

Sul Cyfiawnder Hiliol

Racial Justice Sunday

8 Medi 2013

8 September 2013



Breuddwydion am 'y Gymuned Gariadus'

Dreams of the 'Beloved Community'





Rhagarweiniad

Mae Awst 2013 yn hanner canfed pen-blwydd araith aruthrol y Dr Martin Luther King yr Ieuaf, 'Mae gen i freuddwyd' (a draddodwyd ar 28 Awst 1963), a soniai am holl bobl Dduw'n byw'n rhydd a heddychlon mewn byd a lywodraethid gan wirionedd a chyfiawnder. Y diwrnod hwnnw, ymunodd y Dr King â mwy na 250,000 o'i gyd-Americaniaid yn Washington i goffáu canmlwyddiant y 'Datganiad Rhyddhau' gan yr Arlywydd Abraham Lincoln i ryddhau Americanaid Affricanaidd. Cyfeirir yn aml at Lincoln, unfed Arlywydd ar bymtheg UDA, fel y Rhyddhawr Mawr oherwydd y weithred hanesyddol hon.

Roedd y Dr King yn Washington i ddadlau nad oedd y rhyddfrefnau a addawodd yr Arlywydd Lincoln i'r Americanaid Affricanaidd a oedd newydd eu rhyddhau erioed wedi dod yn ffaith, ac ymgais oedd yr Orymdaith yn Washington i annog pawb yn America i'w hailgyflwyno'u hunain i addewid gwreiddiol y Datganiad Rhyddhau. Deil araith y Dr King i'n galw a'n hysbrydoli i weithio dros fyd teg.

Mae'r adnoddau hyn yn cynnig gwasanaeth i bob oedran gyda'i gilydd, gydag ystod o syniadau a gweithgareddau ar thema breuddwydion, gweledigaethau a'r 'Gymuned Gariadus'. Cynhwysant:

- Ymgynnull
- Y Gair
 - Darlleniadau
 - Syniadau at bregeth
 - Dulliau o gyflwyno'r darlleniad i bob oed
 - Archwilio'r Gair gyda phob oed
- Gweddïau
- Ymateb
- Anfon allan

Am yr awdur

Mae Richard Reddie yn awdur ac ymchwilydd. Cyhoeddwyd ei lyfr, *Martin Luther King Jr: History Maker*, gan Lion Hudson. Mae'n addoli yn Eglwys Sant Iago (Eglwys Loegr), West Streatham, Llundain.

Credydu ffotograffau: Gweinyddiaeth Archifau a Chofnodion Cenedlaethol UDA tt 1, 2, 8 a 12, Llyfrgell Cyngres UDA, t 22.

Adnodau o'r Beibl allan o'r Beibl Cymraeg Newydd Diwygiedig, 2004. Cymdeithas y Beibl. Defnyddir trwy ganiatâd. Cedwir pob hawl.

Introduction

August 2013 marks the 50th anniversary of Dr Martin Luther King Jr's monumental 'I have a dream' speech (given on 28 August 1963) which spoke about all God's people living in freedom and peace in a world governed by truth and justice. Dr King joined over 250,000 of his fellow Americans that day in Washington to commemorate the centenary of President Abraham Lincoln's 'Emancipation Proclamation' to free African-Americans. Lincoln, who was the USA's 16th President, is often known as the Great Emancipator for his historic act.

Dr King was in Washington to argue that the freedoms promised by President Lincoln to the newly-emancipated African-Americans never really materialised, and the March on Washington was an attempt to encourage all Americans to re-commit themselves to the Emancipation Proclamation's original promise. Dr King's speech still remains an inspirational call for us to work for an equitable world.

These resources offer a service for all ages together, with a range of ideas and activities around the theme of dreams, visions and the 'Beloved Community'. They consist of:

- Gathering
- Word
 - Reading
 - Sermon ideas
 - Ways of presenting the reading to all ages
 - Explore the Word with all ages
- Prayers
- Response
- Sending out

About the author

Richard Reddie is a writer and researcher. His book 'Martin Luther King Jr: History Maker' was published by Lion Hudson. He worships at St James Church (CofE) West Streatham, London.

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Ymgynnull

Gweithgaredd ymgynnull

Gwnewch ymlaen llaw dair baner fawr (oddeutu maint A2) o gardbord plaen, a glynu ffon at ochr pob un. Ar y gyntaf, ysgrifennwch mewn llythrennau mawr ‘Rhyddid yw ...?’, ar yr ail, ‘Cyfiawnder yw ...’ ac ar y drydedd, ‘Cydraddoldeb yw ...’ Yn ddelfrydol, dylai’r geiriau fod ar ddwy ochr y baneri. Ar ddechrau’r gwasanaeth gwahoddwch aelodau iau y gynulleidfa i ddod ymlaen gyda’r baneri a gorymdeithio mewn cylch bychan. Yna gosodwch y baneri ym mhen blaen y man addoli.

Gellir defnyddio’r baneri eto yn ddiweddarach yn y gwasanaeth; gweler *Gwnewch faner yn yr adran Ymateb*.

Gweddi ymgynnull

Dad ‘pob cenedl, llwyth ac iaith’,
safwn o flaen dy orsedd gan ddweud:

Molwn di, Arglwydd, am brydferthwch dy greadigaeth amrywiol.

Emyn

Chwaraewch un o’r emynau canlynol, a gysylltir â’r Dr King a’r mudiad hawliau sifil. Gellir dod o hyd iddynt ar YouTube.

‘Take My Hand, Precious Lord’ (fersiwn Mahalia Jackson)

‘His Eye is on the Sparrow’ (fersiwn Mahalia Jackson)

‘Just a Closer Walk with Thee’ (Ella Fitzgerald)

Gallech ganu emyn cynulleidfaol, fel *Mae Iesu Grist yn aros, yn aros ar y stryd*.

Y Gair

Darlleniadau

Canolbwyntiai breuddwyd y Dr King ar ‘Gymuned Gariadus’, cymdeithas wedi ei sylfaenu ar gyfiawnder, cydraddoldeb a rhyddid i holl bobl Dduw, a’i gwreiddiau yn yr ysgrythur, yn enwedig yn **Datguddiad 7.9-10**.

Ar ôl hyn edrychais, ac wele dyrfa fawr na allai neb ei rhifo, o bob cenedl a’r holl lwythau a phobloedd ac ieithoedd, yn sefyll o flaen yr orsedd ac o flaen yr Oen, wedi eu gwisgo â mentyll gwyn, a phalmwydd yn eu dwylo. Yr oeddent yn gweiddi â llais uchel:

‘T’n Duw ni, sy’n eistedd ar yr orsedd,
ac i’r Oen y perthyn y waredigaeth!’

