

## Hymn suggestions

*For Funerals, Memorial and Thanksgiving services*

Abide with me

All my hope on God is founded

All things bright and beautiful

And did those feet (Jerusalem)

As pants the hart

At the name of Jesus

Breathe on me, breath of God

Christ triumphant

Dear Lord and Father of mankind

For all the Saints

For the beauty of the earth

Guide me, O thou great redeemer

He who would valiant be

How sweet the name of Jesus sounds

Immortal, invisible

I vow to thee, my country

Jerusalem the golden

Jesu, the very thought of thee

Lead us heavenly father, lead us

Lord of all hopefulness

I danced in the morning (Lord of the dance)

Love divine, all loves excelling

Make me a channel of your peace

Mine eyes have seen the glory of the coming of

the Lord (The Battle Hymn of the Republic)

Morning has broken

My song is love unknown

Now thank we all our God

O Jesus, I have promised

O perfect Love

O Thou who camest from above

O valiant hearts

Tell out my soul

The church's one foundation

The day thou gavest, Lord, is ended

The King of Love my shepherd is

The Lord's my shepherd

Through all the changing scenes of life

## Organ music before the service

Albinoni	Adagio in g minor (arr. Giozotto)	
Bach	Chorale settings on:-	
	Christ lag in Todes Banden	BWV 718
	Christ Unser Herr, zum Jordan Kam	BWV 684
	Jesus bleibet meine Freude	BWV 147
	(Jesu, Joy of Man's desiring)	
	Ich ruf, zu dir	BWV 639
	Kommst du nun, Jesu (Schübler)	BWV 650
	Nun Freut Euch, lieben Christen G'mein	BWV 734
	Nun komm, der Heiden Heiland (Coloratura)	BWV 659
	O Lamm Gott	BWV 656
	Schmücke dich, o liebe Seele (Coloratura)	BWV 654
	Vater unser im Bimmelreich	BWV 636
	Wir glauben 'all (Fugue)	BWV 680
	Prelude and Fugue in b minor	BWV 544
	Sonatina from Cantata No.106 'Actus tragicus'(arr.)	BWV 106
Barber	Adagio for strings (arranged for organ)	
Bridge	Adagio in E	
Dubois	In Paradisum	
Elgar	Nimrod (Enigma Variations)	
	The Angel's Farewell (Gerontius)	
Handel	I know that my redeemer liveth (Messiah)	
	Largo (Xerses)	
Kiev Melody	Russian Contakion	
Lefebure-Wely	Andante in F (Hymn of the Nuns)	
Mendelssohn	Grave (Sonata No.2)	
Pachelbel	Canon in D	
Parry	Elegy	
Thalben-Ball	Elegy	
Walford Davies	Solemn Melody	
Vaughan Williams	Prelude on the hymn tune 'Rhosymedre'	

## Organ music after the service

Bach	Fantasia in c minor	BWV 537
	Fantasia in g minor	BWV 542
	Fugue in c minor	BWV 546
	Fugue in E-flat (St. Anne)	BWV 552
Handel	Amen Chorus (Messiah)	
Haydn	The Heavens are telling (Creation)	
Karg-Elert	Choral-Improvisation on 'Nun Danket alle Gott'	
Mendelssohn	Sonata No. 3 in A	

(other pieces on request)

## Psalms

23	Anglican Chant	Turle in E-flat (Parish Psalter as set)
	Setting	Bernstein (Chichester Psalms) (2 Sops/Alto/Org)
46	"	Luther in C (Parish Psalter as set)
121	"	Walford Davies in D (NSPC p.261)
150	"	Stanford in C (NCP as set)

## Canticle

Nunc Dimittis	Parisian Tone in E (NCP)
	Tonus Peregrinus in e minor (NCP)
	Setting – The Short Service - Morley
	Setting – Geoffrey Burgon (Sop/Tpt/Org)

## Choral Anthems

Arcadelt	Ave Maria (SATB)
Bach	Jesu Joy, of Man's desiring (SATB/Org)
Crotch	Comfort, O Lord the Soul of thy servant (SATB/Org)
Elgar	Ave Verum Corpus (SATB/Org)
Handel	Amen Chorus (Messiah) (SATB/Org)
Kiev Melody	Give rest, O Lord <i>Contakion of the Dead</i> (SATB) (NEH 526)
Mozart	Ave Verum Corpus (SATB/Org) Laudate Dominum (Vespers) (S solo, SATB)
Nares	The souls of the righteous (SS/Org)
Pitoni	Cantate Domino (SATB)
Purcell	Thou knowest Lord (SATB)
Walford Davies	God be in my head (SSATBB) (NEH 328) <i>at the prayers</i>

