

## 38.

### THE ORDER OBSERVED CONCERNING THE CARRYING FORTH OF THEM THAT FALL ASLEEP IN HOLY PASCHA, AND IN ALL OF BRIGHT WEEK

#### (Infants)

This Order, including the burial itself, may be served on any day of Bright Week.

*The Priest, then, having come to the house in which the body of the deceased lies, putting on his Epitrachelion and Phelonion, and having censed the remains, begins, as usual:*

Blessed is our God, always, now and ever, and unto the ages of ages.

*Choir:* Amen.

*Then the Priest sings:*

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life! (*thrice*)

*Choir:* Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life! (*thrice*)

*Then the Priest sings the Stikhera of Pascha, as at the beginning of Matins. The Choir repeats after each verse: Christ is risen ... (once).*

Let God arise, and let His enemies be scattered: (*67:2*)

As smoke vanishes, so let them vanish; as wax melts before the fire: (*67:3*)

So let sinners perish before the face of God. And let the righteous be glad; let them rejoice before God: (*67:3-4*)

This is the day which the Lord has made. Let us rejoice and be glad therein. (*117:24*)

Glory to the Father, and to the Son, and to the Holy Spirit:

Now and ever and unto ages of ages. Amen.

*Priest:* Christ is risen from the dead, trampling down death by death:

*Choir:* And upon those in the tombs bestowing life!

*And while these are being sung, the Priest sprinkles the body of the infant with Holy Water, and his/her coffin without and within; and immediately they lay [the body of the infant] therein. And when the singing is finished, the Deacon says the customary Litany for Departed Infants:*

Again and again in peace let us pray to the Lord.

*Choir:* Lord, have mercy. (*thrice—after each*)

Again we pray for the repose of the blessed infant, *N.*, and that, according to his unfeigned promise, he will count him (*her*) worthy of His Heavenly Kingdom.

That the Lord, our God, will establish his (*her*) soul where all the just repose.

The mercies of God, the Kingdom of Heaven, and rest with the Saints for him (*her*) and for ourselves, let us entreat of Christ, the Immortal King and our God.

*Choir:* Grant it, O Lord.

*Priest:* Let us pray to the Lord.

*Choir:* Lord, have mercy.

*And the Priest, with bowed head, reads this Prayer secretly:*

O Lord Jesus Christ, our God, Who hast promised to bestow the Kingdom of Heaven upon them that have been born again of water and the Spirit, and in an undefiled life are translated unto Thee, and hast said, "Suffer the little children to come unto Me, for of such is the Kingdom of Heaven" [*Luke 18:16*]: We humbly pray Thee: Do Thou grant, according to Thine unfeigned promise, the inheritance of Thy Kingdom unto Thy servant, the undefiled infant, *N.*, now departed from us. And count us worthy to continue and end an undefiled and Christian life, and to be settled in the heavenly chambers with all Thy Saints.

*And he exclaims:*

For Thou art the Resurrection, and the life, and the repose of all Thy servants, and of Thy servant, the infant, *N.*, now taken from us, O Christ, our God, and unto Thee do we send up glory, together with Thy Father Who is without beginning, and Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

*Choir:* Amen.

*And after the Exclamation, the following is read (or sung):*

Having beheld the Resurrection of Christ, let us worship the Holy Lord Jesus, the only sinless One. We venerate Thy Cross, O Christ, and we praise and glorify Thy holy Resurrection. For thou art our God, and we know no other than Thee. We call on Thy name. Come, all you faithful, let us venerate Christ's holy Resurrection. For behold, through the Cross joy has come into all the world. Let us ever bless the Lord, praising His Resurrection. For by enduring the Cross for us, He has destroyed death by death.

