

33.

THE ORDER FOR THE BURIAL OF AN INFANT

This Order is celebrated over an infant or a very young child up to the age of seven years. For children more than seven years of age, the Funeral Service for a Layman is sung.

For an unbaptized infant, however, the Burial Service is not sung as he/she is not cleansed of Original Sin. Concerning the future lot of infants who die unbaptized, St. Gregory the Theologian says that they will be neither glorified nor punished by the Righteous Judge, as unsealed and yet not wicked, but persons who have suffered rather than done wrong. For not everyone who is not bad enough to be punished is good enough to be honored; just as not every one who is not good enough to be honored is bad enough to be punished.”

[Oration 40 on Holy Baptism]

Generally, the *Panikhida* is not served for a deceased infant, but prior to the bringing the remains to the church, a short *Litya* is sung. Then the remains are borne to the church for the Funeral Service.

The Priest begins:

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

Choir: Amen.

And they sing Psalm 90(1):

In practice, this is read.

Psalm 90(1)

He that dwells in the help of the Most High shall abide in the shelter of the God of Heaven. He shall say unto the Lord: Thou art my Protector and my Refuge; He is my God, and I will hope in Him. For He shall deliver thee from the snare of the fowler and from the troubling word. With His shoulders He will overshadow thee, and under His wings shalt thou trust; with a shield will His truth encompass thee.

Thou shalt not fear the terror of the night, nor the arrow that flies by day, nor that which walks about in the darkness, nor calamity and the demon of noonday. A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh unto thee. Only with thine eyes shalt thou behold and see the reward of sinners.

For Thou, O Lord, art my hope; Thou hast made the Most High Thy refuge. No evil shall come unto thee, and no wound shall come nigh unto thy body; for He shall give His angels charge over thee, to keep thee in all thy ways. On their hands

shall they bear thee up, lest thou dash thy foot against a stone. Upon the asp and the basilisk shalt thou tread, and thou shalt trample underfoot the lion and the dragon.

For he has set his hope on Me, and I will deliver him; I will shelter him, because he has known My name. He shall cry unto Me, and I will hear Him; I am with him in affliction; I will rescue him and glorify him. With length of days will I satisfy him, and I will show him My salvation.

Glory ... now and ever.... Alleluia.... (*thrice*)

Then "Alleluia" is sung (TONE 8):

Deacon: Alleluia. Alleluia. Alleluia.

Blessed *are they* whom Thou hast chosen and taken *to Thyself*, O Lord.
(64:5)

Choir: (*After each*) Alleluia. Alleluia. Alleluia.

Deacon: *Their* memory is from generation to generation. (101:13)

Their souls shall abide amid good things. (24:13)

Then the Trisagion is read. After Our Father ..., Priest: For Thine is the Kingdom.... Then these Troparia (TONE 8):

Thou Only Creator Who, with wisdom profound, out of love for mankind orderest all things, and givest unto all that which is useful: Give rest, O Lord, unto the soul of Thy servant. For he (*she*) has placed his (*her*) hope in Thee, our Creator and Fashioner, and our God.

Glory....

For he (*she*) has placed his (*her*) hope in Thee, our Creator and Fashioner, and our God.

Now and ever ... (*Theotokion*):

We have thee as a wall and a haven, and an intercessor well-pleasing unto God, Whom thou hast borne, O Theotokos unwedded, the salvation of the faithful.

Then Psalm 50(1):

Psalm 50(1)

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy tender mercies blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and

my sin is before me continually. Against Thee only have I sinned and done this evil in Thy sight; that Thou mightest be justified in Thy words and victorious when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me. For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou revealed unto me.

Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; my humbled bones shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee.

Deliver me from bloodguiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I would have given it; with whole burnt-offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a broken and humbled heart God will not despise. Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be built. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole burnt-offerings. Then shall they offer young bulls upon Thine altar.

And after this we begin the Canon for the Departed over the infant who has died, TONE 8:

ODE 1

Irmos: *Having crossed the water as though it were dry land, and having fled the Egyptian wickedness, the Israelites cried aloud: Let us sing to the Redeemer and our God.*

Refrain: Give rest to the *soul of the* infant, O Lord.

O Word of God Who didst impoverish Thyself in the flesh and, without change, wast well-pleased to become an infant: Do Thou join the infant whom Thou hast received, we pray, to the bosom of Abraham.

Thou Who existest before all the ages wast seen as a child, and, as Thou art good, Thou didst promise Thy Kingdom unto children. Do Thou number therein the infant here present.

