

ST PATRICK'S CATHOLIC CHURCH

Parish of Wapping, Archdiocese of Westminster

Funeral Liturgies

READINGS AND HYMNS

CHOOSING READINGS

During the funeral liturgy there are readings from the Bible. Rather than just using our own words at the difficult time of bereavement, we turn to the Word of God to see what hope God offers us. Please note that only readings from Scripture are permitted in the funeral liturgy.

At the funeral there is a choice between two or three readings; ordinarily two readings are recommended.

CHOICE 1 (TWO READINGS)

<p style="text-align: center;">First Reading</p> <p style="text-align: center;">Choose one of the Old Testament readings [A] (in the Easter season from [B]) <i>or</i> Choose one of the New Testament readings [C].</p>
<p style="text-align: center;">Responsorial Psalm</p> <p style="text-align: center;">This usually corresponds with the choice of first reading. The psalm may also be sung.</p>
<p style="text-align: center;">Gospel</p> <p style="text-align: center;">Choose one of the Gospel readings [D].</p> <p style="text-align: center;">This is always read by the priest.</p>

CHOICE 2 (THREE READINGS)

<p style="text-align: center;">First Reading</p> <p style="text-align: center;">Choose one of the Old Testament readings [A] (in the Easter season from [B])</p>
<p style="text-align: center;">Responsorial Psalm</p> <p style="text-align: center;">This usually corresponds with the choice of first reading. The psalm may also be sung.</p>
<p style="text-align: center;">Second Reading</p> <p style="text-align: center;">Choose one of the New Testament readings [C].</p>
<p style="text-align: center;">Gospel</p> <p style="text-align: center;">Choose one of the Gospel readings [D].</p> <p style="text-align: center;">This is always read by the priest.</p>

READINGS

[A] FIRST READING FROM THE OLD TESTAMENT (OUTSIDE THE EASTER SEASON)

2. A reading from the book of Wisdom

(3:1-9)

The souls of the virtuous are in the hands of God, no torment shall ever touch them. In the eyes of the unwise, they did appear to die, their going looked like a disaster, their leaving us, like annihilation; but they are in peace.

If they experienced punishment as men see it, their hope was rich with immortality; slight was their affliction, great will their blessing be. God has put them to the test and proved them worthy to be with him; he has tested them like gold in a furnace, and accepted them as a holocaust.

When the times comes for his visitation they will shine out; as sparks run through the stubble, so will they. They shall judge nations, rule over peoples, and the Lord will be their king for ever.

They who trust in him will understand the truth, those who are faithful will live with him in love; for grace and mercy await those he has chosen.

The word of the Lord.

SHORTER FORM

(3:1-6.9)

The souls of the virtuous are in the hands of God, no torment shall ever touch them. In the eyes of the unwise, they did appear to die, their going looked like a disaster, their leaving us, like annihilation; but they are in peace.

If they experienced punishment as men see it, their hope was rich with immortality; slight was their affliction, great will their blessing be. God has put them to the test and proved them worthy to be with him; he has tested them like gold in a furnace, and accepted them as a holocaust.

They who trust in him will understand the truth, those who are faithful will live with him in love; for grace and mercy await those he has chosen.

The word of the Lord.

Followed by psalm 114:

℟. I will walk in the presence of the Lord in the land of the living.

3. A reading from the book of Wisdom

(4:7-15)

The virtuous man, though he die before his time, will find rest. Length of days is not what makes age honourable, nor number of years the true measure of life; understanding, this is man's grey hairs, untarnished life, this is ripe old age.

He has sought to please God, so God has loved him; as he was living among sinners, he has been taken up. He has been carried off so that evil may not warp his understanding or treachery seduce his soul; for the fascination of evil throws good things into the shade, and the whirlwind of desire corrupts a simple heart.

Coming to perfection in so short a while, he achieved long life; his soul being pleasing to the Lord, he has taken him quickly from the wickedness around him. Yet people look on, uncomprehending; it does not enter their heads that grace and mercy await the chosen of the Lord, and protection, his holy ones.

The word of the Lord.

Followed by psalm 22:

℟. If I should walk in the valley of darkness no evil would I fear, for you are there with me.

4. A reading from the prophet Isaiah

(25:6-9)

On this mountain, the Lord of hosts will prepare for all peoples a banquet of rich food.

On this mountain he will remove the mourning veil covering all peoples, and the shroud enwrapping all nations, he will destroy Death for ever. The Lord will wipe away the tears from every cheek; he will take away his people's shame everywhere on earth, for the Lord has said so. That day, it will be said: See, this is our God in whom we hoped for salvation; the Lord is the one in whom we hoped. We exult and we rejoice that he has saved us.

