



## ORDER OF SERVICE



### WELCOME

*Reverend Julia Martin*

### HYMN

The Lord's my Shepherd, I'll not want;  
He makes me down to lie  
In pastures green; He leadeth me  
The quiet waters by.

My soul He doth restore again,  
And me to walk doth make  
Within the paths of righteousness,  
E'en for His own name's sake.

Yea, though I walk in death's dark vale,  
Yet will I fear no ill;  
For Thou art with me, and Thy rod  
And staff me comfort still.

My table Thou hast furnished  
In presence of my foes;  
My head Thou dost with oil anoint,  
And my cup overflows.

Goodness and mercy all my life  
Shall surely follow me;  
And in God's house forevermore  
My dwelling place shall be.

### READING

*'Do Not Stand at My Grave and Weep'*  
*by Eleanor Vincent*



### HYMN

And did those feet in ancient time  
Walk upon England's mountains green?  
And was the holy Lamb of God  
On England's pleasant pastures seen?  
And did the countenance divine  
Shine forth upon our clouded hills?  
And was Jerusalem builded here  
Among those dark Satanic Mills?

Bring me my bow of burning gold!  
Bring me my arrows of desire!  
Bring me my spear! O clouds, unfold!  
Bring me my chariot of fire!  
I will not cease from mental fight,  
Nor shall my sword sleep in my hand,  
Till we have built Jerusalem  
In England's green and pleasant Land.

### THE LORD'S PRAYER

Our Father, who art in heaven, hallowed be thy name;  
thy kingdom come; thy will be done; on earth as it is in heaven;  
Give us this day our daily bread. And forgive us our trespasses,  
as we forgive those who trespass against us.  
And lead us not into temptation; but deliver us from evil.  
For thine is the kingdom, the power and the glory,  
for ever and ever.  
Amen.

### DEPARTURE MUSIC

*"Nimrod" from the Enigma Variations*  
*by Edward Elgar*

### COMMITTAL

### BLESSING



# Non Religious Funeral Litany

**N Colangelo**



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web in a few of these texts women have also been presented as the harbingers and brokers of peace during catastrophic yoruba wars or as their victims and heroines this paper analyses the fate and status of women in yoruba historical wars in femi osofisan s *morountodun* 1999 and *women of owu* 2011 it argues that the two