PULA-AṬIYANTHIRAM

(This Christian custom developed from the Hindu tradition of "Pulakuli." Traditionally, it marked the conclusion of the ten-day period of ritual impurity associated with death and burial. On the eleventh day, a ceremonial bath was followed by a sacrificial offering and a vegetarian meal served to relatives and neighbors. Today, for practical reasons, the observance is often held earlier than the eleventh day. After the prayers, the fruit received from the priest symbolizes original sin, while the three neyappam symbolize the heavenly bread that grants forgiveness of sins. Money offered on this occasion is used for charitable works.)

(Cumin seeds are placed on a table.)

CEL: In the name of the Father, + and of the Son, and of the Holy Spirit.

ALL: Amen.

CEL: O Lord our God, may your favor always dwell among us. May your mercy wash away our sins. Grant eternal life to our brother *(sister)* who has died in the hope of the resurrection. O Lord of life and death, God of all, Father, Son, and Holy Spirit.

ALL: Amen. O Lord, bless us.

CEL: O God, who sanctifies sinners, raises the dead, and rewards each one according to his or her deeds, forgive the sins of our brother *(sister)*. O Lord of life and death, God of all, Father, Son, and Holy Spirit.

ALL: Amen.

Instructional Hymn

(Lathek Relak ...)

കാർമ്മി: നരനായുലകിൽ വന്നു പിറന്നാൽ / മൃതിതാനന്ത്യം
പരിപാവനമാമീശ്വരവിധിയാ- / ണൊഴിവില്ലാർക്കും.

സമൂഹം: നരനായുലകിൽ ....

കാർമ്മി: തനയനിൽനിന്നും താതനെ മരണം / ദൂരെയകറ്റും
നിർദയമൊരുനാളമ്മയിൽനിന്നും / മകനെയകറ്റും.

സമൂഹം: നരനായുലകിൽ ....

ജനങ്ങളുടെമേൽ പനിനീർ തളിക്കുന്നു.

കാർമ്മി: കൈകൾ ചലിക്കി, ല്ലധരമനങ്ങി- / ല്ലിനിയൊരുനാളും
കണ്ണുകളിരുളും, കാതുകളടയും / കരിനിഴലുയരും.

സമൂഹം: നരനായുലകിൽ ....

Instructional Hymn
Transliteration (Lathek Relak ...)

CEL: Naranaay ulakil vannu pirannaal / mrithi thaan anthyam
paripaavanamaam Eeshwara vidhiyaa- / nozhivill aarkkum.

ALL: Naranaay ulakil ....

CEL: Thanayanil ninnum thaathane maranam / dooreyakattum
nirdayam orunaal ammayil ninnum / makane akattum.

ALL: Naranaay ulakil ....

Sprinkles the people with holy water.

CEL: Kaikal chalikkilla, adharam anangi- / llinin orunaalum
kannukal irulum, kaathukal adayum / karin nizhal uyarum.

ALL: Naranaay ulakil ....

Concluding Prayer

CEL: O Lord God, hear our prayer. Accept our sacrifices and offerings, and forgive the sins of the departed. As you accepted the precious offerings of innocent Abel, righteous Noah, and Abraham who placed his faith in you, accept also our humble offerings. Receive the prayers of the members of this family and of their relatives and friends. Bless this family, and grant eternal rest to the soul of **…**, who has departed from this home. Now, + always, and forever.

ALL: Amen.

(The celebrant blesses the tender coconut water and gives it to the eldest son of the deceased. As a sign of love and unity, the children and close relatives drink from it. Afterwards, all make their offerings, venerate the Cross, receive the perfumed hand blessing, and take cumin seeds, appam, and fruit.)

CHATHAM (MANTHRA)

The word “Chatham” is derived from the Sanskrit term “Śrāddha,” meaning an offering made on behalf of the departed. Chatham is customarily observed on the fortieth day after death and on the anniversary of death. This prayer is also used for the first lunar-calendar anniversary, observed twenty-eight days before the first death anniversary according to the solar calendar. “Manthra” means prayer.

(A crucifix is placed on a table, with lighted candles on either side, together with one vessel for offerings and another containing cumin seeds.)

CEL: Peace be to this house and to all who dwell in it.

ALL: Amen.

SER: Praise be to your holy name, O You who raise the dead. Let us pray. Peace be with us.

CEL: O God, who took great delight in the righteous faithful and in the holy patriarchs and blessed them, bless this house and all who dwell in it. Grant eternal joy to those who have taken their final leave from this home. May this house prosper like the house of our father Abraham and that of righteous Job. O Lord of life and death, God of all, Father, Son, and Holy Spirit.

ALL: Amen.

Song

ALL: Lord of all, we bow and praise you.
Jesus Christ, we glorify You
For You give us glorious Resurrection
And You are the One who saves our souls.

SER: Let us pray. Peace be with us.

OR

സർവാധിപനാം കർത്താവേ, / നിന്നെ വണങ്ങി നമിക്കുന്നു
ഈശോനാഥാ, വിനയമോടെ / നിന്നെ നമിച്ചു പുകഴ്ത്തുന്നു.

മർത്യനു നിത്യമഹോന്നതമാ- / മുത്ഥാനം നീയരുളുന്നു
അക്ഷയമവനുടെയാത്മാവി- / നുത്തമരക്ഷയുമേകുന്നു.

SER: Let us pray. Peace be with us.

CEL: O eternal God, most high King, you are the one who raises our bodies and saves our souls. We worship and praise you. O Lord of life and death, God of all, Father, Son, and Holy Spirit.

ALL: Amen.

Scripture Reading

READER: A reading from the Second Book of Maccabees (2 Mc 12:39–46).

