

Exhibit -2 (English translation)

No.7

GRACE OF THE LORD (English Translation)

To all the Pastors, Priests and Faithful under my jurisdiction, blessing and peace in the Lord Jesus Christ

As per the special Apostolic Decree (Quod jam pridem) of the Most Holy Father Pope Leo XIII issued on June 01, 1887. I hereby appoint Very Rev. Fr. Mani Nidhirickal of Kuravilangad Parish, as the Vicar General of the 'Northists' under my jurisdiction. Besides, I also appoint my consular Very Rev. Fr. Louis Pazheparambil of Pulinkunnu Parish as the General Secretary of this Apostolic Vicariate.

In addition, as per the new Decree from Rome issued on 29 July 1887, I hereby appoint **Very Rev. Fr. Mathai Makil of Kaipuzha Parish, as the Vicar General of the 'Southists' under my jurisdiction.**

Both these Vicar Generals will reside at Kottayam.

Kottayam
September 08, 1889
Nativity of the
Blessed **Virgin Mary**

† CARLOUS S.J.
Vicar Apostolic, KOTTAYAM

Consular: Secretary
Very Rev. Fr. Louis

UNIVERSI CHRISTIANI (ENGLISH)
Dated 29 August 1911 by Pope Pius X

For future memory. In the task, divinely entrusted to us, of guiding the universal Christian flock, we think it important to mark out boundaries for churches which correspond to the wishes of the authorities and especially to the good of the faithful. Led by the thought of how the faith and piety of the Syro-Malabar people might be helped, we have decided to establish in that region a new Apostolic Vicariate. For in that nation, Pope Leo XIII, in his letters similar to these given on 28 July 1896, established 3 Apostolic Vicariates, namely Thrissur, Ernakulam, and Changanachery and he saw to it to place in authority over them 3 bishops chosen from the Syro-Malabar people themselves.

Now since the 3 Apostolic Vicars of these same Vicariates mentioned above, beginning with counsels among themselves, have by means of a letter of 1st March of this year asked assiduously that for the purpose of better overseeing the spiritual welfare of those regions and for winning over the hearts of those dissenting a new Apostolic Vicariate be established in the city known popularly as "Kottayam". After considering long and carefully all the issues of the matter with Cardinals VV.FFr.NN.S.R.E of the Sacred Congregation for the propagation of the Christian name concerning affairs of the oriental rite, we have decided graciously to accept these prayers and we wish to show a pledge of benevolence toward the above mentioned nation. Therefore, in a *motu proprio* in accord with certain knowledge and from the fullness of our power we disjoin from the double Apostolic Vicariate of Ernakulam and Changanachery all the parishes and *Southist* churches and on behalf of the *Southist* people we establish them into the new Apostolic Vicariate in the city commonly called "Kottayam".

Therefore, let it embrace all the churches and chapels belonging to Deccanate of Kottayam and of Kaduthuruthy in the Apostolic Vicariate of Changanachery along with the *Southists* Churches of the Apostolic Vicariate of Ernakulam. This being our wish and our order, we decree that these present letters exist always and in the future as firm, valid, and efficacious and that they receive and obtain their plenary and whole effects. These letters are to support most fully those to whom they look and shall look in the future through all and in all things. Thus, judgment in advance must be rendered that it will be null and void if they should happen to be attacked by anyone by whatever authority whether knowingly or unknowingly. There being no impediment to our Apostolic Chancery because the rule concerning the examination of a case is not removed and with no impediments from other Apostolic constitutions to the contrary.

Given in Rome at St. Peter's under the fisherman's ring on 29 August 1911, the 9th year of our Pontificate.



Pope Pius X

R. Cardinal Merry del Val

**SACRA CONGREGATIO PRO ECCLESIA ORIENTALI DECRETUM
(ENGLISH)**

Decree 1812/48

Dated 29 April 1955 by Pope Pius XII

The people called "*Southists*", for whose benefit the Apostolic See erected in 1911 the apostolic vicariate of *Kottayam*, which in 1923 was raised to the degree of a diocese, has more and more over the years moved into places beyond the territory of the ecclesiastical province of the Chaldean Malabaren.

Recently our master Pius XII by divine providence, received the prayer of me the apostolic nuncio for India and heard the report signed below by me the Cardinal a secretary of the sacred congregation for the oriental churches at the same audience on the 28th day of the month of April of this year and he deigned to change the boundaries of the ecclesiastical province of the Chaldean rite of the Malabaren for the sake of achieving soon the fuller spiritual good of the said oriental rite.

Furthermore there remained the task of extending the jurisdiction of the bishop of *Kottayam*, to whom, as has been said, the spiritual care of the *Southists* has been entrusted. In order to fulfill this task fittingly the same our most holy master Pius by the divine providence Pope XII in the audience mentioned above deigned to extend the jurisdiction of the bishop of *Kottayam*, whose see is in the city of *Kottayam* to the new territory of the entire ecclesiastical province of the Chaldean Malabar rite, and to issue a special decree concerning the matter.

Therefore, we are borne by the power of the present decree, and by the authority and mandate of our most holy master. **The personal jurisdiction of the bishop of *Kottayam* over the *Southists* is extended** over the entire ecclesiastical province of the Chaldean rite of the Malabaren, now enlarged with new boundaries as described in the recently published decrees for the dioceses of Thalassery, Thrissur, and Changanachery

For the execution of these mandates His Holiness has deigned to appoint His Excellency P.D. Augustine Kandathil, Archbishop of Ernakulam and Metropolitan, bestowing on him the faculties necessary for this, and not withholding the faculty of delegating any man whatever constituted in ecclesiastical dignity, and imposing also on the Metropolitan the duty of remitting an authentic copy of the execution of the act upon completion.

Nothing contrary standing in the way.

Given in Rome, from the quarters of the Sacred Congregation for the Oriental Church, 29 April 1955.

Signed, Eugenius Cardinal Tisserant, a Secretary

Signed, Acacius Coussa, Assessor



(EMBLEM)

GRAMS: CARDINAL

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ERNAKULAM, P.O BOX NO2580
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ANTONY CARDINAL PADIYARA
ARCHBISHOP OF ERNAKULAM

B11B/2825

MAY 27,1995.