The word of the Lord.

Followed by psalm 22:

℟. The Lord is my shepherd; there is nothing I shall want.

[B] FIRST READING FROM THE NEW TESTAMENT
(IN THE EASTER SEASON)

2. A reading from the book of the Apocalypse

(14:13)

I, John, heard a voice from heaven say to me, 'Write down: Happy are those who die in the Lord! Happy indeed, the Spirit says; now they can rest for ever after their work, since their good deeds go with them.'

The word of the Lord.

Followed by psalm 129 with a choice of antiphon:

℟. Out of the depths, I cry to you, O Lord.

℟. I will wait for the Lord, I count on his word.

4. A reading from the book of the Apocalypse

(21:1-7)

I, John, saw a new heaven and a new earth; the first heaven and the first earth had disappeared now, and there was no longer any sea. I saw the holy city, and the new Jerusalem, coming down from God out of heaven, as beautiful as a bride all dressed for her husband. Then I heard a loud voice call from the throne, 'You see this city? Here God lives among men. He will make his home among them; they shall be his people, and he will be their God; his name is God-with-them. He will wipe away all tears from their eyes; there will be no more death, and no more mourning or sadness. The world of the past has gone.'

Then the One sitting on the throne spoke: 'Now I am making the whole of creation new,' he said. 'I will give water from the well of life free to anybody who is thirsty; it is the rightful inheritance of the one who proves victorious; and I will be his God and he a son to me.'

The word of the Lord.

Followed by psalm 121 with a choice of antiphon:

℟. I rejoiced when I heard them say: 'Let us go up to God's house.'

℟. Let us go up to God's house, rejoicing.

[C] SECOND READING FROM THE NEW TESTAMENT

3. A reading from the letter of St Paul to the Romans

(6:3-9)

When we were baptised in Christ Jesus we were baptised in his death; in other words, when we were baptised we went into the tomb with him and joined him in death, so that as Christ was raised from the dead by the Father's glory, we too might live a new life.

If in union with Christ we have imitated his death, we shall also imitate him in his resurrection. We must realise that our former selves have been crucified with him to destroy this sinful body and to free us from the slavery of sin. When a man dies, of course, he has finished with sin.

But we believe that having died with Christ we shall return to life with him: Christ, as we know, having been raised from the dead will never die again. Death has no power over him any more.

The word of the Lord.

SHORTER FORM

(6:3-4.8-9)

When we were baptised in Christ Jesus we were baptised in his death; in other words, when we were baptised we went into the tomb with him and joined him in death, so that as Christ was raised from the dead by the Father's glory, we too might live a new life.

But we believe that having died with Christ we shall return to life with him: Christ, as we know, having been raised from the dead will never die again. Death has no power over him any more.

The word of the Lord.

4. A reading from the letter of St Paul to the Romans

(8:14-23)

Everyone moved by the Spirit is a son of God. The spirit you received is not the spirit of slaves bringing fear into your lives again; it is the spirit of sons, and it makes us cry out, 'Abba, Father!' The Spirit himself and our spirit bear united witness that we are children of God. And if we are children we are heirs as well: heirs of God and coheirs with Christ, sharing his sufferings so as to share his glory.

I think that what we suffer in this life can never be compared to the glory, as yet unrevealed, which is waiting for us. The whole creation is eagerly waiting for God to reveal his sons. It was not for any fault on the part of creation that it was made unable to attain its purpose, it was made so by God; but creation still retains the hope of being freed, like us, from its slavery to decadence, to enjoy the same freedom and glory as the children of God. From the beginning till now the entire creation, as we know, has been groaning in one great act of giving birth; and not only creation, but all of us who possess the first-fruits of the Spirit, we too groan inwardly as we wait for our bodies to be set free.

The word of the Lord.

5. A reading from the letter of St Paul to the Romans

(8:31-35.37-39)

With God on our side who can be against us? Since God did not spare his own Son, but gave him up to benefit us all, we may be certain, after such a gift, that he will not refuse anything he can give. Could anyone accuse those that God has chosen? When God acquits, could anyone condemn? Could Christ Jesus? No! He not only died for us – he rose from the dead, and there at God's right hand he stands and pleads for us.

Nothing therefore can come between us and the love of Christ, even if we are troubled or worried, or being persecuted, or lacking food or clothes, or being threatened or even attacked. These are the trials through which we triumph, by the power of him who loved us.

