born : 02-06-1924

Died : 02-01-2006

In Loving Memory of

**MRS. BABY
ULAHANNAN**
Pariyathupadavil

Died on August 13th, 2011





In Loving Memory of



PHILIP
(Kuttapai)
Viriappallil

Died : 1st November 2002

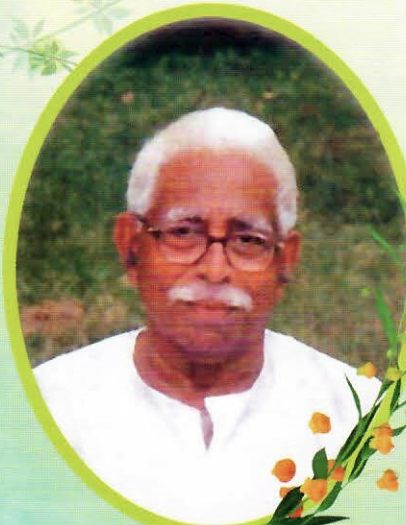


MARY PHILIP
Viriappallil

Died : 5th June 1972



Ever Loving Memory of Our Beloved Appachan & Ammachi



BABY PACHIKARA

Born : May 9, 1922
Died : March 2, 2002



CHACHIKUTTY

Born : March 25, 1926
Died : January 12, 1982



Sr. Mable, Sr. Sereena, Sr Meera

VISITATION CONVENT

Sisters of the Visitation of the Blessed Virgin Mary (SVM) is a Diocesan Congregation in the Knanaya Archdiocese of Kottayam, India. Realizing the role of women in the formation of the family and thereby in the uplift of the society and Church this Congregation for women was founded by the Servant of God Mar Mathew Makil in 1892. The mission of the Congregation

is the holistic development of the individual, family and community especially the women folk through education, medical care, family renewal program, counseling and other charitable activities based on Gospel values. The Charism of SVM is to follow the gentle, humble Jesus and to attain the Christian perfection through religious life.

At present more than 600 Visitation sisters working in India and abroad in the sphere of pastoral and charitable activities.

American mission started at Los Angeles in California in the year 2000 with 4 members in Hospital ministry. In 2009 they could buy a new building and entered in to the level of an independent visitation convent under St. Pius X



Knanaya Catholic Mission, Los Angeles as the first house in USA. In 2010 the congregation opened another house in Chicago.

ST. JOSEPH CONGREGATION

St. Joseph's Congregation (SJC) belongs to the Archdiocese of Kottayam founded on July 3rd, 1928 by the Servant of God Fr. Thomas Poothathil at Kaipuzha, India. The special apostolate of the Congregation with the motto of "Love & Serve" is care and support for the physically, mentally, and socially disabled and thereby bear witness to the merciful love of Jesus. The Congregation has grown and over 400 sisters extend their service mainly to care for the physically and mentally handicapped. In addition, sisters work in the areas of ministry including

orphanages, schools, hospitals, physically and mentally challenged children, hospice for cancer patients, care for HIV/AIDS patients, and pastoral needs of the parishes. Apart from Kerala the sisters render compassionate service in states such as Gujarat, Madhya Pradesh, and New Delhi in India and in overseas



Sr. Jane
Sr. Lisin

in Italy, Germany, Switzerland, and America. American hospital ministry was established in the year 2002 in West Covina California with five sisters. At present Sr. Jain and Sr. Lisin continue the mission in hospital ministry and provide pastoral support to members of St. Pius X Knanaya Catholic Church.



Best Wishes...



CHOLLAMPEL JOHN & FAMILY, DALLAS

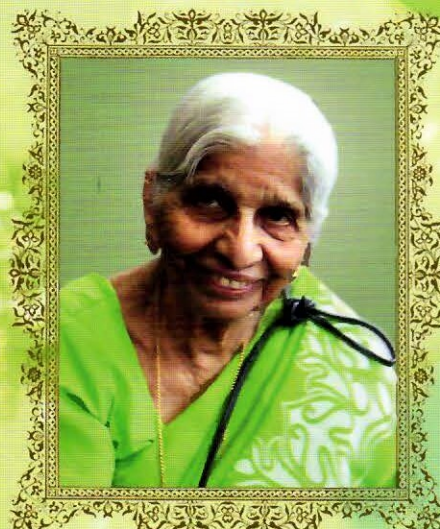
In Loving Memory of Our Achachan & Echechy

25th Death Anniversary

1st Death Anniversary

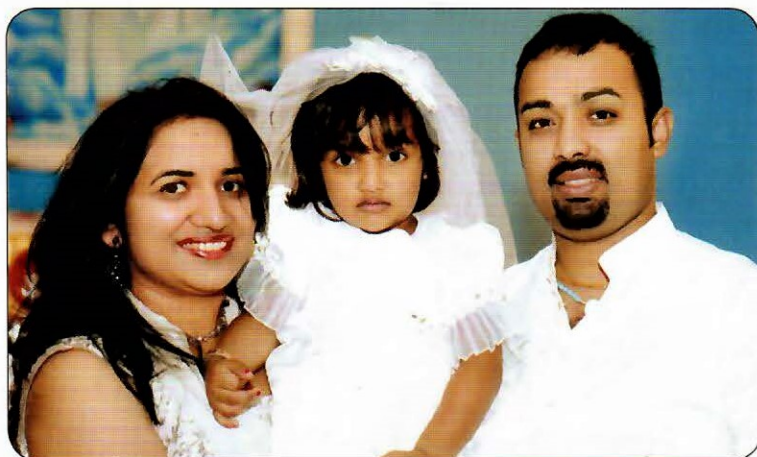


P.J. Luckose



Aleyamma Luckose

Chathampadathil, Neendor



AMMAIKUNNEL

MATHEW
Ammaikunnel
(Areekara)

SMITHA
Cheriyackal
(Karimkunnam)

Lizbeth



APPOZHIYIL

SHIJU
Appozhiyil
(Menmuri)

SUNITHA
Attail
(Los Angeles)

Albin, Jason



ATTAIL

JOSEPH
Attail
(Kurumulloor)

JESENTHA
Mutholath
(Cherpunkal)

**Bindhu, Anitha,
Sunitha, Anish**



CHAMAKALA

GIJO

Chamakala
(Neendoor)

RANI

Maranattu
(Kannankara)

Angelina, Aiden



CHATHAM

DR. PHILIP

Chatham
(Neendoor)

ELIZABETH

Kizhakemuriyil
(Ranni)

Tim, Sheryn



CHAZHIKATT

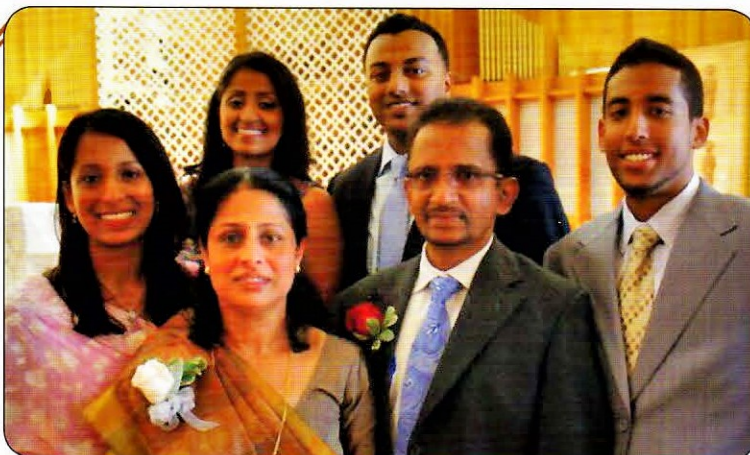
CYRIAC

Chazhikatt
(Veliyanloor)

MARYAMMA

Pachikara
(Mrala)

Jeanne, Liza, Shane





CHAZHIKATT

KURIAKOSE

Chazhikatt
(Veliyannoor)

LISBETH

Pariyathupadavil
(Paingalam)