His Eminence
Joseph Cardinal Bernardin
155 East Superior Street
P.O.Box 1979, Chicago, IL 60690

Your Eminence

The Knanaya Catholics are the descendants of a missionary group of early Jewish endogamous Christians that came to Kerela, India during the 4 th century A.D. Wherever they settle down, they do continue to practise their age-old customs and traditions. Respecting these particular customs and wonts, Pope Pius X restored the Vicariate of Kottayam in 1911 exclusively for the Knanaya Catholics, which was raised to the status of a diocese in 1923 by Pope Pius XI.

I would therefore, appreciate very much if the **Knanaya Catholic Community in Chicago is helped to practise it's traditional customs with it's own church. I recommend that a vacant church may be allotted to the Catholic emigrants from the Diocese of Kottayam. They will be, I am sure, very loyal to Your Eminence, the local Ordinary.**

With fraternal greetings and prayerful wishes,

Yours sincerely in Our Lord,
(sd.)

Antony Cardinal Padiyara
Major Archbishop of
Syro-Malabar Church.

CONSTITUTION AND BY-LAWS OF THE KNANAYA CATHOLIC MISSION - HOUSTON

Preamble:

The Church in India was revitalized by the first Syrian Immigration in 345 A.D. consisting of 400 Jewish Christians from seventy two families, belonging to seven Ancestries from Baghdad, Nineveh and Jerusalem under the leadership of great merchant Knayi-Thomman of Baghdad, accompanied by Mar Joseph, the Bishop of Edessa (also known as Uraha) with priests and deacons sent by the Syrian Patriarch. The ruler of Cranganur, Cheraman Perumal, is said to have conferred "privileges" or "grants" upon Knayi-Thomman and the Christians, inscribed on copper plates which were in existence when the Portuguese arrived. The copper plates granted to the Jews are preserved in their synagogue at Cochin.

The fully ordained secular priests of a Syrian church were known as Cattanars. Syriac is a dialect of Aramaic and became the language of the mother church of Persia and so it was the sacred language of the daughter church in Kerala. Basically, this is the reason the members of the church of Kerala are called Syrian Christians. Later it became known as Syro-Malabar.

In Kerala they are generally referred to, as Nazarene Mapillas. The Mapillas means "great son," signifying "Prince" or "Royal Son" which was the honorary title granted to Knayi-Thomman and his followers by Cheraman Perumal, the old renowned Emperor of Kerala.

In the beginning, the cordiality between the Portuguese and the Syrian Christians was extreme and the bond of Syrian Christian brotherhood was acknowledged with joy and thanksgiving. The event "Coonen Kurusu" oath separated the Syrian Christians from the Portuguese leadership. This marks an epoch in the history of Syrian church in Kerala. It led to the separation of the undivided church into two. Those who decided to continue their faith and alliance to the Church of Rome were henceforth known as "Roman Catholic Syrian Christians," while those who renounced were henceforth known as "Jacobites."

The descendants of the seventy two families who arrived in Kerala are the Knanaya Catholics. They maintained their separate identity and traditions; still they cooperated in all spiritual activities of Indian Catholic Hierarchy of which they formed an integral part. The Knanaya Catholics were originally disbursed in different Dioceses in Kerala. The necessity of keeping their identity and heritage led to a strong move for a separate diocese for the Knanaya Catholics. His Lordship Bishop Makil, appealed to His Holiness Pope Pius X, for a separate diocese. On August 29, 1911, by a special Decree instituted the "Diocese of Kottayam", without any geographical boundaries. His Lordship Bishop Makil was appointed to the new diocese by transferring him from his former diocese of Changanacherry. His Lordship Bishop Makil was succeeded by His Lordship Bishop Choolaparambil, His Lordship Bishop Tharayil and the present Bishop, Mar Kuriakose Kunnacherry.

"Kottayam Diocese" is not only an administrative unit of the universal church but also a local church for the Knanaya Catholics scattered all over India.

Since the early '60's, because of the job opportunity in the U.S.A., people from this community began migrating to this country; the immigration to the U.S.A. continues today.

We, the members of the "Knanaya Catholics" in America, are grateful to Almighty God for the Civil and Religious Liberty which He has permitted us to enjoy in this country. We seek His blessing upon our endeavors in order to have a better establishment in "identity, tradition, culture, endogamous nature, and the ethnic heritage of our forefathers." We also secure a well organized group, ourselves do ordain and establish this constitution for the Knanaya Catholic Mission in Houston. Knanaya Catholic Mission - Houston is a voluntary organization for the Knanaya Catholics by the Knanaya Catholics in Houston with one purpose "to guide and lead the Knanaya Catholic Community into the 21st Century. The Diocese has decided that the Mission be duly registered in the STATE OF TEXAS.

CONSTITUTION AND BY-LAWS OF THE
KNANAYA CATHOLIC MISSION - HOUSTON

ARTICLES OF INCORPORATION

ARTICLE ONE

The name of the corporation (organization/institution) is KNANAYA CATHOLIC MISSION - HOUSTON (hereinafter referred to as the Mission).

ARTICLE TWO

PURPOSE: This Mission is organized exclusively for providing religious and educational instruction and charitable assistance within the meaning of Section 501© (3) of the Internal Revenue Code of 1954 (or the corresponding provision of any future United States Internal Revenue Law). The Mission will be a unit under the Catholic Diocese of Galveston-Houston and follows the policies and procedures of the said Diocese. The Mission will pursue the above objectives by administering the Mission and helping them to pursue the objectives by:

- (a) Following the constitution, policies, and procedures of the Catholic Diocese of Galveston-Houston;
- (b) Conducting liturgical services in Syro-Malabar Rite and educational programs about the religion, culture, morals, heritage, social developments, and endogamous nature of Knanaya Catholicism;
- (c) Conducting programs to teach history, heritage, and traditions of Knanaya Catholics;
- (d) Providing charitable assistance in order to preserve the religious, cultural, moral, social heritage, and endogamous nature of Knanaya Catholicism;
- (e) Encouraging and providing assistance to others with similar purposes;
- (f) Publishing educational information, including a newsletter and a community directory for distribution to our members;
- (g) Engage in socio-cultural and economic development for the weaker sections of Knanaya and non Knanaya people irrespective of caste, creed or race; and,
- (h) Doing all things necessary to accomplish the objectives of any religious, educational, or charitable organization within the meaning of Section 501(c) (3) of the Internal Revenue Code (or the corresponding provision of any future United States Internal Revenue Law).