Genesis 41.14-36

Daw hwn o stori Joseff – breuddwyd Pharo.

Gathering

Gathering activity

Beforehand, make three big placards (about A2 size) out of plain cardboard, each with a stick fixed to one side. On the first, write in large words 'Freedom is...?', on the second, 'Justice is..?' and on the third, 'Equality is...?' Ideally, these words should be on both sides of the banners. At the start of the service invite younger members of the congregation to come forward with the banners and to march in a small circle. Then place the banners at the front of the worship space.

The banners can be used again later in the service; see *Make a placard* in the *Response* section.

Gathering prayer

Father of 'every nation, tribe, people and language',
we stand before your throne saying:

Praise the Lord, for the beauty of your diverse creation.

Hymn

Play one of the following hymns which are linked to Dr King and the civil rights movement. Invite the congregation to sing along if they know it. They can all be found on YouTube.

'Take My Hand, Precious Lord' (Mahalia Jackson's version)

'His Eye on the Sparrow' (Mahalia Jackson's version)

'Just a Closer Walk with Thee' (Ella Fitzgerald)

You could sing a congregational hymn, such as *Jesus Christ is waiting, waiting in the streets*

Word

Readings

Dr King's dream centred on a 'Beloved Community', a society built on justice, equality and freedom for all God's people which was rooted in scripture, particularly in **Revelation 7.9-10**.

After this I looked, and there was a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, robed in white, with palm branches in their hands. They cried out in a loud voice, saying,

'Salvation belongs to our God
who is seated on the throne,
and to the Lamb!'

Genesis 41.14-36

This is from the story of Joseph – Pharaoh's dream.

Nodiadau at bregeth

- Beirnedid y Dr King weithiau fel ‘breuddwydiwr’ yr oedd angen iddo ddeffro i weld yr hunllef a oedd yn wynebu Americanaid Affricanaidd ar y pryd. Collfarnwyd hefyd ei syniad o ‘Gymuned Gariadus’ fel lol iwtopiaidd – rhywbeth na fyddai byth yn digwydd yn America nac yn y byd.
- Mae llawer o freuddwydion a gweledigaethau yn y Beibl, yn enwedig yn y rhan a adwaenwn ni fel yr Hen Destament. Yn llyfr Genesis darllenwn am Joseff, un a wyddai lawer am ryddid a chaethwasiaeth. Fel y Dr King, roedd yntau’n dipyn o ‘freuddwydiwr’ (Genesis 37 a 40), a dywedai ei frodyr wrtho nad oedd ei freuddwydion yn ddim ond rhith.
- Byddai Joseff yn breuddwydio, a hefyd yn dehongli breuddwydion pobl eraill. Yr hyn sy’n rhyfedd yw i rai o’r breuddwydion ddod yn wir bron ar unwaith. Gwireddwyd y breuddwydion am y Trulliad a’r Pobydd mewn tridiau (Genesis 40). Ar y llaw arall, ni wireddwyd y breuddwydion a achosodd ddiellonedd brodyr Joseff nes iddo dyfu’n oedolyn (Genesis 37.1-11). Yn fwy na hynny, ni wireddwyd y breuddwyd a’i dygodd i amlygrwydd cenedlaethol yn yr Aifft – y breuddwyd am saith mlynedd o lawnder a saith mlynedd o newyn i Pharo – heb i’r bobl weithio’n galed a dygn (Genesis 41.1-41). Er i Dduw ddatguddio i Joseff beth fyddai’n digwydd yn yr Aifft, bu’n rhaid i’r Eifftiaid weithredu i wireddu’r broffwydoliaeth, i osgoi trychineb ac i wneud eu gwlad yn lle y byddai eraill yn tyrru iddi.
- Fe ddefnyddir y geiriau ‘breuddwydion’ a ‘gweledigaethau’ y naill am y llall bron mewn rhai rhannau o’r Beibl. Fodd bynnag, byddwn yn aml yn priodoli nodweddion negyddol i ‘freuddwydiwr’ a rhai cadarnhaol i ‘weledydd’. Pwy sy’n penderfynu a labelir rhywun yn freuddwydiwr neu’n weledydd? I ba raddau y mae hynny’n dibynnu ar safbwyntiau’r labelwr? A ydym byth yn cytuno a yw neu a fu rhywun yn weledydd?

Pwyntiau i’w hystyried

Gwahoddwch y gynulleidfa i fyfyrion ar y cwestiynau a ganlyn a’u trafod naill ai â’i gilydd neu mewn grwpiau bychain.

Dangosodd y Dr King inni na ddaw ei freuddwyd yn realiti yn ein hoes ni heb inni ymrwymo i’r delfrydau a oedd yn annwyl iddo ef. Sut beth fyddai ‘Cymuned Gariadus’ yn 2013? Beth fyddai’n ei olygu i ni, yn fyd-eang, yn genedlaethol, yn lleol?

Cyflwyno’r darlleniad i bob oed

Gellir gwyllo araith y Dr King ar sianel Archifau Cenedlaethol UDA ar YouTube: <http://www.youtube.com/watch?v=IcoZuBSH5OI>. Mae rhan ‘y freuddwyd’ yn dechrau ar 02:52. Gwylwch hi neu gwrandewch arni gyda’ch gilydd. Wedyn, gallech ofyn y cwestiynau hyn:

- Pa ran(nau) a wnaeth yr argraff fwyaf arnoch?
- Sut brofiad fyddai bod yno y diwrnod hwnnw?
- Beth, tybed, y byddech chi wedi’i wneud ar ôl clywed yr araith?

Sermon notes

- Dr King was sometimes criticised as a 'dreamer' who needed to wake up to the nightmare facing African-Americans at that time. Moreover, his notion of a 'Beloved Community' was denounced as utopian nonsense – something that would never happen in America or the world.
- Dreams and visions feature heavily in the Bible, especially in what we know as the Old Testament. In the book of Genesis we read about Joseph, a man who knew a thing or two about freedom and slavery. Like Dr King, Joseph was also something of a 'dreamer' (Genesis 37 and 40), and was told by his brothers that his dreams were fanciful.
- Joseph had dreams, and he also interpreted those of others. What is interesting is that some of those dreams came true almost immediately. The Cup Bearer's and the Baker's dreams came to fruition in three days (Genesis 40). Conversely, Joseph's dreams, for which he received his brothers' ire, only culminated when he became an adult (Genesis 37.1-11). What is more, the dream that brought Joseph to national prominence in Egypt, Pharaoh's seven years of abundance and famine dreams, involved the hard work and diligence of the people for it to come true (Genesis 41.1-41). God revealed to Joseph what would take place in Egypt, but the Egyptians had to act in order for the prophecy to become reality, to avoid tragedy, and to make their country a place to which others would flock.
- The terms 'dreams' and 'visions' are used almost interchangeably in some sections of the Bible. However, we often confer negative attributes on a 'dreamer', while giving positive ones to a 'visionary'. Who decides whether someone is labelled a dreamer or a visionary? How far is it influenced by their own views? Do we ever agree on whether someone is or has been a visionary?

