



Am Y Cwrs

Nod pob modiwl o'r cwrs 'Dysgu i Dyfu, Diwinyddiaeth ar gyfer Eglwys Bererin' yw galluogi grwpiau o Gristnogion i ddod at ei gilydd mewn cymunedau dysgu i archwilio eu ffydd ac i ddyfnhau eu bywyd o weddi a gwasanaeth.

Mae'r modiwl hwn yn ystyried beth yw ystyr cael 'galwedigaeth' i ddisgybl a gweinidog ac yn archwilio'r hyn y mae Duw yn ein galw i'w wneud a bod yn ystod y rhan nesaf o'n bywydau fel unigolion ac fel eglwys.

Ond beth yw 'galwedigaeth'? Wrth ddefnyddio'r geiriau hyn yn yr eglwys, yn gyntaf oll hwyrach mai eu harwyddocâd crefyddol fydd yn dod i'r meddwl. Mae llawer o hanesion enwog o'r Beibl sy'n sôn am unigolion yn cael eu galw gan Dduw mewn modd eglur ac uniongyrchol - o leiaf, dyna a adroddir yn yr hanesion hyn. Yn aml mae'r sawl sy'n derbyn yr alwad yn teimlo'n anfodlon neu'n annheilwng neu'n analluog i ateb, o leiaf i ddechrau.

Cofnodir hanes Moses yn cael ei alw yn Exodus 3: 1-4. Galwodd Duw arno o berth yn llosgi ac ymatebodd i alwad Duw. Fodd bynnag, mae'n amlwg nad oedd yn hyderus yn y dasg a roddwyd iddo. Meddai, (Exodus 3: 11), 'Pwy wyf fi i fynd at Pharo ac arwain pobl Israel allan o'r Aifft?'

Yn yr un modd, pan dderbyniodd Eseia ei alwad wrth addoli yn y deml, yn gyntaf atebodd Dduw trwy ddweud (Eseia 6: 4) 'Gwae fi! Y mae wedi darfod amdanaf! Dyn a'i wefusau'n aflan ydwyf, ac ymysg pobl a'u gwefusau'n aflan yr wyf yn byw'. Dywedodd Jeremeia wrth Dduw wrth ateb ei alwad fel proffwyd, (Jeremeia 1: 6) 'O Arglwydd Dduw, ni wn pa fodd i lefaru, oherwydd bachgen wyf fi'. Ar unwaith mae pob un o'r bobl hyn wedi sylweddoli pa mor annigonol ydynt i gyflawni'r gwaith y mae Duw wedi'i ddewis ar eu cyfer. Mae Samuel hyd yn oed yn fwy ansicr o'i alwad oherwydd ni all ddeall i ddechrau beth sy'n digwydd iddo. Yn 1 Samuel 3: 1-9 gwelwn fod Samuel wedi methu ag adnabod galwad Duw dair gwaith ac iddo orfod cael cymorth Eli i ddeall mai Duw sy'n galw arno a bod angen iddo ateb, 'Llefara Arglwydd, canys y mae dy was yn clywed'.

Mae'r sawl sy'n derbyn galwad gan Dduw yn aml yn fodlon rhoi eu bywyd i wasanaethu Duw ond maent yn bryderus dros ben eu bod yn annigonol ac yn analluog i ymateb yn effeithiol i'r gwaith y mae Duw wedi ei osod ger eu bron. Ond mae Duw yn gallu eu cysuro ei fod Ef yn aros gyda'r sawl y bydd yn galw arno. Dywed wrth Jeremeia na ddylai ofni, 'oherwydd yr wyf fi gyda thi i'th waredu' (Jeremeia 1: 7). Mae Seraff Duw yn cyffwrdd gwefusau Eseia ac yn cyhoeddi ei fod yn rhydd o bechod ac yn barod at ei waith, ac mae Duw yn cysuro Moses y bydd yn rhoi'r geiriau y bydd arno eu hangen yn ei geg.

Mae'r un peth yn wir am y rhai y mae Iesu yn eu galw i fod yn ddisgyblion iddo yn y Testament Newydd. Gwelwn yn y ffordd y gelwir y disgyblion cyntaf yn efengyl Marc (Marc 1: 16-20) fod yr alwad yn dod oddi wrth Iesu; y bydd y sawl mae Iesu'n galw arno yn cyflawni gwaith cyffredin; fod yr alwad yn dod fel gorchymyn clir i 'ddilyn fi'; mai galwad ydyw i rannu yng ngwaith cenhadol y Deyrnas; fod yr ymateb i'r alwad yn union; ac weithiau'n ddrud, ac yn gofyn am adael llawer o bethau ar ôl, gan gynnwys pobl a gwaith sy'n bwysig.

