

Wythnos Weddi am Undeb Cristnogol 2012



Yr ydym i gyd
i gael ein newid

We will all be changed



www.ctbi.org.uk/weekofprayer

Croeso

Y mae newid yn rhywbeth sydd wrth galon y ffydd Cristnogol. Dywed Sant Paul wrthym fod y sawl sydd yng Nghrist yn greadigaeth newydd, ac fe'n gelwir i fyw fel plant yn y goleuni.

Y mae newid yn rhywbeth sydd wrth galon bywyd dynol. Daw thema'r Wythnos Weddi am Undeb Cristnogol 2012 o eglwysi Gwlad Pwyl, a fu'n myfyrio ar brofiadau cenedl y Pwyliaid ac, yn arbennig, ar sut y newidiwyd ac y trawsffurfiwyd hi gan aml droeon ei hanes a sut y cynhaliwyd hi gan ei ffydd.

Y mae newid hefyd yn rhywbeth sydd wrth galon y mudiad eciwmnaidd. Pan fyddwn yn gweddio am i'r eglwys fod yn un, byddwn yn gweddio am i'r eglwysi yr ydym ni'n eu hadnabod ac sydd mor gyfarwydd inni gael eu newid wrth iddynt gydweddu'n agosach â Christ. Y mae hon yn weledigaeth gyffrous, ond y mae hefyd yn un heriol. Ymhellach, pan fyddwn yn gweddio am yr undod trawsffurfiol hwn, byddwn yn gweddio hefyd am newid yn y byd.

Eleni, yr ydym yn falch bod Cymorth Cristnogol, am y tro cyntaf, wedi cymryd rhan yn y gwaith o baratoi'r deunyddiau hyn at yr Wythnos Weddi am Undeb Cristnogol ac fe gewch yn yr adnoddau rai cyfeiriadau pwysig at waith hanfodol Cymorth Cristnogol yn lleddfu tlodi ac yn newid ein byd i fod yn un mwy cyflawn.

Unwaith eto, rwy'n falch iawn o gymeradwyo'r adnoddau hyn i chwi. Gellir hefyd eu lawrlwytho am ddim oddi ar ein gwefan.

Y Parchg Bob Fyffe, Ysgrifennydd Cyffredinol, Eglwysi Ynghyd ym Mhrydain ac Iwerddon

Cyflwyniad

O hanes arbennig eu gwladd y daw'r pwyslais sydd yn y deunydd addoli a ddarparodd eglwysi Gwlad Pwyl at yr Wythnos Weddi am Undeb Cristnogol eleni. Y mae hanes seciwlars a hanes eglwysig Gwlad Pwyl yn cydblethu. Atgoffa'r awduron Pwyliedd ni o'r "llawer tro y goesgynnwyd eu gwladd a'i rhannu a'i gormesu gan bwerau tramor a chyfundrefnau gelynnaethus. Y mae'r ymdrechu cyson i oresgyn caethiwed a'r dyheu am ryddid yn nodweddion ar hanes y wlad a arweiniodd at newidiadau sylweddol ym mywyd y genedl."

Arweiniodd **yr hanes seciwlars** at safbwyt arbennig ar fater undod eglwysig. "Wrth inni weddio ac ymdrechu am undod gweladwy llawn yr eglwys, yr ydym

Welcome

Change is at the heart of our Christian faith. Saint Paul said that anyone who is in Christ is a new creation, and we are called to live as children in the light.

Change is at the heart of human life. The theme for the Week of Prayer for Christian Unity 2012 comes to us from the churches in Poland, who have reflected upon their own experience as a nation, and in particular how, as a nation, they have been changed and transformed by the many upheavals of their history, and sustained by their faith.

Change is also at the heart of the ecumenical movement. When we pray for the unity of the church we are praying that the churches that we know and which are so familiar to us will change as they conform more closely to Christ. This is an exciting vision, but also a challenging one. Furthermore, when we pray for this transforming unity we are also praying for change in the world.

We are pleased that this year, for the first time, Christian Aid has participated in the preparation of these materials and you will find within the resources some important pointers to the vital work of Christian Aid in the relief of poverty and in changing our world to one which is more just.

I am delighted once again to commend these resources to you.

Revd Bob Fyffe, General Secretary, Churches Together in Britain and Ireland

Introduction

The particular history of Poland gives rise to emphases within the worship material provided by the churches in Poland for this Week of Prayer for Christian Unity. The secular and ecclesiastical histories of Poland intertwine. The Polish writers remind us of “the many times that Poland was invaded, the partitions, oppression by foreign powers and hostile systems. The constant striving to overcome all enslavement and the desire for freedom are features of Polish history which have led to significant changes in the life of the nation.”

The secular history has prompted a particular perspective for the issue of church unity. “As we pray for and strive towards the full visible unity of the church we – and the traditions to which we belong – will be changed, transformed and conformed to the likeness of Christ. The unity for which we pray may require the renewal of forms of Church life with which we are

ni – a'r traddodiadau yr ydym yn perthyn iddynt – i gael ein newid, ein trawsffurfio a'n cydweddu â delw Crist. Gall yr undod yr ydym yn gweddio amdano olygu adnewyddu'r hen ffurfiau cyfarwydd ar fywyd yr eglwys. Y mae hon yn weledigaeth gyffrous, ond gall ein llenwi â pheth ofn!" Anghyson fu hanes goddefgarwch crefyddol yng Ngwlad Pwyl, fel mewn sawl gwlad arall, ond dengys yn awr haelioni ysbryd a dealtwriaeth bod yn rhaid newid cyn y gall uno ddigwydd. Y mae'r hanes – torcalonnus yn aml – sydd i'r wlad yn peri bod safbwyt o'r fath yn fwyfwy calonogol.

Rhydd **dewis eglwysi Gwlad Pwyl o bynciau at fyfyrdodau'r Wyth Niwrnod** ddarlun o nifer o wahanol eglwysi yn symud tuag at undod. Y geiriau mewn print bras isod yw'r themâu dyddiol ac y maent, gyda'i gilydd, yn narratif at uno. Gan gymryd yn batrwm y Meseia fel **Gwas**, y mae angen amynedd wrth **Ddisgwyl** tra bydd y symudiadau at uno yn rhygnu'n araf rhagddynt; golyga hynny gryn dipyn o **Ddioddef** i gorff Crist ac **Ymdrechu** arwrol wrth iddo ymlafnio i ddeall ewyllys Duw; pen draw'r ymdrechu yw gweithredoedd o **Gymodi** pan glywir ac y gweithredir yr alwad am weinidogaeth o gymod, a honno'n cael ei chynnal gan berthynas o **Gariad** Crist-ysbrydoledig nes, a ninnau'n **Ymborthi** oddi ar ffydd ein gilydd, y cyflawnir yr **Uno** a ewyllysia Duw.



Gellir hefyd ddirnad yn y themâu hyn – yn y drefn y gosodir hwy – drefn addoliad cyhoeddus confensiynol y mae iddo, yn ei ffurf glasurol, dair rhan, sef Nesáu at Dduw, Gweinidogaeth y Gair ac Ymateb. Gellir, felly, weld yr Wyth Niwrnod gyda'i gilydd fel un weithred o addoliad dros gyfnod o wythnos. Yn fwy penodol, yn y **Gwasanaethu** a'r **Disgwyl** yr ydym yn Nesáu at Dduw ac yn ymrwymo i agor ein calonnau mewn amynedd a moliant. Y **Dioddef**, yn rhannol, yw ein cyffes gerbron Duw o'n ffæleddau a'n beiau – agor ein calonnau mewn edifeirwch. Symudwn wedyn at Weinidogaeth y Gair, a ddisgrifir yn rhannol fel **Ymdrechu** wrth inni newynu a sychedu am iawn berthynas â Duw ac â'n gilydd. Fel rheol, a'r addoliad ymlaen i Ymateb i'r Gair mewn gwedi ac ymrwymiad. Y mae **Cymodi**, **Caru**, **Ymborthi** ac **Uno** yn fynegiant pwerus o'r fath Ymateb.

familiar. This is an exciting vision but it may fill us with some fear!” Poland, like many other nations, has a chequered history of religious tolerance, but now displays a generosity of spirit leading to an understanding that change is necessary for unity to happen. The – often heartbreaking – history of the Polish nation makes such a perspective all the more inspiring.

The Polish churches' choice of subjects for the Eight Days of reflection offers an insight into the whole process of diverse and distinct churches moving towards unity. The words in bold type that follow are the daily themes in order and, together, they offer a narrative towards unity.

Beginning, in the mould of the messiah, as the **Servant**, there is patience required in the **Waiting** time while unity moves grind their slow ways, bringing no little **Suffering** to the body of Christ, involving heroic **Struggling** as that body wrestles to understand the will of God, resolving the struggle into acts of **Peacemaking** as the call to the mutual ministry of reconciliation is heard and heeded, undergirded by relationships with the hallmark of Christ-inspired **Loving**, so that, **Feeding** from one another's faith, the **Uniting** that God wills is achieved.

It is also possible to discern through these themes – in the order in which they are set – the shape of conventional public worship which involves the three pillars of Approach to God, Ministry of the Word and Response. The Eight Days can then be seen as, together, an act of worship that moves through the week.

More specifically, the **Serving** and **Waiting** are our Approach to God and commitment to open our hearts in patience and praise. The **Suffering** can be seen as, in part, our confession before God of our flaws and failings – opening our hearts in penitence. We then move into the Ministry of the Word, described in part by **Struggling** as we hunger and thirst for our right relationship with God and one another. Worship then would normally move to Response to the Word, in prayer and commitment. **Peacemaking** and **Loving** and **Feeding** and **Uniting** offer powerful expressions of just such a Response.

CHWI

- 1 Ym mha ffyrdd y byddwch yn gwasanaethu?
- 2 Ym mha ffyrdd y gallech chwi wasanaethu?
- 3 Beth allwch chwi ei wneud fel bod yr un ateb i gwestiwn 1 a 2?

Y GAIR**Darllenieddau**

Sechareria 9:9-10	Y brenin ar asyn
Salm 131	Y galon yn y lle iawn
Rhufeiniaid 12:3-8	Gwahanol ddoniau, yr un gwasanaeth
Marc 10:42-45	Mab y Dyn yn gwasanaethu

Myfyrdod

Paratoi ydi'r peth –
medd y peintiwr –
casglu adnoddau,
mesur y dasg,
cynllunio'r gwaith;
ac yna ymdrechu,
defnyddio fy noniau,
fy rhoi fy hun
wrth addurno cynfas
neu ystafell –
fe ddaw newid.

