

Gweithredu yng Nghariad Duw

Acting in God's Love

Tystiolaeth Gristnogol mewn Byd Aml-grefydd

Christian Witness in a Multi-Religious World



churches
together
IN BRITAIN AND IRELAND®

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Adnodd diwinyddol ymarferol sy'n defnyddio'r ddogfen Christian Witness in a Multi-Religious World, a baratowyd gan Bonnie Evans-Hills, Barbara Glasson ac aelodau'r Grŵp Cyngori Diwinyddol Rhyng-grefyddol o fewn Eglwysi Ynghyd ym Mhrydain ac Iwerddon

A Practical Theological Resource using the document Christian Witness in a Multi-Religious World, prepared by Bonnie Evans-Hills, Barbara Glasson and members of the Inter Faith Theological Advisory Group within Churches Together in Britain and Ireland

GWEITHREDU YNG NGHARIAD DUW

Tystiolaeth Gristnogol mewn Byd Aml-grefydd

Adnodd diwinyddol ymarferol sy'n defnyddio'r canllawiau yng nghyhoeddiad Cyngor Eglwysi'r Byd, Christian Witness in a Multi-Religious World: Recommendations for Conduct ac yn eu gwreiddio mewn astudiaethau achos o lawr gwlaid o'r Deyrnas Unedig

Adnodd diwinyddol ymarferol, wedi'i wreiddio yng nghyd-destun y Deyrnas Unedig ac Iwerddon, sy'n defnyddio'r ddogfen Christian Witness in a Multi-Religious World: Recommendations for Conduct a luniwyd gan Gyngor y Pab dros Ddeialog Ryng-grefyddol, Cyngor Eglwysi'r Byd a Chynghrair Efengylaidd y Byd: <https://www.oikoumene.org/en/resources/documents/wcc-programmes/interreligious-dialogue-and-cooperation/christian-identity-in-pluralistic-societies/christian-witness-in-a-multi-religious-world>.

- Magu dealltwriaeth ymarferol yng hylch rhoi'r canllawiau ar waith;
- Gweld darlun llawnach o gyd-destun y Deyrnas Unedig;
- Datblygu'r gallu i fyfyrion ddyfnach yn ddiwinyddol ar ymwneud rhng-grefyddol.

Mae cymunedau ffydd yn ymwneud â'i gilydd yn rhan o fywyd pob dydd, boed hynny'n rhngweithio â chymdogion neu gydweithwyr, wrth deithio, neu yn yr hyn a welwn ar y cyfryngau cymdeithasol neu'r newyddion, a'r duedd yw na fydd hynny'n denu fawr o sylw heblaw pan dybir ei fod yn achosi gwrthdar. Gan amlaf, bydd gwrthdar rhwng cymunedau yn ganlyniad i osod un neu ragor o grwpiau dan anfantais yn wleidyddol neu'n economaidd-gymdeithasol, boed hynny ar sail ffydd, diwylliant, hil, rhywedd, rhywioldeb, anabledd, cast neu ddosbarth. Pan ddigwydd gwrthdar, weithiau bydd pobl nid yn unig yn beio crefydd am hyrwyddo ideolegau eithafol ond hefyd yn disgwyl i ddilynwyr crefydd ddatrys pethau, gweithredu fel tangnafeddwyr a sicrhau newid.

Cymerwyd yr hanesion yn y canllaw astudio hwn o sefyllfa go iawn. Dyma brofiadau real pobl sy'n byw, yn gweithio ac yn gweinidogaethu ar lawr gwlaid mewn cymunedau yn y Deyrnas Unedig. Mae straeon calonogol a straeon am loes – ond maent oll yn straeon yng hylch y bywyd rydym yn ei gydrannu. Mae pob adran yn cynnwys cyfres o straeon sy'n cynrychioli'r canllaw ymddygiad ar gyfer yr adran honno ond a allai fod yr un mor berthnasol ar gyfer adrannau eraill.

CWESTIYNAU I'W HYSTYRIED

Wrth i chi weithio drwy'r hanesion a'r adrannau, gall gofyn y cwestiynau hyn fod yn ffordd ddefnyddiol o fyfyrion yng hylch pob un ohonynt neu gellir eu defnyddio ar gyfer trafod mewn grwpiau astudio:

1. A wnaeth y stori hon herio unrhyw stereoteipiau a oedd gennych ?
2. Beth yn y stori hon oedd yn drawiadol neu o gymorth i chi?
3. Fyddch chithau wedi ymdrin â'r sefyllfa mewn ffordd wahanol o gwbl?
4. Beth yn y stori hon oedd yn eich herio ynglŷn â'ch perthynas â'ch cymdogion? Eich perthynas â Duw?
5. Beth yn y stori hon sy'n eich annog i geisio perthynas ddyfnach â'ch cymdogion? Perthynas ddyfnach â Duw?
6. A yw'r stori hon yn eich atgoffa o ryw ran arbennig o'r Ysgrythur neu stori o'r Beibl?
7. Sut mae'r stori hon yn darlunio'r egwyddor Gristnogol ar gyfer yr adran?
8. Pa gamau fyddwch chi'n eu cymryd o ganlyniad i ddarllen y stori hon?
9. Beth yw eich straeon chithau?

ACTING IN GOD'S LOVE

Christian Witness in a Multi-Religious World

A practical theological resource using the WCC's *Christian Witness in a Multi-Religious World: Recommendations for Conduct* guidelines and rooting them in earthed case studies from the UK

A practical, theological resource, rooted in the UK and Irish context, and using the document "Christian Witness in a Multi-Religious World: Recommendations for Conduct" produced by the Pontifical Council for Interreligious Dialogue (PCID), the World Council of Churches (WCC) and the World Evangelical Alliance (WEA): <https://www.oikoumene.org/en/resources/documents/wcc-programmes/interreligious-dialogue-and-cooperation/christian-identity-in-pluralistic-societies/christian-witness-in-a-multi-religious-world>.

- Gain a practical understanding towards application of the guidelines;
- Provide a wider perspective of the UK context;
- Develop deeper theological reflection on interfaith engagement.

Engagement between faith communities is the stuff of everyday life, whether through interacting with our neighbours, work colleagues, travel, social media or the news, and only tends to gain greater attention when considered a source of conflict. Conflict between communities is more often a result of political or socio-economic disadvantage of any one or several groupings, be it faith, cultural, racial, gender, sexuality, disability, caste or class. When conflict happens, faith is at times not only called to blame as the harbinger of extreme ideologies, but people of faith are expected to pick up the pieces, to act as peace-makers, and to bring about change.

The stories included in this study guide are taken from real situations. They are the lived experience of those living and working, ministering on the ground in UK communities. There are stories that uplift, and stories of pain – but they are all stories of the life we share together. Each section has a series of stories that reflect that particular guide for conduct, but which could speak equally as well to other sections.

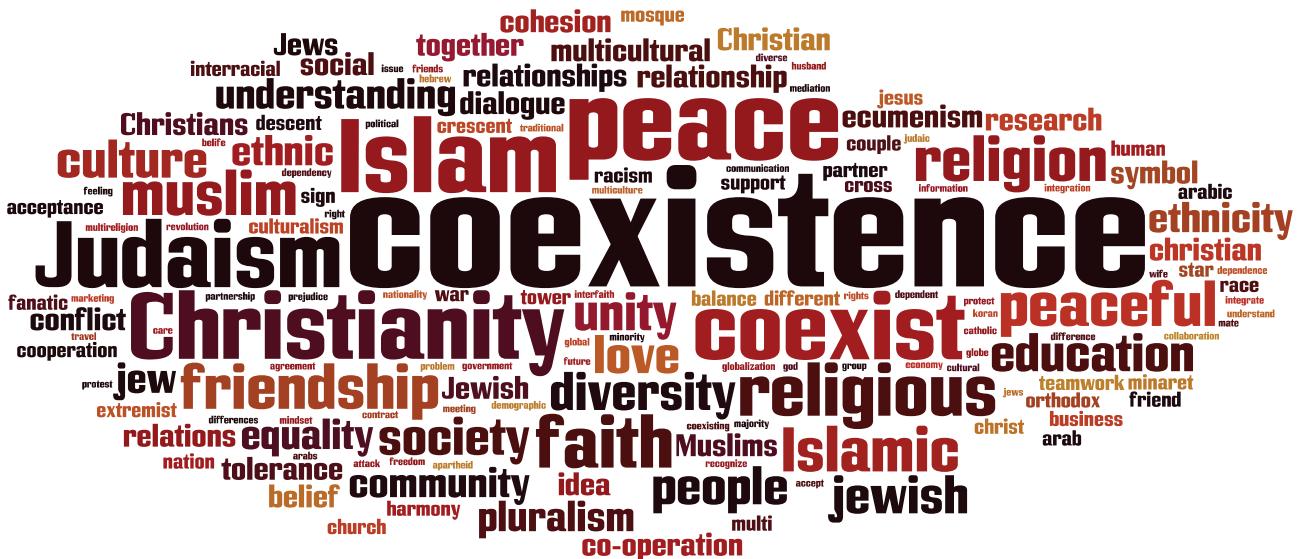
QUESTIONS FOR REFLECTION

As you work your way through the stories and sections, these questions might be a helpful way of reflecting on each, or used in study groups for discussion:

1. Did this story challenge any stereotypes you may have held?
2. What did you find insightful or helpful in this story?
3. Would you have handled this situation any differently?
4. What about this story challenged your relationship with your neighbours? With God?
5. What about this story encourages a deeper relationship with your neighbours? With God?
6. Does this story bring to mind a particular passage of scripture or story from the Bible?
7. How does this story illustrate the Christian principle under which it is listed?
8. What action does this story prompt you to take?
9. What are your own stories?

EGWYDDORION – ASTUDIAETHAU ACHOS

Gan ddefnyddio'r egwyddorion ar gyfer bywyd ac ymddygiad Cristnogol a amlinellir yng nghanllawiau Cyngor Eglwysi'r Byd, darperir astudiaethau achos i ystyried yr egwyddorion ymhellach gan ddefnyddio sefyllfaoedd o fywyd go iawn.



1. Gweithredu yng nghariad Duw

Mae Cristnogion yn credu mai Duw yw ffynhonnell pob cariad ac oherwydd hynny fe'u gelwir yn eu tystiolaeth i fyw bywydau sy'n seiliedig ar gariad ac i garu eu cymydog fel hwy eu hunain. Mathew 22:22-34-40 a Ioan 14:15.

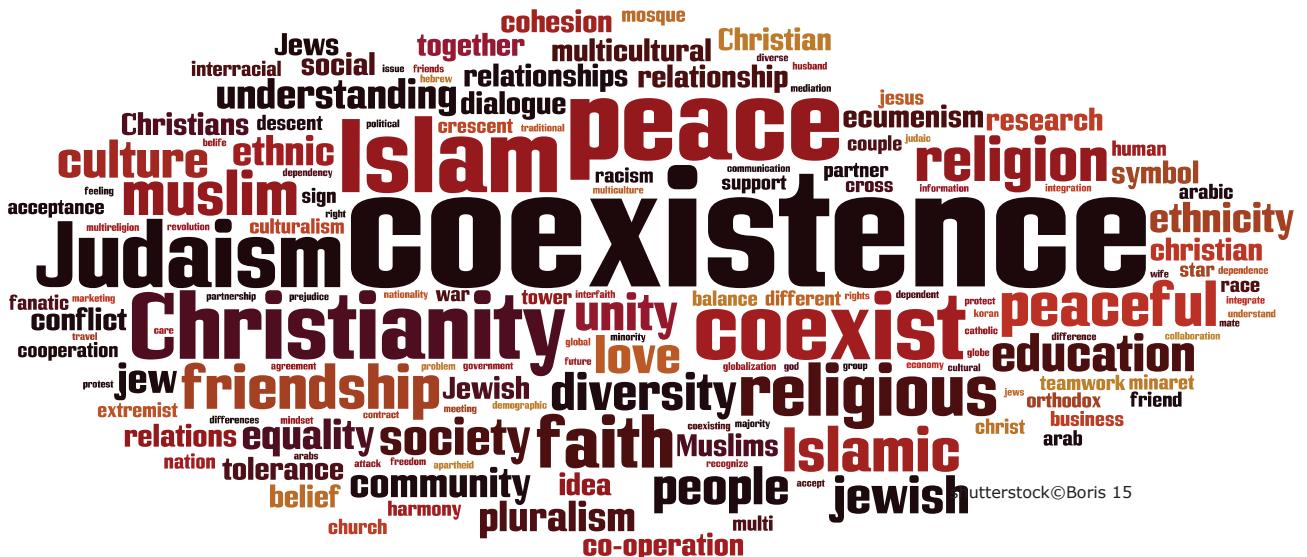
Mae'r astudiaethau achos hyn yn darlunio adegau pan fu Cristnogion yn cydgerdded ag eraill a phan fu eraill yn cydgerdded â Christnogion yn y gobaith o adeiladu cymuned a meithrin perthynas ddyfnach o qariad a chydbarchu.

Astudiaeth Achos: Cydgerdded – Pan dargedwyd cymuned fach Fwslimaidd ar ystad gyngor gan protestiadau gan Gynghrair Amddiffyn Lloegr (yr EDL) o ganlyniad i'r posibilrwydd o ddefnyddio hen gwt sgowtiaid fel man i weddö yn ogystal â chanolfan gymunedol, bu Cristnogion lleol yn cydweithio â gweithwyr cymunedol eraill, megis canolfan cydraddoldeb hiliol y ddinas, i gynorthwyo i adeiladu cysylltiadau iach yn y gymuned. Buont yn cydsefyll â'r gymuned Fwslimaidd yn ystod protestiadau'r EDL, gyda Nick Griffin yn bresennol yn un ohonynt, gan gynnig cefnogaeth drwy eu presenoldeb, yn ogystal ag ysgrifennu llythyrau at yr heddlu, cyngor y ddinas a'r wasg. Buont yn cydgerdded â hwy wrth i'r gymuned Fwslimaidd ddosbarthu bwyd adeg Eid ac yn cynorthwyo gyda sefydlu banc bwyd. Sicrhaoedd rhoi cariad at gymydog ar waith bod cymuned o addolwyr a fu'n teimlo eu bod ar y cyrion yn sylweddoli bod croeso iddynt fel partner ar yr ystad ac yn y ddinas ehangach.

Astudiaeth Achos: Derbyn Gras – Mewn eglwys yn Llundain, byddai hen wr Iddewig yn mynchu'r gwasanaethau yn eithaf rheolaidd. Pan gyhoeddid y darleniad o'r Hen Testament byddai bob amser yn sefyll drwy'r darleniad. Un diwrnod, siaradodd y gweinidog ag ef a chanfod mai'r rheswm ei fod yn gwneud hynny oedd iddo gael ei achub yn ystod yr Ail Ryfel Byd rhag yr Holocaust drwy *Kinder Transport* ac i deulu Cristnogol ofalu amdano. Iddo yntau, roedd mynchu addoliad Cristnogol, a chyfranogi hyd y gallai, yn fodd o fynegi ei ddiolchgarwch bythol am yr hyn a wnaeth Cristnogion drosto.

PRINCIPLES - CASE STUDIES

Using the principles for Christian behaviour and life outlined in the WCC guidelines, case studies have been provided to explore these principles further using real life scenarios.



1. Acting in God's love

Christians believe that God is the source of all love and, accordingly, in their witness they are called to live lives of love and to love their neighbour as themselves. Matthew 22:22-34-40 and John 14:15

These case studies are about times when Christians have walked alongside others or others have walked alongside Christians in the hope of building community and deeper relationships of love and respect.

Case Study: Walking alongside - When a small Muslim community on a council estate was subject to protest from the EDL over possible use of a former scout hut as a place of prayer as well as community centre, local Christians were involved alongside other community workers, such as the city race equality centre, in helping to build community relations. They stood alongside them during EDL protests, one of which involved the presence of Nick Griffin, lending moral support through their presence as well as writing letters to the police, city council and press. They walked alongside them as the Muslim community distributed food at Eid, and lent support in setting up a food bank. Love for neighbour in action enabled a marginalised worshipping community to feel that they were a welcome partner in the estate, and in the wider city.

Case Study: Receiving Grace - At a church in London, an elderly Jewish man attended the services on a fairly regular basis. When the Old Testament reading was announced he always stood for the duration of the reading. One day the minister spoke to him and discovered that the reason he did this was because during World War II he had been recused from Holocaust via Kinder Transport and cared for in a Christian family. For him, attending acts of Christian worship, and participating as far as he could, was an expression of his abiding gratitude for what Christians had done for him.

Astudiaeth Achos: Sant Alban, y merthyr cyntaf ym Mhrydain, a ildiodd ei fywyd ei hun er mwyn achub ceisiwr lloches:

'Rhoddodd dyn o'r enw Alban, y credir iddo fod yn ddinesydd Brythonig-Rufeinig yn nhref Rufeinig Verulamium tua diwedd y drydedd ganrif, lloches i offeiriad Cristnogol crwydrol, a elwid yn ddiweddarach yn Amphibalus.

Effeithiodd yr hyn a ddywedodd yr offeiriad gymaint ar Alban fel y daeth yn Gristion.

'Pan ddechreuodd cyfnod o erlid, dan orchymyn yr Ymerawdwr, daeth milwyr i chwilio am yr offeiriad. Ffeiriodd Alban ei ddillad â'r offeiriad fel y gallai ddianc ac Alban a gafodd ei arrestio yn ei le.

'Yn ei dreial, gofynnwyd i Alban brofi ei deyrngarwch drwy aberthu i'r duwiau Rhufeinig ond cyhoeddodd yn ddewr ei ffydd yn "y gwir a'r bywiol Dduw a greoedd bopeth". Sicrhaodd y datganiad hwnnw y byddai Alban yn cael ei gondemnio i farwolaeth. Fe'i tywyswyd allan o'r ddinas, ar draws yr afon, ac i fyny ochr bryn, lle torrwyd ei ben.' (o wefan Cadeirlan St Albans <https://www.stalbanscathedral.org/history/story-of-st-alban>)

Astudiaeth Achos: Rhannu gofod â'r rhai sydd heb ddim – Pan losgwyd canolfan gymunedol Al-Rahma Somaliaid Frafanaidd ym Muswell Hill yn ulw yn fwriadol, cynigiodd aelodau Synagog Muswell Hill le yn eu hadeilad i'r Mwslimiaid weddio ac i'w ddefnyddio ar gyfer gweithgareddau ar ôl ysgol eu plant yn ystod yr wythnos. Cafodd eu gofal graslon ei gydnabod gyda gwobr ar gyfer Cydlyniant Cymunedol gan Gymdeithas Islamaidd Prydain. 'Meddai Rabbi Mason: "Rydym yn gymuned sy'n ymdrechu'n galed i wella'r berthynas rhwng crefyddau ac rwyf yn falch iawn o'r cyswllt rydym wedi ei adeiladu â'r gymuned Frafanaidd leol." <https://www.thejc.com/community/community-news/muslims-say-thank-you-to-muswell-hill-shul-1.61035?highlight=muswell%7Ehill%7Esynagogue%7Earson>

Arweiniodd gweithred a fwriadwyd i ddinistrio'r gymuned Fwslimaidd Somaliaid ym Muswell Hill yn hytrach at gryfhau dolenni cymunedol wrth i'r holl gymunedau ffydd yn yr ardal glosio atynt i'w cynorthwyo yn dilyn yr ymosodiad. Roedd caredigrwydd y synagog a'r ffaith iddynt gynnig gofod yn her i lawer o'r syniadau na allai Mwslimiaid ac Iddewon byth fyw mewn cytgord.

2. Efelychu Iesu Grist

Ym mhob agwedd ar fywyd, ac yn arbennig yn eu tystiolaeth, gelwir ar Gristnogion i ddilyn esiampl a dysgeidiaeth Iesu Grist, gan rannu ei gariad a gogoneddu a chlodfori Duw'r Tad yn nerth yr Ysbryd Glân (gweler Ioan 20:21-23).