Points to consider

Invite the congregation to reflect on the following questions and discuss them all together or in small groups.

Dr King has shown us that his dream will only become a reality in our lifetime if we commit ourselves to the ideals he held dear. What would a 'Beloved Community' look like in 2013? What would it mean for us globally, nationally and locally?

Present the reading for all ages

Dr King's speech can be watched on the US National Archives channel on YouTube: <http://www.youtube.com/watch?v=IcoZuBSh5OI>. The 'dream' part starts at 02:52. Watch or listen to it together. Afterwards, you could ask these questions:

- What part(s) made the strongest impression on you?
- What would it have been like to be there that day?
- What might you have done as a result of hearing it?

Listen to or watch the 'Song of the King' (seven fat cows) and 'Pharaoh's dream explained' from *Joseph and the Amazing Technicolour Dreamcoat*. There are versions on YouTube in The Really Useful Group channel (English language only) - <http://www.youtube.com/user/OfficialRUG>



Archwilio'r Gair gyda phob oed

- Ar lefel sylfaenol mae'r adnodau o Genesis 37 (breuddwyd Joseff), 40 (breuddwydion y Trulliad a'r Pobydd) a 41 (breuddwydion Pharo) yn dweud wrthym y gall gymryd amser i wireddu breuddwydion. Maent hefyd yn dweud wrthym na wireddir breuddwydion weithiau heb inni weithio'n galed – yn gorfforol ac ysbrydol ac emosiynol.
- Sylfaenwyd breuddwydion y Dr King am 'Gymdeithas Gariadus', fel breuddwydion Joseff, ar air Duw, a galwodd ar bawb yn America i weithredu: gorymdeithio, boicotio, deisebu, picedu a phleidleisio i wireddu ei freuddwyd.
- Dadleuodd rhai bod ethol Barrack Obama yn Arlywydd du cyntaf America yn cyflawni breuddwyd y Dr King ac yn ddechrau cymdeithas 'ôl-hiliol'. Gwefreiddiwyd llawer gan urddo Barrack Obama am ail dymor yn y flwyddyn hanesyddol hon, ac ni bu'r Arlywydd yn hwyrffrydig i'w gyffelybu ei hun i'r Arlywydd Lincoln ac i'r Dr King.
- Fodd bynnag, y gwir amdani yw bod y byd yn 2013 yn dal yn lle anghyfartal iawn, ac er bod ailethol dyn Du i'r Tŷ Gwyn yn hynod o symbolaidd, ychydig iawn a wnaeth i wireddu 'Cymdeithas Gariadus' y Dr King. Nodweddir ein cymdeithas gan anghydraddoldeb ac annhegwch. Mae:
 - dynion ifainc Du ym Mhrydain yn debycach o fynd i garchar nag i brifysgol
 - 'Ffo'r Gwynion', fel y gelwir ef, o ardaloedd hil-gymysg i ardaloedd undiwylliant mwy cyfarwydd yn cael ei ystyried yn dderbyniol.
 - toriadau'r Llywodraeth yn y Sector Cyhoeddus yn effeithio'n anghymesur ar weithwyr benywaidd Du a gweithwyr benywaidd o Dde Asia
 - gwleidyddion Prydeinig yn porthi rhagfarnau gwaethaf y boblogaeth ynglŷn â'r posibilrwydd o 'fewnfudo helaeth' a 'gorlif' o Fwlgariaid a Romaniaid o'r UE yn 2014
 - cymunedau Roma a Sipsiwn a Theithwyr yn dioddef yr iechyd gwaethaf o bob cymuned yn y DU
 - myfyrwyr Prydeinig-Tsieineaidd yn gwneud yn well yn academiaidd na myfyrwyr eraill, ond yn ennill ar gyfartaledd 25% yn llai na'u cymrodyr Gwyn ar ôl graddio.

Cân

Er enghraifft, *Clyma ni'n un, O Dduw, O tyrd ar frys, Iachawdwr mawr.*

Explore the Word with all ages

- On a basic level the verses from Genesis 37 (Joseph's dream), 40 (the Cup Bearer's and the Baker's dreams) and 41 (Pharaoh's dreams) tell us that dreams can take time to become reality. They also tell us that we sometimes have to work – physically, spiritually and emotionally – to make them come true.
- Dr King's dreams of a 'Beloved Community', like Joseph's, were rooted in the word of God, and he called on all Americans to take action: to march, boycott, petition, picket and vote to make his dream a reality.
- Some have argued that the election of Barrack Obama as America's first Black president is the fulfilment of Dr King's dream, and the beginning of a 'post-racial' society. Many have pointed to the poignancy of Barrack Obama's second term inauguration in this historic year, and the current President has not been slow in drawing parallels with both President Lincoln and Dr King.
- However, the reality is that in 2013 the world remains a very unequal place, and while the re-election of a Black man to the White House is hugely symbolic, it has done relatively little to bring in Dr King's 'Beloved Community'. Our own society is marked by its inequality and partiality, and is characterised by:
 - Young Black British males being more likely to go to prison than university
 - So-called 'White flight' from ethnically-mixed areas to more familiar mono-cultural ones seen as acceptable
 - Female Black and South Asian workers disproportionately affected by Government cuts in the Public Sector
 - British politicians pandering to the worst instincts of the populace over the possibilities of 'mass immigration' and 'swamping' from EU Bulgarians and Romanians in 2014
 - Roma and Gypsy and Traveller communities experiencing the worst health outcomes of all communities in the UK
 - Chinese-British students out performing all others academically, yet earning on average 25% less than their White counterparts after they graduate.

Song

Such as *Bind us together Lord*, or *One bread, one body, one Lord of all*

Gweddïau

Gweddi o gyffes

Arglwydd trugarog,
yr ydym yn meddwl am dy fyd rhyfeddol
a'i bobl brydferth a grëwyd ar dy ddelw,
a gofynnwn am faddeuant am ymddygiad ac agweddau
sy'n dibrisio ac yn diraddio'r sawl sy'n wahanol.

