

## **A SERVICE FOR THE 2025 TRANSGENDER DAY OF REMEMBRANCE**

***In this service we recognise and remember all those transgender people who have been murdered or taken their own lives during the previous year, just for trying to live lives in ways which are true to themselves we should ask ourselves what we can do to ensure that their deaths have their compensation in our attempts to build a welcome and inclusive life where every person is valued in their own right***

***In this online service the bold text is for everyone to speak. However, I suggest the everyone except the readers and presenter remain muted for the duration of the service except when invited to speak. You can usually temporarily unmute yourself by **holding down the space bar** when you are invited to do so.***

***Presenters, please check that the links embedded in the text will work when you are in online in screen sharing mode and with the sharing programme you are using. Otherwise copy and save then to different file and use that.***

***Presenter remains unmuted for the duration of the service. The bold text is said by everyone, but only Reader 1 unmutes for this. Otherwise, a cacophony occurs. Readers 2 and 3 unmute when asked. Everyone unmutes for the Lord's Prayer and Corrymeela Prayer for Courage***

**SuS1127m**

## CALLING

Come Lord Jesus Come You who welcome all, from all the world  
Come Lord Come To greet us now. We come as we are from  
every race and love and gender. To build your house our home



## COLLECT

God of All Mercy Compassion and Grace, we come today on this Transgender Day of Remembrance to remember all transgender people who have been persecuted, discriminated against, suffered hate crime, have been murdered or have taken their own lives because of the rejection they face. Help us today to understand the things we may not understand. Help us to avoid unfeeling actions. Help us to bring love and not hate. Help us to rejoice in the diversity that humanity creates. Through our worship and our remembering of all transgender people who have died during this last year from the hands of others... and our appeals for those who face the distresses of exclusion and rejection which are enforced by others... help us to sustain the strength and the vision to break down these barriers of despising, rejecting, and misunderstanding and by your grace strengthen us to build a more tolerant and accepting world.

## HYMN

Will you come and follow me? ©BBC <https://www.bbc.co.uk/programmes/p02nvtrp>

## READINGS

### READER 1

Samuel did what the Lord commanded and came to Bethlehem. The elders of the city came to meet him trembling and said, “Do you come peaceably?” And he said, “Peaceably; I have come to sacrifice to the Lord. Consecrate yourselves and come with me to the sacrifice.” And he consecrated Jesse and his sons and invited them to the sacrifice.



When they came, he looked on Eliab and thought, “Surely the Lord's anointed is before him.” But the Lord said to Samuel, “Do not look on his appearance or on the height of his stature, because I have rejected him. For the Lord sees not as man sees, man looks on the outward appearance, but the Lord looks on the heart.” (1Samuel 16 4-7)

## READER 2

Do not fear, for I am with you; I will bring your offspring from the East, and from the West I will gather you; I will say to the North, 'Give them up', and to the South, 'Do not withhold; bring my sons from far away and my daughters from the end of the earth - everyone who is called by my name, whom I created for my glory, whom I formed and made.'  
(Isaiah 43.5-7)



## HYMN

My Song is Love Unknown. ©BBC

<https://www.facebook.com/watch/?v=789478249156280>

## REFLECTION

*When Samuel came to anoint David as the future King of the Jews, he passed over the seemingly most obvious candidate because the Lord said to Samuel, “Do not look on his appearance or on the height of his stature, because I have rejected him. **For the Lord sees not as man sees, man looks on the outward appearance, but the Lord looks on the heart.**” (1Samuel 16 6-7)*

*For many years we have understood transgender conditions to be personality variations which search for a coherence of identity; with no harm to others, which has enabled transgender people to find fulfilment in roles that are true to themselves: and be welcomed as the women we say we are in everyday life*

*Today we have a Court decision which now demands that transgender conditions are personality disruptions, which are seen as threats to others, notably women and children because they are understood to be driven by drives of sex*

***But transgender people are a small and often hidden minority in the general population. And when many people have to rely on what others say about us, transgender people are vulnerable to attack, particularly when it is natural for most people to presume that, unless some perversion or sexually motivated disruptions occur gender identity must always be congruent with biological sex. In many parts of the world that still applies in full force. And it also applies to many of those whose deaths we remember in this service.***

