

Mae'r
Ffynnon

yn
Ddofn

The Well is Deep • Week of Prayer for Christian Unity

www.ctbi.org.uk/weekofprayer



Yr Wythnos Weddi am Undeb Cristnogol 2015

Diwrnod poeth, llychlyd. Mae dieithryn yn sefyll wrth ffynnon i gael diod. Try cyfarfyddiad â gwraig chwilfrydig yn drobwynt trawsffurfiol. Cyfarfyddiad yw hwn a hen amheuan a briwiau a chasineb heb fod ymhell dan yr wyneb: Iddew a Samariad yn trafod yr hyn sy'n eu gwahanu. Mae'n gyfarfyddiad sy'n rhoi her annisgwyl i hen gonfensiynau'n ymwneud ag anghydraddoldeb rhwng y rhywiau.

A ellid bod wedi osgoi hyn? Na ellid, oherwydd bu'n rhaid i Iesu fynd trwy Samaria ac ar y daith honno cyfarfu â gwraig wrth ffynnon a gofyn iddi am ddiod.

Mae gan sgysiaiu fel hyn y potensial i newid pobl ac i newid y modd y maent yn gweld ei gilydd. Un o'r pethau pwysicaf y gallwn ei ddweud am ein bywyd eciwmenaidd gyda'n gilydd yw bod ein cyd-bererindod wedi trawsffurfio a dyfnhau ein ffydd a hefyd wedi newid y modd yr ydym yn gweld ein brodyr a'n chwiorydd Cristnogol o eglwysi a thraddodiadau eraill. A ellir osgoi'r daith? Na ellir, oherwydd fe'n geilw Duw ninnau i deithio i'r cyfeiriad hwn.

Rhoddodd eglwysi Brasil inni ddelwedd bwerus at yr Wythnos Weddi am Undeb Cristnogol eleni, un sy'n ein hatgoffa o'r hyn a ddysgasom ar ein taith eciwmenaidd, ond un sydd hefyd yn ein herio i ddyfnhau ein dealltwriaeth o'n gilydd wrth inni weddio, fel y gweddiodd Crist, am i Gristnogion oll fod yn un.

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

Cyflwyniad i thema eleni

Daw'r thema eleni oddi wrth eglwysi Brasil. Yn draddodiadol, bu pobl Brasil yn oddefgar o'u gwahanol ddsbarthiadau cymdeithasol a'u grwpiau ethnig, ond y maent bellach yn byw mewn cyfnod o anoddefgarwch cynyddol a amlygir mewn lefelau uchel o drais, yn enwedig yn erbyn lleiafrifoedd a phobl fregus – pobl ddu, pobl ifainc, gwrywydwy, pobl sy'n dilyn crefyddau Affro-Frasilaidd, merched a phobl gynhenid.

Y rhesymeg sy'n cynnal y math hwn o ymddygiad yw cystadleuaeth am y farchnad grefyddol. Yn gynyddol ym Mrasil y mae rhai grwpiau Cristnogol yn cystadlu â'i gilydd am sylw ar y cyfryngau torfol, am aelodau newydd ac am arian cyhoeddus.

Welcome

A hot and dusty day, a stranger stops at a well for a drink. A meeting with an inquisitive woman becomes a turning point and a transformative one. It is a meeting where old suspicions, hurts and hatreds are never far away: a Jew and a Samaritan discuss what divides them. It is a meeting where ancient conventions around gender inequality are unexpectedly challenged.

Could this have been avoided? No, for Jesus was compelled to go through Samaria and in that journey he encountered a woman by a well where he asked her for a drink.

Conversations such as these have the potential to change people and how they view one another. One of the most important things we can say about our ecumenical life together is how our pilgrimage together has transformed and deepened our faith and also changed how we view our Christian sisters and brothers from other churches and traditions. Can this journey be avoided? No, because we too are called by God to travel in this direction.


The churches of Brazil have given us a powerful image for this year's Week of Prayer for Christian Unity, one that reminds us of what we have learnt on our ecumenical journey, but one that challenges us to go deeper in our understanding of one another as we pray for unity of all Christians as Christ himself prayed.

Rev'd Bob Fyffe, General Secretary, Churches Together in Britain and Ireland

Introduction to this year's theme

This year's theme comes to us from the churches of Brazil. Brazilians, who have traditionally been tolerant of their various social classes and ethnic groups, are now living through a time of growing intolerance made manifest in high levels of violence, especially against minorities and the vulnerable - black people, the young, homosexual people, people practising Afro-Brazilian religion, women and indigenous people.

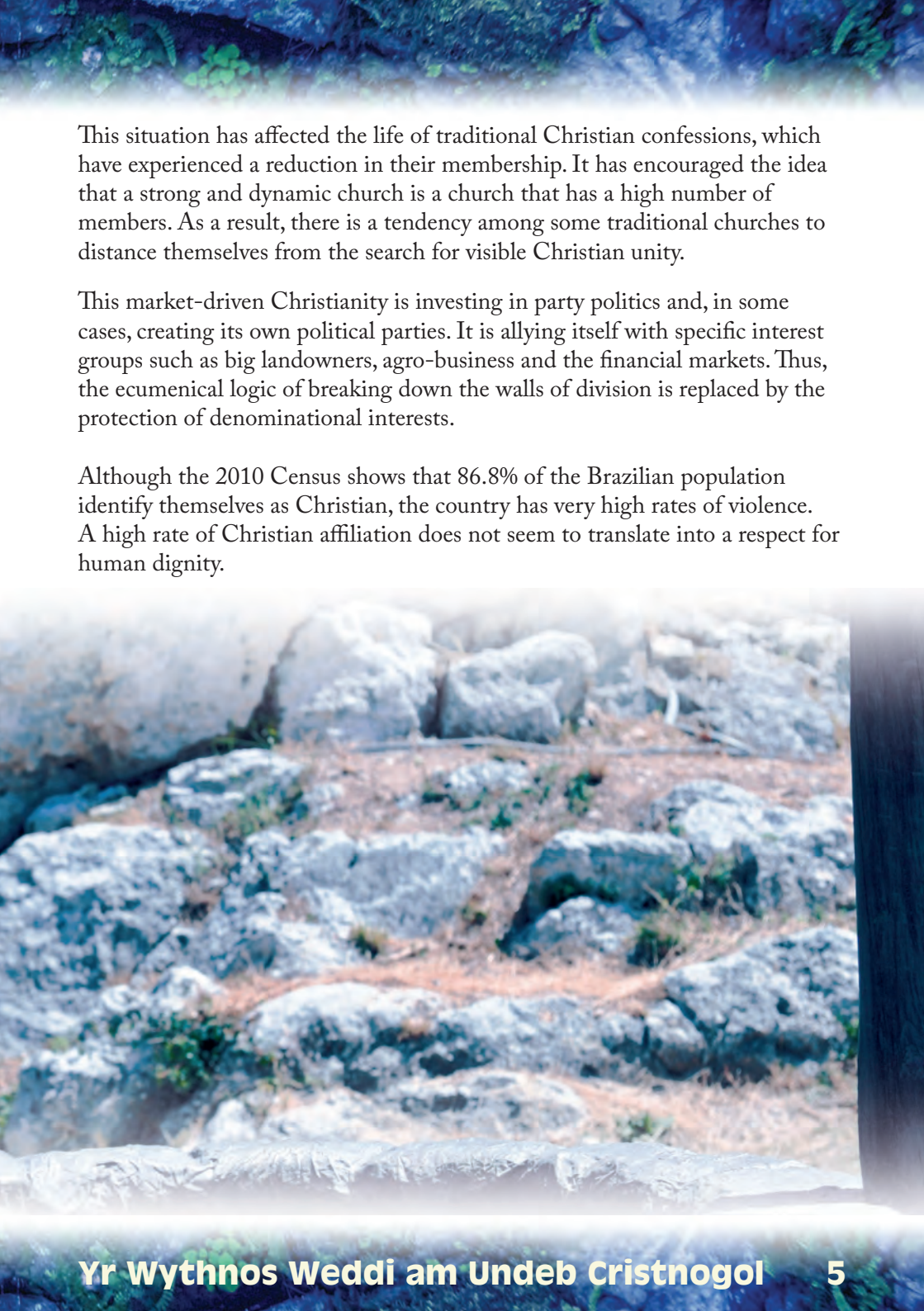
The logic that undergirds this kind of behaviour is competition for the religious market. Increasingly, in Brazil, some Christian groups compete with one another for a place on the mass media, for new members and for public funds.



Effeithiodd y sefyllfa ar fywyd yr eglwysi Cristnogol traddodiadol, a welodd ostyngiad yn eu haelodaeth. Rhoddodd hwb i'r syniad mai eglwys gref a deinamig yw eglwys ac iddi nifer fawr o aelodau. O ganlyniad, tuedda rhai eglwysi traddodiadol i ymbellhau oddi wrth yr ymchwil am undeb Cristnogol gweladwy.

Mae'r Gristnogaeth hon, a yrrir gan y farchnad, yn buddsoddi mewn gwleidyddiaeth plaid ac, mewn rhai achosion, yn creu ei phleidiau gwleidyddol ei hun. Mae'n ymgynghreirio â grwpiau ac iddynt ddi-ddordebau penodol – tirlfeddianwyr mawr, busnesau amaethyddol a'r marchnadoedd arian. O ganlyniad, mae amddiffyn diddordebau enwadol yn disodli'r rhesymeg eciwmenaidd o ddymchwel rhagfuriau.


Er bod Cyfrifiad 2010 yn dangos bod 86.8% o boblogaeth Brasil yn ystyried eu hunain yn Gristnogion, y mae yn y wlad lefelau uchel iawn o drais. Nid ymddengys bod ymlyniad mawr at Gristnogaeth yn trosi i barch at urddas dynol.



This situation has affected the life of traditional Christian confessions, which have experienced a reduction in their membership. It has encouraged the idea that a strong and dynamic church is a church that has a high number of members. As a result, there is a tendency among some traditional churches to distance themselves from the search for visible Christian unity.

