

Bod yn

Eglwys i Bawb

...ac nid yn Glwb i'r Ychydig

Being an Inclusive Church
...and not an Exclusive Club

EMYNAU

GWEDDIAU

MYFYRDODAU

HOMILIÄU

Sul Cyflawnder Hiliol

Racial Justice Sunday

Dydd sul 9 Medi 2012

Sunday 9 September 2012

neu unrhyw bryd yn ystod y flwyddyn

or anytime during the year

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www.ctbi.org.uk/racialjusticesunday



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Bydd deunydd ychwanegol ar wefan CTBI yn cynnwys:

- † dewis arall o litwrgi
- † fideo croeso
- † delweddau i'w defnyddio i addoli
- † taflen adborth
- † a ffurflen archebu

Gweler www.ctbi.org.uk/racialjusticesunday

Darllenadau Beiblaidd

Y darllenadau a ddefnyddir yn yr adnoddau hyn yw'r darllenadau a bennir i'r holl eglwysi am 9 Medi 2012, sef: Eseia 35, 4-7, Salm 146: 1-10, Marc 7, 24-37, ac Iago 2: 1-17

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Further material on the CTBI website includes:

- † an alternative litany
- † a welcome video
- † images for use in worship
- † feedback sheet
- † an order form

See www.ctbi.org.uk/racialjusticesunday

Bible readings

The readings used in these resources are the appointed readings for 9 September 2012 in the Revised Common Lectionary (Year B, related track), which are: Isaiah 35:4-7, Psalm 146:1-10, Mark 7:24-37 and James 2:1-17.

Rhagarweiniad



Y mae cyfle aruthrol i'n Heglwysi dystio i Deyrnas Dduw ar y ddaear trwy weithredu o fwriad i gynnwys aelodau o leiafrifoedd ethnig Prydain yn ein cynulleidfaeodd.

Mae'r rhan fwyaf o sefydliadau yn cael ei bod bron yn amhosibl ymateb yn gadarnhaol i'r syniad bod yn rhaid iddynt weithredu os ydynt i gynnwys eu cymunedau ethnig lleiafrifol ac felly fedi buddiannau posibl amrywiaeth ethnig. Ysywaeth, y mae hyn yn wir am lawer o'r eglwysi hefyd.

Anhawster rhai Eglwysi yw methu â deall y gwahaniaeth rhwng caniatáu cymryd rhan a mynd ati i ymorol bod y rhai nad ydynt eisoes yn cymryd rhan yn gwneud hynny. Gwaethygir hyn gan syrthni sefydliadol. Nid penderfynu peidio â newid y mae ein Heglwysi. Y drwg yw bod y rhan fwyaf o honom yn fodlon ar sut y mae pethau.

Boed yn amser y gwasanaeth, y gerddoriaeth sy'n gyfeilant i'r canu, te/coffi (neu ddim) ar ôl y gwasanaeth, y dull y trefnir grwpiau tai, sut i gynnal yr Ysgol Sul, heb sôn am bwy sy'n eistedd ym mha sedd. Yr ydym at ei gilydd yn fwy cyffyrddus â sut y mae pethau, â'r hyn yr ydym wedi arfer ag ef.

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Our Churches have a tremendous opportunity to evidence God's Kingdom on earth by taking deliberate action to include members of Britain's minority ethnic¹ communities in our congregations.

Most institutions find it almost impossible to respond positively to the idea that action is necessary if they are to include their minority ethnic communities, and thereby begin to reap the potential benefits of ethnic diversity. Sad to say, many churches are no different in this respect.

The difficulty some Churches have is in not understanding the difference between allowing participation, and actively seeking the participation of those not already involved. This is compounded by the phenomenon of institutional inertia. Our Churches don't always consciously decide never to change, it's just that most of us in our Churches get comfortable with the way things are.

Whether it's the times of the service, the music that accompanies the singing, tea/coffee after the service (or not), the way the house groups are organised, how the Sunday school is run, not to mention who sits on which



Grianghraf: soggydan

Deuwn yn gyfarwydd â'r cyfarwydd.

Er bod yna ddiffyg ymwybyddiaeth a dealltwriaeth ynglŷn ag Eglwys amlethnig, mae'n debyg mai syrthni sefydliadol yw un o'r rhesymau pwysicaf paham nad yw ein Heglwysi'n ymateb yn well i'r cyfleoedd y mae cymunedau ethnig lleiafrifol Prydain yn eu cynnig. Ond beth bynnag yr achos, credaf y byddai'r Eglwys yn ein dinasoedd yn dechrau tyfu pe bai arweinwyr eglwysig yn:

1. datgan eu hymrwymiad i ifod yn gynhwysol ac i amrywiaeth ethnig
2. datblygu cynlluniau i estyn allan at leiafrifoedd ethnig ym Mhrydain a
3. dysgu ac annog aelodau'r Eglwys i gydnabod gwerth amrywiaeth ethnig.

Fe all bod angen i Eglwysi â mwyafrif du hefyd wynebu'r her o gynnwys amrywiaeth ethnig yn eu cynulleidfa oedd a'u harweinyddiaeth.

Linbert Spencer

¹ Pwyslesisia'r ymadrodd 'lleiafrif ethnig' fod gennym oll darddiad ethnig ac mai lleiafrifoedd yw'r grwpiau y cyfeirir atynt, o'u gwrthgyferbynny â'r prif grŵp ethnig.



Grianghraif: soggydan

'pew', we are generally more comfortable with the way things are, with what we have become used to. We get familiar with the familiar.

Although there is a general lack of awareness and understanding when it comes to the question of multiethnic Church, institutional inertia is probably one of the most critical factors causing our Churches not to be more responsive to the opportunities Britain's minority ethnic communities present. However, whatever the cause, we believe that the Church would begin to grow in our cities if church leaders were to:

1. declare their commitment to inclusion and ethnic diversity
2. develop programmes to reach out to minority ethnic Britons and
3. teach and encourage Church members to recognise the value of ethnic diversity.

The black majority Churches may also need to face the challenge of ethnic diversity in their congregations and leadership.

Linbert Spencer

¹The term 'minority ethnic' emphasises the fact that **we all have an ethnic origin** and the particular groups referred to are in the minority; as opposed to the majority ethnic group.

Cynnll Pobl Dduw a Galwad i Addoli



Cynigir y gweddïau hyn i chwi i'w defnyddio mewn modd addas i'ch sefyllfa leol. Gellir hefyd eu defnyddio ar unrhyw adeg o'r flwyddyn eglwysig.

Cynnll Pobl Dduw

Arweinydd: Croeso i bawb.

Croeso ar Sul Cyflawnder Hiliol.

Croeso, wrth inni ymgynnll yn un rhan fach o Eglwys fawr Duw.

Pawb: **Croeso i un. Croeso i bawb.**

Arweinydd: Croeso, wrth inni gyflwyno i Dduw ein holl fod:

ein personoliaethau a'n hanesion,
ein harferion a'n diwylliannau.

Pawb: **Croeso i un. Croeso i bawb.**

Arweinydd: Croeso, ferched a meibion ein Tad cariadus,

chwiorydd a brodyr y Mab, y Gwaredrwr
sy'n derbyn gras arweiniad Ysbryd Duw.

Pawb: **Croeso i un. Croeso i bawb.**



These prayers are offered to you to use in ways that are appropriate for your local situation. They can also be used at any time in the church year.

The Gathering of God's people

Leader: Welcome everyone,
Welcome here to Racial Justice Sunday
Welcome, as together we form one little local expression of
God's great Church.

All: **Welcome one. Welcome all.**

Leader: Welcome, as we bring before God all that we are:
our personalities and histories,
our customs and cultures.

All: **Welcome one. Welcome all.**

Leader: Welcome, as daughters and sons of our loving God,
sisters and brothers of the Saving Son,
and graced by God's Guiding Spirit.

All: **Welcome one. Welcome all.**

Arweinydd: Croeso i CHWI, unigolion unigryw.
Croeso i NI, ynghyd yn ein hamrywiaeth.

Pawb: **Croeso i un. Croeso i bawb.**

(Os mynnir)

Arweinydd: Fe'ch gwahoddir i gymryd munud neu ddau i gyfarch rhywun yn eich ymyl nad ydych yn ei adnabod. Dywedwch eich enw, ymhle y ganwyd chwi a lle'r ydych yn ei alw'n gartref.
Byddaf yn nodi diwedd yr ysbaid hon trwy ...

(Awgrymwch rywbed y bydd eich cynulleidfa'n gyfarwydd ag ef. Ewch ymlaen wedi i bawb ymlonyddu)

Arweinydd: Yn awr, gerbron y Tad,
yn un yng Nghrist
ac wedi'n cydysbrydoli gan yr Ysbryd Glân:

Pawb: **Gyda'n gilydd, addolwn yr Arglwydd.**

Arweinydd: Gan edifarhau a moli a deisyf:

Pawb: **Gyda'n gilydd, addolwn yr Arglwydd.**

Arweinydd: Ar air ac mewn cerdd a chân:

Pawb: **Gyda'n gilydd, addolwn yr Arglwydd.**

Arweinydd: Yn llafar, a chan wrando'n dawel:

Pawb: **Gyda'n gilydd, addolwn yr Arglwydd.**
(Bydd emyn/cân ymgynnill yn dilyn)

Galwad i Addoli

Arweinydd:

Croeso i bawb.
Croeso yma ar yr achlysur arbennig hwn.

Leader: Welcome, as YOU, in your individuality and uniqueness.
Welcome, as US, in our diversity and togetherness.

All: **Welcome one. Welcome all.**

(Optional)

Leader: You are invited to take a few moments to greet someone beside you whom you do not know. Please share your name and, briefly, give your place of birth, and where you call home. I will indicate the end of this period with...

(Suggest an action with which your congregation will be familiar. Continue when all are still again)

Leader: Now, before the Father,
as one in Christ
and all inspired by the Holy Spirit:

All: **Together, let us worship the Lord.**

Leader: In penitence, praise and petition:

All: **Together, let us worship the Lord.**

Leader: In word and song and music:

All: **Together, let us worship the Lord.**

Leader: Aloud, in listening and in silence:

All: **Together, let us worship the Lord.**
(Followed by gathering hymn/song)

Call to Worship

Leader:

Welcome, everyone.
Welcome here to this special event

Yr ydym wedi ymgynnll i addoli yn un gymuned leol,
un rhan fechan o holl Bobl Dduw,
un darlun bach rhyfeddol o amrywiaeth gyfoethog dilynwyd
lesu heddiw.

Yr ydym yn cynrychioli rhywfaint o'r lliwiau a'r arferion,
y cefndiroedd a'r diwylliannau, yr hanesion a'r traddodiadau,
sydd gyda'i gilydd yn ffurfio'r Eglwys.

Yn un yn ein ffydd yng Nghrist ceisiwn fod yn fwy unedig fyth yn ein
tystiolaeth i'w neges

o gariad at bawb,
o gydymdeimlad â'r rhai sy'n dioddef
ac o wasanaeth i'r anghenus,
yn enwedig y rhai a orthrymir neu a anffafrir
yn ein heglwysi a'n cymdeithas.

Addolwn yr Arglwydd gyda'n gilydd.

Deuwn ynghyd mewn edifeirwch, gan foli a deisyf.
Deuwn ynghyd i gael ein maethu a'n hadnewyddu, i lawenhau
ac i ddathlu.

Deuwn ynghyd i gael ein herio a'n hannog i dderbyn a charu'r rhai
hynny y byddwn efallai yn eu cael ar yr olwg gyntaf yn 'wahanol',
ond sy'n chwiorydd a brodyr inni yng Nghrist.

Deuwn ynghyd er mwyn gwasgaru eto i'n bywydau beunyddiol
Wedi ein hysbrydoli gan synnwyr o undod a chymuned
i fod yn dystion gwell i'n ffydd Gristnogol er lles y
gymdeithas gyfan.

Dduw cariadus, Fab Gwaredigol, Ysbryd Arweiniol, Drindod Fawr o Gariad;
derbyn ein gweddïau wrth inni ymgynnll yma heddiw
i addoli
gan geisio bod yn un mewn ffydd a threfn.

Gofynnwn hyn trwy lesu Grist, ein Gwaredwyr a'n Brawd.

Pawb: Amen.

Francis Aloa

We gather as one local worshipping community,
just one small part of the whole People of God,
one wonderful snapshot of the rich diversity of Jesus'
followers today.

We represent just some of the colours and customs,
backgrounds and cultures, histories and traditions that together
form the Church.

United in our faith in Christ we seek to be ever more united in our witness to
Jesus' message:

of love for all persons,
compassion for all who suffer
and service to all in need
especially those who are oppressed or discriminated against
in our churches or our society.

Together let us worship the Lord.

We gather in penitence, praise and petition.
We gather to be nourished and refreshed, to rejoice and celebrate.
We gather to be challenged and encouraged to greater
acceptance and love for those whom we might at first find
'different', but who are our sisters and brothers in Christ.

We gather in order to go out again into our daily lives
Inspired by our sense of unity and community
to give better witness to our Christian faith for the good of all of
our society.