***Transgender people are also immigrant or emigrant people who dare to cross or challenge a nominal binary gender divide. We may be angry and frustrated by the rejections, misinformation and misdiagnoses that are applied to us. This is a strongly divisive conflict, where one group believes that transgender conditions are searches for coherence of identity. The other considers that they are driven by desires of sex. These two are independent, but we delude ourselves if we ignore the very real concerns over male domination; abuse; and attacks that all women face.***

***This means that our best way of memorialising the deaths we commemorate in this service, is to work to calm the fears, misunderstandings and concerns that create these divides, on both sides.***

***Today in the United Kingdom and in the United States of America the motives of transgender people; and the understanding of transgender conditions are again coming under the same types of attack. There is an explosion of uninformed abuse and attacks, triggered not least by a Supreme Court Judgement and the United Kingdom Equality and Human Rights Commission (EHRC), which denies any right of transgender women to express their identities; or call themselves “women”, through their “performances of gender” ... By demanding in law, that all legitimate performances must be congruent with biological sex.***

***Which denies by default, any right to access to the services and spaces, which conform to the gender transgender women identify with: Regardless of behaviour, appearance and purpose; how people present; or how long or how effectively they have transitioned: It requires institutions, including shops, hospitals, schools, and others, to assign transgender people to the services and spaces according to the “sex that is assigned to them at birth”, Not just “biological” sex.***

***The present United Kingdom Equality and Human Rights Commission in addition states that, clubs, churches, government institutions could now be sued if they fail to put these exclusions into effect.***



***The Court does always require separate facilities to be made available, and demands that proportionate reasons are given, but all of these have the effect of maximising the exclusion of transgender people from everyday life. For what is considered acceptable is very different, when something is treated as harmful, instead of a welcoming act.***

***These same condemnations are why for centuries all gender and sexually variant behaviour, not just transgender people, have been persecuted and condemned, in particular by religious groups, for allegedly engaging in intrinsically disordered behaviour which is always in pursuit of immoral or inappropriate sex.***

***And in place of identifying transgender conditions as searches for coherence of identity and “**performance of gender**”, with no harm to others, respecting the identity of all natal women: They are identified instead with drives and predations of sex.***



*Most modern definitions of gender divide it into two components. The first component concerns the development of the “**Core Gender Identity**”. It involves the process of “**separating the self from the other**” and creates a deep-seated sense of belonging without any behavioural implications, which involves the search for coherence of identity ... And not drives of sex. The second is the “**Gender Role Identity**”, which requires a certain level of self-awareness and cognition to have developed: to be able to respond to what others, society, and the environment expects: Where this is instead measured by motives of behaviour, desire and sex.*

*Transgender conditions are considered to be incongruences of the core gender identity, where transgender and natal women identify with the same “**performances of gender**” from early in life. And these shared commonalities of behaviour and the “**performance of gender**”, has for many years now, justified an approach which has sought without concern, to maximise the inclusion of transgender women in everyday life.*

*However, the existence and impact of the Core Gender identity is totally dismissed or denied by the imposition of a “**Gender Critical**” ideology, adopted by Cass, Sullivan, Rippon, Stock and others: which includes the present United Kingdom Government: Who instead adopt a gender-critical approach, which argues that cognition and sexual motives alone drive development forward: by dismissing the impact of what happens during the first three years:*

***And who now seek to put debilitating measures in place for excluding transgender people from the normal framework of everyday life. Where transgender people must also be seen as a potential danger to women and children, because these conditions are now considered to be perversions or disruptions of the gender role, driven by motives of desire and sex. And it destroys their identification as a human right.***

***To adopt this approach, the Court must dismiss or deny the experiential evidence which now allows transgender people in many countries to legally self-identify their gender without any problems of abuse, it must discard the modern definitions of gender identity; which divides it into two components; where either or both usually, but need not always be congruent with biological sex:***

***And it must also ignore the impacts of the massive neural and cognitive changes during the earliest years of life by adopting the same “Gender Critical” ideology: which presumes that cognition and sexual motives alone drive development forward and ignores all earlier and pre-cognitive effects.***

***While I do not presume to judge the Court's intention: Its decision to allow the appropriateness of all other aspects of gender to be determined by the "performance of gender". And at the same time use the criterion of "biological sex" to deny the same freedoms of performance or to recognise to any form of gender and sexually variant behaviour, is remarkably redolent of a traditional Christian teaching:***

