

ALL STANDING, a hymn may be sung.

The Priest enters and opens the Word which he has received from the head of the household.

The Priest says the following or other sentence:

Unless the Lord builds the house, they labor in vain who build it.

Psalm 127: 1

PRIEST: O come, let us worship and bow down; let us kneel before the Lord our Maker.

Psalm 95: 6

ALL KNEELING, the Priest may offer a prayer.

ALL: Our Father, who art in the heavens, hallowed be Thy name. Thy kingdom come. Thy will be done, as in heaven so upon the earth. Give us this day our daily bread. And forgive us our debts as we also forgive our debtors. And lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, forever. Amen.

Matthew 6: 9–13

PRIEST: O Lord, forgive us our trespasses,

PEOPLE: As we forgive those who trespass against us.

From Matthew 6: 14

FAMILY SITTING, the Priest may read some of the following passages from the Word and may also give a brief address:

271 Then the Lord appeared to Abram and said, "To your descendants I will give this land." And there he built an altar to the Lord, who had appeared to him. And he moved from there to the mountain east of Bethel, and he pitched his tent with Bethel on the west and Ai on the east; there he built an altar to the Lord and called on the name of the Lord.

Genesis 12: 7, 8

272 Honor your father and your mother that your days may be long upon the land which the Lord your God is giving you.

Exodus 20: 12

273 Hear, O Israel, the Lord our God, the Lord is one. You shall love the Lord your God with all your heart, with all your soul, and with all your might. And these words which I command you today shall be in your heart; you shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up.

Deuteronomy 6: 4–7

And if it seems evil to you to serve the Lord, choose for yourselves this **274**
 day whom you will serve, whether the gods which your fathers served that
 were on the other side of the river, or the gods of the Amorites, in whose land
 you dwell. But as for me and my house, we will serve the Lord. *Joshua 24: 15*

Blessed is the man who fears the Lord, who delights greatly in His com- **275**
 mandments. Wealth and riches will be in his house, and his justice
 endures forever. *Psalm 112: 1, 3*

With what shall I come before the Lord, and bow myself before the High **276**
 God? He has shown you, O man, what is good; and what does the Lord
 require of you but to do justly, to love mercy, and to walk humbly with your
 God? *Micah 6: 6, 8*

Ask and it will be given to you; seek and you will find; knock and it will **277**
 be opened to you. For everyone who asks receives, and he who seeks finds,
 and to him who knocks it will be opened. Or what man is there among you who,
 if his son asks for bread, will give him a stone? Or if he asks for a fish, will he
 give him a serpent? If you then, being evil, know how to give good gifts to your
 children, how much more will your Father who is in heaven give good things to
 those who ask Him! *Matthew 7: 7–11*

Therefore, whoever hears these sayings of Mine and does them, I will **278**
 liken him to a wise man who built his house on the rock: and the rain
 descended, the floods came, and the winds blew and beat on that house; and it
 did not fall, for it was founded on the rock. Now everyone who hears these say-
 ings of Mine and does not do them will be like a foolish man who built his house
 on the sand: and the rain descended, the floods came, and the winds blew and
 beat on that house; and it fell. And great was its fall. *Matthew 7: 24–27*

But whatever house you enter, first say, “Peace to this house.” And if a **279**
 son of peace is there, your peace will rest on it; if not, it will return to
 you. *Luke 10: 5, 6*

A house signifies the will and what is of the will. This is evident in various **280**
 places in the Word, as in Jeremiah: “Build houses and dwell in them; and
 plant gardens and eat the fruit of them.” *Jeremiah 29: 5, 28; AC 710*

Whereas in angelic ideas natural things become spiritual, so also does a **281**
 house, which to the angels is the human mind, the bedrooms and inner
 rooms being the interiors of the mind, and the windows, the doors, the posts, and
 the lintels, the exteriors of the mind, which serve to introduce. *AC 7847*

282 Here “building houses and dwelling in them” relates to the will, “planting gardens” to the understanding, and it is the same in other passages. And the “house of Jehovah” is frequently mentioned as signifying the church wherein love is the principal. As “house” signifies the church, the mind of the member of the church (in which are the things of the will and of the understanding, or of charity and faith) is also signified by “house.” *AC 710*

283 In the most ancient times mankind was distinguished into houses, families and nations: a house consisting of the husband and wife with children, together with some of their family to serve; a family of a greater or lesser number of houses that live not far apart and yet not together; a nation of a larger or smaller number of families. *AC 470*