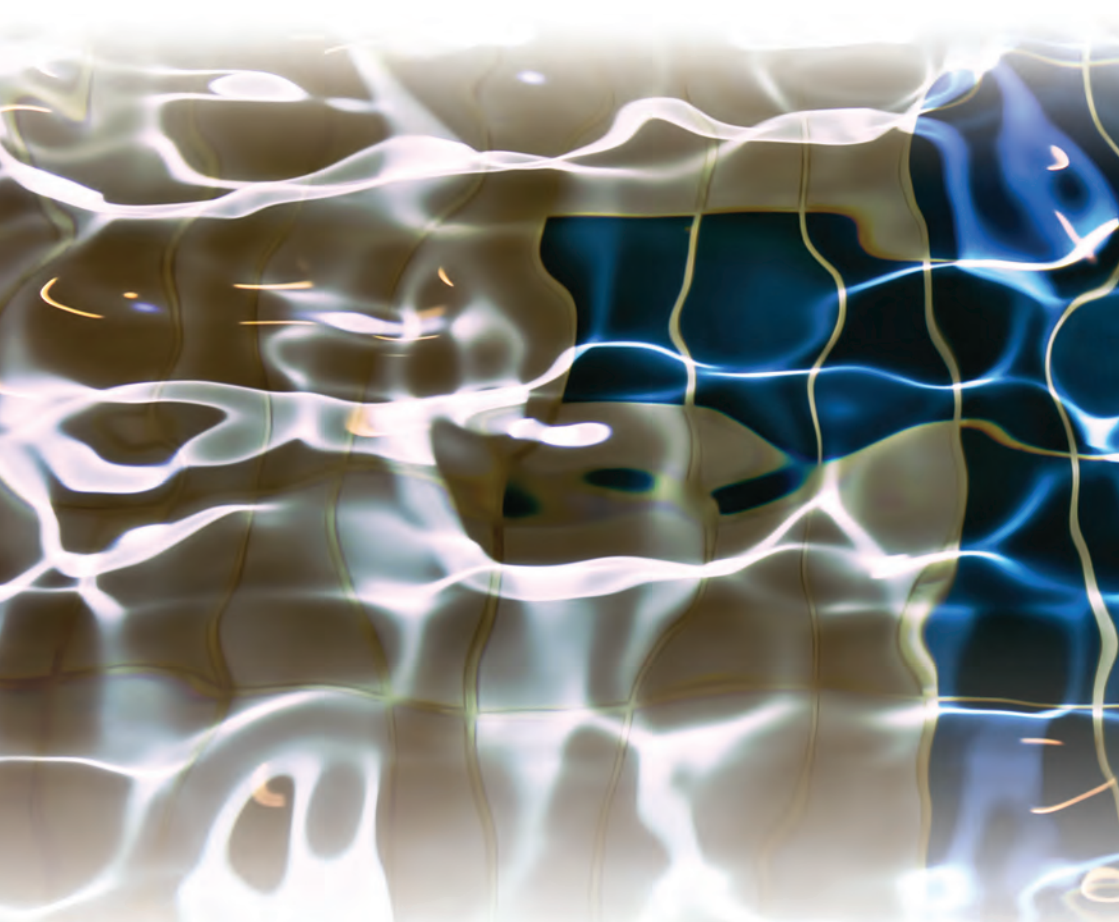
This market-driven Christianity is investing in party politics and, in some cases, creating its own political parties. It is allying itself with specific interest groups such as big landowners, agro-business and the financial markets. Thus, the ecumenical logic of breaking down the walls of division is replaced by the protection of denominational interests.

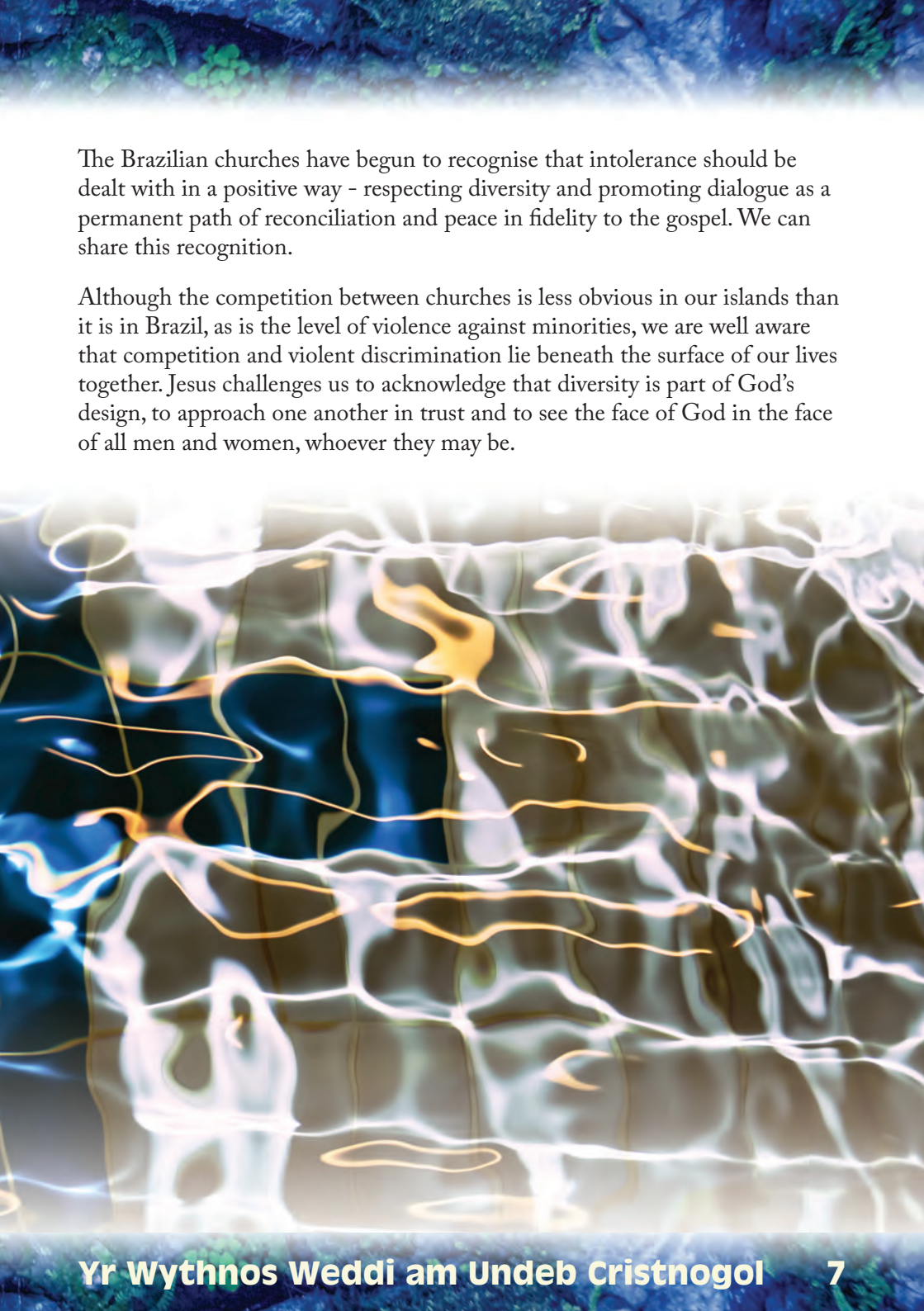
Although the 2010 Census shows that 86.8% of the Brazilian population identify themselves as Christian, the country has very high rates of violence. A high rate of Christian affiliation does not seem to translate into a respect for human dignity.



Dechreuodd eglwysi Brasil gydnabod y dylid ymdrin ag anoddefgarwch mewn modd cadarnhaol – parchu amrywiaeth a hyrwyddo deialog fel llwybr sefydlog at gymod a heddwch mewn ffyddlondeb i'r efengyl. Gallwn ninnau rannu'r gydnabyddiaeth hon.

Er bod y gystadleuaeth rhwng yr eglwysi'n llai amlwg yn ein hynnysoedd ni nag ydyw ym Mrasil, ac felly hefyd y lefel o drais yn erbyn lleiafrifoedd, gwyyddom yn dda nad yw cystadleuaeth ac anffafraeth dreisgar ymhell iawn o dan wyneb ein bywyd gyda'n gilydd. Mae Iesu'n ein herio i gydnabod bod amrywiaeth yn rhan o gynllun Duw, i glosio at ein gilydd mewn ymddiriedaeth ac i weld wyneb Duw yn wyneb pawb, yn ddynion a merched, pwy bynnag y bônt.





The Brazilian churches have begun to recognise that intolerance should be dealt with in a positive way - respecting diversity and promoting dialogue as a permanent path of reconciliation and peace in fidelity to the gospel. We can share this recognition.

Although the competition between churches is less obvious in our islands than it is in Brazil, as is the level of violence against minorities, we are well aware that competition and violent discrimination lie beneath the surface of our lives together. Jesus challenges us to acknowledge that diversity is part of God's design, to approach one another in trust and to see the face of God in the face of all men and women, whoever they may be.

Yr 8 niwrnod (Ioan 4:1-42)

Roedd y gwrthdaro rhwng yr Iddewon a'r Samariaid yn hen. Roedd cyndadau'r Samariaid wedi cefnu ar y frenhiniaeth Hebreig a fynnai ganoli'r addoliad yn Jerwsalem (1 Brenhinoedd 12). Yn ddiweddarach, goresgynnodd yr Asyriaid Samaria, gan alltudio llawer o'r boblogaeth leol a mewnfudo nifer o bobloedd estron, pob un â'i dduw neu ei dduwiau ei hun (2 Brenhinoedd 17:24-34). I'r Iddewon, o ganlyniad, pobl "gymysg ac amhur" oedd y Samariaid.

Roedd y Samariaid hefyd yn ei ei chael hi'n anodd derbyn yr Iddewon (Ioan 4:8). Dwysawyd clwyfau'r gorffennol oddeutu 128 CC, pan ddinistriodd yr arweinydd Iddewig, Ioan Hyrcanus, y deml yr oedd y Samariaid wedi ei hadeiladu ar Fynydd Gerisim. Ar o leiaf un achlysur, gwrthodwyd Iesu yn un o ddinasoedd y Samariaid dim ond am ei fod ar ei ffordd i Jwdea (Luc 9:52). Doedd yr un o'r ddwy ochr yn barod i drafod.

Dydd 1 - Rhaid mynd trwy Samaria (Ioan 4:4)

Byddwn yn myfyrio ar beth y gall 'mynd trwy Samaria' ei olygu i ni.

Dydd 2 - Wedi blino ar ôl ei daith eisteddodd Iesu i lawr wrth y ffynnon (Ioan 4:6)

Byddwn yn ystyried y pethau sy'n ein gwahanu fel Cristnogion ac a ydynt mor bwysig ag y buom yn tybio eu bod.

Dydd 3 - 'Nid oes gennyf wêr' (Ioan 4:17)

Byddwn yn myfyrio ar beth sy'n gwneud eglwys ffyddlon ac ar rôl dynion a merched ynddi.

Dydd 4 - Gadawodd y wraig ei hysten (Ioan 4:28)

Byddwn yn dathlu'r hyn sy'n sanctaidd yn ein traddodiad Cristnogol ni ac eraill.

Dydd 5 - 'Nid oes gennyf ddim i dynnu dŵr, ac y mae'r pydew'n ddwfn' (Ioan 4:11)

Byddwn yn ystyried a oes ar yr eglwys yr ydym yn perthyn iddi angen cymorth a sut i annog eglwysi i dderbyn cymorth oddi wrth ei gilydd.

