

SACRAMENTS AND RITES

BAPTISM

126

ALL STANDING, a hymn may be sung.

Having entered, the Priest opens the Word.

The Priest reads a sentence of Scripture.

The CONGREGATION SITTING, the Candidate(s) for baptism comes forward or the Parents or Guardians bring forward the child to be baptized.

PRIEST: Since a person is born of his parents into natural life and not into spiritual life, and by inheritance inclines to evils of every kind, he must be born again that he may enter into the kingdom of God; and since this new birth or regeneration is represented in the waters of baptism, you have come forward that (you/this child) may be baptized, and thus enter according to order into the Church of the Lord on earth. Hear now the Word of the Lord as it is written in the Sacred Scripture and in the Heavenly Doctrine of the New Jerusalem.

The Priest then reads one or more of the following or other selections from the Word.

Behold, children are a heritage from the Lord.

Psalm 127: 3

127

Then Jesus said to His disciples, "If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me."

Matthew 16: 24

128

Take heed that you do not despise one of these little ones, for I say to you that in heaven their angels always see the face of My Father who is in heaven. Even so it is not the will of your Father who is in heaven that one of these little ones should perish.

Matthew 18: 10, 14

129

Then Jesus came and spoke to them, saying, "All power has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age."

Matthew 28: 18-20

130

John came baptizing in the wilderness and preaching a baptism of repentance for the remission of sins. And all the land of Judea, and those from Jerusalem, went out to him and were all baptized by him in the Jordan River, confessing their sins.

Mark 1: 4, 5

131

132 It came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized by John in the Jordan. And immediately, coming up from the water, He saw the heavens opened and the Spirit descending upon Him like a dove. Then a voice came from heaven, "You are My beloved Son, in whom I am well pleased." *Mark 1: 9–11*

133 Then they brought young children to Him that He might touch them; but the disciples rebuked those who brought them. But when Jesus saw it, He was greatly displeased and said to them, "Let the little children come to Me, and do not forbid them; for of such is the kingdom of God. Truly, I say to you, whoever does not receive the kingdom of God as a little child will by no means enter it." *Mark 10: 13–15*

134 And He took them up in His arms, put His hands on them, and blessed them. *Mark 10: 16*

135 And He said to them, "Go into all the world and preach the gospel to every creature. He who believes and is baptized will be saved; but he who does not believe will be condemned." *Mark 16: 15, 16*

136 John answered, saying to them all, "I indeed baptize you with water; but One mightier than I is coming, whose sandal strap I am not worthy to loose. He will baptize you with the Holy Spirit and with fire." *Luke 3: 16*

137 Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, 'You must be born again.' The wind blows where it wishes, and you hear the sound of it but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit." *John 3: 5–8*

138 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes I will give of the hidden manna to eat. And I will give him a white stone, and on the stone a new name written which no one knows except him who receives it. *Revelation 2: 17*

139 They shall see His face, and His name shall be on their foreheads. *Revelation 22: 4*

140 Baptism was instituted for a sign that a person is of the Church, and for a memorial that he is to be regenerated; for the washing of baptism is a spiritual washing, which is regeneration. Since everyone who is regenerated also

undergoes temptations, which are spiritual combats against evils and falsities, these also are signified by the waters of baptism. Since baptism is for a sign and memorial of these things, a person may be baptized as an infant, and if not in his infancy, he may be baptized as an adult. Let those, therefore, who are baptized know that baptism confers neither faith nor salvation, but that it testifies that they may receive faith and be saved if they are regenerated. *NJHD 202–207*

The uses of baptism cannot be brought to light except through the spiritual sense of the Word, which is at this day disclosed for the New Church, for use in the worship of the Lord. **141**
TCR 669

The first use of baptism is introduction into the Christian Church, and at the same time insertion among Christians in the spiritual world, where everyone is inserted among societies and congregations according to the quality of the Christianity in him or about him. The second use of baptism is that the Christian may know and acknowledge the Lord Jesus Christ, our Redeemer and Savior, and follow Him. The third use of baptism, which is the final use, is that one may be regenerated. **142**
TCR 677–684 portions

[Angelic spirits] said concerning infants on earth that directly after birth, angels from the heaven of innocence are with them; in the succeeding age, angels from the heaven of the tranquillity of peace; and afterwards those who are from the societies of charity; and then, as the innocence and charity with the young children decrease, other angels are with them; and at length, when they become older and enter into a life foreign to charity, angels are indeed present, but more remotely, and this in accordance with the ends of life, which the angels especially regulate by continually insinuating good ones and turning aside evil ones; and they flow in more nearly or more remotely in proportion as they can or cannot do this. **143**
AC 2303

Infants are introduced by baptism into the Christian heaven, and angels are there assigned to them to take care of them, by whom they are kept in a state of receiving faith in the Lord; and as they grow up, and come into their own right and their own reason, the guardian angels leave them, and they associate to themselves such spirits as make one with their life and faith. **144**
TCR 677: 5

Not only infants but all people who are baptized are then counted among Christians in the spiritual world, because in that world peoples and nations are grouped according to their religions. **145**
TCR 678

146 The two sacraments, baptism and the holy supper, act as two gates to eternal life. Baptism, which is the first gate, admits and introduces every Christian into what the church teaches from the Word about the other life. All such teachings are the means for preparing them and leading them to heaven. The second gate is the holy supper. It admits and introduces into heaven all who have allowed themselves to be prepared and led by the Lord. No other universal gates exist. *TCR 721*

147 There are duties of charity: some public, some domestic, and some private. The domestic duties of charity are the duties of a husband toward his wife and of a wife toward her husband; also the duties of a father and mother toward their children, and of the children toward their father and mother. As for the duties of parents toward their children in particular, these duties are inwardly different with those who are in charity and those who are not, although outwardly they look the same. With those in charity, their love for their children goes along with their love for the neighbor and for God; for such people love their children for their morals, their virtues, the things they devote their energy to, and their qualifications for serving the public. *TCR 429, 431*

148 [An atmosphere of innocence] also flows into the souls of the parents, and joins itself with the same atmosphere in the little children, being insinuated principally through the instrumentality of touch. The innocence of the Lord flows into angels of the third heaven, where all are in an innocence of wisdom; passes on through the lower heavens, but only through the innocent affections of angels there; and so descends directly and indirectly into little children. *CL 396: 1*

149 The things which someone as a little child in its first age learns eagerly or believes, and which he afterward either confirms, or doubts about, or denies, are especially these: that there is a God and that He is one; that He has created all things; that He rewards those who do good, and punishes those who do evil; that there is a life after death, in which the evil go to hell and the good to heaven, thus that there is a hell and a heaven, and that the life after death is eternal; also that he ought to pray daily, and this with humility; that the Sabbath day is to be kept holy; that parents are to be honored; and that no one must commit adultery, murder, or theft; with other like things. *AC 5135: 3*

PRIEST: From these and other teachings in the Word it may be seen that all who are baptized are to be initiated into the knowledge and belief that the Lord Jesus Christ is the one God of heaven and earth; that He has come again in the Heavenly Doctrine of the New Jerusalem; and that we are to be conjoined with Him by a life according to the truths of His Word.

Baptism of a Child**150**

The Priest, addressing the parents by name,

PRIEST: You have brought this child into the presence of the Lord, that (he/she) may be baptized with water and the Holy Spirit. By this act you do enter into a solemn covenant with the Lord. Now, therefore, let me ask:

Do you, for yourselves and for this child, acknowledge the Lord Jesus Christ to be the one God of heaven and earth?

ANSWER: I do.

PRIEST: Do you, for yourselves and for this child, acknowledge that the Lord reveals Himself in the Sacred Scriptures and in the Heavenly Doctrine of the New Jerusalem?

ANSWER: I do.

PRIEST: Do you, for yourselves and for this child, acknowledge that evils are to be shunned as sins against Him, and that a life of good is to be learned and lived?

ANSWER: I do.

PRIEST: Do you desire that this child be baptized into the name of the Lord Jesus Christ?

ANSWER: I do.

PRIEST: Let us pray.

ALL KNEELING, the Priest offers one of the following or other prayers:

A

O most merciful Lord, help this child to grow in the knowledge and strength of Your Word. Send Your angels to protect (him/her), that (he/she) may remember that You are always near, and that (he/she) may be kept from the evil way and learn to do what is good. Lead the parents of this child in the way of wisdom and love, so that in their government of (him/her) they may prepare (him/her) for a life of use here on earth and forever in Your kingdom. Amen.

B

Bless, O Lord, this administration of the sacrament of baptism, and graciously receive this child now to be baptized. Enlighten (him/her) by Your Word, defend (him/her) in temptation, and lead (him/her) by Your Holy Spirit into everlasting life. Amen.

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

ALL STANDING, the Priest receives the child into his arms.

PRIEST: Will you now name this child?

The Parents or Guardians state the child's given name(s).

The Priest repeats the name of the child, and applies the water to his/her forehead.

PRIEST: I baptize you into the name of the Lord Jesus Christ, Father, Son, and Holy Spirit. Amen.

The Priest makes the sign of the cross on the forehead and breast of the child, and then lays his hand on the head of the child.

PRIEST: 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.

Numbers 6: 24–26

The CONGREGATION SITTING, the Priest returns the child to the Parents or Guardians.

PRIEST: This child, by baptism, is now enrolled and numbered in heaven among those who in heart receive the Lord in His second coming. In the Divine providence of the Lord (he/she) was born into the world, and (he/she) is committed to your care, that by life in the world (he/she) may be prepared for life in heaven; and it is given you to cooperate with the Lord to this end. Seek, therefore, for the light and knowledge to guide you in the performance of your part in this work. Lead this child to acknowledge the Lord Jesus Christ as (his/her) God and Father. Teach (him/her) the Lord's Prayer that (he/she) may be introduced into the worship of the Lord. Teach (him/her) the Ten Commandments that (he/she) may learn to shun evils as sins. Instruct (him/her) in the Holy Scripture and in the Heavenly Doctrine of the New Jerusalem that (he/she) may be prepared for regeneration. In this way you will promote (his/her) happiness in this life and (his/her) eternal welfare in the world to come. And now may the Lord be with you and lead you in the way of peace.

The CONGREGATION STANDING, a musical selection may be sung.

The Priest pronounces the Benediction, closes the Word and retires.

Baptism of an Adult**151***The Priest, addressing the Candidate by name,*

PRIEST: You have come into the presence of the Lord that you may be baptized with water and the Holy Spirit; and by this act you enter into a solemn covenant with the Lord. Now, therefore, let me ask:

Do you acknowledge the Lord Jesus Christ to be the one God of heaven and earth?

ANSWER: I do.

PRIEST: Do you acknowledge that the Lord reveals Himself in the Sacred Scriptures and in the Heavenly Doctrine of the New Jerusalem?

ANSWER: I do.

PRIEST: Do you acknowledge that evils are to be shunned as sins against Him, and that a life of good is to be learned and lived?

ANSWER: I do.

PRIEST: Will you therefore be baptized into the name of the Lord Jesus Christ?

ANSWER: I will.

PRIEST: Let us pray.

ALL KNEELING, the Priest offers one of the following or other prayers:

A

O most merciful Lord, we ask Your blessing upon this Your servant now to be baptized. Grant (him/her) the knowledge and understanding of Your Word, and give (him/her) strength to overcome the evils of (his/her) heredity, that (he/she) may turn aside from the way of death and receive new life from You. Enlighten (him/her) by Your Holy Spirit, that (he/she) may grow in intelligence and wisdom, and endow (him/her) with heavenly virtues that (he/she) may walk in the way of faith and charity toward a life of use in Your everlasting kingdom. Amen.

B

Bless, O Lord, this administration of Your holy sacrament, and graciously receive this Your servant now to be baptized. Enlighten (him/her) by Your Word, defend (him/her) in temptation, and lead (him/her) by Your Holy Spirit into everlasting life. Amen.

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

The PEOPLE STANDING and the CANDIDATE STILL KNEELING, the Priest, naming (him/her), applies the water to (his/her) forehead.

PRIEST: I baptize you into the name of the Lord Jesus Christ, Father, Son, and Holy Spirit. Amen.

Cf. Matthew 28: 19; Acts 2: 38; 8: 16; 19: 5

The Priest makes the sign of the cross on the forehead and breast, and lays his hands on the head.

PRIEST: 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.

Numbers 6: 24–26

The PEOPLE SIT and the PERSON BAPTIZED STANDS.

PRIEST: You have now been introduced by baptism into the Lord's New Church, and before angels and people on earth you have taken upon yourself the new Christian name. You are therefore numbered among those who acknowledge the Lord in His second coming. Cultivate a knowledge of the Word of the Lord in the Holy Scripture and in the Heavenly Doctrine of the New Jerusalem. Shun evils as sins against God. Renounce the love of self and the world that you may love the Lord above all things and your neighbor as yourself. In this way you will come into communion with the new Christian heaven and into conjunction with the Lord, and thus enter into everlasting life. And now may the Lord be with you and lead you in the way of peace.

ALL STANDING, a musical selection may be sung.

The Priest then pronounces the Benediction, closes the Word and retires.

THE HOLY SUPPER: 1

152

ALL STANDING, a hymn may be sung.

The Priest enters and opens the Word.

ALL SING:

ALLELUIA

Alle - lu - ia. Salvation and glory and honor and power

be unto the Lord our God. Al - le - lu - ia.

Revelation 19: 1

The Priest reads a sentence of Scripture.

ALL SING:

AMEN

A - - - - men.

PRIEST: Blessed is the Lord God of Israel, for He has visited and redeemed His people.

Luke 1: 68

153 *ALL SING:*

THIS IS THE LORD'S DOING

This is the Lord's doing, it is mar-vellous in our eyes.

The musical score consists of two staves, Treble and Bass clef, in the key of D major (two sharps). The melody is written in the Treble clef, and the bass line is in the Bass clef. The lyrics are placed below the notes. The piece is in a simple, hymn-like style with a steady rhythm.