Mae ein cymuned fyd-eang yn llawn o enghreifftiau o bobl sy'n arddel ffydd yn rhoi eu bywydau er mwyn i eraill allu byw a ffynnu. Ymhllith y rhain oedd brodyr Tibherine, a bortreadwyd mor drawiadol yn y ffilm, 'Of Gods and Men' (<http://www.imdb.com/title/tt1588337/>), a mynachod a lleianod eraill a oedd yn byw yn Algeria ar yr un adeg ac yr adroddir eu hanes yn y llyfr 'Christian Martyrs for a Muslim People' gan Martin McGee OSB (<http://www.paulistpress.com/Products/4539-3/christian-martyrs-for-a-muslim-people.aspx>). Rhaid cydnabod hefyd aberth ein cymdogion mewn ffydd, y Mwslimiaid hynny a safodd yn rhesi y tu allan i eglwysi yn yr Aifft a Phacistan i amddiffyn addolwyr Cristnogol rhag bygythiad traís. Weithiau canfyddwn ddilynwyd crefydd arall yn cofleidio aberthau Crist er ein mwyn ninnau, gan rannu eu bara, rhannu eu cariad a dod i'n hamddiffyn.

Case Study: St Alban, the first martyr in Britain, gave his life that an asylum seeker could find sanctuary:

'A man called Alban, believed to have been a Romano-British citizen of the Roman town of Verulamium around the end of the 3rd century, gave shelter to an itinerant Christian priest, later called Amphibalus.

Impressed by what he heard, Alban was converted to Christianity by him.

'When a period of persecution, ordered by the Emperor, brought soldiers in search of the priest, Alban exchanged clothes with him allowing him to escape and it was Alban who was arrested in his place.

'Standing trial and asked to prove his loyalty by making offerings to the Roman gods, Alban bravely declared his faith in "the true and living God who created all things". This statement condemned Alban to death. He was led out of the city, across the river and up a hillside where he was beheaded.' (from the website of St Albans Cathedral <https://www.stalbancathedral.org/history/story-of-st-alban>)

Case Study: Sharing space with those who have none - When the Somali Bravanese Al-Rahma community centre in Muswell was burned down in an arson attack, the Muswell Hill Synagogue offered space in the synagogue for them to pray and to use for their children's after school activities during the week. Their gracious provision was recognised in an award for Community Cohesion from the Islamic Society of Britain. 'Rabbi Mason said: "We are a community that puts much effort into inter-faith relations and I am very proud of the connection we have built up with the local Bravanese community."
<https://www.thejc.com/community/community-news/muslims-say-thank-you-to-muswell-hill-shul-1.61035?highlight=muswell%7Ehill%7Esynagogue%7Ears on>

An act which was meant to destroy the Somali Muslim community in Muswell Hill, ended in strengthening ties as all of the faith communities in the area rallied around them to provide support in the wake of the attack. This gesture from the synagogue and provision of space challenged many of the stereotypes of an unbreachable conflict between Muslims and Jews.

2. Imitating Jesus Christ

In all aspects of life, and especially in their witness, Christians are called to follow the example and teachings of Jesus Christ, sharing his love, giving glory and honour to God the Father in the power of the Holy Spirit (cf. John 20:21-23).

Our global community is full of examples of people of faith giving their lives that others might live and flourish. There are the brothers of Tibherine, so movingly depicted in the film, 'Of Gods and Men' (<http://www.imdb.com/title/tt1588337/>), and of other religious living in Algeria during that same time and documented in the book 'Christian Martyrs for a Muslim People' by Martin McGee OSB (<http://www.paulistpress.com/Products/4539-3/christian-martyrs-for-a-muslim-people.aspx>). The sacrifices made by our neighbours in faith, those Muslims who stood lined up outside churches in Egypt and Pakistan in order to protect Christian worship from possible threats of violence, must also be acknowledged. Sometimes we discover those of another faith taking on the sacrifices of Christ for our sake, sharing their bread, sharing their love, and coming to our defence.



Of Gods and Men

I ba raddau ydyn ni'n gallu bod yn wyneb Crist i'r bobl rydym yn eu cyfarfod? Ac a ydym yn gallu gweld wyneb Crist mewn pobl sy'n wahanol i ni?

Astudiaeth Achos: Sgwrs ym maes awyr Islamabad – Cefais sgwrs ryng-grefyddol heb ei bwriadu ar daith yn ôl o Bacistan. Doeddwn i ddim wir am siarad â'm cyd-deithiwr gan fy mod yn eiddgar i gyrraedd adref, ond roedd yn garedig iawn tuag ataf a dechreusom fân sgwrsio. Daeth yn amlwg mai gyrrwr tacsi o Dewsbury ydoedd ac roedd yn awyddus i wybod pam roeddwon wedi bod i Bacistan gan mai y fi oedd yr unig un croenwyn oedd yn disgwyl yr awyren.

Doeddwn i ddim am ddweud mai gweinidog Cristnogol oeddwn rhag ofn i'm cyd-deithiwr gymryd fy mod wedi bod i Bacistan ar ryw fath o genhadaeth i droi pobl at Gristnogaeth ond datblygodd y sgwrs yn y fath fodd fel na fedrwn osgoi datgelu fy ffydd. Ar ôl i mi wneud hynny, treuliodd fy nghydymaith y deugain munud nesaf o'n hamser gyda'n gilydd yn egluro sut roedd Cristnogion, yn ei dyb yntau, wedi mynd ar gyfeiliorn: ein bod wedi dychmygu tri Duw, ein bod wedi newid y Beibl at ein dibenion ein hunain a bod Islam yn ffordd well o ddod i adnabod Iesu.

Dechreuais flino ar y sgwrs unffordd felly torrais ar ei draws a'i herio i grynhai Islam mewn tri munud a heriodd yntau finnau i wneud yr un peth gyda Christnogaeth. Treuliais yr ychydig funudau nesaf, nid yn gwrando ar fy nghydymaith ond yn crafu fy mhen ynghylch sut allwn grynhai fy ffydd.

Dywedais fy mod yn credu mewn Duw byw a oedd yn parhau i weithio yn y byd drwy Iesu.

Fy mod yn falch ein bod yn parhau i ddarganfod darlleniedau gwahanol o'n testunau crefyddol a bod hynny'n gwneud yr Ysgrythurau'n fwy gwerthfawr i mi gan eu bod bob amser yn cynnig rhywbeth newydd.

Ac mai Cristnogaeth oedd yr unig grefydd a ddywedai wrth ei dilynwyr i garu ein gelynion ac i weddîo dros y rhai sy'n ein herlid.

Roedd yn sgwrs anghyffyrrddus, heb fod y naill na'r llall o honom yn gwrando ar ein gilydd o ddifrif, ac rwy'n amau bod y ddua o honom yn teimlo braidd yn rhwystredig. Ond fe wnaeth i mi feddwl sut y gallwn gyfleo fy ffydd mewn ffordd gryno heb ddefnyddio'r math o jargon llaw-fer nad ydw i'n credu ynddo ychwaith.



Of Gods and Men

How far are we able to be the face of Christ to those we meet? And are we able to see the face of Christ in the other?

Case Study: Conversation at Islamabad airport - I had an interfaith conversation by mistake on a journey back from Pakistan. I wasn't really wanting to engage with my fellow passenger as I was anxious to get home, however, he was very kind to me and so we exchanged some pleasantries. It turned out that he was a taxi driver from Dewsbury and he was keen to know why I had been visiting Pakistan as I was the only white person on the flight.

I didn't want to say that I was a Christian minister in case my companion assumed that I had been to Pakistan on some kind of mission of conversion but the conversation unfolded in such a way that it was impossible not to disclose my faith. Having done so, my fellow passenger spent the next 40 minutes of our time together explaining to me that in his opinion Christians were misguided, that we had invented three Gods, that we changed the Bible to suit our own ends and that Islam was a preferred way to know Jesus.

I began to become irritated with the one way flow of the discourse so I interrupted with the challenge that he needed to summarise Islam in 3 minutes and he returned the challenge for me and Christianity. The next few minutes were spent, not by me listening to him, but me racking my brains to think of how I could summarise my faith.

I said that I believed in a living God who was still involved in the world through Jesus.

That I was glad that we continued to find different readings of our religious text and that made it more precious for me as it was always offering surprises.

And that Christianity was the only faith that told its followers to love our enemies and pray for those that persecute us.

It was an uncomfortable conversation in which neither of us really listened to the other and I suspect both of us were rather frustrated, but it did make me think how I could give account of my faith succinctly without resorting to the sort of short-hand jargon that I don't believe in either.

Astudiaeth Achos: Pa iaith ydyn ni'n ei siarad? Cefais y fraint o gymryd rhan mewn trafodaeth rhwng mynachod yn Abaty Ampleforth (rwyf innau'n Anglican, yn fenyw, ac roeddwn yn gynghorydd lleyg bryd hynny) ac ysgolheigion Mwslimaidd Shia o Qum yn Iran – ddeuddydd ar ôl digwyddiadau 7/7. Fe wnaethon ni gyfarfod gyntaf yn Llundain, mewn coleg Iesuaidd, ac yna teithio i'r abaty yn Swydd Efrog. Roedd cymaint o ewyllys da gan bawb i geisio canfod tir cyffredin ac i ddod i'r un meddwl. Ar un pwynt, troes un o'r ysgolheigion o Iran atom ac egluro, â'r fath angerdd yn ei lygaid, gymaint yr oedd yn caru Iesu a bod Iesu'n broffwyd uchel ei barch yr oedd cariad mawr tuag ato yn Islam. Roedd ei galon yn llawn. Ac ar ôl iddo orffen, troes mynach hyfryd, y Brawd Boniface, ato â chalon yr un mor llawn, gan egluro nad oedd hynny iddo yntau, i Gristnogion, yn ddigon; bod Iesu'n fwy na phroffwyd annwyl; mai Cariad Duw mewn cnawd dynol yw Iesu, wedi dod i'n caru a'n hachub ni oll.

Roedd yr ysgolhaig o Iran yn drist – yn poeni bod ei eiriau, yr oedd wedi eu bwriadu i estyn atom mewn cariad, wedi sarhau. Ond cafodd ei sicrhau gan y Brawd Boniface ac eraill nad oedd wedi gwneud hynny a bod ei eiriau wedi’u derbyn yn yr ysbryd a fwriadodd.

Cynhaliwyd y trafodaethau dros sawl diwrnod, y cyfan gyda dymuniad calon i ddod i gytundeb ond heb lwyddo'n llawn – hyd y diwrnod olaf. Thema'r diwrnod hwnnw oedd ysbrydolrwydd, ac yn sydyn roeddem yn siarad yr un iaith. Roedden ni oll yn rhannu cariad tuag at Dduw a'r gorchymyn i garu ein gilydd. Mae'n swnio braidd yn ystrydebol, ond clymodd cariad ni ynghyd.



Astudiaeth Achos: Rhannu cariad Duw - 'Ers dod yn Hindŵ, rwyf wedi dod i ddeall fy ngwreiddiau Cristnogol yn well. Byddwn hyd yn oed yn dweud fy mod wedi dod yn well Cristion.' Dyna a ddywedodd un o'r gorllewin a droes at draddodiad Faishnafa Hindŵaeth. Aeth ymlaen i sôn yn frwd frydig am ysbrydolwydd Hindŵaeth, yn arbennig y pwyslais ar ddefosiwn cariadus tuag at Dduw o fewn ei arfer ysbrydol yntau, a oedd yn cynnwys dawnsio a llafarganu eu cariad. Roedd y Cristnogion a wrandawai arno wedi'u swyno. Dywedodd un o'r Cristnogion hynny, 'Rydych wedi gwneud i mi weld sut y gall Cristnogion fod yn amharod i fynegi eu cariad at Dduw ar goedd. Rydym yn canu emynau ond dydyn ni ddim yn mynegi ein cariad tuag at Dduw yn y ffordd rydych chithau'n ei wneud, â'ch corff, eich emosiynau ac â'ch meddwl. Mae eich geiriau wir yn her i mi.'

Case Study: What language are we speaking? I was privileged to take part in a dialogue between monks at Ampleforth Abbey (I am Anglican, a woman, and was a lay adviser at the time), and Shia Muslim scholars from Qum in Iran – two days after the events of 7/7. We met first in London, at a Jesuit college, and then travelled up to Yorkshire to the abbey. There was such good will on the part of everyone, to find common ground and come to a common mind. At one point one of the scholars from Iran turned to us and, with such passion in his eyes, explained to us how much he loves Jesus, that Jesus is a respected and much-loved prophet in Islam. His heart was full. And when he had finished, a lovely monk, Brother Boniface, turned to him with a heart equally as full, and explained that for him, for Christians, this just wasn't enough; that Jesus is more than a beloved prophet; that Jesus is the Love of God incarnate in human form come to love and save us all.

The Iranian scholar was downhearted – concerned that while he had intended to reach out in love, his words had actually insulted, but Brother Boniface and others reassured him he had not and his words were received in the spirit in which they were meant.

The whole dialogue over several days took place in a spirit of sincerely wanting to come to a commonality and not quite getting there – until the final day. The theme for that day was spirituality, and suddenly we were speaking the same language. Our love of God, and the command that we love one another, was something we all shared. It sounds rather corny, but love brought us together.



Case Study: Sharing love of God ‘Since becoming a Hindu, I have come to understand my Christian roots better. I would even say that I have become a better Christian.’ So said a western convert to the Vaishnava tradition of Hinduism. He continued to speak enthusiastically about the spirituality of Hinduism, most particularly the emphasis on loving devotion to God within his own spiritual practice, which included dancing and chanting their love. His Christian audience were captivated. One Christian present said, ‘You have made me see that Christians can be reluctant to express their love of God openly. We sing hymns but we don’t express our love of God in the way that you do, with your body, your emotions and your mind. Your words are a real challenge to me.’

3. Rhinweddau Cristnogol

Gelwir Cristnogion i ymddwyn yn onest ac yn gariadlon gan ddangos trugaredd a gwyleidd-dra ac ymrthod â phob haerllugrwydd, darostyngiad a sarhad (gweler Galatiaid 5:22).

Astudiaeth Achos: Defosiwn yng nghefn gwlaid – Mewn pentref bach gwledig mae yna siop gornel sy'n gwasanaethu'r bobl leol yn ffyddlon, gan gael gafael ar bopeth mae pobl yn gofyn amdano a sicrhau bod nwyddau'n cael eu dosbarthu i bobl sy'n gaeth i'w cartrefi. Hindwiaid yw perchnogion y siop a bob dydd Sul bydd un ohonynt yn cyflawni defosiwn Hindŵaidd drwy ymweld â'r eglwys cyn y gwasanaeth cynnar. Mae'n dod â llaeth ar gyfer coffi'r addolwyr, cyfraniad ar gyfer y casgliad a bar brecwast ar gyfer y sawl sy'n arwain y gwasanaeth. Mae'n ymostwng gerbron yr allor a bydd yr offeiriad yn ei fendithio. Mae'n gymaint gweithred o gariad Cristnogol i dderbyn y defosiwn gwyliaidd hwn ag yw hi i arfer defosiwn ein hunain.

Astudiaeth Achos: ble allwn ni weddîo? Roedd un o'm plwyfolion, nad yw'n dod i'r eglwys ond sy'n cefnogi fy ngweinidogaeth, yn sôn wrthyf am rywun oedd yn gweithio iddo ar y pryd a dderbyniodd hyfforddiant ar gyfer ei ordeinio yn Eglwys Loegr. Pan aeth y cyflogwr i'r gwasanaeth ordeinio, sylwodd ar westai oedd yn Fwslim yn ceisio gweddio'n dawel y tu ôl i un o golofnau'r gadeirlan. Ond aeth stiward ato a dweud wrtho na allai wneud hynny. Roedd hynny wedi digwydd dros ugain mlynedd ynghynt ond roedd yn amlwg wedi gwneud argraff ar fy mhlwyfodyn. Er bod y gyfraith eglwysig yn dweud na ellir cynnal gwasanaeth cyhoeddus ar gyfer unrhyw grefydd heblaw Cristnogaeth Drindodaidd mewn eglwys sy'n perthyn i Eglwys Loegr, sut all fod unrhyw wrthwynebiad i rywun ddefnyddio eglwys i weddîo?



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3. Christian virtues

Christians are called to conduct themselves with integrity, charity, compassion and humility, and to overcome all arrogance, condescension and disparagement (cf. Galatians 5:22).

Case Study: A rural devotion In a tiny rural village there is a corner shop which serves the locals faithfully, getting anything in that people ask for and ensuring produce is delivered to the housebound. The owners of the shop are Hindu, and every Sunday one of them makes an act of Hindu devotion by visiting the church before the early service. He brings milk for the congregation's coffee, an offering for the collection plate, and a breakfast bar for the person leading the service. He prostrates before the altar and receives a blessing from the priest. It is as much an act of Christian charity to joyfully accept this humble devotion as it is to give devotion ourselves.

Case Study: where can we pray? One of my parishioners, who doesn't come to church but is supportive of my ministry, was telling me about a former employee of his who trained for ordination in the Church of England. When this parishioner went to his ordination he noticed a Muslim guest trying to pray unobtrusively behind a pillar of the cathedral. But the steward approached to tell him he couldn't do that. This had happened over twenty years previously, but it obviously made an impact on my parishioner. While it is canon law that a public service of any faith other than Trinitarian Christian cannot be held in a Church of England church, how can there be any objection to anyone using a church for prayer?



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Astudiaeth Achos: atafaelu'r ysbryd – Roedd yr ystafell yn Llundain yn llawn o Gristnogion a Bwdhyddion, yr oedd y rhan fwyaf ohonynt o gefndir Sri Lancaidd. Y pwnc dan sylw oedd cysylltiadau rhwng Bwdhyddion a Christnogion. Ar un pwynt dywedodd un o'r Cristnogion a oedd yno rywbeth fel hyn: 'Roedd y Bwdha'n athro mor dda a chyda chymaint o syniadau treiddgar a doeth mae'n rhaid ei fod mewn cyswllt â Duw'. Yr eiliad y dywedodd hynny, gellid bron teimlo'r tyndra'n codi ymmsg y Bwdhyddion yn yr ystafell. Ar ôl ennyd o ddistawrwydd llwyr, cododd un o'r Bwdhyddion a cheisio ymateb. 'Nid yw Bwdhaeth yn grefydd theistig', eglurodd. 'Bod goleuedig oedd y Bwdha ac mae'n testunau sanctaidd yn dweud ei fod yn athro i dduwiau a bodau dynol. Mae eich geiriau chi fel petaent yn gwneud Bwdhaeth yn israddol i Gristnogaeth.'

Ceisio creu deialog â'r Bwdhyddion oedd y siaradwr Cristnogol. Ond gwelwyd ei geiriau fel gwrthodiad, a oedd bron yn imperialaidd, i gydnabod natur unigryw Bwdhaeth, mewn cyd-destun lle roedd rhai o'r Bwdhyddion a oedd yn bresennol wedi profi imperialaeth Brydeinig, neu waddol hynny, yn Sri Lanka.

4. Gwasanaeth a chyflawnder

Gelwir ar Gristnogion i weithredu'n gyflawn ac i ddangos cariad tyner (gweler Micha 6:8). Gelwir hwy hefyd i wasanaethu eraill ac yn hynny i ganfod Crist ymhlið y lleiaf o'u chwiorydd a'u brodyr (gweler Mathew 25:45).

Mae gwasanaethu, megis drwy ddarparu addysg, gofal iechyd a gweini cymorth, ynghyd â gweithredu cyflawnder ac eiriol dros eraill, yn rhan annatod o dystio i'r efengyl. Nid oes lle o gwbl i ecsplotio tlodi ac angen mewn cehadu Cristnogol.

Dylai Cristnogion gondemnio ac ymrthod â chynnig unrhyw fath o abwyd, gan gynnwys cymhelliant neu wobr ariannol, wrth wasanaethu.