Maddau inni am dderbyn yn dawel
gymdeithas lle y mae braint a ffafr a mantais
yn aml yn allwedd i lwyddiant a golud.
Trugarha wrthym am anwybyddu realiti hiliaeth a rhagfarn,
sy'n atal neu'n lleihau hawliau a chyfleoedd
pobl o genhedloedd a diwylliannau gwahanol.

Dyry inni'r dewrder, y penderfyniad a'r gonestrwydd
i ymladd am gymdeithas a lywodraethir gan gyfiawnder, cydraddoldeb a thrugaredd,
a gynhelir gan y gred bod gwerth cynhenid i bawb,
ac sy'n rhoi iddynt yr urddas a'r parch a haeddant.

Galluoga ni i weld, fel y gweli di, werth yn ein hamrywiaeth,
ac i'w hyrwyddo ym mhob modd.
Gofynnwn hyn yn dy enw gwerthfawr.

Amen.

Gweddi o ddiolchgarwch

Arglwydd,
yr ydym yn meddwl am dy fyd rhyfeddol
a'i bobl brydferth a grëwyd ar dy ddelw,
Diolchwn i ti am ysblander ei amrywiaeth,
am fod ein gwlad yn awr yn feicrocosm o'r byd,
a phobl o bobman, â gwahanol wynebau, yn rhannu'r un lleoedd.

Arglwydd Iesu, yr ydym yn meddwl am dy fywyd, a ddangosodd drugaredd at bawb,
yn enwedig at y sawl a orfodwyd i fyw ar gyrion cymdeithas heb fod bai arnynt.
Yr wyt yn dangos inni y dylem ymateb i wahaniaeth
â chariad a thrugaredd, nid ag ofn ac anwybodaeth.

Molwn di am y gwireddir pob breuddwydion am fyd unedig a chydadd,
gan i ti eu datguddio yn yr ysgrythurau sydd bob amser yn cael eu cyflawni.

Trwy dy Ysbryd, calonoga ni i weithio am amser pan fydd dy holl bobl
yn medru manteisio ar y byd a greaist.

Yn enw Iesu.

Amen.

Prayers

A prayer of confession

Merciful Lord,
we consider your wonderful world
and its beautiful people created in your image,
and we ask for forgiveness for behaviours and attitudes
that devalue or demean those who are different.

Forgive us for our tacit acceptance of a society
where privilege, partiality and advantage
are often the passports to success and wealth.
Have mercy on us for ignoring the reality of racism and bigotry,
which deny or curtail the rights and opportunities
of those of different ethnicities and cultures.

Give us the courage, determination and honesty
to fight for a society governed by justice, equity and compassion,
and underpinned by the belief that each person has an inherent worth,
and has been afforded the dignity and respect they deserve.

Enable us to value diversity, as you do, and encourage it in all forms.
This we ask in your precious name.

Amen.

A prayer of thanksgiving

O Lord,
we consider your wonderful world
and its beautiful people created in your image.
We thank you for the splendour of its diversity,
and the fact that our country is now a microcosm of the world
with people from all places, with different faces, sharing the same spaces.

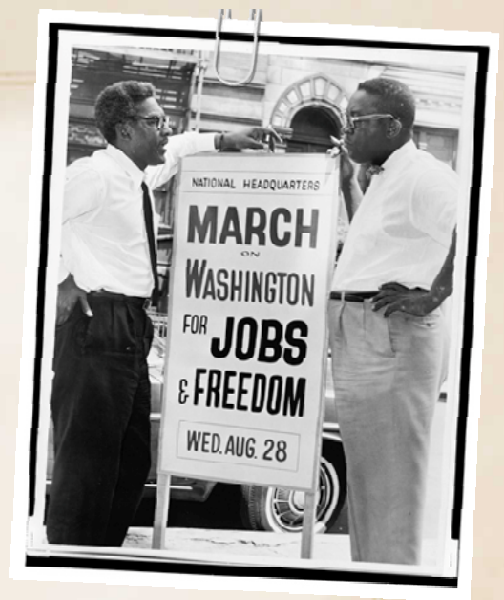
Lord Jesus, we ponder your life, where you showed compassion to all,
especially those forced to exist on the margins of society through no fault of their own.
You show us how we ought to respond to difference,
through love and compassion rather than fear and ignorance.

We praise you that all dreams of a united, equitable world will come true,
because you have revealed them in scriptures that are always fulfilled.

By your Spirit, inspire us to work for a time when all your people
will be able to take advantage of the world you created.

In Jesus' name.

Amen.



Gweddï o weithgaredd

Gofynnwch i bawb sefyll a throi i wynebu rhywun arall. Bydd un person yn dal ei freichiau wrth ei ochr ac yn ceisio'u codi – fel y bydd aderyn yn chwifio'i adenydd.

Bydd y person arall yn ceisio dal y breichiau i lawr trwy afael yn dringar yn y garddynau neu waelod y fraich. Bydd wedyn yn gollwng gafael, gan adael i'r breichiau godi'n rhydd.

Bydd y sawl y daliwyd ei freichiau i lawr yn teimlo ar unwaith ryddhad ac ysgafnder. Dylai hyn ddarlunio'r 'rhyddid' a brofir gan rywun nad yw bellach yn gaeth.

Newidiwch leoedd, fel y caiff y person arall brofi'r rhyddid.

Gorffennwch â'r weddi hon:

Arglwydd cariadus,
diolchwn iti am dorri cadwynau pechod,
a'n ryddhau i fod y bobl y dymuni di inni fod.

Na fydded inni byth gymryd ein rhyddid yn ganiataol,
ond cael ein hysbrydoli gan dy alwad i ryddhau'r caethion,
ac i gynorthwyo'r sawl y nodweddir eu bywyd
gan orthrwm yn lle rhyddid,
anghyfiawnder yn lle cydraddoldeb,
a rhagfarn yn lle tegwch.

Gweddiwn am amser pan gaiff pawb ei ryddhau
o gadwynau annhegwch, tlodi a balchder
i brofi gwir ryddid.

Gofynnwn hyn yn dy enw.

Amen.

A prayer activity

Ask everyone to stand up and turn to face another person. One person keeps their arms by their side and tries to move them up to a horizontal position – like the way a bird flaps its wings.

Their partner tries to hold down their arms by gripping them gently around the wrist or lower arm. After a short while the partner releases their grip, allowing them to lift their arms freely.