Zeena, Justin



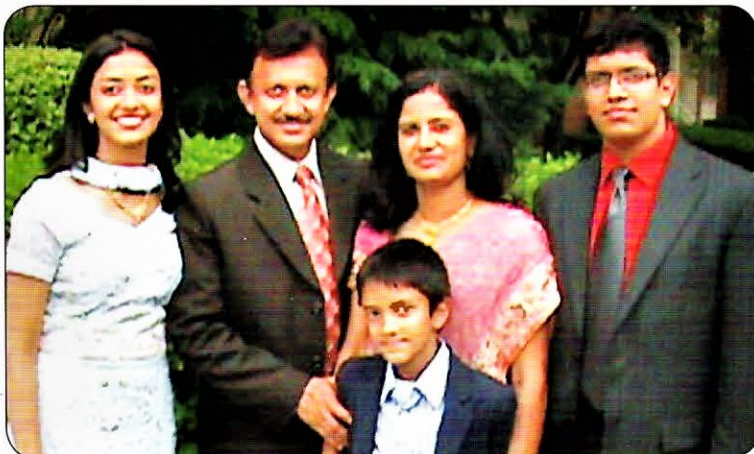
CHEMMANGATT

JIM

Chemmmangatt
(Koodalloor)

JULIE

Thekumkattil
(Kidangoor)



CHETTIATH

CYRIAC

Chettiath
(Koodalloor)

PHILOMINA

Kizhakkanday
(Piravom)

Michelle, Alex, Isaac

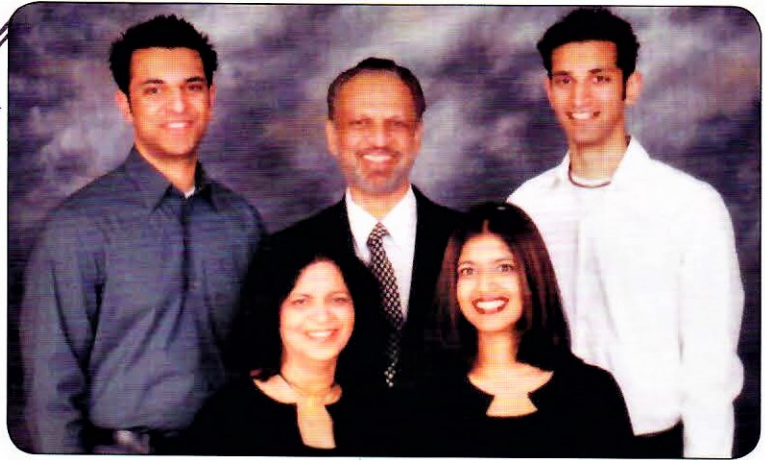


CHETTIATH

JAMES
Chettiath
(Koodalloor)

ANNAMMA
Manalel
(Poozhikol)

Tobin, Tini, Timmy



CHIRACKEL

ROYS
Chirackel
(Odayanchal)

BINDU
Thekilakattil
(Kottodi)

Shilpa, Sheenu, Swathi



ELAKKAT

SIBY
Elakkat
(Chicago)

TINA
Maliekal
(Boston)

Christian





INFLUENCE OF CHURCH



Matthew Philip
Ottappally



My life has been changed in many ways ever since we bought this church one year ago. I was fortunate enough to be the first person to have Holy Communion at the new church, and it was in the presence of lots of bishops and priests. Aside from the spiritual aspect of the church and everything that I learn in my Sunday school class has made me closer to God.

The biggest impact that this church has made on me has been

socially. Because we live far away, I never got to see many of my friends, but now I see them all once a week for a few hours. This has brought me closer to them and helped me realize how much of a community we are. After every Sunday mass, we eat food that different people cook, and that just serves as an example as how much we all care about each other in the Knanaya community. Since we created this church, I feel like everyone is like my mom or dad

because I know that they all love and care about me.

If we had not brought this church, I do not think I would be as close to God as I am now. Before we started coming to the Montebello church, I would just pray and read the Bible with my parents, but now I do that on my own, and it is leading me closer and closer to God every day. Fr. Mulavanal works tirelessly, but he always has a smile on his face and he always interacts with everyone. Without his faith, dedication, hard work, and love, this church never would have been created, and my life would not have been changed.

St. Pius Knanaya Catholic Church has changed my life so much, and I hope it continues to do that and bring me closer to God. It brought my friends, family, and church community all closer together. Thanks to Fr. Mulavanal, all the Sisters, CCD teachers, and everyone else for your love, care, and support that will never be forgotten. ■

Jesus replied:

"Love the Lord your God with all your heart and with all your soul and with all your mind.' This is the first and greatest commandment. And the second is like it: 'Love your neighbor as yourself.'"

Matthew 22:37-39



*In Loving
Memory of*

CHAZHIKATT

Kuruville

September 26, 2006

&

Mary

May 10, 2002



25 Years of Eternal Life

CHETTIATH

Mathew

July 6, 2012





KAKKANATT

THOMAS
Kakkanatt
(Kidangoor)

LOVELY
Oliyilputhanpurayil
(Kallara)

Timmy



KALAYIL

PHILIP
Kalayil
(Chicago)

JEANNE
Chazhikkatt
(Los Angeles)

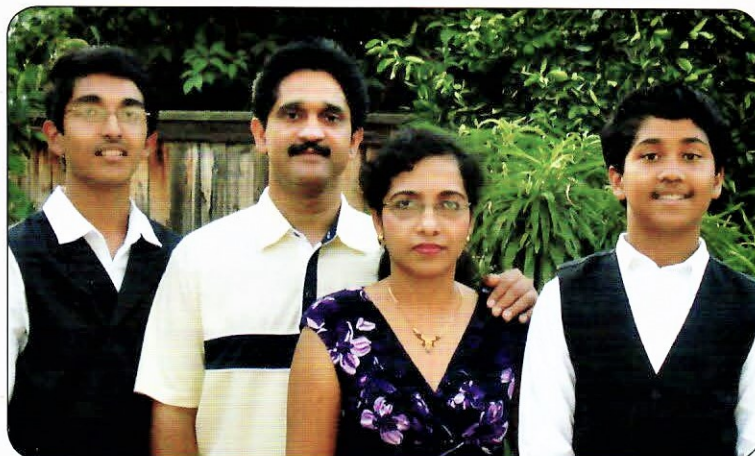


KALLIDUKKIL

SAJIMON
Kallidukkil
(Uzhavoor)

MINIMOL
Kizhakkekara
(Veliyanloor)

Melvin, Martin





KALLIPPURATHU

VISI

Kallippurathu
(Kumarakom)

RISSY

Manalel
(Monipally)

Toms, Tobin, Tevis



KANIYAMPARAMBIL

ROY

Kaniyamparambil
(S.H. Mount, KTM)

JAI

Manalel
(Poozhikol)

Anjali, Anoop, Jacob



KANNALIL

ROJI

Kannalil
(Trivandrum)

SHEEBA

Chamakala
(Trivandrum)

Robin, Patrick, Rachel





KAPPADAKUNNEL

MANUEL **FELICIA**
Kappadakunnel Pariyathupadavil
(Uzhavoor) (Paingalam)

Mathew, Melisa, Melanie



KATTAPPURATHU

STEPHEN **TANIYA**
Kattappurathu Puthenpurayil
(Chamakala) (Chamakala)

Abein



KATTAPURAM

JAMES **GOLDA**
Kattapuram Malloocheril
(Chamakala) (Mallusery)

Joel, Aingela



KOLLAPARAMBIL

STEPHEN
Kollaparambil
(Areekara)

VALSA
Nellikattil
(Uzhavoor)

Jilson, Jenise, Sibin



KONGAPUZHAKALAYIL

JOSE
Kongampuzhakalayil
(Ettumannoor)

LOVELY
Kottarakalathil
(Othara)



KOOVAKKADA

PHILIP
Koovakkada
(Vakathanam)

ANCY
Indikuzhi
(Kothanallur)

Phinu, Phincy, Philip





The MARRIAGE CUSTOMS of the KNANAYA COMMUNITY



Sr. Meera SVM

The Christians of Kerala who trace the origin of their faith to St. Thomas, are known as St. Thomas Christians. The St. Thomas Christians of India later accepted the name Syro Malabar. When we analyze the very word Syro-Malabar, Syro denotes their liturgical heritage as well as their East Syrian connection.