Astudiaeth Achos: Cynnig lloches – Elusen Gristnogol a sefydlwyd yn Brighton yw Voices in Exile sy'n gweithio gyda phobl sy'n ceisio lloches y mae'r gyfundrefn fewnfudo wedi'u gadael yn amddifad. Mae'r elusen yn cynnig cymorth i bobl na all hawlio arian cyhoeddus ac a fyddai fel arall yn ei chael yn anodd iawn sicrhau bwyd, dillad na llety ar eu cyfer hwy eu hunain neu eu teuluoedd. Er mai sylfaen Gristnogol sydd i'r elusen, bydd pobl o bob crefydd a rhai di-grefydd yn cydweithio, gan ymroi i gynorthwyo'r rhai sydd ar y clwt oherwydd dadleoli ac erledigaeth. <http://brightonvoicesinexile.co.uk/>

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Case Study: Appropriating the spirit The room in London was packed with Christians and Buddhists, most of whom were of Sri Lankan origin. The topic was Buddhist-Christian relations. At one point, one of the Christians present said something like this, 'The Buddha was such a good teacher and had so many wise insights that he must have been in contact with God'. The moment he said this, there was an almost tangible frisson of tension among the Buddhists in the room. After a moment of absolute silence, a Buddhist got up and tried to respond. 'Buddhism is a non-theistic religion', she explained. 'The Buddha was an enlightened being and our texts say that he was a teacher of gods and humans. Your words seem to make Buddhism inferior to Christianity.'

The Christian speaker was trying to create a dialogue with Buddhists. Yet, her words were seen as an almost imperialist refusal to recognise the distinctive nature of Buddhism, in a context where some of the Buddhists present had experienced British imperialism, or the legacy of it, in Sri Lanka.

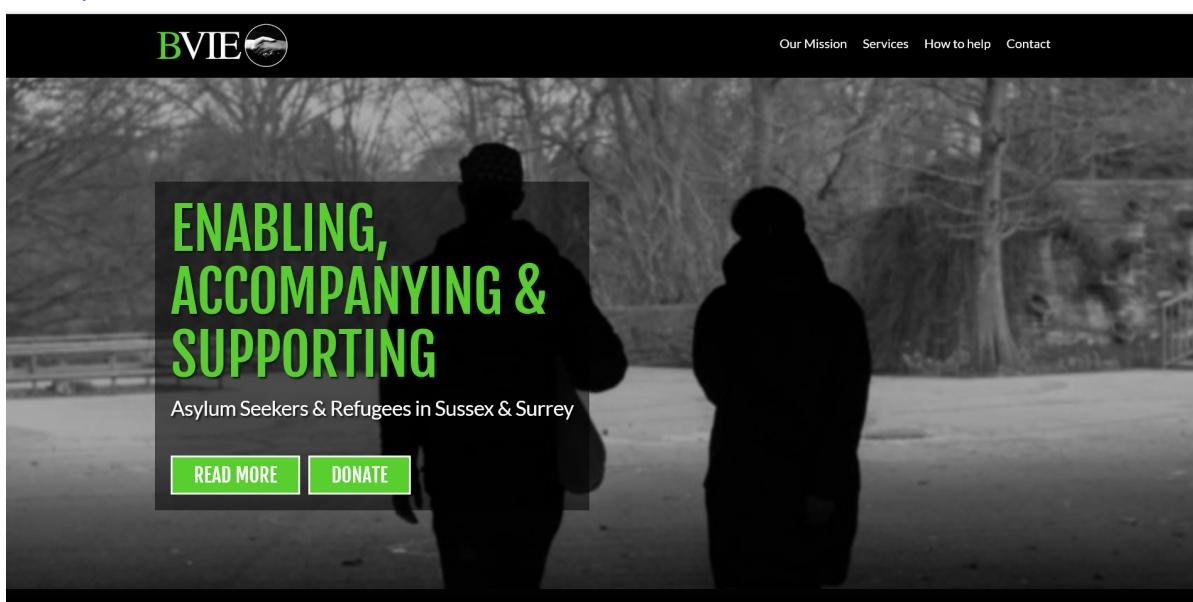
4. Acts of service and justice

Christians are called to act justly and to love tenderly (cf. Micah 6:8). They are further called to serve others and in so doing to recognise Christ in the least of their sisters and brothers (cf. Matthew 25:45).

Acts of service, such as providing education, health care, relief services and acts of justice and advocacy are an integral part of witnessing to the gospel. The exploitation of situations of poverty and need has no place in Christian outreach.

Christians should denounce and refrain from offering all forms of allurements including financial incentives and rewards, in their acts of service.

Case Study: Providing refuge Voices in Exile is a Christian-based charity set up in Brighton to work with those seeking asylum who have fallen through the cracks of the immigration system. They provide assistance to those who have no recourse to public funds and would otherwise struggle to feed, clothe, or house themselves or their families. While Christian-based, people of all faiths and none, work together, dedicated to supporting those who have become destitute due to displacement and persecution. <http://brightonvoicesinexile.co.uk/>



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Astudiaeth Achos: Cynnig croeso – Pan ymwelodd offeiriad plwyf â chanolfan ganolog y ffydd Bahai yn Llundain, dywedodd un o'r gweithwyr yno wrtho ei fod yn mynd i briodi mewn cadeirlan. Roedd ei gariad yn Gristion ac roedd aelodau staff y gadeirlan wedi trefnu cynnal y gwasanaeth priodas Cristnogol yn y gadeirlan ond gan ganiatáu i wasanaeth Bahai ddilyn hynny, er mai yn y deondy y cynhelid hwnnw.

Astudiaeth Achos: Cymorth i rai sy'n galaru ac mewn tralod – Yn dilyn digwyddiadau 7/7, bu ymgais fomio arall bythefnos yn ddiweddarach ar 21 Gorffennaf yr oedd rhai llanciau Mwslimaidd o'n hardal ni yn rhan ohoni. Bu'n ysgytiad aruthrol i gymuned y mosg, gan greu pryder mawr am y modd y bu i rai o'u pobl ifanc mwyaf deallus ac ymroddedig gael eu radicaleiddio a chodi cwestiynau yngylch beth ellid fod wedi ei wneud i rwystro hynny. Ni fu'r gymuned Fwslimaidd yn rhan o unrhyw ddeialog cyn hynny, er gwaethaf ymdrechion i'r perwyl hwnnw. Yn ddewr iawn, gwahoddasant grŵp o arweinwyr crefyddol yn cynnwys yr esgob a oedd wedi bod yn cyfarfod ers peth amser i gynnal un o'u derbyniadau rheolaidd yn y mosg. Aeth popeth yn iawn, er bod y Mwslimiaid yn amlwg yn nerfus. Ar un pwynt, troes y cyngphonydd rhyg-grefyddol atynt a dweud wrthynt: 'Rydym am i chi wybod ein bod yn sylweddoli mor anodd y mae'r digwyddiadau diweddar wedi bod i chi gyda rhai o'ch pobl ifanc yn cymryd rhan mewn paratoi gweithredoedd treisgar. Rydym yn ymwybodol o'ch loes ac rydym am i chi wybod ein bod yn gweddio drosoch a thros y dynion ifanc a gafodd eu harestio. Rydym yma i chi a gallwch alw arnon ni unrhyw adeg.' Cadarnhaodd yr esgob a'r arweinwyr eraill hynny. Roedd hynny'n drobwynt yn y sgwrs, gan gydnabod yr hyn a fu megis elifiant yn yr ystafell hyd at hynny.

Beth mae hyn yn ei olygu i ninnau heddiw, ddeng mlynedd yn ddiweddarach? A yw hi'n bosibl ymweld â theuluoedd pobl ifanc sydd wedi mynd i Syria i ymuno ag ISIS a chynnig cymorth iddynt?

5. Troedio'n ofalus mewn gweinidogaethau iacháu

Fel rhan annatod o'u dystiolaeth i'r efengyl, bydd Cristnogion yn cyflawni gweinidogaethau iacháu. Fe'u gelwir i arfer dirnadaeth wrth gyflawni'r gweinidogaethau hyn, gan barchu'n llwyr urddas pobl a sicrhau na fydd ecspleto ar bobl fregus a'u hangen am iachâd.

Astudiaeth Achos: Dirnad a ddylid ymyrryd mewn traïs yn y cartref, ac os felly, pryd a sut i wneud hynny - Kahrmel Wellness – Pan gynhaliwyd gwylnos yng Nghadeirlan Caerlŷr ar gyfer y ddynes ifanc a gafodd ei threisio a'i lladd ar fws yn India, daeth llawer o fenywod yno a oedd yn gweithio ar lawr gwlaid gyda rhai'n dioddef oherwydd traïs yn y cartref, cam-drin ar sail anrhyydedd a phriodi dan orfod. Yn dilyn hynny, lluniwyd cyfeiriadur o fenywod oedd yn gweithio gyda sefydliadau ffydd er mwyn sicrhau bod y gwaith

Case Study: Making space While on a visit to the central Bahai centre in London, a parish priest was told by one of their workers that he was going to be married in a cathedral. His fiancé was Christian, and the cathedral staff were doing the Christian marriage service in the cathedral, and allowing a Bahai service to follow, albeit in the deanery.

Case Study: Support in times of sorrow and distress Following the events of 7/7, there was another bombing attempt two weeks later on 21/7 which some young Muslim lads from our area were involved in. It shocked their mosque community to the core, concerned that their brightest and best had become radicalised and questioning what they could have done to prevent it. They had not engaged in dialogue prior to this, although attempts had been made. They quite courageously invited an established group of faith leaders alongside the bishop to hold one of their regular receptions at the mosque. All went well, although they were visibly nervous. At one point the interfaith adviser turned to them and told them: 'We want you to know we realise how difficult recent events have been for you with some of your young people being involved in intended acts of violence. We see your pain, and want you to know we are praying for you and for the young men who have been arrested. We are here for you, you can call on us any time.' The bishop and other leaders confirmed this. It was a turning point in the conversation, of what had been until that point the proverbial elephant in the room.

What does this mean for us today, ten years later? Is it possible to visit and support a family where members have gone to Syria to join ISIS?

5. Discernment in ministries of healing

As an integral part of their witness to the gospel, Christians exercise ministries of healing. They are called to exercise discernment as they carry out these ministries, fully respecting human dignity and ensuring that the vulnerability of people and their need for healing are not exploited.

Case Study: When, if, or how to intervene in domestic violence,

Kahrmel Wellness When a vigil was held in Leicester cathedral for the young woman raped and killed on a bus in India, many women working on the ground with those suffering from domestic violence, honour-based abuse and forced marriage turned up. Following that a directory of women of faith organisations was put together in order to provide recognition of the work



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roeddent yn ei wneud yn cael ei gydnabod. Lansiwyd hynny gyda chymorth y Fforwm Cristnogion a Mwslimiaid. <https://www.youtube.com/watch?v=3RccMI5zP0k>

Un o'r sefydliadau sy'n cynnig cymorth i gymunedau ffydd a'u harweinwyr ynghylch materion o'r fath yw Kahrmel Wellness. Maent yn trefnu cynadleddau rhanbarthol, gan weithio gyda phobl leol a chasglu hanesion lleol: <http://kahrmelwellness.com/>

Astudiaeth Achos: Bendithio cartref – Gofynnwyd i mi unwaith fendithio ty teulu o Sikhiaid. Roeddent yn gweld 'ysbrydion' mewn ffenestri ac roeddent yn teimlo'n gyffredinol anesmwyth ynghylch eu cartref. Gydag offeiriad arall, es i wrando ar eu stori ac i fendithio'r ty. Roeddent wir am i offeiriad Cristnogol wneud hynny a pharhaodd y ferch yn ei harddegau – yr aelod o'r teulu a oedd yn gweld y drychiolaethau hyn amlaf – i ymweld â mi am gyngor ysbrydol am beth amser ar ôl hynny.

Astudiaeth Achos: Gweddio dros gleifion – Pan drawyd gwraig un o'i phlwyfolion, a oedd yn Hindŵ, yn wael â gwaedlif ar yr ymennydd, cydgerddodd caplan ysbty gyda'r gŵr, gan wrando ar ei bryderon a gweddio drosto yntau a'i wraig. Ni fynnodd y caplan ar unrhyw adeg na fyddai iachâd oni fyddai yntau a'i wraig yn dod yn Gristnogion. Dangosodd gariad diamod Crist at bawb drwy ei gofal drostynt. Ar un pwynt, cafodd y wraig weledigaeth o Hanuman, ymgnaudoliad Hindŵaidd o Dduw, yn estyn ei law tuag ati. O'r pwynt hwnnw ymlaen, cryfhaodd ei ffydd yn Nuw a dechreuodd weddio ddwywaith y dydd a bwyta deiet llwyr lysieuol fel y gwna Hindŵaidd ymroddedig. Ni ddangosodd y caplan erioed amharch tuag at eu ffydd Hindŵaidd ond mae ei hymroddiad iddynt wedi golygu bod y gŵr a'r wraig bellach yn cyfranogi ym mywyd cymunedol eglwys y plwyf lle maent yn byw.

Astudiaeth Achos: 'Y cwestiwn hoyw' – Roedd sylfaenydd brwd frydig corff Mwslimaidd, a oedd yn gweithio gydag oedolion ifanc a myfyrwyr ysgol uwchradd a phrifysgol, yn sôn wrth grŵp ohonom ei bod yn chwilio am gynghorydd Mwslimaidd proffesiynol a allai gynnig gofal bugeiliol i bobl a oedd yn ymgodymu â'u rhywioldeb, â'u teuluoedd ac â'u cymunedau ffydd. Ceisiodd ei gwneud yn eglur ei bod yn chwilio am rywun a fyddai'n cydymdeimlo yn hytrach na barnu ac a fyddai'n gallu gweithio drwy broblemau gyda'r cleientiaid mewn ffordd broffesiynol. Roedd un seicolegydd wedi gwirfoddoli ac mewn cyfweliad ymddangosai'n ofalgar, yn broffesiynol ac yn un a fyddai'n dangos cydymdeimlad. Ond pan anfonodd y cleient cyntaf ato, cwynodd y cleient wrthi fod y cynghorydd wedi dweud wrtho y dylai geisio allfwriad gan mai cythreuliaid a oedd wedi ei feddiannu i achosi ei gyfunrhywiaeth. Roedd y siaradwr yn llawn rhwystredigaeth gan ei bod yn gweithio gyda phobl ifanc sy'n agos iawn at ladd eu hunain oherwydd pwysau diwylliannol, crefyddol a theuluol.

6. Ymwrthod â thrais

Gelwir ar Gristnogion i ymwrthod â phob math o drais, hyd yn oed tra is seicolegol neu gymdeithasol, gan gynnwys camddefnyddio grym wrth dystiolaethu. Maent hefyd yn ymwrthod â thrais, camwahaniaethu neu ormes ar ran unrhyw awdurdod crefyddol neu seciwlar, gan gynnwys halogi neu ddinistrio mannau addoliad neu symbol-au neu destunau sanctaidd.

Mae Eglwys Loegr wedi ei gwneud yn eglur na all unrhyw un sydd â swyddogaeth yn ei heglwysi fod yn aelod o gyrrf hiliol megis Plaid Genedlaethol Prydain (y BNP), yr EDL neu Britain First. O nodiadau seneddol y Deyrnas Unedig (wedi'u cyfieithu):

they are doing. This was launched with the help of the Christian Muslim Forum <https://www.youtube.com/watch?v=3RccMI5zP0k>

One of the organisations providing help for faith communities and leaders dealing with such issues is Kahrmel Wellness. They organise regional conferences, working with local people and gathering local stories: <http://kahrmelwellness.com/>

Case Study: Bless the home I was once asked to do a house blessing for a Sikh family. They were seeing 'ghosts' in windows and had a general feeling of unease about their home. Alongside another priest I went along to hear their story and to bless the house. They really wanted a Christian priest to do this, and the teenage daughter – the main member of the family who was experiencing these sightings – continued to visit me for spiritual guidance for some time after.

Case Study: Prayers for the sick When the wife of one of her parishioners, a Hindu, fell ill with a brain haemorrhage, a hospital chaplain walked alongside the husband, listening to his concern, praying with him and for him and his wife. At no point did she insist that healing would only come if he and his wife became Christian. She embodied the unconditional love of Christ for all through her care of them. At one point the wife had a vision of Hanuman, a Hindu incarnation of God, holding out his hand to her. From that point her faith in God strengthened and she took up twice daily prayers and the vegetarian diet practiced by devout Hindus. At no point did the chaplain disrespect their Hindu faith, but her devotion to them has meant they participate in the community life of their parish church.

Case Study: 'The Gay issue' A dynamic founder of a Muslim organisation working with young adults, and high school and university students, was telling a group of us about her search for a professional Muslim counsellor who could provide pastoral support for those struggling with their sexuality, family, and faith communities. She tried to make it clear that they needed someone who would be sympathetic rather than judgemental, and be able to work through issues with their clients in a professional manner. She had one psychologist volunteer, and in interview came across as caring, professional and sympathetic. But when she sent the first client to him, the client complained to her that he had told him that he should seek an exorcism as his homosexuality was due to demon possession. She was full of frustration in that she works with young people on the brink of suicide due to cultural, religious, and family pressure.

6. Rejection of violence

Christians are called to reject all forms of violence, even psychological or social, including the abuse of power in their witness. They also reject violence, unjust discrimination or repression by any religious or secular authority, including the violation or destruction of places of worship, sacred symbols or texts.

The Church of England has made it clear that anyone with a role in their churches may not be members of racist organisations such as the BNP, EDL or Britain First. From UK Parliamentary notes:

'Y rhesymeg sy'n sail i'r newid yw bod y gyfraith eglwysig (sef Canon C 26.2) yn mynnu bod clergwyr Eglwys Loegr "bob amser yn ymroi'n ddiwyd i drefnu a llywio eu bywydau'n unol ag athrawiaeth Crist, gan sicrhau eu bod yn esiamplau a phatrymau iachus ar gyfer pridd Crist". Un agwedd ar hynny yw'r disgwyliad y bydd clergwyr yn ymddwyn yn unol â dysgeidiaeth yr Eglwys ynghylch cydraddoldeb hiliol. Mae yna rai pleidiau neu gyrrff gwleidyddol y mae eu hamcanion neu eu polisiau mor wrthun i ddysgeidiaeth yr Eglwys ar gydraddoldeb hiliol fel y byddid yn dwyn anfri ar yr Eglwys pe cysylltid ei chlerigwyr yn weithredol â hwy, a byddai hynny yn amharu'n ddifrifol ar weinidogaeth y clergwyr hynny; ni fyddai gan y cyhoedd unrhyw hyder mewn esgobion, offeiriad na diaconiaid a fyddai'n aelodau o gyrrff o'r fath neu a fyddai'n eu cefnogi'n weithredol.' <http://www.publications.parliament.uk/pa/jt201213/jtselect/jtecc/132/13211.htm>

Dygwyd y mater hwn gyntaf fel cynnig aelod preifat i'r Synod Cyffredinol yn 2009:

<https://www.churchofengland.org/media/38965/gsmisc903b.pdf>

Cafodd y mater hwn ei drafod ymhellach yn ddiwinyddol yn 2011 mewn cyhoeddiad gan Dŷ Esgobion Eglwys Loegr 'Affirming our Common Humanity', sydd ar gael ar-lein.

Mae gan bob un o'n heglwysi bolisiau cydraddoldeb a gwrth-hiliaeth sy'n amcanu cydymffurfio â deddfau'r Deyrnas Unedig yn ogystal â deddfau Duw. Rhaid cydnabod caniatáu eithriadau yn y gyfraith hyd yma ar gyfer athrawiaeth ddiwinyddol a materion cydwybod sy'n parhau i dynnu'n groes i rai o'r deddfau cydraddoldeb hyn, yn enwedig ynghylch rhywioldeb a rhywedd. Mae llawer o waith eto i'w wneud yn y maes hwn ynghylch y materion hyn, a gallai ystyried astudiaethau achos yn ofalus gynnig ysbrydoliaeth drwy 'ysgrythur bywyd' yn ogystal â'r ysgrythurau ysgrifenedig a'u dehongliad.

Astudiaeth Achos: Allfwrw cythreuliaid mewn ffair arfau yn Llundain –

Cynhaliodd Keith Hebden a Chris Howson, ynghyd ag eraill, allfwriad yn y Ffair Arfau Ryngladol yn Llundain yn 2013. Gwnaethant hynny fel protest: 'i fwrr allan cythreuliaid militariaeth a thrais, i alw am roi diwedd ar ddrygioni arswyodus y fasnach arfau ac i fwrr allan ysbryd aflan rhyfela a barbariaeth o'r lle hwn. Galwn i gof Hiroshima a Nagasaki, y ras arfau fyd-eang, methiant y pwerau niwclear i gyflawni eu dyletswyddau o dan y Cytundeb Atal Lledaenu Arfau Niwclear,

Weapons and military systems are among Britain's biggest exports. The Reverend Keith Hebden shares his experience of conducting a public exorcism at the 2013 DSEI Arms Fair in London, the world's largest international defence exhibition.