Psalm 118: 23; Matthew 21: 42; Mark 12: 11

PRIEST: For He has remembered us in our lowly state, and has delivered us from the hand of our enemies.

Psalm 136: 23, 24

ALL SING:

For great is His mercy toward me;
and Thou hast delivered my soul from the low-est hell.

The musical score consists of two systems, each with Treble and Bass clef staves. The key signature is D major. The lyrics are placed below the notes. The melody is in the Treble clef, and the bass line is in the Bass clef. The piece is in a simple, hymn-like style with a steady rhythm.

Psalm 86: 13

PRIEST: He satisfies the longing soul, and fills the hungry soul with goodness.

Psalm 107: 9

ALL SING:

Thou preparest a table before me in the presence of mine enemies;
Thou anointest my head with oil, my cup runneth over.

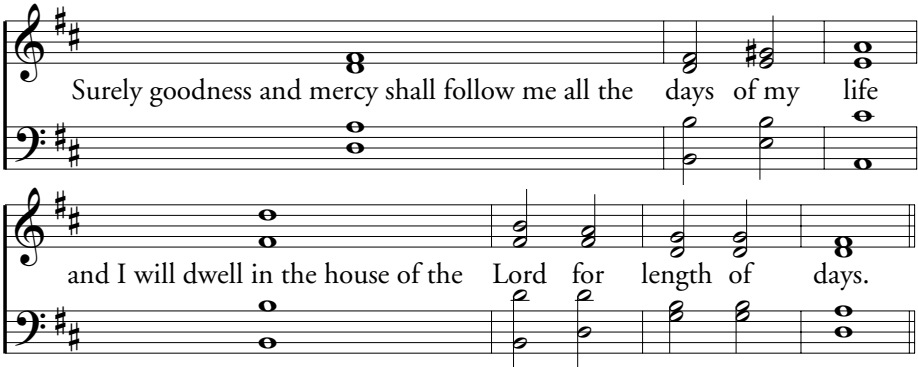
The musical score consists of two systems, each with Treble and Bass clef staves. The key signature is D major. The lyrics are placed below the notes. The melody is in the Treble clef, and the bass line is in the Bass clef. The piece is in a simple, hymn-like style with a steady rhythm.

Psalm 23: 5

PRIEST: The Lord will give strength to His people; the Lord will bless His people with peace.

Psalm 29: 11

ALL SING:



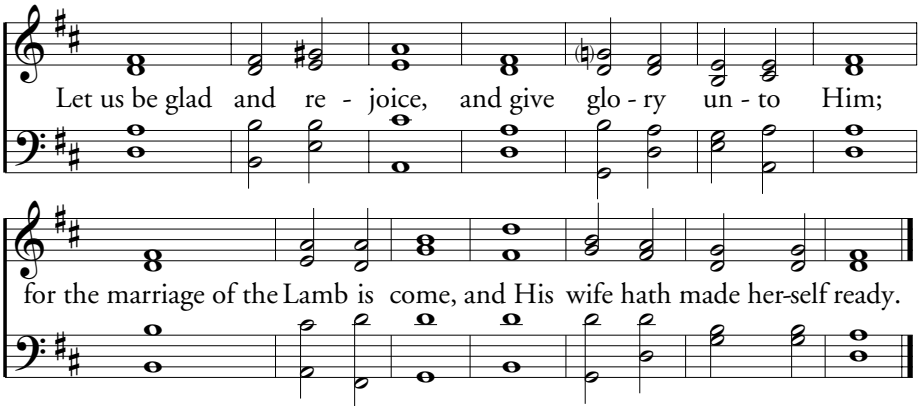
Surely goodness and mercy shall follow me all the days of my life
and I will dwell in the house of the Lord for length of days.

Psalm 23: 6

PRIEST: Blessed are those who are called to the marriage supper of the Lamb!

Revelation 19: 9

ALL SING:



Let us be glad and rejoice, and give glo - ry un - to Him;
for the marriage of the Lamb is come, and His wife hath made her-self ready.

Revelation 19: 7

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

Psalm 95: 6

ALL KNEELING, PRIEST and PEOPLE say together:

O Lord, our Redeemer and Savior, we come to You in the way of Your own appointment, that we may have life, and that we may have it more abundantly. In Your love and in Your pity You have redeemed us; in Your love and in Your pity prepare us to receive the benefits of Your redemption. Give us power to repent of our sins, and open our minds to receive in devout humility Your Divine mercy and grace. Consecrate in us the bread and wine of Your holy supper that we may be fed with the spiritual food of Your Divine body and blood, and that this most holy act of worship may be the means of opening to us the mansions of heaven, and of conjoining us more closely with You forevermore. Amen.

PRIEST: Search me, O God, and know my heart.

PEOPLE: Try me and know my thoughts.

PRIEST: And see if there is any wicked way in me,

PEOPLE: And lead me in the way everlasting. *Psalm 139: 23, 24*

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: Teach us Your way, O Lord,

PEOPLE: And we will walk in Your truth. *From Psalm 86: 11*

The PEOPLE STILL KNEELING, the Priest stands.

PRIEST: And God spoke all these words, saying, I am the Lord Your God.

You shall have no other gods before My face.

You shall not take the name of the Lord Your God in vain.

Remember the Sabbath day to keep it holy.

Honor your father and your mother.

You shall not murder.

You shall not commit adultery.

You shall not steal.

You shall not bear false witness against your neighbor.

You shall not covet your neighbor's house.

You shall not covet your neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his donkey, nor anything that is your neighbor's.

From Exodus 20: 1-17; Cf. Deuteronomy 5: 6-21

STILL KNEELING, ALL SING:

כָּל אֲשֶׁר-דִּבֶּר יְהוָה נַעֲשֶׂה וְנִשְׁמָע

154

Kol a-sheer dib-ber— YHO-WAH, na - a-say w-nish - ma.
 All that the Lord has spo - ken, we will do and hear.

The PRIEST, facing the Word, says:

O Lord, You are the Way, the Truth, and the Life; in You is our power and strength; from You alone are we able to keep Your law and do Your will; be ever with us to help and to deliver, for without You we can do nothing. Amen.

*From John 14: 6; 2 Samuel 22: 33; Psalm 119: 34; John 15: 5**The PRIEST, facing the People, says:*

Grace to you and peace, from Him who is, and who was, and who is to come. Amen.

*Revelation 1: 4**ALL STAND AND SING:*

GOD, BE MERCIFUL TO US

155

God be merciful unto us, and bless us; and cause Thy face to shine up - on us;
 that Thy way may be known up-on earth, Thy sal - vation a - mong all nations.

*Psalm 67: 1, 2**The CONGREGATION SITTING, the Priest reads selections from the Word.*

156 *The PEOPLE SITTING, the CELEBRANT reads one of the following or other selection of passages regarding the institution of the holy supper. Further readings can be found at numbers 166–168, 697–712, and 1154.*

157 Then Jesus said to them, "Most assuredly, I say to you, Moses did not give you the bread from heaven, but My Father gives you the true bread from heaven. For the bread of God is He who comes down from heaven and gives life to the world." Then they said to Him, "Lord, give us this bread always." And Jesus said to them, "I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst. He who believes in Me has everlasting life. I am the bread of life. Your fathers ate the manna in the wilderness, and are dead. This is the bread which comes down from heaven, that one may eat of it and not die. I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever. *John 6:31–35, 47–51; NJHD 221*

158 Jesus said, "I am the way, the truth, and the life. No one comes to the Father except through Me." *John 14:6*

Come to Me, all you who labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls. *Matthew 11:28, 29*

If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water. *John 7:37*

I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life. *John 8:12*

All that the Father gives Me will come to Me, and the one who comes to Me I will be no means cast out. *John 6:37*

159 Then came the day of Unleavened Bread, when the Passover must be killed. And He sent Peter and John, saying, "Go and prepare the Passover for us, that we may eat." So they went and found it as He had said to them, and they prepared the Passover. And when the hour had come, He sat down, and the twelve apostles with Him. And He took bread, gave thanks and broke it, and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me." Likewise He also took the cup after supper, saying, "This cup is the new covenant in My blood, which is shed for you." *Luke 22: 7, 8, 13, 14, 19, 20*

Elevating the bread, the CELEBRANT says:

160

The bread of God is He who comes down from heaven and gives life to the world.

John 6: 33

Breaking the bread, the CELEBRANT says:

He has given food to those who fear Him; He will ever be mindful of His covenant.

Psalms 111: 5

Elevating the wine, the CELEBRANT says:

The blood of the new covenant, which is shed for many for the remission of sins.

Matthew 26: 28

Pouring the wine into cups, the CELEBRANT says:

To Him who loved us and washed us from our sins in His own blood, be glory and dominion forever and ever. Amen.

Revelation 1: 5, 6

CELEBRANT:

Let us pray.

When there are assisting PRIESTS, they now advance to the holy supper altar.

ALL KNEELING, the CELEBRANT says:

O Lord, Immanuel, God with us, our Savior and Redeemer, Jesus Christ; You are our Father in the heavens; You are the Son of God that came into the world; You are the Holy Spirit, the Spirit of Truth that leads to all truth; You are God, and You alone, over all the kingdoms of the earth, and Your kingdom shall endure forever. Amen.

The CELEBRANT and ASSISTANTS take the Sacrament.

CELEBRANT:

O Lord, save Your people, and bless Your inheritance; and feed them and lift them up forever. Amen.

Psalms 28: 9

161 *ALL SING:*

HELP US, O GOD OF OUR SALVATION

p $\text{♩} = 80$

Help us, O God of our sal-va-tion, for the glo-ry of Thy Name. And de -

liv - er us and purge a-way our sins, for Thy name's sake.

The image shows a musical score for a hymn. It consists of two systems of music, each with a treble and bass staff. The key signature is one sharp (F#) and the time signature is 3/4. The tempo is marked as quarter note = 80. The first system covers the first two lines of the lyrics, and the second system covers the next two lines. The music is in a simple, hymn-like style with block chords and moving lines.

*Psalm 79: 9**ALL STANDING, the CELEBRANT says:*

Come and gather together for the supper of the great God.

*Revelation 19: 17**The first group of COMMUNICANTS then advances to the altar rail, all others being seated.**The CELEBRANT, elevating the bread, shall say:*

This is My body which is given for you; do this in remembrance of Me.

*Luke 22: 19**The CELEBRANT, elevating the wine, shall say:*

This cup is the new covenant in My blood, which is shed for you.

*Luke 22: 20**The CELEBRANT or the ASSISTANTS administer the Sacrament using the following or other sentences:**(With the Bread)*

Take, eat. This is My body.

Matthew 26: 26; Mark 14: 22

This is My body which is given for you; this do in remembrance of Me.

Luke 22: 19

(With the Wine)

This cup is the new covenant in My blood, which is shed for you.

Luke 22: 20

He who comes to Me shall never hunger, and he who believes in Me shall never thirst.

John 6: 35

CELEBRANT:

Blessed is he who shall eat bread in the kingdom of God.

Luke 14: 15

Salvation belongs to the Lord. His blessing is upon His people.

Psalms 3: 8

Blessed is he whose transgression is forgiven, whose sin is covered.

Psalms 32: 1

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Matthew 5: 3

Blessed is everyone who fears the Lord, who walks in His ways.

Psalms 128: 1

Blessed are those who are called to the marriage supper of the Lamb.

Revelation 19: 9

Taste and see that the Lord is good; blessed is the man who trusts in Him.

Psalms 34: 8

The Lord shall give His angels charge over you, to keep you in all your ways.

Psalms 91: 11; Matthew 4: 6; Luke 4: 10

Blessed are those who hunger and thirst for justice, for they shall be filled.

Matthew 5: 6

The Lord shall preserve your going out and your coming in from this time forth, and even forever.

Psalms 121: 8

When all have received the communion, the CONGREGATION may stand and sing a musical selection as an offertory. (When the Sacrament has been administered at the close of another service, the singing may be omitted, and the Priest may read a sentence of Scripture.)

PRIEST: Let us pray.

ALL KNEELING, the Priest offers one of the following or another prayer:

A

O Lord Jesus Christ, by whose mercy we have been fed with heavenly gifts, we thank You for this Your goodness toward us, beseeching You to let Your lovingkindness and Your truth always preserve us, defending us from all evil, and nourishing us in all good. Direct our way, and uphold our goings in Your paths. Abide in us, O Lord, that we also may abide in You forevermore. Amen.

B

O Lord, our Savior Jesus Christ, we bow before You, bringing no merit of our own, nor any plea except for Your justice, mercy and love. Cleanse our spirits, O Lord, and make us new creatures in Your sight, that our lives may bear fruit in heavenly uses; for without You we can do nothing. Feed us evermore with the spiritual food which endures to everlasting life, that the sacrament of Your flesh and blood may seal in us the covenant of our redemption. Sanctify us by Your love and keep us in Your law, preserving us within the body of Your Divine presence, forever. Amen.

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

The PEOPLE STILL KNEELING, the Priest pronounces the following or other 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

The PEOPLE STANDING, the Priest closes the Word and retires.

A closing chant or hymn may be sung. (When the Sacrament follows another service, a postlude may be used instead of the singing.)

THE HOLY SUPPER: 2

162

ALL STANDING, a hymn may be sung.

Having entered, the Priest opens the Word.

PRIEST: Blessed are those who are called to the marriage supper of the Lamb!

Revelation 19: 9

ALL SING:

AMEN

A - men, a - - - men.

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

Psalm 95: 6

ALL KNEEL.

PRIEST: O Lord, You have come that we may have life,

PEOPLE: And that we may have it more abundantly.

From John 10: 10

PRIEST: You have spoken to us that Your joy may remain in us,

PEOPLE: And that our joy may be full.

From John 15: 11

ALL: O Lord, You are gracious and full of compassion, slow to anger and great in mercy. You are good to all and Your tender mercies are over all Your works. You uphold all who fall, and raise up all who are bowed down. The eyes of all look to You, and You give them their food in due season. You open Your hand and satisfy the desire of every living thing. Amen.