Paratoi ydi'r peth –
medd y mabolgampwr –
trefnu i hyfforddi,
bwytan dda,
twymo iddi;
ac yna chwarae'n galed,
straenio pob gewyn,
fy rhoi fy hun
wrth berfformio ar lain neu drac
– fe ddaw newid.

Paratoi ydi'r peth –
medd y Salmydd –
peidio â dyrchafu'r llygaid
na'r meddwl yn rhy uchel;

yr enaid yn llonydd, dawel;
ac yna addoli trwy wasanaethu,
rhoi'r galon a'r meddwl,
fy rhoi fy hun
wrth foliannu mewn bwthyn neu
gadeirlan –
fe ddaw newid.

Y BYD**Gweddiwch**

Dduw graslon,
deuwn ynghyd, yn un yn ein moliant,
gan hiraethu am ddyfod y mawredd
dwyfol i'n bywydau daearol,
fel y gwasanaethwn ein gilydd fel y
gwnaeth Iesu
a dod o hyd i lawenydd gorawenus undod,
a gwasgaru yn un yn ein gwasanaeth.

Ewch a Gwnewch

Safwch yn y bwlc a grëwyd gan
anghyfiawnder bydeang.

- Rhowch. Gweithredwch. Gweddiwch.
- Y mae Cymorth Cristnogol yn uno pobl o bob enwad mewn gweddi a gwasanaeth.

Ar www.christianaid.org.uk/churches

fe gewch ddeunyddiau a ddiweddarir yn
gyson i gynorthwyo eich eglwys i ymateb
i dlodi ac anghyfiawnder.

YOU

- 1 In what ways do you serve?
- 2 In what ways can you serve?
- 3 What can you do to make the answers to questions 1 and 2 the same?

THE WORD**Readings**

Zechariah 9:9-10	The king on the donkey
Psalm 131	A heart in the right place
Romans 12:3-8	Different gifts, same service
Mark 10:42-45	The serving Son of Man

Reflection

Preparation is the thing – says the painter – gathering resources, sizing the task, planning the job; then offering effort, using gifts, giving self: decorating canvas or conservatory – change comes.

Preparation is the thing – says the athlete – scheduling training, eating well, warming up; then playing hard, straining sinew, giving self: performing on pitch or track – change comes.

Preparation is the thing – says the psalmist – eyes not raised too high, thoughts not too elevated, soul calmed and quieted;

then service in worship, giving heart and mind, giving self: praising in cottage or cathedral – change comes.

THE WORLD**Pray**

Gracious God, we gather, united in praise, longing for heavenly greatness in our earthly lives: serving one another in the way of Jesus, finding the overflowing joy of unity, and so to scatter, united in service.

Go and Do

Stand in the “GAP” created by global injustice.

- Give. Act. Pray.
- Christian Aid unites people from all denominations in prayer and service. Access regularly updated materials to help your church respond to poverty and injustice at:

www.christianaid.org.uk/churches

CHWI

- 1 Am beth yr ydych yn disgwyl yn eich eglwys?
- 2 Ynglŷn â beth yn eich eglwys yr ydych yn ddiamynedd?
- 3 A yw 'disgwyl yn amyneddgar' yn beth hawdd inni, neu a ydym am weld pethau'n cael eu cwblhau?

Y GAIR

Darleniadau

Salm 62	Disgwyl mewn Distawrwydd
Eseia 40:27-31	Disgwyl wrth Dduw
Iago 5:7-11	Disgwyl mewn Amynedd
Mathew 26:36-46	Disgwyl yn yr Ardd

Myfyrdod

Mae disgwyl yn gofyn am amynedd –

Ychydig sydd gen i.

Mae disgwyl yn gofyn am weddi –

Does gen i ddim geiriau.

Mae disgwyl yn rhagdybio y gall

newid ddod –

Mae arna i ofn.

Mae disgwyl yn gofyn am amser –

Rydw i'n brysur.

Ond os disgwyliaf, beth a glywaf?

Am beth yr ydw i'n gobeithio?

Fyddai i'n ei adnabod pan ddaw?

Fe all na ddisgwyliaf fi ddim.

Fe all yr af i'r bennod olaf a'i

hysgrifennu fy hun

a byw gyda'r anundod.

Y BYD

Gweddiwch

Dduw gobaith,

yr wyt yn amyneddar â'th Eglwys ac â mi.

Fe all y disgwyliaf finnau

– er mor anesmwyth y gall hynny fod –

a mentro'r newid a'r boen a all ddod

wrth imi aros i gael fy rhyddhau i'th undod di.

Ewch a Gnewch

Efallai mai disgwyl pan fo brys yw'r disgwyl mwyaf heriol o bob disgwyl.

Eisoes y mae newid yn yr hinsawdd yn effeithio ar filiynau o bobl ledled y byd.

- Mae'n amser Cyflawnder Hinsawdd. Gweithredwch yn awr trwy ysgrifennu at eich Aelod Seneddol yn gofyn am wneud popeth posibl i sicrhau gweithredu rhyngwyl adol cadarn.Cewch wybod mwy ar www.christianaid.org.uk/actnow
- Cadwch wylnos newid hinsawdd i weddö am i'r llywodraeth beidio ag anghofio tlodion y byd.

YOU

- 1 What in your church are you waiting for?
- 2 What in your church are you impatient about?
- 3 Is 'patient waiting' something that we readily embrace or are we anxious to get things done?

THE WORD**Readings**

Psalm 62	Waiting in Silence
Isaiah 40:27-31	Waiting on God
James 5:7-11	Waiting in Patience
Matthew 26:36-46	Waiting in the Garden

Reflection

Waiting requires patience -

I have little.

Waiting requires prayer -

I have no words.

Waiting anticipates the change that
may come -

I am afraid.

Waiting needs time -

I am busy.

But if I wait, what will I hear?

What do I hope for?

Will I recognise it when it comes?

Perhaps I will not wait?

Perhaps I will flick to the last chapter and
write it myself
and live with the disunity.

THE WORLD**Pray**

God of hope,

you are patient with your Church, and with me.

Maybe I too will wait -

disconcerting though this may be -

and risk the change, and the pain, that may come

as I wait to be free and released into your unity.

Go and Do

Waiting in the face of urgency is perhaps the most challenging waiting of all. Millions of people across the world are already being affected by a changing climate.

- It's Time for Climate Justice. Take action now by writing to your MP to do all they can to ensure strong international action. Find out more
www.christianaid.org.uk/actnow
- Hold a climate change vigil to pray for the government not to forget the world's poor.

CHWI

- 1 Ym mha ffyrdd y mae'r Eglwys yn pwysleisio buddugoliaeth Crist ar draul ei ddi oddefaint?
- 2 Ym mha ffyrdd y cyfoethogwyd chwi trwy eich profiad personol o ddioddef?
- 3 Pam bod dystiolaeth Gristnogol y sawl sy'n dioddef mor llawn perswâd?

Y GAIR

Darllenieddau

Eseia 53:3-11	Wedi'i archolli am ein camweddau ni
Salm 22:14-16	Cwyn un yn dioddef
I Pedr 2:21-25	Pan fyddai'n dioddef, ni fyddai'n bygwth
Luc 24:25-27	Onid oedd yn rhaid i'r Meseia ddioddef y pethau hyn?

Myfyrdod

Yn hanner gwyl y wawr daethant â'm Harglwydd,
yn ei glwyfau a'i waed at y groes greulon.
Minnau'n sefyll wrth y gwaradwyddus bren
yn gwyllo, yn disgwyl,
a'r Iesu'n dioddef yno i'm prynu o'm heuogrwydd,
meddalu fy nghalon, f'ysbrydoli i edifarhau,
fel, wedi iddo'nglanhau a maddau i mi, y gallwn fynd
i sefyll gyda'r dioddefus –
yr unig, colledig, difreintiedig, claf,
y rhai ar wely angau a than erledigaeth –
a chludo i fyd clwyfus y neges
i'w Gariad gario'r dydd
ac y newidir ninnau
yn adlewyrch disgrair ei oleuni.

Y BYD

Gweddiwch

Dduw pob cysur, a droaist ddioddefaint yn arwydd o fuddugoliaeth, una ni o gylch croes Iesu, a brynnodd iachawdwriaeth inni trwy ei uffff-dod. Dangos inni sut y gallwn gynorthwyo'r sawl sy'n dioddef i brofi dy bresenoldeb bywiol, trwy Iesu Grist ein Harglwydd. Amen

Ewch a Gwnewch

Anaml y gwelwn y math o ddioddefaint a achosir pan fydd rhyw drychineb naturiol yn taro.

- Ewch i www.christianaid.org.uk/emergencies i weld sut y defnyddiwyd eich rhoddion yn y gorffennol.
- Sefydlwch gronfa argyfwng trychinebau fel y gall eich cymuned ymateb pan ddigwydd y drychineb nesaf.

YOU

- 1 In what ways does the church emphasise Christ's triumph at the expense of his suffering?
- 2 In what ways have you been enriched by your personal experience of suffering?
- 3 Why is the Christian witness of those who suffer so persuasive?

THE WORD**Readings**

Isaiah 53:3-11	Wounded by our transgressions
Psalm 22:14-16	A sufferer's complaint
I Peter 2:21-25	When he suffered, he uttered no threats
Luke 24:25-27	Did not the Messiah have to suffer these things?

Reflection

In the half light of dawn they brought my Lord,
broken and bleeding to the cruel cross.
And I stood by,
watching and waiting by the shameful tree.
Yet suffering Jesus there redeemed my guilt,
softened my heart, inspired me to repent,
that, chastened and forgiven, I could go
to stand with those who suffer in their turn –
those lonely, lost, or sick, or dispossessed,
the dying and the persecuted ones –
and take his message to a suffering world:
that Love triumphant reigns, transforming us
in the reflected light of his bright day.

THE WORLD**Pray**

God of consolation, who changed suffering into a sign of victory, unite us round the cross of Jesus, who obtained salvation for us through his obedience. Show us how we can help those who suffer to experience your living presence, through Jesus Christ our Lord. Amen

Go and Do

Rarely are we presented with such suffering as we see when a seemingly natural disaster strikes.