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'The rationale behind the change is that the clergy of the Church of England are required by canon law (in the form of Canon C 26.2) "at all times [to] be diligent to frame and fashion their lives according to the doctrine of Christ, and to make [themselves] wholesome examples and patterns to the flock of Christ". One aspect of that is that clergy are expected to act in accordance with the Church's teaching on racial equality. There are some political parties or organisations whose aims or policies are so repugnant to the Church's teaching on racial equality that the Church would be brought into disrepute if its clergy were actively associated with them, and the ministry of those clergy severely compromised: the public would have no confidence in bishops, priests or deacons who were members of, or actively supported, such organisations.' <http://www.publications.parliament.uk/pa/jt201213/jtselect/jtecc/132/13211.htm>

This was first brought as a private member's motion to General Synod in 2009:

<https://www.churchofengland.org/media/38965/gsmisc903b.pdf>

And explored theologically further in 2011 by a House of Bishops' publication 'Affirming our Common Humanity', available on line.

Each of our churches have equalities and anti-racism policies which endeavour to adhere to UK law as well as God's. It must be acknowledged that to date exceptions in law have been provided for theological doctrine and conscience which remain in conflict with some of these equalities laws, particularly surrounding sexuality and gender. There is still much work to be done in this area around these issues, and careful examination of case studies may provide inspiration in the scripture of life as well as written scripture and its interpretation.

Case Study: Exorcism at London arms fair

Keith Hebden and Chris Howson, alongside others, performed an exorcism at the International Arms Fair in London in 2013. It was an act of protest: 'to exorcise the demons of militarism and violence, to call an end to the evil horrors of the arms trade and to cast out the spirit of warfare and barbarism from this place. We remember Hiroshima and Nagasaki, the continuing global arms race, the failure of the nuclear powers to observe their obligations under the Non-Proliferation Treaty,

Weapons and military systems are among Britain's biggest exports. The Reverend Keith Hebden shares his experience of conducting a public exorcism at the 2013 DSEI Arms Fair in London, the world's largest international defence exhibition.



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y ddaear lygredig, y byd dan lywodraeth ofn yn hytrach na chyflawnder, oferedd ataliaeth, y gwastraff ar arian cyhoeddus, a'r erchyllterau a brofodd Syria, Irac, Rwanda, Palestina, yr Aifft a Gweriniaeth Ddemocratiaidd Congo. Galwn am heddwch yn lle rhyfel! Darllenwch ragor yma: <http://www.onreligion.co.uk/taking-up-arms-an-exorcism-at-the-arms-fair/>

Astudiaeth Achos: Wynebu'r peryglon – Yng nghanol yr awyrgylch a ddilynodd y refferendwm ar aelodaeth Prydain o'r Undeb Ewropeaidd, clywais lawer o straeon am ymfudwyr o leoedd ledled y byd yn dioddef casineb a sarhad. Weithiau cawsant eu hamddiffyn gan y bobl o'u cwmpas, weithiau ddim. Pan gynhalwyd gwylnos i gefnogi dioddefwyr trais yn Kashmir, gofynnodd arweinydd Cristnogol wrthyf nid yn unig i fod yno ond i leisio cefnogaeth, ac roeddwn yn falch o wneud hynny. Ond yn dilyn hynny daeth dyn nad oedd neb ohonom yn ei adnabod a dechrau mynnu mewn ffordd fygythiol fy mod yn sicrhau bod gwleidyddion, yr Eglwys a Llywodraeth y Deyrnas Unedig yn mynd i'r afael â'r sefyllfa yn ei chyfarwydd. Rwyf wedi gweld y math hwn o beth o'r blaen, ond y tro yma, roedd yn ymddangos fel petai'r dyn yn fwriadol yn ceisio achosi helynt – ac am greu gelynnaeth rhynhof a'r ffrindiau Mwslimaidd oedd gyda fi. Ond fy amddiffyn wnaeth fy ffrindiau, gan ddweud wrtho am roi'r gorau i ymosod arnaf. A phan oeddwn angen gadael, daeth un o'm ffrindiau Mwslimaidd, sy'n gwisgo hijab llawn, i'm hebrwng i'r tacsi roeddwn ei angen i fynd adref. Mewn awyrgylch lle mae menywod Mwslimaidd yn dargedau amlwg ar gyfer ymosodiadau, dyma hithau'n sicrhau fy mod innau'n ddiogel.

Astudiaeth Achos: Aflonyddu - crefyddol ynteu rywiol (1)? Bu cyflwyniad yn ein prifysgol leol ynghylch aflonyddu, gan gynnwys y mathau o aflonyddu a oedd yn digwydd yn yr ardal leol. Bu sawl cyflwyniad gan ddynion, academyddion ac aelodau o'r heddlu. Gwyddwn, yn dilyn digwyddiadau yn Woolwich, mai menywod yn bennaf a ddioddefai o gam-drin Islamoffobaidd – ac yr ystyrid eu hachosion, er mor ddwys a dychrynllyd, gan fwyaf yn rhai 'lefel isel'. Felly holais ynghylch achos a glywais amdano'n lleol. Daeth tri llanc at fenyw ifanc ar gornel stryd a rhwygo ei sgarff oddi ar ei phen, gan ei sarhau a'i difrío, a hynny gefn dydd golau. Pan ddigwyddodd hynny, roeddwn wedi siarad am y peth â'm merch, sydd yn ei harddegau, gan holi sut oedd hithau'n teimlo am y peth a gofyn a oedd yn teimlo bod digwyddiadau o'r fath yn gyffredin. Atebodd pe byddai'r llanciau hynny wedi dod ar draws unrhyw un, heblaw y fenyw yr ymosodwyd arni, y byddent wedi cam-drin pwy bynnag oedd yno. Roeddent am godi helynt a phe na fyddai hynny ynghylch sgarff pen byddent wedi dewis rhywbeth arall.

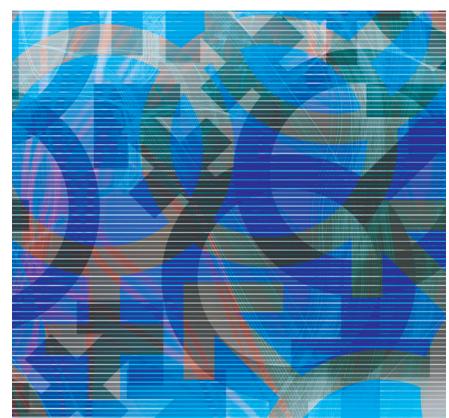
Felly holais yr heddlu yn ystod y cyflwyniad a fyddid yn ystyried y digwyddiad yn ymosodiad ar sail crefydd ynteu rhywedd? Edrychais o gwmpas y gynulleidfa a dywedais y byddai pob un fenyw a oedd yno wedi dioddef rhyw fath o gam-drin, y gellid ei ystyried yn aflonyddu troseddol, yn ystod yr ychydig wythnosau neu fisoeedd blaenorol – ond nad oes neb byth yn adrodd ynghylch hynny achos, a bod yn onest, nad ydym yn credu y byddid yn ei drin fel rhywbeth o ddifrif. Ar y pwynt hwnnw, curodd y menywod yn y gynulleidfa eu dwylo mewn cytundeb. Dywedodd aelodau'r heddlu y byddent yn bendant yn ymdrin â'r mater o ddifrif – ond rwy'n amau nad felly y byddai hi mewn difrif. Nid yw'r holl stŵr yn y cyfryngau ynghylch yr hijab ond yn rhan o'r meddylfryd

the polluted earth, the world governed by fear instead of justice, the futility of deterrence, the waste of public money, the horrors witnessed by Syria, Iraq, Rwanda, Palestine, Egypt, Democratic Republic of Congo. We call for peace instead of war! Read more here: <http://www.onreligion.co.uk/taking-up-arms-an-exorcism-at-the-arms-fair/>

Case Study: Facing the risk In the whole post-EU referendum atmosphere I heard many stories of migrants from all over the world being subjected to hatred and abuse. Sometimes the people around them came to their defence, and sometimes they didn't. During a vigil to support the victims of violence in Kashmir, I was asked as a Christian leader to not only attend but to voice support, which I was glad to do. But afterward a man that none of us knew came up and started aggressively demanding that I ensure politicians, the Church, and the UK government addressed the whole of the issue. I've faced this sort of thing before, but this time it felt as if the guy was purposefully stirring up trouble - wanting to drive enmity between me and the Muslim friends I was with. But my friends defended me, told him to stop attacking me, and when I needed to leave, my Muslim friend, who wears a full hijab, escorted me to the taxi I needed to get home. In an atmosphere where Muslim women are visibly subject to attack, there she was ensuring my safety.

Case Study: Harassment, religious or gender (1)? There was a presentation in our local university on the subject of harassment, its legal definition and types of harassment that were found locally. A number of presentations by men, academics, faith leaders and police were provided. I knew that following events in Woolwich that it was predominantly women who suffered from Islamophobic abuse – and that most of the time their cases, although nevertheless serious and frightening, were termed to be 'low-level'. So I asked about a local case I had heard of. A young woman had been approached by three lads on a street corner in broad daylight and her headscarf ripped off while subject to taunts and abuse. When it had happened I spoke to my teenage daughter about it, how she felt about the incident and whether it was something she felt was common. She replied that if those lads hadn't come upon her, but upon someone else, they would still have picked on whoever it was. They were out for trouble, and if it hadn't been a headscarf it would have been something else.

So I asked the police during the presentation whether this incident would have been considered 'faith-based' or gender? I looked around the audience and said that each and every women sat there will have had some incident of abuse, which could be termed criminal harassment, in the last few weeks or months – but that it never gets reported because, to be frank, we don't believe it will be taken seriously. At this point the women in the audience clapped in agreement. The police assured it would be taken seriously – but I suspect in reality it would not. All the media hype over the hijab is part of a cultural sense



diwylliannol bod hawl i wneud sylwadau ynglynol yr hyn mae menywod yn ei wisgo. Mae hynny'n rhywbeth sydd angen sylw nid yn unig mewn perthynas â menywod sy'n gwisgo'r hijab, ond pob menyw – i beidio â chael ein barnu'n ôl yr hyn rydym yn ei wisgo.

(Am ddiffiniad llawn, cyfreithiol, o ystyr 'aflonyddu' (harassment) dilynwch y ddolen hon: http://www.cps.gov.uk/legal/s_to_u/stalking_and_harassment/#a02a)

Astudiaeth Achos: Aflonyddu - crefyddol ynteu rywiol (2)? Saif prif gampws y Brifysgol yn y ddinas lle rwy'n byw wrth ochr ffordd hynod brysur sy'n cysylltu yn ei thro â'r ffordd gylch. O ganlyniad mae'n llwybr hwylus i rannau eraill o'r dref ac yn ystod y tymor bydd nifer fawr o fyfyrwyr yn teithio'n ôl ac ymlaen ar hyd y palmant o un rhan o'r campws i ran arall.

Yn aml, gwelir dynion ifanc mewn ceir cyflym yn rasio i fyny ac i lawr y stryd a hefyd yn agor eu ffenestri ac yn gwaeddi enwau ar ferched ifanc sy'n gwisgo dillad gorllewinol. Mae hyn yn arbennig o amlwg yn achos menywod sydd o dras Pacistanaidd, y cafodd llawer ohonynt eu magu yn y ddinas.

Mae'r duedd hon wedi golygu bod rhai o'r menywod hyn wedi dechrau gorchuddio eu hunain, gan wisgo sgertiau hir a'r hijab er mwyn edrych yn fwy gwylaidd ac i leihau'r aflonyddu. Gwelir hyn yn aml fel 'cam yn ôl' a'i ddehongli fel menywod ifanc o dras Pacistanaidd yn mynd yn fwy ceidwadol neu'n ildio

The screenshot shows the homepage of Thursdays in Black. The logo on the left reads 'Towards a world without rape and violence'. The main title 'Thursdays in Black' is at the top, followed by the subtitle 'Join Organisations Nationally and Internationally to Address Gender Based Violence'. Below this is a navigation bar with links to HOME, ABOUT, PLEDGE, ORDERS, RESOURCES ON GENDER AND GBV, IN THE NEWS, and PARTNERS. Under 'IN THE NEWS', there is a link to an article titled 'How Social Media's Fueling the Casualisation of Sex. 2/7/2017'. The article summary includes a quote from the social cloud report and a link to the full report. The footer contains copyright information: '©www.thursdaysinblack.com'.

i bwysau oddi wrth aflonyddu, ond mae rhai'n dweud ei fod yn rhoi'r grym yn ôl iddynt ac yn eu rhwystro rhag dod yn wrthrychau y gellir cymryd llawer o bethau yn ganiataol amdanyst.

Astudiaeth Achos: Aflonyddu - crefyddol ynteu rywiol (3)? Wrth arsylwi ar ran fy esgob a chyda'r heddlu lleol mewn protest ar ystad dai – roedd yr EDL yn lleol yn protestio ynglynol sefydlu canolfan gymunedol Fwslimaidd ar yr ystad – roedd un dyn ifanc yn ceisio bwydo'r tensiwn. Aeth o gwmpas yn dweud wrth bawb sut yr oedd 'y Mwslimiaid hyn yn gyrru o gwmpas gan stopio ein merched ni ac yn eu galw'n "slags"'. Heriais y dynion eraill a oedd yn sefyll yno a dywedais, 'Edrychwch, dach chi lanciau'n gwneud hyn drwy'r adeg dydych?' Roedd cywilydd amlwg arnynt wrth iddynt gyfaddef bod hynny'n wir. Diffoddodd hynny pa bynnag densiwn roedd y llanc ifanc wedi ceisio ei fwydo. Yr hyn oedd yn oeri 'ngwaed oedd y cymal 'ein merched' – roedd yn awgrymu perchnogaeth, yn awgrymu gwneud gwrthrychau o bobl ac yn awgrymu bod y menywod rhywsut yno i warchod anrhydedd y dynion. Mae'r hyn y mae'r cyfryngau'n ceisio ei awgrymu ei fod yn wir ond am rai cymunedau yn wir am bob cymuned. Mae yna broblemau yn ymwneud â rhywedd yn ein cymdeithas yn ei chyfanrwydd.

of entitlement to comment on what women wear. This is something that needs tackling not only with regard to hijab, but to all women – to not be judged by what we wear.

(For a full, legal definition of ‘harassment’ please follow this link: http://www.cps.gov.uk/legal/s_to_u/stalking_and_harassment/#a02a)

Case Study: Harassment, religious or gender (2)? The main University campus in my city runs alongside a very busy road that in-turn connects to the ring road. As a result it is a cut through to other parts of town and in term time has a large number of students moving up and down the pavement from one part of the campus to another.

It is customary for young men with fast cars to race up and down the street and also to wind down their windows and shout names at young women who are dressed in Western clothes. This is particularly noticeable towards women of Pakistani heritage, many of whom have been raised in the city.

This trend has led to a number of these women beginning to cover up, to wear long skirts and the hijab in order for them to look more modest and resist harassment. This is often seen as a ‘backward step’ and interpreted as young women of Pakistani heritage becoming more conservative or succumbing to the pressures of harassment, but some say that it gives them back the power and resists them being seen as objects to which a load of assumptions apply.

The screenshot shows the homepage of the Thursdays in Black website. At the top left is the logo 'Thursdays in Black' with the tagline 'Towards a world without rape and violence'. To the right of the logo is the title 'Thursdays in Black' and a subtitle 'Join Organisations Nationally and Internationally to Address Gender Based Violence'. Below the title is a navigation bar with links: HOME, ABOUT, PLEDGE, ORDERS, RESOURCES ON GENDER AND GBV, IN THE NEWS, and PARTNERS. Under the 'IN THE NEWS' section, there is an article titled 'How Social Media's Fueling the Casualisation of Sex. 2/7/2017'. The article includes a Facebook share button, a Twitter share button, and a timestamp 'Submitted by Nonceba on Mon, 07/03/2017 - 13:18'. The article text discusses how smart phones and broadband are lowering barriers to communication and sharing of content, leading to a universalization of trends across class and space. On the far right of the page, there are two copyright notices: '© www.thursdaysinblack.com' and '© www.thursdaysinblack.com'.

Case Study: Harassment, religious, or gender (3)? While acting as an observer for my bishop and with the local police at a protest on a housing estate – the local EDL was protesting the establishment of a Muslim community centre on the estate – one young man was trying to heighten tension. He went around telling everyone how ‘those Muslims were driving around stopping *our girls* and calling them slags.’ I challenged the other men standing there and said, ‘Look, you lads do this all the time, don’t you?’ They hung their heads in shame, admitting that they did. It deflated whatever tension the young lad sought to heighten. What made my blood run cold was the phrase ‘*our girls*’ – it implied ownership, implied objectification of human beings, it implied that women were ‘guardians of the men’s honour’. What the media try to portray as having to do with certain communities, is true of all communities. There is a gender issue in the whole of our society.

Nodiadau

Notes

7. Rhyddid crefydd a chred

Mae rhyddid crefyddol, gan gynnwys yr hawl i broffesu ffydd yn gyhoeddus, i arfer ffydd, i ledaenu ffydd ac i newid ffydd yn llifo o urddas cynhenid boda dynol, sy'n seiliedig ar greu pob bod dynol ar lun a delw Duw (gweler Genesis 1:26). Felly, mae gan bob bod dynol hawliau a chyfrifoldebau cyfartal. Pan ddefnyddir unrhyw grefydd er dibenion gwleidyddol neu pan ddigwydd erledigaeth grefyddol, gelwir ar Gristnogion i dystiolaethu'n broffwydol yn erbyn y fath weithredoedd.

Astudiaeth Achos: Sefyll gyda'n gilydd – Yn ystod haf 2015, gyda phrotestiadau gan Britain First ar gynnydd, ceisiodd grŵp neo-Natsïaid gynnal yr hyn a fyddai wedi bod yr ail protest yn ardal Golders Green yn Llundain yn erbyn yr hyn yr oeddent yn ei alw'n 'Iddeweiddio Prydain'. Byddai'r protest wedi'i chynnal ar y Saboth Iddewig yng nghanol ardal lle roedd 40% o'r boblogaeth yn Iddewon. Cafwyd protestiadau nid yn unig gan Fwrdd y Dirprwyon a'r Community Security Trust, corff sy'n cyngori'r gymuned Iddewig ynghylch diogelwch, ond hefyd gan arweinwyr Cristnogol, Mwslimaidd, Hindwaidd, Sikhaidd ac arweinwyr cymunedol eraill. Gweithiodd Hope not Hate a Fforwm Iddewig Llundain gyda'r gymuned i drefnu digwyddiadau Golders Green Together i annog cydsefyll. Yn y pen draw, caniatâwyd cynnal y protest, ond mewn rhan arall o Lundain. Fe'i cadwyd o fewn ardal benodol a'i chyfyngu i awr o hyd. Cafodd rhyddid mynegiant ei barchu, ond ni chaniatawyd i lefaredd casineb beri arswyd i gymuned gyfan. <https://www.theguardian.com/uk-news/2015/jun/30/london-neo-nazi-rally-moved-from-golders-green>

was further amended to correct the reference to violence against Jewish targets in Europe. These were Islamist terrorists attacks, not Islamic attacks.

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Woman who defied 300 neo-Nazis at Swedish rally speaks of anger

26 May 2016

16 May 2016

2 Apr 2016

4 May 2016

Astudiaeth Achos: Goresgyn ofn – Y lleian a'r gwahoddiad i gymdogion

Mwslimaidd – Mae sawl cymuned fynachaidd yn Bradford ac mae nifer o lleianod o urdd leol yn gwirfoddoli gyda'n prosiect. Daw'r menywod hyn o sawl rhan o'r byd a theimlem fendith o'r ffaith bod gwirfoddolwr sy'n dod o Bacistan wedi ymuno â ni. Roeddym yn arbennig o falch ei bod yn gallu darllen ac ysgrifennu Wrwdw ac felly'n gallu ein cynorthwyo i gyfathrebu â'n cymdogion.