*And taking up the remains of the infant that has fallen asleep, they go forth to the Church, the Priest, Deacon and other clergy going before (and the Choir, if there be), and the laity following.*

The above presupposes that the body of the infant is laid out in the home and further, that the home is near the church. In our times this, most often, is not the case, with the body, most likely, being laid out in a Funeral Home and then brought to the church by vehicle. According to contemporary Russian Church practice (cf. *Nastol'naya Kniga Svyashchennosluzhitelya* (Reference Book of Priestly Service)), after "Having beheld the Resurrection of Christ ...," the Priest pronounces the Resurrectional Dismissal:

May Christ, Who rose from the dead, trampled down death by death, and upon those in the tombs bestowed life, our true God, through the prayers of His Most-pure Mother, and of all the Saints, have mercy on us and save us, for He is good and the Lover of Mankind.

Then he says:

May thy memory be eternal, O thou worthily-blessed and ever-memorable infant, *N.*

And they sing, Memory Eternal, as usual. Then the remains are taken to the church while the Paschal Canon is sung.

*As they go, the Clergy and Choir sing the Paschal Canon, that is, The Day of Resurrection ..., according to the regular order, until they come to the church. And in the church, having set down the remains, they conclude the Canon that was begun, while Priest(s) cense according to the regular order.*

According to contemporary Russian Church practice, the Funeral Service at the church begins with the Exclamation, Blessed is our God ..., Christ is risen ..., and the Paschal Verses as above.

*And [after the Third Ode], the usual Litany for Departed Infants with Prayer and Exclamation, For Thou art the Resurrection ..., as above. Then, the Ypakoe of Pascha, Before the dawn, Mary ..., is sung. And after this the Fourth Ode is sung in order. (And the rest.) And after the Sixth Ode, the usual Litany for the Departed [as*

*before]. Then the Kontakion, With the Saints ... and the Ikos, Thou only art immortal.... And, instead of the Trisagion, As many as have been baptized into Christ.... Then the Apostol Reading from the Acts of the Holy Apostles appointed for Divine Liturgy on whichever day it may be. Alleluia, in **TONE 2**. The first Resurrection Gospel [Pericope 116–Matt. 28:16–20]. And after this, Having beheld the Resurrection of Christ.... And the remaining Odes of the Canon. And after the completion of the Canon, the Exapostilarion, In the flesh Thou didst fall asleep ... is read (or sung) twice. Then we sing, Blessed art Thou, O Lord ... and The company of Angels was amazed ... (as at the usual Resurrection Matins). Then the Paschal Stikhera, Let God arise ..., with their verses. Glory ... now and ever ... The Day of Resurrection ... and Christ is risen ... (thrice). And during the singing of these Stikhera, the customary kissing of the departed infant, as they say, Christ is risen.... And after the Stikhera, the usual Litany for Departed Infants with the Prayer, which is said aloud by the Priest by the remains, and the Exclamation, For Thou art the Resurrection.... Then the usual (Paschal) Dismissal, May Christ, Who rose from the dead.... Then the following Prayer is said:*

O Lord, Who guardest infants in this present life, and in the age to come hast prepared for them a spacious place, the bosom of Abraham, and, for their purity, radiant angelic abodes wherein the souls of the Righteous dwell: Do Thou Thyself, O Master Christ, receive in peace the soul of Thy servant, the infant, *N*. For Thou hast said, “Suffer the little children to come unto Me, for of such is the Kingdom of Heaven.” For unto Thee are due all glory, honor and worship, with the Father and the Holy Spirit, now and ever, and unto the ages of ages. Amen.

*And we go forth to the grave, bearing the body of the infant that has fallen asleep for burial. And the Priest(s), together with the other clergy (and Choir), preceding the remains, sing, Christ is risen.... And when the remains have been laid in the grave, the presiding Priest, taking a shovel, scatters earth into the grave, saying:*

The earth is the Lord’s, and the fullness thereof, the world, and all that dwell therein.

*And they depart, giving thanks unto God.*

## **THE ORDER OBSERVED CONCERNING THE CARRYING FORTH OF THEM THAT FALL ASLEEP IN HOLY PASCHA, AND IN ALL OF BRIGHT WEEK.**

**(Laymen)**

This Order, including the burial itself, may be served on any day of Bright Week.