ARTICLE THREE

The Mission is a nonprofit Corporation.

ARTICLE FOUR

The period of its duration is perpetual.

ARTICLE FIVE

This Mission is organized pursuant to the Texas nonprofit Corporation Act and is organized for nonprofit purposes. No pecuniary gain or profit of the assets of the Mission, or contributions given to it shall insure to the benefit of any member, trustee, director, officer, or other private person except that the payments and distributions in furtherance of the purpose set forth in Article One hereof.

ARTICLE SIX

The street address of the initial registered office of the Mission shall be the address of the Director.

ARTICLE SEVEN

The by-laws of the Mission are to be promulgated, changed, or amended by Diocese of Galveston - Houston. However, the fundamental principles of the Catholic Diocese of Kottayam cannot be changed.

ARTICLE EIGHT

8.1 Upon the dissolution of the Mission, the Board of Directors shall pay all liabilities and obligations of the Mission. If its property and assets are not sufficient to satisfy or discharge all the liabilities of the Mission and obligations, the Mission shall apply them so far as they will go to the just and equitable payment of the liabilities and obligations.

8.2 Assets held by the Mission upon conditions requiring return, transfer, or conveyance, which condition occurs by reason of dissolution, must be returned, transferred, or conveyed in accordance with such requirements.

8.3 The remaining assets of the Mission shall be distributed as follows, instead of pursuant to the provision of 6.02(A) of the Texas nonprofit Corporation Act (R.C.S. Art. 1396 - 6.02(A)) or pursuant to a successor statute:

(a) If another Knanaya Catholic organization then exist in the United State of America which is exempt under section 501(c)(3) of the Internal Revenue Code of 1986, as amended, or any successor statute, then all remaining assets shall be distributed only for tax exempt purposes to Knanaya Catholic Mission, organization or organizations as determined in the discretion of the majority of the Board of Directors;

(b) If all Knanaya Catholics disclaim or do not qualify to accept the remaining assets of the Mission, then the remaining assets of the Mission shall be distributed only for tax exempt purposes to one or more organizations which are exempt under section 501(c)(3) Internal revenue Code of 1986, as amended, or its successor statute as determined in the discretion of the majority of the Board of Directors.

ARTICLE NINE

General Body and its Functions

9.1 The general Body shall consist of all registered members of the Mission and the annual general body meeting of the Mission shall be held in January.

9.2 All important decisions shall be taken only by a two-third majority vote of adult members. An adult herein is clarified as 18 years or older. All routine matters shall be decided by a simple majority of the members present. Notice for the general body meeting shall be given by a church announcement on the previous Sunday unless it is an emergency meeting which will be intimated as time permits. If a member has a complaint and wishes to bring it to the general body meeting, he will first present the complaint in writing to the Executive Committee, which will then investigate and either take appropriate action or bring it to the attention of the general body.

ARTICLE TEN [ARTICLE FOUR (9) IN OLD DOCUMENT]

MEMBERSHIP: To be eligible for the membership in the Mission, the member must be 18 years old and must be born of Knanaya parents and practicing endogamy, if married. A member shall be enrolled in the Mission by completing the prescribed registration form.

ARTICLE ELEVEN [ARTICLE NINE IN OLD DOCUMENT]
Administration

11.1 **BOARD OF DIRECTORS:** The elected members of the executive committee, parish council and the Local Mission director are the members of the board of directors. The Mission director shall be the Chairman of the board of directors. The board of directors shall be the governing body of the Mission.

11.2 **MISSION DIRECTOR:** A Knanaya Catholic priest assigned by the Bishop of Kottayam and accepted by the Bishop of the Galveston-Houston Diocese shall be the Director of the Mission. Mission Director shall be the Chairman of the Board of Directors. He will be the authority of all religious and spiritual activities conducted by the Mission.

11.3 **AUDITOR:** Each general body meeting shall elect an auditor, and shall audit the accounts for each year and present a report at the annual general body meeting, when its copies shall be made available to the members.

ARTICLE TWELVE

OFFICE BEARERS: The elected office bearers of the Mission shall be the executive committee and the parish council.

Executive Committee: The elected trustees, secretary and the treasurer and the Local Mission Director shall be the executive committee.

12.1 **Trustees:** Two trustees shall be elected from the general body meeting to the executive committee. They should work with the mission director and shall direct the secretary to call the meetings of the Mission.

12.2 **Secretary:** The secretary is the recording and corresponding officer of the mission. Secretary shall obtain an up-to-date membership register, mailing list, the constitution and by-laws and the documents of the Mission. The secretary shall keep minutes of all meetings and present them at the appropriate times. The secretary shall also present a report of activities of the past period during all general body meetings.

12.3 **Treasurer:** The treasurer shall collect contributions and issue receipts for the same, where necessary. He shall disburse funds on behalf of the mission when authorized by the director or the executive. Cash, in excess of an amount to be specified by the executive committee, shall be deposited in a bank selected by the treasurer and approved by the executive committee. The bank account shall be jointly operated by the treasurer, the trustees and the director. The financial status of the mission shall be available for inspection by the executive committee at all general body meetings, executive committee meetings. The treasurer shall present a financial statements at the annual general body meeting (January of each year) of the mission.

12.4 The parish council members shall consist of (1) the elected executive committee of the congress; which is the sub chapter of K.C.C.N.A.; local laymen organization, organized to conduct the cultural and social activities for the members of the mission, and/or (2) the elected members from and by the general body (preferably one member from each forane), (3) one/two representatives of the approved organizations of the mission and (4) members nominated by the mission director.

A proper handling and taking over the accounts and assets shall be done between the outgoing and incoming committees within two (2) weeks after the expiration of each term (December 31).

ARTICLE THIRTEEN

EXECUTIVE COMMITTEE:

13.1 The executive committee shall be the governing body of the Mission. It shall execute the decisions of the mission.

13.2 **Elections:** The elections shall be conducted by an election commissioner, appointed by the board of directors or by the chairman of the board of directors.

13.3 **Eligibility:** Each office bearer should be at least 25 years old. The members of the executive committee shall not serve for more than two terms consecutively. The members of the executive committee shall be elected at the annual general body meeting.