The 8 days (John 4:1-42)

The conflict between Jews and Samaritans was old. Samaritan predecessors had broken with the Hebrew monarchy which required the centralisation of the worship in Jerusalem (1 Kings 12). Later, the Assyrians invaded Samaria, deporting many of the local population, and brought to the territory a number of foreign peoples each with their own gods or deities (2 Kings 17:24-34). For Jews, Samaritans became a people “mixed and impure”.

Samaritans, in their turn, had difficulty accepting Jews (John 4:8). The hurt of the past became even greater when, around 128 BC, the Jewish leader, John Hyrcanus, destroyed the temple built by Samaritans as their place of worship on Mount Gerizim. On at least one occasion Jesus was not received in a Samaritan city simply because he was on his way to Judea (Luke 9:52). Resistance to dialogue came from the two sides.

Day 1 - It is necessary to go through Samaria (John 4:4)

We reflect on what ‘going through Samaria’ might mean for us.

Day 2 - Tired of the journey, Jesus sat down facing the well (John 4:6)

We consider the things that divide us as Christians and whether they are as important as we have made them out to be.

Day 3 - ‘I have no husband’ (John 4:17)

We reflect on what makes a faithful church and on the role of men and women in the church.

Day 4 - Then the woman left her water jar (John 4:28)

We celebrate what is holy in our own Christian tradition and in others.

Day 5 - You have no bucket and the well is deep (John 4:11)

We ponder whether the church to which we belong needs help and how to encourage churches to accept help from one another.



Dydd 6 - Dywedodd Iesu: 'Bydd y dŵr a roddaf iddo yn troi yn ffynnon o ddŵr o'i fewn, yn ffrydio i fywyd tragwyddol' (Ioan 4:14)

Byddwn yn dathlu pobl sy'n ffynhonnau o ddyfroedd byw ac eglwysi sy'n uno â'i gilydd i siarad ag un llais.

Dydd 7 - 'Rho i mi beth i'w yfed' (Ioan 4:7,15)

Byddwn yn ystyried sut y cyfoethogir Cristnogion gan Gristnogion eraill, a sut y gall Cristnogion ddyysgu oddi wrth grefyddau eraill.

Dydd 8 - Daeth llawer i gredu yn Iesu drwy air y wraig a dystiodd (Ioan 4:39)

Daw ein taith trwy'r Wythnos Weddi am Undeb Cristnogol i ben â myfyrdod ar y berthynas rhwng undeb a chenhadaeth, a sut y gallwn dystio i undeb Cristnogol yn ein cymunedau.



Day 6 - Jesus said: 'The water that I will give will become in them a spring of water welling up to eternal life' (John 4:14)

We celebrate people who are springs of living water and churches that unite to speak with one voice.

Day 7 - 'Give me to drink' (John 4:7,15)

We consider how Christians can be enriched by other Christians and how Christians might learn from other religions.

Day 8 - Many believed because of the woman's testimony (John 4:39)

We conclude our journey through the Week of Prayer for Christian Unity by reflecting on the relationship between unity and mission, and how we can be witnesses to Christian unity in the community in which we live.

MAN CYCHWYN

- Beth fyddai 'mynd trwy Samaria yn ei olygu i chwi?'
- Beth allech chwi ei ddysgu oddi wrth eglwysi eraill?

Y GAIR – Darlleniadau

Genesis 24:10-33 Abraham a Rebeca wrth y ffynnon.
Salm 42 Yr ewig sy'n dyheu am ddyfroedd rhedegog.
2 Corinthiaid 8:1-7 Haelioni eglwysi Macedonia.
Ioan 4:1-4 'Yr oedd yn rhaid iddo fynd trwy Samaria'.

PWYNTIAU I'W HYSTYRIED (www.ctbi.org.uk/commentary)

- Oherwydd bod yn Samaria sawl hil a chrefydd, roedd llawer o deithwyr yn ei hosgoi.
- Yn ei Efengyl, dywed Ioan fod yn rhaid i Iesu 'fynd trwy Samaria', lle y byddai'n rhaid iddo gwrdd â phobl wahanol.
- Dengys Iesu fod estyn allan at bobl sy'n wahanol inni yn peri inni dyfu.

Myfyrdod

Tan iddynt ymadael, y deg llwyth yna o'r gogledd, a'n darostwng i fod yn ddwy wladwriaeth eilradd yn siglo ar erchwyn ebargofiant, roedd ein hymerodraeth yn ymestyn o'r Aiffth hyd yr Ewffrates, yn gryf ac unedig. Roedd y byd oll o fewn ein gafael.

"Nid oes i ni gyfran yn Nafydd," meddent, gan fynd ati, yr ydym yn drwgdybio, i godi eilunod o aur, ac yna Deml amheus ei haddoliad ar Fynydd Gerisim. Gafaelodd y byd ynddynt hwy a ninnau.

Ymneilltuwyr a hereticiaid, y maent wedi eu hynysu eu hunain. Myn ein purdeb defodol nad ydym yn ymwneud dim â'r fath blant halogedig i Dduw.

GWEDDI

Dduw yr holl bobloedd,
Dyro inni'r nerth a'r dewrder i fynd trwy Samaria i gwrdd â'n brodyr a'n chwiorydd o eglwysi eraill.

Caniatâ inni fynd â chalonnau agored fel y gallwn ddysgu oddi wrth ein gilydd. Gweddïwn yn enw Iesu. **Amen.**

EWCH A GWNEWCH (gweler www.ctbi.org.uk/goanddo)

- Trafodwch eich credoau â rhywun o enwad arall.
- Gwnewch restr o leoedd lle y mae gwrthdaro, lleolwch hwy ar fap i weld neu eich atgoffa eich hun ymhle y maent, a gweddïwch dros bob un ohonynt yn ei dro.
- Dysgwch am rwydweithiau trawsffurfio gwrthdaro lleol.

A STARTING POINT

- What would it mean for you to 'go through Samaria'?
- What might you learn from other churches?

THE WORD - Readings

Genesis 24:10-33 Abraham and Rebekah at the well.
Psalm 42 The deer that longs for running streams.
2 Corinthians 8:1-7 The generosity of the churches of Macedonia.
John 4:1-4 'He had to go through Samaria'.

POINTS TO CONSIDER (www.ctbi.org.uk/commentary)

- Samaria had a mix of races and religions that meant it was avoided by some when travelling.
- John in his Gospel says of Jesus 'He had to go through Samaria' necessitating his meeting the other.
- Jesus shows us that reaching out to those who are different makes us grow.

Reflection

Until they departed,
those ten northern tribes,
reducing us to two
mediocre states tottering
on the brink of oblivion,
our empire had stretched
from Egypt to the Euphrates,
strong and united.
The world was within our grasp.

'We have no inheritance in
David', they said,
as they set up, we suspect,
golden idols,
and then a temple of
questionable worship
on Mount Gerizim.
The world grasped both
them and us.

Secessionists and heretics,
they have isolated
themselves.
Our ritual purity
demands no exchange
with such sullied children
of God.

PRAYER

God of all peoples;
Give us strength and courage to go
through Samaria
to meet our brothers and sisters

from other churches.
Allow us to go with an open heart
so we may learn from each other.
In the name of Jesus we pray. **Amen.**

GO AND DO (see www.ctbi.org.uk/goanddo)

- Have a conversation with someone from another denomination about your beliefs.
- Write a list of places you know to be scarred by conflict, then get a globe or atlas and find out or remind yourself where they are, praying for each one in turn.
- Find out more about local conflict transformation networks.

MAN CYCHWYN

- Beth yw'r rhesymau am yr anghytuno rhwng eich eglwysi? Beth yw 'gwir addolwr'?
- Beth yw'r prif resymau dros y cystadlu sydd rhwng eich eglwysi?

Y GAIR – Darlleniadau

Genesis 29:1-14	Jacob a Rachel wrth y ffynnon
Salm 137	Sut y medrwn ganu cân yr Arglwydd mewn tir estron?
1 Corinthiaid 1:10-18	Dywed pob un ohonoch, 'Rwyf o blaid Paul,' neu 'o blaid Apolos'.
Ioan 4:5-6	Roedd Iesu 'wedi blino ar ôl ei daith'.

PWYNTIAU I'W HYSTYRIED (www.ctbi.org.uk/commentary)

- Roedd Iesu'n flinedig ar ôl teithio o Jwdea lle'r oedd bedyddio disgyblion wedi achosi tensiynau.
- Addolai'r Samariaid wrth ffynnon Jacob. Yno y cyfarfu Iesu â'r wraig o Samaria ac yr heriodd hi ef ynglŷn â manau addoli.
- Yn Brasil, mae'r nifer sydd yn yr eglwysi, a chau pobl allan o eglwysi, wedi arwain at gystadleuaeth a thrais sy'n achosi diffyg ymddiriedaeth a hygredd.

Myfyrdod

A ddaw'r Ysbryd Glân *ex Patre* neu *ex Patre Filioque*?

Sut y daw iachâd i'r bobloedd – ai trwy ffydd ai trwy weithredoedd?

Yn y Cymun, a yw'n henwad o blaid traws- ai cyd- sylweddiad? A yw'n cred mewn coffaoliaeth, ai yng Nghalfin a'i alluaeth?

Dilyn trefn gynulleidfaol, bresbyteraidd ai esgobol?

Bedydd baban trwy daenelliad, neu grediniwr trwy lwy'r drochiad?

Duw, maddeua'r dadlau diflas: un dros Paul a'r llall dros Geffas, sut y rhwygwn gôt ddiwniad Iesu, a llawnder mawr ei gariad.

Dysg i'th eglwys yn ei charpiau
sut i ddewis y rhan orau.
Una hi i weithio'n selog,
drosot ti a thros gymydog.

GWEDDI

Dduw grasol,
Arweinir ein heglwysi'n aml i ddewis cystadlu â'i gilydd.
Maddau ein pechod.

Yr ydym wedi blino â'r cystadlu am fod yn gyntaf.
Gad inni orffwys wrth y ffynnon.
Adnewyddu ni â dŵr undeb wedi ei dynnu o'n cyd-weddio.
Gweddiwn yn enw Iesu. **Amen.**

EWCH A GWNEWCH (gweler www.ctbi.org.uk/goanddo)

- Ystyriwch gynnal diwrnod encil eich eglwys mewn adeilad eglwysig cyfagos – gofynnwch i'r gynulleidfa yno ddarparu lluniaeth. Cynigiwch yr un croeso iddynt hwythau.
- Gall nôl dŵr fod yn dasg beryglus i lawer o wragedd a genethod ledled y byd. Cefnogwch fudiadau sy'n ceisio darparu dulliau diogel o nôl dŵr.