- Find out how your donations have helped respond in the past
www.christianaid.org.uk/emergencies.
- Set up a disasters emergency fund so that your community can respond when the next disaster strikes.

Week of Prayer for Christian Unity 2012

Lluniwyd y weithred eciwmenaidd hon o addoliad gan grŵp ysgrifennwyr yr Wythnos Weddi ym Mhrydain ac Iwerddon. Y mae croeso i chwi ei golygu neu ei haddasu i'w defnyddio yn eich sefyllfa leol. Cynlluniwyd y pamffledyn fel bod trefn y gwasanaeth yn y canol ac y gallwch dynnu'r tudalennau hynny allan a'u llungopio os dymunwch.

Os bydd unrhyw grŵp yn dymuno cael gwasanaeth mwy ffurfiol, gellir eleni ddewis y litwrgi rhyngwladol a'i lawrlwytho oddi ar
www.ctbi.org.uk/weekofprayer, lle y mae hefyd ddeunydd ychwanegol.

Y mae gwasanaeth (Saesneg) i bob oed i'w gael ar
www.rootsontheweb.com

This ecumenical act of worship has been put together by The Week of Prayer writers group for Britain and Ireland. You are welcome to further edit or adapt it for use in your local situation. This pamphlet is arranged so that the order of service is in the centre of the pamphlet so those pages can be pulled out and photocopied if you wish.

For any group wanting a more formal service, the international liturgy is offered this year as an alternative. This and other additional material, including Welsh and Irish translations, and a PowerPoint presentation, are available to download from www.ctbi.org.uk/weekofprayer

An all age service is available at www.rootsontheweb.com



Trefn at Wasanaeth o Addoliad Eciwmenaidd

Order of Service for an Ecumenical Act of Worship



YMGYNNULL a CHYFLWYNIAD

Paratoi: Bydd angen nifer o ddarllenwyr, ond ni ddynodwyd unrhyw eitemau i'r arweinydd nac i ddarllenwyr penodol. Yn ddelfrydol, dylai'r darllenwyr fod yn cynrychioli'r gwahanol eglwysi sy'n cymryd rhan. Y mae pawb i ymuno yn yr eitemau sydd mewn print bras.

Cyn y gwasanaeth gall yr Arweinydd esbonio cyd-destun y Weithred o Addoliad, gan dynnu sylw at darddiad Pwylaidd y deunydd at yr Wythnos Weddi am Undeb Cristnogol eleni ac at y ffaith i hanes seciwlar Gwlad Pwyl arwain at safbwyt arbennig ar fater undod eglwysig,

“Wrth inni weddio ac ymdrechu am undod gweladwy llawn yr eglwys, yr ydym ni – a'r traddodiadau yr ydym yn perthyn iddynt – i gael ein newid, ein trawsffurfio a'n cydweddu â delw Crist”.

Mae'r Weithred o Addoliad yn dechrau drwy ganolbwytio ar **yr angen am newid personol er mwyn medru chwarae rhan lawn a gweithredol yn yr ymchwil am undod.** Yna, gan ddilyn y themâu dyddiol cynigir narratif at uno.

*Gan gymryd yn batrwm y Meseia fel **Gwas**, y mae angen amynedd wrth **Ddisgwyl tra bydd y symudiadau at uno yn rhygmu'n araf rhagddynt;***
*golyga hynny gryn dipyn o **Ddioddef** i gorff Crist ac*
Ymdrechu arwrol wrth iddo ymlafnio i ddeall ewyllys
Duw; pen draw'r ymdrechu yw gweithredoedd o **Wneud**
Heddwch pan glywir ac y gweithredir yr alkawd am
weinidogaeth o gymod, a honno'n cael ei chynnal gan
berthynas o **Gariad** Crist-ysbrydoledig nes, a ninnau'n
Ymborthi oddi ar ffydd ein gilydd, y cyflawnir yr **Uno**
a ewyllsia Duw.



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Awgrym at ymgynnnull

‘Behold I tell you a mystery’ o'r Messiah, Handel, naill ai wedi'i recordio neu'n berfformiad byw.

Y gwasanaethu, y disgwyl, y dioddef, yr ymdrechu ...

Yn wir, yn wir, rwy'n dweud wrthych, os nad yw'r gronyn gwenith yn syrthio i'r ddaear ac yn marw, y mae'n aros ar ei ben ei hun; ond os yw'n marw, y mae'n dwyn llawer o ffrwyth.

Ioan 12:24 (BCND)

GATHERING and INTRODUCTION

Preparation: A number of readers are needed, although items are not formally allocated to the leader or a particular reader. Ideally, readers should be drawn from across the different churches participating. Items in bold are for everyone to join in

Before the service the Leader may explain the context of the Act of Worship, drawing attention to the Polish origin of this year's Week of Prayer for Christian Unity material, and the fact that the secular history of Poland has prompted a particular perspective for the issue of church unity.

"As we pray for and strive towards the full visible unity of the church we – and the traditions to which we belong – will be changed, transformed and conformed to the likeness of Christ."

This Act of Worship begins by focussing on the **personal change needed in order to play a full and active part in this search for unity** and, reflecting the daily themes, a narrative towards unity is offered.

Beginning, in the mould of the messiah, as the Servant, there is patience required in the Waiting time while unity moves grind their slow ways, bringing no little Suffering to the body of Christ, involving heroic Struggling as that body wrestles to understand the will of God, resolving the struggle into acts of Peacemaking as the call to the mutual ministry of reconciliation is heard and heeded, undergirded by relationships with the hallmark of Christ-inspired Loving, so that, Feeding from one another's faith, the Uniting that God wills is achieved.

Gathering suggestion

Extract from Handel's Messiah ("Behold I tell you a mystery") either as a recording or a live performance.

The serving, the waiting, the suffering and the struggling...

Very truly, I tell you, unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit.

John 12:24 (NRSV)

Though the fig tree does not blossom,
and no fruit is on the vines;
though the produce of the olive fails
and the fields yield no food;

Er nad yw'r ffigysbren yn blodeuo,
ac er nad yw'r gwinwydd yn dwyn ffrwyth;
er i'r cynhaeaf olew ballu,
ac er nad yw'r meysydd yn rhoi bwyd;
er i'r pridd ddarfod o'r gorlan,
ac er nad oes gwartheg yn y beudai;
eto llawenychaf yn yr Arglwydd,
a llawenhaf yn Nuw fy iachawdwriaeth.
Yr Arglwydd Dduw yw fy nerth;
gwna fy nhraed yn ysgafn fel ewig,
a phâr imi rodio uchelfannau.

Habacuc 3 17-19 (BCND)

GWEDDI AGORIADOL

CÂN: MOLAF D'ENW DI

(DELWEDDAU: 1, digonedd, a 2, lle anial)

Molaf d'enw Di.

Yn y tir o helaethrwydd mawr,

Lle y llifa d'afonydd llawn,

Molaf d'enw Di.

A molaf d'enw Di

Pan gaf bwlynnu yr anial dir.

Pan fwy'n crwydro drwy'r anial dir,

Molaf d'enw Di.

Mae pob bendith gennyt Ti'n

Bwnc mawl i mi,

A phan fo'r gwyll yn cau amdanaf

Daliaf i ddweud:

Molaf enw'r Arglwydd Dduw,

Molaf d'enw Di.

Molaf enw'r Arglwydd Dduw,

Molaf d'enw sanctaidd Di.

(DELWEDDAU: 3, haul yn tywynnu, a 4, ffordd ac arni olion dioddef)

Molaf d'enw Di.

Pan fo'r haul yn tywynnu'n glaer,

though the flock is cut off from the fold
and there is no herd in the stalls,
yet I will rejoice in the Lord;
I will exult in the God of my salvation.

God, the Lord, is my strength;
he makes my feet like the feet of a deer,
and makes me tread upon the heights.

Habakkuk 3 17-19 (NRSV)

OPENING PRAYER

SONG: BLESSED BE YOUR NAME

(Images 1, abundance, and 2, desert place)

Blessed be your name
In the land that is plentiful,
Where Your streams of abundance flow,
Blessed be Your name.
And blessed be Your name
When I'm found in the desert place,
Though I walk through the wilderness,
Blessed be Your name.

Every blessing You pour out I'll
Turn back to praise.
When the darkness closes in, Lord,
Still I will say:

Blessed be the name of the Lord,
Blessed be Your name.
Blessed be the name of the Lord,
Blessed be Your glorious name.

(Images 3, sun shining, and 4, road marked with suffering)

Blessed be Your name
When the sun's shining down on me,
When the world's 'all as it should be',
Blessed be Your name.
And blessed be Your name
On the road marked with suffering,
Though there's pain in the offering,
Blessed be Your name.

**Pan fo'r byd fel y dylai fod,
Molaf d'enw Di.
A molaf d'enw Di
Ar y ffordd lle mae ing a phoen.
Er bod cur ar fy llwybrau i,
Molaf d'enw Di.**

**Rwyt ti'n rhoi a chipio'n ôl,
Yn rhoi a chipio'n ôl;
A dwed fy nghalon i:
O, molaf d'enw di.**

*Matt Redman / Beth Redman (cyf.)
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Y cymodi

DISTAWRWYDD

Yna: Bydd pobl o blith y gynulleidfa yn dweud yr adnodau a ganlyn, a chenir y corws rhygddynt:

Bûm yn disgwyl a disgwyl wrth yr Arglwydd,
ac yna plygodd ataf a gwrando fy nghri.
Cododd fi i fyny o'r pwll lleidiog,
allan o'r mwd a'r baw;
gosododd fy nhraed ar graig,
a gwneud fy nghamau'n ddiogel.
Rhododd yn fy ngenau gân newydd,
cân o foliant i'n Duw.

Salm 40: 1-3 (BCND)

Y mae'r sawl sy'n byw yn lloches y Goruchaf,
ac yn aros yng Nghyngor yr Hollalluog,
yn dweud wrth yr Arglwydd, "Fy noddwa a'm caer,
fy Nuw, yr un yr ymddiriedaf ynddo."

Salm 91: 1-2 (BCND)

You give and take away,
You give and take away.
My heart will choose to say:
Lord, blessed be Your name.