13.4 **Removals:** The elected officials and the auditor shall be removed from their position, when they no longer qualify as a member, their inability to function in their position, not present in the executive committee meeting or in the parish council meeting for three consecutive times, unless there are adequate reasons for such absences, convicted of crimes, an act against the constitution of the Mission. To remove an official from the position, the majority of the executive committee shall request the director and the director shall call a directors meeting for this purpose within fifteen days. The board of directors has the power of taking any proper action to that office holder, although, if the decision of the board of directors is to remove any of the office bearers, it should be ratified by the general body within 30 days on a majority vote.

ARTICLE FOURTEEN

14.1 **Installation:** Though the election of the executive committee and the auditor was done during the general body meeting - January, all the newly elected office holders will be officially installed by administering the oath of office. The oath of office shall be administered by the mission director.

14.2 **The Oath of Office:** "I ----- (name in full)----- do hereby solemnly swear that I will carry out the responsibilities and duties of my office, to the best of my ability and uphold the constitution of the Knanaya Catholic Mission-Houston, so help me God."

ARTICLE FIFTEEN

15.1 Religious Activities :

- (a) The Mission shall strive hard to uphold the sanctity of the Catholic family and importance of a well functioning family system that is spiritually sound within the Knanaya Catholic Community and in the frame work of the universal catholic church.
- (b) It shall try to promote strong family ties locally and abroad.
- (c) Promotion of family prayers, Bible studies, discussions, etc.,.
- (d) Holy Mass celebrations in the Syro-Malabar Rite (Sunday Worship Services).
- (e) Sacramental services for the members and non members in Syro-Malabar Rite.
- (f) Celebration of religious festivities of Catholic Church, especially those of Syro-Malabar Rite.
- (g) Provide and promote education, research and economic assistance to preserve the religious, cultural, moral, social heritage and endogamous nature of our Community.

- 15.2 **Other Activities** - Help the congress to arrange social, educational, cultural and recreational activities for the members at local level and conventions at the national level. Organize charitable assistance and social service programs, when possible. Drug and alcohol prevention and rehabilitation seminars for the youth and adults, welfare programs for the women, children, the aged and the handicapped as needed.
- 15.3 **Activities with other organization** - Especially with the National organization K.C.C.N.A. - involve in cooperative endeavors for the purpose defined in the constitution, so as to enhance it at the National and international level.
- 15.4 **Legislative or political activities** - No part of the activities of the Mission shall support the carrying on of propaganda or otherwise attempting to influence legislation, and the Mission shall not participate in or intervene (including the publishing or distribution of statements) any political campaign on behalf of any candidate for public office.

Guidelines - All the affairs of the Mission shall be conducted in the most democratic way possible. "Robert's Rule of Order" as revised shall be used for guidelines when needed. Mission Director shall have the overall authority to guide.

This constitution is approved by the Diocese of Galveston -Houston, on this 13th day of September in the year of our Lord, 1996.

IN WITNESS WHEREOF, We have hereunto subscribed our names.



Rev. Fr. Frank H. Rossi
(Chancellor, Diocese of Galveston-Houston)



Rev. Fr. Joseph Meledom
(Chairman of Board of Directors)

Knanaya Region USA

Knanaya Region is a subdivision of the St. Thomas Syro-Malabar Catholic Diocese of Chicago. This region was officially established by His Excellency Mar Jacob Angadiath, the bishop of the diocese on April 30, 2006. On that day, the bishop appointed Rev. Fr. Abraham Mutholath, the then Vicar General for Knanaya Community as the first director of the **Knanaya Region**.^[1] The purpose of this region is to coordinate all the pastoral activities of the diocese under the leadership of Knanaya Region director who is also one of the Vicar Generals of the diocese.

According to the decree of the Bishop, all Knanaya Catholic parishes, Knanaya missions, and all the Knanaya Catholic faithful who live in the USA outside the proper territory of an established Knanaya Catholic parish or mission will come under this region.^[2] This is a personal jurisdiction style followed in the Syro-Malabar Church in India where the Archbishop of Kottayam has personal jurisdiction over all the Knanaya Catholics within the juridical boundary of the Syro-Malabar Church.

The Knanaya Catholic Region has five foranes, 14 parishes, eight missions, and four convents.

Knanaya Catholic Region of St. Thomas Syro-Malabar Catholic Diocese of Chicago



Bishop Mar Jacob Angadiath handing over to the first Knanaya Region director Fr. Abraham Mutholath the decree establishing the Knanaya Region

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- Houston Knanaya Forane
- Tampa Knanaya Forane
- New York Knanaya Forane
- San Jonse Knanaya Forane

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External links

History

Knanaya Catholics from the Archdiocese of Kottayam, Kerala began to migrate to the United States in the 1950s. They came mainly for education and later for job opportunities. However, they eventually settled in this

	Location
Country	 USA
Territory	United States
Ecclesiastical province	Knanaya Catholic Region
	Statistics
Parishes	8 missions
Churches	14
Congregations	4 convents
	Information
Denomination	Roman Catholic
Rite	Syro-Malabar
Established	April 28, 2006
Secular priests	18
	Current leadership
Pope	Francis
Major	Mar George

FILED
In the Office of the
Secretary of State of Texas

FEB 15 2008

ARTICLES OF AMENDMENT

Corporations Section

Pursuant to the provisions of article 13964.03 of the Texas Non-Profit Corporation Act, the undersigned corporation adopts the following articles of amendment:

- 1. The name of the corporation is **KNANAYA CATHOLIC MISSION – HOUSTON.**
- 2. The following amendments to the articles of incorporation were adopted on December 9, 2007.

ARTICLE FOUR (a) is amended to read as follows:

Following the constitution and policies and procedures of the St. Thomas Syro-Malabar Catholic Diocese of Chicago.

ARTICLE NINE is amended to read as follows:

The by-laws of the Mission are the by-laws of the St. Thomas Syro-Malabar Catholic Diocese of Chicago. The Board of Directors or the Parish Council, with the direction of the Mission Director, are obligated to follow the policies and procedures of the St. Thomas Syro-Malabar Catholic Diocese of Chicago.

- 3. The amendments were adopted at a meeting of members held on December 9, 2007 at which a quorum was present, and the amendments received at least two thirds of the votes which members present.

KNANAYA CATHOLIC MISSION – HOUSTON

By 

Johnson Mathew
Secretary
Knanaya Catholic Mission-Houston

**ST. THOMAS SYRO-MALABAR
CATHOLIC DIOCESE OF CHICAGO**

and who has attained 21 years of age, or a bachelor or spinster who has attained 21 years of age and has an individual membership in the parish.