Those who have had their arms held down will feel an immediate sense of release and lightness as they lift them. This should be symbolic of the 'freedom' experienced by someone no longer in bondage.

Swap roles and allow the other person to experience the sense of freedom.

Close with this prayer:

Loving Lord,
we thank you for breaking the bonds of sin,
and releasing us to be the people you want us to be.

May we never take the freedom we enjoy for granted,
but be inspired by your call to set the captives free,
to help those whose lives are characterised
by oppression rather than freedom,
injustice rather than equality,
and bigotry rather than fairness.

We pray for a time when all will be set free from the bonds
of partiality, poverty and pride to experience true freedom.

This we ask in your name,

Amen.

Ymateb

Dewiswch o blith y canlynol syniadau a fydd yn gweddu i'r gynulleidfa a'r cydestun. Gellir cyfuno'r tri gweithgaredd *Gwnewch blacard*, *Cynlluniwch faner* a *Seiniwch gân ...* gyda'i gilydd yn yr *Orymdaith dros ryddid, cydraddoldeb a chyfiawnder* ar ddiwedd y gwasanaeth.

Ymateb Cristnogol

Cyfle i fyfyrdd personol

Credai'r Dr King y dylai Cristnogion gymryd rhan mewn gweithgareddau dinesig i greu cymdeithas fwy cyfiawn. Anogodd y sawl nad oedd wedi gwneud hynny i gofrestru i bleidleisio a pherswadiodd eraill i ymuno â mudiadau diwygio cymdeithas. Credai y dylid gweithredu'n lleol yn ogystal ag yn rhanbarthol a chenedlaethol.

Ystyriwch ddulliau cyfoes o gyflawni dymuniad y Dr King, er enghraifft, trwy:

- Ymuno â mudiadau Cristnogol a seciwlar sy'n ymgychu dros gydraddoldeb economaidd a hiliol, er enghraifft:

SPEAK

Rhwydwaith sy'n cydgysylltu oedolion ifainc a myfyrwyr i ymgychu a gweddio dros faterion yn ymwneud ag anghyfiawnder byd-eang. Trwy newid sefyllfaoedd o anghyfiawnder, eu nod yw rhannu ein ffydd yn ein creawdwr hollgariadus a hollalluog: Duw.

<http://www.speak.org.uk/>

Common Wealth

Cristnogion dros Gyfiawnder Economaidd a Chymdeithasol

<http://commonwealthnetwork2010.blogspot.co.uk/>

Church Action on Poverty

Elusen Gristnogol eciwmenaidd yn ymwneud â chyfiawnder cymdeithasol ac wedi ymrwymo i daclo tlodi yn y DU. <http://www.church-poverty.org.uk>

CITIZENS UK

Cynghrair rymus o grwpiau trefnu cymunedol yn Llundain.

<http://www.citizensuk.org/>

Pax Christi

'Heddwch Crist' – mudiad heddwch seiliedig ar yr efengyl yn cael ei arwain gan leygwyr.

<http://www.paxchristi.org.uk/>

Cymdeithas y Cymod

Mudiad rhyngwladol, wedi'i seilio ar ysbrydolrwydd, o bobl wedi ymrwymo, ar sail cred yng ngrwm cariad a gwirionedd i greu cyfiawnder ac adfer cymunedau, i weithredu'n ddi-drais fel dull o fyw ac o beri trawsnewidiad personol, cymdeithasol, economaidd a gwleidyddol.

<http://www.cymdeithasycymod.org.uk/>

- Ffurio grwpiau â chysylltiad â'r gymuned i ymrwymo i wneud gwahaniaeth yn lleol trwy gynnal dosbarthiadau dysgu Cymraeg, neu trwy gynorthwyo rhai a all fod wedi dioddef

Response

Select from these ideas to suit your congregation and context. The three activities *Make a placard*, *Design a flag*, and *Ring out...* can be combined together in *March for freedom, equality and justice* at the end of the service.

A Christian response

An opportunity for individual reflection

Dr King believed that Christians should be involved in civic engagement to create a more just society. He encouraged those who did not vote to register, and cajoled others to join social reform organisations. He believed that action should take place locally, as well as regionally and nationally.

Consider contemporary ways to fulfil Dr King's mandate, for example, through:

- Joining national Christian and secular campaigning organisations for economic equality and racial justice, for example:

SPEAK

A network connecting together young adults and students to campaign and pray about issues of global injustice. Through bringing change to situations of injustice, their aim is to share our faith in our all-loving, all-powerful creator: God.

<http://www.speak.org.uk/>

Common Wealth

Christians for Economic and Social Justice

<http://commonwealthnetwork2010.blogspot.co.uk/>

Church Action on Poverty

A national ecumenical Christian social justice charity, committed to tackling poverty in the UK. <http://www.church-poverty.org.uk>

CITIZENS UK

A powerful alliance of local community organising groups in London.

<http://www.citizensuk.org/>

Pax Christi

'Peace of Christ' is a gospel-based lay-inspired, peace-making movement.

<http://www.paxchristi.org.uk/>

The Fellowship of Reconciliation

An international, spiritually-based movement of people who, from the basis of a belief in the power of love and truth to create justice and restore community, commit themselves to active nonviolence as a way of life and as a means of personal, social, economic and political transformation.

<http://www.for.org.uk/>

- Forming community-related groups committed to making a difference locally through language acquisition classes such as ESOL (English for speakers of other

troseddau casineb i ddweud amdanynt wrth yr heddlu neu'r awdurdodau. Gall hyn olygu mynd at bobl i'w hannog neu roi cymorth iddynt i lenwi ffurflen trosedd casineb, neu fynd gyda hwy i swyddfa'r heddlu. Gall hyd yn oed olygu dweud wrthynt fod troseddau casineb yn dorcyfraith ac nad oes raid iddynt ddioddef yn dawel.

Gwahoddwch unigolion i dreulio amser yn gweddïo a myfyrio ar beth a allant ei wneud, ac i siarad ag eraill i lunio cynigion penodol.

Eglwys gynhwysol?

Trafod

Y mae gan y gymuned Gristnogol gyfrifoldeb i arddangos gwerthoedd ei ffydd a rhan flaenllaw i'w chwarae yn y gwaith o drawsnewid cymdeithas. Gwahoddwch y gynulleidfa i drafod pa mor gynhwysol ydyw mewn gwirionedd. A oes gwir gynrychiolaeth ethnig ledled strwythur yr eglwys? A yw swyddi blaenllaw yn yr eglwys yn agored i'r rhai hynny y gofynnir iddynt gynorthwyo yn y nosweithiau a elwir yn 'nosweithiau Affricanaidd-Caribeaidd neu Asiaidd' neu i fod yn rhan o'r côr 'Efengylaidd'? Sut y gall yr eglwys ddangos yn glir ei hymrwymiad i fod yn gynhwysol?