The Knanaya Community among the St. Thomas Christians traces its origin to 72 Jewish Christian families who immigrated to India from Southern Mesopotamia in A.D. 345. Those 72 families had their origin from a people first baptized by the apostle St. Thomas, before his arrival in India in A.D. 52. The new settlers were cordially welcomed by the local king, and were held in high esteem. They were numbered among the noble castes of Malabar. They were granted special privileges recorded on



copper plates. Historians enumerate 72 privileges granted in the Kynai Thomman Copper plates. According to Bishop Roz S.J., the original of the Copper Plate Grant was taken to Portugal by the Franciscan missionaries.

This Southist community kept its identity in the course of the centuries even though, along with other Mar Thomas Christians, it was open to Indian Culture. It has even embraced Hindu Social customs and religious ceremonies without prejudice to Catholic faith.

Even though the Knanaya Community was divided into the Catholic and non-Catholic in the 17th century, they are still keeping the ethnic unity in spite of the fact that there is difference in faith.

Fr. Placid J. Podipara once described that St. Thomas Christians of Malabar as Hindu in culture, Christian in Religion and Syro Oriental in worship. The Southists form a part of this, but they have a strong Jewish cultural and ceremonial background.

The customs allude to the age-old traditions of the people. They express the faith, the culture, vision of life, identity and life style. When dealing with the sacrament of marriage the Vatican Council in its constitution on the sacred liturgy Art. No. 77 clearly states that "if any region use other praiseworthy customs and ceremonies when celebrating the sacrament of matrimony the sacred synod earnestly desire that these by all means be retained".

Marriage Customs of the Knanaya Community

Knanaya community has special customs in connection with their marriage. The wedding ceremonies stress that marriage is not just a sacrament and contract between the man and the women, but an entering into a contract and a relationship between the families of the bride and groom. Betrothal for instance, is an initial agreement and engagement which involves not only the spouses, but also their parental relatives. Betrothal itself is called Kaipidutham, which is indicative of the clasping of hands by the paternal uncles of both the fiancé and of the fiancée in the presence of the priest celebrant in the Church (Historically in early days it was conducted at home). The idea is that paternal uncles take up the responsibility to arrange for the marriage according to the agreement made at that time. It is to respect those responsible elders and to stress the idea of the entering into the family relationship. It means that not just the father but also all the close relatives of the couple are earnestly and whole heartedly involved in the new relationship. So also a 'dowry' is handled over not to the groom or to his father, but to his paternal uncle by the paternal uncle of the bride. This is done not just as a business, but as a sacred action. The elders thus are really involved in the initiation of the marriage contract.

Beautifying the Groom

On the eve of the marriage, the would be groom's face is cer-

emoniously shaved by the village barber in the pandal in the presence of the assembled. It is called Chantham Charthal which means beautifying. In fact it used to be his first shaving indicating his entry into adulthood, as a preparation for marriage. The village barber asks formal permission from the assembly reminding them of their protective rights over seventeen castes, a privilege granted by King Cheraman Perumal. "I ask the gentlemen here who are protectors of 17 castes: May I shave the bridegroom? He has to ask this three times. After getting the consent of the assembled the barber then shaves the grooms face and takes him out to apply oil on his head and give him bath. All the times the assembly goes on singing the ancient songs related to this ceremony.

Feeding with special pudding

Once the groom reenters the pandal after the bath, his sister brings Ichappad (white rice pudding and jiggery) and an elder in his father's line will, after having obtained permission from the assembly give him Ichappad three times. One or three male elderly persons may give the Ichappad.

Bringing Thali by the Goldsmith

Marriage in a Knanaya family is a social feast. The non-Christians such as the barber, the Panan, and the goldsmith are ceremoniously involved in it. The main symbol of marriage for Hindus and St. Thomas Christians is the tying of Thali by the bridegroom around the neck of the bride. Thali is a small gold medal with



a sign of the cross embossed on it for Christians. The Hindus has their Thali with or without some Hindu symbol on it.

Traditionally, on the eve of the Knanaya wedding, the goldsmith brings the Thali into the house of the bridegroom and hands it over to his sister. Knanaya Thali will have 21 small buds embossed in the form of a cross, and so it distinguishes from Thalis of other Christian and non-Christians.

Smearing with Henna

On the eve of the marriage there is a ceremony at the home of the bride in which the bride's palm of the hand, feet and the nails are smeared with a special yellow ointment called mailanchi. The ointment is made up of the leaves of henna plant. This is a ceremony, which is found among various tribes and castes of Hindus and among Muslims. The Knanaya bride comes to the Pandal accompanied by her elder sister and she is seated in front of her grandmother, who smears mailanchi on her palms and feet. Though the main purpose of this function is to beatify the girl, the song which accompanies the ceremony gives a biblical meaning to it. Since Eve plucked the forbidden fruit with her hands, the palms are smeared. Since with her legs she approached the forbidden fruit to eat it, her feet are smeared. So the ceremony reminds us of the first couple, their sin and the symbolic repairing of it.

Greeting with parents and Elders

Both the bride and the groom before they proceed to the Church

for marriage greet the parents and elders and get their blessings. The scene reminds us of the scene of Sarah receiving blessing from her father before being sent (to a man) for her (Gen. 24-60).

Syriac Hymn

A hymn of blessing called Barmaryam (the son of Mary) is sung by the priests at the end of the marriage ceremonies at the church. This hymn is about the life of Christ with specific mention of the marriage of Cana, where he did his first miracle, and of the crucifixion where the church was betrothed to Christ, and so on. After the hymn the couple receives blessing from the priests at the rectory.

Procession Back Home

At the wedding ceremonies the Knanaya people make the best use of the privileges once granted to them by the King. According to the tradition, the bride and groom will ride on the elephant. Playing of various musical instruments like Pancha Vadhyam and drums, special silken umbrellas (Thazha Kuda); various types of cheering like Kurava and Nadavili etc. make the wedding procession a solemn event. As the procession nears the wedding pandal the bride and the bridegroom will be carried on the shoulders by their maternal uncles, with shouts of Nadavili by the participants.

Welcome by the mother of the Bridegroom

At the entering into the marriage Pandal, prepared in front of the house, the mother of the

bridegroom solemnly welcomes the newly wedded. In fact it is a cordial welcome to her daughter-in-law who is to succeed her as the queen of the family. The sister of the bridegroom holds a lighted brass lamp in one hand and a bowl in the other. The bowl contains water, paddy, and palm leaf pieces, which are symbolic of purification and fertility. The mother makes the sign of the cross three times on the forehead of the newlywed couple with a wet piece of palm leaf (blessed on Palm Sunday) taken from the bowl held by the groom's sister.

The Huppa or Canopy

For the Jewish wedding a special canopy called Huppa is erected. For the Knanaya wedding special seats are arranged for the couple in the Pandal, called Manarcolam (Marriage venue...) – two low seats put side by side are covered first with wool and then with white linen. The wool is to remind the couple of the hardships and the white linen of the amenities and blessing of married life. Seats with wool and linen spread on it is symbol of royal dignity; the Samoothiri of Calicut used to be seated on such a seat at the solemn occasion of his coronation.

Blessing by the mother of the Bride

In the Pandal, the mother asks and obtains permission from the assembly to give a blessing to the couple. Then standing in front of the couple, she places her arms crosswise, right palm on the head of the bridegroom and left palm



of the head of bride, seated to his left.

The manner of placing the hands crossed reminds us of the placing of the hands crossed on the offering of bread and wine by the priest in the Eucharistic Celebrations of the Malabar Rite. At this time the ladies sing: "I give my benediction to you, so that you, your husband and your children may live-long life". Then the bride's mother, maternal grandmother, and maternal uncle give the Thazhukal. The ceremony consists of a symbolic embrace, touching with hands below the thighs, giving assurance of continued support and protection by the elders to the newlywed couple.