A STARTING POINT

- What are the reasons for disputes and competition between your churches?
- What is a ‘true worshipper?’

THE WORD - Readings

Genesis 29:1-14 Jacob and Rachel at the well.
 Psalms 137 How can we sing the Lord’s song in a foreign land?
 1 Corinthians 1:10-18 Each one of you says, ‘I am for Paul,’ or ‘I am for Apollos’.
 John 4:5-6 Jesus was ‘tired out by his journey’.

POINTS TO CONSIDER (www.ctbi.org.uk/commentary)

- Jesus was tired after Judea where baptising disciples had caused tensions.
- Samaritans worshipped at Jacob’s well where Jesus met the Samaritan woman and she challenged him about places of worship.
- In Brazil, numbers and exclusivity of church communities has led to competition and violence causing distrust and lack of credibility.

Reflection

Does the Spirit come <i>ex Patre</i> or <i>ex Patre Filioque</i> ?	Are our rules episcopalian, corporate or Presbyterian?	Lord, you see your church in tatters,
How do sinners gain salvation - through faith only, or through action?	Infants baptized by aspersion or believers by immersion?	make us learn what really matters.
What transpires in Communion – trans- or con- substantiation?	God forgive this futile impasse: ‘I’m for Paul, and I’m for Cephas’,	Reconcile us now to labour for the love of God and neighbour.
Is it mere memorialism, or more Calvin’s virtualism?	how we tear apart the seamless coat of Jesus, and his fullness.	

PRAYER

Gracious God,
 Often our churches are led to choose the logic of competition.
 Forgive our sin.

We are weary from this need to be first.
 Allow us to rest at the well.
 Refresh us with the water of unity drawn from our common prayer.
 In the name of Jesus we pray. **Amen.**

GO AND DO (see www.ctbi.org.uk/goanddo)

- Consider holding your church retreat day in a neighbouring church – ask the host congregation to provide your refreshments (John 4:7). Return the hospitality.
- Fetching water can be a dangerous task for many women and girls across the world. Support organisations helping to provide safe access to local water supplies.

Yn draddodiadol, cedwir yr Wythnos Weddi am Undeb Cristnogol o 18-25 Ionawr (wyth niwrnod Pedr a Phaul). Fodd bynnag, bydd rhai grwpiau yn dewis amserau eraill o'r flwyddyn, yn enwedig oddeutu'r Pentecost, sy'n wyl symbolaidd o safbwynt undod yr eglwys. Penderfynwch chwi, gan gymryd sylw o ffactorau lleol. I ganiatáu eu defnyddio ar unrhyw adeg o'r flwyddyn, nodir y defnyddiau ar gyfer y Dyddiau â'r rhifau 1-8.

Gallwch dynnu allan y drefn gwasanaeth yng nghanol y daflen a'i llungopio, os mynnwch. Neu gallwch lawrlwytho'r holl adnoddau oddi ar wefan CTBI, ac y mae croeso i chwi eu golygu a'u haddasu at ddefnydd lleol. Cydnabyddwch, os gwelwch yn dda, mai ffynhonnell y deunydd yw Eglwysi Ynghyd ym Mhrydain ac Iwerddon, adnoddau at yr Wythnos Weddi am Undeb Cristnogol.

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The Week of Prayer for Christian Unity is traditionally observed from 18th to 25th January (the octave of St Peter and St Paul). However, some groups choose other times of the year, particularly around Pentecost which is a symbolic date for the unity of the church. Do make your own decision, taking local factors into account. To allow for use at any time in the year, the Days material uses the notation 1-8.

The order of service in the centre of the pamphlet can be pulled out and photocopied if you wish. Alternatively, all resources can be downloaded from the CTBI website and you are welcome to further edit or adapt them for local use. Please acknowledge the source of material as Churches Together in Britain and Ireland, Week of Prayer for Christian Unity resources.

Yr Wythnos Weddi am Undeb Cristnogol

Trefn y Gwasanaeth

Yr oedd yn rhaid mynd trwy Samaria
(cf. Ioan 4:4)

Order of Service

It was necessary to walk through Samaria
(cf. John 4:4)



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IN BRITAIN AND IRELAND®

I. Y Preliwd/y Paratoi

Gellir canu emyn neu gân.

Llais 1 Ymhle y mae'r llwybr i undod, y ffordd y dylem ei chymryd, fel y gall y byd yfed o ffynnon bywyd?

Pawb Iesu Grist yw'r llwybr i undod.

Llais 1 Ymhle y mae'r llwybr i undod sy'n rhoi'r parch dyladwy i'n hamrywiaeth?

Pawb Iesu Grist yw'r llwybr i undod.

Llais 2 Croeso yn enw Iesu Grist.
Yr ydym yn cynnau'r canhwyllau hyn yn arwydd ein bod yn cwrdd â Christ.

Cyneuir canhwyllau.

Llais 2 Mae'r dŵr a ddygir yn awr o wahanol ffynonellau yn symbol o'n hundod, sy'n real ond yn dal yn anghyflawn.

Deuir â dŵr.

Pan fo nifer yr addolwyr yn fach, gofynner, os yn bosibl, i bobl ddweud eu henw ac i ba eglwys y maent yn perthyn. Neu, fe ellir canu cân tra tywelltir y dŵr.

Cân: 'a agua'

(Gweler t. 46 am y gerddoriaeth)

Pa beth a rown, O Arglwydd, yn rhodd o'n calon i ti?

Clyw'r gân o fawl a'r weddi daer sydd yn ein henaid ni.

Derbynia'n rhodd o foliant a thyrd â 'th heddwch i'n plith,

A doed dy ffyddloneb mawr a'th ras i'n hadfer fel gw lith.

Ac yn ein bywyd anial llifed afon gref

I adnewyddu ein tir â dyfroedd bywiol y nef.

(A água: Albete Correia. Portwgeeg a Saesneg: Simeí Monteiro. Cymraeg: Gwynn ap Gwilym.
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I. Prelude/preparation

A hymn or song may be sung.

Voice 1 Where is the path of unity, the route we should take, so that the world may drink from the source of life?

All **Jesus Christ is the path of unity.**

Voice 1 Where is the path of unity that gives proper respect to our diversity?

All **Jesus Christ is the path of unity.**

Voice 2 Welcome, in the name of Jesus Christ.
We light these lights as a sign of our meeting with Christ.

Candles are lit.

Voice 2 Water, now carried forward from different sources, is a symbol of our unity which is real, though still incomplete.

Water is brought forward.

When the celebrating group is small, if possible, invite people to say their names and to which church they belong. Alternatively the water can be poured as a song is sung.

Song: 'a agua'
(see page 46 for music)

Arriving here oh, dear God! What can we offer to you?

A simple heart and deepest wish to sing a joyful song.

Receive our best gifts of praise and may your peace be with us.

Your faithful mercy and grace will be much better than life.

And in the desert of our lives a river flows

A pure water for growth; refreshing, healing our land.

(Music: Albete Correia. Portugese and English: Simei Monteiro. Welsh: Gwynn ap Gwilym.
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II. Yr Agoriad

Gwahoddiad i weddio¹

Llais 1 Hollalluog Dduw, anadla ynom anadl yr undod sy'n cydnabod ein hamrywiaeth.

Pawb Anadla ynom y goddefgarwch croesawgar sy'n ein llunio'n gymuned.

Llais 2 Anadla ynom y tân sy'n uno'r hyn a rwygwyd ac yn iacháu'r hyn sydd glaf.

Pawb Anadla ynom y gras sy'n goresgyn casineb ac yn ein rhyddhau o bob trais.

Llais 1 Anadla ynom y bywyd sy'n gorchfygu angau.

Pawb Bendigedig fyddo Duw'r trugaredd, sy'n Dad, Mab ac Ysbryd Glân, ac sy'n gwneud popeth yn newydd. Amen!

Cyffesu a'r Kyrie

Llais 3 Mewn gwyleidd-dra, fel plant Duw a chwirydd a brodyr yng Nghrist, derbyniwn drugaredd Duw ac ymateb i'w alwad i wneud yn newydd bob perthynas.

Cân: 'Senor, ten piedad de nostros' (Arglwydd, trugarha wrthym)

Llais 4 Arglwydd trugarog, bu dy Ysbryd yn ymsymud ar wyneb y dyfroedd ac yn peri i amrywiaeth egino a ffynnu. Cyffeswn ein bod yn ei chael hi'n anodd byw gyda'n gwahaniaethau. Maddau inni'r agweddau meddwl, y geiriau a'r gweithredoedd sy'n sarnu undod ein hamrywiaeth.
(Genesis 1)

Distawrwydd.

Pawb Arglwydd, trugarha wrthym... (cenir)

Llais 3 Grist trugarog, gras a llawenydd y lliaws, gwrاندawr ac athro, yr wyt yn rhoddi gweledigaethau newydd o obaith ac yn iacháu clwyfau'r meddwl a'r corff. Cyffeswn inni fethu â gwrando ar leisiau gwahanol i'r eiddom ni, inni fethu â dweud geiriau o iachâd a gobraith, ac inni barhau i gau allan y rhai hynny sy'n llefain am gynhaliaeth a chymdeithas.

II. Opening

Invitation to prayer¹

Voice 1 Almighty God, breathe into us the wind of unity that recognises our diversity.

All **Breathe into us tolerance that welcomes and makes us community.**

Voice 2 Breathe into us fire that unites what is torn apart and heals what is ill.

All **Breathe into us grace that overcomes hatred and frees us from violence.**

Voice 1 Breathe into us life that faces down and defeats death.

All **Blessed be the God of mercy, who is Father, Son and Holy Spirit, and makes all things new. Amen!**

Confession of Sin and Kyrie

Voice 3 In humility, as children of God and sisters and brothers in Christ, we receive God's mercy and respond to God's call to make new all relationships.

Song: 'Senor, ten piedad de nostoros' (Lord, have mercy upon us)

Voice 4 Merciful Lord, your Spirit hovered over the waters and made diversity sprout and flourish. We confess our difficulty to live with difference. Forgive us those attitudes of mind, words and actions that do violence to unity in diversity.
(Genesis 1)

Silence.

All **O Lord, have mercy upon us... (sung)**

Voice 3 Merciful Christ, grace and joy of the multitude, listener and teacher, you give birth to new visions of hope and heal the wounds of mind and body. We confess that we have failed to listen to voices different from our own, failed to say words that bring healing and hope, and we have perpetuated exclusive attitudes to those who cry out for solidarity and fellowship.

Distawrwydd.

Pawb Arglwydd, trugarha wrthym... (cenir)

Llais 4 Arglwydd trugarog, ti yw ffynhonnell yr holl greadigaeth, y Gair tragwyddol a bywiol. Cyffeswn nad ydym yn gwrando ar dy greadigaeth sy'n griddfan am ryddhad ac adnewyddiad. Cynorthwya ni i gerdded gyda'n gilydd ac i glywed dy lais ym mhob peth byw sy'n dioddef ac yn dyheu am iachâd a gofal.