## Solo Anthems

### Soprano

Bach	Bist Du bei Mir (If Thou art near)      BWV 508
Fauré	Pié Jesu (Requiem)
Handel	I know that my redeemer liveth (Messiah)
Mozart	Porgi Amor (Figaro)

### Alto

Mendelssohn	O rest in the Lord (Elijah)
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## Duet Anthems

Handel	He shall feed his flock (Messiah) (S/A/Org)
Pergolesi	Sancta Mater (Stabat Mater) (S/A/Org)

## Trio Anthems

Mendelssohn	Lift thine eyes (Elijah) (SSA)
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*(other pieces on request)*

## Fees

In 2018 the fees are as follows:

Funeral in church followed by cremation: £217

(Other fees are applicable for burials or for service not held at the church. Contact the parish office for more information.)

Organist (without choir): £150

Organist (with choir): £185

Choir: Each singer £90; soloist £140

Heating (during winter months) £50

Hire of community space and kitchen  
(up to four hours) £200

## Florists and Caterers

You are welcome to use your own florist, but we recommend Mystique Flowers, who know St George's and St John's especially well. They can be contacted on 020 7371 5888

Please be aware that the church is often used throughout the week, so when you have chosen your florist, please liaise with the Parish Office regarding access to the church to find a mutually suitable time slot.

If you are interested in providing drinks / food after the service in our community space, please let us know. You can use your own caterer, but we recommend:

All in Hand Catering

<http://allinhandcatering.com>

Mike Glennon - 07739 564072

or

Maureen Suan-Neo

<http://maureensuanneo.co.uk>

[maureen\\_suan\\_neo@yahoo.com](mailto:maureen_suan_neo@yahoo.com)

07815 068437

## Notes for Florists

1. Please liaise in good time for access to the church by calling the administrator at the Parish Office on 020 3602 9873.
2. It is assumed that unless otherwise arranged, the flowers will remain in church for the following Sunday. However, in Advent and Lent, all flowers must be removed before the Sunday.
3. No flowers or extra candles are to be placed on the altar, or the font.
4. Please ensure that aisles and passageways are not blocked and that those parts of the church used for the service are not obscured by flowers.
5. St George's has pedestals on which flower displays can be mounted.
6. No drawing pins are to be used.
7. If a candelabra are used, suitable matting must be placed underneath to prevent wax damaging the floors.

# Readings

## New Testament Readings

### John 6.35-40

Jesus said to them, 'I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty. But I said to you that you have seen me and yet do not believe. Everything that the Father gives me will come to me, and anyone who comes to me I will never drive away; for I have come down from heaven, not to do my own will, but the will of him who sent me. And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day. This is indeed the will of my Father, that all who see the Son and believe in him may have eternal life; and I will raise them up on the last day.'

### John 11.17-27

When Jesus arrived, he found that Lazarus had already been in the tomb for four days. Now Bethany was near Jerusalem, some two miles away, and many of the Jews had come to Martha and Mary to console them about their brother. When Martha heard that Jesus was coming, she went and met him, while Mary stayed at home. Martha said to Jesus, 'Lord, if you had been here, my brother would not have died. But even now I know that God will give you whatever you ask of him.' Jesus said to her, 'Your brother will rise again.' Martha said to him, 'I know that he will rise again in the resurrection on the last day.' Jesus said to her, 'I am the resurrection and the life. Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die. Do you believe this?' She said to him, 'Yes, Lord, I believe that you are the Messiah, the Son of God, the one coming into the world.'

### John 14.1-6

Jesus said to his disciples: 'Do not let your hearts be troubled. Believe in God, believe also in me. In my Father's house there are many dwelling places. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am, there you may be also. And you know the way to the place where I am going.' Thomas said to him, 'Lord, we do not know where you are going. How can we know the way?' Jesus said to him, 'I am the way, and the truth, and the life. No one comes to the Father except through me.'