Feeding them with Milk and Fruits

Milk with sliced fruits is brought to the couple in a cup and they both drink from the same. In the context, milk is symbolic of purity and the fruits symbolic of sacrificial offering. The Jewish wedding contains a similar ceremony in which both the bride and the bridegroom drink from a single glass and then it is smashed under foot, as symbolically indicating the inseparable unity of the couple. No one else should drink from the same glass.

These several ceremonies of the Knanaya marriage celebrations are centered around home, and the participants get the impression that it is a family festival, though the marriage ceremony proper takes place in the church. The roles of the close relatives in the ceremonies are to manifest a

communion of love that should exist among them. It is remarkable that the women are given eminent roles in these ceremonies.

Margamkali Songs

Margamkali has been a traditional dance preserved and performed mainly by the Knanaya community. Dr. Chummar Choondel says that 'Knanaya Christians have the most ancient and varied art forms. Margamkali is their dance form. Generally it is said that Margamkali is in practice among the Syrian Christians, but a close and critical observation will show that the practice and propagation of Margamkali were among the Knanites.' Margamkali, the dance, is generally performed on the occasion of reception of eminent persons, parish festivals, wedding celebrations, and so on.

All of the above rituals and ceremonies make the Knanites aware of their past and of their identity as a distinct community.

Knanaya Community and Jews in Cochin

A study of the customs and traditions of the Jews who live in Cochin, Kerala, India and that of the Knanaya community are interesting subjects for the research. With a Judeo-Christian background, Knanites developed very similar cultural identity as that of the Jewish people. A comparative study of the ancient songs of the Jews in Kerala and the Knanites can yield encouraging results. The resemblance in wording, context, and style of the wedding songs of both Kanaite

and Jews of Cochin has striking similarities. Only very few minor variations are seen when we compare them together! This indicates a close affinity between Knanite and Jewish cultural background. The songs are historical and Theological and some are for amusement. In addition to these several ceremonies and symbols of marriage, there are also other celebrations, which bear resemblance to Jewish celebrations.

General Observation

A survey of the marriage customs of the Knanaya Community indicates that they are a unique community with so many marriage customs, which are not common to the non-Knanites. The celebrations point out that they are a people of celebration who find songs to accompany every ceremony that is performed. They establish that the good will and blessing of many relatives are beneficial to the couple. Marriage celebration involves both the families and hence the unit of both families is to be fostered. Marriage customs give due respect to the elders and pay homage to women. These celebrations encourage unity within the family members and between the two families. Christian love is beneath these ceremonies and should tighten the tie of all people concerned. These ceremonies will strengthen religious and social customs within the frame of the families and hence it should be handed down to the coming generation.



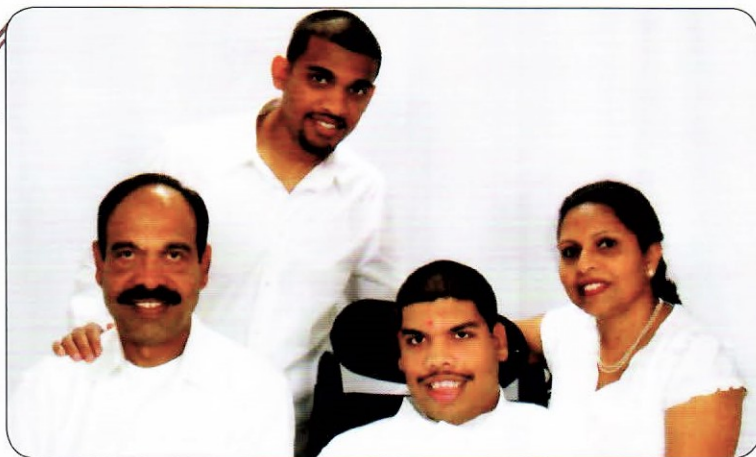
KUDILIL

MATHEW KUNJAMMA
 Kudilil Mutholath
 (Kallara Punthen (Cherpunkal)
 Palli)
**Marlin, Jackson,
 James, Marina**



MAKIL

TOMY ESABEL
 Makil Poovathunkal
 (Kuruppanthara) (Arunnuttiman-
 galam)
James, Alex



MALIYIL

GEORGE THRESSIAMMA
 Maliyil Kalapurackal
 (Neericadu) (Neericadu)
Elizabeth, Elysa, Elaine





MALIYIL

JOBY
Maliyil
(Neericadu)

JAYA
Elackatt
(Edakattu)

Justin, Julie, Jasmine



MANALEL

JOJI
Manalel
(Poozhikol)

DHINU
Makkora
(Houston)

Eva Sue, Samuel

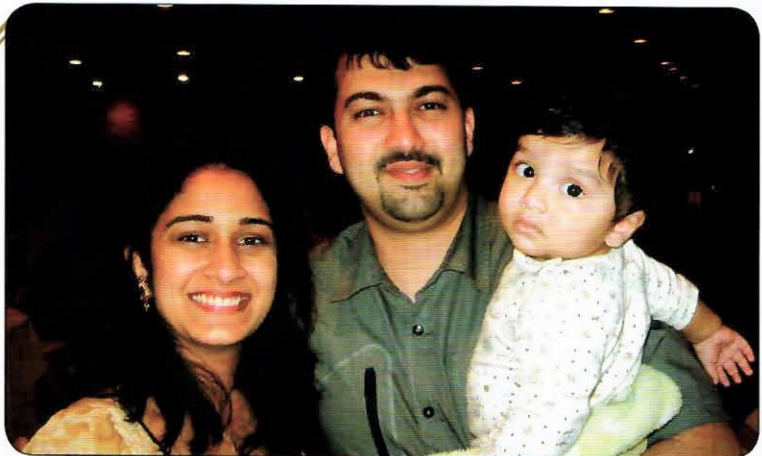


MANUMKAL

BINISH
Manumkal
(Karimkunnam)

TINA
Powathel
(Palathuruthu)

Nathan





കോട്ടയം അതിരൂപത ശതാബ്ദി നിറവിൽ



തോമസ് പറയകാലായിൽ



ന നിമയും ഒരുമയും വിശ്വാസവും ഹൃദയത്തോടു ചേർത്തുവയ്ക്കുന്ന കോട്ടയം അതിരൂപത ഇന്ന് മഹാജൂബിലിയും പിന്നിട്ടു കഴിഞ്ഞിരിക്കുകയാണ്. എ.ഡി. 345-ൽ ക്നാനായ് തോമ്മായുടെ നേതൃത്വത്തിൽ മധ്യപൂർവ്വദേശത്തുനിന്നും കേരളത്തിലേക്കു കുടിയേറിയ 72 കുടുംബങ്ങളുടെ പിൻതുടർച്ചക്കാരാണ് കോട്ടയം അതിരൂപതയിലെ അംഗങ്ങൾ. 1911 ഓഗസ്റ്റ് 29-ാം തീയതി 'ഇൻ യൂണി വേഴ്സി ക്രിസ്ത്യാനി' എന്ന തിരുവെഴുത്തുവഴി വിശുദ്ധ പത്താം പീയൂസ് മാർപ്പാപ്പ ക്നാനായ കത്തോലിക്കാ സമുദായാംഗങ്ങൾക്കു മാത്രമായി കോട്ടയം വികാരിയാത്ത് അനുവദിച്ചതിന്റെ 100-ാം വാർഷിക

ത്തിന്റെ പ്രൗഢസമാപനമാണ് 2011 ഓഗസ്റ്റ് 29-ാം തീയതി നാം സമുചിതമായി കൊണ്ടാടിയത്. 16 നൂറ്റാണ്ടുകാലം ശരിയായ നേതൃത്വമില്ലാതെ അസംഘടിതരായി കിടന്നിട്ടും ബന്ധങ്ങൾ വേർപെടാതെ സംശുദ്ധിയും, പാരമ്പര്യങ്ങളും തലമുറ തലമുറ കളായി കാത്തുസൂക്ഷിച്ച് ഇന്നും തനിമയുള്ള സമുദായമായി നില നിൽക്കുന്നു. മലങ്കര സുറിയാനി സഭയിലെ മുഴുവൻ അപ്പസ്തോലിക്കാമാരുടേയും അപേക്ഷപ്രകാരം, പുണ്യശ്ലോകനായ പരിശുദ്ധ പത്താം പീയൂസ് മാർപ്പാപ്പ അവഗാഹമായ പഠനത്തിനുശേഷം, പൗരസ്ത്യ റീത്തുകളുടെയും, ക്രിസ്തീയ വിശ്വാസപ്രമാണത്തിന്റെയും സംഘങ്ങളുടെ