Distawrwydd.

Pawb Arglwydd, trugarha wrthym... (cenir)

Llais 2 O Dduw, ffynhonnell trugaredd a gras, tywallt arnom dy faddeuant. Trawsfurfied dy gariad ni i fod yn ffynhonnau o ddŵr bywiol i adnewyddu nerth dy bobl. Gweddïwn trwy Grist ein Harglwydd.

Pawb Amen.

Cân: **Vem, Santo Espírito
(Tyrd, Ysbryd Glân)**

(Gweler t. 47 am y gerddoriaeth)

Tyrd, O tyrd, garedig Ysbryd. Gelli droi ein dull o fyw;

Gwna i'r Gair lefaru eto, a dehongla feddwl Duw.

Cyffwrdd yn ein Daear athrist, sydd yn marw dan ei phwn

Chwyth dy anadl i adfywio esgyrn sych y dyffryn hwn.

(Vem, Santo Espírito: testun a cherddoriaeth wreiddiol © Simeí Monteiro. Saesneg © Shirley Erena Murray. Cymraeg: Gwynn ap Gwilym. Defnyddir trwy ganiatâd.)

Silence.

All O Lord, have mercy upon us... (sung)

Voice 4 Merciful Lord, you are the source of all creation, the eternal and life-giving Word. We confess that we do not listen to your creation that groans and cries out for liberation and renewal. Help us to walk together and to hear your voice in all living things that suffer and yearn for healing and care.

Silence.

All O Lord, have mercy upon us... (sung)

Voice 2 O God, fountain of mercy and grace, pour over us your pardon. May your love transform us into a source of living waters to restore the strength of your people. We make our prayer through Christ our Lord.

All Amen

**Song: Vem, Santo Espírito
(Come, O come, creating Spirit)**

(see page 47 for music)

Come, O come, creating Spirit, You can change our way of thought;
to the written word give meaning, wider vision You have brought.
Touch our earth dried out with sorrow, touch our world of arid death.
On the dry bones of this valley blow Your loving, living breath.

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Welsh: Gwynn ap Gwilym. Used by permission)

III. Cyhoeddi'r Efengyl

Cenir: Alelwia! Alelwia! Alelwia! Alelwia! Alelwia! Alelwia!
Dewch, yr holl wledydd, ymunwch yn y moliant
a rydd y ddaear ddi-ddrwyg i Dduw.

Yr Efengyl yn ôl Ioan 4: 1-42

(darlleniad, dramateiddiad neu Gofio'r Beibl)

Cenir: Alelwia! Alelwia! Alelwia! Alelwia! Alelwia! Alelwia!
Dewch, yr holl wledydd, ymunwch yn y moliant
a rydd y ddaear ddi-ddrwyg i Dduw.

Myfyrdod neu bregeth

IV. Ymateb mewn ffydd ac undod

Datgan y ffydd

(Gellir defnyddio'r datganiad brwn ² neu ddatganiad arall.)

Llais 1 Gadewch inni gyd-ddatgan, gyda phawb a fedyddiwyd,
ein ffydd gyffredin yn Iesu Grist.

Llais 2 A ydych yn credu ac yn ymddiried yn Nuw y Creawdwr,
ffynhonnell pob bod a bywyd,
yr un yr ydym yn bod er ei fwyn?

Pawb Ydwyf! Dyma fy nghred a'm ffydd.

Llais 1 A ydych yn credu ac yn ymddiried yn Nuw y Gwardwr,
a gymerodd ein natur ddynol,
a fu farw drosom ac a atgyfododd?

Pawb Ydwyf! Dyma fy nghred a'm ffydd.

Llais 2 A ydych yn credu ac yn ymddiried yn Nuw y Cynhaliwr,
y mae ei Ysbryd yn rhoi bywyd i bobl Dduw
ac yn amlygu Crist i'r byd?

Pawb Ydwyf! Dyma fy nghred a'm ffydd.

III. Gospel proclamation

Sung: Alleluia! Alleluia! Alleluia! Alleluia! Alleluia! Alleluia!
Come, all you lands, join the praises,
the land without evil offers to God.

Gospel of John 4: 1-42

(proclamation or dramatization or Remembered Bible)

Sung: Alleluia! Alleluia! Alleluia! Alleluia! Alleluia! Alleluia!
Come, all you lands, join the praises,
the land without evil offers to God.

Meditation or sermon

IV. We respond in faith and unity

Affirmation of faith

(This² or another affirmation of faith may be used.)

Voice 1 Let us affirm, together with all who are baptised,
our common faith in Jesus Christ.

Voice 2 Do you believe and trust in God the Creator,
source of all being and life,
the one for whom we exist?

All Yes! **This is my belief and trust.**

Voice 1 Do you believe and trust in God the Saviour,
who took our human nature,
died for us and rose again?

All Yes! **This is my belief and trust.**

Voice 2 Do you believe and trust in God the Sustainer,
whose Spirit gives life to the people of God
and makes Christ known in the world?

All Yes! **This is my belief and trust.**

Llais 1 Dyma ffydd yr Eglwys.

Pawb Yr ydym yn credu ac yn ymddiried yn yr un Duw Triunol.

Ymbiliau

Gall y gynulleidfa ganu mewn ymateb i bob ymbiliad yr alaŵ frodorol a ganlyn.

Ouwe, Deus deamor (Melodia Guaicuru)

Clyw ni, Dduw cariadus! Clyw ein gweddi hon! (6 gwaith)

Clyw ein cri, clyw ni! Clyw ein cri, clyw ni!

Clyw ni, Dduw cariadus! Clyw ein gweddi hon!

Llais 3 Dduw'r trugaredd tragwyddol, yn unigolion a chymuned, gofynnwn am oleuni fel y rhoddwn fwy o groeso i bobl eraill a dangos gwell dealltwriaeth ohonynt, a lleihau'r dioddefaint yn ein byd.

Pawb **Clyw ni, Dduw cariadus! Clyw ein gweddi hon!** (*cenir*)

Llais 4 Dduw'r trugaredd tragwyddol, dysg i ni, dy blant, fod cariad, lletygarwch ac undod yn fynegiannau o'th ddatguddiad a'th ewyllys di i ddynolryw.

Pawb **Clyw ni, Dduw cariadus! Clyw ein gweddi hon!** (*cenir*)

Llais 3 Dduw'r trugaredd tragwyddol, dyro inni dangnefedd; dysg ni ac arwain ni i adeiladu byd goddefgar a di-drais.

Pawb **Clyw ni, Dduw cariadus! Clyw ein gweddi hon!** (*cenir*)

Llais 4 Dduw'r trugaredd tragwyddol, a lefarodd wrthym
trwy'r greadigaeth,
trwy'r proffwydi,
trwy dy Fab Iesu Grist,
dyro inni ddoethineb i wrando ar dy lais yn dal i'n galw i undod yn ein hamrywiaeth.

Pawb **Clyw ni, Dduw cariadus! Clyw ein gweddi hon!** (*cenir*)

Llais 3 Dduw'r trugaredd tragwyddol, yn enw dy Fab Iesu Grist ein Harglwydd, a ofynnodd, ac yntau'n ddieithryn, am ddiiod gan wraig o Samaria, dyro inni'r dŵr bywiol sy'n ffrydio i fywyd tragwyddol.

Voice 1 This is the faith of the Church.

All We believe and trust in the One Triune God.

Intercessory prayer

The Congregation may sing as a response to prayer the following indigenous melody.

Ouve, Deus deamor (Melodia Guaicuru)

Hear us, God of love! Hear this our cry! (6 times)

Hear our cry, we pray! Hear our cry, we pray!

Hear us, God of love! Hear this our cry!

Voice 3 God of eternal compassion, as individuals and as community, we ask for light so that we may become more welcoming and understanding towards others and reduce the suffering in our world.

All **Hear us, God of love! Hear this our cry!** (*sung*)

Voice 4 God of eternal compassion, teach us your children that charity, hospitality and unity are expressions of your revelation and will for humanity.

All **Hear us, God of love! Hear this our cry!** (*sung*)

Voice 3 God of eternal compassion, grant us peace; teach us and guide us to be builders of a tolerant and non-violent world.

All **Hear us, God of love! Hear this our cry!** (*sung*)

Voice 4 God of eternal compassion, who spoke to us
through creation,
through the prophets,
through your Son Jesus Christ,
grant us wisdom to listen to your voice calling us still to unity in
our diversity.

All **Hear us, God of love! Hear this our cry!** (*sung*)

Voice 3 God of eternal compassion, in the name of your Son Jesus Christ our Lord, who as a stranger asked for a drink from a Samaritan woman, give us living water, springing up to eternal life.

Pawb Clyw ni, Dduw cariadus! Clyw ein gweddi hon! (*cenir*)

Gall y gymuned leol ychwanegu gweddïau eraill.

Yr Offrwm

Llais 1 Dysgwn gan Iesu gyflwyno ein bywyd yn arwydd o gariad a thrugaredd. Byddwn yn offrwm byw wedi ymgysgru i Air a gras Duw.

Cenir cân tra cyflwynir yr offrwm.

Llais 2 O Dduw, sydd gyda ni ac sy'n symud yn ein plith, dyro inni ras dy oleuni a'th Ysbryd. Bydded inni barhau â'th genhadaeth a chadw'n ffyddlon, croesawu pawb, a gwrando hyd yn oed ar y rhai hynny sy'n wahanol i ni. Cymer y rhoddion hyn a defnyddia hwy yng ngwasanaeth dy deyrnas. Difa'r trais sydd yn ein calonnau a'r agweddau hynny sy'n peri inni gau eraill allan a difriö'u hurddas. Gwna ein heglwysi'n lleoedd croesawgar lle y bydd gwledd a maddeuant, llawenydd a thynerwch, nerth a ffydd, yn arfer beunyddiol inni, yn fara beunyddiol, yn symud ymlaen beunyddiol yn Iesu Grist.

Pawb Amen.

Gweddi'r Arglwydd (dywedir neu cenir)

V. Y Fendith, y Tangnefedd a'r Anfon Allan

Y Fendith

Llais 1 Bydded i Dduw eich bendithio a'ch amddiffyn. Llanwed eich calonnau â thynerwch a'ch eneidiau â llawenydd, eich clustiau â cherddoriaeth, eich ffroenau â phersawr, a'ch tafodau â chân o obaith.

Pawb Amen.

Llais 2 Bydded Iesu Grist, y dŵr bywiol, o'ch ôl i'ch amddiffyn, o'ch blaen i'ch arwain, wrth eich ochr yn gwmni,

All Hear us, God of love! Hear this our cry! (*sung*)

The local community may add other prayers.