For I am certain of this: neither death nor life, no angel, no prince, nothing that exists, nothing still to come, not any power, or height or depth, nor any created thing, can ever come between us and the love of God made visible in Christ Jesus our Lord.

The word of the Lord.

6. A reading from the letter of St Paul to the Romans

(14:7-12)

The life and death of each of us has its influence on others; if we live, we live for the Lord; and if we die, we die for the Lord, so that alive or dead we belong to the Lord. This explains why Christ both died and came to life, it was so that he might be Lord both of the dead and of the living. We shall all have to stand before the judgement seat of God; as scripture says: By my life - it is the Lord who speaks - every knee shall bend before me, and every tongue shall praise God. It is to God, therefore, that each of us must give an account of himself.

The word of the Lord.

9. A reading from the second letter of St Paul to the Corinthians

(4:14-5:1)

We know that he who raised the Lord Jesus to life will raise us with Jesus in our turn, and put us by his side and you with us. You see, all this is for your benefit, so that the more grace is multiplied among people, the more thanksgiving there will be, to the glory of God.

That is why there is no weakening on our part, and instead, though this outer man of ours may be falling into decay, the inner man is renewed day by day. Yes the troubles which are soon over, though they weigh little, train us for the carrying of a weight of eternal glory which is out of all proportion to them. And so we have no eyes for things that are visible, but only for things that are invisible; for visible things last only for a time, and the invisible things are eternal.

For we know that when the tent that we live in on earth is folded up, there is a house built by God for us, an everlasting home not made by human hands, in the heavens.

The word of the Lord.

12. A reading from the first letter of St Paul to the Thessalonians

(4:13-18)

We want you to be quite certain, brothers, about those who have died, to make sure that you do not grieve about them, like the other people who have no hope. We believe that Jesus died and rose again, and that it will be the same for those who have died in Jesus: God will bring them with him. We can tell you this from the Lord's own teaching, that any of us who are left alive until the Lord's coming will not have any advantage over those who have died. At the trumpet of God, the voice of the archangel will call out the command and the Lord himself will come down from heaven; those who have died in Christ will be the first to rise, and then those of us who are still alive will be taken up in the clouds, together with them, to meet the Lord in the air. So we shall stay with the Lord for ever. With such thoughts as these you should comfort one another.

The word of the Lord.

13. A reading from the second letter of St Paul to Timothy

(2:8-13)

Remember the Good News that I carry, 'Jesus Christ risen from the dead, sprung from the race of David'; it is on account of this that I have my own hardships to bear, even to being chained like a criminal but they cannot chain up God's news. So I bear it all for the sake of those who are chosen so that in the end they may have the salvation that is in Christ Jesus and the eternal glory that comes with it.

Here is a saying that you can rely on:

If we have died with him, then we shall live with him. If we hold firm, then we shall reign with him. If we disown him, then he will disown us. We may be unfaithful, but he is always faithful, for he cannot disown his own self.

The word of the Lord.

14. A reading from the first letter of St John

(3:1-2)

Think of the love that the Father has lavished on us, by letting us be called God's children; and that is what we are. Because the world refused to acknowledge him, therefore it does not acknowledge us. My dear people, we are already the children of God but what we are to be in the future has not yet been revealed; all we know is, that when it is revealed we shall be like him because we shall see him as he really is.

The word of the Lord.

[D] GOSPEL READINGS

1. A reading from the holy Gospel according to Matthew

(5:1-12)

Seeing the crowds, Jesus went up the hill. There he sat down and was joined by his disciples. Then he began to speak. This is what he taught them:

‘How happy the poor in spirit; theirs is the kingdom of heaven.

Happy the gentle: they shall have the earth for their heritage.

Happy those who mourn: they shall be comforted.

Happy those who hunger and thirst for what is right: they shall be satisfied.

Happy the merciful: they shall have mercy shown them.

Happy the pure in heart: they shall see God.

Happy the peacemakers: they shall be called sons of God.

Happy those who are persecuted in the cause of right: theirs is the kingdom of heaven.

‘Happy are you when people abuse you and persecute you and speak all kinds of calumny against you on my account. Rejoice and be glad, for your reward will be great in heaven.’

The Gospel of the Lord.

2. A reading from the holy Gospel according to Matthew

(11:25-30)

Jesus exclaimed, ‘I bless you, Father, Lord of heaven and of earth, for hiding these things from the learned and the clever and revealing them to mere children. Yes, Father, for that is what it pleased you to do. Everything has been entrusted to me by my Father, and no one knows the Son except the Father, just as no one knows the Father except the Son, and those to whom the Son chooses to reveal him.