അധിപരായ അഭിവന്ദ്യ കർദ്ദിനാളന്മാരുമായി ഗൗരവമായി ആലോചിച്ച ശേഷവുമാണ് കോട്ടയം വികാരിയാത്തിന് അനുമതി നൽകിയത്. 1923-ൽ പരിശുദ്ധ പതിനൊന്നാം പീയൂസ് മാർപ്പാപ്പ കോട്ടയം വികാരിയാത്തിനെ കോട്ടയം രൂപതയായി ഉയർത്തി. 1955-ൽ നിത്യസ്മരണാർഹനായ പരിശുദ്ധ 12-ാം പീയൂസ് മാർപ്പാപ്പ കോട്ടയം രൂപതയുടെ മെത്രാൻ തെക്കുംഭാഗരുടെ മേലുള്ള വ്യക്തിപരമായ അധികാരം സീറോമലബാർ റീത്തിന്റെ അതിർത്തി മുഴുവനിലും വ്യാപിപ്പിച്ചു. 2003 ഡിസംബർ 23-ാം തീയതി ഭാഗ്യസ്മരണാർഹനായ പരിശുദ്ധ ജോൺ പോൾ മാർപ്പാപ്പ കോട്ട



യം രൂപതയുടെ നിലവിലുള്ള സംവിധാനങ്ങൾ അഭംഗുരം തുടരണമെന്നു കല്പിക്കുകയും 2005 മെയ് 9-ന് കോട്ടയം രൂപതയെ അതിരൂപതയായി ഉയർത്തുകയും, മാർ കുരിയാക്കോസ് കുന്നശ്ശേരിയെ പ്രഥമ മെത്രാപ്പോലീത്തയായി നിയമിക്കുകയും ചെയ്തു. അങ്ങനെ നാലു മാർപ്പാപ്പമാർ തുടർച്ചയായി പടിപടിയായി കോട്ടയം രൂപതയെ അംഗീകരിക്കുകയും വളർത്തുകയും ചെയ്തു.

ഇന്ന് സഭയുടെ കൂട്ടായ്മയിൽ വലിയ ശക്തി സ്രോതസ്സായി നിലനിൽക്കാൻ ക്നാനായക്കാർക്കു സാധിക്കുന്നു. അങ്ങനെ കേരള സഭയിലും ആഗോള കത്തോലിക്കാ സഭയിൽ തന്നെയും ശ്രദ്ധേയമായ ഒരു സമുദായമായി നിലകൊള്ളാൻ ക്നാനായ സമുദായത്തിനായി. ഇന്ന് ശതാബ്ദി നിറവിൽ നിൽക്കുന്ന കോട്ടയം അതിരൂപത സമസ്ത മേഖലകളിലും കൈവരിച്ചിട്ടുള്ള നേട്ടങ്ങൾ അനവധിയാണ്.

കോട്ടയം അതിരൂപതാംഗങ്ങളായ ആറു മെത്രാന്മാർ ഇപ്പോഴുമുണ്ട്. ഇതിൽ മൂന്നുപേർ മിഷൻ രംഗത്ത് ശുശ്രൂഷ ചെയ്യുന്നവരാണ്. മിഷൻ മേഖലകളിൽ നൂറു കണക്കിനു സമർപ്പിതരെ സംഭാവന ചെയ്യാൻ ക്നാനായ സമൂഹത്തിനു കഴിഞ്ഞിട്ടുണ്ട്. ക്നാനായ പ്രേഷിത ചൈതന്യം എത്ര വലുതാണ് എന്നതിന്റെ തെളിവാണ്. ആത്മീയ ശുശ്രൂഷയ്ക്കായി അതിരൂപതയുടെ കീഴിൽ സീറോ മലബാർ, സീറോ മലങ്കര റീത്തുകളിലായി 152 ഇടവക ദേവാലയങ്ങളുണ്ട്.

നോർത്തമേരിക്കയിൽ 9 ഇടവകകളും 11 മിഷനുകളും നമുക്കുണ്ട്. അമേരിക്ക, യൂറോപ്പ്, ഗൾഫ് രാജ്യങ്ങൾ, ഓസ്ട്രേലിയ തുടങ്ങി 40-ൽപരം രാജ്യങ്ങൾ ഇന്ന് ക്നാനായ സമുദായങ്ങളുടെ നിറസാന്നിദ്ധ്യമുണ്ട്.

46 കോളേജുകളും നിരവധി ഹയർസെക്കൻഡറി സ്കൂളുകളും, ഹൈസ്കൂളുകളും ഉൾപ്പെടെയുള്ള വിദ്യാഭ്യാസസ്ഥാപനങ്ങൾ വഴി വിദ്യാഭ്യാസ മേഖലകളിൽ സജീവ സാന്നിധ്യം വഹിക്കുവാൻ അതിരൂപത ശ്രദ്ധചെലുത്തുന്നു. മധ്യതിരുവിതാംകൂറിലെ പ്രശസ്തമായ കാരിത്താസ് ആശുപത്രി, കാൻസർ ഇൻസ്റ്റിറ്റ്യൂട്ട്, കാരിത്താസ് പാലിയേറ്റീവ് കെയർ യൂണിറ്റ്, ആയുർവേദ ആശുപത്രി, നിരവധിയായ വൃദ്ധമന്ദിരങ്ങൾ, അനാഥമന്ദിരങ്ങൾ തുടങ്ങിയവ അതിരൂപതയുടെ ആതുരശുശ്രൂഷാ മേഖലയിലെ വിലപ്പെട്ട സംഭാവനകളാണ്. അതിരൂപതയുടെ സാമൂഹ്യസേവനവിഭാഗങ്ങളായ K.S.S.ന്റേയും മലബാർ സോഷ്യൽ സർവ്വീസ് സൊസൈറ്റിയുടേയും നേതൃത്വങ്ങൾ ജാതിമതവ്യത്യാസമില്ലാതെ വിവിധ ജില്ലകളിലെ ഒരു ലക്ഷത്തോളം ആളുകളെ കോർത്തിണക്കി സ്വാശ്രയ പ്രവർത്തനങ്ങൾ നടപ്പിലാക്കിവരുന്നു. അതിരൂപതാ സാമൂഹ്യപ്രവർത്തനങ്ങൾക്ക് ശതാബ്ദി വർഷത്തിൽ ലഭിച്ച ഏറ്റവും മികച്ച അംഗീകാരമാണ് കോട്ടയം സോഷ്യൽ സർവ്വീസ് സൊസൈറ്റിയെ കേരളത്തിലെ ഏറ്റവും മികച്ച സോഷ്യൽ സർവ്വീസ് സൊസൈറ്റിയായി കെ.സി.ബി.സി. തെരഞ്ഞെടുത്തത്.

ഇന്ന് അമേരിക്കയിൽ ആകെയുള്ള കേരള കത്തോലിക്കരിൽ 45% ക്നാനായക്കാരാണ്. സീറോ മലബാർ ഹയരാർക്കിയുടെ ഭാഗമായി എന്നും പ്രവർത്തിച്ചിട്ടുള്ള ക്നാനായ സമൂഹത്തിന് തങ്ങളുടേതായ തനിമയും, സംശുദ്ധിയും, സാംസ്കാരിക പൈതൃകവും കാത്തുസൂക്ഷിക്കുന്നതിനുവേണ്ടി അമേരിക്കയിൽ ഒരു സ്വതന്ത്രരൂപത അനതവിദൂര ഭാവിയ്ക്കൽ ലഭ്യമാകുമെന്ന് ക്നാനായ സമൂഹം ഒന്നടങ്കം പ്രതീക്ഷിക്കുന്നു. ഇത് സഫലമാകുന്നതിന് അൽമായരും വൈദികരും ഒത്തൊരുമിച്ച് പ്രവർത്തിക്കേണ്ടതാണ്.