Galwad i weithredu

Trafodwch, cynlluniwch, gweithredwch

Pa weithred benodol, ni waeth pa mor syml, y gall eich eglwys ei gwneud i gynorthwyo i drawsnewid cymdeithas? Gallech ystyried:

- Dod yn lle diogel i'r sawl sy'n wynebu trais a cham-drin hiliol
- Darparu hyfforddiant a datblygu sgiliau addas i sicrhau bod y sawl sy'n credo iddynt gael eu galw i arwain yn gallu gwneud hynny
- Bod â deunyddiau eglwysig, a hyd yn oed Feiblau, mewn ieithoedd eraill i groesawu'r rhai hynny sydd ag ieithoedd a diwylliannau gwahanol
- Rhoi i Gristnogion y rhyddid i weddïo neu ddarllen yn eu mamiaith
- Arddangos baneri cenedlaethol pawb sy'n dod i'r eglwys.

Trafodwch a chytunwch ar rywbeth y gallwch ei wneud gyda'ch gilydd. Lluniwch cynllun – swyddogaethau, cyfrifoldebau, taflen amser. Rhowch ef ar yr hysbysfwrdd a'i weithredu.

Gwneud adduned

Ymrwymiad unigol, addas i bob oedran

Yn rhan gyntaf ei araith, soniodd y Dr King am 'nodyn addewid', gan ddadlau bod Cyfansoddiad America a'i Datganiad o Annibyniaeth yn nodyn a addawai i bawb hawl gwarantedig a diymwad i fywyd a rhyddid, ac i geisio hapusrwydd. Cymharodd y methiant i roi'r hawliau hyn i bobl liw i ddyn cyfoethog yn rhoi i'w gyd-ddyn tlawd sic eic nad anrhydeddir mohoni, neu nodyn banc nad oes iddo fawr o werth.

Yn debyg iawn i sieciau, y mae ar y rhan fwyaf o nodiadau banc addewid ysgrifenedig i'r sawl sy'n eu dal. Roedd y Dr King yn annog pobl America i ailymrwymo i'r addewid neu'r adduned gwreiddiol:

rhaid inni addunedu y byddwn bob amser yn cerdded ymlaen ... Ewch yn ôl i Mississippi, ewch yn ôl i Alabama, ewch yn ôl i Dde Carolina, ewch yn ôl i Georgia,

languages) for those needing assistance with English, or by assisting those who may have been victims of hate crimes to report them to the police/authorities. This might involve getting alongside a person to give encouragement, or to help them complete a hate crime victims form; or accompanying them to a police station. It can even involve making them aware that hate crimes are an offence and that the 'victims' need not suffer in silence.

Invite individuals to spend time in prayer and reflection on what they can do, and to talk to others to put forward specific proposals.

An inclusive church?

A discussion activity

The Christian community has a responsibility to demonstrate the values of their faith, and has a role to play at the cutting edge of transforming society. Invite the congregation to discuss how inclusive they really are. Is there real ethnic representation throughout the church structure? Are prominent roles within the church open to those who are usually called upon to 'help out' at the proverbial 'African Caribbean or Asian cultural evenings', or be part of the 'Gospel' choir? How can the church show a clear commitment to inclusion?

Call to action

Discuss, plan and act

What specific action, however simple, can your church take to help transform society? You could consider:

- Becoming safe spaces for those facing racist violence and abuse
- Providing suitable training and up-skilling to ensure those who believe they have a calling to lead can do so
- Having church materials and even Bibles in other languages as a way of welcoming those of different languages and cultures
- Allowing Christians the freedom to pray or read in Mother Tongue languages
- Displaying the national flags of those who attend the church.

Discuss and agree on something you can do together. Write up a plan with roles, responsibilities and a timetable. Display it on a noticeboard, and put it into action.

Make a pledge

An individual commitment, suitable for all ages

In the first section of his speech, Dr King spoke about a 'promissory note', arguing that the American Constitution and the Declaration of Independence was a note that promised all men (and women) the guaranteed unalienable rights of life, liberty, and the pursuit of happiness. He described the failure to give people of colour these rights as akin to a rich person giving his poorer peer a cheque that will bounce, or a bank note of little value.

Much like a cheque, most bank notes come with a written pledge or promise to the bearer. Dr King was urging Americans to rededicate themselves to that initial promise or pledge:

'...we must make the pledge that we shall always march ahead... Go back to Mississippi, go back to Alabama, go back to South Carolina, go back to Georgia,

ewch yn ôl i Louisiana, ewch yn ôl i slymiau a getos dinasoedd y gogledd, gan wybod y gellir newid y sefyllfa hon, ac y gwneir hynny.

Paratowch ymlaen llaw ddarnau o bapur oddeutu maint papur £20 â'r geiriau 'Rwy'n addo ...' wedi eu hysgrifennu neu eu hargraffu ar y pen. Rhewch ddarn o bapur a phin ysgrifennu neu bin blaen ffelt i bawb. Gofynnwch iddynt ymrwymo i rywbeth cysylltiedig â rhyddid, heddwch a chyfiawnder, a'i ysgrifennu neu dynnu llun ohono ar y papur. Gall yr adduned fod yn rhywbeth mor syml â chadw llygad ar rywun sy'n cael ei fwlio yn yr ysgol neu yn y gweithle; neu gefnogi mudiad sy'n gweithio i ddileu ffurfiau modern ar gaethwasiaeth fel marchnata pobl neu gaethiwed dyled. Gall olygu addo gwneud gwaith gwirfoddol, er enghraifft gyda chymunedau dan anfantais, neu weithio dros gyfiawnder fel ynad heddwch neu gyda phlant fel llywodraethwr ysgol.

Gwahoddwch bawb i ddal eu haddunedau i fyny tra dywedir y weddi hon:

Dduw graslon

Dyrchafwn y darnau hyn o bapur yn symbolau o'n hymrwymiad i wneud dy fyd yn lle gwell.

Diolchwn iti am dy fod, dros y canrifoedd,
wedi codi gwŷr a gwagedd o ffydd
a ymladdodd yn ddewr dros ryddid, gwirionedd a chyfiawnder.