Matt Redman / Beth Redman
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The peacemaking

SILENCE

Then: People from within the congregation speak the following verses, with sung choruses in between:

I waited patiently for the Lord;
he inclined to me and heard my cry.
He drew me up from the desolate pit,
out of the miry bog,
and set my feet upon a rock,
making my steps secure.
He put a new song in my mouth,
a song of praise to our God.

Psalm 40: 1-3 (NRSV)

You who live in the shelter of the Most High,
who abide in the shadow of the Almighty,
will say to the Lord, ‘My refuge and my fortress;
my God, in whom I trust.’

Psalm 91: 1-2 (NRSV)

SUNG BY ALL:

You give and take away
You give and take away
My heart will choose to say
Lord, blessed be Your name

I lift up my eyes to the hills –
from where will my help come?
My help comes from the Lord,
who made heaven and earth.

Psalm 121: 1-2 (NRSV)

I'W GANU GAN BAWB:

Rwyt ti'n rhoi a chipio'n ôl,
Yn rhoi a chipio'n ôl;
A dwed fy nghalon i:
O, molaf d'enw di.

Codaf fy llygaid tua'r mynyddoedd;
o ble y daw cymorth i mi?
Daw fy nghymorth oddi wrth yr Arglwydd,
creawdwr nefoedd a daear.

Salm 121: 1-2 (BCND)

Chwilia fi, O Dduw, iti adnabod fy nghalon;
profa fi, iti ddeall fy meddyliau.
Edrych a wyl ar ffordd a fydd yn loes i mi,
ac arwain fi yn y ffordd dragwyddol.

Salm 139: 23-24 (BCND)

O ARGLWYDD, dysg i mi dy ffordd,
imi rodio yn dy wirionedd;
rho imi galon unplyg i ofni dy enw.

Salm 86: 11 (BCND)

I'W GANU GAN BAWB:

Molaf enw'r Arglwydd Dduw,
Molaf d'enw Di.
Molaf enw'r Arglwydd Dduw,
Molaf d'enw sanctaidd Di.

DISTAWRWYDD

CÂN: O! FY IESU BENDIGEDIG

Eben Ffardd (1802-1863). Tôn gan Robert Lowry (1826-1899).

Chyflwyniad

Ysgrifennwyd "O! fy Iesu bendigedig" yn dilyn sawl profedigaeth o fewn cyfnod o chwemblynedd ym mywyd Eben Ffardd: Yn 1855 bu farw ei ferch 21 oed, Catherine; yn 1858 bu farw ei ferch arall, Elizabeth, yn 19 oed; yn 1859 bu farw ei wyr; yn 1860 bu farw ei wraig Mary yn 52 oed; ac yn 1861, bu farw ei fab 18 mlwydd oed, James. Y mae'r emyn yn fynegiant trawiadol o ffydd yng nghanol chwalfa. Dywedir i'r pennill olaf, a oedd yn anorffenedig, gael ei ddarganfod ar wely angau'r bardd.

Search me, O God, and know my heart;
test me and know my thoughts.
See if there is any wicked way in me,
and lead me in the way everlasting.

Psalm 139: 23-24 (NRSV)

Teach me your way, O Lord,
that I may walk in your truth;
give me an undivided heart to revere your name.

Psalm 86: 11 (NRSV)

SUNG BY ALL:

Blessed be the name of the Lord
Blessed be Your name
Blessed be the name of the Lord
Blessed be Your glorious name.

SILENCE

SONG: IT IS WELL WITH MY SOUL

Horatio Spafford (1828-1888). Tune by Philip Bliss (1838-1876)

Introduce the story of the song

“It Is Well with My Soul”, was written after several traumatic events in Horatio Spafford’s life: The first was the death of his only son in 1871 at the age of four, shortly followed by the great Chicago Fire which ruined him financially (he had been a successful lawyer). Then in 1873, he had planned to travel to Europe with his family on the SS Ville du Havre, but sent the family ahead while he was delayed on business concerning zoning problems following the Great Chicago Fire. While crossing the Atlantic, the ship sank rapidly after a collision with a sailing ship, the Loch Earn, and all four of Spafford’s daughters died. His wife Anna survived and sent him the now famous telegram, “Saved alone.” Shortly afterwards, as Spafford travelled to meet his grieving wife, he was inspired to write these words as his ship passed near where his daughters had died.

**When peace, like a river, attendeth my way,
When sorrows like sea billows roll;
Whatever my lot, Thou has taught me to say,
It is well, it is well, with my soul.**

O! fy Iesu bendigedig,
unig gwmni f’enaid gwan,
Ym mhob adfyd a thrallodion
dal fy ysbryd llesg i’r lan.
Tra y’m teflir yma ac acw
ar anwadal donnau’r byd,
Cymorth rho i ddal fy ngafael
ynot Ti, sy’r un o hyd.

Rhof fy nhroed y fan a fynnwyf
ar sigledig bethau’r byd,
Ysgwyd mae y tir o danaf,
darnau’n cwympo i lawr o hyd;
Ond os caf fy nhroed i sengi,
yn y dymestl fawr a’m chwyth,
Ar dragwyddol Graig yr oesoedd,
dyna fan na sigla byth!

Pwyso’r bore ar fy nheulu,
colli’r rheini y prynhawn;
Pwyso eilwaith ar gyfeillion,
hwythau’n colli’n fuan iawn;
Pwyso ar hawddfyd – hwnnw’n siglo,
profi’n fuan newid byd:
Pwyso ar Iesu, dyma gryfder
sydd yn dal y pwysau i gyd!

Y caru a’r ymborthi

DARLLENIAD

Clywch! Yr wyf yn mynegi dirgelwch ichwi: nid ydym i gyd i huno, ond yr ydym i gyd i gael ein newid, mewn eiliad, ar drawiad amrant, ar ganiad yr utgorn diwethaf. Oherwydd bydd yr utgorn yn seinio, y meirw’n cael eu cyfodi yn anllygredig, a ninnau’n cael ein newid. Oherwydd rhaid i’r llygradwy hwn wisgo anllygredigaeth, ac i’r marwol hwn wisgo anfarwoldeb. A phan fydd y llygradwy hwn wedi gwisgo anllygredigaeth, a’r marwol hwn wedi gwisgo anfarwoldeb, yna bydd y geiriau hyn sydd yn ysgrifenedig yn dod yn wir: “Llyncwyd angau mewn buddugoliaeth. O angau, ble mae dy fuddugoliaeth? O angau, ble mae dy golyn?” Colyn angau yw pechod, a grym pechod yw’r Gyfraith. Ond i Dduw y bo'r diolch, **yr hwn sy'n rhoi'r fuddugoliaeth i ni trwy ein Harglwydd Iesu Grist**. Felly, fy nghyfeillion annwyl, byddwch yn gadarn a diysgog, yn helaeth bob amser yng ngwaith yr Arglwydd, gan eich bod yn gwybod nad yw eich llafur yn yr Arglwydd yn ofer.

1 Corinthiaid 15: 51-58 (BCND)

Refrain

*It is well, with my soul,
It is well, with my soul,
It is well, it is well, with my soul.*

Though Satan should buffet, though trials should come,
Let this blest assurance control,
That Christ has regarded my helpless estate,
And hath shed His own blood for my soul.

Refrain

My sin, oh, the bliss of this glorious thought!
My sin, not in part but the whole,
Is nailed to the cross, and I bear it no more,
Praise the Lord, praise the Lord, O my soul!

Refrain

For me, be it Christ, be it Christ hence to live:
If Jordan above me shall roll,
No pang shall be mine, for in death as in life
Thou wilt whisper Thy peace to my soul.

Refrain

But, Lord, 'tis for Thee, for Thy coming we wait,
The sky, not the grave, is our goal;
Oh trump of the angel! Oh voice of the Lord!
Blessèd hope, blessèd rest of my soul!

Refrain

And Lord, haste the day when my faith shall be sight,
The clouds be rolled back as a scroll;
The trump shall resound, and the Lord shall descend,
Even so, it is well with my soul.

Refrain

DARLENIADAU ERAILL/TYSTIOLAETHAU

Gellir naill ai cyflwyno tystiolaethau personol neu ddarllen y cerddi a ganlyn sy'n adrodd profiadau rhai a newidiwyd gan lesu:

Sacheus, y Wraig o Samaria, Lasarus ...

Sacheus

Fe wyddai fy enw,
dyna'r peth.
Sut y gwyddai fy enw?
Y dyn yma
yn aros wrth fy nghoeden
ac yn ei wahodd ei hun i'm tŷ.
Does neb yn dod i'm gweld i.
Byth.
Roeddwn i'n synnu cymaint
nes imi anghofio bod y gwely heb ei
wneud,
y llestri heb eu golchi
a'r chwyn yn tyfu ar hyd y llwybr
at fy nrws arbennig-o-ddiogel ac
anodd-ei-fwrw-i-lawr.
Fi,
y dyn yr oedd pawb yn ei gasáu,
mab Abraham.
Y diwrnod hwnnw daeth iachawdwriaeth
i dŷ nad oedd ynddo ddim ond pethau
cain.
Fe wyddwn wrth y ffordd yr edrychodd i
fyny ataf
y byddwn yn rhoi hanner fy eiddo
i'r tlodion,
waeth beth y gost.
Roeddwn i mor hapus oherwydd,
am y tro cyntaf yn fy mywyd
erioed,
doeddwn i ddim ar goll.

Sarah Fordham (cyf.).

Y Wraig o Samaria

Fé'm cefais fy hun yn gofyn,
“Pwy y mae hwn yn ei feddwl ydi o?”
Ac, yn bwysicach na hynny,
“Pwy y mae o'n ei feddwl ydw i?”

Roedd hi'n ddiwrnod poeth, mae'n wir:
y math o ddiwrnod sy'n gafael am eich
llwnc
ac yn glynu eich tafod wrth daflod eich
genau.
Roedd croeso i'r ffynnon – mae croeso
bob amser i ffynnon.
Peth da yw bod yn ffynhonnell cysur
a phobl heb ddim ond pethau da i'w
dweud amdanoch,
oni bai, wrth gwrs, eich bod yn sychu:
bydd eu bendithion wedyn yn troi'n
felltithion.