Loving God, Saving Son, Guiding Spirit, Great Trinity of Love;
accept our prayers as we gather here in worship today
seeking to be one in faith and practice.

We ask this through Jesus Christ, our Saviour and our Brother.

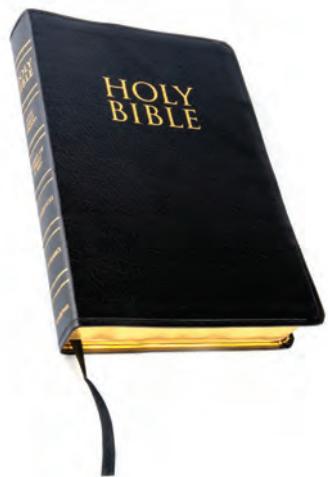
All: Amen.

Francis Aloa

Marc 7:24-30

(Y Beibl Cymraeg Newydd Diwygiedig, 2004)

Cychwynnodd oddi yno ac aeth ymaith i gyffiniau Tyrus. Aeth i dŷ, ac ni fynnai i neb wybod; ond ni lwyddodd i ymguddio. Ar unwaith clywodd gwraig amdano, gwraig yr oedd gan ei merch fach ysbryd aflen, a daeth a syrthiodd wrth ei draed ef. Groeges oedd y wraig, Syroffeniciad o genedl; ac yr oedd yn gofyn iddo fwrw'r cythraul allan o'i merch. Meddai yntau wrthi, "Gad i'r plant gael digon yn gyntaf; nid yw'n deg cymryd bara'r plant a'i daflu i'r cŵn." Atebodd hithau ef, "Syr, y mae hyd yn oed y cŵn o dan y bwrdd yn bwyta o friwsion y plant." "Am iti ddweud hynny," ebe yntau, "dos adref; y mae'r cythraul wedi mynd allan o'th ferch." Aeth hithau adref a chafodd y plentyn yn gorwedd ar y gwely, a'r cythraul wedi mynd ymaith.



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Iesu mewn Cornel

(Am fod yr emyn yn seiliedig ar Marc 7:24-30 argymhellir darllen neu grybwyll y stori'n gyntaf fel bod y gynulleidfa'n deall y cefndir cyn canu'r emyn.)

(Am ddetholiad o emynau addas eraill ewch i www.ctbi.org.uk/racialjusticesunday)

Tôn: Penlan neu Aurelia

1. Daeth hon i ddeisyf cymorth,
A'i gofid yn ei gwedd,
A thithau'n ceisio cuddio
Am ennyd fach o hedd.
Tresmasai ar dy orffwys
A'i gobaith yn ei llais,
Heb feddwl am un eiliad

Mark 7:24-30 (NRSV)**The Syrophenician Woman's Faith**

From there he set out and went away to the region of Tyre. He entered a house and did not want anyone to know he was there. Yet he could not escape notice, but a woman whose little daughter had an unclean spirit immediately heard about him, and she came and bowed down at his feet. Now the woman was a Gentile, of Syrophenician origin. She begged him to cast the demon out of her daughter. He said to her, ‘Let the children be fed first, for it is not fair to take the children’s food and throw it to the dogs.’ But she answered him, ‘Sir, even the dogs under the table eat the children’s crumbs.’ Then he said to her, ‘For saying that, you may go—the demon has left your daughter.’ So she went home, found the child lying on the bed, and the demon gone.

Jesus in a Corner

Since this hymn is based on Mark 7 24-30 it is recommended that the reading is heard first or the story mentioned so that the congregation gain the most from singing it.

(For a selection of other hymns go to www.ctbi.org.uk/racialjusticesunday)

Tune: Penlan (In Heavenly Love Abiding) or Aurelia (The Church's One Foundation)

1. Unwanted interruption
Disturbing hard won peace;
A pressure put upon you
Just when you'd found release;
This woman and her anguish
Intrude with honest pain,
Demanding understanding-

Mai ofer fyddai'i chais.

2. A ydoedd pwysau'r funud
Yn rhwystro ateb ffeind,
Neu ai rhyw lid a barodd
Y geiriau cas, di-feind?
Ai'r stori fod dy bobol
Yn sanctaidd, ar wahân
A fynnai ei chau allan
O'th serch o'r dechrau'n lân?
3. Ond cwbl eofn ydoedd
Y ffydd a lanwai'i bron.
Ni allai geiriau miniog
Ddiffoddi gobaith hon.
Dywedaist, "Nid yw ymborth
Y plant i'w daflu i ffwrdd".
"Ond caiff y cŵn," medd hithau,
"Y briwsion dan y bwrdd".
4. Am iddi ddweud hynyna
Fe roist i'w merch ryddhad.
Aeth hithau adre'n llawen;
Ond fe fu dau iachâd:
Fe welaist tithau'n eglur
Fod cariad Duw a'i ras
I gyrraedd pawb a'u mynno,
'Waeth beth eu hil na'u tras.
5. Am y wraig hon diolchwn
A'r hyn a wnaeth i ti.
Boed i'r iachâd a barodd
Ein troi a'n newid ni.
Pan fom yn ein rhagfarnau
Yn atal cariad Duw,
Rho dy iachâd i ninnau
I'n dysgu sut i fyw.

addasiad o Saesneg John M Campbell

- Though, seemingly, in vain
2. Did pressures of the moment
Prevent a kind reply-
Upwellings of raw anger
Resist, refuse, deny?
Or did your people's story
Of holiness apart
Constrict your way of seeing,
Exclude her from the start?
 3. Still, somehow, all undaunted,
She would not be denied-
No sharp-tongued, bitter rudeness
Could push her hope aside.
Persistently and wisely,
She turned your words around;
She cut through your resistance
Claimed crumbs could still be found.
 4. And so two healings happened-
Her daughter was set free-
But with new understanding
you surely came to see
that grace and loving kindness,
if true to what God meant
must reach to all who need them
show limitless intent.
 5. Thank God, then, for that woman
And what she did for you,
The healing she enabled
Must touch us, change us too.
When prejudiced or stubborn,
Or drained of all our good,
Then may we too know healing
To live the way we should.

Words by John M Campbell

Un Ydym

Cân at Sul Cyfiawnder Hiliol 2012

1. Down ynghyd i addoli,
Pawb yn un ynot ti;
Rydym oll yn un teulu,
UnTad sydd i ni.
Mae'n hamrywiaeth ni yn hardd,
Cawn addoli'n ddiwahardd,
Ond ein hundod a dardd
Ynot ti.

Corws: Gweddi lesu oedd i'w bobol fod yn un;
Doed dy Deyrnas, Dduw, yw'n gweddi ni.
Boed wrth dy fodd bob peth trwy'r byd a'r nef.
Lesu, rhoddwn ni mewn grym dy weddi di;
Rhannwn gyda'n gilydd, bawb yn un,
Y bendithion a roi di i ni.
Un ydym ynot ti, lesu.

(ar ddiwedd y corws olaf: Un fyddom ynot ti, lesu.)

2. Wedi'u galw a'u gwahodd,
Mae pob cenedl ac iaith
Yn un yn ngwaed lesu
Trwy yr holl ddaear faith.
Mae pob hil o'r un dras,
Trwy dy gariad a'th ras
Difa ragfarn a chas.
Gwna ni'n un.

Pont: Un yw'r eglwys;
Un yw corff lesu;
Ni yn y byd
Yw ei ddwylo, tafod, traed;
Galwyd ni i fynd
Yn ei enw ef.

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Ewch i www.ctbi.org.uk/racialjusticesunday i lawrlwytho'r gerddoriaeth i'r gân hon.

We are One

A Song for Racial Justice Sunday 2012

1. We are gathered to worship;
We are joined by your love;
We belong to the family
Of our Father above.
Beautiful diversity,
Worshiping in liberty,
Yet we find unity
In your name.

Chorus: Jesus, you have prayed your people would be one;
We have prayed to see your Kingdom come,
Your will be done, here on earth as it is in heav'n.
Jesus, help us be the answer to your prayer;
May we be united as we share
Every blessing you pour out on us;
As we are one in you, Jesus.
(after last chorus, to end – May we be one in you Jesus)

2. Chosen, called and invited
From each nation and tongue.
Every culture united
By the blood of the Son.
We are one human race;
Through your love, by your grace
May we find unity
In your name.

Bridge: There is one church;
Christ has one body;
Here on the earth
We're his hands, his feet, his lips;
Called to the world;
To go in his name.

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Please go to www.ctbi.org.uk/racialjusticesunday to download music for this song.

Gweddiâu Dynesu, Cyffesu a Diolch



Ysgrifennwyd y gweddiâu a'r gweithgareddau gweddi hyn i'w defnyddio ar Sul Cyflawnder Hiliol ond gellir hefyd eu defnyddio ar unrhyw adeg o'r flwyddyn. Y mae croeso i chwi eu haddasu at anghenion lleol neu gyffredinol.

Gweddiâu Dynesu

Greawdwr Dduw
A wnaethost y byd hwn â'r fath gariad,
Yr wyt yn ysblennydd,
Yn aruthrol a grymus,
yn ogoneddus a hollalluog,
Yn drugarog a maddeugar,
Yn hael a charedig.
Dduw cariadus.

Dy blant ydym ni, a luniwyd ar dy ddelw,
pob un ohonom yn unigryw, yn arbennig, yn wahanol.

Molwn dy enw am byth,
Dduw ysblennydd,
Aruthrol a grymus,
Gogoneddus a hollalluog,
Trugarog a maddeugar,
Hael, caredig
A chariadus.

Amen

Prayers of Approach, Confession and Thanks



These prayers and prayer activities have been written for use on Racial Justice Sunday but can also be used anytime during the year. If you would like to adapt these prayers and prayer activities to your needs for a local or general situation please feel free to do so.

Prayers of Approach

Creator God
Who so lovingly made this world;
You are Magnificent.
Awesome and Powerful,
Glorious, Almighty,
Compassionate, Forgiving,
Generous and Kind,
Loving, God.

We are all your children, made in your image.
Each one unique, special and different.

We praise your name forever
Most magnificent.
Awesome and Powerful,
Glorious, Almighty,
Compassionate, Forgiving,
Generous and Kind,
Loving, God.

Amen



GWEITHGAREDD GWEDDI

Gwahoddwch y gynulleidfa i wneud pasbortau*. ac ysgrifennu arnynt lle y ganwyd hwynt, eu cenedligrwydd a'u tarddiad ethnig. O dan bob un o'r penawdau hyn gall yr ysgrifennwr nodi pryder perthnasol i'r dref/dinas/gwlad honno, e.e.

GANWYD: Llundain PRYDER: Llais pobl ifainc heb gael ei glywed

CENEDLIGRwyDD: Sais PRYDER: Tlodi

TARDDIAD ETHNIG: Jamaicaidd PRYDER: Cyffuriau a Gangiau

Gall y gynulleidfa gadw neu gyfnewid y pasbortau hyn a mynd â hwy adref i weddîo drostynt.

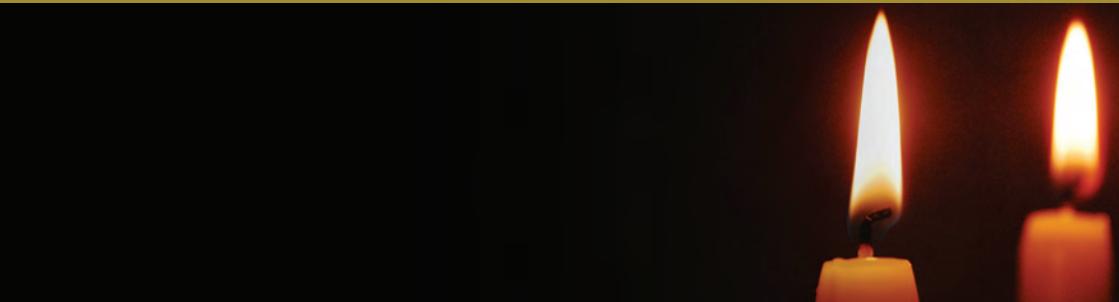
Gweddiau Cyffesu

GWEDDI UN

Greawdwr Dduw,
A wnaethost y byd hwn â'r fath gariad,
Maddau inni am nad ydym yn caru ein gilydd fel y dylem.

Pan fyddwn yn stereoteipio pobl oherwydd lliw eu croen;
Dduw, **Maddau inni**

Pan fyddwn yn diystyr u llais rhywun am nad ydym yn deall ei acen;
Dduw, **Maddau inni**



PRAYER ACTIVITY

Invite the congregation to make passports*. They need to write where they were born, nationality and ethnic origin. Under each of these three headings the writer can write a concern taking place in that town/city/country, eg:

BORN:	London	CONCERN: Young People's voice not being heard
NATIONALITY:	British	CONCERN: Poverty
ETHNIC ORIGIN:	Jamaican	CONCERN: Drugs & Gangs



Once these passports have been made the congregation is free to keep them and take them home for prayer or to swap them and pray with them at home.

Prayers of Confession

PRAYER ONE

Creator God
Who so lovingly made this world
Forgive us for not loving each other as we should.