Gofynnwn am i ninnau gael ein hysbrydoli gan eu hesiampl,
a cheisio gwneud beth sy'n iawn a charu cyfiawnder a rhodio'n ostyngedig
gyda'n Duw.

Amen.

Paratoi at orymdeithio

Gwnewch blacard am ryddid, cyfiawnder a chydraddoldeb

Rhowch i bawb dri phapur gludiog a phin ysgrifennu neu bin blaen ffelt. Gofynnwch iddynt feddwl beth yw 'rhyddid', 'cyfiawnder' a 'chydraddoldeb' ac ysgrifennu rhywbeth neu dynnu rhyw lun ohonynt. Yna gofynnwch iddynt lynu'r papurau ar y baneri a arddangoswyd ar ddechrau'r gwasanaeth, gweler *Gweithgaredd Ymgynnull* uchod.

Cynllunio baner

Gweithgaredd celf i bob oedran: gwneud baner i Deyrnas Dduw

O'r 1960au cynnar, bu'r Dr King yn mynd ar ei wyliau i Jamaica (ym mis Ionawr, yn aml) a byddai'n defnyddio'r egwyl hon i gael ei gefn ato a llunio syniadau at ei waith. Gwnaeth arfbais Jamaica argraff ddofn arno – 'allan o lawer, un bobl' – symbol o undod y gwahanol leiafrifoedd diwylliannol a oedd yn byw yn y wlad honno, nid annhebyg i weledigaeth y Dr King ei hun o'r 'Gymuned Gariadus'.

Bydd arnoch angen: dalennau mawr o bapur, os byddwch yn gweithio gyda'ch gilydd, neu ddalennau A4 os mewn grwpiau bychain, creonau, deunydd celf addas at ludwaith, glud.

Gan weithio ynghyd, neu mewn grwpiau bychain, cynlluniwch arfbais neu faner a fydd yn adlewyrchu amrywiaeth Teyrnas Dduw, yn hytrach nag unrhyw wlad neu genedl 'ddaearol'. Darluniwch a delweddwch werthoedd y Deyrnas o gyfiawnder, cydraddoldeb a heddwch.

go back to Louisiana, go back to the slums and ghettos of our northern cities, knowing that somehow this situation can and will be changed.'

Beforehand, prepare pieces of paper about the size of a £20 note with 'I promise to...' written or printed at the top. Give everyone a piece of paper and a pen or felt tip. Ask them to make a commitment to something connected with freedom, peace and justice, and to write or draw it on their paper. The pledge could be as simple as looking out for someone who is picked on at school, or bullied at work; or promising to support an organisation working to end forms of modern day slavery, such as people trafficking or debt bondage. It may involve pledging to do some voluntary work, for example, with disadvantaged communities, or for justice as a magistrate, or with children as a school governor.

Invite everyone to hold up their pledges as this prayer is said:

Gracious God

We lift up these pieces of paper as symbols of our commitment to making your world a better place.

We thank you that over the centuries, you have raised up men and women of faith who have fought courageously for freedom, truth and justice.

We ask that we may be inspired by their example, and seek to act justly and to love mercy and to walk humbly with our God.

Amen.

Prepare for a march

Make a placard about freedom, justice and equality

Give everyone three sticky notes or pieces of paper and a pen or felt tip. Ask them to think about what 'freedom', 'justice' and 'equality' are, and to draw or write something about them. Then invite them to stick the paper onto the placards paraded at the start of the service, see *Gathering activity* above.

Design a flag

A craft activity for all ages to make a flag for the Kingdom of God

From the early 1960s, Dr King would holiday in Jamaica (often in January), and he used this break as an opportunity to both recharge his batteries and formulate ideas for his work. He was particularly impressed with Jamaica's coat of arms – 'out of many, one people' – which was a symbol of the unity of the different cultural minorities living in that country, and something similar to Dr King's vision of the 'Beloved Community'.

You will need: large sheets of paper if working together, or A4 if in small groups; felt tips, crayons; craft materials suitable for collage, glue.

Working together, or in small groups, design a coat of arms or a flag which reflects the diversity of God's Kingdom, rather than any 'earthly' country or nation. Draw and make symbols to represent the Kingdom values of justice, equality and peace.

Bloeddio mewn gorfoledd...

Gwnewch synau llawen gyda'ch gilydd

Tua diwedd ei araith 'Mae gen i freuddwyd', sonia'r Dr King am adael i 'ryddid seinio o ben bryniau aruthrol New Hampshire ... o fynyddoedd cadarn Efrog Newydd ... o uchel Alleghenies Pensylfania!' Mewn cyd-destun Cristnogol, mae'r gair 'seinio' yn awgrymu cloch neu symbal ac yn dynodi rhyw fath ar gyhoeddiad.

Dosbarthwch offerynnau taro, er enghraifft offerynnau ysgwyd, clychau a symbalau. Bydd yn hawdd eu gwneud ymlaen llaw, neu gallwch ymestyn y gweithgaredd trwy eu gwneud gyda'ch gilydd allan o boteli plastig a phethau dal bwyd a ffa neu basta. Gallech wahodd y gynulleidfa i ddod â phethau y gallant eu defnyddio i wneud sŵn gorfoleddus.

Rhannwch y gynulleidfa yn dair carfan. Gofynnwch i'r garfan gyntaf wneud sŵn fel y bydd rhyddid, cyfiawnder, cydraddoldeb a heddwch yn 'seinio' allan o'r man addoli. Gadewch iddynt wneud hynny am ryw 30 eiliad. Yna gofynnwch i'r ail garfan ymuno, ac yna'r drydedd, fel y bydd y sŵn yn graddol ymchwyddo'n gresendo mawr.

Os oes gennych grŵp cerdd, gofynnwch iddynt baratoi i arwain un o anthemau enwog y mudiad hawliau sifil, er enghraifft *Fe orchfygwn ni*, a gwahoddwch bawb i gynorthwyo yn y cyfeilio â'u 'hofferynnau' taro.

Gorymdeithio dros ryddid, cydraddoldeb a chyfiawnder

Dewch â phawb at ei gilydd, ynghyd â'r baneri, y placardiau a'r offerynnau o'r tri gweithgaredd uchod, i orymdeithio o gwmpas y man addoli.