A dyna lle'r oeddwn i, a'm bwced yn
fy llaw;
a dyna lle'r oedd yntau, yn sefyll yno.
Ac roeddwn innau'n meddwl pwy oedd o,
ac yn teimlo'n anniddig,
ac yn benderfynol o beidio â dal ei lygaid.
Gwna beth y daethost i'w wneud,
meddwn i wrthyf fy hun; cadw dy
ben i lawr,
cadw i ti dy hun,
tynna'r dŵr ac i ffwrdd a thi.

The loving and the feeding

READING

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 Corinthians 15: 51–58 (NRSV)

FURTHER READINGS / TESTIMONIES

Testimonies are offered or poems are read in the voices of those changed by Jesus: Zaccheus, the Samaritan woman, Lazarus...

Zaccheus

He knew my name
That's the thing
How did he know my name?
This man passing through
Stops at my tree
And invites himself round
Nobody asks to come and see me
Ever

I was so blown away
I didn't think of the unmade bed
Or the washing up
Or the weeds springing up
All the way along the path to my
Special extra-security hard-to-break-
down reinforced door
Me

The man everyone hated
Abraham's son
Salvation came that day
To a house filled only with fine things
I knew by the way he looked up at me
That I would give away half of all

that I owned
To the poor
It didn't matter what it cost
I was so happy
Because for the first time in my life
Ever
I wasn't lost

Sarah Fordham

The Samaritan woman

I found myself wondering,
“Who does he think he is?”
And, more to the point,
“Who does he think I am?”

It was a hot day, to be sure:
the kind of day that tugs at
your throat,
and sticks your tongue to the roof
of your mouth.
The well was welcome –

Gallwn weld mai Iddeuw oedd o.
Ac oni fedrai o weld beth oeddwn i?
“Rho imi beth i’w yfed!” meddai.
Haerllug, meddyliais.
“Pam rwyt ti’n gofyn i mi?” atebais.
Haerllug, meddyliodd yntau,
mae’n debyg.
Ond roeddem ni’n perthyn i
genhedloedd gwahanol.

“Mi rof fi i ti ddŵr bywiol!” meddai.
Dyma fi’n petruso, ac wedyn yn
bwrw ymlaen:
“Does gennyt ti ddim bwced – ac y mae ar
ffynhonnau angen bwcedi,
beth bynnag y gelwir y dŵr!”
Ni phetrusodd ef ddim, dim ond
bwrw ymlaen,
“Yf hwn ac fe fydd syched arnat eto.
Bydd dy lwnc yn llosgi eto.
Ond bydd yr hyn sydd gennyf fi yn
para am oes –
bwced diwaelod fel petai.”

A dyma fi’n sylweddoli yn y fan a’r lle
mai ef oedd ffynhonnell fy ngwir gysur.
Teimlwn awydd llethol
i ddweud pethau da amdanio.
Doedd yr un dyn – doedd neb erioed –
wedi poeni cymaint amdanaf.
Gwell i hwn beidio âm siomi.

Stephen Brown (cyf.)



“Lasarus, tyrd allan”

Dychmygwch y sioc:
gorffwyso yn nyfnderoedd y ddaear
a chlywed sŵn, sŵn gwan i ddechrau,
ac yna’n cryfhau
nes bod fy enw’n diasbedain fel cân
utgorn o’r byd
lle y bûm yn rhodio
ac yn sibrwd gweddiau y gobeithiwn y
clywid hwy.

Claddesid fi bedwar diwrnod ynghynt,
ac yr oedd yno bellach ddrewdod anaele –
pydredd yn ychwanegu at dywyllwch fy
nghell glo.
Credwch fi, dyma le nad da i’r un gŵr
fynd iddo,
na ddylai’r un wraig wybod beth sydd o’i
fewn.

Wedi agor y bedd dywedasant wrthyf
nad agorodd ef mo’i lygaid pan oedd
yn gweddio,
dim ond eu dyrchafu tua’r nefoedd,
yn ôl ei arfer.
Dychmygaf yr awyr yn adbelydru
yn ei ddagrau
pan alwodd arnaf, a’i lais yn
trydanu bywyd
nes i angau sefyll yn stond a throi yn ei ôl.

Murmur oedd ei waedd ac yna
bloedd aruchel,
ac ni allwn wneud dim
ond, âm camau’n ansicr betrus,
dod allan.

Sarah Fordham (cyf.)

wells always are:
it must be good to be that
source of relief.
People just have good things to say
about you.
Unless, of course, you run dry:
then blessings turn to curses.

And there I was, bucket in hand;
and there he was, just stood there.
And I wondered, and I felt uneasy,
and was determined not to
catch his eye.
Just do what you have come to do,
I said to myself,
keep your head down
keep yourself to yourself,
draw your water and be on your way.

I could see he was a Jew.
Could he not see what I was?
“Give me a drink!” he said.
The cheek, I thought.
“Why do you ask?” I replied.
The cheek, he probably thought.
But we were different peoples.
“I’ll give you living water!” he said.
I paused, then pressed on,
“You have no bucket - and wells
require buckets,
whatever the water is called!”
No pause from him, he pressed on,
“Drink this stuff here, and you will
thirst again.
Your throat will tug again.
But my stuff will last a lifetime –
a bottomless bucket if you like.”

And there and then I realised,
he was my source of true relief.
I felt an overwhelming sense
of wanting to say good things
about him.

No man – no one – had ever cared
that much about me.
This one better not let me down.

Stephen Brown

“Lazarus, come forth”

Imagine the shock
In the earth’s depths resting
And to hear a sound, faint at first
And then becoming distinct
My name sounded like a trumpet blast
coming from the world
Where I had wandered and whispered
prayers I hoped were heard

I had been laid down four days since
And an unearthly stench had gathered
Decay added to the darkness within my
sealed cell
Believe me, this was a place no man is
designed to enter
No woman should ever know what
lies inside

After the unsealing they told me
That He did not close his eyes when
he prayed
But raised them heavenwards as was
his custom
I imagine the sky reflected in His tears
When He cried out with a voice so
charged with electric life
That death stopped dead in its tracks and
then reversed

Rumbling and then a mighty roar was
His shout
And I could do nothing else but
in shuffling
Faltering steps
Come out

Sarah Fordham

MYFYRDOD/PREGETH

Yn canolbwytio ar un o'r cymeriadau uchod

neu ASTUDIAETH

Darllenwch hanes un o'r cymeriadau 3 gwaith, a gofyn i'r bobl bob tro:

- Beth sy'n eich taro fwyaf am yr adnodau hyn?
- Beth y mae Iesu'n ei ddweud wrthych drwy'r hyn sy'n eich taro?
- Beth wedyn y mae Iesu'n ei ofyn gennych?

EMYN: Mi GLYWAIS LAIS YR IESU'N DWEUD

Horatius Bonar (1808 – 1889). Cyfieithiad Y Caniedydd Cynulleidfaol Newydd, 1921.

Tonau posibl: Rowan Tree, Kingsfold, Vox Dilecti

Gellir canu'r pennill cyntaf fel unawd.

Mi glywais lais yr Iesu'n dweud,

“Tyrd ataf fi yn awr,

flinderog un, cei ar fy mron

roi pwys dy ben i lawr.”

Mi ddeuthum at yr Iesu cu

yn llwythog, dan fy nghlywyf;

gorffwysfa gefais ynddo ef

a dedwydd, dedwydd wyf.

Mi glywais lais yr Iesu'n dweud,

“Mae gennyf fi yn rhad

y dyfroedd byw; sychedig un,

o'u profi cei iachâd.”

At Iesu deuthum, profi wnes

o'r ffrydiau sy'n bywhau;

fy syched ddarfu: ynddo ef

rwym byw dan lawenhau.

Mi glywais lais yr Iesu'n dweud,

“Goleuni'r byd wyf fi,

tro arnaf d'olwg, tyr y wawr

a dydd a fydd i ti.”

At Iesu deuthum, ac efe

fy haul a'm seren yw;

yng ngolau'r bywyd rhodio wnaf

nes dod i gartre 'Nuw.

REFLECTION/SERMON

Focussing on one of the characters above

or MEDITATION

Read the story of one of these characters 3 times, each time people listening out for:

- What strikes you most about these verses?
- What is Jesus saying to you through what is striking you?
- What is Jesus then asking of you?

HYMN: I HEARD THE VOICE OF JESUS SAY

Horatius Bonar (1808 – 1889). Possible tunes: Rowan Tree, Kingsfold, Vox Dilecti

First verse could be sung as a solo

I heard the voice of Jesus say,
“Come unto Me and rest;
Lay down, thou weary one, lay down,
Thy head upon My breast.”
I came to Jesus as I was,
Weary and worn and sad;
I found in Him a resting-place,
And He has made me glad.

I heard the voice of Jesus say,
“Behold, I freely give
The living water; thirsty one,
Stoop down and drink and live.”
I came to Jesus, and I drank
Of that life-giving stream.
My thirst was quenched, my soul revived,
And now I live in Him.

I heard the voice of Jesus say,
“I am this dark world’s Light.
Look unto Me; thy morn shall rise
And all thy day be bright.”
I looked to Jesus, and I found
In Him my Star, my Sun;
And in that Light of Life I’ll walk
Till traveling days are done.

Yr uno

GWEDDI: Gweddil Iesu drosom

Ond yn awr yr wyf yn dod atat ti, ac yr wyf yn llefaru'r geiriau hyn yn y byd er mwyn i'm llawenydd i fod ganddynt yn gyflawn ynddynt hwy eu hunain. Yr wyf fi wedi rhoi iddynt dy air di, ac y mae'r byd wedi eu casáu hwy, am nad ydynt yn perthyn i'r byd, fel nad wyf finnau'n perthyn i'r byd. Nid wyf yn gweddio ar i ti eu cymryd allan o'r byd, ond ar i ti eu cadw'n ddiogel rhag yr Un drwg. Nid ydynt yn perthyn i'r byd, fel nad wyf finnau'n perthyn i'r byd. Cysegra hwy yn y gwirionedd. Dy air di yw'r gwirionedd. Fel yr anfonaist ti fi i'r byd, yr wyf fi'n eu hanfon hwy i'r byd. Ac er eu mwyn hwy yr wyf fi'n fy nghysegru fy hun, er mwyn iddynt hwythau fod wedi eu cysegru yn y gwirionedd.