When we stereotype people because of the colour of their skin;
God, Forgive Us

When we dismiss someone's voice just because we do not
understand their accent;
God, Forgive Us

Pan fyddwn yn barnu eraill am nad ydynt yr un fath â ni;

Dduw, **Maddau inni**

Pan fyddwn yn gadael i brofiadau'r gorffennol gymylu ein barn;

Dduw, **Maddau inni**

Pan gawn ein bwlio gan y cyfryngau i fod yn hiliol;

Dduw, **Maddau inni**

Pan fyddwn yn methu â dysgu mwy am ddiwylliannau eraill;

Dduw, **Maddau inni**

Pan na fyddwn yn codi ein llais dros ein brodyr a'n chwiorydd sy'n dioddef hiliaeth;

Dduw, **Maddau inni**

Distawrwydd

Frodyr a chwiorydd

Pan gyffeswn yn enw lesu ein pechodau a phechodau'r byd,

Gwybyddwch y maddeuir inni.

I Dduw y bo'r diolch. Amen.

GWEDDI DAU

Dduw Dad,

Y mae'n wir ddrwg gennym am inni feddwl a gwneud pethau nad oeddynt wrth dy fodd.

Cymerwn ennyd yn awr i ddyrchafu ein gweddïau ger dy fron.

[Munud o ddistawrwydd]

Dduw maddeugar,

Nertha ni yn ein gwendid,

Arwain ni yn ein dryswch

A bendithia ni â doethineb wrth inni barhau i frwydro yn erbyn anffafrisiaeth nes ennill y rhyfel dros Gyflawnder Hiliol.

Gweddïwn yn enw lesu.

Amen.

When we judge others because they are not like us;

God, **Forgive Us**

When we let past experiences cloud our judgment;

God, **Forgive Us**

When we are bullied into racism by the media;

God, **Forgive Us**

When we fail to learn more about other cultures;

God, **Forgive Us**

When we do not speak up for our brothers and sister who are subject to racism;

God, **Forgive Us**

Silence

Brothers and Sisters

Know that when we confess our sins and the sins of this world in Jesus name

We are forgiven

Thanks be to God. Amen.

PRAYER TWO

Father God

We are truly sorry for all our thoughts and actions that have not best pleased you.

We take a moment now to lift before you our prayers

[One minute silence]

Forgiving God

Strengthen us in our weakness

Guide us in our confusion

And bless us with wisdom as we continue to fight the battle against discrimination and win the war for Racial Justice.

In Jesus' name we pray

Amen.

GWEITHGAREDD GWEDDI

Rhowch fap o'r byd ar y bwrdd neu ar y llawr. Rhowch arno ddysgl glir o ddŵr. Gwahoddwch y gynulleidfa i osod cerrig bach i gynrychioli pechod/gweddi am faddeuant yn y dŵr. Wrth i'r cerrig suddo i waelod y ddysgl, canolbwytchiwch ar y lle a welir trwy'r ddysgl ar y map a gweddiwch am i'r lle hwnnw gael ei gymodi â Duw. Os oes cynulleidfa fawr, gellir cael sawl Gorsaf weddi o'r fath.



shutterstock.com/Volina

Gweddiau Diolch

Dduw cariadus,
Gwnaethpwyd ni'n rhyfeddol ar dy ddelw.
Cynorthwya dy fydd i'th weld di ym mhob wyneb,
I weld bod i bawb werth,
Bod i bawb galon,
Bod i bawb enw.
Diolchwn iti am dy holl bobl sy'n gweithio'n ddiflino i ddiddymu hiliaeth.
Gweddiwn yn enw lesu.
Amen.

GWEITHGAREDD GWEDDI

Cardiau diolch*

Anogwch aelodau'r gynulleidfa i ysgrifennu cardiau diolch. i Dduw ar bwnc cyflawnder Hiliol.

Gofynnwch iddynt ddod â'r cardiau ymlaen a'u rhoi mewn basged, ac yna mynd â hwy adref i weddîo drostynt (eu rhoi yn eu Beibl neu ar y rhewgell neu ar eu desg yn y gweithle), neu gofynnwch iddynt eu cyfnewid â rhywun arall, ac i person hwnnw fynd â hwy adref i weddîo drostynt.

PRAYER ACTIVITY

Take a world map and put it on a table/floor. Place on top of it a clear bowl of water. Invite the congregation to take pebbles that represent sin/prayer for forgiveness and place it in the bowl of water. As the pebble sinks to the bottom of the bowl, focus on a part of the world (via the clear bowl of water) where this sin/prayer of forgiveness needs to be reconciled with God. There could be a series of these prayer bowl stations around the worship space to facilitate a large group or congregation.

Prayers of Thanks

Loving God

We are all wonderfully made in your image

Help your world to see you in each face

To see that each person has value

Each person has a heart

Each person has a name

We thank you for all your people who work tirelessly to bring racism to an end

In Jesus name we pray

Amen

PRAYER ACTIVITY

Thank You Cards*

Encourage the congregation to make/write thank you cards for God in terms of racial justice.

Once written invite the congregation to either bring their cards to the front and place in a basket, take them home and pray over them (maybe place them in their bible, on their fridge or desk at work) or to swap them with someone in the congregation to take home and pray with.



Syniadau at Weddío

- † Chwaraeuch gân y 'Black Eyed Peas', Where is the Love? yn bwnc trafodaeth neu fyfyrdod.
- † Dangoswch luniau yn yr addoldy o ethnigrwydd, gwahanol ddiwylliannau a chenhedloedd a storïau am gyflawnder ac anghyflawnder hiliol.
- † Dangoswch erthyglau papur newydd yn yr addoldy am ethnigrwydd, gwahanol ddiwylliannau a chenhedloedd ac am gyflawnder ac anghyflawnder hiliol, e.e. hiliaeth mewn pêl-droed, pobl ifainc mewn cyflau.
- † Newyddion y BBC (os nad yw'n ormod o ymyrraeth – neu hwyrach ei roi ymlaen yn dawel ar deledu yn y cefndir) i ddangos sut y mae hiliaeth/ anghyflawnder, fel y newyddion, yn digwydd trwy'r amser ond ein bod ni weithiau'n eu hanwybyddu, yn fyddar iddynt neu hyd yn oed yn gwrthod gwrando. (*Os oes gennych gyntedd neu dderbynfa, gallech wneud hyn yno.*)

Syniadau Eraill

BWYD Y BYD | Rhoi a Rhannu Cinio (ar ôl y gwasanaeth)

Gwahoddwch aelodau'r gynulleidfa i ddod â bwyd yn perthyn i'w diwylliant eu hunain neu fwyd y maent yn ei hoffi o wledydd eraill.

Sanya Strachan

Nodiadau

*I wneud y cardiau diolch/ pasportau, does dim rhaid ond plygu papur A4 yn ei hanner ac yn ei hanner eto nes ei fod yn chwarter ei faint gwreiddiol (A6).

Fotograffau uchod (chwith i'r dde): Hiliaeth mewn pêl-droed – Yr ymgrych 'Mae mwy i'w ddysgu' (Dominic Dominic Jacques-Bernard); portread o wraig Tsieineaidd (fab to pix; y cynffooduriaid Leila Toplic o Microsoft Bosnia a David Livingstone o Uganda (© Thomas Williams/Sefydliad Crossroads); y gantores-gyfansoddwraig Tracey Chapman (ffotograff gan Jurvetson, flickr), ac Arlywydd yr Unol Daleithiau Barack Obama (ffotograff gan Jurvetson, flickr).



Prayer Focus Ideas

- † Play 'The Black Eyed Peas' song "Where is the Love?" to open up a discussion topic or it can be played as a reflection song.
- † Put pictures up around the worship space that illustrate ethnicity, different cultures, nationalities and stories of racial justice and injustice.
- † Put newspaper articles up around the worship space that illustrate ethnicity, nationalities, different cultures and stories of racial justice and injustice, e.g. racism in football, young people in hoodies.
- † BBC News (if it's not too much of a distraction) maybe have BBC news on silent in the background on a TV. This can illustrate how world news/racism/injustice takes place all the time but sometimes we ignore it, are deaf to it or even refuse to listen. (*If you have a foyer or reception area you could play it in there.*)

Other Ideas

WORLD FOOD | Bring & Share Lunch (after the service)

Invite the congregation to bring/cook food from their own cultures or food they like from other countries.

Sanya Strachan

Notes

*The thank you cards and passport just need the maker to fold an A4 piece of paper in half and then half again until it is a quarter of its original size (A6).

Photos above (left to right): Racism in football - 'There is more to learn' campaign (Dominic Dominic Jacques-Bernard) ; portrait of a Chinese lady (fab to pix); former refugees Leila Topic of Microsoft from Bosnia and David Livingstone from Uganda (© Thomas Williams/Crossroads Foundation); singer-songwriter Tracey Chapman (photo by Jurvetson, flickr); and US President Barack Obama (photo by Jurvetson, flickr).



Grianghraf: soggydan

Salm 146: 1-10 Molwch yr Arglwydd

“Molwch yr Arglwydd!” Dyma un o sawl salm sy’n dechrau ac yn gorffen â’r cytgan hwn. Y mae moli yn arferiad oes i’r salmydd. Nid nod bywyd mohono ond bywyd ei hun. Nododd esbonwyr yr atgyfnherthir yr alwad i foli yn y cyfeiriadau niferus gydol y salm at enw cyfamadol yr Arglwydd (lawe, un waith ar ddeg ac El/Elohim bedair gwaith).

Cyfeiria’r salmydd ei foliant at Dduw yr holl greadigaeth, a geilw bobl o’u caethiwed i arweinwyr daearol sy’n tueddu i fyw fel pe baent yn anfarwol. Fodd bynnag, nid moli mawrion weithredoedd Duw yn unig y mae; y mae hefyd yn digaloni oherwydd methiant bodau dynol i ymarfer uniondeb. Duw sy’n cael yr holl glod am weithredu cyflawnder ar ran y gorthrymedig, am borthi’r newynog, am ryddhau’r caethion, am agor llygaid y deillion, ac ati. Lle y mae cyflawnder yn y cwestiwn, dylem ymddiried yn yr Arglwydd, nid “mewn tywysogion” nac “mewn unrhyw ddyn”.

Yr ydym ninnau, gyda’r salmyddion, er gwaethaf patrymau ymddygiad sy’n cau llawer o bobl allan o’n cymunedau, yn byw ein bywydau’n gyson yng ngŵydd Duw sy’n ein bendithio bob dydd o’r newydd â’r rhodd o fywyd ac iachawdwriaeth. Y mae'r arfer o foli yn groes i'r neges amlwg o brinder a'r duedd i gyfyngu cynnig Duw o helaethrwydd bywyd i'r holl ddynolryw.

Fe'n hatgoffa Abraham Heschel mai "Cyfrinach byw'n ysbrydol yw'r gallu i foli. Mae moliant yn rhagflaenu ffydd. Byddwn yn canu'n gyntaf, yna'n credu". Mae'n dda dwyn hyn i gof ar Sul Cyflawnder Hiliol. Er gwaetha'r arferion gwaharddol ac anhaelionus sy'n gwadu dynoliaeth pobl eraill, rhaid



Grianghraf: soggydan

Psalm 146: 1-10 Praise the Lord

"Praise the Lord!" This is one of the many psalms that begins and concludes with this refrain. Praise is a life-long habit for this psalmist. Praise is not just the aim of life, but life is praise. Commentators have noted that the call to praise is reinforced by the abundant references to the covenant name of the Lord throughout the psalm (Yahweh, eleven times and El/Elohim four times).

Praise, for the psalmist, is oriented towards the God of all creation, while calling humans away from any enslavement to earth-bound leaders and tendency to live as if they are immortal. Praise, however, is not only directed to God's mighty deeds: it also despairs over human failures to practice righteousness. God is given all of the credit for executing justice on behalf of the oppressed, for feeding the hungry, for setting prisoners free, for opening the eyes of the blind, etc. So where justice is concerned, we ought to put our trust in the Lord and not "in princes, in mortals."

With the psalmists we too, in spite of restrictive patterns of behaviour that exclude many from our communities, live out our lives continually in the presence of God who blesses us with the gift of life and salvation each waking day. The habit of praise runs counter to the dominant script of scarcity and the tendency to restrict God's offer of abundant life to all humankind.

Abraham Heschel reminds us that "The secret of spiritual living is the power to praise. Praise precedes faith. First we sing then we believe" *. This is a timely reminder on Racial Justice Sunday. In spite of the restrictive and

inni ddyfnhau'r arfer o foli fel offeryn i ddymchwel anghyflawnedrau. Y mae diolchgarwch a haelioni yn arferion angenrheidiol i dystio i'r un sy'n obaith ac yn fywyd inni. Molwch yr Arglwydd!