ആരാധനാക്രമത്തിലും ഭരണക്രമത്തിലും വൈരുദ്ധ്യങ്ങൾ ഉണ്ടെങ്കിലും ക്നാനായ യാക്കോബായ സമൂഹവും ക്നാനായ കത്തോലിക്കാ സമൂഹവും ഒരു ഞെട്ടിൽ വിരിഞ്ഞ രണ്ടുപുഷ്പങ്ങൾ പോലെ തങ്ങളുടെ അനന്യതയും തനിമയും പാരമ്പര്യങ്ങളും കാത്തുസൂക്ഷിക്കുകയും ചെയ്യുന്നു. ഈ രണ്ടു വിഭാഗങ്ങളും തമ്മിലുള്ള ബന്ധം കൂടുതൽ ദൃഢമാക്കേണ്ടത് കാലഘട്ടത്തിന്റെ ആവശ്യമാണ്.

സീറോമലബാർ സഭയുടെ കൂട്ടായ്മയിലെ അവിഭാജ്യഘടകമായി കോട്ടയം അതിരൂപത തെരഞ്ഞെടുക്കപ്പെട്ട ജനതയായി ഇനിയും തുടരട്ടെ! തനിമയും, ഒരുമയും, വിശ്വാസനിരവും നിലനിർത്തി ക്രൈസ്തവ ചൈതന്യത്തിൽ ഏറെ മുന്നേറാൻ ക്നാനായ സമൂഹത്തിന് കഴിയട്ടെ!

Jesus answered, "I am the way and the truth and the life.
No one comes to the Father except through me." (John 14:6)



MATTAPPALLIKUNNEL

ANIL SONIA
 Mattappallikunnel Vettuparapurath
 (Uzhavoor) (Veliyannoor)

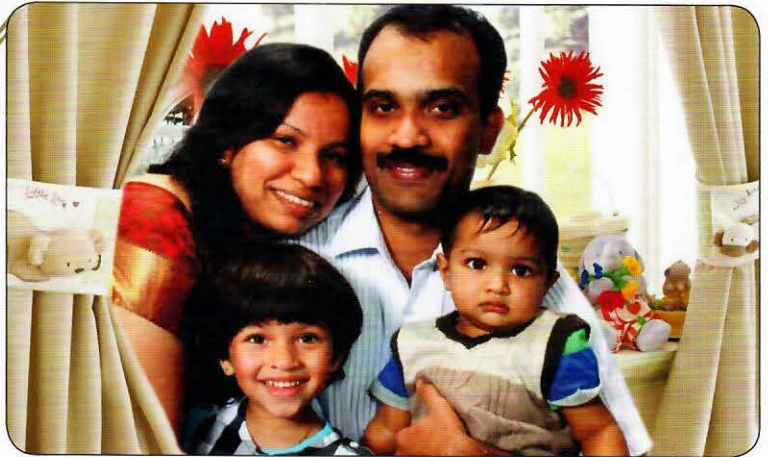
Ashly, Anjali



MOOKANCHATHIYAL

VALSAN MANJUMOL
 Mookanchathiyal Mulamattathil
 (Kaduthuruthy) (Kurupunthara)

Sandra, Steve



MOOTHEDATH

SHIJO
 Moothedath
 (Piravom)





MUTHOLATH

JACOB
Mutholath
(Cherpumkal)

VALSA
Chettiath
(Koodalloor)

Dina, Brian



MUTTATHIL

JOHNY
Muttathil
(Uzhavoor)

MARY
Pathiyil
(Palathurutu)

Bessie, Marcelin, Tracie



MUTTATHIL

SHEENA
Ammaikunnel
(Areekara)

Late **JOPPAN**
Muttathil
(Uzhavoor)

Mathew, Megan





OTTAPPALLY

PHILIP
Ottappally
(Chamakala)

LILLY
Mutholath
(Cherpunkal)

Amy, Megan, Mathew



PACHIKARA

THOMAS
Pachikara
(Mrala)

SOPHIE
Chettiath
(Koodalloor)

Betsy, Jimmy, Matthew



PALACKAMANNIL

NAVIN
Palackamannil
(Ranni)

DR. MINNA
Thamarapally
(Kottayam)

Rohan





PARATHARA

THOMAS

Parathara
(Kannankara)

LUCY

Chazhikatt
(Veliyannoor)

Jane, Cindy, Joe



PARAYANKALAYIL

THOMAS

Parayankalayil
(Neendoor)

PHYMIA

Chazhikatt
(Veliyannoor)

Sunil, Stanley, Steven



PATHYIL

JOSE

Pathiyil
(Kaipuzha)

CELIN

Poozhikala
(Punnathara)

Luke, Sabitha





SAINT PIUS X

Our Heavenly Patron



Early Life

St. Pius X (Giuseppe M. Sarto) was born in 1835 in the village of Riese in Italy to a humble family. His parents were Giovanni Battista Sarto and Margarita. The former, a postman, died in 1852, but Margarita lived to see her son a Cardinal. He was ordained in 1858, and for nine years was chaplain at Tombolo. In 1867 he was named arch-priest of Salzano. On 10 November, 1884, he was named Bishop of Mantua.

In June, 1893, Pope Leo XIII appointed him as Cardinal under the title of San Bernardo alle Terme; and three days later, he was nominated as Patriarch of Venice, while retaining the title of Apostolic Administrator of Mantua. Pope Leo XIII having died, the cardinals entered into conclave and after several ballots Giuseppe Sarto was elected on 4 August as successor of the Pope. His coronation took place on the following Sunday, 9 August, 1903.

His Motto

He took as the motto of his reign to "renew all things in Christ". He strongly defended the purity of Catholic Doctrine against modern heresies and was instrumental in extending the practice of frequent Holy Communion and inaugurated liturgical renewal in the church. Accordingly, his greatest care always turned to the direct interests of the church. He advised all to receive Holy Communion frequently and, if possible, daily. In Aug. 15, 1910, he decreed that the first Communion of children should not be deferred too long after they had reached the age of discretion.

Miracles during the Pope's lifetime

Other than the stories of miracles performed through the Pope's intercession after his death, there are also stories of miracles performed by the Pope during his lifetime. On one occasion, during a Papal audience, Pius X was holding a paralyzed child who wriggled free from his arms and then ran around the room. On another occasion, a couple (who had made confession to him while he was bishop of Mantua) with a two year-old child with meningitis wrote to the Pope and the Pope then wrote back to them to hope and pray. Two days later, the child was supposedly cured.

Ernesto Ruffini (later cardinal archbishop of Palermo) had visited the Pope after he was diagnosed with tuberculosis, and the Pope had told him to go back to the seminary and that he would be fine. And it happened! Ruffini gave this story to the investigators of the Pontiff's cause for canonization.

Naturally, the solicitude of Pius X extends to his own habitation, and he has done a great deal of work of restoration in the Vatican.



**Shilpa
Chirackel**



Finally, we must not forget his generous charity in public misfortunes: during the great earthquakes of Calabria, he asked for the assistance of Catholics throughout the world, with the result that they contributed, at the time of the last earthquake, nearly 7,000,000 francs, which served to supply the wants of those in need, and to build churches, schools, etc. His charity was proportionately no less on the occasion of the eruption of Vesuvius, and of other disasters outside of Italy. In few years Pius X has secured great, practical, and lasting results in the interest of Catholic Doctrine and discipline, and that in the face of great difficulties of all kinds. Even non-Catholics recognized his apostolic spirit, his strength of character, the precision of his decisions, and his pursuit of a clear and explicit program.