From Psalm 145: 8, 9, 14–16

PRIEST: Bless the Lord, O my soul,

PEOPLE: And all that is within me bless His holy name.

PRIEST: Bless the Lord, O my soul,

PEOPLE: And forget not all His benefits.

Psalm 103: 1, 2

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: What shall I render to the Lord for all His benefits toward me?

PEOPLE: I will take the cup of salvation and call upon the name of the Lord.

Psalm 116: 12, 13

163 *STILL KNEELING, ALL SING:* BLESSED IS HE

$\text{♩} = 60$

Bless - ed is He who comes in the name of the Lord.

Psalm 118: 26; Matthew 21: 9; 23: 39; Mark 11: 9; Luke 13: 35; 19: 38; John 12: 13

ALL STANDING, the Priest and People read the following:

PRIEST: Blessed are the poor in spirit,

PEOPLE: For theirs is the kingdom of heaven.

PRIEST: Blessed are those who mourn,

PEOPLE: For they shall be comforted.

PRIEST: Blessed are the meek,

PEOPLE: For they shall inherit the earth.

PRIEST: Blessed are those who hunger and thirst for justice,

PEOPLE: For they shall be filled.

PRIEST: Blessed are the merciful,

PEOPLE: For they shall obtain mercy.

PRIEST: Blessed are the pure in heart,

PEOPLE: For they shall see God.

PRIEST: Blessed are the peacemakers,

PEOPLE: For they shall be called sons of God.

PRIEST: Blessed are those who are persecuted for justice's sake,

PEOPLE: For theirs is the kingdom of heaven.

PRIEST: Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake. Rejoice and be exceedingly glad, for great is your reward in heaven, for so they persecuted the prophets who were before you.

Matthew 5: 3–12

PEOPLE: Thanksgiving and honor and power and might, be to our God forever and ever.

Revelation 7: 12

PRIEST: Amen. Praise the Lord: Praise Him, O you servants of the Lord!

Psalms 113: 1; 135: 1

164

ALL SING:

GLORY PRAISE AND BLESSINGS BRING

The musical score is written for voice and piano. It consists of two systems of music. The first system begins with a treble clef, a key signature of one sharp (F#), and a 3/4 time signature. A tempo marking of *mf* and a metronome marking of $\text{♩} = 120$ are present. The melody is in the treble clef, and the piano accompaniment is in the bass clef. The lyrics are: "Glo - ry praise and bless-ings bring to our Sav - ior, Lord and King." The second system continues the melody and piano accompaniment with the lyrics: "Heav'n and earth Thy name a-dore, God of all for-ev - er-more." The score ends with a double bar line.

The PEOPLE SITTING, the Priest reads selections from the Word.

An interlude may here be played, followed by an address.

ALL STANDING, a musical selection is sung.

165 *The PEOPLE SITTING, the CELEBRANT reads one of the following or other selection of passages regarding the institution of the holy supper. Further readings can be found at numbers 157–159, 697–712, and 1154.*

166 The Institution of the Supper by the Lord:

Jesus kept the passover with His disciples; and when evening had come He sat down with them. And as they were eating, Jesus took bread and blessed, and brake, and gave to His disciples, and said, Take, eat, this is My body. And He took the cup and gave thanks, and gave to them, saying, Drink of it, all of you; this is My blood of the new covenant, which is poured out for many.

Matthew 26: 26-28; Mark 14: 22-24; Luke 22: 19-20; TCR 703

167 The Lord's Doctrine about His Flesh and Blood, and Bread and Wine:

Do not labor for the food which perishes, but for the food which endures to everlasting life, which the Son of Man will give you. Most assuredly, I say to you, Moses did not give you the bread from heaven, but My Father gives you the true bread from heaven. For the bread of God is He who comes down from heaven and gives life to the world. I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst. I am the bread which came down from heaven. Most assuredly, I say to you, he who believes in Me has everlasting life. I am the bread of life. Your fathers ate the manna in the wilderness, and are dead. This is the bread which comes down from heaven, that one may eat of it and not die. I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world. Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day. For My flesh is food indeed, and My blood is drink indeed. He who eats My flesh and drinks My blood abides in Me, and I in him.

John 6:27-56; TCR 703

168 Now on the first day of the Feast of Unleavened Bread the disciples came to Jesus, saying to Him, "Where do You wish us to prepare for You to eat the Passover?" And He said, "Go into the city to a certain man, and say to him, 'The Master says, 'My time is at hand; I will keep the Passover at your house with My disciples.''" So the disciples did as Jesus had directed them, and they prepared the Passover. And as they were eating, Jesus took bread, and saying a blessing, broke it, and gave it to the disciples, and said, "Take, eat; this is My body." Then He took the cup, and gave thanks, and gave it to them, saying, "Drink from it, all of you. For this is My blood of the new covenant, which is shed for many for the remission of sins."

Matthew 26: 17–19, 26–28

Elevating the bread, the CELEBRANT says:

169

The bread of God is He who comes down from heaven and gives life to the world.

John 6: 33

Breaking the bread, the CELEBRANT says:

He has given food to those who fear Him; He will ever be mindful of His covenant.

Psalms 111: 5

Elevating the wine, the CELEBRANT says:

The blood of the new covenant, which is shed for many for the remission of sins.

Matthew 26: 28

Pouring the wine into cups, the CELEBRANT says:

To Him who loved us and washed us from our sins in His own blood, be glory and dominion forever and ever. Amen.

Revelation 1: 5, 6

When there are assisting PRIESTS, they now advance to the holy supper altar.

CELEBRANT:

Let us pray.

ALL KNEEL.

CELEBRANT:

O Lord, Immanuel, God with us, our Savior and Redeemer, Jesus Christ, You are our Father in the heavens; You are the Son of God that came into the world; You are the Holy Spirit, the Spirit of Truth who leads to all truth; You are God, and You alone, over all the kingdoms of the earth, and Your kingdom shall endure forever. Amen.

The CELEBRANT and ASSISTANTS partake of the Sacrament.

CELEBRANT:

He who eats My flesh and drinks My blood abides in Me and I in him. Amen.

John 6: 56

170 *STILL KNEELING, ALL SING: O LORD, SAVE THY PEOPLE*

The musical score is written for voice and piano. It consists of two systems of music. The first system has a treble clef with a key signature of one sharp (F#) and a 4/4 time signature. The tempo is marked as quarter note = 88. The lyrics are: "O Lord, save Thy people and bless Thine in - her - i - tance and". The second system continues the melody and accompaniment with the lyrics: "feed them and lift them up for - ev - - - er." The piano accompaniment features block chords and moving bass lines.

Psalm 28: 9

ALL STAND.

CELEBRANT:

Come and gather together for the supper of the great God.

Revelation 19: 7

The first group of COMMUNICANTS advances to the altar rail, all others being seated.

The CELEBRANT, elevating the bread, shall say:

This is My body which is given for you; do this in remembrance of Me.

Luke 22: 19

The CELEBRANT, elevating the wine, shall say:

This cup is the new covenant in My blood, which is shed for you.

Luke 22: 20

The Sacrament is now administered to each group until the last table has been served.

ALL STANDING, a musical selection may be sung as an offertory.

PRIEST: O give thanks to the Lord, for He is good.

PEOPLE: For His mercy is forever.

Psalm 106: 1; 107: 1; 118: 1, 29; 136: 1

PRIEST: Let us pray.

ALL KNEELING, the Priest introduces a closing prayer.

ALL SING:

AMEN



The PEOPLE STILL KNEELING, the Priest pronounces the following or other blessing:

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 musical selection may be sung.

ALL STANDING, a hymn may be sung.

Having entered, the Priest opens the Word and reads a sentence of Scripture.

The CONGREGATION SITTING, the CANDIDATE comes forward.

PRIEST: Since you have come before the Lord to confess your faith in Him and to make manifest your intention to obey His Commandments, hear now the Word of the Lord from the Sacred Scripture and the Heavenly Doctrine of the New Jerusalem.

The Priest then reads from the following or other selections from the Word.

172 The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes; the fear of the Lord is clean, enduring forever; the judgments of the Lord are true and just altogether. More to be desired are they than gold, yea, than much fine gold, sweeter also than honey and the honeycomb. Moreover by them Your servant is warned, and in keeping them there is great reward. *Psalm 19: 7–11*

173 In You, O Lord, I put my trust; let me never be ashamed. For You are my rock and my fortress; therefore, for Your name's sake lead me and guide me. *Psalm 31: 1, 3*

174 How can a young man cleanse his way? By taking heed according to Your word. With my whole heart I have sought You; oh, let me not wander from Your commandments! *Psalm 119: 9, 10*

175 I will meditate on Your precepts, and contemplate Your ways. I will delight myself in Your statutes; I will not forget Your word. Give me understanding and I shall keep Your law; indeed, I shall observe it with my whole heart. Accept, I pray, the freewill offerings of my mouth, O Lord, and teach me Your judgments. Direct my steps by Your word, and let no iniquity have dominion over me. The entirety of Your word is truth, and every judgment of Your justice endures forever. *Psalm 119: 15, 16, 34, 108, 133, 160*

176 Jesus answered and said to him, "Truly, truly, I say to you, unless one is born again, he cannot see the kingdom of God." *John 3: 3*

Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it. Because narrow is the gate and confined is the way which leads to life, and there are few who find it. **177**

Matthew 7: 13, 14

Therefore, whoever hears these sayings of Mine and does them, I will 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 sayings 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. **178**

Matthew 7: 24–27

Therefore, whoever confesses Me before men, him I will also confess before My Father who is in heaven. But whoever denies Me before men, him I will also deny before My Father who is in heaven. Do not think that I came to bring peace on earth. I did not come to bring peace but a sword. He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me. And he who does not take his cross and follow after Me is not worthy of Me. **179**

Matthew 10: 32–34, 37, 38

There was a man sent from God whose name was John. This man came for a witness, to bear witness of the Light, that all through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light which gives light to every man who comes into the world. He was in the world, and the world was made through Him, and the world did not know Him. He came to His own, and His own did not receive Him. But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. **180**

John 1: 6–13

If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you. By this My Father is glorified, that you bear much fruit; so you will be My disciples. As the Father loved Me, I also have loved you; abide in My love. If you keep My commandments, you will abide in My love, just as I have kept My Father's commandments and abide in His love. **181**

John 15: 7–10

It may be clearly seen that people have free choice in spiritual things, for there is permission of the evil which exists in everyone's internal person. People would have no free choice in civil, moral or natural things if they did not have free choice in spiritual things. **182**

TCR 479, 482: 1

183 All people, as long as they live in this world, walk midway between heaven and hell. This gives them a balance so that they have the free choice to look upward to God or downward to hell. If they look upward to God, they acknowledge that all wisdom comes from Him; and in their spirits they are actually in heaven among angels. But all those who are in falsities from evil look downward; and in their spirits they are actually in hell among devils. *TCR 69e*

184 That everyone has the freedom of thinking evil and falsity, and also of doing them so far as the laws do not restrain, is in order that he might be reformed; for goods and truths are to be implanted in his love and will, that they may become of his life; and this cannot be done unless he has the liberty of thinking evil and falsity as well as good and truth. This freedom is given everyone by the Lord. For that which is inseminated in freedom remains, but what is inseminated under compulsion does not remain, because it is not from the will of the person himself but from the will of him who compels. *NJHD 143*

185 People have free choice because they feel life within themselves just as if it were their own. God allows people to feel this so that He can be conjoined with them. For He cannot be conjoined with them unless it is reciprocal, and it becomes reciprocal only when they act in freedom altogether as from themselves. *TCR 504: 7*

186 There are two principles, one of which leads to all folly and insanity, and the other to all intelligence and wisdom. The former principle is to deny all things, or to say in one's heart that he cannot believe them before he is convinced by what he can grasp or feel. This principle is the principle which leads to all folly and insanity, and is to be called the negative principle. The other principle is to affirm those things which are of doctrine from the Word, or to think and believe within oneself that they are true because the Lord has said them. This is the principle that leads to all intelligence and wisdom, and is to be called the affirmative principle. *AC 2568: 4*

187 Read the Word and believe in the Lord, and you will see the truths which should constitute your faith and life. Everyone whose soul desires it is capable of seeing the truths of the Word in light. *AR 224*

188 One must first learn the doctrinals of the Church, and then exploration is to be made from the Word as to whether they are true; for they are not true just because the leaders of the Church have said so and their followers confirm it. When this exploration is done from an affection of truth, then one is enlightened by the Lord so as to perceive, without knowing whence, what is true, and he is confirmed in it according to the good in which he is. If these truths dis-

agree with the doctrinals, let him beware lest he disturb the Church. Afterward, when he is confirmed and thus is affirmative from the Word that they are truths of faith, it is then allowable for him to confirm them by all the knowledges that he possesses, of whatever name and nature. *AC 6047: 2, 3*

When anyone begins to think from himself, his first and chief concern **189** must be to desist from doing evils because they are sins against the Word, thus against God, and because if he does them he will gain not eternal life but hell; afterwards as he matures and grows up he must shun them as damned, and turn away from them in thought and intention. But in order so to refrain from them, he must pray to the Lord for help. The sins he must shun and turn away from are chiefly adulteries, frauds, illicit gains, hatreds, revenges, lies, blasphemies, and conceit. So far as anyone detests these evils because they are opposed to the Word and thus opposed to God, so far there is granted him communication with the Lord, and conjunction is effected with heaven. *AE 803: 3, 4*

Since wisdom is a matter of life first and consequently of reason, the question arises, what wisdom of life is. In brief summary, it is this: to refrain from evils because they are harmful to the soul, harmful to the civil state, and harmful to the body, and to do good things because they are of benefit to the soul, to the civil state, and to the body. *CL 130: 4*

All religion is of life, and the life of religion is to do good. So far as anyone shuns evils as sins against the Lord, he does good, not from himself but from the Lord. *Life 1, 18*

So far as anyone is in the love of use, so far is he in the Lord, so far does he love the Lord and love the neighbor, and so far is he a human being. *Divine Love XIII*

Addressing the Candidate, the PRIEST says:

You have been baptized into the faith of the New Church and instructed in the Heavenly Doctrine. You have now come forward to make your own the confession and the promise made for you by your (parents/guardians) at your baptism. Now let me ask:

Do you believe in the Lord Jesus Christ, the one God of heaven and earth?