***Which dates only from the 12<sup>th</sup> Century, where all forms of gender and sexually variant behaviour; regardless of purpose, are condemned as intrinsically disordered acts of grave depravity which pursue immoral or inappropriate acts. In my own work I show that; far from denying the influence of the pre-cognitive development processes which lead to the development of the Core Gender identity, these are of crucial importance instead.***

***And because the Court adopts a similar "Gender-Critical" approach, the conclusions of my own study, which considers transgender conditions to be searches for coherence of identity, are backed up by the whole swathes of expert and other opinion which condemns the Supreme Court decision as totally "unfounded, transgender exclusive and incorrect".***

***Skip to the last three sections where appropriate***

***The 1975 Sex discrimination act allowed transgender people to socially self-identify their gender. The 2004 Gender Recognition Act enabled people to use the words men, women male and female interchangeably, to describe both gender and sex. Despite the Supreme Court judgement, the accompanying notes to the 2010 Equality Act makes it clear that its aim of the Act is to maximise the inclusion of transgender people in everyday life.***

***In 2018, strong support to allow legal self-identification of gender in the United Kingdom was given by the then Conservative Government and the then UK Equalities and Human Rights Commission. All of these groups and organisations, acknowledge the scientific consensus which has been adopted by the World Authorities and Professional Medical Institutions which recognises that gender and sexual identities are both personality variations: Both are core elements of the personalities that are created:***

***It shows that gender identity is created by an internally focussed search for coherence of identity with no harm to others, and that transgender conditions **are “naturally expected variations of the human condition, which lie within the normal range of development, are intrinsic to the personality created, arising very early in life, and cannot be changed either by the individual concerned or by the predations of others in subsequent life”.*****

***We have seen that modern definitions of gender divide it into two components: The core gender identity, which begins the process of separating the self from the other: And the gender role identity, which relies on what society expects. The gender role identity acts as an overlay on the core gender identity that has already been created. Since the core gender identity provides a secure sense of being or belonging, without behavioural implications,***

***I show that this allows all women, including male-to-female transsexuals: acting as women with women, to pursue the same feminist arguments with the same vigour, from a stronger base. Equally for any female-to-male transsexual: acting as men with men, to pursue any equivalent male arguments from a similarly stronger base: This also means that the gender-critical approach, which ignores these pre-cognitive processes is the less effective approach.***

***And since gender identities are measured or expressed through the “performances of gender”, and the interactions and behaviours that have already been created, it follows that the “core gender identity”, and “performance of gender” should determine how people socially interact. Which gives the reasons for adopting a transgender inclusive approach.***

*However, that level of inclusion has been reduced to one of exclusion, by demanding that “**biological sex**” should instead be the primary standard to determine how people socially interact. Baroness Faulkner, present Chair of the EHRC argues that this is due to “**new research**”:*

*But when this “**new research**” requires the adoption of a gender-critical approach, which presumes that cognition and sexual motives alone drive development forward, and denies or disregards all of the advances in the neurological, physiological, experiential, and psychological advances in the understanding of how all early and precognitive development takes place during the first three to four years of life: which have taken place over the last sixty years. This must be considered a regression instead.*

*My own studies have concentrated on how development takes place during this early period. Using the work of anthropologists and neuroscientists, including Girard, Dawkins, Gallese and others, this shows that instead of early development being driven by passive or receptive processes driven by cognition and sexual motives alone, they are instead driven by strong innate and pro-active processes, powered by possessive imitation, empathy, “**mirror neurons**” and the like, which dominate from birth: And how they only gradually come under control as cognition comes into greater effect. Once development starts in a particular direction; it becomes difficult to stop.*

***Although on average there are significant differences in male and female behavioural patterns, with men more prone to engage in physical violence; considerable overlap occurs. So, both gender and sexual identities are core elements of the personality that is created. And it also may be expected that a range of gender and sexually variant conditions will be created. Open almost any handbook on sexuality and psychiatry and it will also show that both gender and sexual identities form as from a single complex very early in life.***

***This confirms the conclusions of the World Authorities and Professional Medical Institutions that both gender and sexual identities are core elements of the personality that is created, that transgender conditions are personality variations and not personality disruptions, and are “naturally expected variations of the human condition, which lie within the normal range of development, are intrinsic to the personality created, arising very early in life, and cannot be changed either by the individual concerned or by the predations of others in subsequent life”.***