Ond nid dros y rhain yn unig yr wyf yn gweddio, ond hefyd dros y rhai fydd yn credu ynof fi trwy eu gair hwy. Rwy'n gweddio ar iddynt oll fod yn un, ie, fel yr wyt ti, O Dad, ynof fi a minnau ynot ti, iddynt hwy hefyd fod ynom ni, er mwyn i'r byd gredu mai tydi a'm hanfonodd i.

Ioan 17: 13-21 (BCND)

DIWEDDGLO

Wrth inni weddio ac ymdrechu am undod gweladwy llawn yr eglwys, yr ydym ni – a'r traddodiadau yr ydym yn perthyn iddynt – i gael ein newid, ein trawsffurfio a'n cydweddu â delw Crist. Yr ydym am wneud yr ymdrech hon gyda'n gilydd, a gwasanaethu Duw a'n cymydog yn ôl esiampl Iesu Grist. Gadewch inni ddweud gyda'n gilydd:

GWEDDI

Hollalluog Dduw,
Trwy Iesu yr wyt yn dweud wrthym
fod yn rhaid i'r sawl a fyn fod yn flaenaf fod yn lleiaf
ac yn was i bawb.
Yr ydym yn gadael y lle hwn
gan wybod mai trwy anallu'r groes yr enill di dy fuddugoliaeth.
Gweddiwn am i'th eglwys fod yn un.
Dysg ni i dderbyn yn wylaidd mai rhodd dy Ysbryd yw'r undod hwn.
Trwy'r rhodd hon newidia ni a thrawsffurfia ni
a gwna ni'n debycach i'th Fab Iesu Grist. Amen.

The unity

READING: Jesus' prayer for us

But now I am coming to you, and I speak these things in the world so that they may have my joy made complete in themselves. I have given them your word, and the world has hated them because they do not belong to the world, just as I do not belong to the world. I am not asking you to take them out of the world, but I ask you to protect them from the evil one. They do not belong to the world, just as I do not belong to the world. Sanctify them in the truth; your word is truth. As you have sent me into the world, so I have sent them into the world. And for their sakes I sanctify myself, so that they also may be sanctified in truth.

'I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me.'

John 17: 13-21 (NRSV)

CONCLUSION

As we pray for and strive towards the full visible unity of the church we – and the traditions to which we belong – will be changed, transformed and conformed to the likeness of Christ. We want to make this effort together, in humility, serving God and our neighbour according to the example of Jesus Christ. Let us all say together:

PRAYER

Almighty God,
Through Jesus you say to us
that whoever wishes to be first must become the least and the servant of all.
We leave this place,
knowing that your victory is won through the powerlessness of the cross.
We pray that your church may be one.
Teach us to accept humbly that this unity is a gift of your Spirit;
Through this gift, change and transform us
and make us more like your Son Jesus Christ.
Amen.

Gweddiwn fel y dysgodd yr Arglwydd ni i weddio:

**Ein Tad yn y nefoedd,
sancteiddier dy enw,
deled dy deyrnas,
gwneler dy ewyllys,
ar y ddaear fel yn y nef.**
**Dyro inni heddiw ein bara beunyddiol;
a maddau inni ein troseddau,
fel yr ŷm ni wedi maddau
i'r rhai a droseddodd yn ein herblyn;
a phaid â'n dwyn i brawf,
ond gwared ni rhag yr Un drwg.
Oherwydd eiddot ti yw'r deyrnas
a'r gallu a'r gogoniant am byth.**
Amen.

Yma gellir GWEDDIO DROS Y BYD

COMISIYNU

Wedi ein newid gan Iesu yn ein gwasanaeth
Anfon ni ac fe awn gyda'n gilydd!

Wedi ein newid gan Iesu yn ein disgwyl
Anfon ni ac fe awn gyda'n gilydd!

Wedi ein newid gan Iesu yn ein dioddef
Anfon ni ac fe awn gyda'n gilydd!

Wedi ein newid gan Iesu yn ein hymdrechu
Anfon ni ac fe awn gyda'n gilydd!

Wedi ein newid gan Iesu yn ein cymodi
Anfon ni ac fe awn gyda'n gilydd!

Wedi ein newid gan Iesu yn ein caru
Anfon ni ac fe awn gyda'n gilydd!

Wedi ein newid gan Iesu yn ein cymdeithasu
Anfon ni ac fe awn gyda'n gilydd!

Wedi ein newid gan Iesu wrth inni uno
Anfon ni ac fe awn gyda'n gilydd!

Let us also pray as our Lord taught us to pray:

**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 debts,
as we 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.**

PRAYERS FOR THE WORLD may be said here

COMMISSIONING

Changed by Jesus in our serving
Send us and together we will go!

Changed by Jesus in our waiting
Send us and together we will go!

Changed by Jesus in our suffering
Send us and together we will go!

Changed by Jesus in our struggling
Send us and together we will go!

Changed by Jesus in our peace-making
Send us and together we will go!

Changed by Jesus in our loving
Send us and together we will go!

Changed by Jesus in our fellowship
Send us and together we will go!

Changed by Jesus as we unite
Send us and together we will go!

EMYN: SAIF EIN GOBAITH YN YR IESU

Geiriau: *J. D. Vernon Lewis (1879 - 1970)*.

Tôn: *Michael, gan Herbert Howells.*

Enwir y dôn hon ar ôl mab Herbert Howells, Michael, a fu farw'n sydyn yn 1935, yn 9 oed, o'r polio.

Saif ein gobaith yn yr Iesu,
Brenin nef, goleuni'r byd;
ei ddoethineb a'i ddaioni
a ffrwythlona'n gwaith i gyd;
llawenhawn, drwyddo cawn
holl adnoddau Duw yn llawn.

Addurniadau'r oes, darfyddant;
rhith duwioldeb heb ei grym;
balchder dyn a'i wag ogoiant,
nerthoedd byd, nid ydynt ddim:
gair y ffydd, para bydd,
disglair fel y seren ddydd.

Arglwydd, aros ar yr adwy
gyda'th weision, er pob braw,
i gyhoeddi anchwiliadwy
olud Crist i'r oesoedd ddaw;
clyw ein cri, gwneler ni
fyth yn dystion gwir i ti.

HYMN: ALL MY HOPE ON GOD IS FOUNDED

Lyrics: Joachim Neander (1650 - 1680), translated by Robert Bridges (1844 - 1930).

Tune: Michael, by Herbert Howells.

This tune is named after Howells' son Michael who died suddenly from polio in 1935, aged 9.

All my hope on God is founded;
He doth still my trust renew,
Me through change and chance He guideth,
Only good and only true.
God unknown, He alone
Calls my heart to be His own.

Pride of man and earthly glory,
Sword and crown betray His trust;
What with care and toil He buildeth,
Tower and temple fall to dust.
But God's power, hour by hour,
Is my temple and my tower.

God's great goodness aye endureth,
Deep His wisdom, passing thought:
Splendor, light and life attend him,
Beauty springeth out of naught.
Evermore from His store
Newborn worlds rise and adore.

Daily doth th'almighty Giver
Bounteous gifts on us bestow;
His desire our soul delighteth,
Pleasure leads us where we go.
Love doth stand at His hand;
Joy doth wait on His command.

Still from man to God eternal
Sacrifice of praise be done,
High above all praises praising
For the gift of Christ, His Son.
Christ doth call one and all:
Ye who follow shall not fall.

Y FENDITH

Dywed y gweinidog wrth y gynulleidfa:

Bydded i'r Arglwydd eich bendithio a'ch cadw;
bydded i'r Arglwydd lewyrchu ei wyneb arnoch
a bod yn drugarog wrthych;
bydded i'r Arglwydd edrych arnoch yn gariadus
a rhoi i chwi dangnafedd.

Dywed aelodau'r gynulleidfa wrth ei gilydd:

Bydded i'r Arglwydd eich bendithio a'ch cadw;
bydded i'r Arglwydd lewyrchu ei wyneb arnoch
a bod yn drugarog wrthych;
bydded i'r Arglwydd edrych arnoch yn gariadus
a rhoi i chwi dangnafedd.

Awgrym am ôl-ymdeithgan: 'The Trumpet Shall Sound' allan o'r Messiah, Handel,
naill ai wedi'i recordio neu'n berfformiad byw.

THE BLESSING

The minister says to the congregation:

The Lord bless you and keep you
The Lord make his face to smile upon you,
And be gracious unto you.
The Lord lift up his countenance upon you
And give you peace.

The members of the congregation say to each other:

**The Lord bless you and keep you
The Lord make his face to smile upon you,
And be gracious unto you.
The Lord lift up his countenance upon you
And give you peace.**

Recessional suggestion: "The Trumpet Shall Sound" from Handel's Messiah, either
as a recording or a live performance.

Cydnabyddiaethau

Darparwyd y pwyntiau 'Ewch a Gwnewch' at yr Wyth Niwrnod gan Gymorth Cristnogol.

Ffotograffau: shutterstock.com/SeDmi, Anat-oli, Elena Schweitzer, CLChang; iStockphoto.com/Shawn Hempel, Frans Rombout, Ron and Patty Thomas Photography, Alina555, Jeff Banke, UnseenFire.

Cymerwyd yr adnодau o'r Beibl allan o'r Beibl Cymraeg Newydd Diwygiedig, hawlfraint Cymdeithas y Beibl, Stonehill Green, Westlea, Swindon, SN5 7DG. Defnyddir gyda chaniatd. Cedwir pob hawl.

Acknowledgements

'Go and do' action points for the Eight Days provided by Christian Aid.

Photos: shutterstock.com/SeDmi, Anat-oli, Elena Schweitzer, CLChang; iStockphoto.com/Shawn Hempel, Frans Rombout, Ron and Patty Thomas Photography, Alina555, Jeff Banke, UnseenFire.

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www.ctbi.org.uk/weekofprayer

CHWI

- 1 A fu yna amserau pan oedd credu yn ymdrech i chwi? A yw'n ymdrech ar hyn o bryd?
- 2 Pam bod yn rhaid ymdrechu cymaint am undod Cristnogol pan yw'n rhodd y mae Duw am ei rhoi inni (Effesiaid 4.3)?
- 3 A oes raid i Gristnogion eraill ymdrechu i ddeall beth sy'n werthfawr i chwi?