284 To collect facts, and by their means frame the external mind and build it up, is not unlike building a house; and therefore such things are signified in many passages of the Word by building, and by building houses, as in Isaiah: “I create new heavens and a new earth. They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them; they shall not build and another inhabit.” Here houses mean where there are wisdom and intelligence, thus where there are the knowledges of good and truth; for the Lord’s kingdom is here treated of, namely, the new heavens and the new earth. *Isaiah 65: 17, 21, 22; AC 1488*

285 A house in the internal sense is the natural mind, for the natural mind, as also the rational mind, is like a house: the husband therein is good, the wife is truth, the daughters and sons are affections of good and truth, and also goods and truths derived from the former as parents; the maidservants and menservants are the pleasures and facts which minister and confirm. *AC 5023*

286 One cannot be conjoined to the Lord unless he is spiritual, nor can he be spiritual unless he is rational, nor can he be rational unless his body is in a sound state. These three are like a house: the body like the foundation, the rational like the superstructure, the spiritual like those things which are in the house, and conjunction with the Lord like dwelling in it. *DLW 330*

287 [In heaven] not only the palaces and houses, but all things and each thing, both inside and outside of them, correspond to the interior things which they have from the Lord. The house itself in general corresponds to their good; the particular things inside a house correspond to the various things of which their good consists, and the things outside correspond to truths derived from good, and also to their perceptions and knowledges. *HH 186*

A person may be compared to a house in which are a number of rooms, **288** one of which leads into another. They who are in truths as to the understanding only are not in any room of the house, but only in the court; but insofar as through the understanding truth enters into the will, so far the person enters into the rooms and dwells in the house. Moreover, in the Word a person is compared to a house, and the truth which is of the understanding alone is compared to a court; but the truth which has been made also of the will, and has there become good, is compared to an inhabited room and to the very bedroom.

AC 10110: 3

[In angels' homes] are apartments and rooms with courts as in the world, **289** and within them are tables, benches, utensils, and various decorations. The use of every apartment is known from its decorations.

LJ Post. 318

Love or the will introduces wisdom or the understanding into all things **290** of its house. By the house of love or the will is meant the whole person as to all things of his mind; by the house is meant also the whole person as to all things of his body, called members, organs, and viscera.

DLW 408

Everyone after death comes into a society of his own people, that is, of **291** those who are in a similar love, and he recognizes them as relatives and friends, and what is wonderful, when he meets them and sees them it is as if he had known them from infancy. This is the result of spiritual relationship and friendship; and what is more, no one in a society can live in any other house than his own, each one in a society having his own house, which he finds ready for him as soon as he enters the society. He may take part with others in meetings outside his own house, but still he cannot dwell anywhere but in it. Moreover, in another's apartment no one can sit anywhere but in his own place. If he sits anywhere else he becomes mentally inert and dumb; and what is wonderful, everyone when he enters a room knows his own place. It is the same in places of worship and in assemblies, when people meet together.

DP 338: 4

No one in the spiritual world can stay anywhere but in his own house, **292** which is provided and appointed for him according to the nature of his love. In the case of people who after preparation are introduced into heaven, marriage is provided with a partner whose soul inclines to union with the soul of the other, to the point that they do not wish to lead two lives but one.

CL 50

That a house may be built, the materials must first be provided, and the **293** foundation laid, and the walls erected; and so finally, it is inhabited. The good of a house is the dwelling in it.

Char. 129

294 A husband has duties appropriate to him, and a wife duties appropriate to her. These duties also join the two into one, and at the same time make a single household, depending on the assistance they render each other. One of the things people know in the world is that a husband's duties are in some way joined together with the duties of his wife, and that a wife's duties are connected to the duties of her husband, and that these conjunctions and connections are the assistance they give each other and are formed in accordance with that assistance. But the primary duties which confederate, affiliate, and bring the souls and lives of two married partners together into one are those which involve their joint concern in bringing up children. In this concern a husband's duties and a wife's duties differ and at the same time are joined together. People also know that these duties, viewed in respect to their difference and conjunction, make a single household.