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

Thou hast accepted this undefiled infant, O Christ the Savior, before he (*she*) had been tempted by earthly sweetness, counting him (*her*) worthy of eternal good things, as the Lover of Mankind.

Now and ever and unto ages of ages. Amen.

O thou who ineffably didst bear the Wisdom and Word of the Father, heal the cruel wound of my soul, and appease the affliction of my heart.

ODE 3

Irmos: *O Lord, Creator of the vault of Heaven, and Builder of the Church: Do Thou establish me in the love of Thee, O Summit of desire, O Confirmation of the Faithful, O only Lover of Mankind.*

Refrain: Give rest to the *soul of the* infant, O Lord.

O Most-perfect Word, Who didst reveal Thyself as a perfect Infant: Thou hast taken unto Thyself an infant imperfect in growth. Give him (*her*) rest with all the Righteous who have been well-pleasing unto Thee, O Only Lover of Mankind.

Do Thou show a partaker of *Thy* good things, O Compassionate One, the uncorrupted infant whom Thou hast changed by Thy divine command, taken hence not having tasted of worldly sweet things, we pray Thee.

Glory....

Do Thou make this most-pure infant whom Thou hast been well-pleased to take unto Thyself, O Savior, a partaker of the heavenly chambers, of radiant repose, and of the most-sacred choir of the Saints, O Lord.

Now and ever...

Deprived of all things, O most-pure Sovereign Lady, I flee unto thy sole protection. Do thou help me, for I have heaped up the riches of many sins, and am filled completely with poverty of virtues.

Then the irmos, as Katavasia. And after the irmos, the Priest says this Litany:

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

Choir: Lord, have mercy. (*once—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.

Then the Troparion (Sedalen), TONE 6:

In truth all things are vanity, and life is but a shadow and a dream, for vainly everyone born on earth troubles himself, as Scripture says. When we have acquired the world, then do we take up our abode in the grave, where kings and beggars, elders and infants are together. Therefore, O Christ God, give rest unto the infant that has been taken from us, as Thou art the Lover of Mankind.

ODE 4

Irmos: I have heard, O Lord, of the mystery of Thy dispensation. I have considered Thy works. And I have glorified Thy Divinity.

Refrain: Give rest to the soul of the infant, O Lord.

Let us not lament the infant, but rather mourn for ourselves who sin always, that we may be delivered from Gehenna.

Thou hast deprived the infant of earthly delights, O Master. As the Righteous Judge, do Thou count him (*her*) worthy of heavenly good things.

Glory....

He that hath taken thee from the earth and numbereth thee with the choir of the Saints, hath shown thee a citizen of Paradise, O truly blessed infant.

Now and ever...

All we who are illumined know thee, O all-pure Theotokos, for thou hast given birth unto the Sun of Righteousness, O Ever-Virgin.

ODE 5

Irmos: *Why hast Thou cast me from Thy face, O Never-setting Light? And why hast the alien darkness covered me, the wretched one? But turn me back, I pray Thee, and guide my paths unto the light of Thy commandments.*

Refrain: Give rest to the *soul of the* infant, O Lord.

By Thy righteous judgment, Thou hast cut down like a green herb before it has completely sprouted, the infant that Thou hast taken, O Lord. But, as Thou hast led him (*her*) unto the divine mountain of eternal good things, do Thou plant him (*her*) there, O Word.

The sword of death has come and cut thee off like a young branch, O blessed one that hast not been tempted by worldly sweetness. But, lo, Christ openeth the heavenly gates unto Thee, joining thee unto the elect, as He is deeply-compassionate.

Glory....

“Lament not for me, for I have in no way begun to be meet for weeping. But rather weep always for yourselves who have sinned, O kinsmen and friends,” the dead infant cries out, “that, tested, you not receive torment.”

Now and ever...

As for myself, I despair when I behold the multitude of my deeds. But when I take thought of thee who, beyond thought, gavest birth unto the

Lord, O Mother of God, I am refreshed with hope, for thee alone do we have as our Intercessor.

ODE 6

Irmos: *I will pour out my prayer unto the Lord, and to Him will I proclaim my sorrows. For my soul is filled with afflictions, and my life has drawn near to hades. And like Jonah I will pray: Raise me up from corruption, O God.*

Refrain: Give rest to the *soul of the* infant, O Lord.

As an Infant Thou wast laid in a manger, and Thou wast given unto the embrace of an aged man who had begotten infants in the womb. And before *this infant* has attained unto full stature, Thou hast led him (*her*) unto life. Therefore, we glorify Thee with thanksgiving.