***The Supreme Court also denies these advances by adopting a gender-critical ideology by deciding that “inspection of the genitals at birth is sufficient to determine the appropriateness of all future gender behaviour and that unless some unnamed sexual perversion occurs, gender identity must be congruent with biological sex”.***



*Far from denying these early and pre-cognitive aspects of early development, I show that they are of crucial importance instead. And the same dismissal is condemned by whole swathes of expert opinion as being “**unfounded, transgender exclusive and incorrect**”. Therefore, I conclude that there is there is no justification any form of gender-critical approach which seeks to reduce gender identity to a nebulous concept which is confined to the gender role: and tries to enforce a diagnosis on transgender conditions which presumes that these are driven by motives of sex:*

*And there is no justification for any Government, institution or otherwise, to unilaterally enforce a gender-critical approach. The presumption that transgender conditions are the result of some unnamed perversion or disruption of the gender role, leaves plenty opportunities for unsupported allegations and attacks. For all of these reasons, I conclude that the judgement of the Supreme Court must be set aside; or revisited for it is essential to get the diagnosis correct.*

*The adoption of a gender-critical ideology, which demands that cognition and sexual motives alone drive development forward, is not just a regression of permissions or actions.*

***It creates a fundamental misdiagnosis of transgender conditions as perversions or disruptions of the gender role, where threats to women and children's safety and identity are created ... Instead of the recognition that transgender conditions are searches for coherence of identity, which means that transgender rights are also human rights' They are also searches for coherence of identity, which creates the ability for transgender people to live harmoniously in society in roles that are true to their own identities, with no threats to others: To fully integrate and be accepted as the women they say they are in everyday life.***

### ***Continue***

***No court judgement can be valid if it denies the advances in research and experiential evidence gained over the last 60 years, to justify its results. Therefore, there should not have been any change to the previous inclusive approach, which diagnoses transgender conditions as searches for a coherence of identity: with no threats to others: Where a great many people welcome them into society, because they are recognised as incongruence of the core gender identity, in place of the drives of sex.***

***But nobody should seek to deny, mitigate or diminish the centuries of horrendous discrimination, violence and abuse that all women have faced. It was Jesus who crossed the social barriers of Jewish society, to support the prisoners and those rejected by society.***

***And for every gender-critical feminist who condemns transgender people as dangers to women and children because transgender conditions are seen as perversions or disruptions. There are many others who recognise that transgender conditions are searches for coherence of identity, who accept transgender women as the women they say they are: who do not threaten others and see them as true allies in the fight for women's rights.***

***It is absolutely right that we should seek justice and condemn this misdiagnosis of transgender conditions. That has been the focus of my own work, and a supplementary list of papers, which describe it, is given at the end of this document. But it is this misinformation and the fears on both sides that divide. No rational or objective arguments will succeed: When it is these fears from within us that release the monsters inside.***

***And, however great the hurt, we do not release these fears by simply attacking and condemning the other side: “For the Lord sees not as man sees, man looks on the outward appearance, but the Lord looks on the heart.” And if we are not prepared to acknowledge and recognise our own complicities in these disputes: And find ways to look into the hearts of our opponents, so that we can recognise the fears and concerns which drive them. Also, as we must look into the hearts of our allies. Just as all of these must be able to understand what we hold in our hearts: We shall simply continue the fight.***

***As we recognise and remember all those transgender people who have been murdered or taken their own lives during the previous year, just for trying to live lives in ways which are true to themselves we should ask ourselves what we can do to ensure that their deaths have their compensation in our attempts to build a welcome and inclusive life where every person is valued in their own right.***

**© Susan Gilchrist 2025**

## **ACT OF REMEMBRANCE**

As we recognise and remember all those transgender people who have been murdered or taken their own lives during the previous year, just for trying to live lives in ways which are true to themselves we should ask ourselves what we can do to ensure that their deaths have their compensation in our attempts to build a welcome and inclusive life where every person is valued in their own right

*SHOW SLIDES FROM*

*[www.tgdr.co.uk/documents/TDOR2025-RemembranceSlides1-2025](http://www.tgdr.co.uk/documents/TDOR2025-RemembranceSlides1-2025)*

*While at the same time someone reads from*

*[www.tgdr.co.uk/documents/TDOR2025-Poems-2025](http://www.tgdr.co.uk/documents/TDOR2025-Poems-2025)*