Offering

Voice 1 We learn from Jesus to offer our lives as a sign of love and compassion. May we become living offerings dedicated to the ministry of God's Word and grace.

Song as offerings are presented.

Voice 2 God, with us and walking in our midst, grant us the grace of your light and Spirit. May we continue your mission, remaining faithful, welcoming all and listening even to those who are different from ourselves. Take and use these gifts in the service of your kingdom. Take away the violence that is in our hearts and the discriminating attitudes that exclude and devalue the dignity of others. Enable our churches to be welcoming spaces where feast and forgiveness, joy and tenderness, strength and faith, become our daily practice, our daily food, our daily movement forward in Jesus Christ.

All Amen

The Lord's Prayer (said or sung)


V. Benediction, peace and sending forth

Benediction

Voice 1 May God bless you and protect you,
fill your heart with tenderness and your soul with joy,
your ears with music and your nostrils with perfume,
your tongue with song, giving face to hope.

All Amen.

Voice 2 May Jesus Christ the living water be
behind you to protect you,
before you to guide you,
by your side to accompany you,



o'ch mewn i'ch cysuro,
uwch eich pen i'ch bendithio.

Pawb Amen.

Llais 1 Bydded i'r Ysbryd sy'n rhoi bywyd
roi ei anadl o'ch mewn i sancteiddio eich meddyliau,
a gweithredu o'ch mewn i sancteiddio eich gwaith.
Bydded iddo arwain eich calonnau i garu'r hyn sy'n sanctaidd,
a rhoddi ichwi nerth i'w amddiffyn.

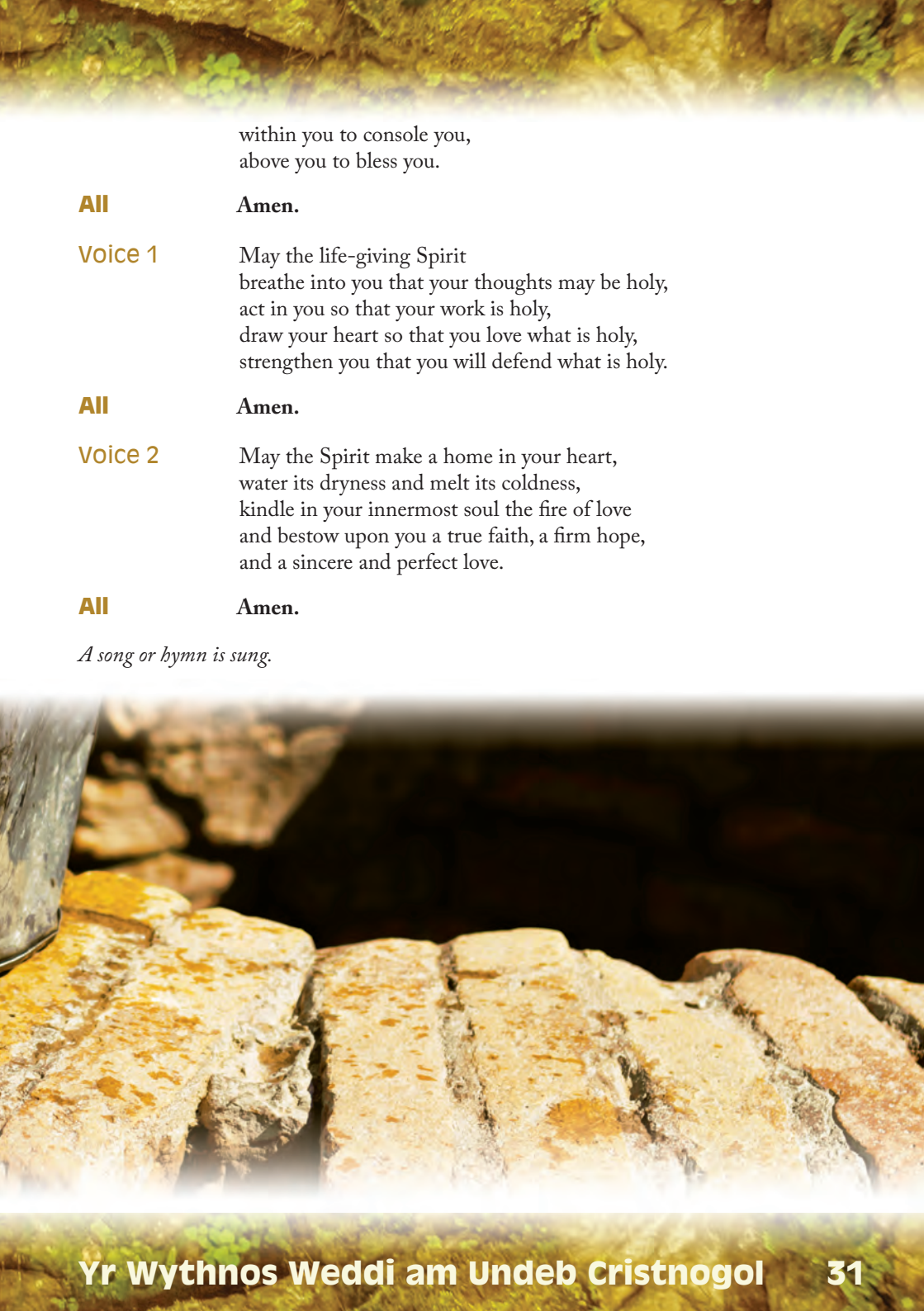
Pawb Amen.

Llais 2 Ymgartrefed yr Ysbryd yn eich calon,
i ddyfrhau ei sychder a dadmer ei hoerni.
Bydded iddo gynnu yn eich enaid dân cariad
a'ch cynysgaeddu â ffydd ddiffuant, gobaith cryf,
a chariad didwyll a pherffaith.

Pawb Amen.

Cenir cân neu emyn.





within you to console you,
above you to bless you.

All **Amen.**

Voice 1 May the life-giving Spirit
breathe into you that your thoughts may be holy,
act in you so that your work is holy,
draw your heart so that you love what is holy,
strengthen you that you will defend what is holy.

All **Amen.**

Voice 2 May the Spirit make a home in your heart,
water its dryness and melt its coldness,
kindle in your innermost soul the fire of love
and bestow upon you a true faith, a firm hope,
and a sincere and perfect love.

All **Amen.**

A song or hymn is sung.

Galwad i rannu yng nghanhadaeth Crist

Llais 1 Bydded i Dduw, sy'n ein dysgu i groesawu ein gilydd ac yn ein galw i fod yn lletygar, roddi inni dangnefedd ac angerdd i drawsffurfio'r byd wrth inni gerdded ymlaen ar lwybr Undeb Cristnogol.

Pawb Amen.

Llais 2 Rhannwn gyda'n gilydd dangnefedd a chroeso Crist.

Gall y cyfarfod barhau â chroeso pellach yn cynnwys bwyd a diod.

Postliwd

Cydnabyddiaethau

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¹ Addaswyd o'r weddi a ysgrifennwyd gan Inês de França Bento yn: Rubem Alves (Org), CultoArte, Celebrando a Vida, Pentecostes, Ed. Vozes, Petrópolis, RJ 2002, tudalen 21.

² Addaswyd o Common Worship: Initiation Services © Cyngor yr Archesgobion (1998)

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Call to share Christ's mission

Voice 1 May God, who teaches us to welcome each other and calls us to practice hospitality, grant us peace and passion to transform the world as we move forward on the path of Christian Unity.

All Amen.

Voice 2 Let us share with one another Christ's peace and hospitality.

The gathering may continue with extended hospitality including food and drink being shared.

Postlude

Acknowledgements

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¹ Adapted from the prayer written by Inês de França Bento in: Rubem Alves (Org), CultoArte, Celebrando a Vida, Pentecostes, Ed. Vozes, Petrópolis, RJ 2002, page 21.

² Adapted from Common Worship: Initiation Services © The Archbishops' Council (1998)

Cydnabyddiaethau

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A STARTING POINT

- What makes a faithful church?
- What is the gender balance in your church?

THE WORD - Readings

2 Kings 17:24-34 Samaria conquered by Assyria.
 Psalms 139:1-12 'O Lord, you have searched me and you know me'
 Romans 7:1-4 'You have died to the law through the body of Christ'
 John 4:16-19 'I have no husband'

POINTS TO CONSIDER (www.ctbi.org.uk/commentary)

- Jesus knew the woman's situation but he leads her beyond and her attitude changes.
- Obstacles of culture and religious difference fade and it becomes an encounter in trust.
- Jesus' actions challenge attitudes that denigrate and marginalise women.

Reflection

To the tyrant the tale.

We men, so our Scriptures say,
have never been at fault.

As moths come from clothes,
so our iniquities come
from women. ¹

We must therefore,
deny them power,
starve them of pay,
banish them to the kitchens
and cleaning cupboards
of our church,
and perpetuate a theology
of inferiority,
subordination and shame,

in the name of him
whose resurrection
reversed the Fall,
and in whom there is
neither male nor female.

¹ Sirach 42:13

PRAYER

Risen Lord,
Help us to move beyond limited
horizons of self,

through acknowledgement of our sin
and seeing the divine in the other.
In the name of Jesus we pray. **Amen.**

GO AND DO (see www.ctbi.org.uk/goanddo)

- Acts of violence caused more death and disability for more women 15–44 than cancer, malaria, traffic accidents and war combined. Take time to consider the enormity of this and consider what your response might be.
- Is there a woman's refuge in your area? How can your churches support it?

MAN CYCHWYN

- Beth sy'n sanctaidd yn eich traddodiad Cristnogol chwi?
- Beth ydych chi'n ei weld yn sanctaidd mewn traddodiadau Cristnogol eraill?

Y GAIR – Darlleniadau

Genesis 11:31-12:4 Duw'n addo gwneud Abram yn genedl fawr ac yn fendith.
Salm 23 Yr Arglwydd yw fy mugail.
Actau 10:9-20 'Yr hyn y mae Duw wedi ei lanhau, paid ti â'i alw'n halogedig'.
Ioan 4:25-28 'Gadawodd y wraig ei hystên'.

PWYNTIAU I'W HYSTYRIED (www.ctbi.org.uk/commentary)

- Mae'r wraig ac Iesu, y dieithryn o Iddew, yn ymwrthod â chonfensiwn ac yn ffurfio perthynas newydd.
- Wedi derbyn rhodd Iesu, mae'r wraig yn gadael ei hysten ddŵr a'r rôl a benododd ei chymdeithas iddi.
- Yn Efengyl Ioan y wraig yw'r person cyntaf i gyhoeddi mai Iesu yw'r Meseia.

Myfyrdod

Israel newydd, dyma dy dduwiau,
dy adeiladau a'th strwythurau,
y ddau lo aur
a addoli.