ANSWER: I do.

PRIEST: Do you believe in the Sacred Scripture and in the Heavenly Doctrine of the New Jerusalem?

ANSWER: I do.

PRIEST: Do you believe in keeping the Lord's Commandments, that you may enter into spiritual life?

ANSWER: I do.

PRIEST: Will you now declare your faith?

The Candidate shall then make a declaration of faith and purpose (see CONFESSIONS OF FAITH at #613–617). In composing a personal statement the Candidate may consult the SUMMARIES OF DOCTRINE at #618–721.

PRIEST: Let us pray.

ALL KNEELING, the Priest offers one of the following or another prayer.

A

Bless, O Lord, this Your servant who has made (his/her) confession before You this day. Defend (him/her) by the power of Your Word. Fill (him/her) with the love of Your truth, that (he/she) may daily increase in intelligence and wisdom, and be prepared for the life of Your everlasting kingdom. Amen.

B

O Lord God, our Heavenly Father, we beseech You to bestow Your blessing on this Your servant, who has come before You to confess (his/her) faith in You and in Your Word; give (him/her) strength and power to keep Your commandments, that (he/she) may enter into life, and be evermore conjoined with You in Your heavenly kingdom. Amen.

C

O Lord, our Father in heaven, the source of all good and truth to angels and to people on earth, send Your Holy Spirit on this Your servant; teach (him/her) the hidden things of Your wisdom; warm (his/her) heart with the sacred fire of Your love, and strengthen (him/her) in a righteous and holy life, that abiding in You always, (he/she) may bring forth fruit to eternal life. Amen.

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

The PEOPLE STANDING, and the Candidate still kneeling, the Priest, laying on his hands, says:

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

The PEOPLE SITTING and the Candidate having risen, the Priest may give the following or other instruction:

You have by this act of public confession placed yourself voluntarily under the government of the Lord. You are now to shun evils and do good from no one but the Lord alone. The Lord is now to be your Father, and the Church your Mother, and these are the Father and Mother you are now to honor and serve.

Guard your gift of spiritual freedom. But remember that with freedom comes responsibility before God and people; and the exercise of responsibility requires knowledge, enlightenment, and judgment. Read therefore the Word of the Lord in the Sacred Scripture and in the Heavenly Doctrine. Avail yourself of the means of instruction which the Lord has provided, in order that you may receive light from heaven. If this light becomes your light, the Lord Himself will be with you and will bless you in all the days that are to come, even to the end of life in this world and in heaven forever.

“Only be strong and very courageous, that you may observe to do according to all the law which Moses My servant commanded you; do not turn from it to the right hand or to the left, that you may prosper wherever you go.” Amen.

Joshua 1: 7

A musical selection may be sung.

ALL STANDING, the Priest pronounces the Benediction, closes the Word, and retires.

Church Membership

Neither the sacrament of baptism nor the rite of confirmation bestows membership in any ecclesiastical body. They imply a readiness to enter into the life of the church. For membership in the General Church of the New Jerusalem, application should be made to the presiding Bishop. Such a membership gives the right to join the particular society or circle of one's residence, on signing its roll.

ALL STANDING, a hymn may be sung.

Having entered, the Priest opens the Word and reads the following or other sentence of Scripture:

Blessed are those who are called to the marriage supper of the Lamb!

Revelation 19: 9

The PEOPLE SITTING, the couple to be betrothed comes forward, the woman at the right hand of the man.

PRIEST: It is according to Divine order that the Rite of Betrothal shall take place before marriage, for in this way consent, which is the essential of marriage, is brought before the Lord and is strengthened and confirmed. You have therefore come forward that you may be betrothed, and so enter into a state of interior preparation for your marriage. Hear, then, what is taught in the Word of the Lord.

The Priest then reads one or more of the following or other selections from the Word.

194 Then Abraham's servant said, "I bowed my head and worshiped the Lord, and blessed the Lord God of my master Abraham, who had led me in the way of truth to take the daughter of my master's brother for his son. Now if you will deal kindly and truly with my master, tell me." Then Laban and Bethuel answered and said, "The thing comes from the Lord; we cannot speak to you either bad or good. Here is Rebekah before you; take her and go, and let her be your master's son's wife, as the Lord has spoken." Then the servant brought out jewelry of silver, jewelry of gold, and clothing, and gave them to Rebekah. *Genesis 24: 48-53*

195 Thus says the Lord: "I remember you, the kindness of your youth, the love of your betrothal, when you went after Me in the wilderness, in a land that was not sown. Israel was holiness to the Lord, the firstfruits of His increase." *Jeremiah 2: 2, 3*

196 I will betroth you to Me forever; yes, I will betroth you to Me in justice and judgment, in lovingkindness and mercy; I will betroth you to Me in faithfulness, and you shall know the Lord. *Hosea 2: 19, 20*

197 Jerusalem, you shall be called by a new name, which the mouth of the Lord will name. You shall also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of your God. For as a young man marries a virgin, so shall your sons marry you; and as the bridegroom rejoices over the

bride, so shall your God rejoice over you.

Isaiah 62: 2, 3, 5

Then I, John, saw the holy city, New Jerusalem, coming down out of **198** heaven from God, prepared as a bride adorned for her husband. Then one of the seven angels came to me and talked with me, saying, "Come, I will show you the bride, the Lamb's wife." And he carried me away in the spirit to a great and high mountain, and showed me the great city, the holy Jerusalem, descending out of heaven from God, having the glory of God. *Revelation 21: 2, 9–11*

"I, Jesus, have sent My angel to testify to you these things in the churches. **199** I am the Root and the Offspring of David, the Bright and Morning Star." And the Spirit and the bride say, "Come!" And let him who hears say, "Come!" And let him who thirsts come. And whoever desires, let him take the water of life freely. *Revelation 22: 16, 17*

The marriage of good and truth is from the marriage of the Lord with the **200** Church, and this is from the marriage of love and wisdom in the Lord; for good pertains to love, and truth to wisdom. *DP 21*

Betrothals before marriage have been in use from ancient times and represented the conjunction of good and truth in the internal person. From **201** this it is evident what is meant in the Word by betrothing, and also what is meant by bridegroom and bride; for by betrothing is signified the first conjunction of good and truth, which is of the internal person apart from the external. Betrothal therefore represents the agreement of dispositions or of minds which precedes marriage. *AC 9182: 4, 5; 8996*

It is proper on earth for a priest to perform betrothals and to hear, receive, **202** confirm, and consecrate the consent. The consent is the essential element in marriage, and the rest of the things that follow are its formalities. *CL 21: 4*

Conjugal love in its essence is nothing else but the wish of two to be one, **203** in other words, a will on their part that their two lives become one life. To carry out that will is the constant endeavor of this love, and all that it does flows from it. *CL 215*

By betrothal the mind of one is joined to the mind of the other, so that a **204** marriage of the spirit takes place before a marriage of the body. Reasons for formal betrothals are as follows:

1. To encourage a mutual inclination of the couple's souls to each other following betrothal.
2. To encourage a determination of a general love for the opposite sex to the one of the sex.

3. To encourage a mutual recognition of each other's inward affections and a conjunction of those affections through appeals to them in the inner exhilaration of love.
4. To encourage a marriage of the couple's spirits and a closer and closer affiliation of these.
5. To encourage in this way a proper progression of conjugal love from its first warmth to its nuptial flame.
6. Consequently, to encourage a just and orderly progression and development of conjugal love from its spiritual origin. *CL 303, 301*

205 By betrothal each is made ready for conjugal love. By betrothal the mind or spirit of one is made ready for union with the mind or spirit of the other, or to say the same thing, the love of one with the love of the other. We should add also the following, that by the order engraved on it, truly conjugal love ascends and descends. It ascends from its first warmth progressively upward toward people's souls in an effort to form conjunctions there, and this by continually more interior openings of their minds. There is, moreover, no love which strives for these openings more intensely, or which opens the interior recesses of minds more forcefully and adeptly, than conjugal love; for it is the soul in each which impels it. On the other hand, in the very same moments that this love ascends toward the soul, it also descends toward the body and clothes itself in it. *CL 302: 1*

206 The mind of each is prepared for conjugal love by betrothal, although in various ways depending on their affections. *CL 302: 2*

207 The Lord's Divine providence is most specific and therefore most universal in connection with marriages and in its operation in marriages in heaven, because all blessings of heaven flow from the delights of conjugal love, like sweet waters from a sweetly gushing spring. It is therefore provided by the Lord that conjugal pairs be born, and they are raised and continually prepared for their marriages, neither the boy nor the girl being aware of the fact. Then, after a period of time, the girl—now a marriageable young woman—and the boy—now a young man able to marry—meet somewhere, as though by fate, and notice each other. And they immediately recognize, as if by a kind of instinct, that they are a match, thinking to themselves from a kind of inner dictate, the young man, "she is mine," and the young woman, "he is mine." Later, after this thought has for some time become settled in the minds of each, they deliberately talk about it together and pledge themselves to each other in marriage. We say as though by fate and as if by instinct, when we mean Divine providence, because when one is unaware that it is Divine providence, that is how it appears. *CL 316: 3*

The souls of two unite when love for the opposite sex is confined to one of the sex—as happens when a young woman has pledged herself wholly to a young man and the young man conversely has pledged himself wholly to the young woman—and this is clearly apparent from the fact that their two lives unite, and so consequently their souls, because these are their life in its beginnings. Conjugal love in this, its highest seat, is spiritual, holy and pure, because the soul of every person from its origin is celestial. Consequently it receives influx from the Lord directly, for it receives from Him a marriage of love and wisdom or good and truth, and this influx makes the person a human being and sets him apart from animals. From this union of souls, where it exists in its spiritual holiness and purity, conjugal love flows down into the life of the entire body and fills it with blessed delights, so long as its course remains open, as is the case in people who from the Lord become spiritual. 208

CL 482

The New Church is called the bride and wife, and the Lord its Bridegroom and Husband; and here at the end of the Apocalypse, the Lord speaks and the church speaks, as the Bridegroom and the bride; the Lord speaks these words: “Surely, I come quickly. Amen”; and the church speaks these: “Yea, come, Lord Jesus,” which are words of betrothing to the spiritual marriage. 209

AR 960

The PRIEST addresses the man and the woman by their Christian names, and says:

Will you now, in the presence of the Lord, declare your undivided love for each other, and your desire to be led and taught by Him?

COUPLE: I will.

The PRIEST addresses the man by his Christian name, and says:

(*Man's name*): Will you betroth (*woman's name*), that you may be conjoined with her in spirit, and be prepared by the Lord for the holy state of marriage?

MAN: I will.

The PRIEST addresses the woman by her Christian name, and says:

(*Woman's name*): Will you betroth (*man's name*) that you may be conjoined with him in spirit, and be prepared by the Lord for the holy state of marriage?

WOMAN: I will.

Rings or other pledges may here be exchanged.

The PRIEST may say the following or other statement of dedication:

May (this pledge/these pledges) be a sign of your mutual consent, and your desire to be one in spirit and in all purposes of life before the Lord.

PRIEST: Let us pray.

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

O Lord Jesus Christ, You are Love Itself and Wisdom Itself. From You is all conjugal love with angels and with people on earth; descend, we pray, into the minds and hearts of these Your servants. Establish and confirm their betrothal; incline their hearts to each other, that they may be more and more consociated in spirit and in life. May the thought of their hearts ascend as one to You; may they know and love You as their only God and Lord. Draw near to them and lead them in the way of heavenly joy and peace. Amen.

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

The PEOPLE STANDING, the COUPLE STILL KNEELING, the Priest lays his hands on their heads and says:

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

The COUPLE STANDING, the Priest may say:

By this act of betrothal you have, in the presence of the Lord, confirmed your mutual love and your desire to be led by Him; and before angels and those assembled here you have put on the name and state of bridegroom and bride. In this state, which the Lord Himself has ordained as preparation for the full joys of marriage, He will be with you, more and more closely conjoining your spirits in heavenly union. Meditate upon the uses of betrothal described in the Word; search out, one with the other, those interior affections you cherish; consider their application to your life together as you delight in the inward cheerfulness of love. In this way your love will progress in proper order from its first warmth even to the nuptial flame. May the Lord's blessing rest upon you, and may you receive from Him love truly conjugal, which is the precious jewel of human life. Amen.

ALL STANDING, a musical selection may be sung.

The Priest pronounces the Benediction, closes the Word, and retires.

MARRIAGE

210

ALL STANDING, a hymn may be sung.

Having entered, the Priest opens the Word, and reads a sentence of Scripture.

The PEOPLE BEING SEATED, the wedding party enters, the bride at the right hand of the bridegroom.

The Priest then reads one or more of the following or other selections from the Word.