‘Come to me, all you who labour and are overburdened and I will give you rest. Shoulder my yoke and learn from me for I am gentle and humble in heart, and you will find rest for your souls. Yes, my yoke is easy and my burden light.’

The Gospel of the Lord.

6. A reading from the holy Gospel according to Luke

(7:11-17)

Jesus went to a town called Nain, accompanied by his disciples and a great number of people. When he was near the gate of the town it happened that a dead man was being carried out for burial, the only son of his mother, and she was a widow. And a considerable number of townspeople were with her. When the Lord saw her he felt sorry for her. 'Do not cry,' he said. Then he went up and put his hand on the bier and the bearers stood still, and he said, 'Young man, I tell you to get up'. And the dead man sat up and began to talk, and Jesus gave him to his mother. Everyone was filled with awe and praised God saying, 'A great prophet has appeared among us; God has visited his people.' And this opinion of him spread throughout Judaea and all over the countryside.

The Gospel of the Lord.

8. A reading from the holy Gospel according to Luke

(23:33.39-43)

When the soldiers reached the place called The Skull, they crucified Jesus there and the two criminals also, one on the right, the other on the left.

One of the criminals hanging there abused him. 'Are you not the Christ?' he said. 'Save yourself and us as well.' But the other spoke up and rebuked him. 'Have you no fear of God at all?' he said. 'You got the same sentence as he did, but in our case we deserved it: we are paying for what we did. But this man has done nothing wrong. Jesus,' he said, 'remember me when you come into your kingdom.' 'Indeed, I promise you,' he replied, 'today you will be with me in paradise.'

The Gospel of the Lord.

9. A reading from the holy Gospel according to Luke (23:44-46.50.52-53;24:1-6)

It was about the sixth hour and, with the sun eclipsed, a darkness came over the whole land until the ninth hour. The veil of the Temple was torn right down the middle; and when Jesus had cried out in a loud voice, he said, 'Father, into your hand I commit my spirit'. With these words he breathed his last.

Then a member of the council arrived, an upright and virtuous man named Joseph. This man went to Pilate and asked for the body of Jesus. He then took it down, wrapped it in a shroud and put him in a tomb which was hewn in stone in which no one had yet been laid.

On the first day of the week, at the first sign of dawn, the women went to the tomb with spices they had prepared. They found that the stone had been rolled away from the tomb, but on entering discovered that the body of the Lord Jesus was not there. As they stood there not knowing what to think, two men in brilliant clothes suddenly appeared at their side. Terrified, the women lowered their eyes. But the two men said to them, 'Why look among the dead for someone who is alive? He is not here; he has risen.'

The Gospel of the Lord.

SHORTER FORM

(23:44-46.50.52-55)

It was about the sixth hour and, with the sun eclipsed, a darkness came over the whole land until the ninth hour. The veil of the Temple was torn right down the middle; and when Jesus had cried out in a loud voice, he said, 'Father, into your hand I commit my spirit'. With these words he breathed his last.

Then a member of the council arrived, an upright and virtuous man named Joseph. This man went to Pilate and asked for the body of Jesus. He then took it down, wrapped it in a shroud and put him in a tomb which was hewn in stone in which no one had yet been laid.

The Gospel of the Lord.

12. A reading from the holy Gospel according to John

(6:37-40)

Jesus said to the crowd:

'All that the Father gives me will come to me, and whoever comes to me I shall not turn him away; because I have come from heaven, not to do my own will, but to do the will of the one who sent me.

Now the will of him who sent me is that I should lose nothing of all that he has given to me, and that I should raise it up on the last day.

Yes, it is my Father's will that whoever sees the Son and believes in him shall have eternal life, and that I shall raise him up on the last day.'

The Gospel of the Lord.

13. A reading from the holy Gospel according to John

(6:51-58)

Jesus said to the crowd:

'I am the living bread which has come down from heaven. Anyone who eats this bread will live for ever; and the bread that I shall give is my flesh, for the life of the world.'

Then the Jews started arguing with one another: 'How can this man give us his flesh to eat?' they said. Jesus replied:

'I tell you most solemnly, if you do not eat the flesh of the Son of Man and drink his blood, you will not have life in you. Anyone who does eat my flesh and drink my blood lives in me and I live in him. As I, who am sent by the living Father, myself draw life from the Father, so whoever eats me will draw life from me. This is the bread come down from heaven; not like the bread our ancestors ate: they are dead, but anyone who eats this bread will live for ever.'