Mae'r hanesion hyn wrth gwrs yn cael dylanwad mawr ar ein dealltwriaeth ni heddiw o alwad gan Dduw, a hwyrach y bydd unigolion yn gweld y berthynas rhyngddynt. Bydd llawer sydd â rôl weithgar yng ngwaith yr Eglwys yn tystio iddynt gael rhyw fath o brofiad crefyddol, er nad fel rheol yn y modd clir ac uniongyrchol y bydd yr ysgrythur fel petai'n ei gymryd yn ganiataol. Mae hyn hefyd wedi peri iddynt gredu bod Duw wedi galw arnynt hwy yn bersonol i fod yn rhan o'r eglwys neu eu bod i gael eu gosod ar wahân ar gyfer rôl benodol yn yr eglwys - fel mynach neu leian, neu genhadwr neu offeiriad.

Ond heddiw, yn yr Eglwys yng Nghymru, mae'n adeg o drawsnewid sylweddol, pan fo patrymau bywyd traddodiadol a gweinidogaeth yn ein heglwysi yn newid. Ar un adeg, hwyrach gellid bod wedi gweld rhaniad clir rhwng galwad aelodau'r eglwys a galwad clerigion. Ystyrid clerigion yn unigolion a alwyd gan Dduw trwy brofiad crefyddol penodol a'u gosod ar wahân ar gyfer tasg benodol, ymhell o'r ardaloedd lle'r oedden nhw'n





About the Course

Each module of 'Living and Learning' is designed to enable groups of Christians to come together in learning communities to explore their faith and to deepen their life of prayer and service.

This module examines what it means to have a 'vocation' as a disciple and a minister and explores what God is calling us to do and to be during the next part of our lives both as individuals and as a church.

But what is a 'calling' or a 'vocation'? When using these words in the church we might most immediately think of some of their particular religious connotations. There are many well-known stories from the Bible that talk of individuals having a calling from God in quite a clear and direct way - at least that is how it is recounted in the stories themselves. Often the person being called feels unwilling or unworthy or unable to respond, at least in the beginning.

Moses' call is recorded in Exodus 3: 1-4. God called to him out of a burning bush and he responded to God's call. However, it is clear that he was not confident in the task he had been given. He confided, (Exodus 3: 11), 'Who am I that I should go to Pharaoh, and bring the Israelites out of Egypt?'

Similarly, when Isaiah received his call while worshipping in the temple, he initially responded to God by saying (Isaiah 6: 4) 'Woe is me, I am lost, for I am a man of unclean lips and I live among a people of unclean lips'. Jeremiah told God in response to his calling as a prophet, (Jeremiah 1: 6) 'Truly I do not know how to speak, for I am only a boy'. All of these people immediately realised their own inadequacy to undertake the work that God had chosen for them. Samuel is even more disconcerted by his call for he cannot initially understand what is happening to him. In 1 Samuel 3: 1-9 we hear that Samuel failed to recognise God's call on three occasions before being helped by Eli who instructs him that it is God who is calling him and that he is to respond, 'Speak Lord, for your servant is listening'.

Those who receive God's call are often willing to give their lives in God's service but are deeply worried about their own inadequacy and ability to respond effectively to the work God has set before them. But God is able to reassure those he calls that he will be with them. He tells Jeremiah not to be afraid, 'for I am with you to deliver you' (Jeremiah 1: 7). God's Seraph touches Isaiah's lips and proclaims him free from sin and ready for his task, and God reassures Moses that he will put the words he needs into his mouth.

The same is true of those who are called by Jesus to be his disciples in the New Testament. We learn from the way in which the first disciples are called in Mark's gospel (Mark 1: 16-20) that the initiative comes from Jesus; that those who Jesus calls are engaged in ordinary work; that the call comes as a clear summons to 'follow me'; that the call is to share in the missionary activity of the Kingdom; that the response to the call is immediate; and sometimes costly, involving leaving behind many things, people and roles that are important.

These stories are of course hugely influential on our understanding of God's calling and individuals today may relate strongly to them. Many who play an active role in the life of the Church would testify to having had some sort of religious experience, although usually not in quite the clear and direct way scripture seems to take for granted. This has led them also to believe that God has called them personally to be part of the church or that they are to be set apart for a particular role within the church - as a monk or nun, as a missionary or priest.