*Let it be known that if any pass away on Holy Pascha, or on any day whatever of Bright Week until St. Thomas Sunday, somewhat less of the customary [Office] for them that have fallen asleep is sung, because of the majesty and honor of the joyful Feast of the Resurrection; for it is a festival of joy and gladness, and not of lamentation. And as all that have died in the hope of resurrection and life eternal, through the Resurrection of Christ are taken from the sorrows of this world to things joyful and glad, the Church, at the time when Christ is risen proclaims this by the Resurrection hymns over them that have fallen asleep; and, by somewhat less hymnody, litanies and prayer for them that have fallen asleep, we are assured that the dead person has died in repentance; but if he has not yet made satisfaction for his sins, these are remitted to him through the prayers of the Church, and he is freed from their bond.*

*The Priest, then, having come with his clergy [i.e., Reader, Candlebearers, etc.] to the house in which the body of the deceased lies, putting on his Epitrachelion and Phelonion, and having censed the remains, begins, as usual:*

Blessed is our God, always, now and ever, and unto the ages of ages.

*Choir:* Amen.

*Then the Priest sings:*

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life! (*thrice*)

*Choir:* Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life! (*thrice*)

*Then the Priest sings the Stikhera of Pascha, as at the beginning of Matins. The Choir repeats after each verse: Christ is risen ... (once).*

Let God arise, and let His enemies be scattered: (*67:2*)

As smoke vanishes, so let them vanish; as wax melts before the fire: (*67:3*)

So let sinners perish before the face of God. And let the righteous be glad; let them rejoice before God: (*67:3-4*)

This is the day which the Lord has made. Let us rejoice and be glad therein. (*117:24*)

Glory to the Father, and to the Son, and to the Holy Spirit:

Now and ever and unto ages of ages. Amen.

*Priest:* Christ is risen from the dead, trampling down death by death:

*Choir:* And upon those in the tombs bestowing life!

*And while these are being sung, the Priest sprinkles the body of the deceased with Holy Water, and his/her coffin without and within; and immediately they lay [the body of the deceased] therein. And when the singing is finished, the Deacon says the customary Litany for the Departed:*

Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

*Choir:* Lord, have mercy. (*thrice—after each*)

Again we pray for the repose of the soul of the servant of God, *N.*, departed this life; and that he (*she*) may be pardoned all his (*her*) transgressions, both voluntary and involuntary.

That the Lord God will establish his (*her*) soul where the just repose.

The mercies of God, the Kingdom of Heaven, and the remission of his (*her*) sins, let us entreat of Christ, the Immortal King and our God.

*Choir:* Grant it, O Lord.

*Priest:* Let us pray to the Lord.

*Choir:* Lord, have mercy.

*The Priest prays secretly:*

O God of spirits and of all flesh, Who hast trampled down death and overthrown the devil, and given life unto Thy world: Do Thou Thyself, O Lord, give rest unto the soul of Thy departed servant, *N.*, in a place of brightness, in a place of green pasture, in a place of repose, whence sickness, sorrow and sighing have fled away. As Thou art a good God and the Lover of Mankind, do Thou pardon every transgression that he (*she*) has committed, whether by word or deed or thought, for there is no man that lives yet does not sin. For Thou only art without sin; Thy righteousness is righteousness forever, and Thy word is truth.

*And the Priest exclaims:*

For Thou art the Resurrection, and the life, and the repose of Thy departed servant, *N.*, O Christ, our God, and unto Thee do we send up glory, together with Thy Father Who is without beginning, and Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

*Choir:* Amen.