Pwnc Myfyrdod

1. Ystyriwch oblygiadau byw bywyd o foliannu a diolch cyson fel ffordd gwbl wahanol o weld ein byd, ein blaenorriaethau a'n ffordd o fyw.
2. Myfyriwch ar y dewis y mae angen inni ei wneud rhwng bywyd y mae byd prynwriaeth/y farchnad yn tra-arglwyddiaethu arno ac un sy'n ymddiried yn ffyddlondeb a haelioni Duw.
Y mae'r dewis hwn rhwng dau wahanol fath o weithredu (nid rhwng gweithredu a gwneud dim).

Michael Jagessar

*A. J. Heschel, (p.61 of Who Is Man?, Stanford University Press, 1965)

Iago 2: 1-17 A yw ein geiriau a'n gweithredoedd yn cynnwys neu'n cau allan?



Grianghraf: Flavio

Fe all i Martin Luther fethu â gweld pwynt llythyr lago pan alwodd ef yn "epistol gwellt". Sylfaen neges lago yw ein bod oll yn atebol i Dduw am ein geiriau a'n gweithredoedd. Beth a ddywed ein geiriau a'n gweithredoedd am gariad a gras a haelioni Duw? A yw'r ffydd sy'n dylanwadu ar ein gweithredoedd wedi ei phatrymu ar ffordd Duw yng Nghrist?

ungenerous habits that deny the humanity of others, we must deepen the habit of praise as a tool to overthrow injustices. Gratitude and generosity are necessary habits that witness to the one in whom is our hope and life. Praise the Lord!

For reflection

1. Consider the implications of living a life of constant praise and thanks giving as a fundamentally different way of seeing our world, our priorities, and lifestyles.
2. Reflect on the choice we need to make between a life dominated by a consumer/market world or one that trusts in God's faithfulness and generosity. The choice here is between two different kinds of action (not between action and passivity).

Michael Jagessar

*A. J. Heschel, (p.61 of Who Is Man?, Stanford University Press, 1965)

James 2: 1-17

Do our words and actions include or exclude?



Photo: César Astudillo

Martin Luther may have missed the point of James's letter when he referred to it as an "epistle of straw". The bottom line for James is that we are all accountable to God for our words and deeds. What do our words and actions say of God's love, grace and generosity? Is the faith that influences our actions modelled after the way of God in Christ?

Pryderai awdur lago am ddealltwriaeth o'r ffydd sy'n llurgunio ac yn cyfyngu ffyddlondeb. Marw yw ffydd pan gyfyngir hi i gyfres o ddatganiadau yr honna Cristnogion eu credu. Ni ellir gwahanu ffydd a ffyddlondeb.

Gan ddechrau trwy ofyn beth yw ffydd, defnyddia lago ddosbarthiadau cymdeithasol ei oes yn allwedd i archwilio'r cwestiwn. Dinoetha arfer cyffredin pobl o blygu glin i'r rhai hynny sy'n amlwg gyfoethog ond diystyr u'r rhai sy'n perthyn i ddosbarthiadau isaf cymdeithas. Defnyddir cyfoeth a dylanwad yn arwyddion, nes bod y sawl y mae'r pethau hyn ganddynt yn disgwyl bod yn geffylau blaen breintiedig.

Trwy ddinoethi'r patrwm dosbarth gwaharddol a'r snobyddiaeth, y rhagfarn a'r ffafriaeth sy'n gysylltiedig ag ef, heriodd lago'r "rhesymeg" bod y sawl sy'n gyfoethog yn dda a'r sawl sy'n dlawd yn ddrwg. Gan gyfeirio'n ôl at ddysgeidiaeth ganolog y ffydd, fel y mynegwyd hi gan lesu: "Câr dy gymydog fel ti dy hun" (adnod 8), y mae'n peri anghysur i'w wrandawyr trwy danlinellu bod yn rhaid arddangos cred yn lesu trwy arfer y gorchymyn o garu cymydog, yn enwedig y tlawd. Y mae anwybyddu'r tlawd yn dianrheddu Duw.

Wrth wneud hyn, â lago i'r afael â phroblem anffafrisiaeth yn y gymuned Gristnogol, gan ddadlau bod ffydd yn lesu Grist yn effeithio'n uniongyrchol ar y modd y byddwn yn trin pobl. Y mae pob arfer gwaharddol a syfllenwyd ar drefn gymdeithasol sy'n ffafrio'r cyfoethog yn bradychu ffordd lesu.

Nid yw heb arwyddocâd bod lago'n crybwyl "dangos ffafriaeth". Y mae'r ymadrodd yn cynnwys pob math o ragfarn ac anffafrisiaeth a seiliwyd ar olwg allanol – anabledd, ethnigrwydd, dosbarth, rhyw, oed, tueddiad rhywiol, gwisg ac ati.

Y mae gan lago lawer i'w gyfrannu at ein hystyriaeth o anffafrasio a gwahardd a phrofiad pobl o hynny. Iddo ef, y mae anffafrisiaeth o unrhyw fath yn anghyson â'r ffydd Gristnogol! Ac y mae gweithio tuag at gyflawnder yn alwad na all Cristnogion ei dilyn yn eu nerth eu hunain. N id ydym ar ein pen ein hun: presenoldeb graslton Duw, a'i nerth a'i ddoethineb ef, sy'n ei gwneud hi'n bosibl inni fyw fel y disgrisia lago.

The author of James is concerned about an understanding of faith that distorts and restricts faithfulness. Faith becomes dead when reduced to a series of statements that Christians profess to believe. Faith is inseparable from faithfulness.

Starting with a query about what faith actually is, James uses the social class of the time as the key issue to explore the question. He exposes the prevailing human tendency to defer to those who are visibly wealthy while dismissing those at the lower end of social standing. Wealth and influence are used as markers with the implications that those for whom these are favourably stacked expect to be the insiders and to receive certain privileges.

By uncovering the excluding pattern of classism and related acts of snobbery, prejudice and favouritism, James' challenge went beyond the "logic" that the wealthy person is good and the poor person is bad. Pointing back to the central teaching of faith as demonstrated by Jesus: "Love your neighbour as yourself" (v.8), James puts his listeners (and audience) in an uncomfortable position by underscoring that belief in Jesus must be seen in the practice of the command to love one's neighbour, especially the poor. To ignore the poor is to dishonour God.

In the process, James tackles head-on the problem of discrimination in the Christian community, maintaining that faith in Jesus Christ bears directly upon our treatment of persons. All excluding habits based on social ordering that privileges the rich is a betrayal of the way of Jesus.

It is not insignificant that James speaks of "acts of favouritism". By employing the plural he calls to account all forms of prejudice and discrimination based on outward appearances such as disability, ethnicity, class, gender, age, sexuality, dress etc.

James has much to contribute to our thinking about acts and experiences of discrimination and exclusion. For James discrimination of any kind is inconsistent with Christian faith! And, to work towards justice is a calling Christians cannot pursue by their own strength. We are not alone: it is God's gracious presence and power and wisdom that makes it possible for us to live as James describes.

Pwnc Myfyrdod

1. Myfyriwch ar beth y mae'r hyn a wnewch yn ei awgrymu am eich ffydd chwi ac am ffordd lesu.
2. Y mae lago am i'r newyddion da gael ei brofi – gan bob credadun a thrwy bob credadun gan bawb arall y mae arnynt angen mynegiant diriaethol o ras. a. A yw'n bosibl bod lago yn ail-lunio'r cwestiwn: "Ymhle y mae'r newyddion da i'ch cymydog?"
3. Beth aeth o'i le yn ein bywyd ynghyd bod rhagfarnau ac arferion gwaharddol mor amlwg yn ein plith, yn hytrach na'r hyn a fyn Duw?

Michael Jagessar

Eseia 35, 4-7



Griaingraf: Guillaume Baviere

Proffwydoliaeth lawen am adnewyddiad yw hon, a hynny o le annhebygol. Yr ydym yn Jwda, y fwyaf deheuol o ddwy deyrnas Israel, ac yn ei phrifddinas, Jerwsalem; ond y mae llawer o'i thrigolion yn alltudion ym Mabilon a Jerwsalem yn ddinas ofnus, ddiobaith, wedi'i gorchfygu a heb gyfeiriad. Wrth galon Eseia y mae synnwyr dwfn o sofriniaeth a sancteiddrwydd moesol Duw. Duw yw hwn sy'n mynnu cyflawnder a chywirdeb perthynas, a danodwyd i'r bobl yn y dull plaenaf posibl eu pechod o lygredd, gormes ar y tlawd a hunanfoddhad. Ond y mae'r Duw sy'n llefaru trwy Eseia yn Dduw trugaredd, yn Dduw sy'n cydymdeimlo, ac yma fe geir geiriau o obaith ac addewid mewn amser tywyll.

For reflection

1. Reflect on what your actions suggest about your faith and Jesus's way.
2. James wants the good news to be experienced—by each believer and through each believer to the many others who need a tangible expression of grace. Is it possible that James may be reframing the question: "Where is the good news for your neighbour?"
3. What has gone wrong in our life together for prejudices and excluding habits, rather than the preferences of God, to be manifested among us?

Michael Jagessar

Isaiah 35, 4-7



Photo: Pablo Arroyo

This is a joyful prophecy of restoration from an unlikely place. Here we are in Judah, the southern of the Israelite kingdoms, centred on Jerusalem. But many of the people are in exile in Babylon, and Jerusalem is a fearful and despairing city, defeated and without direction. At the heart of Isaiah is a profound sense of the sovereignty of God and the moral holiness of God; this is a God who desires justice and right relationship, and the people have had their sins of corruption, oppression of the poor and religious complacency read back to them in the most forthright terms imaginable. But the God who speaks in and to Isaiah is also a God of compassion, a God who cares, and here is a word of hope and promise in the darkest of times.

Disgrifia'r gerdd y rhai hynny a ddioddefodd yn enbyd dros sawl blwyddyn yn dod adref. Ond fe'u harweinir adref nid ar hyd llwybr hir y carafanau ond yn syth ar draws yr anialwch. Ar yr olwg gyntaf, nid geiriau addawol mo'r rhain i bobl a oedd yn byw yn y rhan hon o'r byd. Roedd yr anialwch yn lle peryglus, llwm, tywodlyd, lle y llechai anifeiliaid gwyltigion; lle digysgod, lle'r oedd rhywun yn fregus ac ar drugaredd yr elfennau; lle i farw.

Ond ym mhresenoldeb gogoniant y Duw byw fe drawsffurfir hyd yn oed yr anialwch. Try rhithiau'r anialwch yn byllau go iawn o ddŵr; bydd glaswellt yn tyfu a daw llwybr braw yn ffordd ddiogel i bawb deithio arni. Fe lwyd newidir eu cyflwr.

Nid proffwydoliaeth ysbrydol mo hon. Newyddion da ydyw am waredigeth Duw i rai mewn anobaith. Bydd y caethion ym Mabilon yn dod adref; fe adnewyddir y tir. Dyma addewid i galonogi a symblyu. Yng ngeiriau Eseia, a ddefnyddiwyd mor aml gan Iesu, 'Ymgryfhewch, nac ofnwch'.

Pwnc myfyrdod

1. Beth y mae 'dod adref' yn ei awgrymu neu'n ei olygu i ni? Pa ddelweddau a theimladau y mae'r ymadrodd yn eu creu? Sut y byddwn yn meddwl am ddod adref at neu gyda Duw
2. Beth ydym ni'n ei feddwl fyddai ystyr 'dod adref' i bobl a ddadwreiddiwyd – ffoaduriaid, alltudion, pobl heb dir, heb gartref? Sut y gallem ein gosod ein hunain yn well ar ochr y Duw sy'n dwyn pobl adref

Kathy Galloway

Marc 7, 24-37

Dyma stori sy'n ein cyfeirio at genhadu yn null Crist. Mae'n digwydd yn ymyl y Decapolis ar ffiniau Galilea, y tu allan i Israel, ar gyrion y wlad sanctaidd. Mae Iesu wedi dod yn ôl o le arall ar y ffin, Tyrus (yn Lebanon heddiw), tiriogaeth y Cenhedloedd, lle y penderfynodd ymateb i gais gwraig Syroffenicaidd i iacháu ei merch, a symud ei weinidogaeth ymlaen, felly, o wlad barchus cred ac arfer sefydledig. Yr oedd eisoes wedi dangos na ddylai

It is a poem that describes the homecoming of those who have suffered terribly through long years. But they will not return by the long caravan route; rather, they will be led home directly across the desert. These would not appear at first to be promising words; for those who lived in that part of the world, the desert was a dangerous, featureless place of shifting sands, where wild animals lurked, where there was no shelter, a place of vulnerability and exposure to the elements. It was a place of death.

But in the presence and glory of the living God, even the desert will be transformed. The mirages of the desert will become real pools of water, grass will grow, and a fearful road will become a way on which all will travel safely. Their condition will be utterly changed. This is not a spiritualized prophecy; it is the good news of God's deliverance for those who were in despair. The captives in Babylon will return home, the land will be renewed. It is a promise to hearten and encourage. In the words of Isaiah, so often used by Jesus, 'Be strong. Don't be afraid.'