Y GAIR

Darllenieddau

Genesis 32:22-31	Jacob yn ymgodymu â Duw a dynion
Salm 46	Er i'r ddaear symud, nid ofnwn
Rhufeiniaid 12:17-21	Trecha di ddrygioni â daioni
Mathew 4:1-11	Yr Arglwydd dy Dduw a addoli, ac ef yn unig a wasanaethi

Myfyrdod

Bu Jacob yn ymdrechu y nos cyn iddo ddychwelyd i diriogaeth ei frawd, Esau. Derbyniodd enw newydd, a oedd yn awgrymu natur newydd. Yn lle'r enw Jacob, y Disodlwr, a dwyllodd ei deulu ei hun i gael yr hyn yr oedd arno ei eisiau, cafodd yr enw Israel, sef Un sy'n ymdrechu â Duw. Ond hyd yn oed yma yr oedd amwysedd: a oedd yn ymdrechu o blaid Duw neu yn erbyn Duw? Byddai ei ddisgynyddion yn gwneud y ddeubeth.

Yn un o'i emynau gorau, nad yw'n adnabyddus iawn heddiw, y mae Charles Wesley yn cysylltu stori Ymgodymu Jacob â phererindod un sydd ar dâr i wybod beth yw enw a natur Duw. Daw'r trobwyt pan sylweddola mai natur ac enw Duw yw Cariad.

Weithiau byddwn yn ymgodymu ag enwau; amrywiaethau ar 'fy enw i'yw 'enwadau'? Y traddodiad byw yw'r dwylo a fu'n dal y ffydd cyn iddi erioed eich cyrraedd chwi. Bydd yn cynnwys marciau bysedd y rhan honno o'r Eglwys a'ch meithrinodd.

Fe'n newidir trwy ein hymdrehigion: gwna rhai ohonynt ni'n gryfach, ond gall eraill adael creithiau atgofion poenus. Wnawn ni byth oresgyn diffyg undod yr Eglwys trwy oddef ei chyflwr presennol. Y mae mwy o ymdrechu o'n blaen, ond Duw yw'r tir cadarn y gallwn ddibynnu arno heb ofni.

Y BYD

Gweddiwch

Arglwydd Dduw, cynorthwya ni yn ein hymdreh feunyddiol ag adfyd.

Rhodded yr Ysbryd Glân inni nerth a doethineb fell, a ninnau'n dy ddilyn di, y trechwn ddrygioni â daioni a rhwyg â chymod.

Ewch a Gnewch

A oes rhywun y gwyddoch amdano sydd angen galwad ffôn neu ymweliad? Oes yna rywbeth heb ei ddatrys y mae angen ei drafod?

- Os ydym yn ymdrechu, a ydym wedi gofyn am gymorth gan rywun y gwyddom fod ganddo ofal amdanom?
- Y mae'r ymdrech i fyw yn realiti beunyddiol i lawer ledled y byd.
- Ewch i www.christianaid.org.uk i roi rhodd i gynorthwyo partneriaid ledled y byd i oresgyn yr ymdrech hon.

YOU

- 1 Have you struggled to believe at times? Are you struggling now?
- 2 Why is Christian unity a struggle when God wants to give us this gift (Eph 4.3)?
- 3 Do other Christians have a struggle to understand what is precious to you?

THE WORD**Readings**

Genesis 32:22-31	Jacob struggled with God and humans
Psalm 46	'Though the earth shakes, we are not afraid
Romans 12:17-21	Overcome evil with good
Matthew 4:1-11	Worship the Lord your God and serve Him only

Reflection

Jacob struggled on the night before he re-entered the territory of his brother Esau. He received a new name which implied a new nature. Instead of Jacob, the Grasper, deceiving even his own family to get what he wanted, he became Israel, God's Contender. But even then there remained an ambiguity: was he contending for God or against God? His descendants would do both.

In one of his finest hymns, little known today, Charles Wesley takes the story of Wrestling Jacob and links it with the pilgrimage of someone who is desperate to know the nature of God. 'Wrestling, I will not let thee go 'til I thy name, thy nature know!' The breakthrough comes when he realises 'Thy nature and thy name is Love!'

Sometimes our struggles are over names; 'denominations' are varieties of 'me, the name I call myself!' Living tradition is the hands through which the faith passed before it reached you. It will include fingerprints of that part of the Church which nurtured you.

We are changed by our struggles: some make us stronger but others can leave scars of painful memories. We will not overcome the disunity of the Church by tolerating its present state. We have more struggles ahead but we can rely on God without fear.

THE WORLD**Pray**

Lord God, help us in our everyday struggle with adversity.
 May the Holy Spirit give us strength and wisdom
 so that, following you, we may overcome evil with good,
 and division with reconciliation. Amen.

Go and Do

Is there someone you know who needs a phone call or a visit? Or an unresolved issue that needs to be discussed?

- If we are struggling have we asked for help from someone we know who cares.
- The struggle to survive is a daily reality for many across the world.
- Go to www.christianaid.org.uk to make a donation to help partners across the world overcome the struggle.

CHWI

- 1 Beth yw ystyr cymodi i chwi?
- 2 Sut y mae iacháu tensiynau sy'n effeithio ar ein perthynas â'n gilydd?
- 3 Beth sy'n ein rhwystro i groesawu ein gilydd fel y mae Crist yn ein croesawu ni?

Y GAIR**Darlleniadau**

Malachi 4:5-6	Troi calonnau
Salm 133	Mor dda yw undod!
Effesiaid 2:14-20	Heddwch i'r rhai pell ac i'r rhai agos
Ioan 20:19-23	"Tangnefedd i chwi!"

Myfyrdod

Tangnefedd yw:

- Nid bod heb ynau
 ond bod â disgblaeth.
- Nid bod heb fomiau
 ond bod â thosturi.
- Nid bod heb ddial
 ond bod â thrugaredd.
- Nid bod heb gosb
 ond bod â chymod.
- Nid bod heb ymraniadau
 ond bod â gras.
- Nid bod heb drachwant
 ond bod â chyflawnder
- Nid bod heb wahaniaeth
 ond bod ag undod.

Y BYD**Gweddiwch**

Dduw cariadus a thrugarog,
dyro dy dangnefedd yn ein calonnau a'n meddyliau
fel y gallwn ddwyn cymod i'r byd:
pontio ymraniadau,
gorsedu cyflawnder lle y mae rhagfarn,
a dangos yn ein bywydau dy ras di.

Ewch a Gnewch

- Gweddiwch am fedru dirnad sut i ddod â heddwch yn lle gwrthdaro i'r byd heddiw.
- Mae gwrthdaro'n creithio sawl gwlad ledled y byd. Fe gewch fwy am waith Cymorth Cristnogol mewn mannau lle y mae gwrthdaro ar www.christianaid.org.uk/conflict.
- Trafodwch gyda eraill faterion tringar yn ymwneud â'r diwydiant arfau ac a ddylech ymuno ag ymgyrch yn ei erbyn www.caat.org.uk.

YOU

- 1 What does peacemaking mean to you?
- 2 How do we heal tensions that affect our relationship with one another?
- 3 What stops us welcoming each other as Christ welcomes us?

THE WORD**Readings**

Malachi 4:5-6	Turning hearts
Psalm 133	How good unity is!
Ephesians 2:14-20	Peace to the far off and to the near
John 20:19-23	"Peace be with you!"

Reflection

Peace is not the absence of guns
but the presence of restraint.
Peace is not the absence of bombs
but the presence of compassion.
Peace is not the absence of vengeance
but the presence of mercy.
Peace is not the absence of retribution
but the presence of reconciliation.
Peace is not the absence of division
but the presence of grace.
Peace is not the absence of greed
but the presence of justice.
Peace is not the absence of difference
but the presence of unity.

THE WORLD**Pray**

Loving and merciful God,
speak peace to our hearts and minds
that we may make peace in the world:
breaching divisions to bring reconciliation,
bringing justice to bear where prejudice prevails,
bearing your grace in and through our lives.

Go and Do

- Pray for discernment for how you can bring peace to the world today rather than conflict.
- Conflict scars many countries across the world. Find out more about Christian Aid's work in conflict affected areas – www.christianaid.org.uk/conflict
- Discuss with others the sensitivities of the arms industry and whether you should get involved in a campaign against the arms trade – www.caat.org.uk

CHWI

- 1 Gall cariad newid bywyd; faint o gariad sydd gennych chwi i'w roi?
- 2 A ydych wedi colli cyfle i ddangos cariad at eich cymydog?
- 3 A ydych wedi gwrrhod caniatáu i eraill ddod yn ddigon agos atoch i'ch caru?

Y GAIR

Darlleniarau

Micha 7:18-20	Sut un yw Duw?
Salm 136:1-9	Y mae ei gariad hyd byth
I Ioan 2:7-11	Byw yn y goleuni
Ioan 15:9-13	Nid oes gan neb gariad mwy na hyn

Myfyrdod

Y mae arnom angen derbyn cariad Duw;
bod yn agored i'w faddeuant.

Ond beth ydw i wedi'i wneud o'i le?

Yr ydym wedi pechu; wedi crwydro o lwybrau Duw;
ond y mae Duw yn ei gariad wedi ein dwyn yn ôl.

Oes arna i eisiau mynd yn ôl at Dduw?

Yn y cariad mawr hwn yr ydym wedi derbyn popeth sy'n dda.

Onid fi fy hun sydd wedi ennill popeth sydd gen i?

Ac eto, wrth honni ein bod yn byw yn y cariad hwn,
nid ydym yn caru ein brodyr a'n chwiorydd yr ydym yn byw nesaf atynt
o ddydd i ddydd.

Ond mae'r bobl hyn yn dâr ar fy nghroen!

Nid oes cariad mwy na chariad Duw;
cyn i ni droi at Dduw, fe'n carodd Duw ni a'i roddi ei hun trosom.

Oes raid i mi fynd mor bell â hynny?

Y BYD

Gweddiwch

Ti, ein Duw, yw'r cariad perffaith;
perffeithia yn ein calonnau yr un cariad
fel y dygir ni i mewn i'r tangnafedd a'r undod hwnnw
a ewyllsi i bawb ohonom.

Dduw, yn dy gariad, dysg ni sut i garu.

Ie, Arglwydd, gwneler dy ewyllys.

Ewch a Gnewch

Golyga caru ein byd weithio tros gyflawnder.