But for the Church in Wales today this is a time of considerable transition, when traditional patterns of life and ministry in our churches are changing. It might once have been the case that there was a very clear division between the calling of church members and the calling of the clergy. Clergy were understood to be individuals called out by God through a particular religious experience and set apart for a particular task,





byw. Er bod y model hwn yn parhau'n berthnasol, mae dulliau eraill o weinidogaethu sy'n mynegi ewyllys Duw i'r un graddau, ac sy'n gofyn i ni gofleidio modelau eraill o gael ein galw. Mae'r modelau hyn yn gyfrwng i gywiro'r ddelwedd o'r ffigwr arwrol hwyrffrydig unig sydd wedi clywed llais Duw ar ei ben ei hun. Nid yw hyn yn golygu nad yw Duw yn cysylltu â ni yn y dull hwnnw mwyach, ond y mae'n golygu nad dyma'r unig fodd y mae Duw yn cysylltu â ni, neu wedi cysylltu â ni erioed. Yn sicr, byddai pob Cristion am gael sicrwydd fod cyfeiriad ei fywyd yn unol ag ewyllys Duw, ond mae'n bwysig ein bod yn deall yr amrywiol ffyrdd y datguddia Duw ei hun i ni.

Os ystyriwn eto yr hanesion cyfarwydd yn yr ysgrythur am alwad, fe ddown i sylweddoli mai eithriadau oedd y ffigyrau hyn, nid yr arferol. Nid yw'r mwyafrif yn yr ysgrythurau yn cael profiad o ddatguddiadau personol ac uniongyrchol gan Dduw. Yn ogystal, fel rheol, nid yw'r sawl sy'n derbyn galwad yn ei chyflawni ar eu pen eu hunain. Roedd gan Moses ei frawd Aaron, roedd gan Dafydd Jonathan, cyd-deithiai Naomi a Ruth gyda Duw, roedd Eleias yn dysgu ac yn cael cefnogaeth gan Eliseus, ac ati. Yn bennaf oll, roedd y disgyblion yn dysgu gan Iesu, cyn mynd ati eu hunain i alw, dethol ac anfon eraill. Felly, bydd yr alwad yn dod i rai oddi wrth a thrwy Bobl Dduw, oddi wrth yr Eglwys, a thrwy alwad Duw ar i bobl gydweithio.

Heddiw mae'r eglwys yn galw ar lawer mwy o bobl i fynegi eu disgyblaeth mewn ffyrdd gwahanol ar ei rhan. Gelwir rhai yn gynorthwywyr bugeiliol, eraill yn weithwyr ieuentid, yn arweinwyr Clwb Dydd Sul, neu'n Ddarllenwyr ac eraill i'r weinidogaeth ordeiniedig yn eu cyd-destun lleol, a hwyrach y daw mwy o weinidogaethau i'r fei eto. Mae'r holl alwadau hyn yn rhan o'r alwad a rennir gan yr eglwys gyfan ac yn dibynnu arni - yr alwad i fod yn ddisgybl i Iesu. Felly, nid yw galwad yn rhywbeth a gedwir i ychydig arbennig, yn gyntaf oll mae'n rhywbeth a rennir gan bob Cristion, sy'n mynegi'r alwad yn eu bywyd, eu teuluoedd, eu gweithleoedd a'u cymunedau bob dydd. Yn syml, rydym ni'n galw ar rai unigolion i fynegi ar ein rhan yr hyn sy'n wir amdanom i gyd. Gelwir ar yr eglwys gyfan i fod yn offeiriadol, felly mae gennym Offeiriad. Gelwir ar yr Eglwys gyfan i gyhoeddi Newydd da, felly mae gennym Ddarllenwyr ac efengylwyr. Gelwir ar yr eglwys gyfan i ddangos cariad Duw, felly mae gennym Fugeiliaid a Chynorthwywyr Bugeiliol. Yn Sesiynau 3-5 o'r Cwrs, archwilir y galwadau hyn yn fanylach.

Ond sut gwyddom ni pa unigolion i'w galw i'r tasgau hyn? A sut ydw i'n gwybod pa beth mae Duw yn fy ngalw i'w wneud a bod?