For reflection

1. What does 'homecoming' suggest or mean to us? What images and feelings does the word evoke? How do we think about coming home to or with God?
2. What do we think 'homecoming' might mean to uprooted people-refugees, exiles, those who are landless or homeless? How might we better align ourselves with the God who brings the exiles home?

Kathy Galloway

Mark 7, 24-37

Here is a story that points us firmly towards mission in Christ's way. It takes place near Decapolis on the fringes of Galilee, outside Israel, the margins of the holy land and people. Jesus has returned from another border place, from Tyre (in present day Lebanon), Gentile territory, where his decision to listen and respond to the impassioned plea of a Syro-Phoenician woman to heal her sick daughter has moved his own journey beyond the respectable

arferion crefyddol megis cadw'r Saboth atal ymateb i angen dynol. Yn awr, y mae ffydd y wraig hon yn ei herio i weld na ddylai confensiynau ethnig a chymdeithasol wneud hynny ychwaith ac y mae'n ailarchwilio'i genhadaeth. O hyn allan, sylweddola iddo gael ei anfon nid yn unig at bobl Israel ond at y Cenhedloedd hefyd. Y mae wedi croesi nid yn unig ffin ddaearyddol ond ffin hefyd yn y galon a'r meddwl. Daeth ei genhadaeth i fod yn un gynhwysol.

Dwg ei gyfeillion yn awr ddyn byddar na all brin siarad at lesu yn y gobaith y gall lesu ei iacháu yntau. Y peth cyntaf a wna lesu yw cymryd y dyn o'r neilltu ar ei ben ei hun. Y mae pobl â nam ar eu clyw yn ei chael hi'n arbennig o anodd cyfathrebu mewn torf. Yna, defnyddia iaith cyffyrddiad i esbonio i'r dyn beth y mae am ei wneud; yn olaf, dywed air Aramaeg, Ephphatha, 'agorer di', sy'n berffaith at ddarllen gwefusau.

Y mae lesu wedi adnabod cyflwr y dyn, wedi ymateb yn briodol i'w anghenion ac wedi ei alluogi i gymryd rhan lawn yn ei iachâd. Gall y dyn glywed a siarad; nid ydyw bellach ar gyrion ei gymuned. Defnyddia Marc air i ddisgrifio'r amhariad ar ei leferydd nas defnyddir ond mewn un lle arall yn y Beibl, sef yn Eseia 35:6 – 'fe gân tafod y mudan'. Dyma adleisiôr dystiolaeth i allu iachaoл a rhyddhaol y Meseia a'n gwahodd ninnau i 'gael ein hagor' i air y bywyd.

Pwnc myfyrdod

1. A ydym ni, neu bobl yr ydym yn agos atynt, wedi teimlo inni gael ein gwahardd oherwydd pwy ydym? Pa effaith a gafodd hynny arnom? Sut y goresgynnwyd y gwaharddiad, neu sut y gellid bod wedi ei oresgyn?
2. Beth a olygai i ni a'n heglwysi i ymateb yn briodol i anghenion eraill mewn ffyrdd sy'n galluogi ac yn gynhwysol? Sut y tybiwn y mae angen 'ein hagor'?

Kathy Galloway

heartland of established belief and practice. Jesus has already demonstrated that religious custom, such as Sabbath observance, should not stand in the way of responding to human need. Now, challenged by a woman's faith to see that ethnic and social conventions should not do so either, he re-examines his own mission. From this point onwards, Jesus understands that he has been sent, not just to the people of Israel but also to the Gentiles. He has crossed a border, not only of geography, but of the heart and spirit. His mission has become inclusive.

Now, a man who is deaf and can hardly speak has been brought by his friends in the hope that Jesus can heal him also. The first thing that Jesus does is to take the man away on his own; people with hearing difficulties find it particularly hard to communicate in crowds. Then he uses the language of touch to explain to the man what he is going to do; finally, he speaks a word in Aramaic, Ephphatha, 'be opened', which is perfect for lipreading.

Jesus has recognised the man's situation, responded appropriately to his needs and enabled him to be fully present and involved in his healing. The man is able to hear and speak, no longer marginalized by his community. Mark uses a word to describe his speech impediment that is only used in one other place in the Bible, in Isaiah 35,6 -'those who cannot speak will shout for joy'. It is an echoed testimony to the healing and liberating power of the Messiah and an invitation to us to also 'be opened' to the word of life.

For reflection

1. Have we, or people we are close to, experienced exclusion for who we are? How did this affect us? In what ways was this exclusion overcome, or in what ways could it have been?
2. What would it involve for us, and for our churches, to respond appropriately to the needs of others in ways which are empowering and inclusive? How do we think we need to 'be opened'?

Kathy Galloway



Grianghraif: shutterstock.com/BalazsT

Bod yn Gorff i Bawb, Nid yn Glwb i'r Ychydig

Ddau fileniwm cyn llofruddio Stephen Lawrence, trosedd o atgasedd a'n dygodd wyneb yn wyneb â hilyddiaeth ym Mhrydain, cyhoeddodd yr apostolion Paul ac Iago na fyddai Cristnogaeth yn goddef hilyddiaeth o gwbl; gweler Colosaid 3:11ac Iago 2:1-9.

Rhoddodd Ymchwiliad Lawrence inni ddiffiniad, enwog erbyn hyn, Macpherson o Hilyddiaeth Sefydliaidol: "Cyd-fethiant mudiad i ddarparu gwasanaeth priodol a phroffesiynol i bobl oherwydd eu lliw, eu diwylliant neu eu tarddiad ethnig. Gellir ei weld neu ei ganfod mewn gweithdrefnau, agweddu ac ymddygiad sy'n anffafrio trwy ragfarn ddiymwybod, anwybodaeth, diffyg meddylgarwch a stereoteipio hiliol". Fe'n cywilyddiwyd ac addawodd ein sefydliadau wneud yn well.

Nid yw Cristnogaeth sydd, ysywaeth, yn sefydliad ei hun bellach, y tu hwnt i fod angen ei harchwilio'i hun ynglŷn â'r mater hwn.

Fel Cristnogion, nid ydym yn ceisio nac yn cynnig aelodaeth o ryw glwb anghynhwysol a elwir 'yr eglwys'. Yr ydym yn hytrach yn aelodau o gorff cynhwysol a elwir 'Crist'. Pe bai Cristnogaeth byth yn gwneud yr 'eglwys' yn rhywle i fynd iddo yn hytrach na'r hyn ydym, fe fyddem ar y llethr crefyddol llithrig i gau rhai pobl allan a chynnwys eraill, barnu rhai yn deilwng ac eraill ddim. Cyn y gallem ddweud 'Bu Crist farw dros bawb', byddai'r corff yn fudiad, y mudiad yn gofeb, y berthynas fywiol yn grefydd farw. Ni fyddai Cristnogaeth yn ddim mwy nag Eglwysyddiaeth, lle y gellid meithrin hilyddiaeth.

Being an Inclusive Body, Not an Exclusive Club

Two millennia before the murder of Stephen Lawrence, a hate-crime that brought us as a nation face-to-face with racism in our country, the apostles Paul and James trumpeted Christianity's zero tolerance policy on racism: see Colossians 3:11 and James 2:1-9.

The Lawrence Inquiry gave us Macpherson's now famous definition of Institutional Racism: "The collective failure of an organisation to provide an appropriate and professional service to people because of their colour, culture or ethnic origin. It can be seen or detected in processes, attitudes and behaviour which amount to discrimination through unwitting prejudice, ignorance, thoughtlessness and racial stereotyping." As a nation we were chastened and our institutions vowed to do better.

Christianity, which regrettably has become an institution, isn't beyond the need for self-examination on this subject.

As Christians we're not seeking or offering membership to an exclusive club called the church, we are members of an inclusive body called Christ. Were Christianity ever to reduce "church" to being somewhere we go, rather than being who we are, we'd be on the slippery religious-slope to excluding some and including others and judging some to be worthy and others unworthy. Before we could say, "Christ died for all" the organism would be an organisation; the movement a monument; and a vivifying relationship a stultifying religion. Christianity would be no more than Churchianity, a place where racism could be cultivated.

Wrth ddarllen ei ddedfryd, dywedodd Mr Ustus Treacy i Stephen Lawrence gael ei 'lynco' gan ei ymosodwyr. Fe'm hatgoffwyd i lesu Grist yntau gael ei 'lynco' gan ei ymosodwyr mewn troseidd o atgasedd at ras. Fydd yna'r un ymchwiliad na'r un adolygiad o achos ond fe ddylem, fel cymuned, addo gwneud yn well. Gwyddom mai trwy ras, nid trwy hil, y daw iachawdwriaeth. Felly, cofleidiwn ras. Bydded inni i **Gyd Rannu Agape Siriol Duw.**

Paul Anderson-Walsh

Mae popeth o flaen OND yn ...

Yr ydym i gyd yn gyfarwydd â lleisiau swynol yr arianwyr a'r gwleidyddion yn telynegu am ryw sefyllfa neu'i gilydd, yn dweud wrthym gystal neu gynddrwg yw pethau a beth y maent hwy'n ei wneud i wrthweithio'r hyn a wnaeth neu na wnaeth eu rhagflaenwyr. Y mae yna bob amser ryw OND. OND yr ydym yng nghanol argyfwng ariannol ... OND y mae yna gyfyngu ar yr hyn y caniateir inni ei wneud ... OND nid ein bai ni ydyw ... OND ... Gyda'r un gair bach hwn fe esgusodir neu fe ddiystyrir beth bynnag a ddywedwyd cyn hynny. Mae'r OND yn achub eu croen hwy a ninnau. Mae'n caniatáu gwrthbwys o pob atebolrwydd a gweithredu.

Gydag Iesu, does yna ddim 'ond' nac 'os' na 'hwyrach'. NAWR yw'r amser i weithredu. NAWR yw'r amser i garu a chydymdeimlo, ymostwng a gwasanaethu. Yma ac yn awr y mae gweithredu cyflawnader. Rhaid gweithredu cyflawnader yn ein perthynas â phobl heddiw. Y mae Iesu'n ein dysgu am gost bod yn ddisgybl. Pan ddywed rhywun wrtho yn Efengyl Luc, "Canlynaf di, Arglwydd; ond yn gyntaf caniatâ imi ffarwelio â'm teulu," ateb Iesu yw, "Nid yw'r sawl a osododd ei law ar yr aradr, ac sy'n edrych yn ôl, yn addas i deyrnas Dduw."



Felly y mae hefyd yn achos Cyflawnader Hiliol. Mae'n hawdd, ac yr ydym wedi arfer, cynnig yr OND ... cysurlon sy'n gadael yn yr union yr un lle y rhai hynny a drinnir yn anghyflawn neu a gamdrinnir neu a ddilornir oherwydd eu hil neu eu lliw neu eu rhyw. Myn cyflawnader Duw ein bod yn ei gyhoeddi yn awr, heb unrhyw OND nac esgus nac ystrydeb. Gelwir ni i weithredu'n gyflawn YN AWR.

Bob Fyffe

Homilies

In reading his verdict, Mr Justice Treacy said that Stephen Lawrence had been “swallowed up” by his attackers I am reminded that Jesus Christ was also “swallowed up” by his attackers in a grace-hate crime. They’ll be no inquiry or cold case review but as a community we should vow to do better. We know that salvation is by grace not race, so let’s embrace gracism - **God’s Ridiculous Agape Captivating Everyone.**

Paul Anderson-Walsh

Everything before BUT is...

We are all accustomed to the smooth tones of political or financial spokespeople who will wax lyrical about this or that situation. They tell us how good or bad things are and what they are doing to counter what their predecessors did or did not do. There is always that point at which they get to the BUT moment. BUT we are in the middle of a financial crisis... BUT we are restricted in what we are allowed to do... BUT it's not our fault... BUT... With this one little word, whatever has been said or promised before can be excused or sidelined. The BUT word allows them and us off the hook. It allows accountability and action to be offset.

With Jesus, there are no ifs or buts or maybe's. NOW is the time for action, NOW is the time for love and compassion and humility and service. Justice is to be delivered in the here and now. Justice is to be pursued today in our relationships. Jesus teaches about the cost of discipleship when in Luke's Gospel someone says "I will follow you, Lord; BUT let me first say farewell to those at my home". Jesus said to him "No one who puts a hand to the plough and looks back is fit for the kingdom of God."

So it is with issues of Racial Justice. It's easy and we are accustomed to offering the soothing BUT... which leaves those who are treated unjustly, those who are abused and ridiculed because of their race or colour or gender to remain in that place. God's justice demands that we proclaim God's justice now, without the BUTs and the excuses or the platitudes. We are called to act justly NOW.

Bob Fyffe

Litani i adroddwr, Pobl a chorws



Grianghraif: Alex Proimos

Pa hyd, Arglwydd, pa hyd?

Adroddwr: Ac fe ddaeth y bobl.

Daethant i Dŷ yr Arglwydd,
Wedi eu galw gan yr un sy'n caru,
Yn caru y tu hwnt i fesur,
Yn caru pawb a phobun fel rhan o'i gynllun ef.
Fe ddaeth y bobl.