Thou didst exclaim unto the Apostles, “Suffer the little children to come unto Me,” O Word, “for My Kingdom is given unto such as are like unto them in wisdom.” Do Thou count worthy of Thy light, therefore, the infant who has been translated unto Thee.

Glory....

Thou hast deprived Thine infant of earthly good things, that Thou mayest show him (*her*) a partaker of Thy Heavenly good things, inasmuch as he (*she*) has not transgressed Thy divine command. We glorify the boundless depth of Thy judgment, O Good One.

Now and ever...

We have thee as a Wall of refuge, an all-perfect Salvation for *our* souls, and a spacious Place in sorrows, O Maiden; and we will ever rejoice in thy light, O Sovereign Lady. Do thou also save us now from sufferings and misfortunes.

Then the irmos, as Katavasia And after the irmos, the Priest says the Litany and Prayer as after the Third Ode.

Then the Kontakion. TONE 8:

With the Saints give rest, O Christ, to the soul of Thy servant, where sickness is no more, neither sorrow nor sighing, but life everlasting.

(Ikos) Thou only art immortal, Who hast created and fashioned man. For out of the earth were we [mortals] made, and unto the earth shall we return again, as Thou didst command when Thou madest me, saying unto me: “For earth thou

art and unto the earth shalt thou return,” whither we [mortals] all shall go, making as our funeral dirge the song: Alleluia. Alleluia. Alleluia.

And the following ikosi:

No one is more pitiful than a mother, and no one is more wretched than a father, for their inward beings are troubled when they send forth *their* infants *before them*. Great is the pain of their hearts because of their children, and still more when these are pleasing of speech, as they call to remembrance their words with the song: Alleluia.

For often before the grave they beat their breasts and say: “O my son, and sweetest child! Hearest thou not what thy mother saith? Behold, also, the womb that bore thee. Why speakest thou not with us, as once thou didst speak? But thou art silent and speaketh not with us: Alleluia.”

“O God, God, Who hast summoned me: Be Thou the consolation of my household now, for a great lamentation has befallen them. For all have fixed their gaze on me, having me as their only-begotten one. But do Thou, Who wast born of a Virgin Mother, refresh the inward parts of my mother, and bedew the heart of my father with this: Alleluia.”

Then (again) the Kontakion, TONE 8:

With the Saints give rest, O Christ, to the soul of Thy servant, where sickness is no more, neither sorrow nor sighing, but life everlasting.

ODE 7

Irmos: *The Hebrew Children in the furnace trampled underfoot the flame with boldness, and the fire was changed into dew as they sang: Blessed art Thou, O Lord God, unto the ages.*

Refrain: Give rest to the *soul of the* infant, O Lord.

Write Thine infant in the Book of the Saved, as Thou art the Lover of Mankind, O Compassionate One, that, rejoicing, he (*she*) may cry aloud unto the majesty of Thy glory: Blessed art Thou.

With Thy light, O Word, do Thou illumine the face of Thine infant who, in the Faith, has now been translated unto Thee at an untimely age, and sings unto Thee: O Lord God, blessed art Thou.

Glory....

Thy parting now appears to be a cause of sorrow unto them that love thee, but for thee, in truth, obtains joy and gladness. For thou, O infant, inheritest eternal life.

Now and ever...

Behold my affliction, O Virgin, which the multitude of my evils have brought upon me. And before I depart hence, by thy maternal prayers grant me refreshment, that God may be merciful unto me.

ODE 8

Irmos: *In his rage the Chaldean tyrant ordered the furnace to be heated sevenfold for the Godly Ones. But having seen them saved by a better might, he cried aloud unto their Maker and Redeemer: You Children, bless; you Priests, sing; you people, highly exalt Him unto all the ages!*

Refrain: Give rest to the *soul of the* infant, O Lord.

May Christ establish thee in the bosom of Abraham, in the abodes of rest, where is the joy of them that ever keep festival, in the places of release where living water is, Who didst become an infant for the sake of us who are crying out unto Him unceasingly: You Priests, sing; you people highly exalt Him unto the ages!

The constant memory of thy parting, in truth, has become for us a cause for sorrows and tears. For before tasting the beautiful things of this life, thou hast departed the earth and the bosom of thy parents. But Abraham's bosom shall receive thee as an infant that had no part in any defilement.

Let us bless the Father, and the Son, and the Holy Spirit, the Lord.

“Why do you mourn me, the infant that has been translated hence?” he (*she*) cries out invisibly, as he (*she*) lies *dead*. “For there is no cause for grief. For the joy of the righteous is appointed unto infants who have committed no deeds worthy of tears. For they sing unto Christ: You Priests, sing; you people, highly exalt Him unto the ages!”