Wrth ddechrau ystyried y cwestiynau hyn dylem gydnabod bod ffordd ehangach eto o ddeall y syniad o alwad a galwedigaeth, ac mae'r cliwiau yn y ffordd y byddwn ni'n defnyddio'r geiriau hyn o ddydd i ddydd. Er enghraifft, gallem ystyried 'cymhwyster galwedigaethol' yn hyfforddiant ar gyfer gyrfa benodol yn hytrach na phwnc academaidd gyda ffocws mwy arbennig. Neu gallem sôn am broffesiwn fel nyrsio neu addysgu yn alwedigaeth yn yr ystyr bod hyn yn fwy na swydd, yn fwy na dim ond ennill bywoliaeth, ond rhywbeth sy'n galw am 'y math cywir o berson' sydd wedi ymrwymo i waith oherwydd eu cariad at y gwaith. Gallem weld cysylltiad arbennig rhwng doniau a thalentau person a'r alwedigaeth maen nhw yn ei hateb, er enghraifft cerddor, mecanig neu arddwr. Mae llawer yn gweld y profiad o fod yn rhiant yn alwad. Mae eraill yn 'cael eu tanio' ym maes busnes, fel entrepreneur, yn darparu gwaith i eraill, neu'n gwasanaethu eraill trwy sicrhau bod y bws yn cyrraedd yn ddiogel ac yn brydlon. Gellir gweld galwad fel rhywbeth dynol a naturiol, galwad i ddarganfod pwy ydych chi mewn gwirionedd, nid galwad i fod yn rhywbeth neu'n rhywun nad ydych chi.

Yn y modiwl hwn, gwelir bod holl wahanol ystyron galwad a galwedigaeth yn bwysig ac yn cysylltu â'i gilydd. Fel Cristnogion, rydym ni'n agored i'r syniad bod Duw yn adnabod ac yn caru pob un ohonom yn unigol, a bod Duw yn ein creu ac yn ein cynnal, yn unigol a gyda'n gilydd fel creadigaeth ac fel creadigaeth newydd. Y





away from the areas in which they have lived. While this model still has relevance, there are other forms of ministry, which are just as much expressions of God's will, and which require us to embrace other models of calling. These models serve to correct and balance the image of the lone, reluctant hero figure who has heard the voice of God individually. This does not mean that God does not relate to us in that way anymore, but it does mean that it is not the only way that God relates to us, or has ever related to us. Certainly, all Christians would want an assurance that the direction of their life is in accordance with God's will, but it is important that we understand the different ways in which God's will becomes known to us.

If we reflect again on those well-known stories of calling in scripture we realise that these figures are the exception, and not the norm. Most people in scripture do not experience their callings as direct and personal revelations from God. Furthermore, those that do, do not usually live out their calling in isolation. Moses has his Aaron, David his Jonathan, Naomi and Ruth journey with God together, Elisha supports and learns from Elijah, and so on. Most of all the disciples learn from Jesus, before going on to call, select and send out others themselves. For some then the call comes from and through the People of God, from the Church, and the calling is for God's people to work together.

Today the church is calling many more people to express their discipleship in different ways on its behalf. Some are called to be pastoral assistants, others youth workers, Sunday Club leaders or Readers and others to ordained ministry in their local context, and there may be new ministries yet to emerge. All these callings are part of and depend on the calling shared by the whole church - the call to be a disciple of Jesus. A calling is not then something reserved only for a special few, it is something that first and foremost is shared by all Christians, who express this vocation in their daily lives, families, workplaces and communities. It is simply that we call out some individuals to express on our behalf what is true of all of us. The whole church is called to be priestly, and so we have Priests. The whole church is called to proclaim the Good News, so we have Readers and evangelists. The whole church is called to show the love of God, and so we have Pastors and Pastoral Assistants. Sessions 3-5 of this course explore these callings in more detail.

But how do we know which individuals to call to these tasks? And how do I know what God is calling me to do and to be?

In beginning to explore these questions we should acknowledge that there is a still broader way of understanding the notion of call and vocation, clues to which are in the way we use the words in a more everyday sense. We might think for example of a 'vocational qualification' - training for a particular career as opposed to an academic subject with a more general focus. Or we might talk of a profession, such as teaching or nursing as a 'vocation', meaning to express the idea that it is more than a job, not only something done to earn a living, but something that requires the 'right sort of person' dedicated to something for the love of doing it. We might see a particular connection between a person's gifts and talents and them finding their vocation, or finding their calling, as, for example, a musician, mechanic or gardener. Many experience a real sense of calling to be a parent. Others 'come alive' in business, as an entrepreneur, in providing jobs for others, or in serving others by ensuring that the bus gets them safely there on time. A calling then can be understood to be something very human and very natural, a call to discover who you really are, not a call to be something or someone that you are not.