7. Freedom of religion and belief

Religious freedom including the right to publicly profess, practice, propagate and change one's religion flows from the very dignity of the human person which is grounded in the creation of all human beings in the image and likeness of God (cf. Genesis 1:26). Thus, all human beings have equal rights and responsibilities. Where any religion is used as instrumental for political ends, or where religious persecution occurs, Christians are called to engage in a prophetic witness denouncing such actions.

Case Study: Standing together During the summer of 2015, and just as demonstrations from Britain First were intensifying, a neo-Nazi group sought to hold what would have been a second protest in the Golders Green area of London against what they were calling 'the Jewification of Britain'. This would have been held on the Jewish Sabbath at the heart of an area which had a 40% concentration of Jews. Protests were heard not only from the Board of Deputies and the Community Security Trust, an organisation which advises the Jewish community on security, but also from Christian, Muslim, Hindu, Sikh and other community leaders. *Hope not Hate* and the *London Jewish Forum* worked with the community in organising Golders Green Together events to encourage solidarity. Eventually the demonstration was allowed to go ahead, but in another part of London. It was contained within a strict area and limited to one hour. There was a concern that freedom of speech not be curtailed, but also that hate speech not be allowed to verbally terrorise a whole community. <https://www.theguardian.com/uk-news/2015/jun/30/london-neo-nazi-rally-moved-from-golders-green>

was further amended to correct the reference to violence against Jewish targets in Europe. These were Islamist terrorist attacks, not Islamic attacks.

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2 Apr 2016

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Case Study: Overcoming Fear – A religious sister and the invitation to Muslim neighbours - There are a number of religious communities in Bradford and a number of the Sisters from a local order are volunteers at our project. These women come from various parts of the globe and we felt blessed that a new volunteer came who was from Pakistan. We were particularly pleased that she could read and write Urdu and so help us with communicating with our neighbours.

Penderfynasom gynnal parti Nadolig ac Eid ar y cyd a gofynasom i'r Chwaer a fyddai'n ysgrifennu'r gwahoddiad mewn ysgrifen Wrdw a chynorthwyo i ddosbarthu'r gwahoddiadau i'r menywod sy'n byw ar ein stryd. Teimlem y byddai gwahoddiad personol yn fwy croesawgar na dim ond nodyn drwy'r drws.

Yr hyn nad oeddem wedi ei sylweddoli oedd bod pentref y Chwaer ym Mhacistan wedi cael ei roi ar dâr ychydig fisoeedd ynghynt a bod nifer o'i pherthnasau'n ofni am eu bywydau oherwydd 'y Mwslimiaid'. Er gwaethaf ei hofn, fe lwyddodd i sgwrsio â nifer o'r menywod Mwslimaidd a'u gwahodd i'r parti. Roedd yn addysg i bawb ohonom ond yn arbennig efallai i'r lleian a gafodd gyfle i gyfarfod â Mwslimiaid fel bodau dynol mewn ffordd newydd.

Astudiaeth Achos: Bradford - Gaza a baner Palestinaidd – Yn ystod Ramadan yn 2014 bu sawl ymosodiad ar Gaza gyda nifer o blant Palestinaidd yn cael eu lladd a'u hanafu. Roedd yn fis arbennig o boeth ac roedd tensiynau'n uchel. Cynhaliwyd rali i gefnogi Gaza yn Sgwâr Dinas Bradford. Bu areithiau gan amryw aelodau o'r gymuned o grefyddau gwahanol gan gynnwys aelod o staff y Gadeirlan. Adeg machlud haul, daeth galwad i weddi a gosodwyd matiau i'r dynion a'r menywod Mwslimaidd weddîo mewn gwahanol rannau o'r sgwâr. Gadawyd y Cristnogion yn sefyll yn y canol felly penderfynasom ninna yn y fan a'r lle i weddîo hefyd. Roedd y wasg yn bresennol a thynnwyd lluniau o'r digwyddiad. Roedd Neuadd y Dref uwchlaw'r sgwâr yn hedfan baner Palestina a nodwyd hynny yn yr adroddiadau yn y wasg. Nid oeddym yn sicr, fel Cristnogion, p'rûn ai a oedd ein presenoldeb yn rhy bleidiol mewn ffordd anfuddiol ynteu a oedd ein cydsefyll â'n cymdogion Mwslimaidd yn y pen draw yn gwneud daioni. Hyd y gwn i, nid oedd neb o unrhyw grefydd arall yn y digwyddiad.

Astudiaeth Achos: Trosgynnu'r hunan - 'Rwyf wedi dod i'r casgliad bod profi'r hyn mae Cristnogion yn ei alw'n undod â Duw yn bendant yr un peth â'r hyn mae Bwdhyddion yn ei olygu wrth sôn am brofi nibbana. Ni all fod yn ddim arall. Yn y ddua, gwneir yr hunan yn ddim.' Dyna eiriau lleian Fwdhaidd orllewinol mewn cyfarfod o gymdeithas a sefydlwyd i ystyried ble mae profiadau cyfriniol crefyddau'r byd yn cyd-gyffwrdd. Fe'i ganed yn Iddew a throes yn Fwdhydd pan yn hŷn. Daeth i'r casgliad hwnnw ar ôl arfer myfyrdod Bwdhaidd am ddegawdau a chynnal deialog â Christnogion a oedd yn ddyfal mewn gweddi a myfyrdod. Gwyddai hefyd am y traddodiad cyfriniol Cristnogol.

Roedd ei geiriau'n cyffwrdd â'r sylweddoliad cynyddol ymysg rhai Bwdhyddion a Christnogion bod y gwahaniaethau rhwng y ddwy grefydd ar eu lleiaf ar lefel arferion ysbrydol myfyriol. Mae'r ddwy grefydd yn sôn am beryglon glynw wrth yr Hunan neu 'Fi'. Mewn myfyrdod Bwdhaidd a Christnogol, trosgynnir yr Hunan. Gwêl Cristnogion hynny fel undod â Duw; mae Bwdhyddion yn sôn am drugaredd a doethineb absoliwt yn ymgodi. Roedd y lleian Fwdhaidd hon yn argyhoedddegig mai'r un peth yn union oedd y profiad mewn difrif.

8. Parchu'n gilydd a chydsefyll

Gelwir Cristnogion i ymroi i weithio â phawb, gan barchu pawb ei gilydd, i hyrwyddo ar y cyd gyfiawnder, heddwch a lles pawb. Mae cydweithredu rhwng crefyddau yn rhan annated o'r ymroddiad hwnnw.

We decided to hold a shared Christmas and Eid party and we asked the Sister if she would write the invitation in Urdu script and to help to deliver them to the women that live in our road. We thought that a personal invitation would be more welcoming than just a note through the door.

What we had not taken into account was that the Sister's village in Pakistan had been set alight some months before and a number of her relatives lived in fear of their lives because of 'the Muslims'. Despite her fear she did manage to have conversations with a number of Muslim women and invite them to the party. It was a learning experience for all of us, but maybe particularly for the nun who met Muslims as human beings in a new way.

Case Study: Bradford - Gaza and Palestinian flag - During Ramadan in 2014 there were a number of attacks on Gaza in which a number of Palestinian children were killed and injured. It was a particularly hot month and tensions were running high. There was a rally in support of Gaza held in Bradford City Square. There were speeches by various members of the community from different faiths, including a speaker from the Cathedral staff. At sundown there was the call to prayer and mats were laid out for the Muslim men and women to pray in separate parts of the concourse. The Christians were left standing in the middle so we made a spontaneous decision to pray too. The press were present and took pictures of the event. The Town Hall that overlooked the square was flying the Palestinian flag and this was noted in the subsequent news coverage. We were not sure whether, as Christians, our presence was unhelpfully partisan or whether our solidarity with our Muslim neighbours was ultimately beneficial. As far as I am aware there were no members of other faiths in the gathering.

Case Study: Transcending the self - 'I have come to the conclusion that the experience of what Christians call union with God must be the same as what Buddhists call the experience of *nibbana*. It can be no other. In both, the self is noughted.' So spoke a western Buddhist nun at a meeting of a society dedicated to exploring the touching points between mystical experience in the world's religions. She had been born a Jew and had converted to Buddhism in later life. Her view was the fruit of practising Buddhist meditation for decades, and of dialogue with Christians committed to prayer and meditation. She also knew of the Christian mystical tradition.

Her words pointed to a growing realization among some Buddhists and Christians that the differences between the two religions are minimized at the level of contemplative spiritual practice. Both religions speak of the dangers of clinging to the Self or the 'I'. In Buddhist and Christian meditation, the Self is transcended. Christians picture this as union with God; Buddhists speak of the arising of absolute compassion and wisdom. This Buddhist nun was convinced the actual experience was identical.

8. Mutual respect and solidarity

Christians are called to commit themselves to work with all people in mutual respect, promoting together justice, peace and the common good. Interreligious cooperation is an essential dimension of such commitment.

Astudiaeth Achos: Cymuned yn dod ynghyd – Cafodd dyn ifanc Affro-Caribeaidd ei drywanu mewn stryd gefn yng Nghaerlŵr. Roedd yn wirfoddolwr cymunedol, yn gweithio gyda phlant ac yn dysgu chwaraeon iddynt ledled y ddinas. O fewn ychydig oriau, yr un noson, daliwyd menyw Fwslimaidd a'i phlant yn eu harddegau yn eu cartref wrth iddo losgi a chawsant oll ei lladd. Roedd ei gŵr a thad y plant yn gweithio yn Iwerddon tra roeddent yn y Deyrnas Unedig ar gyfer astudiaethau crefyddol. Daeth yn amlwg mai camgymryd y teulu am rywun arall wnaeth y sawl a roes eu tŷ ar dâr i ddial am y llofruddiaeth flaenorol. Roedd pob un a laddwyd yn golled drasig i'r ddinas ac roedd cariad mawr atynt oll.

Cynhaliodd yr eglwys leol wylnos gyhoeddus y gallai unrhyw un ddod iddi. Roedd yno gymaint o Fwslimaidd â Christnogion. Er y gwnaed trefniadau i fenywod Mwslimaidd eistedd ar wahân pe dewisent, dywedodd pob un y byddai'n eistedd gyda phawb arall. Ni fynnent eistedd ar wahân – gan gynnwys y rhai a oedd yn fwy caeth eu hymlyniad neu a oedd yn gwisgo'r niqaab llawn. Trafodwyd a ddylid dod â chanwyllau i'w goleuo – a chan fod hynny'n bwysig i'r gymuned Affro-Caribeaidd yr oedd yr eglwys yn ganolog iddi, penderfynwyd y byddai canhwyllau ar gael i'w goleuo fel rhan o'r wylnos. Er syndod braf i bawb, fe oleuodd y rhan fwyaf o'r Mwslimaidd oedd yno ganhwyllau hefyd. Roedd yn rhan deimladwy iawn o'r gwasanaeth ac yn dangos gwir gariad at gymydog.

Astudiaeth Achos: Câr dy gymydog – Yn dilyn y refferendwm ynghylch a ddylai'r Deyrnas Unedig adael yr Undeb Ewropeaidd, Brexit, cofnododd y mudiadau Hope not Hate a Tell MAMA, yn ogystal â'r heddlu, gynydd mewn troseddau casineb. Mewn ardaloedd gwledig, roedd pobl o'r cyfandir a fu'n byw yn y Deyrnas Unedig ers degawdau'n sydyn yn canfod eu bod yn dioddef cam-drin geiriol ac ymosodiadau. Roedd hynny'n wir hefyd am unrhyw un a oedd ag ymddangosiad hiliol neu ddiwylliannol y tybid ei fod yn 'wahanol' i'r hyn a ystyrid yn 'Brydeinig'. Yn sgil hynny, dechreuodd Esgobaeth Birmingham, gan weithio gyda phartneriaid o gymunedau ffydd ac awdurdodau lleol, ymgyrch o'r enw [#LoveYourNeighbour](https://www.loveyourneighbour.org), gan annog unigolion a chymunedau i ddangos haelioni mewn ffyrdd sym. <https://www.loveyourneighbour.org>.



Astudiaeth Achos: Parch at yr hyn sy'n wahanol – Ni fydd pob astudiaeth achos yn gadarnhaol. Soniodd un Mwslim am ei amser mewn caplandy prifysgol, pan fu i grŵp o fyfyrwyr Cristnogol afael mewn mat gweddi a'i symud mewn parodi o godi cadach budr gan grychu trwyn. Anfonodd hynny neges hyll iawn at y Mwslim dan sylw, sydd, er gwaethaf popeth, yn parhau'n ymroddedig i gryfhau cysylltiadau rhwng cymunedau ffydd yn y dref lle mae'n byw.

Case Study: Community comes together – A young Afro-Caribbean man was stabbed on a back street in Leicester. He was a community volunteer, working with children and teaching them sport across the city. Within a few short hours, that same evening a Muslim woman and her teenage children were trapped in their house as it burned and all were killed. The husband and father worked in Ireland while they were in the UK for religious studies. It turned out theirs was a case of mistaken identity – their home set on fire in revenge for the first murder. Each victim was a tragic loss to the city and all were held in affection.

The local church held a public vigil for anyone to attend. There were as many Muslims in attendance as there were Christians. While separate provision was made for Muslim women to sit apart if they so chose – each indicated they would sit among the rest of those attending. They would not sit apart – including those who are more strict in their observance, or who wore the full *niqaab*. Discussion was had as to whether to have candles to light – but as it was important for the Afro-Caribbean community of which the church was the centre, it was decided candles would be available to light as a part of the vigil service. To everyone's delighted surprise, most of the Muslims attending also lit candles. It was a poignant part of the service and an indication of real love for neighbour.

Case Study: Love your neighbour – Following the referendum on whether or not the UK should leave the European Union, Brexit, the organisations *Hope not Hate* and *Tell MAMA*, as well as police, recorded an increase in hate crime. In rural areas, people from the continent who had lived in the UK for decades were suddenly subjected to verbal abuse and attack, as well as anyone of a racial or cultural appearance perceived as being 'different' from what was considered 'British.' In the wake of this, the Diocese of Birmingham, working with partners from faith communities and local authorities, initiated a campaign, #LoveYourNeighbour, encouraging individuals and communities to simple expressions of generosity. <https://www.loveyourneighbour.org>.



Case Study: Respect for what is different – Not all case studies will be positive. One Muslim recounted his time at a university chaplaincy, where a group of Christian students picked up and moved a prayer rug in a parody of picking up a dirty rag and turning up their nose. This sent a very ugly message to the Muslim in question, who to his credit remains committed to building relations between faith communities in his town.

9. Parch at bawb

Mae Cristnogion yn cydnabod bod yr efengyl ar yr un pryd yn herio ac yn cyfoethogi diwylliannau. Hyd yn oed pan fo'r efengyl yn herio rhai agweddau ar ddiwylliant, gelwir ar Gristnogion i barchu pawb. Gelwir ar Gristnogion hefyd i ddirnad yr elfennau hynny yn eu diwylliannau eu hunain y mae'r efengyl yn eu herio.

Astudiaeth Achos: Cydsefyll? Pan ymosododd Israel ar Libanus yn ystod haf 2006, cynhaliodd grwpiau protest lleol, megis Plaid y Gweithwyr Sosialaidd ac eraill, wrthdystiad enfawr yn cynnwys tua 500 o bobl mewn rhan o'r ddinas lle roedd y rhan fwyaf o'r trigolion yn Iddewon. Amgylchynwyd y protest gan nifer cyfatebol (os nad mwy) o heddwaision gyda faniau a phob mathau o bethau. Roedd y protestwyr yn cludo arwyddion a oedd yn galw'r Israeliaid yn Natsïaid, gyda swasticas enfawr ar eu baneri. Penderfynais mai ond arsylwi y gallwn ei wneud ac na allwn ymuno â'r protest. Teimlai fel bod y gymuned Iddewig yn cael ei thargedu mewn modd hyll iawn – ac y byddai defnyddio'r swastica nid yn unig wedi achosi tramgywydd ond hefyd gwir arswyd mewn rhai achosion. Roeddwn wedi bod yn gwrando ynghynt ar un o'r rabiniaid lleol yn dweud wrthyf na theimlai'r Iddewon yn ddiogel bellach yn y Deyrnas Unedig ac Ewrop – a bod y rhan fwyaf o Iddewon yn mudo i'r Unol Daleithiau neu Israel o ganlyniad.

Astudiaeth Achos: Dod at y Tad – Gofynnwyd i mi unwaith fod yn aelod o baner lle gofynnwyd i arweinwyr crefyddol ymateb i adnod 14:6 yn Efengyl Ioan – 'Myfi yw'r ffordd a'r gwirionedd a'r bywyd. Nid yw neb yn dod at y Tad ond trwof fi.'

Ar y panel roedd Bwdhydd, Mwsilim, Rabi a minnau. Nid oedd gan y Bwdhydd, a ymatebodd gyntaf, unrhyw broblem gyda synio am Iesu fel athro drwy'r hwn y gellid canfod y goleuni. Nid oedd gan y Mwsilim fawr o broblem ychwaith, gan nodi bod parch i Iesu fel proffwyd yn Islam, ac y byddid yn ystyried mai'r un oedd ei neges yntau â'r hyn a gyhoeddodd Muhammad. Ond dywedodd y Rabi fod y darn hwn o'r Ysgrythur Gristnogol yn un o'r rhai a ddefnyddwyd drwy'r canrifoedd fel esgus i erlid y bobl Iddewig a bod hynny yn y pen draw wedi arwain at yr Holocaust. Ac yna, fy nhro innau oedd hi.

Ymatebais drwy ddweud bod pob un o'r cymalau hyn yn cyfeirio at agwedd o'n dynoliaeth gyffredin: Y Ffordd, sef taith bywyd ei hun rydym yn ei chydeithio; Y Gwirionedd, sef ymwybod tragwyddol o'r hyn sydd y tu hwnt i'r gorwel, na all yr un ohonom honni ei fod o fewn ein gfael; Y Bywyd, sy'n gyfystyr â'r gorchymyn i garu Duw a'n cymydog – roedd y rhain yn unoliaeth annatod, a byddai unrhyw ddehongliad o'r Ysgrythur a fyddai'n gwrthddweud y cariad hwnnw'n ffug ac angen ei ailystyried.

Astudiaeth Achos: Rhannu'r stori – Mae ein hysgol gynradd leol bob amser yn mynnu perfformio Drama'r Geni adeg y Nadolig ac yn fy nghwahodd innau fel rheithor yr eglwys leol. Mae penneth yr ysgol yn Sikh, ac mae'r plant yn gymysgedd cyfartal o Hindŵiaid, Mwslimiaid, Sikhiaid, Cristnogion a rhai digrefydd. Ond cred y penneth ei bod yn rhan bwysig o'u haddysg eu bod yn cymryd rhan yn nathliadau'r Nadolig fel traddodiad crefyddol. Felly bydd plant o bob cefndir crefyddol yn cyfrannu'n frwd frydig tuag at bortreadu stori'r Geni bob Nadolig. Bydd ysgol leol arall, gyda chymysgedd tebyg o blant, yn defnyddio ein heglwys ar gyfer eu cyngerdd Nadolig.

9. Respect for all people

Christians recognize that the gospel both challenges and enriches cultures. Even when the gospel challenges certain aspects of cultures, Christians are called to respect all people. Christians are also called to discern elements in their own cultures that are challenged by the gospel.

Case Study: Solidarity? During the Israeli invasion of Lebanon in the summer of 2006, local protest groups, such as Socialist Workers Party and others, held a huge demonstration of around 500 in the predominantly Jewish part of the city. The protest was surrounded by equal numbers or more of police, with vans and all sorts. The protesters carried signs that were calling the Israelis Nazis, with large swastikas on their banners. I decided I could only act as observer and not join in the protest. It felt as if the Jewish community were being targeted in a very ugly manner – and that the use of the swastika would have not only caused offense but abject terror in some cases. I had listened previously to one of the local rabbis telling me they no longer felt safe in the UK and Europe – and that most Jews were emigrating to the US or Israel as a result.

Case Study: Coming to the Father I was once asked to be on a panel in which faith leaders were to respond to the passage from the Gospel of John 14:6 – ‘I am the Way, the Truth, and the Life. No one comes to the Father except through me.’