Death and Burial

In 1913 Pius X, suffered a heart attack, and subsequently lived in the shadow of poor health. In 1914, the Pope fell ill on the Feast of the Assumption of Mary (15 August), an illness from which he would not recover. His condition was worsened by the events leading to the outbreak

of World War I, which reportedly sent the 79 year-old Pope into a state of horror and melancholy. He died on 20 August 1914 of a heart attack. His last will and testament bears the striking sentence: "I was born poor, I have lived in poverty, I wish to die poor".

Following his death, Pius X was buried in a simple and unadorned tomb in the crypt below St. Peter's Basilica.

Canonization

Pope Pius XII officially approved the canonically required miracles on 11 February 1951 and decreed for the beatification process of the Venerable Pope Pius X. His beatification took

place on 3 June 1951. During his beatification Pius XII referred to Pius X as "Pope of the Eucharist", in honor of Pius X's expansion of the rite to children. He was canonized on 29 May 1954 by Pope Pius XII. His feast day is August 21.

Activities for the United States

In 1908, Pius X lifted the United States out of its missionary status, in recognition of the growth of the American church. Fifteen new dioceses were created in the US during his pontificate, and he named two American cardinals. He was very popular among American Catholics, partly due to his simple background in poverty that made him seen as a common ordinary person that was on the papal throne.

St. Pius X and Knanya Community

On August 29, 1911 His Holiness Pope Pius X through his Apostolic letter "In Universi Christiani" erected a new Vicariate Apostolic in Kottayam, India exclusively for the Knanya Southist Community. He is the second heavenly patron saint of the Archdiocese of Kottayam. We have a good number of parishes, education institutions and religious formation houses named after this great saint. When Knanya Catholic Mission of Los Angeles was officially erected in 2002 we dedicated our Mission to the heavenly patronage of St. Pius X. It is indeed of his special intervention that made us possible to buy a new church facility for our small community. As our heavenly patron, he will continue to intercede before God for all our needs.

UNIVERSAL PRAYER TO ST. PIUS X

O God, Who did raise up Saint Pius X to be the chief Shepherd of Your flock and especially endowed him with devotion to the Blessed Sacrament of the Altar and zeal for Your eternal truths and a love of the priesthood and the Holy Sacrifice of the Mass, grant we beg of You, that we who venerate his memory on earth, may enjoy his powerful intercession in Heaven. Through Christ, Our Lord. Amen.



POKKAMTHANAM

THOMAS
Pokkamthanam
(Malloossery)

MOLLY
Poovathunkal
(Arunnuttiman-
galam)

Lynn, Sean, Alex



POOTHAMPARA

JOY
Poothampara
(Malakkallu)

MERCY
Madathilattu
(Malakkallu)

Jyotis, Jyoti



POOVATHUNKAL

CYRIAC
Poovathunkal
(Arunnuttiman-
galam)

ALICE
Chazhikatt
(Veliyannoor)

Ajit, Anil, Asha





POOZHIKALA

JACOB
Poozhikala
(Canada)

LINDA
Illikattil
(Houston)

Jalin, Jax



THACHET

LUKE
Thachet
(Neendoor)

SALEENA
Chemmalakuzhy
(Neezhoor)

Jessica, Cyril, Zachary

P
A
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R
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THAZHATHUVETTATHU

JOJO
Thazhathuvettathu
(Areekara)

ANITHA
Manihottiyil
(Attapaday)





THEKKEKAROTE

CHACKO
Thekkekarote
(Chingavanam)

ANNE
Kattppurathu
Puthen Purayil
(Chamakala)

Sidney, Sunil



THEKKETHARA

BIJU
Thekkethara
(Neericadu)

SHEENA
Mambuzhakal
(Mattakara)



THEKUMKATTIL

JOSEPH
Thekumkattil
(Kidangoor)

ALIE
(Neendoor)

Jays, Julie





THOTTAM

ABRAHAM

Thottam
(Veliyanloor)

MARY

Thekkethil
(Areekara)

Tim, Lincy



VADAKARAPARAMPIL

VINOY

Vadakarapampil
(Kallara)

ELYSA

Maliyil
(Los Angeles)

Saveena, Noha



VALACHERIL

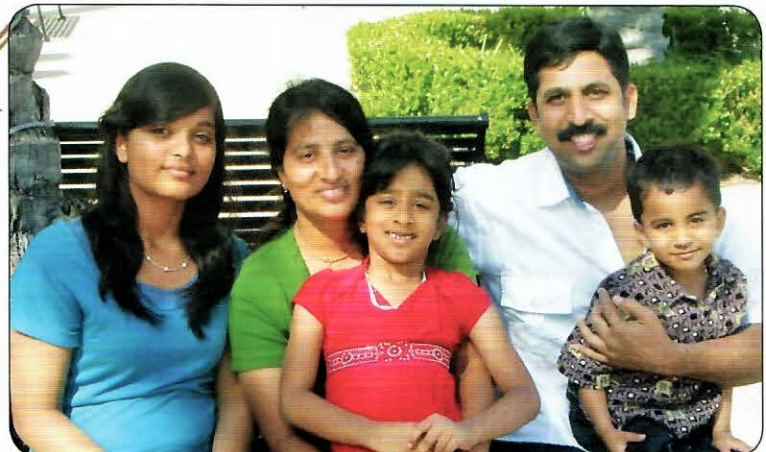
PRAKASH

Valacheril
(Carithas)

SHINY

Kudili
(Kallara)

Janet, Manu, Manju, Sehion





Jesus never had a Financial Crisis



George Maliyil



Why does America have financial crisis? God said, "My people have done two evils: they have forsaken me, the source of living water; they have dug themselves cisterns, broken cisterns, that hold no water" [Jer 2:13]. He also said, "because you burned incense and sinned against me, not living by law, statutes and decrees, this evil has befallen you at present day" [Jer 44:23]. "If my people upon whom my name has been pronounced humble themselves and pray and seek my presence and turn from their evil ways, I will hear them from heaven and pardon their sins and revive their lands" [2 Chroni 7:14]. So let us be humble, repent, and seek God. He will bless us and our nation. "We know that everything God works for the good of those who love Him, whom he has called according to his plan" (Rom 8:28). To follow the teaching of Jesus means we will not suffer such a crisis either.

Let us meditate upon some of the consoling and challenging words of Jesus. "Do not set your heart on what you are to eat and drink. Stop worrying. Let all the nations of the world run after these things. Your father knows you need them. Seek rather the kingdom first and these things will be given to you as well" [Luke 12:29-31]. Give and it will be given to you for the measure you will give will be the measure you receive back [Luke 6:38]. So let us be generous to the poor.

"No one may become my disciple unless he gives up everything he has. If you have faith, everything you ask for in prayer you will receive" [Matt 21:22]. So let us take heart and listen to Jesus to guide us, for if we obey the word of God, we will be happy and blessed.

Some points to help us grow in spirit. Hold on to four things.

1. "Let us hold fast to the faith we profess" [Heb 4:14]
2. "Hold to the word of life" [Phil 2:16]
3. "Put everything to test and hold whatever is good" [Thes 5:21]
4. "We must trust in His mercy." [Ps 147:11]

Now when we hold on to these, it will help us to stay closer to our God.

To avoid sin, there are six points you can put in practice at all times as directed by the word of God.

1. "In my heart, I have kept your word. That I may not sin against my Lord" [Ps 119:11]
2. "I am God's child and do not want to hurt my father. Aware that I belong to Him. I shall not sin" [Wis 15:12]
3. "The Lord's eyes are ten thousand times brighter than the sun, that watches the conduct of all men and penetrate into the most secret corners" [Sr 23:19]
4. "In whatever you do, remember your last days, and you will never sin" [Sr 7:36]
5. "Do not be so sure of forgiveness that you add sin to sin. And do not say, 'His compassion is great, he will forgive me my many sins'; for with him are both mercy and retribution, and his anger does not pass from sinners [Sr 5:5-6]

6. "Keep watch and pray, so that you may not slip into temptation" [Luke 22:46]

Saint Augustine said, "If we meditate about death, judgment, Hell, and Heaven every day, we will not sin." Those who call upon the name of God, avoid sin and sinful occasion. We all need the Holy Spirit to do the will of God. Let us be thirsty for the Living Water [Holy Spirit] to help us. When the Holy Spirit comes, we will be a new person.