Gwnaeth y Dr King yr araith 'Mae gen i freuddwyd' yn ystod yr Orymdaith yn Washington (dros swyddi a rhyddid. Roedd gorymdeithio (dros ryddid, cyfiawnder a chydaddoldeb) bob amser yn o brif weithgareddau'r mudiad hawliau sifil, ac roedd y gorymdeithiau a gysylltid â'r Dr King bob amser yn cynnwys Du a Gwyn, Protestantiaid a Chatholigion, dynion a merched: croesdoriad o gymdeithas. I'r Dr King, roedd gorymdeithio'n weithgaredd a ddeuai â phobl at ei gilydd ac yn amlygiad gwirioneddol o gydsefyll mewn undod. Rhan o'i 'freuddwyd' oedd y deuai amser pan fyddai 'hogiau bach du a genethod du yn medru dal dwylo â hogiau bach gwyn a genethod gwyn fel brodyr a chwiorydd.'

Trefnwch orymdaith o gwmpas y man addoli (neu yn yr unfan os nad oes digon o le). Defnyddiwch y placardiau a wnaethpwyd wrth *Baratoi at Orymdeithio*, y baneri a wnaethpwyd wrth *Gynllunio Baner* a'r offerynnau a ddefnyddiwyd i *Floeddio mewn Gorfoledd*. Canwch gân addas, er enghraifft, *Fe orchfygwn ni*, a gwnewch sŵn o blaid rhyddid, cyfiawnder a chydaddoldeb.

Gellid ffilmio'r gweithgaredd hwn a'i lanlwytho i YouTube neu i wefan eich eglwys.

Ring out...

Make a joyful sound together

Towards the end of the 'I have a dream' speech Dr King talks about letting 'freedom ring from the prodigious hilltops of New Hampshire...from the mighty mountains of New York...from the heightening Alleghenies of Pennsylvania!' The term 'ring out' from a church or Christian perspective usually involves a bell or cymbal, and denotes some form of declaration.

Distribute percussion instruments such as shakers, bells and cymbals. It's simple to make them beforehand, or extend the activity by making them together with plastic bottles and food containers and beans or pasta. You could invite the congregation to bring things in they can use to make a joyful noise.

Divide the congregation into two or three groups. Ask the first group to make a noise to let freedom, justice, equality or peace 'ring out' from the worship space. Let them do this for about 30 seconds. Then ask the second group to join in, then the third, gradually making more and more noise to create a great crescendo.

If you have a music group, ask them to prepare to lead one of the famous civil rights anthems such as *We shall overcome* or *Oh Freedom!* and invite everyone to help accompany them with their shakers and other 'instruments'.

March for freedom, equality and justice

Bring everyone together with the flags, placards and instruments from the three activities above in a march around the worship space.

Dr King delivered the 'I have a dream' speech during the March on Washington (for jobs and freedom). Marching (for freedom, justice and equality) was always a key activity of the civil rights movement, and those marches linked to Dr King were always integrated, featuring Black and White, Protestant and Catholic, male and female: a subset of society. For Dr King, marching was an action that brought people together and was a tangible display of unity and solidarity. Moreover, a part of Dr King's 'dream' involved a time when 'little black boys and black girls will be able to join hands with little white boys and white girls as sisters and brothers.'

Organise a march around the worship space (or on the spot if there isn't enough room). Use the placards made in *Prepare for a march*, the flags from *Design a flag* and the shakers and instruments from *Ring out*. Sing a suitable song such as *We shall overcome*, and make a noise for freedom, justice and equality.

This activity could be filmed and uploaded onto YouTube or your church website.



Gweld, barnu gweithredu

Gweithgaredd i ysgolion

Gan ddefnyddio methodoleg 'Gweld, Barnu a Gweithredu' y Mudiad Myfyrwyr Ifainc Cristnogol, anogwch y bobl ifainc i:

Weld Nodi beth yr hoffent ei newid yn eu hysgol i gynyddu cydraddoldeb.

Barnu Yng ngoleuni Datguddiad 7.9-10, beth y mae Iesu yn eu galw i'w fynegi yn eu cynefin fel myfyrwyr?

Gweithredu Pa gamre y dylent eu cymryd i sicrhau'r newid yr hoffent ei weld?

Darllenwch araith Martin Luther King a thynnwch allan themâu at 'Fyfyrddod y Dydd' y gellid eu rhoi ar hysbysfwrdd y myfyrwyr dros gyfnod o dair neu bedair wythnos.

Cân

Er enghraifft, *Fe orchfygwn ni*, neu *Pan glywir sŵn chwalu cadwynau o draw*.

Anfon allan

Defnyddiodd y Parchg Jesse Jackson, gwleidydd Americanaidd ac ymgyrchwr dros Hawliau Sifil, ac un o gyfoedion y Dr King, a oedd gydag ef y noson y bu farw, ddelwedd enwog o fyd chwaraeon i fynegi beth sydd ei angen i greu cydraddoldeb: 'Pan fo pawb yn gwybod y rheolau, yr un man cychwyn i bawb a'r maes chwarae'n wastad, bydd gan bawb ohonom elfennau gwir gydraddoldeb'.

Gweddi

Dad nefol,
diolchwn iti am y dynion a'r merched dewr hynny,
heb fod ganddynt unrhyw arf ond ffydd yn Nuw gwirionedd a chyfiawnder,
a safodd dros gydraddoldeb a hawliau sifil.

Trwy rym dy Ysbryd Glân
cynorthwya ni i fod yn wneuthurwyr newid,
yn gweithio'n ddewr i drawsnewid dy fyd
yn un lle rhoddir i bawb yr urddas a'r parch a'r gwerth
y mae'r sawl a wnaed ar dy ddelw yn eu haeddu.

Amen.

See, judge and act

An activity for schools

Using the Young Christian Students Movement methodology of 'See, Judge and Act', encourage young people to:

See Identify what they would like to change in their school to enhance equality.

Judge In the light of Revelation 7.9-10 what is Jesus calling them to articulate within their student milieu?

Act What steps should they take to bring about the change they envisage?

Read Martin Luther King's speech and pick out themes for 'Thought for the Day' that could be put on the student noticeboard over a period of three to four weeks.

Song

Such as *We shall overcome*, or *We are one in the Spirit, we are one in the Lord*

Sending out

The US Civil Rights campaigner and politician, Revd Jesse Jackson, who was a contemporary of Dr King and was with him on the night he died, used a famous sporting metaphor as a prescription for equality. He said, 'When the rules are known by all, the start is equal, and the playing field is level, we will have all the ingredients for real equality.'

Prayer

Heavenly father,
we thank you for those brave men and women who,
armed only with a faith in a God of truth and justice,
stood up for equality and human rights.

By the power of your Holy Spirit
help us to become change makers
who courageously work to transform your world
into one where all are afforded the dignity, respect and worth
deserving of those made in your image.

Amen.