16. **Members of a Parish:** The Christian faithful belonging to the same eparchy having domicile or quasi-domicile within the territory of the parish (CCEO c. 912, 916) or those who have obtained membership through special orders by the eparchial bishop.
17. **Registered Member of a Parish:** A practicing Catholic faithful of the age of 21 years or above, and resides and duly registered in the particular parish, and is actively participating in and supporting the church activities including the financial commitment to the parish.
18. **Active Member of a Parish:** A registered member of the parish having domicile in the parish for at least a period of one year and who has a proven record of regular financial support to the parish and eparchy and regular attendance and participation in Sunday Masses and other spiritual services of the parish.

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Knanaya Catholic Region of St. Thomas Syro-Malabar Catholic Diocese of Chicago



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Denomination	Roman Catholic
Rite	Syro-Malabar
Established	April 28, 2006
Secular priests	18

Current leadership

Pope	Francis
Major	Mar George

country and brought their family also to the United States. When they came to this foreign land, they missed their Syro-Malabar Malayalam Qurbana and wanted to arrange it for prayer followed by a social gathering. They arranged such Holy Mass whenever they could get a Syro-Malabar priest who came either for studies or for work in American parishes.

The Knanaya Catholics in Chicago got organized and appealed to the Bishop of Kottayam Mar Kuriakose Kunnacherry on January 17, 1981, to send a priest to meet their pastoral needs in the Syro-Malabar Rite. Since Bishop of Kottayam has no ecclesiastical jurisdiction outside the proper territory of the Syro-Malabar Church in Kerala, he wrote a letter to His Eminence Cardinal John Cody, the Archbishop of Chicago on March 18, 1981, seeking his help to establish a special ministry for Knanaya Catholics in Chicago. Because of some confusion created by some other people, the cardinal postponed his decision.

When Most Rev. Joseph Bernardin became the new Archbishop of Chicago, Bishop Mar Kuriakose Kunnacherry wrote to him asking to reconsider the former request to start a special ministry for Knanaya Catholics in Chicago. At the direction of the Archbishop of Chicago, his chancellor convened a meeting of the Knanaya Associations on September 27, 1983, and decided to start the proposed ministry. Bishop Mar Kuriakose Kunnacherry sent Rev. Fr. Jacob Chollampel from the diocese of Kottayam in October 1983 to serve the newly constituted ministry.^[3]

Following the example of Knanaya Catholics in Chicago, the Knanaya Catholic migrants in the other cities of the United States also applied to their local Latin bishops to start Knanaya Catholic missions for them. Bishop Kunnacherry also recommended for the same and sent priests from the Diocese of Kottayam to serve the Knanaya Catholic Missions established by the Latin bishops. Thus the Latin Catholic dioceses in the United States established nine Knanaya Catholic missions before the establishment of the St. Thomas Syro-Malabar Catholic Diocese of Chicago in 2001. They are Chicago (1983), Brooklyn, NY (1993), Westchester and Bronx, NY (1993), Houston (1994), Dallas (1996), Newark, New Jersey (1996), Rockland, NY (1996), Philadelphia (1999), and San Jose (2000).

When Pope John Paul II established the St. Thomas Syro-Malabar Catholic Diocese of Chicago in 2001, all the Knanaya Catholic faithful in the United States who had become part of the local Latin parishes and the nine Knanaya Catholic Missions under the Latin bishops came under the pastoral jurisdiction of this diocese.^[4] Considering the desire of the community and to help him with the pastoral administration of the Knanaya Catholic faithful in the diocese, Bishop Mar Jacob Angadiath appointed Rev. Fr. Abraham Mutholath on October 3, 2001 as one of the two Vicar Generals (Syncellus) of the diocese with special charge of the Knanaya Catholics. Bishop Mar Jacob Angadiath officially accepted all the Knanaya Catholic missions in the United States on October 29, 2003 as part of his diocese and asked the mission directors to continue their service in their respective missions.

First Vicar General Rev. Fr. Abraham Mutholath motivated the Knanaya Catholic faithful in the different parts of the United States to start Knanaya Missions wherever possible and to buy churches to grow as parishes. The first church was brought in the City of Maywood in Chicago in 2006. Later more churches and missions were added.

Archbishop	Alancherry
Bishop	Mar Jacob Angadiath
Auxiliary Bishops	Mar Joy Alappatt
Vicar General	Fr. Thomas Mulavanal

Website

www.knanayaregion.us (<http://www.knanayaregion.us/>)

www.knanayaregion.org (<http://www.knanayaregion.org/>)

Since the St. Thomas Syro-Malabar Diocese of Chicago is spread all over the United States, Bishop Mar Jacob Angadiath established seven regions in his diocese on April 28, 2006. One of these regions is for all Knanaya Catholics in the diocese. According to the decree issued by the bishop, "The formal Knanaya Catholic missions and the faithful of the Knanaya community living in other places where no formal missions are established will make one region."^[5] Vicar General Rev. Fr. Abraham Mutholath is appointed as the director of this region. The official declaration of this region was held at OLV Church Chicago on April 30, 2006, by Bishop Mar Jacob Angadiath.

Bishop Mar Jacob Angadiath appointed Rev. Fr. Thomas Mulavanal as the Vicar General and director of the Knanaya Catholic Region on February 8, 2014.