Pobl: Fe ddaethom a chael

Nad pawb oedd yn caru,
Nad oeddynt yn caru neb ond y sawl a oedd yn debyg iddynt hwy.
Cariad wedi'i fesur ydoedd.
Yr oedd cyfyngiadau i gynllun y creawdwr.

Corws: *Pa hyd O Arglwydd, y rhaid inni ddisgwyl?*

Disgwyl wrth y drws,
Cerdded y strydoedd,
Swatio lle na ellir ein gweld?

Pobl: Fe ddaethom a chael

Nad pawb oedd yn caru,
Nad oeddynt yn caru neb ond y sawl a oedd yn siarad yn
debyg iddynt hwy.
Yr oedd yn rhaid iddynt garu f'acen, a fforchog oedd y tafod
a etifeddais i.
Dywelasant nad oedd cynllun y creawdwr yn cynnwys fy lleferydd.

Corws: *Pa hyd O Arglwydd, y rhaid inni ddisgwyl?*

Disgwyl wrth y drws,

A Litany for Narrator, People and Chorus



Grianghraf: JoséMa Orsini

How long, O Lord, how long?

Narrator: And the people came
They came to the House of the Lord,
Called by the one who loves,
Loves beyond any kind of measure,
Loves all and each as part of the Almighty's design.
They came.

People: We came and we found
That all did not love.
That loving meant including only those who looked like them.
That loving was measured.
That the creator's design did have limits.

Chorus: *How long O Lord, How long must we wait?
Waiting at the door,
Walking in the streets,
Huddled where we cannot be seen?*

People: We came and we found
That all did not love.
That loving meant including only those who spoke like them.
That loving meant my accent, my inherited tongue was forked.
They said the creator's design did not include my speech.

Chorus: *How long O Lord, How long must we wait?
Waiting at the door,*

*Cerdded y strydoedd,
Swatio lle na ellir ein gweld?*

Pobl: Fe ddaethom a chael
Nad pawb oedd yn caru,
Nad oeddynt yn caru neb ond y sawl a oedd yn arogli fel hwy,
y rhai glân.
Nid oedd fy nüwch i yn wyn nac yn lân, yn dwt na meddal na "neis"
Dywedasant nad oedd cynllun y creawdwr yn cynnwys yr olwg
fudr a oedd arnaf.

Corws: *Pa hyd O Arglwydd, y rhaid inni ddisgwy!*
Disgwyl wrth y drws,
Cerdded y strydoedd,
Swatio lle na ellir ein gweld?

Adroddwr: Ac fe ddaeth y bobl,
Ac wylasant yn chwerw am na cherid yn wir mohonynt.
Ac fe holliwyd creadigaeth brydferth Duw,
A darnau bychain ohoni yn dân ar groen darnau bychain eraill.

Saib

Adroddwr: Ac wylodd Duw.

Corws: *Pa hyd, fy mhobl, pa hyd*
Y pery gwenwyn eich cenfigen?
A ydych am aros yn eich celloedd bychain?
Agorwch eich calonnau ac anadlwch fy nghariad atoch chwi
a'm plant i gyd.
Byddwch fyw'n llawn yn fy myd i, nid eich byd chwi.

Pobl: Ac fe ddaethom,
A dechreunasom weld cwmni amryliw,
Ac yr oedd y lliwiau'n ein cynhesu,
A dathlai patrymau ein dyfod lawenydd ein Duw ynom
Wrth inni wau ynghyd dapestri goludog iddo ef.

Corws: *Pa hyd, fy mhobl, pa hyd*
Y byddwch yn rhannu a rheoli
Yn creu grym lle nad oes ei angen?

*Walking in the streets,
Huddled where we cannot be heard?*

People: We came and we found
That all did not love.
That loving meant including only those who smelt like them,
the clean ones.
My blackness was not white, or clean, or neat, or soft, or "nice".
They said the creator's design did not include my dirty looks.

Chorus: *How long O Lord, How long must we wait?
Waiting at the door,
Walking in the streets,
Huddled where we cannot be smelt.*

Narrator: And the people came
And they wept bitterly for in truth they were unloved.
And God's beautiful creation split apart,
Little bits resenting little bits of the whole beautiful creation.

Pause

Narrator: And God wept.

Chorus: *How long O my people, how long
Must you rankle with your jealousies?
Will you live in your little cells?
Open your hearts and breathe in my love for you and
all my children
Live fully in my world, not yours.*

People: And we came
And we began to see a multi-coloured company.
And the colours warmed us,
And the patterns of our coming celebrated God's delight in us
As we wove together a rich tapestry for our God.

Chorus: *How long, O my people, how long
Will you divide and rule
Create power where there is no need of it?*

*Agorwch eich calonnau ac anadlwch fy nghariad atoch chwi
a'm plant i gyd.
Byddwch fyw'n llawn yn fy myd i, nid eich byd chwi.*

Pobl: Ac fe ddaethom
A dechreusom glywed Pentecost.
Miliynau o leisiau'n cydnabod a chyffesu a charu Duw,
Canu a dawnsio, siantio ag organ, drwm a phib.
Yr oedd yn swnio fel côr a cherddorfa fawr Duw.

Corws: *Pa hyd, fy mhobl, pa hyd
Y dehonglwch fy nheyrnas yn eich ffyrdd daearol chwi?
Edrychwrch y tu hwnt i getoau cul eich ymennydd,
Anadlwch arogl hyfryd y nefoedd
Yn agos atoch, o'ch cwmpas, uwch eich pen.*

Pobl: Ac fe ddaethom;
Ac wrth inni synhwyro popeth o'n cwmpas,
Llanwyd ein holl fod ag angerdd Duw,
A rhyddhawyd persawr y nefoedd
I bawb ei anadlu.
Tynnem i mewn ac allan o'n ffroenau rhythmau cariadus y cread.

Pawb: *O fy mhobl,
Cymaint fy nghariad atoch!
Yr ydych wedi clirio eich clustiau,
agor eich llygaid,
synhwyro â'ch holl fod fy ffyrdd i.
Y mae fy nheyrnas yma; daethoch â hi i mewn i'ch bywydau.
Rhaid i chwi ei byw!
Gadewch iddi lifo heb na dechrau na diwedd;
Cyfarwydded cariad chwi; bydded yn oleuni i'ch llwybrau
Ac yn ymgeledd ichwi fel y tyfwch.*

O fy mhobl, cymaint fy nghariad atoch.

Margaret Sawyer

*Open your hearts and breathe in my love for you
and all my children,
Live fully in my world, not yours.*

People: And we came
And we began to hear a Pentecost
Millions of voices acknowledging, confessing and loving God
Singing, dancing, chanting with organ, drum, and pipe,
Sounding, as God's great orchestrated choir.

Chorus: *How long O my people, how long
Must you interpret my kingdom in your earthly ways?
Look out of the narrow ghettos of your minds,
Breathe in the sweet smell of heaven where you are,
Next to you, around you and above you.*

People: And we came;
And as we sensed all that was around us,
Our whole beings were filled with God's passion,
And released the perfume of heaven
For all to breathe,
Drawing in and exuding the mighty rhythms of a loving creation.

All: *O my people,
How I love you!
You have unblocked your eyes
opened your eyes
sensed with your whole being, my ways.
My kingdom is here, you have brought it into your lives,
Live it!
Let it flow;
Let there be no beginning or end;
Let love be your guide a light to your paths and succour to
you as you grow.*

O My people how I love you.

Margaret Sawyer

Stori bersonol



Grianghraf: Deortiz

Golyga byw mewn gwlad newydd mai dieithrynn ydych

Deuthum i Ogledd Iwerddon o Wlad Pwyl fwy na saith mlynedd yn ôl.

Golyga byw mewn gwlad newydd mai dieithrynn ydych. Diwylliant newydd, rheolau newydd, pobl newydd, iaith newydd – y cwbl yn creu teimlad cryf eich bod yn wahanol ac yn cysylltu â'r teimlad o ddiogelwch. Pan fyddwch yn ddeieithr, ni allwch deimlo'n ddiogel – ni wyddoch beth i'w ddisgwyl oddi wrth y bobl o'ch cwmpas na'r man lle'r ydych. Rhaid i chwi fod yn ofalus ac yn sensitif iawn ym mhöpeth a wnewch ac a ddywedwch. Ychwanegwch at hynny anawsterau ieithyddol a'r ffaith bod rhai geiriau Saesneg, fel 'live' a 'leave', 'cut' a 'cat', yn swnio'r un fath i glustiau tramor, a gallwch ddychmygu sut deimlad yw symud i wlad newydd.

Pan ddeuthum yma saith mlynedd yn ôl, darganfûm fod y bobl sy'n byw yma yn anhygoel o garedig. Rhyfeddwyn fod pobl yn stopio'u ceir i adael imi groesi'r ffordd er nad oeddwn ar groesfan swyddogol, yn gadael imi fynd i flaen y ciw yn y siop pan nad oedd gen i ddim ond un neu ddau o newyddau, yn dweud 'helo' wrthyf ar y stryd er mai dieithrynn oeddwn. Rhaid imi ddweud imi gael pob cefnogaeth, a roes imi synnwyr o ddiogelwch a chysur, gan bobl y cyfarfûm â hwy yn yr eglwys a oedd nid yn unig yn gyfeillgar â mi ond yn gyfeillion imi, yn gofalu amdanaf ac yn barod i'm cynorthwyo mewn unrhyw anhawster. Buont fel teulu i mi.

Bod yn groesawgar yw gafael yn llaw rhywun a'i arwain trwy'r holl bethau newydd fel na fydd yn teimlo'n unig. Dyna a wnaeth fy eglwys i yma yng Ngogledd Iwerddon i mi i wneud imi deimlo'n rhan o bethau.

Aneta Dabek

A Personal Story



Grianghraif: Nana B Agyei

Living in a new country means that you are a stranger

I came to Northern Ireland from Poland more than seven years ago. Living in a new country means that you are a stranger. New culture, new rules, new people and new language gives strong feelings of being different.

This is connected with our feelings of security. When you are a stranger you don't feel secure and safe – you don't know what to expect from the people around you and the place where you are. You have to be very careful and sensitive in what you do and say. When you add to that language difficulties and the fact that some English words, with very different meanings like: live and leave or cut and cat, sound the same in foreign ears, you can then imagine how people might feel moving to a new country.

When I came here seven years ago, I discovered that people who live here are incredibly kind, I was very shocked when people stopped their cars and let me cross the street even if I wasn't on a marked road crossing, let me be first in queue at shops when I had only one or two things, said 'hello' to a stranger on the street. And I have to say that I got real support, which gave me the feeling of security and comfort, from people I met in church, who weren't just friendly but were friends to me, who cared about me and were willing to help me with any issue. They were like family to me.

Being welcoming is taking someone's hand and going with her or him through all the new things so she or he won't feel alone. This is what my church here in Northern Ireland did for me to make me feel included.

Aneta Dabek

Stori bersonol



Grianghraf: Deortiz

Ionawr 2011

Yr wyf wedi teimlo gynifer o weithiau imi gael fy nghau allan nes ei bod yn anodd dewis un digwyddiad. Weithiau byddaf yn gofyn tybed a oes gan y cau allan rywbeth i'w wneud â'r ffaith fy mod i'n ferch, ynteu a oes gan y ffaith fy mod i'n ddu fwy i'w wneud â'r peth.

Yn yr eglwys y teimlais i'r peth waethaf oll, ac fe all fod hyn oherwydd mai â'r eglwys y mae a wnelo'r rhan fwyaf o'm gweithgareddau. Un peth sy'n dal i ddigwydd, er syndod imi, yw'r hyn a ganlyn.

Roeddwn i wedi bod yn mynychu eglwys arbennig am bron i flwyddyn ac wedi arfer ag aros am goffi ar derfyn y gwasanaeth, pan ddaeth dynes hyfryd ataf a dweud, 'Croeso; dyma'r tro cyntaf ichwi?' Gan ei galw wrth ei henw cyntaf, esboniais yn gwrtais iddi fy mod i wedi bod yn mynychu bellach ers sawl mis. Ond fe ddigwyddodd yr un math o beth dro ar ôl tro, y naill ar ôl y llall. Yr un mwyaf trawiadol oedd y Sul pan gyrraeddodd fy ngŵr a minnau yr eglwys braidd yn gynnar am ei fod ef yn arwain y gwasanaeth y diwrnod hwnnw. Am ei bod yn gynnar, roedd yna rywun yn gwarchod y drws. Yr oeddym yn ei adnabod yn dda, neu dyna a feddyliem. Yr oeddym wedi siarad ag ef droeon, ond y tro hwn, ym mis Ionawr 2011, yr oedd braidd yn anfodlon i agor. Roedd fy ngŵr a minnau'n synnu pan agorodd ryw fymryn ar y drws gwydr mawr, rhoi ei ben allan a gofyn'Alla i'ch helpu chi?' Dyma ninnau'n ei alw wrth ei enw ac yn egluro i'm gŵr fod yno bob Sul am y tair blynedd a hanner diwethaf ond ei fod braidd yn gynnar y diwrnod hwnnw am ei fod yn paratoi i arwain y gwasanaeth. Ac meddai yntau, i geisio esgusodi ei hun, 'Wyddoch chi byth pwy sydd wrth y drws. Mae pobl yn dod at y drws i chwilio am fwyd, wyddoch!'