### Romans 8.31-end

What then are we to say about these things? If God is for us, who is against us? He who did not withhold his own Son, but gave him up for all of us, will he not with him also give us everything else? Who will bring any charge against God's elect? It is God who justifies. Who is to condemn? It is Christ Jesus, who died, yes, who was raised, who is at the right hand of God, who indeed intercedes for us. Who will separate us from the love of Christ? Will hardship, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written,

'For your sake we are being killed all day long; we are accounted as sheep to be slaughtered.'

No, in all these things we are more than conquerors through him who loved us. For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

### **1 Corinthians 15.1-26,35-38,42-44a,53-end**

I should remind you, brothers and sisters, of the good news that I proclaimed to you, which you in turn received, in which also you stand, through which also you are being saved, if you hold firmly to the message that I proclaimed to you - unless you have come to believe in vain.

For I handed on to you as of first importance what I in turn had received: that Christ died for our sins in accordance with the scriptures, and that he was buried, and that he was raised on the third day in accordance with the scriptures, and that he appeared to Cephas, then to the twelve. Then he appeared to more than five hundred brothers and sisters at one time, most of whom are still alive, though some have died. Then he appeared to James, then to all the apostles. Last of all, as to one untimely born, he appeared also to me. For I am the least of the apostles, unfit to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and his grace towards me has not been in vain. On the contrary, I worked harder than any of them - though it was not I, but the grace of God that is with me. Whether then it was I or they, so we proclaim and so you have come to believe.

Now if Christ is proclaimed as raised from the dead, how can some of you say there is no resurrection of the dead? If there is no resurrection of the dead, then Christ has not been raised; and if Christ has not been raised, then our proclamation has been in vain and your faith has been in vain. We are even found to be misrepresenting God, because we testified of God that he raised Christ - whom he did not raise if it is true that the dead are not raised. For if the dead are not raised, then Christ has not been raised. If Christ has not been raised, your faith is futile and you are still in your sins. Then those also who have died in Christ have perished. If for this life only we have hoped in Christ, we are of all people most to be pitied.

But in fact Christ has been raised from the dead, the first fruits of those who have died. For since death came through a human being, the resurrection of the dead has also come through a human being; for as all die in Adam, so all will be made alive in Christ. But each in his own order: Christ the first fruits, then at his coming those who belong to Christ. Then comes the end, when he hands over the kingdom to God the Father, after he has destroyed every ruler and every authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death.

But someone will ask, 'How are the dead raised? With what kind of body do they come?' Fool! What you sow does not come to life unless it dies. And as for what you sow, you do not sow the body that is to be, but a bare seed, perhaps of wheat or of some other grain. But God gives it a body as he has chosen, and to each kind of seed its own body.

So it is with the resurrection of the dead. What is sown is perishable, what is raised is imperishable. It is sown in dishonour, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a physical body, it is raised a spiritual body.

For this perishable body must put on imperishability, and this mortal body must put on immortality. When this perishable body puts on imperishability, and this mortal body puts on immortality, then the saying that is written will be fulfilled:

'Death has been swallowed up in victory.' 'Where, O death, is your victory? Where, O death, is your sting?'

The sting of death is sin, and the power of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ.

Therefore, my beloved, be steadfast, immovable, always excelling in the work of the Lord, because you know that in the Lord your labour is not in vain.

### **1 Corinthians 15.20-end**

But in fact Christ has been raised from the dead, the first fruits of those who have died. For since death came through a human being, the resurrection of the dead has also come through a human being; for as all die in Adam, so all will be made alive in Christ. But each in his own order: Christ the first fruits, then at his coming those who belong to Christ. Then comes the end, when he hands over the kingdom to God the Father, after he has destroyed every ruler and every authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death. For 'God has put all things in subjection under his feet.' But when it says, 'All things are put in subjection,' it is plain that this does not include the one who put all things in subjection under him. When all things are subjected to him, then the Son himself will also be subjected to the one who put all things in subjection under him, so that God may be all in all.

Otherwise, what will those people do who receive baptism on behalf of the dead? If the dead are not raised at all, why are people baptized on their behalf?

And why are we putting ourselves in danger every hour? I die every day! That is as certain, brothers and sisters, as my boasting of you - a boast that I make in Christ Jesus our Lord. If with merely human hopes I fought with wild animals at Ephesus, what would I have gained by it? If the dead are not raised,

'Let us eat and drink, for tomorrow we die.'