On the panel were a Buddhist, a Muslim, a Rabbi, and myself. The Buddhist responded first, stating she had no issue with viewing Jesus as a teacher through whom enlightenment could be discovered. The Muslim also had no real issue, stating that Jesus is respected as a prophet in Islam, and that his message would have been considered the same message that Muhammad brought. But the rabbi stated that this passage from Christian scripture was one amongst several that has been used over the centuries as excuse for persecution of the Jewish people, and that eventually lead to the Holocaust. And then it was my turn.

I responded that each of these phrases refers to an aspect of our shared humanity: The Way, as the journey of life itself which we make together; The Truth, as infinite and perception of which is ever beyond the horizon, none of us able to claim as within our grasp; The Life as synonymous with the command to love God and neighbour, that these are an inseparable one, and that any interpretation of scripture which contradicts that love would be false and in need of re-examination.

Case Study: A shared story Our local primary school always insists on performing a nativity play at Christmas and invites me as local rector of our church. The head of the school is Sikh, and the students are an equal mix of Hindu, Muslim, Sikh, Christian, and of no faith. But the head believes it an important part of their education that they take part in Christmas celebrations as a religious tradition. So children from all faith backgrounds enthusiastically participate in portraying the Nativity story each and every Christmas. Another local school, with a similar mix, uses our church for their Christmas concert.

10. Ymwrthod â chamdystiolaeth

Dylai Cristnogion llefaru'n ddidwyll a chan barchu eraill; maent i wrando er mwyn dysgu am gredoau ac arferion pobl eraill a'u deall, ac fe'u hanogir i gydnabod a gwerthfawrogi'r hyn sy'n wir ac yn dda ynddynt. Dylent wneud unrhyw sylw neu fynegi unrhyw feirniadaeth mewn ysbryd o gydbarchu, gan sicrhau nad ydynt yn camdystiolaethu ynghylch crefyddau eraill.

Astudiaeth Achos: Patrol Cristnogol – Ymwelodd Britain First sawl gwaith â'n tref leol, lle mae cymuned Fwslimaidd sylweddol. Y tro cyntaf, daethant â Beiblau a gawsant gan ein lluoedd arfog a'u rhoi yn un o'r mosgiau, gan gerdded i mewn heb ddangos parch na diosg eu hesgidiau, a chan ddweud wrth y Mwslimiaid bod angen iddynt roi'r gorau i fod yn bedoffiliaid! Ar sawl ymweliad dilynol, cludasant groesau gwynion mawr drwy'r strydoedd, gan alw eu hunain yn 'Christian Patrol' a honni eu bod yn ailfeddiannu'r strydoedd. Ar bob achlysur, aeth ein gweinidogion a'n harweinwyr Cristnogol lleol yno i arsylwi ynghyd â'r heddlu, ond hefyd i fod yn gefn gweladwy i'r gymuned Fwslimaidd. Dywedodd un o'm cyfeillion Mwslimaidd mai ni oedd 'y Gwir Batriol Cristnogol.'

Astudiaeth Achos: Y Gair 'Allah' – Roeddwn yn cyfrannu tuag at ddiwrnod ynghylch ymgysylltu rhng-grefyddol ar gyfer grŵp o guradiaid yn ein hesgobaeth, lle'r oedd nifer ohonynt wedi cytuno i wneud cyflwyniadau ynghylch yr hyn a olygai i fod yn gynhwysol, yn allgynhwysol ac yn lluosogaethol. Roedd yn amlwg bod yr unigolyn a gyflwynai'r safbwyt allgynhwysol yn teimlo'n gryf iawn ynghylch glynus at hynny, a dechreuodd awgrymu na ddylem, wrth siarad â Mwslimiaid neu rai a siaradai Arabeg, byth ddefnyddio'r gair 'Allah' i gyfeirio at Dduw. Yn ei farn yntau, nid yr un Duw â'r Duw Cristnogol yw Allah. Roedd nifer o'r curadiaid yn teimlo'n anghyffyrruddus â'i gyflwyniad a buont yn ei groesholi'n ddwys. Teimlwn ei bod yn bwysig na ddylwn innau, yr 'arbenigwr', godi unrhyw gywilydd arno o flaen ei gyd-guradiaid, ond cefais air ag ef o'r neilltu wedyn gan ofyn iddo, petai yntau'n Gristion o Arab, sut y byddai'n cyfeirio at Dduw? Dywedais mai'r gair 'Allah' a ddefnyddid mewn llenyddiaeth Cristnogol Arabeg, ac y gallai awgrymu bod yna dduw gwahanol fod yn fath o amldduwiaeth. Roedd yn amlwg nad oedd am newid ei safbwyt a dywedodd wrthyf mai Arabiaid a oedd wedi troi at Gristnogaeth a oedd wedi dweud wrtho na ddylid defnyddio'r gair 'Allah'. Dywedais wrtho i mi gymryd rhan mewn litwrgïau Cristnogol yn y Dwyrain Canol, ymysg siaradwyr Arabeg ac Aramaeg, ac mai'r gair 'Allah' oeddent hwythau wedi ei ddefnyddio erioed. Dwi'n teimlo i hynny ei ysgwyd go iawn ac roeddwn yn falch i raddau nad oeddwn wedi crybwyl y mater yn gyhoeddus. Ond roedd rhan ohonof yn edifar am beidio â gwneud hynny, gan ei fod yn bwynt y dylid ei rannu'n ehangach ymysg y curadiaid. Dwi'n credu, fodd bynnag, i'r neges eu cyrraedd yn y pen draw.

Astudiaeth Achos: Deddfwriaeth ynghylch cast – Mae hwn yn bwnc mor anodd. Roeddwn mewn plwyf lle roedd yna fwy neu lai yr un nifer o Fwslimiaid a Hindŵiaid, cymuned Sikhaidd sylweddol ac, wrth gwrs, yr amrywiol eglwysi ar ystad faestrefol ar gyrrion dinas. Bûm mewn cynhadledd undydd ar bwnc deddfu ynghylch cast – yn y bôn, ychwanegu cast at y ddeddfwriaeth sy'n gwahardd camwahaniaethu yn erbyn pobl. Yn y lle rwy'n byw, rwy'n gweld sut mae cast yn effeithio'n andwyol ar bobl o ddydd i ddydd, sut maent yn cael eu trin mewn siopau, ar gludiant cyhoeddus ac o safbwyt cyflogaeth a'r modd y mae'n torri ar draws traddodiadau crefyddol. Mae'n rhywbeth sy'n effeithio nid yn unig ar Hindŵiaid ond ar Sikhaid, Mwslimiaid a Christnogion yn ogystal. Felly, rwy'n cefnogi deddfwriaeth o'r fath. Ond rwyf hefyd yn derbyn diweddariadau e-bost rheolaidd oddi wrth gydweithwyr Hindŵaidd sy'n ystyried y ddeddfwriaeth ynddi ei hun yn hiliol, gan dargeddu pobl sy'n perthyn i'r traddodiad Hindŵaidd.

10. Renouncing false witness

Christians are to speak sincerely and respectfully; they are to listen in order to learn about and understand others' beliefs and practices, and are encouraged to acknowledge and appreciate what is true and good in them. Any comment or critical approach should be made in a spirit of mutual respect, making sure not to bear false witness concerning other religions.

Case Study: Christian Patrol Britain First made a series of visits to our local town, where there is a significant Muslim community. The first time they came they brought Bibles they had obtained from our armed services and put them in one of the mosques, walking in without respect or removing their shoes, and telling the Muslims they needed to stop being paedophiles! The next several times they came, they carried large, white crosses through the streets, calling themselves the 'Christian Patrol' and claiming they were taking back the streets. Each time our local Christian ministers and leaders went into the area to observe alongside police, but also as a moral support for the Muslim community. One of my Muslim friends called us 'the Real Christian Patrol.'

Case Study: The Word 'Allah' I was contributing to a day on interfaith engagement to a group of curates in our diocese, to which a number of them had volunteered to provide presentations on the paradigms of *inclusive*, *exclusive*, and *pluralist*. It was clear that the individual presenting on the exclusive position felt very strongly about holding to it, and he started advocating that when speaking with Muslims or Arabic-speakers we should never refer to God as 'Allah'. In his opinion, Allah is not the same god as the Christian God. There were a number of curates uncomfortable with his presentation and they questioned him strongly. I felt it important, as an 'expert' to not shame him in front of his peers, but I took him aside afterward and asked him how, if he were an Arab Christian, he would refer to God? I pointed out to him that Arabic Christian literature uses the word 'Allah', and that to imply there is a different god might be a form of polytheism. He clearly did not want to shift his position and told me it was Arab Christian converts who told him this. I replied that I had experienced the liturgy of Christianity in the Middle East, among Arabic-speakers, and Aramaic speakers, who have always used the word 'Allah.' I think it really shook him, and I was glad to a certain extent I had not brought this up publicly. But a part of me was sorry I hadn't, as it was a point that needed to be shared more widely among the curates. I think the word did get around though.

Case Study: Caste legislation This is such a difficult topic. I was in a parish with about equal numbers of Muslims & Hindus, a significant Sikh community and of course the various churches in what is a suburban estate on the outskirts of a city. I went along to a day conference on caste legislation – basically adding caste to the legislation around which it is illegal to discriminate against people. Where I live, I witness how the issue of caste adversely affects people on a day to day basis, how they are treated in shops, on public transport and in employment; and cuts across religious traditions. It is something which affects not only Hindus, but Sikhs, Muslims and Christians alike. So this legislation is something I support. But I also receive regular e-mail updates from Hindu colleagues who view the legislation as racist in itself, targeting those of the Hindu tradition.

Yn y gynhadledd, roedd rhywun wedi dod â thaflenni ynghylch camwahaniaethu ar sail cast mae'n eu rhannu yn eglwys y plwyf. A bod yn onest, er fy mod yn cefnogi'r ddeddfwriaeth, ni theimlwn y gallwn rannu'r taflenni hynny yn fy mhlwyf innau. Teimlwn y byddai'n rhywbeth a fyddai'n darlunio'r gymuned Asiaidd gyfan fel yn euog o gamwahaniaethu mewn ffordd ddigon hagr, sy'n gysylltiedig â throseddau erchyll yn India yn erbyn y Dalit. Mae'n bwysig ein bod yn dod yn ymwybodol o'r materion hyn a'n bod yn cynorthwyo pawb sy'n dioddef camwahaniaethu. Ond teimlwn ei bod yn anodd sôn am y peth heb drafod yn drylwyr y cwestiynau sy'n codi ynghylch cast a'u tarddiad. Fel arall, ie, gellid defnyddio'r pwnc fel un peth arall a fyddai'n fêl ar fysedd grwpiau adain dde eithafol sydd am dargedu cymunedau Asiaidd. Credaf fod rhaid i'r ddeddfwriaeth fynd yn ei blaen ond bod angen i'n heglwysi feithrin dealltwriaeth soffistigedig o'r pwnc.

Mae'r berthynas rhwng Cristnogion a Hindŵiaid yn y Deyrnas Unedig yn arbennig o broblematig oherwydd yr hanes trefedigaethol yn India ac am fod y gymuned Hindŵaidd yn tybio bod yr Eglwys yn India wedi bod yn annog Hindŵiaid, yn arbennig y gymuned Dalit, i droi at Gristnogaeth, yn enwedig drwy gynnig cymhelliannau ariannol a chymdeithasol. Mae canfyddiad bod yr Eglwys yn cydweithredu â phwerau trefedigaethol i wanychu'r traddodiad Hindŵaidd. Mae pleidiau gwleidyddol sy'n tyfu yn India heddiw yn ystyried bod Islam a Christnogaeth wedi troi pobl yn India at eu crefyddau hwythau er mwyn ennill grym, i'r graddau bod rhai yn dadlau y dylid gorfodi 'dychwelyd' at Hindŵaeth. Gellir dadlau ynghylch pa mor gywir yw'r canfyddiad hwn, ond rhaid mynd i'r afael â'r ffaith ei fod yno.

Un peth sy'n cynyddu'r tensiwn yw'r bwriad presennol i gynnwys cast o fewn deddfwriaeth amrywiaeth, er mwyn atal unrhyw gamwahaniaethu ar sail cast. Mae llawer o eglwysi bellach yn teimlo eu bod yn y fagl o fod am annog deialog â phobl yn y traddodiad Hindŵaidd ar y naill law ac am gefnogi grwpiau megis Dalit Solidarity ac eraill gartref a thramor. Un o'r ffyrdd gorau o ddeall rhywfaint o nerth y teimlad yn erbyn y ddeddfwriaeth hon ymhlið rhai grwpiau Hindŵaidd yn y Deyrnas Unedig yw gwyllo: <https://www.youtube.com/watch?v=z5-XQdingHo>

Gellir gweld adroddiad, o ddeng mlynedd yn ôl, gan y Dalit Solidarity Network, yma: <http://dsnuk.org/wp-content/uploads/2011/08/No-Escape-Report-Caste-in-the-UK.pdf> ac mae eu gwefan <http://dsnuk.org/> yn cynnwys gwybodaeth fwy diweddar ar y pwnc.



At the conference someone had brought along some leaflets about caste discrimination they share at their parish church. To be honest, although I support the legislation, I didn't feel these were something I could share in my parish. I felt it was something that would have depicted the Asian community as a whole as guilty of a rather ugly discrimination associated with horrific crimes in India against the Dalit. It is important that we are made aware of these issues, and that we support all who are at the receiving end of discrimination. But I did feel it was difficult to share without a rigorous discussion of the issues surrounding caste and how they came about, otherwise yes, it could be used as yet further ammunition for far right groups looking to target Asian communities. I believe the legislation must go forward, but there needs to be a sophisticated understanding of it on the part of our churches.

Christian relations with Hindus in the UK is especially problematic due to the colonial history in India and a perception by the Hindu community of the Church in India encouraging Hindus, particularly the Dalit community, to convert, especially through financial and social incentives. The church is perceived as colluding with colonial powers in the marginalising of Hindu tradition. Current political parties on the rise in India consider Islam and Christianity to have converted people in India for the purpose of gaining power, to the extent that some articulate an enforced 'return' to Hinduism. The correctness of this perception can be argued, but the reality is something that must be dealt with.

Heightening this tension is the current proposed legislation to include caste in diversity laws, in order to prevent any discrimination based on caste. Many churches now feel stuck with regard to wanting to encourage dialogue with those of the Hindu tradition on the one hand, but also support the cause of groups such as Dalit Solidarity and others both here and abroad. One of the best means of understanding something of the extent of feeling against this legislation by some Hindu groups in the UK can be viewed here: <https://www.youtube.com/watch?v=z5-XQdingHo>

A report, now ten years old, from Dalit Solidarity Network, can be obtained here: <http://dsnuk.org/wp-content/uploads/2011/08/No-Escape-Report-Caste-in-the-UK.pdf> and their website here: <http://dsnuk.org/> outlines more recent issues on the subject.



11. Sicrhau dirnadaeth bersonol

Dylai Cristnogion gydnabod bod newid crefydd yn gam o bwys ac y dylid caniatáu amser digonol i'r sawl sy'n ystyried gwneud hynny i fyfyrion ac i baratoi'n briodol, drwy broses sy'n gwarchod rhyddid personol llawn.

Yn aml, yn ein brwd frydedd i rannu ein ffydd ac annog eraill i ddod yn Gristnogion byddwn yn colli golwg ar y gost a allai hynny olygu. Weithiau pan fo pobl yn gadael un ffydd i ymuno ag un arall mae'n achosi loes i'r rhai agosaf atynt, i aelodau eu teulu, i'w partneriaid, i'w cyfeillion, i'w cydweithwyr ac i'w cymuned – boed honno o grefydd ynteu ddiwylliant arall. Gall arwain at ynysu nid yn unig y sawl sy'n newid crefydd ond hefyd eu teulu estynedig, gan y gellir ystyried bod yr unigolyn yn bradychu'r hunaniaeth a etifeddodd. Pan fyddwn yn annog eraill i ymuno â ni, a ydym yn barod i gymryd y cyfrifoldeb am y newid bywyd a allai ddod gyda hynny?

Yn India, mae deddfwriaeth i amddiffyn pobl frodorol y wlad sydd yn hanesyddol wedi bod dan anfantaïs, y rhai sy'n perthyn i 'gast rhestrredig' – ond diddymir y cymorth yn achos pobl sy'n troi at Gristnogaeth, gan y credir, gan nad yw athrawiaeth Gristnogol yn cydnabod cast, nad yw'r rhai a droes at Gristnogaeth bellach yn dioddef anfantaïs. Mae hyn wedi arwain pobl o gast rhestrredig sydd wedi dod yn Gristnogion i deimlo na allant sôn ar goedd am eu ffydd nac ymuno â chymunedau eglwysig. Maent yn aros yn Gristnogion 'cyfrinachol'. Mewn sefyllfaoedd o'r fath, mae dyletswydd ar yr Eglwys i ofalu amdanynt, a hithau hefyd yn gymuned leiafrifol. Erys yr un fath o densiynau ymhlið rhai cymunedau o ymfudwyr yn y Deyrnas Unedig, ac mae'n bwysig bod y gymuned Gristnogol yn ymwybodol o'r tensiynau hynny pan fydd yn annog pobl i droi at Gristnogaeth.

Astudiaeth Achos: Priodas rhwng Cristion ac Iddew – beth am y plant?

Rwy'n adnabod menyw hyfryd o Gristion y mae ei gŵr yn Iddew. Gweithiodd y ddau yn galed i sicrhau bod y ddau deulu â rhan yn eu cynlluniau i briodi ac ym magwraeth eu plant. Mae hithau'n mynchy u ei heglwys leol yn rheolaidd a rhannodd â mi pa mor anodd fu'r amser, yn y lle cyntaf, pan ddechreuodd ei phlant sylweddoli bod y plant eraill yn eu Hysgol Sul wedi'u bedyddio a hwythau heb, ac yn ail, pan oedd y plant eraill yn dechrau meddwl am gael eu conffirmio. Teimlai fy ffrind ei bod yn bwysig bod y plant yn dod i gyswllt â thraddodiadau'r ddwy ffydd ac yn gallu penderfynu drostynt eu hunain yn llawnder yr amser. Yn anffodus, dechreuodd ei hoffeiriad plwyf roi pwysau ar ei phlant na chaniateid iddynt gymryd rhan mewn rhai gweithgareddau oni fyddent wedi'u bedyddio. Teimlid bod hynny'n dangos diffyg dealltwriaeth a diffyg parch yngylch eu dewisiadau fel teulu, ac roedd yn golygu hefyd nad oedd ei phlant yn teimlo bod croeso iddynt yn yr eglwys.

Astudiaeth Achos: Cais am loches yn Lerpwl – Ar un adeg, roeddwn yn weinidog ar Fynegiant Newydd o'r Eglwys a oedd yn gynhwysol ar gyfer llawer o bobl na fyddent yn gyffyrddus mewn cynulleidfa oedd mwy confensiynol. Un tro, daeth dyn ifanc o Iran atom. Roedd yn Fwslim a hefyd yn hoyw. Roedd ei gais am loches ar sail ei rywioldeb a'r ofn y byddai'n cael ei erlid, a hyd yn oed ei ladd, yn ei wlad ei hun.

Dechreusom ei gynorthwyo i lenwi ffurflenni ar gyfer y llys a fyddai'n penderfynu yngylch ei achos. Roedd yn casglu tystiolaeth yngylch pa mor beryglus oedd bod yn rhan o'r gymuned o Bobl Lesbiaidd, Hoyw, Ddeurywiol a Thrawsrywiol yn Iran. Roedd yn angenrheidiol iddo hefyd gyflwyno prawf o'i rywioldeb, a golygai hynny, yn ymarferol, bod arno angen tystiolaeth ei fod wedi cael rhyw â phartner gwrywaidd.

11. Ensuring personal discernment

Christians are to acknowledge that changing one's religion is a decisive step that must be accompanied by sufficient time for adequate reflection and preparation, through a process ensuring full personal freedom.

Oftentimes in the enthusiasm to share our faith and seeking to encourage others to become Christian we fail to recognise the cost this may entail. Sometimes when people leave one faith to join another it is the cause of pain to those closest to them, to their family members, partners, friends, work colleagues and community – be that of another faith or culture. It can lead to isolation not only for the convert but also for their extended family as they can be considered a traitor to their inherited identity. When we encourage others to join us, are we prepared to take responsibility for the resulting life changes this may bring?