*Then HYMN Be Still My Soul. ©BBC <https://www.bbc.co.uk/programmes/p0dwbkhv>*

*Finish showing slides when hymn or poem ends.*

*An alternative set of slides is available at [www.tgdr.co.uk/documents/TDOR2025-RemembranceSlides2-2025](http://www.tgdr.co.uk/documents/TDOR2025-RemembranceSlides2-2025)*

## COMMITMENT

In the beauty of Creation Mercy and truth are met together; righteousness and peace have kissed each other. (psalm 85:10)

Jesus said: *You have heard it said: 'Love your neighbour and hate your enemy.' But I tell you, love your enemies and pray for those who persecute you*", (Matt. 5.43-44)

Peter asked Jesus how often it is necessary to forgive, and Jesus replied, "*Seventy-seven times*" (Matthew 18:22)

You will hear of wars and rumours of wars but see to it that you are not alarmed. Such things must happen, but the end is still to come. (Matthew 24)

Forgiveness does not mean ignoring or forgetting: It means seeking to love and keeping the demand for retribution in place.

And In the face of unimaginable violence, fear, and genocide in our witness to the Gospel Message we must always work together to express these values through our lives of Christian Love and in lives of care for ourselves and each other. And find ways of restoring that vision of Love to the world

And as we today remember all those transgender people who have been murdered or taken their own lives during the previous year, just for trying to live lives in ways which are true to themselves we should ask ourselves what we can do to ensure that their deaths have their compensation in our attempts to build a welcome and inclusive life where every person is valued in their own right



## CONFESSION

***Forgive us Lord for not doing what we should have done. Through the pursuit of our own prejudices and our condemnations and scapegoating of others, forgive us Lord for our failure to care for the world. Forgive us Lord for the hurt we have caused for our insensitivities and lack of care. Forgive us Lord for our failure to welcome people of all races classes, ethnic groups, immigrant groups, all men, and women, all gender and sexually variant people into the full and unconditional Love of Christ. And let us commit to building a better future in the love of Christ.***



## SHARING

To a Celtic Christian, a circle was a sacred space. It was a replica of the cosmos and symbolised the Celtic belief that time was circular, rather than linear. God was the Creator, and he inhabited the centre of the cosmos and of time.

As we declare our commitment to each other and to the egalitarianism of the Gospel Message let us form a virtual circle, holding out hands.

***Almighty God,  
My protection be  
Encircling me.  
Encircle us all  
That grace may abound  
Then in me and you  
God's Peace may be found***



## ***INTERCESSIONS***

When we pray together in these intercessions let us bring to our prayers any of our own experiences of dealing with violence and discrimination either through the Sibyls, Corrymeela or those of our own,

Circle all people, Lord

**Remember to unmute if you wish to speak.**

Circle us all with the light of your presence, bright within this dark word  
Enable us to be overcomers of fear and desperation.  
Enable us to be victors over sin and temptation.  
Enable us to bring hope and care for transgender people  
Enable us to become that which you would desire.



*Personal prayers, silent or aloud*

Lord of creation, Lord of Salvation

**Circle us all Lord with the light of your presence.**

**Remember to unmute if you wish to speak.**

Circle all people, Lord.

Circle us all Lord midst the horrors of violence  
Bring safety when there are fears of destruction and invasion.  
Bring courage when death and injury abounds.  
Bring love between enemies and those who would destroy us  
Bring welcome, love and inclusion to all transgender people  
And enable us to work for reconciliation when hope is destroyed.

*Personal prayers, silent or aloud*

Lord of creation, Lord of Salvation

**Circle us all Lord with the light of your presence**



Remember to unmute if you wish to speak.

Circle all people, Lord.

Circle us all with your joys of inclusion

Share to all people your joy and your love.

Share your delight in the richness of life.

Share that in love we all are as one.

Enable us to bring to all people, regardless of race, sex, or gender your full inclusion in God's Love

*Personal prayers, silent or aloud*

Lord of creation, Lord of Salvation

**Circle us all Lord with the light of your presence**



Remember to unmute if you wish to speak.

Circle all people, Lord.

Circle our family, all families, and all those we love within the shelter of your outstretched arms.

Protect them and us in each moment of our daily lives.

Protect them and us in the decisions that we face.

Protect them and us in our homes and relationships.

And help us all to build a better world, where we witness you of Love.

*Personal prayers, silent or aloud*

Lord of creation, Lord of Salvation

**Circle us all Lord with the light of your presence**



Remember to unmute if you wish to speak.