Knanaya Foranes in the United States

His Excellency Mar Jacob Angadiath has raised the following parishes of the Knanaya Region of the diocese into forane status on February 28, 2015.^[6]

- 1 ■ Sacred Heart Knanaya Catholic Church, Chicago, IL
- 2 ■ St. Mary's Knanaya Catholic Church Houston, TX
- 3 ■ Sacred Heart Knanaya Catholic Church Tampa, FL
- 4 ■ St. Stephen Knanaya Catholic Church Hempstead, NY
- 5 ■ St. Mary's Knanaya Catholic Church San Jose, CA

Chicago Knanaya Forane

The parishes and missions that come under Chicago Knanaya Catholic Forane are the following:

- 6 ■ Chicago Sacred Heart Knanaya Catholic Forane Parish
- 7 ■ Chicago St. Mary's Knanaya Catholic Parish
- 8 ■ Detroit St. Mary's Knanaya Catholic Parish
- 7 ■ Minnesota, St. Paul Knanaya Catholic Mission
- 10 ■ Toronto St. Mary's Knanaya Catholic Mission (now under Syro-Malabar Exarchate, Canada)

Houston Knanaya Forane

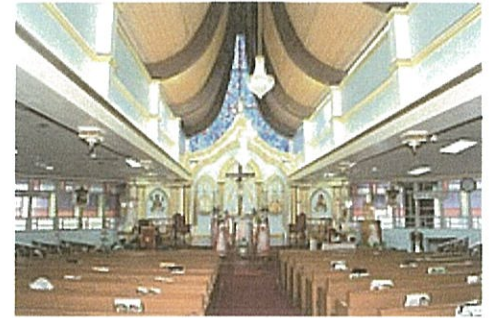
The parishes and missions that come under Houston Knanaya Catholic Forane are the following:

- 11 ■ Houston St. Mary's Knanaya Catholic Forane Parish
- 12 ■ Dallas Christ the King Knanaya Catholic Parish
- 13 ■ San Antonio St. Anthony's Knanaya Catholic Parish

Tampa Knanaya Forane

The parishes and missions that come under Tampa Knanaya Catholic Forane are the following:

- 14 ■ Tampa Sacred Heart Knanaya Catholic Forane Parish



Sanctuary of Sacred Heart Knanaya Catholic Forane Parish, Chicago, the first Knanaya Catholic Parish outside Kerala.



Exterior view of Chicago Sacred Heart Knanaya Catholic Church, the first church of the Knanaya Catholics in the diaspora.

- Atlanta Holy Family Knanaya Catholic Parish
- Miami (South Florida) St. Jude Knanaya Catholic Parish
- Orlando St. Stephen's Knanaya Catholic Mission

New York Knanaya Forane

The parishes and missions that come under New York Knanaya Catholic Forane are the following:

- 5 ▪ New York St. Stephen Knanaya Catholic Forane Parish
- 6 ▪ New Jersey Christ the King Knanaya Catholic Parish, Carteret
- 7 ▪ Rockland, New York St. Mary's Knanaya Catholic Parish
- 8 ▪ Connecticut, New York Holy Family Knanaya Catholic Mission
- 9 ▪ Westchester-Bronx, New York Knanaya Catholic Mission
- 10 ▪ Philadelphia St. John Neumann Knanaya Catholic Mission

San Jonse Knanaya Forane

The parishes and missions that come under San Jose Knanaya Catholic Forane are the following:

- 1 ▪ San Jose St. Mary's Knanaya Catholic Forane Parish
- 2 ▪ Los Angeles Pope St. Pius X Knanaya Catholic Parish
- 3 ▪ Las Vegas, NV St. Stephen's Knanaya Catholic Mission
- 4 ▪ Sacramento, CA St. John Paul II Knanaya Catholic Mission
- 25 ▪ Tracy (Stockton), CA Knanaya Catholic Mission

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External links

- Knanaya Region (<http://www.knanayaregion.us/>)
 - St. Thomas Syro-Malabar Catholic Diocese of Chicago (<http://www.stthomasdiocese.org/>)
 - Archdiocese of Kottayam (<http://www.kottayamad.org/>)
 - Syro-Malabar Church (<http://www.syromalabarchurch.in/>)
 - www.homily.info Homilies by Fr. Abraham Mutholath (<http://www.homily.info/>)
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BEFORE THE MUNSIFF'S COURT, KOTTAYAM

Original Suit No. /2020

Plaintiffs

1. Bose Thomas
2. Biju John
3. Stephan Joseph
4. Shiby Kurian

Defendants

1. The Metropolitan Arch Bishop
2. The Arch Eparchy of Kottayam
3. The Major Arch Bishop

Full name and address of the plaintiffs

1. Bose Thomas, son of E K Thomas, aged 57 years, residing at Edukutharayil House, Parolikkal, Thellokam Kara, Peroor Village, Athirampuzha PO, Kottayam Taluk, PIN: 686 562
2. Biju John, son of John, aged 47 years, residing at Kunnumpurathu house, Padichira Amsham, Padichira Desham, Amarakkuni PO, S. Bethery Taluk, Wayanad District, PIN: 673 579
3. Stephan Joseph, son of Joseph, aged 51 Years, residing at Moorikunnel House, Kanjangadu Kara, Hosdurg Village, Kanjangad PO, Hosdurg Taluk, Kasargod District PIN: 671 315
4. Shiby Kurian, son of Kurian, aged 44 years, residing at Pazhayampallil House, Ettumanoor Kizhakkumbhagam Kara, Ettumanoor Village, Ettumanoor PO, Kottayam Taluk, Kottayam District, PIN: 686 631

Full name and address of the defendants

3. The Major Arch Bishop, Syro Malabar Major Arch Episcopal Church, PB No. 3110, Mount St. Thomas, Kakkanad PO, Kochi, PIN : 682 030

All summons and other processes from this Court in the name of the plaintiff may be served on their counsel, Anil D Kartha, **KARTHA** ADVOCATES, Kottayam and those in the name of the defendants may be served on their respective addresses, given above.

PLAINT

Filed under Section 26, Order VII Rule 1 of the
Code of Civil Procedure, 1908

1. The suit is for injunction and for such other reliefs.
2. The plaintiffs are the members of the Knanaya Catholic Samudayam. The first plaintiff is a member of the St. George Forona (Knanaya) Church, the second defendant is a member of the St. Mary's Knanaya Church, Kapiset, the third plaintiff is a member of the Kanjangad Sacred Heart Knanaya Church and the fourth plaintiff is a member of the St. Joseph's Knanaya Church, Ettumanoor. They are very much interested to ensure that the entire activities of the Samudayam are being carried out strictly in accordance with the customs and ceremonies that are being followed for centuries. There are numerous persons interested in the subject matter and hence the suit is instituted as representing all of them, seeking leave.
3. During the beginning of the 4th century AD, the church of India founded by St. Thomas was in a crippled stage on account of the lack of celestial ministers. It was in that context that 72 families from 7clans comprising of more than 400 members belonging to the Jewish Christian community migrated to India from South Messopotamia under the leadership of Thoma of Kana and a Bishop named Uraha Mar Yausef. They settled at Kodungalloor. They are

