

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.