In this module, each of the different senses of calling and vocation introduced here will be seen to be important and to be related to each other. As Christians, we are open to the idea that God knows and loves each of us personally, and that God creates and sustains us, individually and together as a creation and as a





ddiwinyddiaeth hon sy'n clymu ynghyd y gwahanol alwedigaethau hyn ac yn ein harwain i gredu bod Duw yn galw arnom trwy wahanol ffyrdd.

Yn Sesiwn 1 o'r cwrs hwn, oherwydd bod Duw yn Grëwr ac yna y gelwir ni i fod gan ei gariad, gwelwn fod gennym alwad fel rhan o greadigaeth. Mae gan y greadigaeth gyfan a'r ddynoliaeth gyfan alwad arbennig gan Dduw. Ond mae gennym, bob un ohonom ein doniau arbennig ein hunain, ein sgiliau, talentau a phrofiadau y gellir eu hystyried fel rhai a roddwyd inni gan Dduw, ac felly mae synnwyr lle mae Duw y Creawdwr yn galw arnom i fod yn ni ein hunain fel unigolion unigryw hefyd. Mae galwad ar i chi fod yn ddynol a hefyd i chi fod yn chi eich hun.

Yn aml, dywedir, er bod Duw yn ein caru fel ydym ni, mae'n ein caru'n ormod i'n gadael fel ydym ni. Yn Sesiwn 2 gwelwn fod Duw felly yn ein glaw i fod yn gymuned yn y greadigaeth newydd, a wireddir trwy inni gael ein bedyddio ym marwolaeth ac atgyfodiad Iesu. Felly, mae gennym alwad hefyd ar inni rannu ynghyd fel Eglwys. Rhoddodd Duw genhadaeth a galwedigaeth i'r Eglwys. Fodd bynnag, eto yng nghorff Crist, fel y dywed Sant Paul yn 1 Corinthiaid 12, mae llawer o rannau gwahanol a phob un â'u doniau a'u swyddogaethau unigol i'w cyflawni. Felly yn y greadigaeth newydd hefyd, mae gennym alwad gyffredin ar y cyd a galwad unigol hefyd. Fe'ch gelwir i fod yn Gristion yng Nghorff Crist. Hefyd fe'ch gelwir i fod y person y gall Duw eich gwneud chi. Yn 1 Samuel 3:19, wrth i'r bachgen Samuel dyfu, clywn fod, 'yr ARGLWYDD gydag ef; ni adawodd i'r un o'i eiriau fethu'. Trwy gael eich galw gan Dduw, fe'ch cynhelir gan Dduw a rhoddir i chi'r doniau angenrheidiol i gyflawni'r gwaith a ddaw.

Yn ei ragair i lyfr Richardson, *This is our Calling*ⁱ, meddai Rowan Williams:

“ *The truth is that if we're going to talk about calling in the Church we need to put it into the context of our whole theology of creation and redemption. Certainly we need to shed some of our nervousness about the idea that God has a real personal purpose for our lives; equally we need to shed the fears that arise from seeing this as an inflexible demand, unrelated to who and what we are. And we shall only manage this if we have a wider canvas to contemplate, on which we can see something of the nature of the God with whom we have to do, and something of the nature of the humanity he has called to service him and to rejoice in him.* ”





new creation. It is this theology that binds these different vocations together and leads us to believe that God calls us in many different ways.

In Session 1 of this course we will see that because God is creator, and we are called into existence by his love, we have a calling as part of creation. The whole creation and the whole of humanity has a particular calling from God. But within this we each have our own particular gifts, skills, talents and experiences which we may see as God-given, and so there is a sense in which God as the Creator calls us to be ourselves as unique individuals too. Your calling is both to be human and also to be you.

It is often said that, though God loves us as we are, he loves us too much to leave us as we are. In Session 2 we will see that God therefore also calls us to be a community in the new creation, brought about by baptism into the death and resurrection of Jesus. So we also have a calling that we share together as a Church. God has given the whole church a mission and vocation. However again in the body of Christ there are, as St Paul says in 1 Corinthians 12, many different parts each with their own gifts and their own roles to play. So in the new creation too, we have both a common calling together and an individual calling. You are called to be a Christian in the body of Christ. And you are also called to be the you that God can make you. We hear in 1 Samuel 3: 19 that, as the boy Samuel grew up, 'the Lord was with him and let none of his words fall to the ground'. To be called by God is to be supported by God and given the necessary gifts for the work ahead.