4. The Knanites were distinguished by the identity they kept right from the very inception. They strictly followed the practice of endogamy for preserving the purity of the genealogical lineage. There are other customs and practices peculiar to the Southist only. The ethnic identity conciseness has always been the most integral part of the Southist. The ethnic identity of the Knanites has been recognized and acknowledged by the apex Court in its judgment reported in AIR 1995 SC 2001. The Southist were having their own churches even during the time when both the Southist and the Northist were under the same ecclesiastical authority. They were having their own priests who conducted services in their churches. They always remained as a separate ecclesiastical unit. There are umpteen historical records to prove the ethnical identity of the Knanites, including the several letters sent by them to Rome, the narrations of the Missionaries of the middle ages, the reports of the Government census and the official records of the churches. It is part of history that the Knanites had to face severe persecutions at various times, in the preservation of their identity. In the letter sent by 10 priests of the Southist on 21-11-1887 to Leo XIII, the Pontiff, there is a specific recital that in the churches of the Southist the priest of the Northist were never accepted. The Southist were under the Patriarch of Babylon up to 1599 AD. When attempts were made by the prelates of the Northist to intrude into the customs of the Southist, requests were made to the Pop either to reinstate them under the Patriarch of Babylon or to provide them a prelate from among the Southist.

5. There are ever so many official records unequivocally showing the two divisions as the Southist and Northist under the Syro Malabar Church. The records

6. The Knanites continued up to 1896 as a single Vicariate. In the year 1887, 2 Vicariates were established namely Ernakulam and Changanacherry. The rift between Northist and Southist continued. On 18-07-1896, the Holy Father constituted the 3 Vicariates Apostolic of Thrissur, Ernakulam and Changanacherry. But Southist were found only in the Vicariates of Ernakulam and Changanacherry. In order to set at rest the discordance among the conflicting factions, several proposals were made to the Holy See by the Apostolic delegates and Syro Malabar Vicars. The then three Syro Malabar Vicar Apostolic together sent a letter on 1-3-1911 to the Prefect of Propaganda making a unanimous proposal for settlement of the issues. It was pointed out that both the Northist and the Southist desired to have Bishops from their own community. The Syro Malabar Vicars Apostolic proposed the division of the Vicariate of Changanacherry into two, one for the Northist and the other for the Southist as the best remedy. The general assembly of the Propaganda considered the proposals on 31-07-1911 and decided to propose to the Holy Father for the establishment of a separate Vicariate at Kottayam exclusively for the Southist. On 28-08-1911, Pop Pious X approved the decisions of the Propoganda Fide and promulgated the Apostolic brief *In Universi* dated 29-08-1911 separating the Southist Parishes and Churches from the Vicariates of Changanacherry and Ernakulam and erecting the new Vicariate of Kottayam exclusively for the Southist community. On 21-12-1923, by the Romani Pontifices, Pon Pious XI, established the Syro Malabar hierarchy and elevated the status of the Vicariate of Kottayam as a dioceses. Thereafter the Pop John Paul II by the sovereign decision dated 23-12-2003 declared the Kottayam Dioceses as

7. It is submitted that the Arch Dioceses of Kottayam is exclusively for the Southist. At present, Mathew Moolakkattu is the Arch Bishop of the Southist Arch Dioceses of Kottayam. As submitted above, never in the history of the Southist, a Northist priest was permitted to conduct services in any of their churches. With the establishment of the Vicariate of Kottayam, all the Southist churches were brought under it. The Arch Dioceses of Kottayam is to a large extent autonomous in spiritual as well as temporal matters.

8. The St. Mary's Forane Church is one of the most ancient churches. The said church has always been under the first defendant like all other Southist churches. The first defendant issued a circular bearing No. 254, dated 23-01-2020 with a direction to read the same in all the churches on 26-1-2020. The circular says that the St. Mary's Forane Church, Kaduthirithi was decide to be elevated as a Major Archi Episcopal Church and the proclamation would be made on 04-02-2020 at 9:00 pm. It is submitted that the said decision, if at all any, was illegal and unwarranted. Major Archi Episcopal Church is a church governed by the Major Archbishop. There is no Major Archbishop for the Southist. The Major Arch Bishop for the Syro Malabar is in fact the Major Archbishop of the Northist. It is submitted that the attempt of the 3rd defendant to declare the St. Mary's Forane Church, Kaduthuruthi as a Major Arch Episcopal Church is infact an intrusion into the rights of the Southist and it is an attempt to take over the most important and the most ancient church of the Southist. The circular holds that the church was established in the 5th century for the spiritual uplift of the early Christian society in Kerala. In fact, it was built and renovated periodically and maintained exclusively by the Southist. The intention behind elevating the same as a Major

the so called elevation. Apart from claiming money, the third defendant would get an opportunity to intermeddle with the accounts and administration of the second defendant Arch Dioceses.

9. It is submitted that the **Papal Bull dated 29-08-1911** holds decrees that the said letter **should "always exist firm, valid and efficacious** and should gain and obtain full and integral effect and should most fully favour in all things and every way those whom it pertains, and shall pertain in the future and thus it must be judged invalid and void if it happens to be tampered with by anyone of whatever authority knowingly or unknowingly". It is also specifically decreed that "Notwithstanding Therefore the Bull prohibits any sought of interference with the exclusive authority given to the Vicariate of Kottayam for the Southist people. The circular No. 254 is therefore invalid. The attempt on the part of the first and third defendants to change the status of the church by **converting it into a Major Archi Episcopal church is also illegal, invalid and void. Any such attempt on the part of the defendant is to be restrained.**

The cause of action for the suit has arisen on 23-01-2020 the date on which the date of the circular and on 26-01-2020 on which date the same was published, at Kottayam Village, where the office of the First and Second defendant situates, which is within the jurisdiction of this Honourable Court.

It is therefore humbly prayed that this Honourable Court be pleased to pass a decree granting the following

RELIEFS

A. Restraining the defendants from implementing the proposals contained in

C. Allowing such other reliefs those that may be prayed for and that are deemed fit during the pendency of the suit.

The suit is valued at Rs. 500/- and Court fee of Rs. 20 is paid herewith. LBF of Rs. 100/- also is paid.