Tessa Henry-Robinson

A Personal Story



Grianghraif: an untrained eye

January 2011

I have felt excluded so often that it was difficult choosing one incident. Sometimes I wonder if my exclusion has anything to do with being a woman or that being black has more to do with it?

The times I have felt most excluded have been in the church setting and this is probably because most of my activities are church related. One thing that happens and continues to surprise me relates to the following scenario.

I had been attending a particular church for almost a year and had gotten into the habit of staying for coffee after the service, when a lovely woman came up to me and said, 'Welcome, is this your first time?' and calling her by name, I politely explained to her that I had been attending for several months now.

However, there were several other almost identical incidents to come one after the other. The one that struck me most was when one Sunday my husband and I showed up somewhat early for church as he was leading worship that day. Because it was earlyish there was someone at the door. He was well known to us, or so we believed. We had spoken to him on countless occasions but this time, in January 2011, he was rather reluctant to open the door. My husband and I were both baffled when he cracked open the huge glass door, poked his head out and asked, 'Can I help you?' at that point, calling him by name, we pointed out to him that my husband was in fact there every Sunday for the last three and a half years, but that he was a little early today as he was preparing to lead the service. He then said to us by way of an excuse. 'Well you never know who is at the door. People keep coming to the door for food you know!'

Tessa Henry-Robinson



Grianghrafn: Bashar Al-Ba'noon - www.radiantguy.com

Argymhellir bod y rhain yn weddïau gydag ymatebion, a lle i fyfyrnod tawel a gweddigar rhwng pob adran. Gallwch ychwanegu sefyllfaoedd diweddar.

Arweinydd: Gweddiwn dros bobl ymhobman ym myd Duw.

Gweddiwn dros Eglwys Crist ledled y byd, gan gofio'n enwedig... a mannau lle yr erlidir Cristnogion, lle y mae anghytundeb yn rhannu cymunedau, lle nad oes eto un hil – yr hil ddynol. Gweddiwn dros yr eglwys hon a'i chwiorydd-eglwysi agos, dros bawb a ddaw yma a thros bawb sy'n ymholi.

O Dduw, ceisiwn wneud dy ewyllys di, byw heg fyfri'r gost, caru'n gilydd fel y ceraist ti ni trwy hunan-aberth Crist ar y groes.

DISTAWRWYDD

Ymateb: **O Dduw, clyw ein gweddiau a'n cri am gyfiawnder.**

Arweinydd: Gweddiwn dros yr holl genhedloedd a'u pobloedd, gan gofio'n arbennig am... a mannau lle y mae rhyfel ac ymosod, lle y sethrir ar y lles cyffredin gan rai a fyn wthio eu grym eu hunain. Gweddiwn dros bawb mewn awdurdod, ar iddynt wasanaethu dy bobl yn dda.

O Dduw, cynorthwya ni i ymgyrchu dros ddoethineb a gwirionedd i arwain a

Some Themes for Intercessory Prayers



It is recommended that these are responsive prayers with space for silent prayerful reflection between each section. Please add in situations that are recently reported.

Leader: We pray for all people everywhere in God's world.

We pray for The Church of Christ throughout the world remembering especially... places where Christians are persecuted, where issues divide its communities, where there is not yet one race, the human race. We pray for this church and its sister churches close by, for all who come here and all who are enquirers.

O God we seek to do Your will, to live and not to count the cost, to love one another as You have loved us through the self-emptying of Christ on the cross.

SILENCE

Response: **O God, hear our prayers and our cries for justice.**

Leader: We pray for all nations and their peoples remembering especially ...places where there is war and incursion, where the common good is trampled down by those who seek to assert their own power, for those with authority that they may serve Your people well.

O God, help us to agitate for wisdom and truth to guide and

chyfarwyddo pawb sy'n arwain, fel y gwasanaethant y lles cyffredin.

Ymateb: *O Dduw, clyw ein gweddiau a'n cri am gyfiawnder.*

Arweinydd: Gweddïwn dros y rhai hynny a adwaenwn ac a garwn, ein teu luoedd a'n cyfeillion, ein cymdogion a'n cydweithwyr a'r bobl a gyfarfyddwn ar y stryd; ar inni ddod o hyd i Grist ym mhob un ohonynt a cheisio'u caru fel yr wyt ti'n ein caru ni.

O Dduw, cynorthwya ni i beidio â gwahanu yn ein serchiadau rhwng y rhai sy'n debyg i ni a'r rhai nad ydynt; cynorthwya ni i fyw fel dy un teulu mawr di ar y ddaear, gan barchu a gwerth fawrogi pawb a roddaist ti inni.

Ymateb: *O Dduw, clyw ein gweddiau a'n cri am gyfiawnder.*

Arweinydd: Cyflwynwn ein gweddiau dros bawb sy'n glaf, yn unig, yn ofnus ac mewn angen am gysur ar hyn o bryd, yn enwedig y rhai a erlidir oherwydd eu lliw. (Os oes engrifftiau penodol o hyn yn y newyddion, gweddier drostynt yma.)

O Dduw, gwyddom fod y byd yn dal i fod yn lle annheg iawn, lle yn aml na fyn y cyfoethog wybod beth yw bod yn dlawd ac ar y cyrion, lle y mae o hyd ormod yn ystyried bod pobl wyn yn oruchaf. Gwyddom nad yw dy Eglwys yn well na llawer lle arall ac y mae gennym gywilydd o hynny. Cyfarwydda ein meddyliau, O Dduw, yn ffyrdd cariad a thangnefedd.

Ymateb: *O Dduw, clyw ein gweddiau a'n cri am gyfiawnder.*

Arweinydd: O Dduw, cyflwynwn i ti dy holl bobl fel y deuant i adnabod dy gariad diamod atynt ac at dy holl fyd. Safwn gyda'n Gwareddwr, lesu Grist, sy'n dangos inni beth yw gwir ystyr rhodio yn ll wybrau dy gyfiawnder a'th gariad a'th dangnefedd.

Amen

Margaret Sawyer

direct all those who lead, that they may seek to serve the common good.

Response: **O God hear our prayers and our cries for justice.**

Leader: We pray for those whom we know and love, our families, friends, neighbours and colleagues and the people we pass on the street that we may find Christ in each of them and seek to love them as You love us.

O God, help us not to divide our affections between those who are like us and those who are not, help us to live as Your one great family on earth, respecting and valuing all whom You have given us.

Response: **O God hear our prayers and our cries for love and justice**

Leader: We offer our prayers for all those who are poorly, lonely, frightened and in need of comfort at this time particularly those who are terrorised because of their colour. (If there are particular instances of this in the news please hold them in prayer here.)

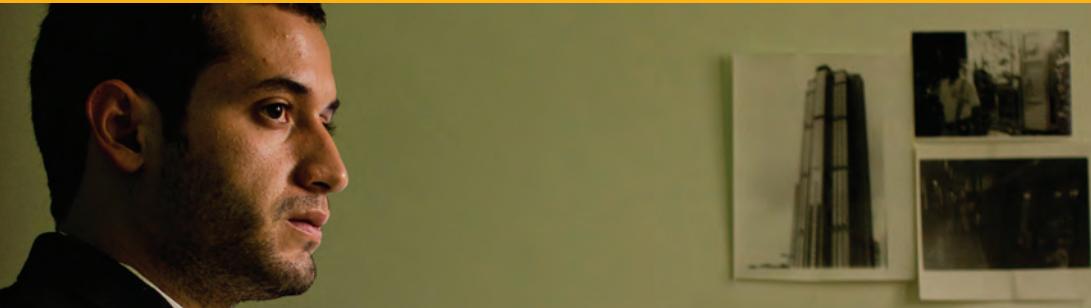
O God, we know that the world is still a very unfair place where the rich often do not share or seek to understand what it is to be poor and marginalised, where white is still seen by too many as supreme. We know that Your Church is no better than many other places and we are ashamed of this. Guide our thoughts in the ways of love and peace.

Response: **O God hear our prayers and our cries for love and justice.**

Leader: O God we hold up to You all Your people that they may know of your unconditional love for them, everyone and all Your world. We stand with our Saviour, Jesus Christ, who shows us what it is to walk truly in Your paths of justice, love and peace.

Amen

Margaret Sawyer



Granghraf: JoséMa Orsini

Amser: 30 munud

Deunyddiau: Papur neu gardiau lliw, cadeiriau

Nod: Dechrau archwilio materion ac emosiynau yn ymwneud â chynnwys a chau allan a phethau cysylltiedig.

Ymarferiad: Rhowch gadeiriau mewn cylch i bawb sy'n cymryd rhan.
O dan bob cadair rhowch ddarn o bapur lliw.

(Bydd nifer y papurau lliw yn dibynnu ar faint eich grŵp ac ar ba mor fawr yr ydych am i'r grwpiau llai fod; e.e. i grŵp o 10 -16 o bobl, bydd angen papurau mewn tri gwahanol liw fel y bydd gennych 3 grŵp bychan.)

Ar bob darn o bapur ysgrifennwch:

'Daliwch hwn fel y gall y lleill yn y grŵp weld lliw'r papur ond nid yr ysgrifen; ffurfiwch grŵp gyda'r rhai hynny sydd â phapur o'r un lliw a pheidiwch â siarad â neb ond hwy'

Gofynnwch i'r rhai sy'n cymryd rhan gymryd y papur oddi tan eu cadeiriau a dilyn y cyfarwyddiadau. Dylech adael dwy neu dair o seddau â phapur o danynt o liw nad oes gan neb arall, ond gyda'r un cyfarwyddiadau.

Rhowch 5 munud i'r grwpiau ddod at ei gilydd a dechrau sgwrsio (fe all yr hoffech awgrymu pwnc iddynt sgwrsio amdano).

Peidiwch â siarad â'r bobl sydd â darnau o bapur o liw gwahanol, na chymryd sylw ohonynt. Os dechreuant hwy siarad â chwi, symudwch i ffwrdd nes bydd yr ymarferiad trosodd (os nad ydynt yn ceisio gadael eu lleoedd).

A Racial Justice Exercise: Being in and being out



Grianghraf: Coco Curranski

Time: 30 minutes

Materials: Coloured card or paper, chairs

Aim: To begin to explore issues and emotions of inclusion and exclusion and factors associated with them.

Exercise: Place chairs for all your participants in a circle.
Underneath each chair place a coloured piece of paper.

(The variety of different coloured paper will depend on the size of your group and how big you want the small groups to be e.g. for a group of 10 – 16 people, a variety of 3 colours will be necessary so that you have 3 small groups).

On each piece of paper write:

'Hold this so others in the group can see the colour of your paper but not what is written; group together with those who have the same coloured paper as you and only speak with them.'

Ask participants to take the piece of paper from under their seats and follow the instructions. You need to leave two or three seats with different coloured paper underneath that no-one else has, but containing the same instructions as the other papers.

Allow 5 minutes for the participants to group together and begin their conversations (you may want to suggest a topic for the participants to talk about).

Do not speak or make comment to the people with different coloured pieces of paper. If they try and speak to you, move away until the exercise is finished (unless they try to leave the space).

Trafodaeth:

Gofynnwyd i'r sawl a gaewyd allan:

- † Sut brofiad oedd cael eich cau allan o'r grŵp?
- † Wnaethoch chwi geisio ymuno â'r grŵp?
- † Os do, beth wnaethoch chwi? Os na, pam ddim?

Gofynnwch i'r lleill:

- † Sut brofiad oedd cau pobl allan?

Trafodaeth bellach i bawb:

- † A allwch feddwl am amser pan oeddech yn teimlo'n wahanol i bawb arall?
- † Pa un gair fyddai'n disgrifio sut yr oeddech yn teimlo?
- † Beth allai'r lleill fod wedi ei wneud i beri ichwi deimlo'n rhan o bethau?
- † A ydych erioed wedi cau rhywun allan o grŵp?
Os do, pam?

Tasg unigol ar derfyn y drafodaeth:

Gofynnwch i bawb sy'n cymryd rhan ysgrifennu ar eu papurau restr o bethau y gallent eu gwneud i beri i bobl deimlo eu bod yn rhan o bethau.

Gellir wedyn arddangos y 'gweithgareddau tynnu pobl i mewn' ar wal neu eu blaenoriaethu i'r grwp weithredu arnynt neu...,

neu...,

neu...

(Dewch o hyd i'ch ffyrdd eich hun o ddatblygu'r gweithgareddau cynnwys.)

Lorraine Downer-Mattis

a Grŵp Ieuengtid Eglwys Unedig Ddiwygiedig Tottenham

Discussion:

Ask the excluded person:

- † How did it feel to be excluded from the group?
- † Did you try to become part of the group?
- † If yes, what did you do? If no, why not?

Ask the excluders:

- † How did it feel to be doing the excluding?