Now and ever...

Arise to my help, O Theotokos. Attend unto my supplications and deliver me from the cruel judgment, from the rigorous searching out, from the darkness and fire, from the gnashing of teeth, from the slander of demons, and from every necessity, thou Hope of the hopeless, thou Life of the despairing.

ODE 9

Irmos: *Heaven was afraid and the ends of the earth were amazed, for God revealed Himself unto men in the flesh, and thy womb became more spacious than the heavens. Therefore, the leaders of men and of Angels magnify thee as Theotokos.*

Refrain: Give rest to the *soul of the* infant, O Lord.

O Christ Who didst become an Infant, yet without change; Who, of Thine own will, didst unite Thyself unto the Cross and didst behold the maternal affliction of her that gave Thee birth: Do Thou ease the sadness and cruel grief of the faithful parents of the dead infant, that we may glorify Thy majesty.

Having sent from on high, O King of all, and taken the blessed infant, like a pure bird unto the heavenly nest, O Master, Thou hast saved this soul from snares of many forms, and hast united it with the souls of the Righteous who are enjoying the delights of Thy Kingdom.

Glory....

Thou hast granted a heavenly abode, O Word of God, unto infants that have wrought no *evil*; for thus hast Thou been well-pleased, O Good One, to number Thy creature with them, the infant that now has come unto Thee. Do Thou Thyself ease the grief of his (*her*) parents, as Thou art all-compassionate and lovest mankind.

Now and ever...

With the eye of my heart I ever look unto thee who makest maternal prayer unto Him that was born of thee. For I cry out unto thee, O all-pure One: Do thou quench the passions of my soul, rouse me up early to repentance, O Maiden, and illumine me with thy light.

Then, the irmos, as Katavasia. After the irmos, *the Little Litany*:

According to the ***Prakticheskoe Rukovodstvo pri otpravlenii Prikhodskikh Treb*** (*Practical Handbook for the Administration of Parish Needs*), this is the usual Little Litany and not the Little Litany for the Departed:

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

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

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Commemorating our Most-holy, Most-pure, Most-blessed and Glorious Lady Theotokos and Ever-Virgin Mary with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To Thee, O Lord.

The Priest exclaims:

For all the powers of Heaven praise Thee, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Then the Exapostilarion:

Now I am at rest and have found great release, for I have been translated from corruption, and have passed over unto life. O Lord, glory to Thee.

And the people (or the Choir) repeat the Exapostilarion. Then the following verses with the Exapostilarion repeated after each:

Vs. Man is as grass; his days are like the flower of the field.

Vs. For his spirit goes forth from him, and he ceases to be.

Vs. But the truth of the Lord abides unto the ages.

Glory ... now and ever...

Now I have chosen the Maiden, the Mother of God, for Christ, the Redeemer of all was born of her. O Lord, glory to Thee.

And immediately the Priest exclaims:

For holy art Thou, O our God, Who retest in the Saints, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And they sing:

Holy God. Holy Mighty. Holy Immortal. Have mercy on us. (*thrice*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

Holy Immortal. Have mercy on us.

Holy God. Holy Mighty. Holy Immortal. Have mercy on us.

Then the Deacon says:

Let us attend

Priest: Peace be unto all.

Reader: And to your spirit

Deacon: Wisdom.

Reader: The Prokeimenon in the Sixth Tone:

(Prokeimenon, **TONE 6:**)

Blessed is the way in which thou shalt walk, O soul; for a place of rest is prepared for thee.

Choir: Blessed is the way in which thou shalt walk, O soul; for a place of rest is prepared for thee.

Reader: **Vs.** Return, O my soul, unto thy rest, for the Lord has dealt bountifully with thee. (114:6)

Choir: Blessed is the way in which thou shalt walk, O soul; for a place of rest is prepared for thee.

Reader: Blessed is the way in which thou shalt walk, O soul.

Choir: For a place of rest is prepared for thee.

Deacon: Wisdom.

Reader: The Reading from the First Epistle of the Holy Apostle Paul to the Corinthians.

Deacon: Let us attend.

*The Reader reads the Lesson from the **Apostol:***

The First Epistle to the Corinthians (*Pericope 162—1 Cor. 15:39–45*):

Brethren, all flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also heavenly bodies and earthly bodies; but the glory of the heavenly is one, and the glory of the earthly is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differs from another star in glory. So also is the resurrection of the dead: It is sown in corruption; it is raised in incorruption. It is sown in dishonor; it is raised in glory. It is sown in

weakness; it is raised in power. It is sown a physical body; it is raised a spiritual body. There is a physical body, and there is a spiritual body. And so it is written: “The first man Adam was made a living soul.” The last Adam was made a life-giving Spirit.