God created man in His own image; in the image of God He created him; **211**
male and female He created them. Then God blessed them, and God said
to them, “Be fruitful and multiply; fill the earth and subdue it; have dominion
over the fish of the sea, over the birds of the air, and over every living thing that
moves on the earth.” *Genesis 1: 27, 28*

In the day that God created man, He made him in the likeness of God. **212**
He created them male and female, and blessed them and called them
Mankind in the day they were created. *Genesis 5: 1, 2*

He who made them at the beginning made them male and female, and **213**
said, “For this reason a man shall leave his father and mother and be
joined to his wife, and the two shall become one flesh.” So then they are no
longer two but one flesh. Therefore, what God has joined together, let not man
put asunder. *Genesis 2: 24; Matthew 19: 4–6*

The gentiles shall see your justice, [Jerusalem], and all kings your glory. **214**
You shall be called by a new name, which the mouth of the Lord will
name. You shall also be a crown of glory in the hand of the Lord, and a royal dia-
dem in the hand of your God. For as a young man marries a virgin, so shall your
sons marry you; and as the bridegroom rejoices over the bride, so shall your God
rejoice over you. *Isaiah 62: 2, 3, 5*

As the Father loved Me, I also have loved you; abide in My love. If you **215**
keep My commandments, you will abide in My love, just as I have kept
My Father’s commandments and abide in His love. These things I have spoken
to you that My joy may remain in you, and that your joy may be full.
John 15: 9–11

Marriage on earth descends from the marriage of good and truth in **216**
heaven. *AC 4572*

- 217** The origin of love truly conjugal is from the marriage of good and truth. All conjunction of good and truth has joy within itself because this conjunction is the heavenly marriage within which is the Divine. *AC 4572e*
- 218** Conjugal love takes its origin from the Divine Marriage of good and truth, and thus from the Lord Himself. *AC 2728*
- 219** The delights of married partners have their origin in the fact that the married pair wish to be united into one as to their minds, and into such a union heaven breathes from the marriage of good and truth from the Lord in heaven. *AE 992: 2*
- 220** Love truly conjugal is from the Lord alone, and exists with those who are in the conjunction of good and truth from the Lord. When two minds are conjoined as to be one mind, there is love between them. *AE 983: 2*
- 221** Regarded from its origin and correspondence, this love is celestial, spiritual, holy, pure and clean, more so than any other love which exists from the Lord in angels of heaven or people of the church. It is also the fundamental love of all celestial, spiritual, and consequently natural loves. Moreover into this love have been gathered all joys and all delights, from the first to the last of them. But no others come into that love and no others can be in it but those who go to the Lord and love the truths of the church and do the good things it teaches. *CL 57*
- 222** [The delights of conjugal love] surpass the delights of all other loves, and [conjugal love] also gives delight to these other loves according as it is present and at the same time united with them. *CL 68: 1*
- 223** All delights have been gathered into this love, from the first to the last of them, because of the excellence of the use it serves, surpassing that of all other loves. The use it serves is the propagation of the human race and so of the angelic heaven. And because this use or purpose was the ultimate goal in creation, it follows that all blessings, felicities, delights, gratifications and pleasures which could ever have been conferred on mankind by the Lord the Creator, have been gathered into this, its accompanying love. *CL 68: 2*
- 224** This love is the repository of Christian religion, because that religion is coupled with and lodges together with this love. We have shown that no others come into this love and no others can be in it but those who go to the Lord and love the truths of His church and do the good things it teaches; that this love comes from the Lord alone, and consequently is found in people who are of the

Christian religion; and that this love depends on the state of the church in a person, because it depends on the state of his wisdom. *CL 458*

The delights of conjugal love advance toward heaven into more and more blessedness and happiness even to what is beyond number and description. And the more interiorly it advances, the more countless and inexpressible it becomes, even to the very heavenly happiness of the inmost heaven, or of the heaven of innocence, and this with the greatest freedom, for all freedom comes from love; and so the greatest freedom is from marriage love, and is heavenly love itself. *HH 386*

Who cannot see that there is some love into which the Lord has conveyed all the blessings, felicities and delights that could ever be conveyed? *CL 352*

Marriage is most holy, not only from its origin in heaven from the Lord, but also from this, that it is the seminary of the human race, and that which is the seminary of the human race is also the seminary of the angelic heaven. *AC 2733*

The conjugal union of one man with one wife is the precious jewel of human life and the repository of Christian religion. In a word, a person is a living soul as a result of that love. *CL 457*

The marriage of love truly conjugal is the union of two in thought and will, in truth and good; and they who are in it love to think and will each as the other, and thus to become as one person. The image and likeness of one is in the mind of the other, and they dwell together in all things of life even to the inmost. They who so dwell together on earth dwell together as angels after death. *AC 2732*

Love truly conjugal is the union of two minds, which is a spiritual union, and all spiritual union descends from heaven. From this it is that love truly conjugal is from heaven, and that its first being is from the marriage of good and truth there. The marriage of good and truth in heaven is from the Lord; wherefore in the Word the Lord is called the Bridegroom and Husband, while heaven and the church are called the bride and wife; and therefore heaven is compared to a marriage. *AC 10168*

Love truly conjugal is the union of two persons in respect to their interiors, which belong to the thought and the will. For one who is in love truly conjugal loves what the other thinks and what the other wills; thus he also loves to think as the other does, and loves to will as the other does, consequently to be

united to the other, and to become as one person. This is what is meant by the Lord's words in Matthew: "And they two shall be one flesh; therefore they are not two but one flesh."
Matthew 19: 4–6; Genesis 2: 24; AC 10169

232 Conjugal love has the quality of each one's wanting to be the other's completely and reciprocally. When this is experienced they are in heavenly happiness. The conjunction of minds is of such a nature that this mutuality is in everything of their life, that is, in everything of their affection and in everything of their thought.
AC 2731

233 Conjugal love in its essence is nothing else but the wish of two to be one, or, in other words, a will on their part that their two lives become one life. To carry out that will is the constant endeavor of this love, and all that it does flows from it.
CL 215

234 When married partners love each other tenderly, they think of eternity in regard to the marriage covenant, and not at all of its being terminated by death.
CL 216: 4

235 People who are in the state of truly conjugal love look to eternity in their marriage because eternity is inherent in this love. As this love in the wife and wisdom in the husband grow or progress, the partners enter more and more deeply into the blessings of heaven—blessings which their wisdom and love of wisdom at the same time carry concealed within them.
CL 215, 216: 1

236 Truly conjugal love is not possible except between two; neither is it possible between two except from the Lord alone. Engraved on this love is heaven with all its blessing.
CL 332: 1

237 The states produced by this love are innocence, peace, tranquillity, inmost friendship, complete trust, a mutual desire of the mind and heart to do to the other every good; also, as a result of all these, bliss, felicity, delight, pleasure, and, owing to an eternal enjoyment of states like this, the happiness of heaven. Moreover, it is the nature of love to will to share with another, indeed to confer joys upon another whom it loves from the heart, and to seek its own joys in return from doing so; and this being the case, infinitely more, therefore, does the Divine love in the Lord will to confer joys upon mankind, whom He created to be recipients of both the love and the wisdom emanating from Him.
CL 180

238 Who but the Lord enters from above into a person's life, to bestow on him the inner joys of heaven and to convey these into everything that follows?
CL 333: 2

Conjugal love is the fundamental love of all the loves of heaven. And as it is the fundamental love of all the loves of heaven, it is also the fundamental of all the delights and joys of heaven, since every delight and joy is of love. 239

AE 993: 2

The PRIEST addresses the bridegroom and bride by their Christian names, and says:

(By the rite of betrothal you have declared your undivided love for each other.) You have (now) come before the Lord that your mutual consent to become husband and wife may be fixed and established in a holy marriage covenant, the same to be duly witnessed and confirmed.

Will you therefore, in the presence of the Lord, pledge your love and promise faithfulness, each to the other, that from being two you may become one, in affection and in thought, and in all things of life?

COUPLE: I will.

PRIEST: And will you now be united together in marriage as husband and wife, according to the laws of Divine order?

COUPLE: I will.

The PRIEST addresses the bridegroom by his Christian name, and says:

Will you have (woman's name) for your wife; will you love, honor, and comfort her, and cherish her alone, that you may live together in the holy state of marriage according to the ordinance of God?

BRIDEGROOM:

I will.

The PRIEST addresses the bride by her Christian name, and says:

Will you have (man's name) for your husband; will you love, honor, and comfort him, and cherish him alone, that you may live together in the holy state of marriage according to the ordinance of God?

BRIDE: I will.

The bridegroom and bride give the rings to the Priest, who elevates them and says the following or some other words of dedication:

May (this ring/these rings) be a sign and token of love truly conjugal.

The Priest returns the bride's ring to the bridegroom, who places it on the fourth finger of the bride's left hand, and holding it there repeats after the Priest or by himself:

BRIDEGROOM:

In giving this ring I wed you, and take you to be my wife, in the name of the Lord Jesus Christ, the Bridegroom and Husband of the Church.

BRIDE, saying after the Priest or by herself:

In receiving this ring I wed you, and take you to be my husband, in the name of the Lord Jesus Christ, the Bridegroom and Husband of the Church.

The bride then places the second ring on the groom's finger in silence.

PRIEST: O Lord, bless the covenant now being sealed before You, and crown it in Your mercy with eternal life.

The bridegroom and bride now join their right hands, and the Priest places his right hand on theirs and says:

In the name of the Lord Jesus Christ, I pronounce you husband and wife. What God has joined together, let no one put asunder.

Matthew 19: 6; Mark 10: 9

The husband may kiss his wife.

PRIEST: Let us pray.

ALL KNEELING, the Priest then says one of the following or another prayer.

A

O Lord, the fountain of life and the source of love in heaven and on earth, crown, we beseech You, with Your blessing Your servants, (Christian names), now joined in the marriage covenant; unite their hearts in love to You and to one another; open their eyes upon their relations and duties; sustain them in the trials of life, and confirm them more and more in every good word and work. Inspire them continually with conjugal love; give them one heart, one mind, and one way; lead them in the paths of righteousness and peace, to the fullness of joy in the life everlasting. Amen.

B

O Lord Jesus Christ, the Creator and Preserver of the human race, the author of life, and the source of love to angels and to people on earth: send now, we beseech You, Your Divine blessing upon these Your servants, upon (this man) and (this woman), now united in the bond of marriage. Grant them the knowledge to see Your way, and the power to do Your will, that they may ever grow and increase in all spiritual intelligence and wisdom; that they may be conjoined more closely with You; that they may be inspired by You with the conjugal which is in heaven; that they may be prepared by a life together on earth for an eternal oneness in Your everlasting kingdom. Amen.

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

The PEOPLE STANDING, the husband and wife still kneeling, the Priest lays his hands on their heads.

PRIEST: 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

The PEOPLE SITTING, the husband and wife rise; the Priest may offer an address.

ALL STANDING, a musical selection may be sung.

The PRIEST pronounces the Benediction, closes the Word, and retires.

A recessional is played as the wedding party retires.

ALL STANDING, a hymn may be sung.

Having entered, the PRIEST opens the Word, and reads the following or other sentence.

In the day that God created man, He made him in the likeness of God. He created them male and female, and blessed them and called them mankind in the day they were created. *Genesis 5: 1, 2*

The PEOPLE SIT as the married couple approaches the PRIEST, the woman at the right hand of the man.

PRIEST: You have come before the Lord to enter into a covenant with Him and to ask His blessing on your marriage. Hear now the Word of the Lord:

The PRIEST then reads one or more of the following or other selections from the Word.

241 God created man in His own image; in the image of God He created him; male and female He created them. Then God blessed them, and God said to them, “Be fruitful and multiply; fill the earth and subdue it; have dominion over every living thing that moves on the earth.” *Genesis 1: 27, 28*

242 He who made them at the beginning made them male and female, and said, “For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.” So then, they are no longer two but one flesh. Therefore, what God has joined together, let not man put asunder. *Genesis 2: 24; Matthew 19: 4–6*

243 Conjugal love in its essence is nothing else but the wish of two to be one, or, in other words, a will on their part that their two lives become one life. To carry out that will is the constant endeavor of this love, and all that it does flows from it. *CL 215*

244 The first heat in marriage does not join two people together, because it draws its character from a love for the opposite sex, which is a love belonging to the body and on that account to the spirit. And whatever is in the spirit as a result of the body does not last long. But love that is in the body as a result of the spirit does last. Love belonging to the spirit, and to the body as a result of the spirit, is insinuated into the souls and minds of married partners together with friendship and mutual trust. When friendship and mutual trust join together with the first love in marriage, conjugal love results, which opens

the partners' hearts and inspires in them the sweet enjoyments of love, and this more and more deeply as friendship and trust are added to the original love, and as that original love enters into this friendship and trust and they into it. *CL 162*

Regarded from its origin and correspondence, this love is celestial, spiri- **245**
tual, holy, pure and clean, more so than any other love which exists from
the Lord in angels of heaven or people of the church. Consequently, if conjugal
love is received from its author, who is the Lord, it is accompanied by holiness
from Him, which continually purges and purifies the love. *CL 64: 1*

Regarded from its origin and correspondence, this love is celestial, spiri- **246**
tual, holy, pure and clean, more so than any other love which exists from
the Lord in the angels of heaven or people of the church. It is also the fundamen-
tal love of all celestial, spiritual, and consequently natural loves. Moreover, into
this love have been gathered all joys and all delights, from the first to the last of
them. But no others come into that love and no others can be in it but those who
go to the Lord, and love the truths of the church and do the good things it
teaches. *CL 57*

The PRIEST addresses the couple by their Christian names, and says:

When husband and wife have been married by civil contract:

You have been united in marriage in accordance with the requirements of civil law. These requirements are for the protection of human society on earth. They are bonds of external order. Now you have come before the Lord to ask Him to bless your union and to enter into a spiritual covenant with Him. In approaching the Lord you acknowledge that the priceless gift of love truly conjugal is given to those who through their life together become established in supreme love to the Lord and in mutual love to one another. This blessed state cannot be granted in a moment. Conjugal love grows, day by day, as each partner strives through a life of true repentance to serve the Lord above all else, and as each is determined to do every good to the other.

When husband and wife have been married in another church:

You have come into the presence of the Lord to ask His blessing on your union, and to confess before Him your faith in the eternity of marriage as set forth in the Heavenly Doctrine concerning love truly conjugal. In approaching the Lord you acknowledge that the priceless gift of love truly conjugal is given to those who through their life together become established in supreme love to the Lord and in mutual love to one another. This blessed state cannot be granted in a moment. Conjugal love grows, day by day, as each partner strives to serve the Lord above all else, and as each is determined to do every good to the other. If

couples live in this way, then their souls and minds are gradually knit together by the outpouring of love to the Lord. Their individual lives become one life, which neither death nor hell can sunder. After the death of their bodies, they will meet again, love each other yet more tenderly than they have on this earth, and enter a heavenly society as one angel.