Continued discussion for all:

- † Can you think of a time when you felt different to others?
- † What one word would describe how you felt?
- † What could others have done to make you feel included?
- † Have you ever excluded anyone from a group?
If yes, why?

Individual task at the end of the discussion:

Ask all participants to write on their papers, a list of things they could do to help people feel included.

The 'inclusion actions' could then be displayed on a wall or prioritised for action by the group or...,

or...,
or...

(Please identify your own way of taking forward the inclusion actions.)

Lorraine Downer-Mattis and Tottenham URC Young Peoples Group



Dyma rai awgrymiadau a fydd yn gymorth i estyn eich gwaith allanol, yn gymorth i chwi a'ch cymuned dyfu, ac a fydd yn ysgogi ymatebion cadarnhaol mewn cymuned amrywiol. Fe all eich bod eisoes yn gwneud rhai ohonynt; bydd eraill yn newydd i chwi.

Mae'n aml yn haws gwneud pethau newydd gyda chyfeillion neu deulu, lle y gall y sawl sy'n cymryd rhan leisio pryderon neu lawenydd mewn amgylchedd diogel heb deimlo'n annifyr, a phawb, felly, yn dysgu ac yn tyfu gyda'i gilydd. Fodd bynnag, mae'n bwysig nad yw'r grŵp yn rhy fewnblwg ac felly awgrymwn eich bod, wrth gynllunio pethau i'w gwneud gyda'ch gilydd, yn cynnwys cyfeillion newydd i fod yn rhan o'r cynllunio.

I ddechrau



- † Gall gwên a "helo" dorri'r rheu wrth gwrdd â rhywun am y tro cyntaf.
- † Cyflwynwch eich hun a gofynnwch i'r person arall ddweud ei enw. Cofiwch yr enw.
- † Siaradwch yn naturiol heb godi eich llais.
- † Osgowch ofyn cwestiynau. Byddwch â phynciau trafod wedi'u paratoi. (Gall y grŵp cynllunio gynorthwyo gyda'r rhain.)
- † Siaradwch am gymuned yr eglwys, pwy yw'r offeiriad/gweinidog(ion) a'r prif leygyr a chynigiwch gyflwyno'r person newydd iddynt.

Grianghraf: Eddy Van 3000

What can you do? Suggestions for Action



Photo: Helen White

Here are some suggestions that will help you to broaden your outreach and help you and your community to grow and that will create positive responses in a diverse setting. You may be doing some of them already; other ideas will be new to you.

It is often easier to do new things with a group of friends or as a family. This way of working together will allow those who participate to raise concerns or express new joys in a safe environment without undue exposure and all will then learn and grow together. However it will be important that the group does not remain inward looking and so we suggest that as you plan things to do together that this should include welcoming new friends to be part of the planning stage.

The initial stage

- † A smile and a “hello” go a long way to breaking down an initial awkward moment.
- † Introduce yourself and invite the new person to give their name too. Learn the new name.
- † Talk naturally without raising your volume.
- † Speak and avoid asking questions. Have some topics for conversation up your sleeve (The planning group can help with these).
- † Speak about the church community, who the priest/minister(s) are/is and who the senior lay people are and offer to make the introductions.



- † Os oes gan eich eglwys galendr o ddigwyddiadau neu gynllun pregethu, cynigiwch gopi i'r person newydd a'i wahodd i ddod gyda chwi i rai o'r digwyddiadau.
- † Cofiwch eich sgwrs gyntaf yn eich gweddïau.
- † Gnewch ymdrech fwriadus i chwilio am y person newydd yn yr wythnosau nesaf.
- † Croesawch bobl newydd i'ch cartref am bryd o fwyd, a gwahodd eraill atynt.
- † Cynhaliwch gystadleuaeth am y nifer fwyaf o eiriau sy'n golygu croeso.
- † Sefydlwch grŵp astudio i archwilio ystyr a gwerth croeso fel bod gweithredu'n dilyn y cyfarch.
- † Cynhaliwch weithgareddau sy'n goresgyn ffiniau iaith – chwaraeon neu gemau cyfrifiadurol.
- † Trafodwch gyda'ch cyfeillion newydd pa weithgareddau fyddai'n gefn iddynt hwy, e.e. clwb gwaith cartref, noson allan gyda'ch gilydd.
- † Cofiwch gynnal eich holl weithgareddau yng nghyd-destun gwerthoedd yr Efengyl.

Tuag at Gynnwys Pawb

Gnewch yn siŵr fod gwahanol grŵp ethnig bob wythnos yn eich eglwys yn:

- † Stiwardiad croeso
- † Casglyddion
- † Gweini lluniaeth ar ôl y gwasanaeth
- † Darparu blodau neu drefnu'r man addoli.
- † Awgrymwch sefydlu pryd o fwyd bob mis y bydd gwahanol grwpiau ethnig yn ei goginio.



Photo: Helen White

- † If your church has a calendar of events or a preaching plan offer to get a copy for them and invite them to go to some of the events with you.
- † Remember the first conversation you had and hold it in your prayers.
- † Make sure you deliberately look out for them in the following weeks.
- † Invite new people to your home for a meal and invite others to join you too.
- † Have a competition for the most words which mean welcome.
- † Suggest a study group to explore the meaning and value of welcome so that there is action to follow up the greeting.
- † Suggest activities that transcend language barriers such as sport or computer games.
- † Talk with your new friends to find out what activities would support them, e.g. a homework club, a night out together.
- † Remember to hold all of your actions within the context of Gospel values.

Towards Greater Inclusion

Ensure a different ethnic group within your church are involved in a weekly rota for:

- † The welcome stewards
- † Taking the offertory
- † Serving refreshments after the service
- † Providing the flowers or the setting up of the worship area
- † Suggest setting up a monthly shared meal ensuring that different ethnicities have a place on the rota to cook.

- † Yn y tymor hir, ceisiwch greu grwpiau a fydd eu hunain yn amrywiol, yn hytrach na pharhau gyda gwahanol grwpiau ethnig.

Bod yn Eglwys i Bawb



Grianghraif: Paulo Ordoveza

Bydd cyrraedd statws eglwys wirioneddol gynhwysol yn cymryd amser ac ymroddiad bwriadus. Y mae felly'n bwysig rhoi cyfle iaelodau'r eglwys drafod eu teimladau am y datblygiadau. Y mae a wnelo Bod yn Eglwys i Bawb â chynnal agenda amlwg y gŵyr pawb amdani ac y gall pawb gyfrannu ati. Y nod yn y pen draw yw cynnwys pawb ar bob lefel o gymuned yr eglwys er mwyn sicrhau y clywir llais pawb.

Felly:

- † Ystyriwch amseroedd gwasanaethau'r eglwys i sicrhau eu bod yn gyfleus i bawb.
- † Galluogwch y gwahanol grwpiau ethnig i'w mynegi eu hunain mewn ffyrdd sy'n naturiol iddynt hwy.
- † Pan fydd angen ethol neu ddewis i swyddi lleyg, gwnewch yn siŵr y gall y gymuned gyfan ymuno yn y broses a'i bod yn agored ac yn deg.
- † Gwnewch yn siŵr eich bod yn cymryd sylw o bob cynnig a syniad, nid dim ond o'r rhai sy'n apelio atoch chwi.
- † Gweithiwr i sicrhau y clywir llais pawb yng nghymuned yr eglwys a bod newyddion am y datblygiadau yn cyrraedd y gymuned gyfan.

Margaret Sawyer

- † For the long term, aim to create groups for all these activities that are diverse within themselves rather than continuing with single ethnic groups.

Being an Inclusive Church

Achieving such status as a truly inclusive Church will take time and intentional dedication. It cannot be achieved quickly or simply. Therefore it is important to provide opportunities for the church body to talk and share their feelings about how progress is being made. Being an Inclusive Church is about maintaining a transparent agenda for all to see and contribute to. So the ultimate goal must be for there to be true inclusion at all levels of the church community, to ensure that everyone's voice is heard.

Therefore:

- † Consider the time of church meetings to ensure that all have equal access for them.
- † Empower the various ethnicities to express themselves in ways that feel good for them.
- † When elections/selections come for new lay roles ensure that the whole community feel they can join in the selection process and that it is open and transparent.
- † Make sure that all offers and ideas are picked up and followed through and not just the ones that appeal to you.
- † Work towards ensuring that all the voices of the church community are heard and that news of developing work is cascaded out to the entire community.



Margaret Sawyer

How to use this pack

This pack has been published in order to provide materials for churches on Racial Justice Sunday. However, the materials can be used at any time during the year, for example:

- † in worship services
- † in house groups
- † to support training programmes in the Church
- † to support personal learning growth and development
- † at synods, annual conferences or other occasions of national significance within your denomination.

The materials are for you to adapt and use appropriately to your local situation. We hope you are inspired by them so that you can add to them and not be constrained by them.

You may also wish to consider other activities that are happening during the autumn with which there are links, such as Black History Month, One World Week, Interfaith Week, as well as Church action on Homelessness and Poverty (Jan/Feb). See www.ctbi.org.uk/racialjusticesunday for further information.

The cover for this pamphlet can be downloaded separately so that you can include inside it those resources you would like to use for your service.

The prayer of CTBI Racial Justice Network is that we will consistently increase our ability to equip the churches to better address Racial Justice Issues in all that is done locally and nationally so that the evil of racial discrimination and exclusion is overcome. We therefore greatly value your feedback. Please complete the feedback sheet that can be found on the website.

As well as looking forward to your feedback, we would also like to be able to share your particular Racial Justice Sunday story with all those who use these resources so that others can be inspired by your interpretation of what is on offer. Please feel free to use whatever media you like to capture it and send your emails, video clips, tweets, blogs or anything else to rjs@ctbi.org.uk before December 2012.

Thank you.

The Writers Group

Sut i ddefnyddio'r pecyn hwn

Cyhoeddwyd y pecyn hwn i ddarparu adnoddau i'r eglwysi ar Sul Cyflawnder Hiliol, ond gellir defnyddio'r deunyddiau ar unrhyw adeg o'r flwyddyn, er enghraifft:

- † mewn gwasanaethau o addoliad
- † mewn grwpiau tai
- † i gynnal rhagleni hyfforddi yn yr Eglwys
- † at ddysgu neu ddatblygu personol
- † mewn synodau, cynadleddau blynnyddol neu achlysuron eraill o bwysigrwydd cenedlaethol yn eich enwad.

Gallwch addasu'r deunyddiau a'u defnyddio mewn modd addas i'ch sefyllfa leol. Gobeithiwn yr ysbrydolir chwi i ychwanegu atynt, ac na chewch eich cyfyngu ganddynt.

Fe all y byddwch am ystyried gweithgareddau eraill cysylltiedig a gynhelir yn yr hydref, fel: Mis Hanes Pobl Ddu, Wythnos Un Byd, Wythnos Ryng-ffydd, a hefyd yr Eglwys yn Gweithredu ar Ddigartrefedd a Thlodi (Ionawr/Chwefror). Gweler www.ctbi.org.uk/racialjusticesunday am fwy o wybodaeth.

Gellir lawrlwytho clawr y pamffledyn hwn ar wahân er mwyn rhoi i mewn ynddo y deunyddiau yr ydych am eu defnyddio yn eich gwasanaeth.

Gweddi Rhwydwaith Cyflawnder Hiliol CTBI yw y bydd inni gynyddu'n gyson ein gallu i gyfarparu'r Eglwysi i roi gwell sylw i faterion o Gyflawnder Hiliol ym mhopeth a wneir yn lleol a chenedlaethol fel y diddymir melltith anffafriaeth a gwahardd hiliol. Byddem felly yn mawr werthfawrogi adborth gennych.

Os gwelwch yn dda, cwblhewch y daflen adborth ar y wefan.

Yn ogystal ag edrych ymlaen at eich adborth, hoffem fedru rhannu hanes eich Sul Cyflawnder Hiliol â phawb sy'n defnyddio'r adnoddau hyn fel y gall eich dehongliad chwi o'r hyn a gynigir ysbrydoli eraill. Cofnodwch ef ar ba gyfrwng bynnag a fynnochi, ac anfonwch eich ebyst, darnau fideo, trydar, blogiau neu beth bynnag at rjs@ctbi.org.uk cyn mis Rhagfyr 2012.

Diolch.

Y Grŵp Ysgrifenwyr

Cydnabyddiaethau a Chyfranwyr

Dymuna CTBI ddiolch i bawb a'i gwnaeth hi'n bosibl i gyhoeddi'r deunyddiau at Sul Cyflawnder Hiliol.

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Adnodau'r Beibl yn Gymraeg o'r Beibl Cymraeg Newydd, Argraffiad Diwygiedig, Cymdeithas y Beibl, 2004. Defnyddiwyd trwy ganiatâd. Cedwir pob hawl.

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Gellir atgynhyrchu'r deunydd hwn neu ei olygu neu ei addasu at ddefnydd lleol. Cydnabyddwch, os gwelwch yn dda, mai'r ffynhonnell yw Adnoddau Sul Cyflawnder Hiliol 2012 Eglwysi Ynghyd ym Mhrydain ac Iwerddon.

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