In his foreword to Richardson's book, *This is our Calling*,¹ Rowan Williams writes:

“ *The truth is that if we're going to talk about calling in the Church we need to put it into the context of our whole theology of creation and redemption. Certainly we need to shed some of our nervousness about the idea that God has a real personal purpose for our lives; equally we need to shed the fears that arise from seeing this as an inflexible demand, unrelated to who and what we are. And we shall only manage this if we have a wider canvas to contemplate, on which we can see something of the nature of the God with whom we have to do, and something of the nature of the humanity he has called to service him and to rejoice in him.* ”





Sesiwn 1

Galwyd i fod yn Ddynol

Cyn y Sesiwn

1. Darllenwch y Cyflwyniad i'r Cwrs a'r Cyflwyniad i'r sesiwn hon.
2. Ystyriwch y ffactorau gwahanol sydd wedi eich gwneud chi yr hyn ydych chi heddiw.





Session 1

Called to be Human

Before the Session

1. Read the Introduction to the course and the Introduction to this session.
2. Reflect on the different factors that have made you who you are today.



Pwy ydych chi? Beth sy'n eich gwneud chi yr hyn ydych chi? Rydych chi'n un o saith biliwn o bobl sy'n byw heddiw. Mae hyn yn eich gwneud yn unigryw ac eto'n gyffredin! Mae rhai pethau y gallwn eu dweud amdanom i gyd ac am y greadigaeth gyfan. Mae pethau eraill sy'n wir amdanoch chi yn unig, o bawb sydd erioed wedi byw ar y blaned. Felly, er mwyn deall pwy ydych chi fel unigolyn a phwy y gellid eich galw i fod, mae angen i ni fyfyrto hefyd ar bwy ydym ni gyda'n gilydd yng nghreadigaeth Duw.

Mae ein byd yn lle hardd a pheryglus hefyd. Rydym ni'n profi llawenydd bod yn rhan o'r greadigaeth ryfeddol a chymhleth hon gan hefyd brofi ei phŵer a'i grym difaol. Yn Gristnogion, gwyddom ein bod yn byw ym myd Duw, bod Duw wedi creu a chynnal y cyfanfyd a'n bod fel bodau dynol yn rhan arbennig o'r greadigaeth honno.

Ar ddechrau llyfr Genesis mae'r geiriau, 'Yn y dechreuad creodd Duw y nefoedd a'r ddaear'. Gwyddom fod y bobl a ysgrifennodd am greadigaeth ein byd wedi defnyddio eu dealltwriaeth o'r hyn a ymddangosai fel y cosmos iddynt hwy. Yn ôl ein safonau gwyddonol cyfoes, gall hyn ymddangos yn annigonol. Fodd bynnag, camddeall bwriad yr awduron yw hynny. Nid oedd gwybod sut crëwyd y byd o bwys mawr iddyn nhw. Mae'r naratif yn Genesis yn bennaf yn ymwneud â Duw sy'n creu a pherthynas Duw â'r byd a grëwyd ac â ni fel bodau dynol.

Felly mae Genesis yn ystyried cyfres o ymrwymadau a disgwyliadau. Mae Duw yn galw'r byd i fod. Mae'n fenter rydd a digymell gan Dduw, creu cyfanfyd sydd yn ei hun yn rhydd, yn greadigol ac yn fregus. Ac yn Genesis, mae Duw yn cadarnhau bod y byd a wnaeth Duw yn 'dda iawn'. Fe'i crëwyd i fod mewn perthynas o harmoni, cyfres o 'gydberthnasau cywir' rhwng Duw, dynoliaeth a threfn y cread. Maes o law yn naratif Genesis gwelir bod dynolryw yn dod ag anufudd-dod ac anghytgord i drefn creadigaeth Duw.

Felly, er bod Duw yn creu'r byd trwy 'adael llonydd' iddo, mae Duw hefyd yn sefyll dros ac yn erbyn y drefn a grëwyd, ar wahân i'r drefn ac eto'n gallu ymgysylltu â'r drefn. Duw sy'n pennu pwy ydym ni a phwy y cawn ein galw i fod, ac fe'n gwneir ar ddelw Duw. Yn llyfr Genesis (Genesis 1: 26) gwelwn fod Duw yn dweud,

“ *Gwnawn ddyn ar ein delw, yn ôl ein llun ni, i lywodraethu ar bysgod y môr, ar adar yr awyr, ar yr anifeiliaid gwyllt, ar yr holl ddaear, ac ar bopeth sy'n ymlusgo ar y ddaear.* ”

Felly, mae dynoliaeth gyfan o'i chymryd gyda'i gilydd, yn gynrychiolaeth o Dduw, ac rydym ni'n llywodraethu'r greadigaeth ar ran Duw. Mae cael awdurdod, yn yr ystyr Beiblaidd, yn gyfystyr â chael hawliau a chyfrifoldebau fel unrhyw lywodraethwr. Nid mandad mo hyn i gam-fanteisio ar y ddaear, ond yn hytrach mae'n gomisiwn i reoli'r ddaear er lles yr holl greadigaeth. Fel y dywed Genesis 2.15 'i'w thrin a'i chadw' - sydd bron fel bod 'yn Arddwr Duw'. Dyma ran o alwedigaeth dynoliaeth gyfan.