PRIEST: Now let me ask: Do you acknowledge that the marriage of conjugal love is from the Lord Himself, and is with angels and people on earth according to their acknowledgment of Him in heart and life?

COUPLE: I do.

PRIEST: Do you now as husband and wife wish to enter into a spiritual covenant with the Lord, whereby from being two you shall be one in His eyes?

COUPLE: I do.

PRIEST: Will you, as a symbol of your spiritual covenant with the Lord, here in His presence, declare your love to one another and ask His blessing?

The HUSBAND faces his wife, takes her hands, and addressing her by name, says:

(Name), in the presence of the Lord I declare my undivided love for you, and ask Him to bless our marriage now and forever.

Addressing her husband by name, the WIFE says:

(Name), in the presence of the Lord I declare my undivided love for you, and ask Him to bless our marriage now and forever.

Taking the ring from his wife, the husband shall hand it to the PRIEST, who will elevate it.

PRIEST: May this ring be a sign and token of love truly conjugal.

The PRIEST returns the wife's ring to the HUSBAND, who places it on the fourth finger of the wife's left hand, and holding it there says after the Priest or by himself:

In the name of the Lord Jesus Christ, the Bridegroom and Husband of the Church, I return this ring now dedicated as a token of my desire to seek a conjugal union with you which I pray shall endure to eternity.

The WIFE says or repeats after the Priest:

In the name of the Lord Jesus Christ, the Bridegroom and Husband of the Church, I receive this ring as a token of my desire to seek a conjugal union with you which I pray shall endure to eternity.

(When there is a second ring, the wife takes it from her husband and gives it to the Priest, who will dedicate it and return it to the wife who then places it on the fourth finger of the husband's left hand in silence.)

PRIEST: Let us pray.

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

A

O Lord, the fountain of life and the source of love in heaven and on earth, we ask You to bless this couple; unite their hearts in love to You and to one another; open their eyes upon their relations and duties; sustain them in the trials of life, and confirm them more and more in every good word and work. Inspire them continually with conjugal love; give them one heart, one mind, and one way; lead them in the paths of righteousness and peace, to the fullness of joy in the life everlasting. Amen.

B

O Lord Jesus Christ, the Creator and Preserver of the human race, the author of life, and the source of love to angels and to people on earth, send Your Divine blessing upon this couple. Grant them the knowledge to see Your way, and the power to do Your will, that they may ever grow and increase in all spiritual intelligence and wisdom; that they may be conjoined more closely with You; that they may be prepared by life together on earth for an eternal oneness in Your everlasting kingdom. Amen.

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

The PEOPLE STANDING, the husband and wife still kneeling, the Priest lays his hands on their heads, and says:

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.

Numbers 6: 24-26

The PEOPLE SITTING, the husband and wife rising, the Priest says:

Through this ceremony you have entered into a covenant with the Lord. You have shown your willingness to work together in His name. As you look to Him all things will be possible for you to achieve. The states of love truly conjugal are innocence, peace, tranquility, inmost friendship, full confidence, and a mutual desire of soul and heart to do to the other every good. And from all these states come blessedness, happiness, delight and pleasure, and from the eternal enjoyment of these, heavenly felicity. The Lord will grant all these things and more as you turn to Him together. May you ever be mindful of His covenant.

ALL STANDING, a musical selection may be sung.

The Priest pronounces the Benediction, closes the Word, and retires.

The Candidate(s) having come forward, the Bishop shall say:

The Word of the Lord enjoins and provides for a duly instituted priesthood, to be instrumental in the Divine work of saving souls. Priests are therefore to be inaugurated and by ordination set apart for the duties of their sacred office by prayer and the laying on of hands. We now proceed according to the order of the church to inaugurate (*ordain*) *this our brother* who *has* presented *himself* before the Lord this day, into the first (*second* or *third*) degree of the priesthood of the Lord's New Church.

The Bishop shall then read from the following or other teachings from the Word.

And I will give you pastors according to My heart, who will feed you with knowledge and understanding. **248**
Jeremiah 3: 15

“You shall go to all whom I send you, and whatever I command you, you shall speak. Do not be afraid of their faces, for I am with you to deliver you,” says the Lord. **249**
Jeremiah 1: 7, 8

The law of truth was in his mouth, and injustice was not found on his lips. He walked with Me in peace and equity, and turned many away from iniquity. For the lips of a priest should keep knowledge, and people should seek the law from his mouth; for he is the messenger of the Lord of hosts. **250**
Malachi 2: 6–7

Whoever desires to become great among you, let him be your minister. **251**
And whoever desires to be first among you, let him be your servant—just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many. *Matthew 20: 26–28*

Now when He had said this, He showed them His hands and His side. **252**
Then the disciples were glad when they saw the Lord. Then Jesus said to them again, “Peace to you! As the Father has sent Me, I also send you.” *John 20: 21, 22*

I am the good shepherd. The good shepherd gives His life for the sheep. **253**
But he who is a hireling and not the shepherd, one who does not own the sheep, sees the wolf coming and leaves the sheep and flees; and the wolf catches the sheep and scatters them. The hireling flees because he is a hireling and does not care about the sheep. I am the good shepherd; and I know My sheep, and am

known by My own. And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock and one shepherd. *John 10: 11-14, 16*

254 You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain, that whatever you ask the Father in My name He may give you. *John 15: 16*

255 The priesthood, in the highest sense, is every function which the Lord performs as Savior, and whatever He performs as Savior is from His Divine love. Because of this, the priesthood was representative of the Lord as to all the work of salvation from Divine love. Therefore, all worship was of the office of the priest. *AC 9809: 2*

256 The Holy, which is meant by the Holy Spirit, is not transferred from person to person, but from the Lord through person to person. The Divine, which is meant by the Holy Spirit, proceeds from the Lord through the clergy by preaching, according to the reception of the doctrine of truth thence, and by the sacrament of the holy supper, according to repentance before it. *Canons H.S. IV: 5, 8, 9*

257 Among the ancients, the communication and transfer of that which was dealt with, and also its reception by another, whether it was power, or obedience, or blessing, or testification, was signified by the laying on of hands. *AC 10023: 1*

258 So it is that Jesus touched little children (Matthew 19: 13, 15; Mark 10: 13, 16); also that He healed the sick by touching them; and that those were healed who touched him. That, too, is why inaugurations into the priesthood today are performed by the laying on of hands. *CL 396: 3*

259 The affection for interior truth teaches what is in the Word. This is evident from the symbolism of a shepherd as being one who leads and teaches. From this affection a church is a church, and a pastor is a pastor. *AC 3795*

260 Two things should be in order among people, namely, those which are of heaven and those which are of the world; those which are of heaven are called ecclesiastical, and those which are of the world are called civil. Order cannot be maintained in the world without governors who observe all things which are done according to order, and those which are done contrary to order, and who reward those who live according to order and punish those who live contrary to order. If it were not so done the human race would perish. There should be

governors, therefore, who maintain order in human societies, who are skilled in the law, wise and God-fearing. Among the governors also there should be order, lest anyone from caprice or ignorance should permit evils contrary to order, and so destroy it, which is guarded against where there are superior and inferior governors, among whom there is subordination. Governors over those things with people which are of heaven, or over ecclesiastical affairs, are called priests, and their office is called the priesthood. *NJHD 311–314*

Priests must teach people the way to heaven, and must lead them in it. **261** They must teach them according to the doctrine of their church, and they must lead them to live according to it. Priests who teach truths, and by them lead to the good of life and so to the Lord, are good shepherds; but those who teach and do not lead to the good of life and so to the Lord, are evil shepherds. *NJHD 315*

If a priest is in the good of the priesthood, which is to care for the salvation of souls, to teach the way to heaven, and to lead those whom he teaches, then to the extent that he is in this good love, he acquires the truths which he may teach, and by means of which he may lead. **262** *Life 39*

The Divine virtue and operation, which are meant by the “sending of the Holy Spirit” are, with the clergy especially, enlightenment and instruction. [These] are communicated especially to the clergy because they belong to their office, and inauguration into the ministry brings them with it. **263** *TCR 146*

There are four things that with the clergy follow in order: enlightenment, perception, disposition and instruction. Enlightenment is from the Lord. Perception is with a person according to the state of his mind formed by doctrine. Disposition is from the affection of the love of the will; the delight of this love disposes. Instruction follows as an effect from the preceding causes. **264** *TCR 155*

Priests must not claim to themselves any power over the souls of people, for they do not know in what state the interiors of people are. Still less must they claim for themselves the power of opening and closing heaven, since that power belongs to the Lord alone. **265** *NJHD 316*

It is known that, in order that anything may be perfect, there must be a trine in just order, one under another, and a communication between them, and that this trine must constitute a one. In this, every kingdom is like a human being; there must be a king in it as the head, also administrators and officers as the body, and peasants along with servants as feet and soles. In like manner in the church, there must be a prelate, parish priests, and ministers under them. **266** *Coro. 17*

267

The First Degree

Addressing the Candidate(s), the Bishop shall say:

You have been prepared as *a Candidate* for the ministry, and you have served as *a teacher* of the Doctrines of the New Church; and you are now presenting *yourself* for inauguration into the priestly office of the Lord's New Church. Therefore let me ask:

Do you believe that the Lord in His providence has called you to serve in the priestly use?

ANSWER: I do.

BISHOP: Are you willing and ready to take upon *yourself* the duties and responsibilities of the office of minister in the priesthood of the New Church?

ANSWER: I am.

BISHOP: Will you now, before the Lord and in the presence of this congregation, declare your faith and make manifest your purpose in entering the first degree of the priestly office?

The Candidate(s) shall read his(their) confession of faith and declaration of purpose.

The Bishop shall then say to each Candidate:

Will you now be inaugurated into the priesthood of the New Church and ordained into the first degree thereof, that you may enter into the duties of this sacred office?

ANSWER: I will.

BISHOP: Let us pray.

ALL KNEELING, the Bishop shall 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

The Bishop and the People shall rise.

The Candidate(s) still kneeling, the Bishop shall lay on his hands and shall say to each Candidate:

In the name of the Lord Jesus Christ I inaugurate you into the priestly office of His New Church, and ordain you into the first degree thereof. Jesus said, "Peace be to you: as the Father has sent Me, I also send you. Receive the Holy Spirit." *John 20: 21, 22*

The Bishop shall now fill the hand of each Candidate with a copy of one of the books of the Writings, and say:

This book is the coming of the Lord. Teach this truth and lead thereby to the good of life.

Placing the stole, the Bishop shall say to each Candidate:

By this sign it shall be known that you are furnished and prepared to perform the duties of the first degree of the priestly office.

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*

The Minister(s) rising, the Bishop may offer his hand and say:

You have been introduced into the priesthood of the New Church, and I now recognize and receive you as *a minister* of the General Church of the New Jerusalem.

The Bishop shall then say:

By this act of inauguration and ordination you are commissioned to go forth and preach the doctrines of the New Church, to lead in public worship, to administer the sacraments of baptism and the holy supper, to hear and receive confessions of faith; and so to teach people the way to heaven and lead them in it.

These powers have been conferred upon you by a representative act. They are with you from the Lord according to your exercise of them in keeping with Divine order and under the dictates of your own conscience. If your conscience is from the Word, the Lord Himself will be with you. He will gift you with spiritual enlightenment in your teaching, and with a zeal that will bring His blessings on your work and on yourself. Our earnest prayer is that this may be so.

May you go with the Lord wherever you go, and may His spirit of truth guide you into all truth. Amen.

268

The Second Degree

Addressing the Minister the Bishop shall say:

You have been inaugurated into the priesthood of the New Church and ordained into the first degree. You have served as a minister of the church; and now you are called and selected for the second or pastoral degree of the priesthood of the New Church, and have presented yourself for ordination into that degree. Therefore, let me ask:

Do you believe that this call and selection are of the Divine providence of the Lord?

ANSWER: I do.

BISHOP: Are you ready and willing to take upon yourself the duties and responsibilities of the office of pastor in the priesthood of the New Church?

ANSWER: I am.

BISHOP: Will you therefore before the Lord and in the presence of this congregation declare your faith and make manifest your purpose in entering the second degree of the priestly office?

The Minister shall read his confession of faith and declaration of purpose.

BISHOP: Will you now be ordained into the pastoral degree of the priesthood of the New Church, that you may enter upon the duties of that sacred office?

ANSWER: I will.

BISHOP: Let us pray.

ALL KNEELING, the Bishop shall 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

The Bishop and the People shall rise. The Minister still kneeling, the Bishop shall lay on his hands, and say:

In the name of the Lord Jesus Christ I ordain you a priest in the New Church, in the second degree of the priesthood. Jesus said, "Peace to you! As the Father has sent Me, I also send you. Receive the Holy Spirit."

John 20: 21–22

The Bishop, removing the former stole, and placing the new stole, shall say:

By this sign it shall be known that you are prepared to perform the duties pertaining to the second degree of the priesthood.

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

The Pastor rising, and the People being seated, the Bishop shall say:

In addition to the duties already conferred, you are by this act of ordination charged to officiate at betrothals, consecrate marriages, preside over a society or circle of the church, and so enter more fully into the use of teaching people the way to heaven, and of leading them in it.

The Bishop may then say:

You have been introduced into the second degree of the priesthood of the New Church; and now I recognize you as a Pastor in the General Church of the New Jerusalem.

In His Second Advent the Lord has opened His Word for all the people of the world to see. Seek and with diligence enter into the revealed truth that is there, and with the Lord's power and light spread it abroad among all people. For it is through this truth that the Lord leads His children to a life of spiritual use in His kingdom. It is in uses that the Lord Himself is present with His boundless love. In doing this work you will find your reward and receive the Lord's blessing.