"Ignorance of scripture is ignorance of Christ" -Saint Jerome



In loving Memory



John Chirackel

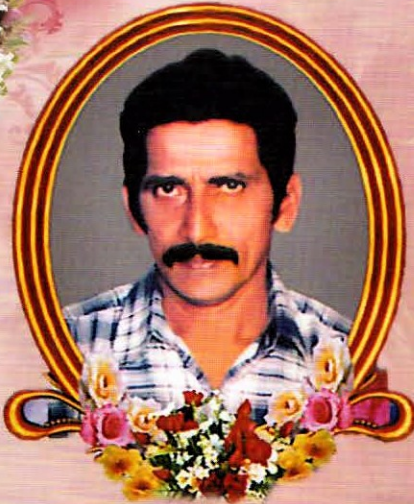
Died : December 15th, 1985



Mary Chirackel

Died : December 27th, 2010

സ്മരണാർപ്പനയ്ക്ക്...



ഇ. സി. എബ്രഹാം

ഇലവംകുഴിയിൽ
മോനിപ്പള്ളി

മരണം : 02-10-2000



കെ. എ. തോമസ്

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ജനനം : 05-08-1937

മരണം : 08-11-2009



VALIMATTATHIL

JOSE
Valimattathil
(Areekara)

LUCY
Niravath
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Akhil, Neha



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CYRIAC
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ANCY
Madathmyalil
(Kaduthurithy)

Tiffny, Kevin



VALLIPPADAVIL

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VALLIPPADAVIL

STEPHEN CHINNAMMA
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JOSE LISSY
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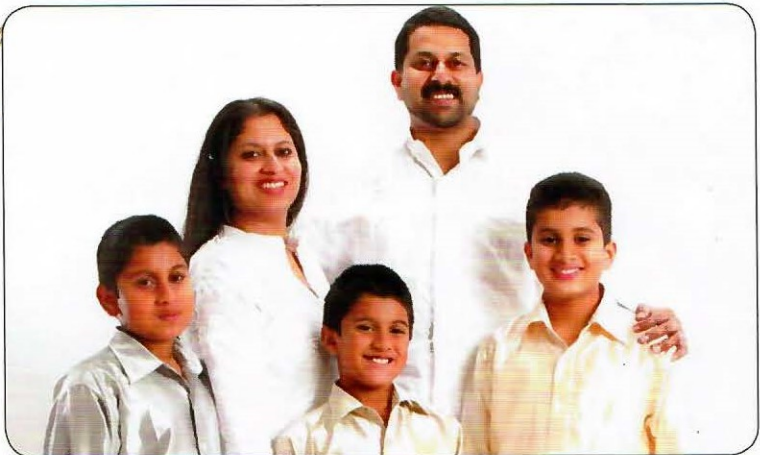
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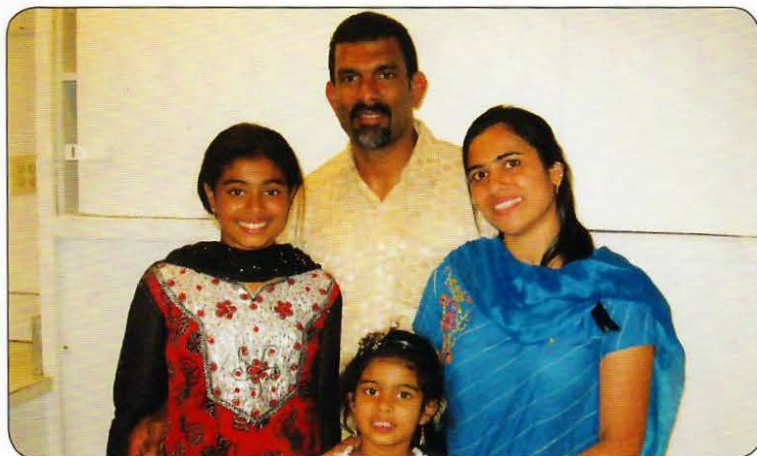


VAZHAPPALLY

SIMON ELIZABETH
Vazhappally Pandarasseril
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Mathew, Jacob, Stephen





VETTUPARAPURATH

JOSE
Vettuparapurath
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SHEEBA
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VETTUPARAPURATH

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Muttathil
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Marian, Jerin



ശുദ്ധത ഗാനം

ആ.... ആ.... ആ...

പ്രഭതുകും പൊൻവിളക്കേ

വിശുദ്ധിതൻ നിറകുടമെ

പത്താം പിയൂസ്, കനിവിന്റെ കേദാരമെ

ദിവ്യകാരുണ്യ സ്നേഹിതാ

മാലാഖമാർ വാഴും മാനവസ്തുതി ഉയരും ദേവാലയം

പത്താം പിയൂസ് ദേവാലയം

ലോസ് ആഞ്ചലസ് ക്നാനായ ദേവാലയം

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ഒന്നായി ഇവർ ബലിയർപ്പിക്കാൻ

ആരാധനാ അനവരതം (2)

അഖിലേശാ നിനക്കുനൽകാൻ

ആത്മാവിൽ ഇവർ നിറയാൻ

യേശുവിൻ ആലയമെ ദേവാലയം

ചേർന്നിടാൻ സ്തുതികളുമായ് പോകുവാൻ രമ്യതയിൽ

ദുഃഖദാരമെല്ലാം ഇറക്കിവയ്ക്കാൻ

ദൈവശക്തി കേന്ദ്രമെ ദേവാലയം

ആരാധനാ ബലികളാൽ കുദാശകളേകാൻ

ആത്മാവിൽ ശക്തരായ് മുന്നേറുവാൻ

ദൈവദാനമല്ലോ ദേവാലയം

ഇവിടെ ഈ പ്രവാസിനാട്ടിൽ

ക്നാനായ ദൈവമക്കൾ

ഒരുമയിൽ തീർത്ത ദേവാലയം

പത്താം പിയൂസിന്റെ ദേവാലയമെ

വിശുദ്ധനേറ്റം പ്രിയമുള്ളവനെ

യേശുനാമനെ

ദേവാലയത്തിൽ വന്നു

നിൻ സ്തുതി പാടുമ്പോൾ

ദിവ്യകാരുണ്യദാനങ്ങൾ ഏകളെ

നന്മകൾ ഏകളെ



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Take up one idea.
Make that one idea your
life - think of it, dream
of it, live on that idea.
Let the brain, muscles,
nerves, every part of your
body, be full of that idea,
and just leave every other
idea alone. This is the way
to success, that is way
great spiritual giants are
produced.

SWAMI
VIVEKANANDA

If I were asked under what sky
the human mind has most fully
developed some of its choicest gifts,
has most deeply pondered on the greatest
problems of life, and has found solutions,
I should point to India.

MAX MUELLER
German Scholar

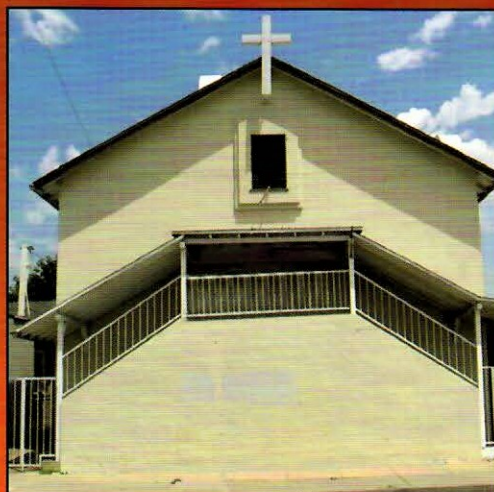
If there is one place on the
face of earth where all the dreams of living
men have found a home from the very
earliest days when man began the dream of
existence, it is India.

ROMAIN ROLLAND
French Scholar

India is,
the cradle of the human
race, the birthplace of
human speech,
the mother of history,
the grandmother of
legend, and the great
grand mother of
tradition. Our most
valuable and most
instructive materials in
the history of man
are treasured up in
India only.

MARK TWAIN
American Author





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