Circle all people, Lord.

Circle us all Lord with the joys of Community

That together we may bring to the world the witness of your presence.

That together we may find strength and care for each other.

That in our care, concern, and prayers for our neighbours and for each other we may  
being witness of Christian Community to the world.

*Personal prayers, silent or aloud*

Lord of creation, Lord of Salvation

**Circle us all Lord with the light of your presence**



Remember to unmute if you wish to speak.

Circle all people, Lord.

Circle this world with the joy of your salvation.  
Where there is torture and oppression bring release  
Where there is sickness and disease bring healing  
Where there is hunger and despair bring hope

Let us bring to our prayers all those we love and know.

*Personal prayers, silent or aloud*

Lord of creation, Lord of Salvation

**Circle us all Lord with the light of your presence**



Remember to unmute if you wish to speak.



Circle all people, Lord.

Circle all people with Your love and hope.  
Create a desire to listen to the Gospel message.  
Create a willingness to understand and respond.  
Create a need to reach out to the Christ Child.

*Personal prayers, silent or aloud*

Lord of creation, Lord of Salvation

**Circle us all Lord with the light of your presence**



## PRAYERS

It is Ray Davey the founding Leader of the Corrymeela Community who said: *"It is better to light a candle than curse the darkness"*. In these dark days of conflicts, fears, attacks and violence we must never give up hope.

### READER 2: TRANSFORMATION

There is a transformation that takes place.  
within the warmth of your embrace.  
That certain knowledge that you are.  
refuge, shelter, fortress and stronghold.  
against which no army can succeed.  
That you are Brother, Sister, Mother, Father  
the love that knows no bounds  
That you are God.  
And I am lost outside of your arms.



And in this transformation, let us now bind ourselves to changing the world.

## **CORRYMEELA PRAYER FOR COURAGE**

All unmute.

**Courage comes from the Heart  
And we are always welcomed by God  
The Croi\* of our being**

**We bear witness to our faith  
Knowing that we are called to live lives  
Of courage, love, and reconciliation  
In the ordinary and extraordinary moments of each day**

**We bear witness too, to our failures  
And of our complicity in the fractures of this world  
May we be courageous today  
May we learn today  
May we love today: Amen**



*\* Croi is the Irish word for heart.*

## **LORDS PRAYER**

All Unmute

**Heavenly Father, heavenly Mother,  
Holy and blessed is your true name.  
We pray for your reign of peace to come,  
We pray that your good will be done,  
Let heaven and earth become one.  
Give us this day the bread we need,  
Give it to those who have none.  
Let forgiveness flow like a river between us,  
From each one to each one.  
Lead us to holy innocence  
Beyond the evil of our days —  
Come swiftly Mother, Father, come.  
For yours is the power and the glory and the mercy:  
Forever your name is All in One.**

Parker J. Palmer



## HYMN

Let us Build a House © 1994, GIA Publications, Inc.  
<https://www.bbc.co.uk/programmes/p00jlxp7>

## BLESSING

May God the Father bless us;  
may Christ take care of us;  
the Holy Ghost enlighten us all the days of our life.  
The Lord be our defender and keeper of body and soul,  
both now and for ever, to the ages of ages.

Æthelwold c 908-984



Irish Blessing © BBC <https://www.facebook.com/watch/?v=3440922326234393>

**Sibyls is a voluntary UK group for Christian transgender, non-binary and intersex people, partners and allies. Sibyls offer companionship along your journey. Sibyls supports advocacy work with churches and faith groups on behalf of trans people.**

**[www.sibyls.co.uk](http://www.sibyls.co.uk)**

**Corrymeela is people of all ages and all Christian traditions who, individually and together are committed to the healing of social, religious, and political divisions that exist in Northern Ireland and throughout the world**

**[www.corrymeela.org](http://www.corrymeela.org)**

## **ACKNOWLEDGEMENTS**

Some work copyright © John Birch, 2016 · Prayers written by this author may be copied freely for worship.

Please ensure that you have the correct permissions for the music.

Cite this document at [www.tgdr.co.uk/documents/TDOR2025-Liturgy-2025](http://www.tgdr.co.uk/documents/TDOR2025-Liturgy-2025)

The reflection is available separately at [www.tgdr.co.uk/documents/TDOR2025-Reflection-2025](http://www.tgdr.co.uk/documents/TDOR2025-Reflection-2025)