May you go with the Lord wherever you go, and may His spirit of truth guide you into all truth. Amen.

269

The Third Degree

Addressing the Pastor the Bishop shall say:

You have been inaugurated and ordained into the first and second degrees of the priesthood, and have served as a minister and as a pastor of the church; and now you are called and selected for the episcopal degree of the priesthood of the New Church, and have presented yourself for ordination into that degree. Let me ask:

Do you believe that this call and selection are of the Divine providence of the Lord?

ANSWER: I do.

BISHOP: Are you ready and willing to take upon yourself the duties and responsibilities of the office of bishop in the priesthood of the New Church?

ANSWER: I am.

BISHOP: Will you before the Lord and in the presence of this congregation declare your faith and make manifest your purpose in entering the episcopal degree of the priestly office?

The Pastor shall read his confession of faith and declaration of purpose.

BISHOP: Will you now be ordained into the third or episcopal degree of the priesthood of the Lord's New Church, that you may enter more fully into the duties of this sacred office?

ANSWER: I will.

BISHOP: Let us pray.

ALL KNEELING, the Bishop shall 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

The PASTOR STILL KNEELING, the Bishop shall lay on his hands, and shall say:

In the name of the Lord Jesus Christ I ordain you a priest of the New Church, into the third degree of the office of the priesthood. Jesus said, "As the Father has sent Me, I also send you. Receive the Holy Spirit."

John 20: 21, 22

The Bishop removing the former stole, and placing the new stole, shall say:

By this sign it shall be known that you are prepared to perform the duties of the third degree of the priestly office.

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

The Bishop rising, and the People being seated, the Officiating Bishop shall then say:

In addition to the duties already conferred you are by this act of ordination authorized to inaugurate and ordain men into the priesthood, to dedicate places of worship, and to preside over a general body of the church, and so to enter more fully into the uses of teaching people the way to heaven and of leading them in it.

The Officiating Bishop may then say:

You have been introduced into the third degree of the priesthood of the New Church, and I now recognize you as a bishop in the General Church of the New Jerusalem.

The Officiating Bishop shall extend his hand, and shall then say:

By this act of ordination you have assumed the responsibilities of a bishop of the church. The power to exercise them wisely is from the Lord through His Word. There is also implied a special trust in you on the part of the church. You will exercise these responsibilities and bear this trust in the name of the Lord, and in accord with your conscience, for the welfare of the church you serve. This will now be your use of charity among people as a priest and it will be your life's work, which you will perform in faithfulness and in obedience to the Lord's leading, looking in all things to Him, and to the salvation of souls.

May you go with the Lord wherever you go, and may His spirit of truth guide you into all truth. Amen.

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.

ALL STANDING, a hymn may be sung.

Having entered, the Priest (or Lay Leader) opens the Word, and says:

Blessed are those who mourn, for they shall be comforted. *Matthew 5: 4*

The PEOPLE SITTING, the Priest (or Lay Leader) then reads portions of the following or other selections from the Word.

The Lord is my shepherd; I shall not want. He makes me to lie down in **298**
green pastures; He leads me beside the still waters. He restores my soul;
He leads me in the paths of justice for His name's sake. Yea, though I walk
through the valley of the shadow of death, I will fear no evil; for You are with me;
Your rod and Your staff, they comfort me. You prepare a table before me in the
presence of my enemies; You anoint my head with oil; my cup runs over. Surely
goodness and mercy shall follow me all the days of my life; and I will dwell in the
house of the Lord forever. *Psalm 23*

Hear my cry, O God; attend to my prayer. From the end of the earth I **299**
will cry to You when My heart is overwhelmed; lead me to the rock that
is higher than I. For You have been a shelter for me, and a strong tower from the
enemy. I will abide in Your tabernacle forever; I will trust in the shelter of Your
wings. *Psalm 61: 1-4*

O Lord, You have searched me and known me. You know my sitting **300**
down and my rising up; You understand my thought afar off. You com-
prehend my path and my lying down, and are acquainted with all my ways. For
there is not a word on my tongue but behold, O Lord, You know it altogether.
If I ascend into heaven, You are there; if I make my bed in hell, behold, You are
there. If I take the wings of the morning, and dwell in the uttermost parts of the
sea, even there Your hand shall lead me, and Your right hand shall hold me.
Search me, O God, and know my heart; try me and know my thoughts; and see
if there is any wicked way in me, and lead me in the way everlasting.
Psalm 139: 1-4, 8-10, 23, 24

The Lord is gracious and full of compassion, slow to anger and great in **301**
mercy. The Lord is good to all, and His tender mercies are over all His
works. The Lord is just in all His ways, gracious in all His works. The Lord is
near to all who call upon Him, to all who call upon Him in truth. He will fulfill
the desire of those who fear Him; He also will hear their cry and save them. The

Lord preserves all who love Him, but all the wicked He will destroy. My mouth shall speak the praise of the Lord, and all flesh shall bless His holy name forever and ever.

Psalm 145: 8, 9, 17-21

302 I am the resurrection and the life. He who believes in Me, though he may die, he shall live. And whoever lives and believes in Me shall never die.

John 11: 25, 26

303 Let not your heart be troubled; you believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to Myself, that where I am, there you may be also.

John 14: 1-3

304 Peace I leave with you; My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid.

John 14: 27

305 A human being is so created that as to his internal he cannot die; for he can believe in God, and can also love God, and can thus be conjoined with God by faith and love; and to be conjoined with God is to live to eternity.

AC 10591

306 Because everyone lives to eternity after death, no angel or spirit ever thinks of death. Indeed they are altogether ignorant of what death is. So when death is mentioned in the Word, angels think either of damnation, which is death in the spiritual sense, or of resurrection and the continuation of life. When mention is made of burial, they do not think of the body which is rejected, but of the soul which rises again; for they are in spiritual ideas, thus in those things which are of life.

LJ 25e; AC 4621e

307 Weeping [at the departure of a loved one] signifies the last farewell, and hence it was customary [in ancient times] to weep for the dead, although they knew that only the body was rejected, and that they who had been in such a body were living as to their interiors.

AC 4565

308 A person is said to die, but still he does not die; he is only separated from the material body which had served him for use in the world, but which can no longer be of any use to him, for the person himself lives. He is said to live because the person is not a human being from the body but from the spirit, for it is the spirit that thinks in the person, and the thought with affection, which makes the spirit, also makes the person. Hence it is that when someone dies, he only passes from one world to another.

HH 445

Everyone is created to live to eternity in a happy state; for He who wills **309** that everyone should live to eternity will also that he should live in a happy state. What would eternal life be without it? This state of a human being, indeed, is the end of creation. From these things it is manifest that eternal life is also eternal happiness. But that only those who go to heaven are in this state is not the fault of the Lord, but of the person. *DP 324: 6*

Couples who have lived in a state of truly conjugal love are not actually **310** separated by the death of one; for the spirit of the deceased continues to dwell with the spirit of the one not yet deceased, and this until the death of the other, at which time they come together again and are reunited, loving each other even more tenderly than before, because they are in the spiritual world. *CL 321: 7*

Those who are in heaven are continually advancing to the spring of life; **311** and to a spring so much the more delightful and happy the more thousands of years they live, and this to eternity, with increase according to the progressions and degrees of their love, charity and faith. Women who have died old and worn out with age, and have lived in faith in the Lord and in charity toward the neighbor, after a succession of years come more and more into the flower of youth and early womanhood, and into a beauty which exceeds all idea of beauty ever perceivable by our sight. Goodness and charity are what form and make a resemblance of itself, and cause the delight and beauty of charity to shine forth from the minutest parts of the face, so that they themselves are forms of charity. They have been seen by some, and have excited astonishment. *HH 414*

It indeed seems strange that a grave should stand for resuscitation. But **312** this strangeness comes from the idea which people have about a grave. For they do not separate the grave from death, nor indeed from the dead body which is in the grave. But their idea is entirely different from what angels have, namely, an idea of resurrection or of resuscitation, because angels know that a person, when his dead body is committed to the grave, is resuscitated into the other life. For this reason the angels do not have an idea of death associated with a grave, but of life, consequently of resuscitation. *AC 5551*

PRIEST (or Lay Leader):

Let us pray.

ALL KNEELING, the Priest (or Lay Leader) offers one of the following or other prayer:

A

O Lord, You came down from heaven to give life to the world; whoever believes in You, though he were dead, yet shall he live. Lord, increase our faith that we may live and never die. Amen.

B

O Lord, our Redeemer and Savior, You are the resurrection and the life, and our dwelling place in all generations: whoever lives and believes in You shall never die. Though we are led through the valley of the shadow of death, still You are with us. Your wisdom guides; Your power upholds. We ask You to grant us the ability to see in the physical death of those whom we love, as in all the dispensations of Your providence, nothing but the operation of Your love and mercy. Help us to acknowledge that everything You do is good, and that by the death of the body You give eternal life to all who love You and keep Your commandments. Teach us all, O Lord, to know in our hearts that Your way is truth, that Your mercy is everlasting, and that in Your presence are life and peace and joy forever. Amen.

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

The PEOPLE STILL KNEELING,

Alternative for Priest

PRIEST: 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

Alternative for Lay Leader

Facing the Word, the LAY LEADER says:

The grace of the Lord Jesus Christ be with us all.

Revelation 22: 21

ALL STANDING, the Priest (or Lay Leader) closes the Word and retires.

A musical selection may be sung.

INTERMENT

313

At the place of burial (or cremation) a hymn may be sung.

The Priest may read the following or other selections from the Word.

I will lift up my eyes to the mountains, from whence comes my help. My help comes from the Lord, who made the heavens and the earth. **314**
Ihm 12:1,2

Bless the Lord, O my soul, and all that is within me bless His holy name. **315**
Bless the Lord, O my soul, and forget not all His benefits. As a father pities his children, so the Lord pities those who fear Him. For He knows our frame; He remembers that we are dust. But the mercy of the Lord is from everlasting to everlasting on those who fear Him, and His justice to children's children, to such as keep His covenant, and to those who remember His commandments to do them.
Psalm 103: 1, 2, 13, 14, 17, 18

All join in saying the Lord's prayer.

In case of burial, the coffin is then lowered into the grave (if it has not been lowered prior to the interment service).

PRIEST: Since it has pleased the Lord in His good providence to remove (*our brother, sister, or this child*) to the spiritual world, we do therefore commit (*his/her*) body to the grave to the elements of nature. As the natural body is put off, the spiritual body is released and lifted up. Death is the gate of life. (*He/She*) is not here; (*he/she*) is risen. The Lord has raised (*him/her*) from the dead to live in the spiritual world forever.

The Priest then reads one or more selections from the Sacred Scripture:

Jesus said, Let not your heart be troubled; you believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. **316**
John 14: 1, 2

Jesus said, "I am the resurrection and the life. He who believes in Me, though he may die, he shall live. And whoever lives and believes in Me shall never die."
317
John 11: 25, 26

And He said, "I am the Alpha and the Omega, the Beginning and the End. I will give of the fountain of the water of life freely to him who thirsts."
318
Revelation 21: 6

319 Blessed are those who do His commandments, that they may have power in the tree of life, and may enter through the gates into the city.

Revelation 22: 14

320 Then I heard a voice from heaven saying to me, "Write: 'Blessed are the dead who die in the Lord from now on.'" "Yes," says the Spirit, "that they may rest from their labors, and their works follow them."

Revelation 14: 13

PRIEST: Grace, mercy and peace from the Lord our Savior Jesus Christ be with you all. Amen.

Cf. 2 John 3

RESURRECTION SERVICE: 1

321

In the New Church, we see death as the gateway to eternal life, recognizing that each individual who dies rises about the third day after death. One will never again enter into the material body, but instead puts on a spiritual body more perfect in every respect than the one left behind. So, although we mourn the loss of a loved one, we celebrate his or her resurrection.

ALL STANDING, a hymn may be sung.

Having entered, the Priest opens the Word.

The Priest reads a sentence of Scripture.

A musical selection may be sung.

The CONGREGATION SITTING, the Priest reads from the following or other selections from the Word.

O Lord, our Lord, how excellent is Your name in all the earth, You who **322**
 set Your glory above the heavens! Out of the mouth of babes and infants
 You have ordained strength, because of Your enemies, that You may silence the
 enemy and the avenger. When I consider Your heavens, the work of Your fingers,
 the moon and the stars, which You have ordained, what is man that You are
 mindful of him, and the son of man that You visit him? For You have made him
 a little lower than the angels, and You have crowned him with glory and honor.
 O Lord, our Lord, how excellent is Your name in all the earth! *Psalm 8: 1-5, 9*

Yea, though I walk through the valley of the shadow of death, I will fear **323**
 no evil, for You are with me; Your rod and Your staff, they comfort me.

Psalm 23: 4

Lord, You have been our dwelling place in all generations. Before the **324**
 mountains were brought forth, or ever You had formed the earth and the
 world, even from everlasting to everlasting, You are God. You turn man to
 destruction, and say, "Return, O children of men." For a thousand years in Your
 sight are like yesterday when it is past, and like a watch in the night. You carry
 them away like a flood; they are like a sleep. In the morning they are like grass
 which grows up; in the morning it flourishes and grows up; in the evening it
 is cut down and withers. The days of our lives are seventy years; and if by reason of
 strength they are eighty years, yet their boast is only labor and sorrow; for it
 is soon cut off and we fly away. So teach us to number our days that we may gain
 a heart of wisdom. *Psalm 90: 1-6, 10, 12*

325 As a father pities his children, so the Lord pities those who fear Him. For He knows our frame; He remembers that we are dust. As for man, his days are like grass; as a flower of the field, so he flourishes. For the wind passes over it and it is gone, and its place remembers it no more. But the mercy of the Lord is from everlasting to everlasting on those who fear Him, and His justice to children's children, to such as keep His covenant, and to those who remember His commandments to do them.