Adeiladau y byddi'n taeru
mai hwy yw'r hynaf,
y mwyaf neu'r cynhesaf,
y mwyaf cyffyrddus neu ymarferol
neu groesawgar;

strwythurau y byddi'n tyngu
mai hwy yw'r mwyaf apostolaidd,
neu ysgrythurol,
traddodiadol neu ddemocrataidd;
yn sicr, y mwyaf sownd.

Ac oddi allan i'r pethau hyn,
adfeilion ddoe,
nid oes iachawdwriaeth.

Byddi'n eu
hamddiffyn
â'th anadl olaf
a Duw'r dod ynghyd
mewn
ymddiriedaeth
yn chwerthin am
dy ben.

GWEDDI

Dduw cariadus,
Cynorthwya ni i ddysgu oddi wrth Iesu
a'r Samaritan
bod cwrdd â'n gilydd yn agor inni

orwelion newydd o ras.
Cynorthwya ni i fynd y tu hwnt i ofn wrth
ddilyn galwad dy Fab.
Gweddiwn yn enw Iesu. **Amen.**

EWCH A GWNEWCH (gweler www.ctbi.org.uk/goanddo)

- Mae her y newid yn yr hinsawdd yn gofyn inni fod mewn perthynas newydd â'r ddaear. Dewch ynghyd fel eglwysi i drafod beth yr ydych chi'n ei hoffi am y byd a sut yr hoffech i'r byd fod.
- Ymrwymwch fel cymuned o eglwysi i ymuno â'r ympryd dros yr hinsawdd ar ddiwrnod cyntaf y mis.

A STARTING POINT

- What is holy in your Christian tradition?
- What do you find holy in other Christian traditions?

THE WORD - Readings

Genesis 11:31-12:4	God promises to make Abram a great nation and a blessing.
Psalms 23	The Lord is my shepherd.
Acts 10:9-20	'What God has made clean, you must not call profane'.
John 4:25-28	'Then the woman left her water jar'.

POINTS TO CONSIDER (www.ctbi.org.uk/commentary)

- Both the woman and Jesus, the Jewish stranger, broke with conventional behaviour and built a new relationship.
- Jesus' gift to the woman meant she left the water jar and her society imposed role behind.
- In John's Gospel the woman is the first person to proclaim Jesus as the Messiah.

Reflection

New Israel, behold your gods,
your buildings and structures,
the twin golden calves
of your worship.

Buildings that you insist
are the oldest,
biggest or warmest,
the most comfortable or
practical or welcoming;
structures that you swear
are the most apostolic,
or scriptural,
traditional or democratic;
certainly the most sound.

And outside these things,
yesterday's crumbling
edifices,
there is no salvation.

You will defend them
with your dying breath,
as the God of the trusting
encounter
laughs you to scorn.

PRAYER

Loving God,
Help us to learn from Jesus and
the Samaritan,

that encounter opens for us new
horizons of grace.

Help us to go beyond fear in following the
call of your Son.

In the name of Jesus we pray. **Amen.**

GO AND DO (see www.ctbi.org.uk/goanddo)

- Climate change requires us to be in a new relationship with the earth. As churches discuss what you love about the world and how you want the world to be.
- Commit as a community of churches to join the fast for the climate on the first of the month.

MAN CYCHWYN

- Ym mha ffyrdd y gall fod ar eich eglwys angen cymorth?
- Sut y gellir annog eglwysi i dderbyn cymorth oddi wrth ei gilydd?

Y GAIR – Darlleniadau

Genesis 46:1-7	Duw'n dweud wrth Jacob am beidio ag ofni mynd i'r Aifft.
Salm 133	Mor dda ac mor ddymunol yw i bobl fyw'n gytún.
Actau 2:1-11	Dydd y Pentecost.
Ioan 4:7-15	'Nid oes gennyf ddim i dynnu dŵr, ac y mae'r pydew'n ddwfn'.

PWYNTIAU I'W HYSTYRIED (www.ctbi.org.uk/commentary)

- Roedd Iesu mewn gwlad dramor ganol dydd, ac arno angen help y wraig i gael diod.
- Cred rhai Cristnogion fod yr holl atebion ganddynt. Eto, dywed ein ffydd wrthym fod Duw y tu hwnt i'n deall.
- Dysg traddodiadau brodorol Brasil inni ddysgu oddi wrth hen bobl ac oddi wrth chwilfrydedd plant.

Myfyrdod

Pwy a all blymio dyfnderoedd
neu ddarganfod ffiniau
Duw?

Gollyngwn ein bwcedi
i ffynnon bywyd,
a thynnu'r hyn a fynwn,

a chyhoeddi
mai dim ond gennym ni
y mae dŵr y bywyd.

Mae'r bwcedi'n wahanol,
ond yr un yw'r dŵr.

Ac mae'r ffynnon
yn ddofn.

GWEDDI

O Dduw, ffynnon y dŵr bywiol,
Deffro ni i'r gwirionedd fod y rhodd o i yfed o'r dŵr
bobl wahanol inni sy'n ein dwyn ynghyd mewn undod a
yn fynegiant o'th ddirgelwch annirnadwy. thangnefedd.
Gwna inni gydeistedd wrth y ffynnon Gweddiwn yn enw Iesu. **Amen.**

EWCH A GWNEWCH (gweler www.ctbi.org.uk/goanddo)

- Cymerwch amser i ystyried pa adnoddau sydd gennych y gallwch eu rhannu ag eraill, a chwiliwch am gyfle i wneud hynny.
- Gwahoddwch aelodau o eglwys arall i ddod i rannu â chwi rywbeth y maent yn ei wneud yn dda.

A STARTING POINT

- In what ways might your church need help?
- How can churches be encouraged to accept help from one another?

THE WORD - Readings

Genesis 46:1-7	God tells Jacob not to be afraid of going down to Egypt.
Psalms 133	How good it is when kindred live together in unity.
Acts 2:1-11	The day of Pentecost.
John 4:7-15	'You have no bucket and the well is deep'.

POINTS TO CONSIDER (www.ctbi.org.uk/commentary)

- Jesus was in foreign territory at noon needing the woman's help to obtain a drink.
- Many Christians believe they have all the answers. Yet our faith tells us God is beyond our full comprehension.
- Brazilian indigenous traditions teach us to learn from the elderly and from the curiosity of infants.

Reflection

Who can fathom the depth
or discover the limits
of God?

We dip our buckets
into the well of life,
draw up what we want
and proclaim
that only we
have the life-giving water.

The buckets differ,
but the water is the same.

And the well is deep.

PRAYER

God, spring of the living water,
awaken us to the truth that the gifts
of the other
are an expression of your
unfathomable mystery.

Make us sit at the well together
to drink from your water
which gathers us in unity and peace.
In the name of Jesus we pray. **Amen.**

GO AND DO (see www.ctbi.org.uk/goanddo)

- Take time to consider what resources you have that you can share with others and seek an opportunity to do so.
- Invite members from another church to come and share with you something they do well.

DYDD 6 'Bydd y dŵr a roddaf iddo yn troi yn ffynnon o ddŵr o'i fewn, yn ffrydio i fywyd tragwyddol' (Ioan 4:14)

MAN CYCHWYN

- Ymhle y byddwch chwi'n gweld pobl yn bod yn ffynhonnau o ddŵr bywiol?
- Ym mha sefyllfaoedd y dylai'r eglwysi siarad ag un llais?

Y GAIR – Darlleniadau

Exodus 2:15-22

Moses wrth ffynnon Midian.

Salm 91

Cân y rhai sy'n ceisio lloches yn yr Arglwydd.

1 Ioan 4:16-21

Y mae cariad perffaith yn bwrw allan ofn.

Ioan 4:11-15

'Ffynnon o ddŵr yn ffrydio i fywyd tragwyddol'

PWYNTIAU I'W HYSTYRIED (www.ctbi.org.uk/commentary)

- Wrth fynegi ei angen dynol am ddŵr, mae Iesu'n dechrau sgwrs.
- Mae Iesu'n addo dŵr dwyfol y bedydd.
- Mae ffydd ein bedydd i'w rannu ag eraill.

Myfyrdod

Gofynnodd am ddŵr,
fel y gwnaeth ar y groes,
ac addawodd ddŵr
y bywyd tragwyddol.

a lifodd ar y groes
o'i ystlys friw
ynghyd â'r gwaed
i iacháu'r cenhedloedd.

Y fath ffrydiau o orfoledd
sy'n tarddu o orseddfainc y nef:
dŵr y bedydd,
gwaed yr ewcarist.

GWEDDI

Dduw Triunol,

Gwna inni ddilyn esiampl Iesu

a bod yn dystion i'th gariad.

Bydded inni fod yn offerynnau cyfiawnder, heddwch a chyfanrwydd.

Symuded dy Ysbryd ni i wneud pethau pendant a fydd yn arwain at undod.

Troer muriau yn bontydd.

Gweddiwn yn enw Iesu. **Amen.**

EWCH A GWNEWCH (gweler www.ctbi.org.uk/goanddo)

- Y mae dŵr nid yn unig yn ddelwedd o bwys; y mae'n anghenraid beunyddiol. Y mae un o bob deg o bobl ledled y byd heb ddŵr yfed glân. Dewch ynghyd fel eglwys i ymateb yn gadarnhaol i'r gwirionedd hwn.

A STARTING POINT

- Where do you see people being springs of living water?
- In what situations should the churches speak with a single voice?

THE WORD - Readings

Ex 2:15-22

Moses at the well of Midian.

Ps 91

The song of those who take refuge in the Lord.

1 Jn 4:16-21

Perfect love casts out fear.

Jn 4:11-15

'A spring of water welling up to eternal life'.

POINTS TO CONSIDER (www.ctbi.org.uk/commentary)

- Jesus in expressing his human need for water initiates a dialogue.
- Jesus promises divine water through baptism.
- Our baptismal faith is to be shared with others.

Reflection

He asked for water,
as he did on the cross,
and promised the water
of everlasting life

that on the cross
flowed out
with the blood from his
pierced side
for the healing of the
nations.

What streams of glory
spring from the throne of
heaven:
the baptismal water,
the eucharistic blood.

PRAYER

Triune God,

Following Jesus' example,
make us witnesses to your love.

May we become instruments of justice, peace and solidarity.

May your Spirit move us towards concrete actions that lead to unity.

May walls be transformed into bridges.

In the name of Jesus we pray. **Amen.**

GO AND DO ([see www.ctbi.org.uk/goanddo](http://www.ctbi.org.uk/goanddo))

- Water is not just a significant metaphor, it is a daily necessity. One in ten people do not have access to clean drinking water across the world. Get together as a church to make a positive response to this reality.