CL 174, 176

295 A love of little children is of one character in spiritual partners, and of another character in natural ones. A love of little children in spiritual partners is similar in appearance to a love of little children in natural partners, only it is more interior and so more tender, because their love springs from innocence, and from a more immediate reception and thus a more present perception of it in them. For spiritual people are spiritual in the measure of the character they acquire from innocence. On the other hand, however, on their becoming fathers and mothers, after they have tasted the sweetness of the innocence in their little children, the love they have for their children is quite different from that of natural fathers and mothers for theirs. Spiritual parents love their children for their spiritual intelligence and moral life, loving them thus for their fear of God and for their piety of conduct or life, and at the same time for their affection for and application to useful endeavors which are of service to society, thus for the virtues and good habits in them.

CL 405: 1

296 There are duties of charity, some public, some domestic, and some private. The domestic duties of charity are those of the husband toward the wife and of the wife toward the husband, of fathers and mothers toward their children, and of children toward their fathers and mothers. These duties, because they are the duties of upbringing and management at home, are so numerous that if we counted they would fill a volume. To the discharge of these duties everyone is moved by a love different from that which moves him to discharge the duties of his employment. Husbands and wives are moved to their duties toward each other by conjugal love and according to it; parents toward their children by the love implanted in everyone called parental love; and children toward their parents by and according to another love which is closely connected with obedience from a sense of duty.

TCR 429, 431

PRIEST: Amen. The rite of home dedication shall now be performed.

FAMILY shall rise and come forward.

PRIEST: You have come before the Lord in order that this house may be dedicated to the spiritual and natural uses of a home. Dedication of a place of worship in a home serves as a powerful ultimate of the family's trust in the Lord. Therefore let me ask:

Do you desire to invite the Lord's presence into your home to foster all spiritual and natural uses here?

FAMILY: I do.

A

The Priest asks the Head of the House to declare the faith of the family.

B

PRIEST: Do you therefore wish this home to be dedicated in the name of the Lord?

FAMILY: I do.

ALL STANDING, the Priest elevates the copy of the Word, and says:

In the name of the Lord Jesus Christ, the one God of heaven and earth,
I dedicate this copy of the Word as the center of this home.

The Priest places the Word in its appointed place.

Facing the Family, his right hand raised, the Priest says:

I dedicate this house to the spiritual and natural uses of a New Church home.

ALL SITTING, the Priest may offer the following or other instruction:

The first state in any course of life enters into all succeeding states. If the first state of life in a new house is marked by recognition, not only of the fact that all natural blessings come from the Lord, but also of the fact that it is the Lord alone from whom come all those spiritual blessings that make a house a home, then that trust and belief will enter into all the many and varying states of life that are to come.

The essence of a New Church home is the reception of conjugal love by the husband and the wife, and from this the raising of children in the use which is the end itself of creation, an angelic heaven from the human

race. From the quality of this love in the home is derived the interior quality of their uses outside the home. For as in regeneration and salvation, the individual person is the unit, so in the life of the Church and the country, the family is the unit. The qualities of families determine the qualities of the Church and the country. Conjugal love with the husband and wife is the first receptacle in which the Lord dwells and according to which He forms in the house a habitation for His Divine love and wisdom. So each family has its own peculiar use, to which its house and home should be devoted. A home is a place of security, for in it is the greatest freedom to develop those inner spiritual qualities which form the character of all the members of the family.

The home in which conjugal love and the spiritual love of children dwell is like a refuge in which a family recuperates and gathers strength to go forth and perform uses of spiritual charity. The wife's love forms such a home and the husband's wisdom establishes and confirms it. This love and the spiritual love of children from it are the true home, for the Lord dwells in these loves and through them He blesses and gives peace. Peace be to this house, and may the Prince of Peace dwell in it.

PRIEST: Let us pray.

ALL KNEELING, the Priest offers the following or other prayer:

O Lord Jesus Christ, our Heavenly Father, we pray that You will fill this house with the light of Your truth and the warmth of Your love. May its walls serve as a habitation for conjugal love, for spiritual faith, and for trust in You. Be near to all in this family in every state of life to guard them from evil. Open to them the secrets of Your Word, and whatever Your wisdom may decree of joy or sorrow, grant that they may find the peace that You alone can give.

The Priest stands and gives the Benediction:

The Lord bless you and keep you; the Lord make His face shine upon you and be gracious to you; the Lord lift up His countenance upon you and give you peace. Amen.

Numbers 6: 24–26

ALL STANDING, the Priest closes the Word and retires.

A hymn may be sung.