Ond, hefyd, rydym ni'n cadarnhau bod Duw yn bodoli ac wedi creu'r byd fel Tad, Mab ac Ysbryd Glân. Mae dysgeidiaeth y Drindod, a fynegwyd yn y bedwaredd ganrif OC, wedi ein helpu ni i ddeall bod Duw yn bodoli mewn cymuned o gariad sy'n berffaith unedig, ond lle mae'r Tri Pherson yn rhannu'r un natur yn wahanol oherwydd eu gwahanol berthynas â'i gilydd. Mae hyn yn rhoi dealltwriaeth bwysig i ni o bwy ydym ni.

Ystyr creadigaeth yw, nid yn unig bod cariad y Tad, y Mab a'r Ysbryd Glân wedi'i gynnwys ym modolaeth sanctaidd Duw, ond ei fod yn cael ei arllwys ac yn gorlifo i mewn i'n byd. Rydym ni yn wrthrychau'r cariad hwnnw, ond fel nad yw cariad y Tad yn cael ei gadw y tu mewn i Dduw, ni ddylai gael ei gadw y tu mewn i



Introduction

Who are you? What makes you the person that you are? You are one of over seven billion people alive today. This makes you both unique and common! There are some things that we can say about all of us and about the whole of creation. There are other things that would only be true of you, out of everyone who has ever lived. So in order to understand who you are as an individual and who you might be called to be, we also need to reflect on who we are together as God's creation.

Our world is both a beautiful and dangerous place. We experience the joy of being part of this wonderful and complex creation while we experience its power and destructive force. As Christians we know that we are living in God's world, that God created and sustains the universe and that, as human beings, we are an intimate part of that creation.

The book of Genesis begins with the words, 'In the beginning God created the heavens and the earth'. Now we know that the people who wrote about the creation of the world used their understanding of what the cosmos was like. By our modern scientific standards this may appear to be inadequate. However, that is to misunderstand the authors' intention. How the world was created was of incidental importance to them. The narrative in Genesis is primarily about the God who creates and God's relationship with the created world and with us as human beings.

Therefore, Genesis reflects a series of commitments and expectations. God calls the world into being. It is a free and spontaneous initiative by God, creating a universe that is itself free, creative and fragile. And, in Genesis, God affirms that the world that God has made is 'very good'. It is created to be in a relationship of harmony, a series of 'right relationships' between God, humanity and the created order. It is later in the narrative of Genesis that humankind will bring disobedience and disharmony into God's created order.

So although God creates the world through this primal 'letting be', God also stands over and against the created order, separate from it while able to engage with it. Who we are, and who we are called to be, comes from God, and we are made in God's Image. In the book of Genesis (Genesis 1: 26) we read of God saying,

“ *Let us make humankind in our own image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over every creeping thing that creeps upon the earth.* ”

Therefore, all of humanity, taken together, is God's representative and we govern creation on God's behalf. To have dominion, in biblical terms, is to have rights and responsibilities like any ruler. This is not a mandate to exploit the earth, but rather a commission to manage the earth for the benefit of all creation. As Genesis 2.15 says 'to till and keep it' – one might almost say to 'be God's gardener'. This is a part of the vocation of the whole of humanity.

But we also affirm that God exists and created the world as Father, Son and Holy Spirit. The doctrine of the Trinity, expressed in the fourth century AD, has helped us to understand that God exists in a community of love which is perfectly united, but in which the Three Persons sharing the same nature are different because of their different relationships to each other. This gives us important insights into who we are.

Creation means that the love of God, Father, Son and Holy Spirit is not just contained within God's divine being but is poured out and overflows into our world. We are the object of that love, but just as that love is





ninnau chwaith. Yn hytrach, agwedd arall ar ein galwad fel bodau dynol yw dychwelyd y cariad hwnnw i Dduw a'i rannu â'r greadigaeth hefyd.