In India, there is legislation which provides for the historically disadvantaged indigenous people of India, those of 'scheduled caste' – but this is withdrawn from those who convert to Christianity, as it is believed because Christian doctrine does not recognise caste these converts are no longer subject to disadvantage. This has led to those converts from scheduled castes considering themselves unable to declare their new faith or from joining church communities. They remain 'secret' Christians. In such situations it is incumbent upon the Church to provide, while remaining a minority community itself. These same tensions persist among some of our immigrant communities within the UK, and it behoves the Christian community to be aware of such tensions when encouraging conversion.

Case Study: Christian-Jewish marriage – what about the children? There is a wonderful Christian woman I know, whose husband is Jewish. They have both worked hard at ensuring their respective families were involved in their plans to marry and in the raising of their children. She attends her local church regularly, and shared with me the difficulty of the time her children reached an age first of all when they began to understand other children in their Sunday school were baptised, and they weren't; and second, when the others were starting to think about confirmation. My friend felt it was important that her children be exposed to both faith traditions and make up their own mind when the time came. Unfortunately her parish priest began to put pressure on her children that they not be allowed to participate in certain activities unless they were baptised. This was experienced as a lack understanding and respect for their choices as a family, which also resulted in her children feeling they were not welcome in church.

Case Study: An asylum claim in Liverpool At one time I was the pastor of a Fresh Expression of Church which was inclusive of many who were not comfortable in more conventional settings. At one time a young Iranian man came to be with us, he was a Muslim and also gay. His asylum claim was due to his sexuality and fear of persecution, even death, in his home country.

We began to help him with filling out the forms for his hearing at the asylum court. He was gathering evidence of how dangerous it was to be part of the LGBT community in Iran. He also had to have proof of his sexuality, which in effect meant that he had to have evidence of having sex with a male partner.

Ar ôl mynchu ein heglwys am ychydig fisoedd, gofynnodd a allai gael ei fedyddio. Roeddem yn falch iawn ei fod yn teimlo'n ddigon diogel yn ein cymuned i ofyn hynny ond roeddem hefyd yn poeni mai er mwyn hybu ei gais am loches yr oedd yn gofyn am gael ei fedyddio. Gwyddem hefyd pe na chaniateid lloches iddo yn y Deyrnas Unedig, ac yntau wedi cofleidio Cristnogaeth, y byddai ei fywyd yn waeth fyth yn Iran.

Roedd yn waith caled gweithio drwy oblygiadau ei benderfyniad, yn enwedig gan nad oedd yn rhugl yn y Saesneg. Teimlem yn ofnadwy ein bod yn amheus o rywun a oedd yn gwneud y cais rhyfeddol hwn am gael ei dderbyn drwy fedydd i gymuned lle roedd wedi canfod cartref. Ar ôl pendroni a gweddio llawer, fe gafwyd gwasanaeth bedydd, and ar ôl hynny collasom gysylltiad â'r dyn felly ni wyddom beth oedd diwedd y stori.



Astudiaeth Achos: Moeseg efengylu - 'Credwn fod cenhedu, yn yr ystyr o geisio ennill pobl at grefydd arall, yn anfoesol. Pam ceisio tynnu pobl oddi wrth eu ffydd a'u diwylliant, pan fo pob crefydd yn siarad am yr un gwirioneddau? Nid yw crefyddau'r byd ond yn ffyrdd gwahanol o gyrraedd copa'r un mynydd. Mae pob crefydd yn dysgu pobl i ddod yn ymwybodol o Dduw. Dylid rhoi'r gorau i ymdrechion Cristnogion i droi Hindŵaidd at Gristnogaeth.'

Mynegwyd y farn honno gan un o'r aelodau Hindŵaidd mewn trafodaeth rhwng Hindŵaidd a Christnogion. Roedd y Cristnogion yn ansicr sut i ymateb. Roeddent am sicrhau eu partneriaid Hindŵaidd yn y ddeialog eu bod yn parchu Hindŵaeth ac na fyddent yn bersonol yn dymuno troi Hindŵaidd at Gristnogaeth. Ac eto, gwyddent fod yr eglwysi y perthynent iddynt yn gwbl ymroddedig i efengylu a'r egwyddor ddiwinyddol y dylid pregethu'r 'efengyl' i'r holl fyd. Arweiniodd y gwrthdaro safbwytiau hwnnw yn y pen draw at fethiant y drafodaeth. Dim ond yn raddol yr adferwyd y ddeialog drwy ailadeiladu ymddiriedaeth.

Astudiaeth Achos: Pabell Diwrnod y Parciau Roeddwn yn rhan o blwyf a oedd â rhyw fath o gynulleidfa wedi ei phlannu mewn ystad gyngor ddigon ynysig. Roedd yr ystad yn wych, gyda phob mathau o ddiwylliannau – yn arbennig tair canolfan gymunedol Somalïaidd. Roedd pennath

After a few months of being in our church, he asked if he could be baptised. We were delighted that he felt safe enough in our community to make the request but we were also worried that his reasons for asking for baptism were to help his asylum claim. We also knew that if he was not granted asylum in the UK and he had converted to Christianity, his life would be doubly hard in Iran.

It was a hard to work through the ramifications of his decision, particularly as his English was not fluent. It felt horrible to feel suspicious of someone who was making the wonderful request for baptism into a community in which he had found a home. After much prayerful reflection we did have a service of baptism, but afterwards we lost contact with the man so don't know the end of the story.



Case Study: Ethics of evangelism 'We believe that mission, in the sense of trying to convert people to another religion, is unethical. Why try to draw people away from their faith and their culture, when all religions speak of the same truths? The religions of the world are just different ways of reaching the top of the same mountain. All religions teach people to gain God consciousness. Christian efforts to convert Hindus should be stopped.'

This view was voiced by one of the Hindu members of a Hindu-Christian dialogue meeting. The Christians there were unsure how to respond. They wanted to assure their Hindu dialogue partners that they respected Hinduism and that they personally would not wish to convert Hindus to Christianity. Yet, they were aware that the churches to which they belonged were completely committed to evangelism and the theological principle that the 'gospel' should be preached to the whole world. This clash in perspectives eventually led to the breakdown of the dialogue. Only gradually was it re-established through the re-building of trust.

Case Study: Parks Day Tent I was part of a parish which had a kind of plant in a rather isolated council estate. The estate was great, with all kinds of cultures represented – particularly three Somali community centres. The school

yr ysgol yn ofalus i sefydlu diwylliant o gydbarchu rhwng y disgylion ac ymdeimlad o berthyn i un gymuned. Cynhelid Diwrnod y Parciau'n flynyddol pryd y byddai holl drigolion yr ystad yn cyd-ddathlu, gyda chestyll neidio a bwyd a llawer o berfformiadau gan blant, pobl ifanc ac oedolion. Cododd ein plwyf ni babell gyda rhyw fath o gornel weddi gydag arogldarth (rhywbeth a oedd yn bwysig yn y gymuned Somaliaidd) a bwrdd lle gallai'r plant liwio cartŵn o nawddsant yr eglwys, gydag amserau'r gwasanaethau ar y cefn. Roedd y plant wedi arfer ein gweld gan y byddem yn ymweld â'r ysgol yn rheolaidd.

Daeth un grŵp hyfryd o ferched Somaliaidd i mewn i liwio ond daeth 'modryb' i geisio eu hebrwng allan. Nid oedd y merched am fynd ac roeddent yn gwneud eu gorau i'w hanwybyddu. Roedd yn amlwg ei bod yn anhapus bod y merched gyda ni. Roedd un darlennyydd lleyg wedi synnu wrth ei hymddygiad, felly es â hi am dro. Holais beth fyddai ymateb llawer o aelodau ein cynulleidfa ni pe byddai mosg wedi codi pabell debyg a bod grŵp o'n pobl ifanc ni wedi mynd i mewn ac yn edrych mor gyffyrrdus yno. Oni fyddai rhai ohonyн nhw ychydig yn bryderus? Roedd yn bwysig ein bod ni'n gallu cydymdeimlo â'r anhawster y byddai hyn wedi ei achosi i bobl o draddodiadau a diwylliannau eraill.

Roedd yn ffodus, yn fuan wedyn, bod yr imamiaid o'r tair canolfan gymunedol wedi ymweld â ni gan sefydlu cysylltiadau da. Yn y pen draw, diffoddwyd peth o ofn y dieithryn y diwrnod hwnnw, a hefyd bu'n fodd i'n hatgoffa o her yr hyn a wnaethom i rai.

12. Adeiladu cysylltiadau rhyng-grefyddol

Dylai Cristnogion barhau i adeiladu perthynas ar sail parch ac ymddiriedaeth â phobl o grefyddau gwahanol er mwyn hyrwyddo cyd-ddealltwriaeth ddyfnach, cymod a chydweithio er lles pawb.

Astudiaeth Achos: 'Menywod yn Gwau Doethineb' – Derbyniaseom grant gan y Llywodraeth i 'ddyfnhau deialog a dealltwriaeth rhyng-grefyddol' ond roeddym yn gwybod bod yr amcanion hynny'n aml yn cael eu cyflawni drwy allgáu menywod. Teimlem y byddai menywod yn ymwneud yn fwy naturiol â thrafodaeth yngylch ffydd pe byddai hynny'n seiliedig ar greadigrwydd a phrofiad.

Daethom â grŵp bach o ffrindiau at ei gilydd a thrafod sut y gellid sicrhau ymwneud creadigol o'r fath. Yn y lle cyntaf, buom yn ystyried gwneud matiau gweddi gyda'n gilydd ond teimlem efallai y byddai rhai menywod Mwslimaidd yn dehongli hynny fel Cristnogion yn ceisio gwneud rhywbeth Mwslimaidd. Awgrymasant y gallem weithio o gwmpas thema 'doethineb' gan fod hynny'n agwedd a oedd yn gyffredin i bob crefydd ac un a ddarlunid yn aml mewn ffordd fenywaidd.

Fe wnaethom ddewis grwpiau o fenywod a merched ifanc i drafod nifer o gwestiynau: Ble ydych chi'n gweld mae eich doethineb chi eich hun? Beth yw'r cyngor doethaf a roddodd unrhyw un i chi erioed? Pwy yw'r gwragedd doeth yn eich testunau crefyddol chi? Yng ngoleuni'r drafodaeth, gwahoddwyd y menywod i greu ryg o'r defnyddiau a roesom iddynt ynghyd ag unrhyw ddefnyddiau o'u heiddo hwy eu hunain.

Bu ugain grŵp i gyd yn rhan o'r prosiect ac roedd pob ryg yn wahanol! Maent bellach wedi cael eu casglu ynghyd mewn arddangosfa o'r enw Carped Mawr Doethineb, sydd ar daith. Rydym yn parhau i annog mwy o grwpiau i ymuno yn y Deyrnas Unedig ac ym Mhacistan.

head was careful to establish a culture of respect between students, and the sense of being members of a single community. There was an annual Parks Day at which the whole estate came together in celebration, with bouncy castles and food and lots of performances by children, teenagers and adults. Our parish set up a tent with a kind of prayer corner with incense (something important in the Somali community) and a table for the children to colour a cartoon of our church's saint, with times of services on the other side. The children were used to seeing us as we made regular visits to the school.

One group of lovely Somali girls came in to colour, but an 'aunty' came along to try and shoo them out. The girls were having none of it and did their best to ignore her. It was clear she was upset the girls were with us. Our lay reader was rather shocked by her behaviour, so I took her for a walk. I asked what the reaction of much of our congregation might be if a mosque had set up a similar tent and a group of our young people went in and looked so comfortable. Might some of them not be a little upset? It was important that we be able to sympathise with the difficulty this will have presented for people of other traditions and cultures.

We were fortunate in that soon after we were visited by the imams from the three community centres and established some good contacts. In the end, some fear of the other was broken down that day, and a reality check on the challenge this presented for some.

12. Building interreligious relationships

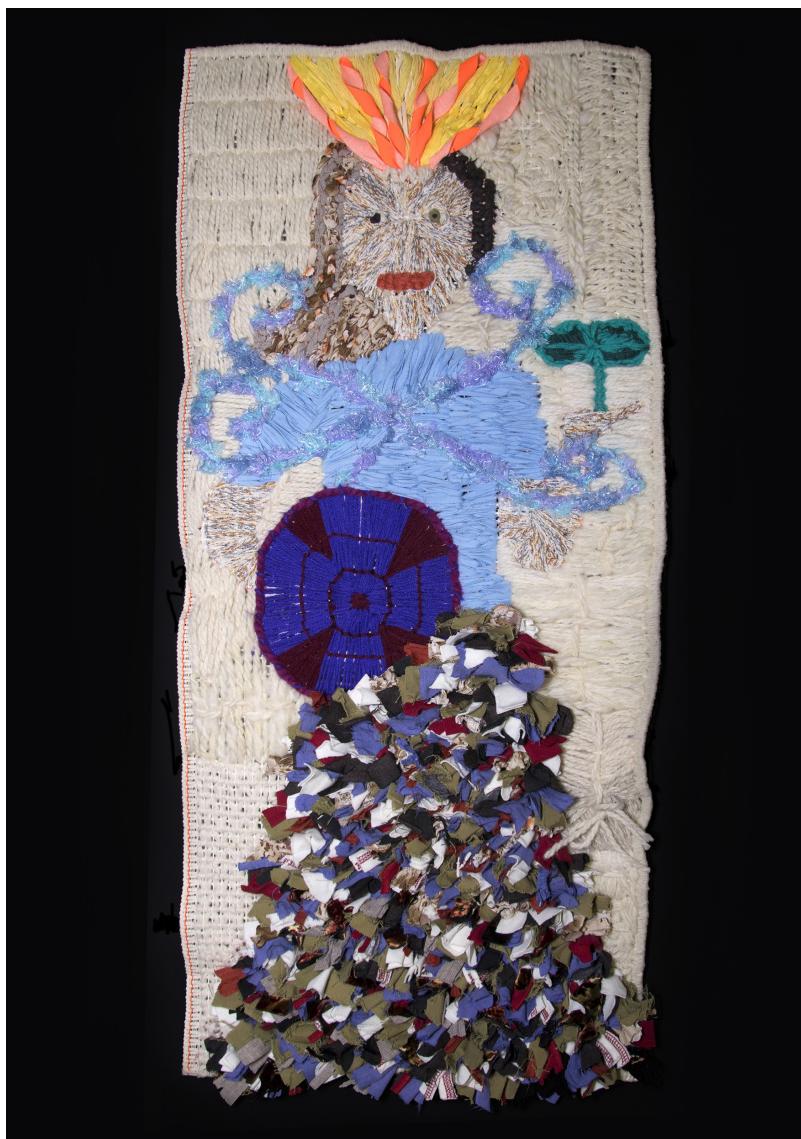
Christians should continue to build relationships of respect and trust with people of different religions so as to facilitate deeper mutual understanding, reconciliation and cooperation for the common good.

Case Study: 'Women Weaving Wisdom' We received a Government grant to 'enhance interreligious dialogue and understanding' but we knew that these objectives were often achieved by excluding women. We sensed that women would more naturally engage with a faith conversation if it was based around creativity and experience.

We gathered a small group of friends together and discussed how to enable such a creative engagement. First of all we thought about making prayer mats together but it was felt that some Muslim women might interpret this as Christians trying to do a Muslim thing. They suggested that we might explore the theme of 'wisdom' as it is a facet of all faiths and often represented by the feminine.

We selected some groups of women and girls to have a conversation around a number of questions: Where do you locate your own wisdom? What is the wisest piece of advice anybody ever gave you? Who are the wise women in your religious text? In the light of the conversation, women were invited to make a rug from the materials that we provided, plus anything of their own.

Altogether 20 groups participated and every rug was different! These are now being collated in an exhibition called *The Great Carpet of Wisdom* which is on tour. We are still encouraging other groups to join in, both in the UK and in Pakistan.



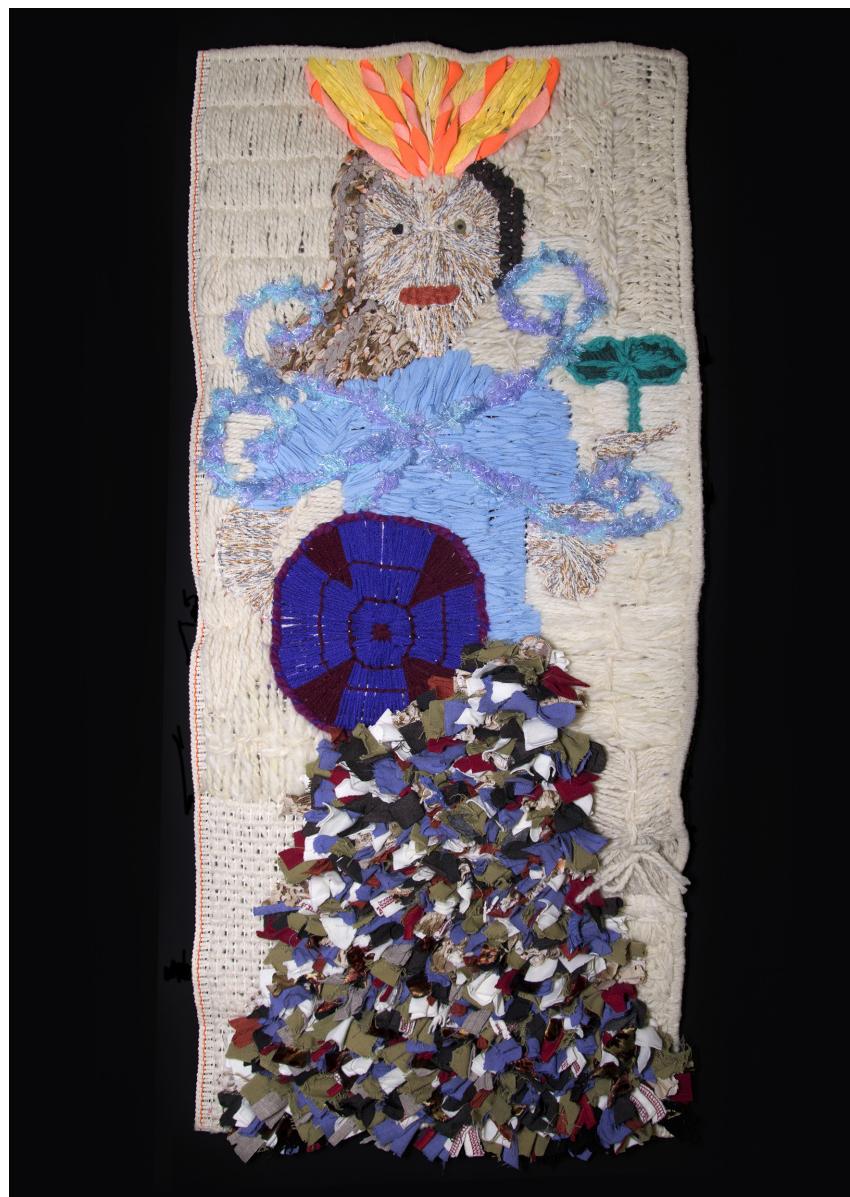
©Weaving Women's Wisdom project

BETH SYDD GAN FWDHYDD YN EI HARDDEGAU o Gernyw a mam Fwslimaidd
o Bacistan yn gyffredin? Eu cyfranogiad creadigol ym mhrosiect rhyngh-
grefyddol Touchstone, Weaving Women's Wisdom.

Prosiect syml iawn oedd hwn yr ymunodd y menywod ag ef yn eiddgar. Nid oedd y rhai nad oedd ganddynt lawer o Saesneg dan anfantais gan eu bod hwythau'r un mor abl i gyfleo eu syniadau gan ddefnyddio edau, gwlan a defnyddiau eraill. Roedd grwpiau mewn ysgolion a chlybiau ar ôl ysgol a hefyd mewn ardaloedd na fyddent yn eu hystyried eu hunain yn ardaloedd amlddiwylliannol.

Astudiaeth Achos: Y Seren Roc o Sheikh – Tair blynedd yn ôl, pan ddaeth sheikh crefyddol enwog i'r Deyrnas Unedig, gofynnais iddo mewn cyfarfod cyhoeddus pam na chaniateid i fenywod ddod i mewn i fosgiau yn fy ninas i, gan i mi ymweld â gwledydd Mwslimaidd, a byw yn dynt, lle roedd menywod yn rhan naturiol o fywyd y mosg. Dwi'n meddwl ei fod wedi synnu at y cwestiwn i dddech-rau ond clywais iddo, yn nes ymlaen ar ei daith, ddod yn dipyn o ladmerydd dros gynnwys menywod Mwslimaidd ym mywyd mosgiau ledled y Deyrnas Unedig.