The Gospel of the Lord.

14. A reading from the holy Gospel according to John

(11:17-27)

On arriving at Bethany, Jesus found that Lazarus had been in the tomb for four days already. Bethany is only about two miles from Jerusalem, and many Jews had come to Martha and Mary to sympathise with them over their brother. When Martha heard that Jesus had come she went to meet him. Mary remained sitting in the house. Martha said to Jesus, 'If you had been here, my brother would not have died, but I know that, even now, whatever you ask of God, he will grant you'. 'Your brother,' said Jesus to her, 'will rise again.' Martha said, 'I know he will rise again at the resurrection on the last day.' Jesus said:

'I am the resurrection and the life. If anyone believes in me, even though he dies he will live, and whoever lives and believes in me will never die. Do you believe this?'

'Yes, Lord,' she said, 'I believe that you are the Christ, the Son of God, the one who was to come into this world.'

The Gospel of the Lord.

SHORTER FORM**(11:21-27)**

Martha said to Jesus, 'If you had been here, my brother would not have died, but I know that, even now, whatever you ask of God, he will grant you'. 'Your brother,' said Jesus to her, 'will rise again.' Martha said, 'I know he will rise again at the resurrection on the last day.' Jesus said:

'I am the resurrection and the life. If anyone believes in me, even though he dies he will live, and whoever lives and believes in me will never die. Do you believe this?'

'Yes, Lord,' she said, 'I believe that you are the Christ, the Son of God, the one who was to come into this world.'

The Gospel of the Lord.

17. A reading from the holy Gospel according to John**(14:1-6)**

Jesus said to his disciples:

'Do not let your hearts be troubled. Trust in God still, and trust in me. There are many rooms in my Father's house; if there were not, I should have told you. I am going now to prepare a place for you, and after I have gone and prepared you a place, I shall return to take you with me; so that where I am you may be too. You know the way to the place where I am going.'

Thomas said, 'Lord we do not know where you are going, so how can we know the way?' Jesus said:

'I am the Way, the Truth and the Life. No one can come to the Father except through me.'

The Gospel of the Lord.

CHOOSING HYMNS AND MUSIC

Sacred music is important in Catholic liturgy. At most funerals there is an organist and hymns. When choosing please bear the following in mind.

- Do the words of the hymns reflect the Christian hope of life after death?
- Will there be sufficient people to sing? Are the mourners used to singing in church? If not, only well-known hymns should be chosen. Alternatively, hymns could be played as an organ solo.
- Are the hymns suitable for accompaniment on the organ?

Only “religious” hymns are permitted in Church. Secular music does not have a place in the Mass, and should be used at some other occasion.

HYMNS FOR THE FUNERAL MASS

These are the possible places for hymns during the funeral Mass, which the priest will discuss with you. Two or three hymns are recommended.

1. Entrance procession – sung as the priest and coffin enter the church.
2. [Psalm – occasionally this may be sung.]
3. Offertory – sung while the altar is prepared and the gifts of bread and wine presented.
4. [Communion – often it is preferable to ask the organist to play while people are processing for Holy Communion, and praying after receiving Communion.]
5. Exit procession – sung as the priest and coffin leave the church.

HYMN SUGGESTIONS

The number corresponds to the green "Laudate" hymn books used in our parish.

- | | |
|---|--|
| 907. Abide with me | 945. Now thank we all our God |
| 600. All that I am | 955. O God, our help in ages past |
| 644. Alleluia, sing to Jesus | 982. O Jesus Christ remember |
| 846. Amazing grace | 721. O Lord my God, when I in
awesome |
| 360. As I kneel before you | 807. Praise my soul the King of heaven |
| 970. Be thou my vision | 938. Soul of my Saviour |
| 934. Dear Lord and Father of mankind | 679. The day thou gavest, Lord, is ended |
| 960. Guide me, O thou great
Redeemer | 804. The king of love my shepherd is |
| 609. In bread we bring you, Lord | 806. The Lord's my shepherd |
| 315. Lead us, heavenly Father, lead us | - The old rugged Cross |
| 969. Lord of all hopefulness | 809. There is a green hill far away |
| 801. Love divine all loves excelling | 287. Thine be the glory |
| 898. Make me a channel of your
peace | 627. This is my body, broken for you |
| 671. Morning has broken | |

BOOKING THE ORGANIST

If you want hymns at the funeral Mass, ask the funeral directors to arrange for an organist. They will liaise with the parish where necessary.

PLAYING CDS

Our parish does not have a reliable facility to play music CDs.