Dated this the 4th day of February, 2020

1st Plaintiff

2nd Plaintiff

3rd Plaintiff

4th Plaintiff

Advocate

All what is stated above are true and correct to the best of our knowledge and belief

1st Plaintiff

2nd Plaintiff

3rd Plaintiff

4th Plaintiff

IN THE COURT OF THE PRINCIPAL MUNSIFF, KOTTAYAM

Present: Miss. Winicy Ann Peter Joseph, B.Com., LL.M.,
Principal Munsiff

Friday 7th day of February, 2020
18th day of Marga, 1941.

I.A.No.4/2020 IN O.S.No.102/2020.



Petitioners/Plaintiffs:-

1. Bose Thomas, S/o E.K.Thomas, aged 57 years, residing at Edukutharayil House, Parakkal, Thellokam Kara, Peroor Village, Athampuzha P.O, Kottayam Taluk.
2. Biju John, S/o John, aged 47 years, residing at Kunnumpurathu House, Padichira Amsham, Padichira Putham, Amarakkuni P.O, S.Bethery Taluk, Wayanad District.
3. Stephan Joseph, S/o Joseph, aged 51 years, residing at Morkunnel House, Kanjangadu Kara, Hosdurg Village, Kanjangad P.O, Hosdurg Taluk, Kasargod District.
4. Shiby Kurian, S/o Kurian, aged 44 years, residing at Puthayampallil House, Ettumanoor Kizhakkumbagam Kara, Ettumanoor Village, Ettumanoor P.O, Kottayam Taluk, Kottayam District.

By Adv. Anil D. Kartha &
Adv. Ananthakrishnan A.Kartha.

Counter Petitioners/Defendants:-

1. The Metropolitan Arch Bishop of the Arch Eparchy of Kottayam, Catholic Metropolitans House, PB No.71, Kottayam HPO, Kottayam Village, Kottayam Taluk, Kottayam District, Pin-686001.



DOC-11



2 The Arch Eparchy of Kottayam,
Catholic Metropolitan House, PB.No.71,
Kottayam HPO, Kottayam Village,
Kottayam Taluk, Kottayam District.
Pin-686001. Represented by Metropolitan
Arch Bishop.

3 Major Arch Bishop, Syro Malabar Major Arch
Episcopal Church, PB No.3110, Mount
St.Thomas Kakkanad P.O. Kochi, Pin.682030.


Vakalath not seen filed.

This petition having been finally heard on 07.02.2020
and the court on the same day passed the following:-



ORDER

Advanced. Petitioner represented. Heard. Counter
petitioners are directed to keep in abeyance of the operation of the
declaration made by third counter petitioner on 04.02.2020, till
hearing of IA No.1/2020. For return of notice 12.02.2020.

Pronounced in open court on this the 7th day of February,
2020.



Wincy Ann Peter Joseph
Principal Munsiff

APPENDIX- Nil

Typed by: Rejikuttan Nair 
Compared by: Susan. 


Principal Munsiff




Pat Anonukh



DOC-12

ST. JAMES KNANAYA CHURCH

1805 Avenue D, Fresno, Texas 77545



***The LORD is good, His mercy is everlasting, and His truth endures to all generations

St. James Knanaya Church

(Over the years.....)

St. James Knanaya Church in Houston was born on Sunday, June 19, 2011. Twenty Knanaya families in Houston area started the second church in Houston with the blessings of our Chief Metropolitan and Regional Metropolitan. The new church was proclaimed and dedicated by our Regional Metropolitan HE Ayub Mor Silvanos and Fr. Cherian Moozhiyil was appointed as our Vicar & President of the church. The Holy Services were started at St. Thomas Community Center (presently Destiny Center) for six months, and then moved to Houston Knanaya Catholic Center hall.

With enthusiastic financial support from 20 founding members, we bought 1.6 acres of land in December, 2011 at Fresno, TX and our Regional Metropolitan HE Ayub Mor Silvanos laid the foundation stone for the new church on Christmas day in 2011. (25-Dec-2011).

In June 2012, we began the construction of the church and completed in November, 2013. The consecration of the church was conducted in two days, November 29th Friday and November 30th Saturday, 2013 by our Chief Metropolitan, HE Kuriakose Mor Severios and HE Ayub Mor Silvanos Metropolitan and many priests from sister churches and other community.

Fr. Punnoose Chaluvilil was appointed as Vicar of our church in December 2014 by the Regional Metropolitan and later Fr. Abraham Zachariah (Jeku Achan) was appointed as our Vicar in March, 2015.

Every year since the dedication, many knanaya families moved from the East Coast, Midwest, and India joined our church and currently we have 52 members.

St. James Knanaya Church is blessed with dynamic young spiritual leader Fr. Abraham Zachariah and we have dedicated leaders to run the church administration, Sunday school, and youth activities. We have motivated members with faith and enthusiasm.

Service & Activities

We have regular holy Mass on Sundays at 10am. We do our Sunday school program after the Holy mass and currently we have 40 students enrolled. We also have Bible study and prayer meetings on Wednesdays and evening prayers on Saturdays and monthly prayer meetings in the second Saturday of the month.

We conduct VBS in summer holidays every year, since the inception. We celebrate Grand Feasts of our Chief Patron St. James in June and the feasts of St. Mary and HH Patriarch Ignatius Elias III ever year. We do Christmas caroling in the 1st and 2nd weekends of December every year. We recognize the Onam festival with a group family cooking every year. Our youth members conduct youth retreats and camps every year. Our children participate in the Houston Ecumenical Christmas program since 2011 and received recognition from the Houston Christian Ecumenical community. Our youth members participate in the Basketball, Volleyball and Cricket tournaments by Houston Christian Ecumenical community. Our church members are generously supporting charitable contributions to help the Knanaya community in Kerala.

Many of our Sunday school children won prizes for national Sunday school competitions and Women's essay competition. We also made a Church cruise to Cozumel, Mexico in 2012 and a bus trip to Eureka Springs in Arkansas in 2013. We have conducted our first Parish day Cultural program night on August 18th, 2017.

God willingly, we are planning to build a parish hall to meet the needs of our growing church. We, the members of St. James Kanaya Church are depending on the grace of God and the intercession of St. James

are depending on the grace of God and the intercession of St. James, St. Mary and Mor Elias III and guidance from our spiritual leaders, Chief Metropolitan and Regional Metropolitan for our spiritual faith and growth.

Our prayer is: "The LORD is good, His mercy is everlasting, and His truth endures to all generations".

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