Fe gefais fy meirniadu'n eithaf hallt gan eraill am ofyn y cwestiwn, ond nid oedd y sheikh na'r rhai yn ei grŵp go fawr o ddilnwyr yn gwrthwynebu.



©Weaving Women's Wisdom project

WHAT DO A BUDDHIST TEENAGER from Cornwall and a Muslim mum from Pakistan have in common? It's their creative participation in Touchstone's interfaith project, Weaving Women's Wisdom.

This was a really simple project that the women engaged with readily. Those who had little English were not disenfranchised as they were equally able to depict their ideas using thread, wool, and other materials. There were groups in schools and after school clubs and also in areas that would not consider themselves to be multicultural.

Case Study: Rock star Sheikh Three years ago, when a famous religious sheikh came to the UK, I asked him in a public meeting about why women were not allowed in mosques in my city, when I had both visited and lived in Muslim countries where women were very much a part of mosque life. He was, I think, quite shocked by the question at first, but I later heard that during his tour he became quite an advocate of Muslim women's inclusion in the life of mosques across the UK.

Now I was criticised quite heavily by others for having asked the question, but neither the sheikh nor those in his rather large entourage were phased by it.

Heb fod yn hir iawn ar ôl hyn cafodd y fenyw ifanc ei lladd mewn modd erchyll yn India, ac o fewn 24 awr roedd ein cadeirlan wedi trefnu gwylnos weddi i gofio amdani. Daeth nifer fawr o fenywod o bob mathau o grefyddau a diwylliannau yno – y rhan fwyaf ohonynt yn gweithio dros rai a ddioddefodd drais yn y cartref a chamdriniaeth ar sail anrhydedd, gan fwyaf heb eu cydnabod gan yr awdurdodau lleol nag arweinwyr crefyddol.

Gyda chydweithiwr, lluniais gyfeiriadur o fenywod a oedd yn gweithio gyda chyrrff crefyddol yn ein dinas er mwyn cynyddu eu proffil ac er mwyn iddynt allu cefnogi ei gilydd. Yn y lansiad dywedais i mi gael rhybudd i beidio â sôn am fenywod mewn mannau addoli ond y byddwn yn parhau i wneud hynny beth bynnag. Y siaradwr ar fy ôl i oedd un o'r bobl a oedd wedi dweud wrthyf i beidio siarad am y peth. Y peth cyntaf a ddywedodd oedd iddo fod yn anghywir (nid oeddwn wedi cyfeirio ato wrth ei enw!).

Dair blynedd ar ôl y cyfarfod cyntaf hwnnw, daeth fy 'seren roc o sheikh' (dwi'n golygu hynny'n annwyl gan ei fod mor boblogaidd fel ei fod yn denu tyrfaeodd i fannau cyfarfod anferth) yn ôl i'r Deyrnas Unedig – ac roedd am ymweld â mi yn fy mhlwyf a chyfarfod â rhai o'm plwyfolion. Ac felly fe ddaeth am de a chacennau ar brynhawn heulog o wanwyn. Holodd un o'm plwyfolion pam yr oedd yn meddwl bod cymaint o fenywod ifanc yn ymuno ag ISIS. Atebodd, gan nad oeddent yn cael bod â rhan yng nghymuned y mosg yn y Deyrnas Unedig, eu bod yn mynd i rywle lle credant y bydd lle iddynt. Roedd yn beio'r mosgiau (yn rhannol) am y ffaith bod pobl ifanc yn rhoi heibio eu ffydd.

Roedd yn brofiad eithriadol i'm plwyf bach gwledig dderbyn ymweliad gan y sheikh a'i ddilynwyr. Ond roedd hefyd yn brofiad unigryw iddo yntau gael ymweld ag eglwys mewn pentref yng nganol y wlad.

BLE NESAF?

Dim ond cychwyn yw'r straeon hyn i ysgogi myfyrdod ar daith ryfeddol o anturus, taith i'r mannau dyfnaf yng nghalonau pawb y byddwn yn cyfarfod â hwy. Ein perthynas â Duw yw'r berthynas bwysicaf ac agosaf y gall unrhyw un o hynny ei meithrin. A phan fyddwn yn siarad am y berthynas honno ag eraill, cawn ein hatgoffa bod y berthynas yr un mor ddofn iddynt hwythau. Bydd ein calonnau'n cyfarch ei gilydd mewn agosrwydd tyner. Mae hynny'n faint fawr a dylem gofio ein bod yn troedio tir sanctaidd. Rhaid i ni ddiosg ein hesgidiau a throedio'n bwyllog.

Ni allwn gychwyn ar y daith ar y tir sanctaidd hwn ar ein pen ein hunain. Ni allwn ond cydgerdded ag eraill, ac ar y daith honno fe fyddwn yn cyfarfod rhai pobl sydd am greu tensiynau neu ein rhwystro rhag cydgerdded o gwbl.

Taith tangnerefeddwyr yw ein taith ninnau. Yn y llyfr a luniasant ar y cyd, The Book of Joy, mae'r Dalai Lama a'r Archesgob Desmond Tutu yn dadlau nad yw maddau'n wendid, ond cryfder. Dywed Tutu nad yw maddau'n hawdd ac mae'n herio'r rhai sy'n credu mai gwendid ydyw i fentro ei wneud! Mae Tutu'n amlinellu proses ar gyfer maddau yn y llyfr a ysgrifennodd gyda'i ferch Mpho Tutu, The Book of Forgiving. Mae'n broses sy'n cynnwys pedwar cam: Dweud y Stori, Enwi'r Loes, Cynnig Maddeuant, ac Adfer neu Ryddhau'r Berthynas.

Tra bo dulliau rhyfel ac anghytgord yn dod yn gynyddol soffistigedig, pan ellir pwysu botwm mewn un rhan o'r byd i ddinistrio dinas mewn rhan arall ohono, mae prosesau cymodi a heddwch yn digwydd rhwng bod dynol a bod dynol, wyneb yn wyneb, yn gwrando ar straeon a safbwytiau ein gilydd. A dyma lle daw deialog, ac ymddwyn yn foesol wrth wneud hynny, yn hollbwysig.

Not long after the young woman was killed so horrifically in India, and within 24 hours our cathedral organised a prayer vigil to remember her. Numerous women of all different faiths and cultures turned up – the greater portion of them working for victims of domestic violence and honour-based abuse, largely unacknowledged either by local authorities or faith leader.

With a colleague, we put together a directory of women of faith organisations in our city for the purpose of boosting their profile and providing a means of mutual support. At the launch I mentioned that I had been told not to talk about women in places of worship, but that I would carry on talking about it nevertheless. My talk was followed by one of the people who had told me not to talk about it. The first thing he said was that he was wrong (I had not identified him!)

Three years on from the original meeting, my 'rock star sheikh' (I call him that out of affection because he is so popular he attracts crowds to huge venues) returned to the UK – and wanted to visit me in my parish and to meet some of my parishioners. And so he turned up for tea and cakes on a sunny Spring afternoon. One of my parishioners asked him about why he thought so many young women were joining ISIS. He replied that because they are not being given a space in the mosque communities in the UK, they are going where they think they will be given a place. He was holding the mosque communities (partly) to blame for young people abandoning their faith.

It was an astounding experience for my now very rural parish to be visited by such an entourage. But it was equally a unique experience for him to be able to visit a village church in the middle of the countryside.

WHERE TO FROM HERE?

These stories for reflection are only the start of a wonderfully adventurous journey, for it is a journey into the deepest part of the hearts of all those whom we meet. Our relationship with God is the most important, most intimate relationship any of us embark upon. And when we speak of that relationship with others, we are reminded that for them that relationship is equally deep. We become heart-greeting-heart in a tender intimacy. This is a great privilege, and it behoves us to remember we are treading holy ground. We must remove our shoes and tread gently.

Our journey on this holy ground cannot be embarked upon in solitude. We can only journey accompanied by others, and in that journey we will meet those who seek to sow discord, or to prevent our companionship of the journey altogether.

Ours is the journey of peacemakers. In their joint book, *The Book of Joy*, the Dalai Lama and Archbishop Desmond Tutu make a case for forgiveness, of it not being a quality of weakness but of strength. Tutu states that forgiveness is not easy, and challenges those who believe it is a sign of weakness to give it a try! Tutu outlines a process for forgiving in his book with his daughter Mpho Tutu, *The Book of Forgiving*, as fourfold: Telling the Story, Naming the Hurt, Granting Forgiveness, and Renewing or Releasing the Relationship.

While the means of war and conflict are increasingly sophisticated, with the ability to push a button in one part of the world and blow up a city in another, the processes of reconciliation and peace are that of human to human, face to face, listening to one another's life stories and perspectives. And this is where dialogue, and ethical conduct in that exchange, comes to the fore.

Mae ein pobl ifanc yn wynebu mwy a mwy o bwysau o safbwyt llai o gyfleoedd cyflogaeth, o gyfleoedd addyssg ac o gyfleoedd i adeiladu perthynas a sefydlu teulu a chymuned. Gall siomedigaeth a diffyg gobaith arwain at dorcalon a gwneud pobl yn agored i ddylanwad rhai sydd am eu defnyddio a'u camddefnyddio at eu dibenion eu hunain, gan eu harwain ar lwybr radicaleiddio tuag at grwpiau adain dde eithafol neu grwpiau Islamaidd eithafol, neu eu masnachu a'u hecsploetio mewn ffyrdd rhywiol. Beth ddylem ninnau ei wneud pan fydd y goreuon ymhllith ein pobl ifanc, y rhai sydd am fod yn arwyr, neu sydd am weithio tuag at well byd, yn cael eu denu at grwpiau megis yr EDL neu Britain First, al-Muhajiroun, neu ISIS? Pa brosesau allwn ninnau eu datblygu i wneud iddynt deimlo ein bod yn gefn iddynt ac i roi'r adnoddau iddynt adeiladu dyfodol?

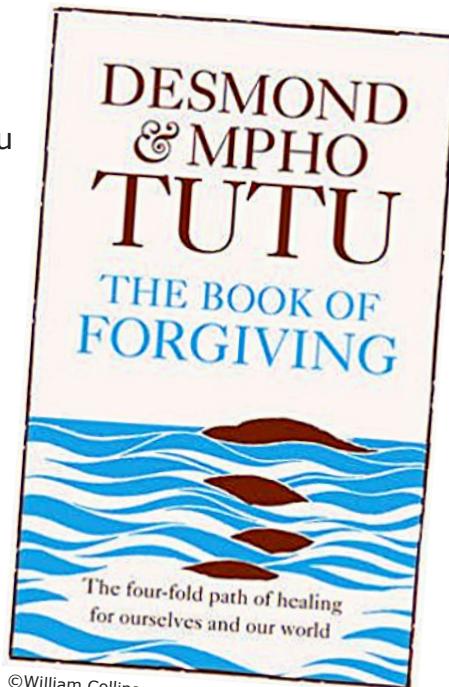
Pan adawyd pen mochyn y tu allan i ganolfan gymunedol a ddefnyddid gan Fwslmiaid ar gyfer eu gweddïau dyddiol, nid oedd arweinwyr lleol am dynnu sylw at y digwyddiad, gan gredu y byddai hynny'n bwydo fflamau tensiynau lleol. Ond cyn pen 48 awr roedd ymateb i'r newyddion yn dod o leoedd mor bell â Malaysia a'r Aifft. Mae fel y stori glasurol am löyn byw yn symud ei adenyydd ac yn achosi tswngami rywle arall. Pa effaith ehangach mae ein straeon lleol yn ei gael? Gall yr hyn a wnawn yn ein cymunedau yma yn y Deyrnas Unedig effeithio ar eraill ym Mhacistan neu Nigeria. Mae ein hymddygiad ninnau'n cyfrif. Mae'r cariad a ddangoswn at y bobl o'n cwmpas yn cyfri'n fawr. Ac mae'r modd yr adroddir y straeon hyn mewn lleoedd eraill a'r modd rydym yn defnyddio'r cyfryngau ac yn cydweithio â'r cyfryngau, hefyd yn bwysig.

Yn ein byd ni heddiw, rydym yn cael ein boddi gan dymestl o ddelweddau a geiriau drwy'r adeg, geiriau'n gwerthu nwyddau, geiriau'n gwerthu syniadau, geiriau'n cyfleu negeseuon – rhai ohonynt yn gadarnhaol ac yn galonogol, ac eraill yn ceisio dylanwadu arnom drwy ofn neu drwy gynnig grym, gwell corff neu hyd yn oed rhyw. Sut ydyn ni fel cymdeithas i ddirnad y llwybr cywir yng nghanol yr holl negeseuon a delweddau hyn? A ellir defnyddio'r cyfryngau hyn i rannu neges wahanol, neges ein dynoliaeth gyffredin?

Bwriedir y straeon hyn i ysgogi myfyrdod a gweithredu dwysach yn y byd sydd ohoni, lle mae diwylliannau, ieithoedd, traddodiadau, crefyddau, arferion, llawenydd a thristwch yn cydwau yn y ffordd ryfeddaf a lle darlledir digwyddiadau ar amrantiad ledled y byd. O gyfieithu geiriau'r Dalai Lama yn *The Book of Joy*:

'Bodau dynol o'r un fath ydym ni... pan welwn y naill y llall, gwyddom yn syth bod y llall yn frawd neu chwaer yn yr hil ddynol.' Mae'n dweud ymhellach: 'Os rhawn y pwyslais ar wahaniaethau eilradd – fy nghenedl, fy nghrefydd, fy lliw – yna byddwn yn sylwi ar y gwahaniaethau ...Pan fyddwn yn ymwneud ag eraill ar sail dosturiol byddwn yn ymgyrraedd at y lefel gyntaf, y lefel ddynol, nid lefel eilradd y gwahaniaethau. Bryd hynny gallwch hyd yn oed drugarhau wrth eich gelyn.'¹

Nid yw hyn i awgrymu bod pawb sy'n wahanol i ni'n elyn i ni. Nac yw. Yn hytrach mae'n datgan bod y bobl y byddwn yn eu cyfarfod i'w caru fel bodau dynol yr un fath â ni, a hyd yn oed pan na allwn wneud hynny, oherwydd gwrthdar o loes, mae ein dynoliaeth gyffredin o leiaf yn fan cychwyn.



¹ Y Dalai Lama a Desmond Tutu gyda Douglas Abrams, *The Book of Joy*, Penguin Random House UK, 2016; tudalennau 126-27.

Our young people are facing greater and greater pressure with regard to decreasing access to employment, education, and building relationships that establish family and community. Disappointment and lack of hope lead to desolation and vulnerability to those who would seek to exploit them for their own gain, using and abusing them in the way of radicalisation towards far right or Islamist groups, or in trafficking and sexual exploitation. What do we do when the best of our young people, those who would seek to be heroes, or who want to make the world a better place, become attracted to groups like the EDL or Britain First, al-Muhajiroun, or ISIS? What processes can we develop that would enable them to feel supported, and provide the tools for building a future?

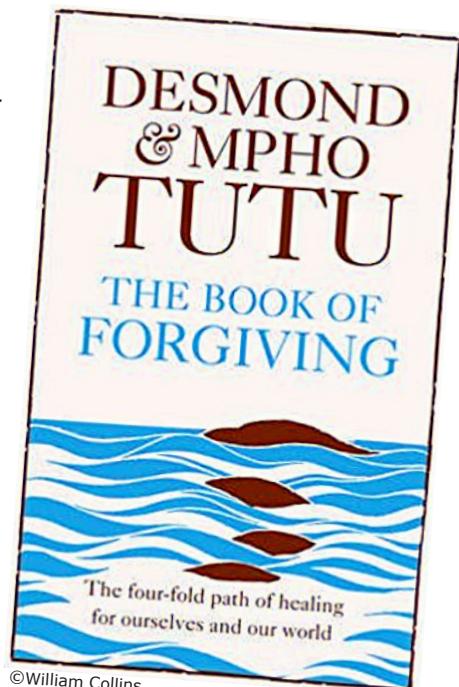
When a pig's head was left outside a community centre shared by Muslims for their daily prayers, local leaders did not want to draw attention to the incident, believing this would serve to fuel the tension of local tensions. Yet within 48 hours news of the event were reflected back from as far afield as Malaysia and Egypt. It is the classic story of the flutter of a butterfly's wings causing a tsunami elsewhere. What is the bigger picture that is affected by our local stories? What we do here in our neighbourhoods in the UK can affect others in Pakistan or Nigeria. Our behaviour matters. The love we offer to those around us, matters greatly. And how these stories are reported elsewhere, how we use and cooperate with media, also matters.

Ours is a world in which we are constantly bombarded with images and words, words selling products, words selling ideas, words sending messages – some of them positive and uplifting, and some seeking to influence through use of fear, or enticement to power, a better body, even sex. How do we as a society discern our path through all these messages and images? Can these mediums be used to share a different message, that of our common humanity?

These stories are intended as catalyst for deeper reflection and action within our current world, where cultures, languages, traditions, faiths, customs, joys and sorrows intermingle at a phenomenal rate; events broadcast instantly across the globe. In *The Book of Joy* the Dalai Lama states:

We are same human beings... when we see one another we immediately know this is a human brother or sister.' He continues: 'If we stress secondary level of differences – my nations, my religion, my colour – then we notice the differences... When we relate to others from the place of compassion it goes to the first level, the human level, not the secondary level of difference. Then you can even have compassion for your enemy.¹

This is not to imply that anyone different from us is an enemy. No. Rather it is to state that those we meet are to be loved as a fellow human being, and that even when we cannot, through conflict or pain, our shared humanity is a starting point.



¹ Dalai Lama, Desmond Tutu with Douglas Abrams, *The Book of Joy*, Penguin Random House UK, 2016; pp 126-27.

ARGYMHELLION – ADNODDAU SYDD AR GAEL

Recommendations – Available resources

1. Astudio / Study

Mae cyrsiau ar gael yma / Courses are available at:

The Awareness Foundation (www.awareness-foundation.co.uk/index.php/otherfaiths)

2. Adeiladu perthynas / Build relationships

St Ethelburga's Centre for Peace & Reconciliation (www.stethelburgas.org/events/training)

'The Book of Forgiving' gan Desmond a Mpho Tutu / by Desmond & Mpho Tutu (www.amazon.co.uk/Book-Forgiving-Archbishop-Desmond-Tutu/dp/0007512872)

3. Anogaeth / Encourage

'Eating Curry for Heaven's Sake' gan Barbara Glasson / by Barbara Glasson (www.kevinmayhew.com/eating-curry-for-heaven-s-sake.html#.VaA55fIVko)

4. Cydweithio / Cooperate

The Near Neighbours Project (www.cuf.org.uk/near-neighbours)

5. Galw / Call

Mae Hope not Hate yn cyflawni gwaith ymchwil ar achosion o Islamophobia a hiliaeth ac yn ymgysylltu â llywodraeth, awdurdodau lleol, cymunedau ffydd a'r heddlu.

Hope not Hate carries out research into cases of Islamophobia and racism, and engages government, local authorities, faith communities and police (<http://www.hopenothate.org.uk/>)

Mae Kahrmel Wellness yn gweithio gyda chymunedau ffydd i atal traus yn y cartref a thrais a cham-drin ar sail rhywedd

Kahrmel Wellness works with faith communities to eradicate domestic and gender violence and abuse (<http://kahrmelwellness.com/2015-national-training/>)

6. Gweddio / Pray

Llyfr Kenneth Cragg o weddïau Cristnogol a Mwslimaidd: 'Common Prayer' / Kenneth Craggs' book of collected Christian and Muslim prayers: 'Common Prayer' (https://www.goodreads.com/book/show/2535665.Common_Prayer)

Adnodd da ar gyfer deall ysbrydolrwydd Hindŵaidd: 'Darsan' gan Diana Eck / A good resource for understanding Hindu spirituality: 'Darsan' by Diana Eck (<https://www.goodreads.com/book/show/91363.Darsan>)

'The Eternal Journey: Meditations on the Jewish Year' gan / by Jonathan Wittenberg

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