Do not be deceived:

'Bad company ruins good morals.'

Come to a sober and right mind, and sin no more; for some people have no knowledge of God. I say this to your shame.

But someone will ask, 'How are the dead raised? With what kind of body do they come?' Fool! What you sow does not come to life unless it dies. And as for what you sow, you do not sow the body that is to be, but a bare seed, perhaps of wheat or of some other grain. But God gives it a body as he has chosen, and to each kind of seed its own body. Not all flesh is alike, but there is one flesh for human beings, another for animals, another for birds, and another for fish. There are both heavenly bodies and earthly bodies, but the glory of the heavenly is one thing, and that of the earthly is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; indeed, star differs from star in glory.

So it is with the resurrection of the dead. What is sown is perishable, what is raised is imperishable. It is sown in dishonour, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a physical body, it is raised a spiritual body. If there is a physical body, there is also a spiritual body. Thus it is written, 'The first man, Adam, became a living being'; the last Adam became a life-giving spirit. But it is not the spiritual that is first, but the physical, and then the spiritual. The first man was from the earth, a man of dust; the second man is from heaven. As was the man of dust, so are those who are of the dust; and as is the man of heaven, so are those who are of heaven. Just as we have borne the image of the man of dust, we will also bear the image of the man of heaven.

What I am saying, brothers and sisters, is this: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. Listen, I will tell you a mystery! We will not all die, but we will all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we will be changed. For this perishable body must put on imperishability, and this mortal body must put on immortality. When this perishable body puts on imperishability, and this mortal body puts on immortality, then the saying that is written will be fulfilled:

'Death has been swallowed up in victory.' 'Where, O death, is your victory? Where, O death, is your sting?'

The sting of death is sin, and the power of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ.

Therefore, my beloved, be steadfast, immovable, always excelling in the work of the Lord, because you know that in the Lord your labour is not in vain.

#### **1 Thessalonians 4.13-end**

We do not want you to be uninformed, brothers and sisters, about those who have died, so that you may not grieve as others do who have no hope. For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have died. For this we declare to you by the word of the Lord, that we who are alive, who are left until the coming of the Lord, will by no means precede those who have died. For the Lord himself, with a cry of command, with the archangel's call and with the sound of God's trumpet, will descend from heaven, and the dead in Christ will rise first. Then we who are alive, who are left, will be caught up in the clouds together with them to meet the Lord in the air; and so we will be with the Lord for ever. Therefore encourage one another with these words.

#### **Revelation 21.1-7**

I, John, saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying,

'See, the home of God is among mortals.

He will dwell with them;

they will be his peoples,

and God himself will be with them;

he will wipe every tear from their eyes.

Death will be no more;

mourning and crying and pain will be no more,  
for the first things have passed away.'

And the one who was seated on the throne said, 'See, I am making all things new.' Also he said, 'Write this, for these words are trustworthy and true.' Then he said to me, 'It is done! I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give water as a gift from the spring of the water of life. Those who conquer will inherit these things, and I will be their God and they will be my children.'

## **Further Readings**

### **Old Testament and Apocrypha**

Genesis 42.29-end *The sorrow you would cause me would kill me*

2 Samuel 1.17,23-end *David's lament for Saul and Jonathan*

2 Samuel 12.16-23 *David's son dies*

Job 19.23-27 *I know that my Redeemer lives*

Isaiah 53.1-10 *The suffering servant*

Isaiah 61.1-3 *To comfort all who mourn*

Lamentations 3.22-26,31-33 *The love of the Lord never ceases*

Daniel 12.1-3[5-9] *Everyone whose name shall be found written in the book*

Wisdom 2.22 - 3.5,9 *The souls of the righteous are in the hand of God*

Wisdom 3.1-5,9 *The souls of the righteous are in the hand of God*

Wisdom 4.8-11,13-15 *Age is not length of time*

Ecclesiasticus 38.16-23 *Do not forget, there is no coming back*

### **Psalms**

Psalm 6

Psalm 23

Psalm 25

Psalm 27 Psalm 32

Psalm 38.9-end

Psalm 42

Psalm 90 Psalm 116

Psalm 118.4-end

Psalm 121

Psalm 130

Psalm 139