Priest: Peace be unto you.

Reader: And to your spirit.

Deacon: Wisdom.

Reader: Alleluia. Alleluia. Alleluia.

(Alleluia, **TONE 6**)

Choir: Alleluia. Alleluia. Alleluia.

Reader: **Vs.** Blessed is he whom Thou hast chosen and taken, *O Lord.* (64:5)

Choir: Alleluia. Alleluia. Alleluia.

Reader: **Vs.** His soul shall abide amid good things. (24:13)

Choir: Alleluia. Alleluia. Alleluia.

Deacon: Wisdom. Let us attend. Let us listen to the Holy Gospel.

Priest: Peace be unto all.

Choir: And to your spirit.

Priest: The Reading from the Holy Gospel according to *Saint John.*

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend.

The Priest reads the Gospel:

The Gospel according to John (*Pericope 21—John 6:35–39*):

The Lord said to the Jews that came unto Him: “I am the Bread of Life. He that comes unto Me shall never hunger, and he that believes in Me shall never thirst. But I said unto you that you also have seen Me, and believe not. All that the Father gives Me shall come unto Me, and him that comes unto Me I will in no way cast out. For I came down from Heaven, not to do Mine own will, but the will of the Father Who has sent Me. And this is the will of the Father Who has sent Me, that of all which He has given Me I should lose nothing, but should raise it up again at the Last Day.”

Choir: Glory to Thee, O our God, glory to Thee.

And immediately the last kiss is given, while the Choir sings these Stikhera, TONE 8 (Special Melody: "O most-glorious wonder..."):

Who would not weep, O my child, because of thy lamented translation from this life? For as an immature infant from thy mother's embrace, like a bird thou hast quickly taken flight, and thou hast fled unto the Creator of all. Who would not weep, O child, seeing thy clear face faded, which before was beautiful like a lily?

Who would not sigh, O my child, and not cry out with weeping at thy great comeliness and the beauty of thy life? For as a ship that leaves no wake, so hast thou departed quickly from sight. Come, my friends, kinsmen and neighbors, together with me let us kiss him (*her*) whom we are committing to the grave.

Death is a release for infants, for they have been made manifest as non-partakers of the evils of life, and have attained unto rest and heavenly gladness, rejoicing in the bosom of Abraham. And now they make glad and keep festival with the divine choirs of holy infants, for they have escaped pure from the corruption of love of sin.

Glory ... (**TONE 6**):

Painful to Adam was the tasting of the tree in Eden, when the serpent spewed forth his poison. For thereby did universal death enter in, devouring man. But then the Master came, cast down the serpent, and gave us rest. Let us, therefore, cry out unto Him. Do Thou spare, O Savior, him (*her*) whom Thou hast taken, *and* give him (*her*) rest with Thine Elect.

Now and ever ... (*Theotokion*):

As thou art the alleviation of the sorrowful and the deliverance of the weak, O Theotokos Virgin, do thou save the city and the people, O Peace for them that are at enmity, O calm for them that are stormtossed, O only Protectress of the faithful.

Then, the Trisagion. After Our Father ..., Priest: For Thine is the Kingdom.... Choir: Amen. Then the Troparion:

With the souls of the righteous departed, give rest to the soul of Thy servant, O Savior, preserving it in the blessed life which is with Thee, O Lover of Mankind.

And the Priest makes commemoration, as usual, saying the Litany and Prayer as after the Third Ode.

Then the Deacon says:

Wisdom.

Choir: More honorable than the Cherubim and, more glorious beyond compare than the Seraphim. Without defilement thou gavest birth to God the Word. True Theotokos, we magnify thee.

Priest: Glory to Thee, O Christ God, our Hope, glory to Thee.

Choir: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Lord, have mercy. (*thrice*)

Father, bless.

And the Priest makes this Dismissal.

Do Thou Who rose from the dead, and hast dominion over both the living and the dead, Christ our True God, by the prayers of Thy most-pure Mother, and of all Thy Saints, settle in Thy holy tabernacles the soul of the infant, *N.*, who has been translated from us, and number him (*her*) with the Righteous, as Thou art good and the Lover of Mankind.

Choir: Amen.

And after the Dismissal, the Priest says:

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

And the Choir sing thrice: Memory Eternal.

Then the Priest says this Prayer:

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

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 taking up the body, they go to the grave, the Priests and Deacons, and all the clergy, preceding them, singing: Holy God.... 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.