MAN CYCHWYN

- Ym mha ffyrdd y mae Cristnogion eraill wedi cyfoethogi eich profiad o Dduw?
- Beth all Cristnogion ei ddysgu oddi wrth grefyddau eraill?

Y GAIR – Darlleniadau

Numeri 20:1-11

Yr Israeliaid yn Meriba.

Salm 119:10-20

'Nid anghofiaf dy air'.

Rhufeiniaid 15.2-7

'Rhodded Duw ... i chwi fod yn gytûn eich meddwl'.

Ioan 4:7-15

'Rho i mi beth i'w yfed'.

PWYNTIAU I'W HYSTYRIED (www.ctbi.org.uk/commentary)

- Gall trafod â thraddodiadau crefyddol eraill ddyfnhau ein dirnadaeth o'r gwirionedd.
- Mae Iesu eisoes wedi rhoi yn nwylo eraill yr atebion i'n gweddiau.
- Nid oes gan bobl Guarani Brasil air am 'grefydd'; dywedant 'ein dull da o fod' ('ñande reko katu'), sy'n ein hatgoffa mai'r enw cyntaf ar Gristnogaeth oedd 'y Ffordd'.

Myfyrdod

'Rho i mi beth i'w yfed,
yw ei eiriau cyntaf,

cyn troi ei syndod hi
yn sgwrs
am wahanu,
am bwy yw ef,
am natur iachawdwriaeth
ac addoliad.

'Rho'r dŵr hwn i mi,'
etyb hithau,

cyn troi ei eiriau rhyfeddol
yn dystiolaeth
o'i hachubiaeth.

Gwyn fyd y sawl
y cyfoethogwyd eu bywyd
gan y dieithryn wrth y
ffynnon.

GWEDDI

Dduw bywyd, sy'n ein galw i gyfiawnder a heddwch,

Deued ein diogelwch nid o arfau, ond o barch.

Deued ein nerth nid o drais, ond o gariad.

Deued ein cyfoeth nid o arian, ond o rannu.

Deued ein hundod nid o geisio grym, ond o dystio'n fregus i'th ewyllys di.

Yn agored a hyderus, bydded inni rannu y dydd hwn a hyd byth, fara undod,
cyfiawnder a heddwch.

Gweddiwn yn enw Iesu, a ddioddefodd ein trais ac a faddeuodd inni i gyd. **Amen.**

EWCH A GWNEWCH (gweler www.ctbi.org.uk/goanddo)

- Galwch am ddileu tlodi fel y cam cyntaf ar y llwybr at heddwch trwy gyfiawnder. Fel eglwys neu grŵp o eglwysi, defnyddiwch yr adnodd, The Prophetic Church, i'ch ysbrydoli i weithredu.

A STARTING POINT

- In what ways have other Christians enriched your experience of God?
- What can Christians learn from other religions?

THE WORD - Readings

Numbers 20:1-11

The Israelites at Meribah.

Psalms 119:10-20

'I will not forget your word'.

Romans 15.2-7

'May God... grant you to live in harmony with one another'.

John 4:7-15

'Give me to drink'.

POINTS TO CONSIDER (www.ctbi.org.uk/commentary)

- An encounter with other religious traditions can deepen our perception of the truth.
- Jesus has already put in the hands of others the answers to our prayers.
- The Guarani people of Brazil have no word for religion they say 'our good way of being' ('ñande reko katu') reminding us Christianity was first called 'The Way'.

Reflection

'Give me a drink',
he begins,
turning her dismay
into a discourse
on separation,
his identity,
the nature of salvation
and worship.

'Give me this water',
she responds,
turning his wondrous words
into a testimony
of her redemption.

How blessed are they
whose lives are enriched
by the stranger at the well.

PRAYER

God of life, who calls us to justice and peace,

May our security come not from arms, but from respect.

May our force be not of violence, but of love.

May our wealth be not in money, but in sharing.

May our unity be not in the quest of power, but in the vulnerable witness to do your will.

Open and confident, may we share today and forever, the bread of solidarity, justice and peace.

In the name of Jesus, who as a victim of our violence gave forgiveness to us all, we pray. **Amen.**

GO AND DO ([see www.ctbi.org.uk/goanddo](http://www.ctbi.org.uk/goanddo))

- Call for an end to poverty as the first step to a path to peace through justice. Use The Prophetic Church resource to inspire you to action.

MAN CYCHWYN

- Beth yw'r berthynas rhwng undod a chenhadaeth?
- Sut y gallwch fod yn dystion i undod Cristnogol yn eich cymuned?

Y GAIR – Darlleniadau

Exodus 3:13-15	Moses wrth y Berth yn Llosgi.
Salm 30	Yr Arglwydd yn ein hadfywio.
Rhufeiniaid 10:14-17	'Mor weddaidd yw traed y rhai sy'n cyhoeddi newyddion da!'
Ioan 4:27-30, 39-40	Daeth llawer i gredu yn Iesu drwy air y wraig a dystiodd.

PWYNTIAU I'W HYSTYRIED (www.ctbi.org.uk/commentary)

- Credodd llawer yn Iesu ar ôl i'r wraig, a'i chalon wedi ei thrawsnewid, dystio iddynt.
- Cenhadu yw sgwrsio'n gariadus ag eraill, bod yn agored i gyd-ddysgu, a pharchu gwahaniaethau.
- Mae cenhadu'n golygu llefaru a thystio; dadrithir llawer gan Gristnogion nad ydynt yn gwneud yr hyn a bregethant.

Myfyrdod

Y mae un ffynnon
o ddŵr bywiol
sy'n llawenhau pobl Dduw.

Yfwn o'r ffynnon hon
fel y byddom oll yn un
er mwyn i'r byd gredu.

Nid ni biau'r ffynnon.

Y ffynnon yw ef
a rybuddiodd na all tŷ
rhanedig byth sefyll.

Deuwch.

Cyfarfyddwch ag ef,
a ddywedodd wrthym
bopeth
yr ydym wedi ei wneud.
Deuwch a thynnwch ddŵr
o ffynnon
y bywyd tragwyddol.

GWEDDI

O Dduw, ffynnon y dŵr bywiol,
gwna ni'n dystion i undod yn ein dull o fyw.
Trawsffurfia ein calonau fel y gallwn hysbysu'r Newyddion Da yn ddiffuant.
Arwain ni i weld pob cyfarfod â phobl eraill yn gyfarfod â thi.
Gweddiwn yn enw Iesu. **Amen.**

EWCH A GWNEWCH (gweler www.ctbi.org.uk/goanddo)

- Eleni y mae Cymorth Cristnogol yn 70 mlwydd oed – 70 mlynedd o gydweithio gan eglwysi i gyflawni'r genhadaeth o ddileu tlodi. Cymerwch ran.

A STARTING POINT

- What is the relationship between unity and mission?
- How can you be a witness to Christian unity in your community?

THE WORD - Readings

Exodus 3:13-15 Moses at the Burning Bush.
 Psalm 30 The Lord restores us to life.
 Romans 10:14-17 'How beautiful are the feet of those who bring good news!'
 John 4:27-30, 39-40 Many believed because of the woman's testimony.

POINTS TO CONSIDER (www.ctbi.org.uk/commentary)

- Many believed in Jesus after the woman, heart transformed, witnessed to them.
- Mission is a loving dialogue with others, open to mutual learning and with respect for difference.
- Mission is a work both of word and witness; many are disillusioned by those who do not practice what they preach.

Reflection

There is one well of living water that makes glad the people of God.

From this well we drink that we may all be one that the world may believe.

The well is not ours.

The well is he who warned that no divided house will ever stand.

Come. Meet him, who has told us everything that we have ever done.

Come and draw from the well of eternal life.

PRAYER

God, spring of living water, make us witnesses to unity by how we live our lives. Transform our hearts that we might be genuine bearers of the Good News. Lead us to encounter the other as an encounter with you. In the name of Jesus we pray. **Amen.**

GO AND DO (see www.ctbi.org.uk/goanddo)

- This year marks the 70th anniversary of Christian Aid. 70 years of churches working together in unity to fulfil the mission of ending poverty. Get involved.

A água

Simeí Monteiro, Brasil

Albete Correia, Brasil

Arweinydd, yna Pawb Leader, then All



Pa beth a rown, O Arg - lwydd, yn rhodd o'n ca - lon i ti?
 A - qui - che gan do, Se - nhor, que po - de - re - mos te dar?
 Ar - riv - ing here oh, dear God! What can we of - fer to you?



Clyw'r gân o fawl a'r we - ddi daer sydd yn ein hen - aid ni.
 Um sim - ples co - ra - ção, eu - ma von - ta - de de can - tar.
 A sim - ple heart and deep - est wish to sing a joy - ful song.



Der - byn - ia'n rhodd o fol - liant a thyrd â'th hedd - wch i'n plith.
 Re - ce - be nos - so lou - vor e tu - a paz vem nos dar.
 Re - ceive our best gifts of praise and may your peace be with us.



A doed dy ffydd - lond - eb mawr a'th ras i'n had - fer fel gwllith.
 A tu - a gra ça Se - nhor me - lhor que a vi da, se rá.
 Your faith - ful mer - cy and grace will be much bet - ter than life.



Ac yn ein byw - yd an - ial llif - ed af - on gref
 Eo teu a - mor, em nós, se - rá ma - nan - ci - al
 And in the de - sert of our lives a ri - ver flows



I ad - new - ydd - u ein tir â dy - froedd byw - iol y nef.
 de á - gua bo aa jor - rar pra nos - sa se - de es - tan - car.
 A pure wa - ter for growth; re - fresh ing, heal - ing our land.

Vem, Santo Espírito

Simeí Monteiro, Brasil

Lento



Tyrd, O tyrd, gar - ed - ig Ysbr - yd. Gelli droi ein dull o fyw. Gwna i'r
 Vem, ó Tu que fa - zes no - vos, os sis - te - mas de pen - sar, que às
 Come O come, cre - at - ing Spir - it, You can change our way of thought; to the



Gair lef - ar - u et - o, a de - hong - la fe - ddwl Duw. Cyff - wrdd
 le - tras dás sen - ti - do e am - pli - as nos - so - o - lhar! Vem, e
 writ - ten word give mean - ing, wi - der vi - sion You have brought. Touch our



yn ein dae - ar ath - rist; sydd yn ma - rw dan ei phwn. Chwyth dy
 to - ca nos - so mun - do ter - ra á - ri - da de dor. Nes - te
 earth dried out with sor - row, touch our world of ar - id death. On the



an - adl i ad - fyw - io esg - yrn sych y dyff - ryn hwn.
 va - le de_os - sos se - cos so - pra vi - da e a - mor!
 dry bones of this val - ley blow Your lov - ing, liv - ing breath.



Yr Wythnos Weddi am Undeb Cristnogol 2015

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