Psalm 103: 13–18

326 The Lord is gracious and full of compassion, slow to anger and great in mercy. The Lord is good to all, and His tender mercies are over all His works. The Lord is just in all His ways, gracious in all His works. The Lord is near to all who call upon Him, to all who call upon Him in truth. He will fulfill the desire of those who fear Him; He also will hear their cry and save them. The Lord preserves all who love Him, but all the wicked He will destroy. My mouth shall speak the praise of the Lord, and all flesh shall bless His holy name forever and ever.

Psalm 145: 8, 9, 17–21

327 Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. For where your treasure is, there your heart will be also.

Matthew 6: 19–21

328 Take heed that you do not despise one of these little ones, for I say to you that in heaven their angels always see the face of My Father who is in heaven. Even so it is not the will of your Father who is in heaven that one of these little ones should perish.

Matthew 18: 10, 14

329 And I say to you, My friends, do not be afraid of those who kill the body and after that have no more that they can do. But I will show you whom you should fear: Fear Him who, after He has killed, has power to cast into hell; yes, I say to you, fear Him! Are not five sparrows sold for two copper coins? And not one of them is forgotten before God. But the very hairs of your head are all numbered. Do not fear therefore; you are of more value than many sparrows.

Luke 12: 4–7

330 Let your waist be girded and your lamps burning, and you yourselves be like men who wait for their master when he will return from the wedding, that when he comes and knocks they may open to him immediately. Blessed are those servants whom the master, when he comes, will find watching. Truly, I say to you that he will gird himself and have them sit down to eat, and will come and serve them.

Luke 12: 35–37

Then they also brought infants to Him that He might touch them; but **331** when His disciples saw it, they rebuked them. But Jesus called them to Him and said, "Let the little children come to Me and do not forbid them, for of such is the kingdom of God. Truly, I say to you, whoever does not receive the kingdom of God as a little child will by no means enter it." *Luke 18: 15-17*

Now even Moses showed in the burning bush passage that the dead are **332** raised, when he called the Lord 'the God of Abraham, the God of Isaac, and the God of Jacob.' For He is not the God of the dead but of the living, for all live to Him. *Exodus 3: 6, 15; Luke 20: 37, 38*

Let not your heart be troubled; you believe in God, believe also in Me. In **333** My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also. *John 14: 1-3*

These are the ones who came out of the great tribulation, and washed their **334** robes and made them white in the blood of the Lamb. Therefore they are before the throne of God, and serve Him day and night in His temple. And He who sits on the throne will dwell among them. They shall neither hunger any more nor thirst any more; the sun shall not strike them, nor any heat; for the Lamb who is in the midst of the throne will shepherd them and lead them to living fountains of waters. And God will wipe away every tear from their eyes. *Revelation 7: 14-17*

And behold, I am coming quickly and My reward is with Me, to give to **335** everyone according to his work. I am the Alpha and the Omega, the Beginning and the End, the First and the Last. Blessed are those who do His commandments that they may have the right to the tree of life, and may enter through the gates into the city. *Revelation 22: 12-14*

Then I looked and behold, a Lamb standing on Mount Zion, and with **336** Him one hundred and forty-four thousand, having His Father's name written on their foreheads. And I heard a voice from heaven, like the voice of many waters, and like the voice of loud thunder. And I heard the sound of harpists playing their harps. And they sang as it were a new song before the throne, before the four living creatures and the elders; and no one could learn that song except the hundred and forty-four thousand who were redeemed from the earth. These are the ones who were not defiled with women, for they are virgins. These are the ones who follow the Lamb wherever He goes. These were redeemed from among men, being firstfruits to God and to the Lamb. And in their mouth was found no guile, for they are without fault before the throne of God. *Revelation 14: 1-5*

337 A human being is so created that as to his internal he cannot die; for he can believe in God, and can also love God, and can thus be conjoined with God by faith and love; and to be conjoined with God is to live to eternity.

AC 10591

338 A person lives as a person after death. The Lord, who is Jehovah from eternity and the Creator of the universe, has provided that the condition of a person who conjoins himself with Him by living according to His commandments be more blessed and happy after death than his condition before it in the world. It is more blessed and happy for the reason that the person is then spiritual, and a spiritual person feels and experiences spiritual delight, which is superior to natural delight, because it exceeds it a thousand times.

CL 28, 29

339 After the death of the body, a person's spirit appears in the spiritual world in a human form, altogether as it appeared in the natural world. He also enjoys the faculty of sight, of hearing, of speaking, and of feeling, as before in the world; and he is endowed with every faculty of thought, of will, and of action, as before in the world; in a word, he is a human being in all things and in every particular as he was before in the world, except that he is not encompassed with that gross body which he had before; he leaves this when he dies, nor does he ever resume it. This continuation of life is what is meant by the resurrection.

AC 10594, 10595

340 That after death a person lives to eternity is manifest from the Word, where life in heaven is called life everlasting; and the Lord said also to His disciples, "Because I live, you shall live also." And concerning the resurrection He said, "God is the God of the living and not of the dead, for all live to Him, and that they cannot die any more."

John 14: 19; Luke 20: 36, 38; DP 324: 5

341 Because everyone lives to eternity after death, no angel or spirit ever thinks of death. Indeed they are altogether ignorant of what death is. So when death is mentioned in the Word, angels think either of damnation, which is death in the spiritual sense, or of resurrection and the continuation of life. When mention is made of burial, they do not think of the body which is rejected, but of the soul which rises again; for they are in spiritual ideas, thus in those things which are of life.

LJ 25e; AC 4621e

342 When anyone passes from the natural into the spiritual world, he takes with him all things belonging to him as a human being except his earthly body. For he is still in a body as he was in the world, and to all appearance in the same body; but his body is spiritual and completely distinct from what is natural. The person, now a spirit in a spiritual body, enjoys every external and internal

sense which he had when he was in the world. In a word, when anyone passes from one life into the other, or from one world into the other, it is the same as if he passed from one place to another; and he carries with him all things which he had in himself as a human being. Therefore after death, which is only the death of the earthly body, it cannot be said that a person has lost anything that belonged to him as a person. *HH 461*

A person is said to die, but still he does not die; he is only separated from the material body which had served him for use in the world, but which can no longer be of any use to him; for the person himself lives. He is said to live because a person is not a human being from the body but from the spirit; for it is the spirit that thinks in the person; and the thought with affection, which makes the spirit, also makes the person. Hence it is that when someone dies, he only passes from one world to another. **343**
HH 445

In order that a person may live to eternity, it is necessary that what is mortal, or the material body, should be taken away from him by death. When this is done, that which is immortal is uncovered, and the person becomes a spirit [an inhabitant of the spiritual world] still in the human form. **344**
DP 324: 3

With everyone there is an inmost or supreme degree of life into which the Divine of the Lord first inflows. This inmost or supreme is the entrance of the Lord into the person, and is His very abode itself with him. By it the person is a human being and is distinguished from the brute animals, which have it not. It is from this that a human being can be elevated by the Lord to Himself, can believe in Him, can be affected by love to Him, can receive intelligence and wisdom, and speak from reason. It is by virtue of this fact that everyone lives to eternity. **345**
HH 39

That the human mind cannot die the ancient sages saw; for they said, **346** “How can a person’s soul or mind die when it has the faculty of growing wise?” Their interior idea on this subject is known to few at this day, but it descended into their common perception from heaven, and was this: that God is wisdom itself, of which a human being is a partaker, and God is immortal or eternal. That a human being is immortal because God is, the Lord declared to His disciples, saying: “Because I live, you shall live also.” *John 14: 19; DP 324: 3,5*

The reason all do not go to heaven is that they imbibe the delights of hell, **347** which are opposite to the happiness of heaven, and they who are not in the happiness of heaven cannot enter into heaven because they cannot endure it. No one who enters the spiritual world is refused the liberty of ascending into heaven; but he who is in the delight of hell cannot remain there, since opposites

act against each other. But because they were born human beings and cannot die, it is provided that everyone shall dwell with his like, or with those who are in a similar delight of life, the evil with the evil, and the good with the good; and it is allowed everyone, even the evil, to be in his own delight, provided he does not infest the good.

DP 324: 7, 8

348 Everyone is created to live to eternity in a happy state; for He who wills that everyone should live to eternity wills also that he should live in a happy state. What would eternal life be without it? This state of a human being, indeed, is the end of creation. From these things it is manifest that eternal life is also eternal happiness. But that only those who go to heaven are in this state is not the fault of the Lord but of the person.

DP 324: 6

349 Those who are in heaven are continually advancing to the spring of life, and to a spring so much the more delightful and happy the more thousands of years they live, and this to eternity, with increase according to the progressions and degrees of their love, charity and faith. Women who have died old and worn out with age, and have lived in faith in the Lord, in charity toward the neighbor, and in happy conjugal love with a husband, after a succession of years come more and more into the flower of youth and early womanhood, and into a beauty which exceeds all idea of beauty ever perceivable by our sight. Goodness and charity are what form and make a resemblance of itself, and cause the delight and beauty of charity to shine forth from the minutest parts of the face, so that they themselves are forms of charity. They have been seen by some, and have excited astonishment. The form of charity, which is seen in a living way in heaven, is such that charity itself is what portrays and is portrayed, and this in such a manner that the whole angel, especially the face, is, as it were, charity, which both appears and is plainly perceived, which form, when it is beheld, is ineffable beauty, affecting with charity the inmost life of the mind. In a word, to grow old in heaven is to grow young; those who have lived in love to the Lord and in charity toward the neighbor become such forms, or such beauties, in the other life. All the angels are such forms, with innumerable variety, and of these heaven consists.

HH 414

An INTERLUDE may follow.

ALL STANDING, a musical selection may be sung.

The PEOPLE SITTING, an address follows.

ALL STANDING, a musical selection may be sung.

PRIEST: Let us pray.

ALL KNEELING, the Priest offers a prayer:

A

O Lord, our Redeemer and Savior, You are the resurrection and the life, and our dwelling place in all generations; unfold to us the ways of Your merciful providence, that we may rest our souls in You, our everlasting strength, and that with the passing away of these earthly things we may come to You, and receive the life of Your heavenly kingdom. May the leading of Your providence promote the spiritual welfare of each one of us, and continue our preparation for the life that is everlasting, that when we are gathered to our fathers, we may be received into heaven and dwell in Your house forever. Amen.

B

O Lord, You are the resurrection and the life; whoever lives and believes in You shall never die; and though we are led through the valley of the shadow, still You are with us, Your wisdom to guide, Your power to uphold. You are our Father; and as the mercy of a father is upon his children, so we acknowledge You, all-pitying, all-compassionate, providing for our every need, even though it may come through ways of pain and sorrow. We do not know what is best for ourselves or for others, but You, O Lord, know; and we pray for faith and trust in You that we may ever be willing to follow in the paths where You lead. We pray for strength, that when the shadows of mortal ill or earthly calamity are upon us, we still may rest and abide in You, and be able to say from fullness of heart, "Your will be done, O Lord, forever." Amen.

C

O Lord God of our fathers, most merciful Lord Jesus Christ, in whose presence all people are living, and with whom there is no death: help us to see in the passing away from this life of those whom we love, as in all the works of Your providence, nothing but the operation of Your love and mercy; and to acknowledge, even though we mourn our natural loss, that all You do is good, that every affliction of this world ministers to the universal end of Your creation, and that even through the death of this life, You bestow the life of Your eternal kingdom on all who love You and keep Your commandments. Teach us all, O Lord, to feel and know in our hearts that Your way is truth, that Your mercy is everlasting, and that in Your presence alone is life, and peace, and joy forever. Amen.

D

O Lord, our Savior Jesus Christ, You have in Your infinite mercy called the departed (little one) from this temporal to Your eternal world; grant that we may see in this dispensation of Your wisdom the footsteps of an all-merciful providence, which in every act furthers the progress of an eternal creation, and through the death of this life bestows the life of Your heavenly kingdom. Comfort those, O Lord, who love (him/her). May this event contribute to their spiritual and eternal good, that You may receive them into Your more immediate presence, and bring them at last to the fountain of living waters where pain and sorrow shall be no more, and You Yourself shall wipe away all tears from their eyes. Amen.

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

The PEOPLE STILL KNEELING, the Priest pronounces a Benediction.

The PEOPLE STANDING, the Priest closes the Word and retires.

A musical selection may be sung.

RESURRECTION SERVICE: 2

350

In the New Church, we see death as the gateway to eternal life, recognizing that each individual who dies rises about the third day after death. One will never again enter into the material body, but instead puts on a spiritual body more perfect in every respect than the one left behind. So, although we mourn the loss of a loved one, we celebrate his or her resurrection.

ALL STANDING, a hymn may be sung.

Having entered, the Priest opens the Word.

PRIEST: Comfort, comfort My people, says your God.

Isaiah 40: 1

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

Psalms 95: 6

ALL KNEEL.

PRIEST: God is our refuge and strength,

PEOPLE: A very present help in trouble.

PRIEST: Therefore we will not fear though the earth be removed,

PEOPLE: And though the mountains be carried into the midst of the sea.

PRIEST: The Lord of hosts is with us.

PEOPLE: The God of Jacob is our refuge.

Psalms 46: 1-3, 7

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: Blessed are those who mourn,

PEOPLE: For they shall be comforted.

Matthew 5: 4

PRIEST: Amen.

ALL STANDING, a musical selection may be sung.

The CONGREGATION SITTING, readings from the Word follow. (See numbers 322-349.)

An INTERLUDE may follow.

ALL STANDING, a musical selection may be sung.

The CONGREGATION SITTING, a resurrection address follows.

ALL STANDING, a musical selection may be sung.

PRIEST: Let us pray.

ALL KNEELING, the Priest offers a prayer.

The PEOPLE STILL KNEELING, the Priest pronounces the Benediction:

The grace of our Lord Jesus Christ be with you all.

Revelation 22: 21

The PEOPLE STANDING, the Priest closes the Word and retires.

A musical selection may be sung.