*And after the Exclamation, the following is read (or sung):*

Having beheld the Resurrection of Christ, let us worship the Holy Lord Jesus, the only sinless One. We venerate Thy Cross, O Christ, and we praise and glorify

Thy holy Resurrection. For thou art our God, and we know no other than Thee. We call on Thy name. Come, all you faithful, let us venerate Christ's holy Resurrection. For behold, through the Cross joy has come into all the world. Let us ever bless the Lord, praising His Resurrection. For by enduring the Cross for us, He has destroyed death by death.

*And taking up the remains of him/her that has fallen asleep, they go forth to the Church, the Priest, Deacon and other clergy going before (and the Choir, if there be), and the laity following.*

The above presupposes that the body of the deceased is laid out in the home and further, that the home is near the church. In our times this, most often, is not the case, with the body, most likely, being laid out in a Funeral Home and then brought to the church by vehicle. According to contemporary Russian Church practice (cf. *Nastol'naya Kniga Svyashchennosluzhitelya* (Reference Book of Priestly Service)), after "Having beheld the Resurrection of Christ ...," the Priest pronounces the Resurrectional Dismissal:

May Christ, Who rose from the dead, trampled down death by death, and upon those in the tombs bestowed life, our true God, through the prayers of His Most-pure Mother, and of all the Saints, have mercy on us and save us, for He is good and the Lover of Mankind.

Then he says:

Grant rest eternal in blessed repose, O Lord, unto Thy servant, *N.*, who has fallen asleep, and make his (*her*) memory to be eternal.

And they sing, Memory Eternal, as usual. Then the remains are taken to the church while the Paschal Canon is sung.

*As they go, the Clergy and Choir sing the Paschal Canon, that is, The Day of Resurrection ..., according to the regular order, until they come to the church. And in the church, having set down the remains, they conclude the Canon that was begun, while Priest(s) cense according to the regular order.*

According to contemporary Russian Church practice, the Funeral Service at the church begins with the Exclamation, Blessed is our God ..., Christ is risen ..., and the Paschal Verses as above.

*And [after the Third Ode], the usual Litany for the Departed with Prayer and Exclamation, For Thou art the Resurrection ..., as above. Then, the Ypakoe of Pascha, Before the dawn, Mary ..., is sung. And after this the Fourth Ode is sung in order. (And the rest.) And after the Sixth Ode, the usual Litany for the Departed [as before]. Then the Kontakion, With the Saints ... and the Ikos, Thou only art immortal.... And, instead of the Trisagion, As many as have been baptized into*

Christ.... *Then the Apostol Reading from the Acts of the Holy Apostles appointed for Divine Liturgy on whichever day it may be. Alleluia, in **TONE 2**. The first Resurrection Gospel [Pericope 116–Matt. 28:16–20]. And after this, Having beheld the Resurrection of Christ.... And the remaining Odes of the Canon. And after the completion of the Canon, the Exapostilarion, In the flesh Thou didst fall asleep ... is read (or sung) twice. Then we sing, Blessed art Thou, O Lord ... and The company of Angels was amazed ... (as at the usual Resurrection Matins). Then the Paschal Stikhera, Let God arise ..., with their verses. Glory ... now and ever ... The Day of Resurrection ... and Christ is risen ... (thrice). And during the singing of these Stikhera, the customary kissing of the departed, as they say, Christ is risen.... And after the Stikhera, the usual Litany for the Departed with the Prayer, which is said aloud by the Bishop (if he serves) or the Priest by the remains, and the Exclamation, For Thou art the Resurrection.... Then the usual (Paschal) Dismissal, May Christ, Who rose from the dead.... Then the Parting Prayer, May the Lord Jesus Christ ..., is read.*

In some places, this is read after the Gospel.

*And we go forth to the grave, bearing the body of him/her that has fallen asleep for burial. And the Priest(s), together with the other clergy (and Choir), preceding the remains, sing, Christ is risen.... And they bury him/her with thanksgiving and joy, doing and saying all that [which is appointed at the Burial Service for Laymen (and Monks) from the Prayer, May the Lord Jesus Christ ..., onward].*