Y mae cyfrinachedd ariannol bydeang yn galluogi rhai cwmniau diegwyddor i osgoi
treth – a thrwy hynny ladrata mwy na \$160bn y flwyddyn oddi ar wledydd tlawd.

- Galwch am gyflawnder economaidd yn awr: www.christianaid.org.uk/tax

YOU

- 1 Love can be life-changing; how much love have you to give?
- 2 Have you missed opportunities to show love to your neighbour?
- 3 Have you refused to let others come close enough to love you?

THE WORD**Readings**

Micah 7:18-20	What is God like?
Psalm 136:1-9	His love endures for ever
I John 2:7-11	Living in the light
John 15:9-13	Greater love has no-one than this

Reflection

We need to receive God's love;
to lay ourselves open to forgiveness.

What have I done wrong?

We have sinned; we have strayed from God's paths
yet in love God brought us back.

Do I want to return to God?

In this great love we have received everything that is good.

Haven't I earned for myself what I've got?

Yet, when we claim to live in this love,
we do not love our brother or sister whom we live beside each day.

But I do find that person annoying!

There is no love greater than God's love;
before we turned to God, he loved us and gave himself for us.

Must I go this far in my life?

THE WORLD**Pray**

You, our God, are perfect love;
perfect in our hearts that same love
so that we may be drawn into that peace and unity
which is your desire for us all.
God, in your love, teach us how to love.

Yes, Lord, your will be done.

Go and Do

Loving our world means working for justice.

A global culture of financial secrecy allows some unscrupulous firms to dodge tax - and rob poor countries of more than \$160bn a year.

- Call for economic justice now www.christianaid.org.uk/tax

CHWI

- 1 Pa arwyddion sydd i ni heddiw o'r 'Arglwydd y buom yn disgwyl amdano'?
- 2 Pa brofiad personol sydd gennych o'r Arglwydd yn 'arlwoy bwrdd o'ch blaen'?
- 3 Pam, dybiwch chwi, i Iesu ddewis cael ei gofio trwy gyfrwng bwyd a diod?

Y GAIR**Darlleniadau**

Exodus 16:14-18, 31	Y manna yn yr anialwch
Salm 23	Yr wyt yn arlwoy bwrdd o'm blaen
I Corinthiaid 11:23-26	Swper yr Arglwydd
Ioan 21:15-17	Portha fy wyn

Myfyrdod

O wlith ein hamheuon
 daeth yr afrlladennau gwyn o fêl
 i oleuo anialwch ein trallog.
 Hwn oedd bara'r undod
 a roddodd yr Arglwydd inni i'w fwysta.

Ac yn awr
 y mae afrlladen wen ei gorff,
 a dylinwyd trwy ddioddef
 a'i chrasu yn ffwrnes poen,
 yn goleuo anialwch ein heuogrwydd.

'Ymborthwch arnaf, os ydych yn fy ngharu,' medd ef;
 'fe wna afrlladen fy iachawdwriaeth fy mhobl yn un.

Ymborthwch arnaf,
 porthwch fy nefaid,
 porthwch fy wyn.'

Y BYD**Gweddiwch**

Dduw haelionus, y mae dy ddaear ffrwythlon yn ein cynnal ac y rhoddaist inni yn
 dy ddirgeleddau ragflas o'r wledd nefol, nertha ni i gynnal ein gilydd ar daith bywyd
 fel, trwy weithio gyda'n gilydd i drawsfurfio cymdeithas trwy garu a gwasanaethu, y
 gallwn ddwyn i mewn dy deyrnas, trwy Iesu Grist dy Fab ein Harglwydd. Amen.

Ewch a Gnewch

Y mae oddeutu biliwn o bobl yn mynd heb fwyd bob dydd.

- Cewch wybod mwy ar <http://www.christianaid.org.uk/resources/policy/christian-aid-week-report-2011.aspx>
- Ewch heb bryd bwyd neu ymprydiwch am ddiwrnod i ddangos eich cefnogaeth i'r newynog.
- Y mae gan Gymorth Cristnogol sawl ffordd ddychmygus y gallwch godi arian at brosiectau sy'n gymorth i sicrhau bwyd mewn glwedydd ledled y byd. Cewch wybod mwy ar www.christianaid.org.uk/events

YOU

- 1 What are the signs for us today of ‘the Lord for whom we have waited’?
- 2 What is your personal experience of the Lord ‘preparing a table before you’?
- 3 Why do you think Jesus chose food and drink with which to remember him?

THE WORD**Readings**

Exodus 16:14-18, 31	The manna in the wilderness
Psalm 23	You prepare a table before me
I Corinthians 11:23-26	The Lord’s Supper
John 21:15-17	Feed my sheep

Reflection

Out of the dew of our doubts
 the white, honeyed wafers
 illuminated the wilderness of our misery.
 This was the bread of unity
 that the Lord had given us to eat.

And now
 the white wafer of his body,
 kneaded in suffering,
 baked in the furnace of pain,
 illuminates the wilderness of our guilt.

‘Feed on me, if you love me,’ he says;
 ‘the wafer of my salvation makes my people one.

Feed on me,
 feed my sheep,
 feed my lambs.’

THE WORLD**Pray**

Generous God, whose fruitful earth sustains us, and who, in your mysteries, offers us a foretaste of the heavenly banquet, strengthen us to support one another in life’s journey that, by working together to transform society through love and service, we may bring in your kingdom, through Jesus Christ your Son our Lord. Amen.

Go and Do

Nearly a billion people go hungry every day.

- www.christianaid.org.uk/resources/policy/christian-aid-week-report-2011.aspx
 to find out more.
- Fast one meal or one day as an act of solidarity with those who hunger.
- Christian Aid has imaginative ways for you to raise money for projects that ensure food security in countries across the world – www.christianaid.org.uk/events

CHWI

- 1 Ym mha ffordd y newidiodd eich gwerthfawrogiad o Gristnogion eraill?
- 2 Ym mha le y gwelwch newid yn digwydd yn awr ynoch chwi ac yn eich cymuned?
- 3 A oes yna gam arall y gallwch ei gymryd yn awr tuag at uno?

Y GAIR**Darlleniarau**

I Cronicl 29:10-13	Yr Arglwydd biau bopeth
Salm 86:9-12	Addolwch Dduw â chalon unplyg
Colosiaid 1:13-20	Yng Nghrist daw popeth ynghyd
Ioan 17:1-8	Yn un yn y Mab a anfonwyd

Myfyrdod

Yn ieithoedd y Beibl, y galon yw Gorsedd pob emosiwn a dyhead ac ewyllys. Y mae beth bynnag sy'n rheoli'r galon yn rheoli'r person cyfan, yn union fel y bydd y galon ei hun yn gwthio gwaed trwy'r holl gorff. Ein drwg ni yn aml yw bod gennym 'galon ranedig' sy'n gwthio i sawl gwahanol gyfeiriad ar yr un pryd ac felly'n gwanhau'r corff cyfan. Felly, y mae'r Salmydd yn gweddio am gael addoli Duw â chalon unplyg.

Bydd pobl yn aml yn gwrthwynebu newid, ac eto y mae perthynas gariadus rhwng pobl bob amser yn ein newid. Felly hefyd gyda phartneriaeth undod Cristnogol. Byddwn i gyd yn cael ein newid on rhaid inni newid gyda'n gilydd, nid un partner yn tra-arglyddiaethu ar y lleill ond pawb gyda'i gilydd yn symud tuag at uno.

Y mae rhai newidiadau na allant ddigwydd ond ar yr amser iawn. Gydol yr Efengyl yn ôl Ioan dywed Iesu'n aml nad yw ei 'awr' eto wedi cyrraedd nes, ar ddechrau'i Weddi Archoffeiriadol (17:1), y mae'n gweddio "O Dad, y mae'r awr wedi dod". Gwediwn am fedru dirnad yr amser iawn – heb fod yn rhy gynnar nac yn rhy hwyr – i symud gyda'n gilydd o'r lle yr ydym i'r lle y dylem fod, ac yna gweithredu'n eofn.

Y BYD**Gwediwn**

Greawdwr Dduw,
ynot ti y delir ynghyd bob bywyd,
cynorthwya bob Cristion i uno
yng nghymundeb y Tad, y Mab a'r Ysbryd Glân. Amen.

Ewch a Gnewch

Y mae partneriaeth wrth galon gwaith Cymorth Cristnogol.

- Archwiliwch raglen bartneriaeth Cymorth Cristnogol ac ystyriwch ymgymryd â'r her o weithio mewn partneriaeth ag eraill.

www.christianaid.org.uk/partnerships

YOU

- 1 How have you been changed in your appreciation of other Christians?
- 2 Where do you see change happening now in you and in your community?
- 3 Is there another step you can take now towards unity?

THE WORD**Readings**

I Chronicles 29:10-13	Everything is the Lord's
Psalm 86:9-12	Worship God with undivided heart
Colossians 1:13-20	In Christ all things hold together
John 17:1-8	United in the Son who is sent

Reflection

In the languages of the Bible, the heart is the seat of the emotions, desires and will. Whatever controls the heart pushes the whole person, just as the physical heart pushes blood around the whole body. Often our problem is a 'divided heart', pushing in several directions at the same time and thereby weakening the whole. So the Psalmist prays for an undivided heart with which to worship God.

People are often resistant to change, yet loving human relationships always change us. It is the same with the partnership of Christian unity. We will all be changed but need to change together, not by one partner dominating the others but when all move towards unity.

Some changes can only happen at the right moment. Throughout the Gospel of John, Jesus frequently says that his 'hour' has not yet come until, at the beginning of his 'High Priestly Prayer' (17:1), he prays "Father, the hour has come." We pray for discernment of the right moment – neither too soon nor too late – to change together from where we are to where we should be and then to act boldly.

THE WORLD**Pray**

Creator God,
in whom all life is held together,
help all Christians to unite
in the communion of the Father, Son and Holy Spirit.

Go and Do

Partnership lies at the heart of Christian Aid's work.

- Explore the Christian Aid partnership programme and consider taking the challenge to work in partnership with others.

www.christianaid.org.uk/partnerships

Wythnos Weddi am Undeb Cristnogol 2012

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Llinell archebu: 01603 785925, Fax: 01603 785915

Ar-lein: www.chbookshop.co.uk

Ymholaadau: orders@norwichbooksandmusic.co.uk

ISBN: 978-0-85169-371-2

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