On the following day, since the task had now become urgent, Judas and his companions went to gather up the bodies of the fallen and bury them with their kindred in their ancestral tombs. But under the tunic of each of the dead they found amulets sacred to the idols of Jamnia, which the law forbids the Jews to wear. So it was clear to all that this was why these men had fallen. They all therefore praised the ways of the Lord, the just judge who brings to light the things that are hidden. Turning to supplication, they prayed that the sinful deed might be fully blotted out. The noble Judas exhorted the people to keep themselves free from sin, for they had seen with their own eyes what had happened because of the sin of those who had fallen. He then took up a collection among all his soldiers, amounting to two thousand silver drachmas, which he sent to Jerusalem to provide for an expiatory sacrifice. In doing this he acted in a very excellent and noble way, inasmuch as he had the resurrection in mind; for if he were not expecting the fallen to rise again, it would have been superfluous and foolish to pray for the dead. But if he did this with a view to the splendid reward that awaits those who had gone to rest in godliness, it was a holy and pious thought. Thus he made atonement for the dead that they might be absolved from their sin.

ALL: *(At the conclusion of the reading)* Praise be to the Lord our God.

SER: Let us stand with reverence and listen attentively to the Holy Gospel.

CEL: Peace + be with you.

ALL: And with you and with your spirit.

CEL: The Holy Gospel of our Lord Jesus Christ according to Saint John. *(Jn 5:24–29)*

ALL: Glory to Christ our Lord.

CEL: Amen, amen, I say to you, whoever hears my word and believes in the one who sent me has eternal life and will not come to condemnation, but has passed from death to life. Amen, amen, I say to you, the hour is coming and is now here when the dead will hear the voice of the Son of God, and those who hear will live. For just as the Father has life in himself, so also he gave to his Son the possession of life in himself. And he gave him power to exercise judgment, because he is the Son of Man. Do not be amazed at this, because the hour is coming in which all who are in the tombs will hear his voices and will come out, those who have done good deeds to the resurrection of life, but those who have done wicked deeds to the resurrection of condemnation.

ALL: Glory to Christ our Lord.

Prayer of the faithful

SER: Let us all stand with repentance and devotion and pray to God that the soul of our departed brother *(sister)* may receive eternal blessedness.

ALL: Lord, hear our prayer.

SER: O God, who created this person in your boundless love and redeemed him *(her)* by your surpassing grace, we pray that you release this soul from every punishment and receive him *(her)* into the Kingdom of Heaven.

ALL: Lord, hear our prayer.

SER: Remembering the good works, acts of charity, prayers, and works of mercy performed during this earthly life, we pray that you remit all punishment due to this person.

ALL: Lord, hear our prayer.

SER: O Lord, who said to the good thief, "Today you will be with me in Paradise," we pray that you cleanse this soul from every stain and sanctify him *(her)*.

ALL: Lord, hear our prayer.

SER: O Lord and Savior of the world, who filled the human race with joy through your glorious Resurrection, we pray that you illumine this soul with the splendor of your glory.

ALL: Lord, hear our prayer.

CEL: O God, our support during this earthly life and our joy after death, you are worthy of worship in heaven and on earth. Grant eternal blessedness to the soul of our beloved brother *(sister)* who has departed from us. O Lord of life and death, God of all, Father, Son, and Holy Spirit.

ALL: Amen.

Instructional Hymn

(Annoru Divasam ...)

കാർമ്മി: മനുജനുജന്മം നല്കിയ നാഥാ
മരണത്തിൽ നീ / പുനരുത്ഥാനം പകരുന്നല്ലോ, വാഴ്ത്തിടുന്നേൻ.

സമൂഹം: മനുജനുജന്മം ...

കാർമ്മി: ഒഴുകി വരുന്ന വാനവഗാനം
പുഴയിൽനിന്നും / മൃതരുണരുന്ന നിത്യവിരുന്നിൽ, പുലരിവരുന്നു.

സമൂഹം: മനുജനുജന്മം ...

കാർമ്മി: പുരുമോഹനമാ പുലരിയിൽ നാഥാ
പൂങ്കതിരണിയും / സുകൃതികളോടെ നാകം ചേരാൻ, വരമരുളേണം.

സമൂഹം: മനുജനുജന്മം ...

Instructional Hymn

Transliteration (Annoru Divasam ...)

CEL: Manujanu janmam nalkiya Naathaa
maranathil nee / punarutthaanam pakarunnallo, vaazhthidunnen.

ALL: Manujanu janmam …

CEL: Ozhuki varunna vaanava gaanam
puzhayil ninnum / mrithar unarunnu nithya virunnil, pulari varunnu.

ALL: Manujanu janmam …

CEL: Purumohanamaa pulariyil Naathaa
poonkathir aniyum / sukrithikalode naakam cheraan, varamarulenam.

ALL: Manujanu janmam …

Concluding Prayer

CEL: O loving God, look with mercy upon us as we commemorate **…**, who has departed from this family. Accept our prayers, grant him *(her)* deliverance, and console his *(her)* relatives and friends. Abundantly bless all who have participated in these sacred rites and prayed for him *(her)*, now, + always, and forever.

ALL: Amen.

If a tender coconut is available, the celebrant blesses the coconut water and gives it to the eldest son. As a sign of love and unity, all the children and close relatives drink from it. Traditionally, tender coconut is used especially for Naloth, Pulayaṭiyanthiram, and the forty-first-day observance. The fruit received symbolizes original sin, while the three neyappam symbolize the heavenly bread that brings forgiveness of sins. The money offered is used for charitable works. After making their offerings and receiving the sign of peace from the priest, all take the cumin seeds.