Fodd bynnag, mae llyfr Genesis yn mynd ymlaen i gydnabod anallu dynolryw i fyw i fyny i broffes y rhodd a dderbyniwyd gan Dduw. Yn ôl hanes Adda ac Efa, mae'r awdur hynafol yn cydnabod y gall y rhyddid a ddaw o'r greadigaeth gael ei gamddefnyddio yn sgil balchder dynol, trachwant a hunanoldeb. Mae diwinyddiaeth Gristnogol wedi rhoi'r enw 'Anufudd-dod Dyn' i'r stori yn Genesis Pennod 3, i gydnabod y rhan a gafodd pechod dynol yn y weithred o darfu ar y cydberthnasau cywir hynny sydd ymhlyg yng nghreadigaeth y byd. Mae anufudd-dod Adda yn arwain at darfu dwys ar y berthynas agos rhwng dyn a menyw, a rhwng dynolryw a Duw, a bydd yn arwain yn fuan at yr achos cyntaf o ollwng gwaed wrth i Cain ladd Abel.

Mae'r storïau hynafol a sanctaidd hyn yn berthnasol i ni oherwydd eu bod yn sôn am ein profiadau. Mae hanes dynoliaeth yn llawn tywallt gwaed, anghyfiawnder a cham-fanteisio ac mae ein byd heddiw yn ddarlun o bechod hynafol Adda. Fe rannwn ym mhechod y byd ac rydym yn wrthrychau pechodau eraill. Rydym ni'n methu â gwredu ein galwad fel rhan o greadigaeth dda Duw.

Heddiw, rydym ni'n fwy ymwybodol nag erioed o'n perthynas â'r greadigaeth gyfan a'n heffaith arni. Am flynyddoedd lawer rydym wedi tybio bod gennym nodweddion unigryw nad ydym yn eu rhannu â gweddill y drefn greedig. Wedi'r cyfan rydym yn adnabod da a drwg, mae gennym gydwylbod, enaid, creadigrwydd, iaith, diwylliant, celfyddyd, cerddoriaeth, gwyddoniaeth. Fodd bynnag, mae ymchwil gyda rhywogaethau anifeiliaid yn awgrymu bod y ffiniau traddodiadol hyn yn fwy amwys nag a feddyliwyd. Mae ymchwil i'n DNA yn ein hatgoffa o'n hesblygiad fel bodau dynol, o'n llinach fel Homo sapiens a'n perthynas â changhennau hynafol eraill o'r teulu dynol. Rydym hefyd yn fwy ymwybodol o'n hunaniaeth ein hunain. Mae pob un ohonom yn fynegiant o enynnau sydd, er wedi'u rhannu â phobl a rhywogaethau eraill, yn gyfuniad cwbl unigryw ynom ni.

Gwyddom hefyd, yn union fel ein DNA, fod ein rhywedd, ein tarddiad ethnig a lliw ein croen yn helpu i'n diffinio ni, bydd ein profiad fel bodau dynol hefyd wedi helpu i'n ffurfio ni yn unigolion unigryw. Gwyddom ein bod yn rhan o fyd lle rydym yn agored i ddiodefaint, profedigaeth a cholled. Mae bod yn ddynol heddiw hefyd yn gyfystyr â byw mewn byd sy'n newid yn gyflym, sy'n llawn o werthoedd cyfnewidiol a datblygiadau technolegol.

Mae Duw yn rhoi bodolaeth i greadigaeth ac yn galw arnom ni i fod yn ddynol. I fod yn gwbl ddynol, bydd angen i ni gydnabod a chofleidio ein galwad i fod yn rhan bersonol o greadigaeth Duw. Bydd angen i ni gydnabod ein pechod a phechod ein rhywogaeth. Ac eto, bydd angen i ni gofleidio'r potensial sydd wrth galon creadigaeth Duw, y potensial i dyfu a darganfod yr hyn mae Duw am i ni fod wrth i ni dyfu 'i aeddfedrwydd sy'n perthyn i gyflawnder Crist' (Effesiaid 4: 13).

Byddai llawer yn dadlau fod gennym ym mherson Crist enghraifft o'r hyn yw ystyr bod yn wirioneddol ddynol, bod yn y berthynas gywir o ufudd-dod i Dduw a'i ddiben ar gyfer y greadigaeth gyfan ac felly i fyw yn wir ein galwad fel dynoliaeth.

Mae Crist yn cyflawni diben creadigaeth Duw wrth ddarparu'r potensial i holl greaduriaid byw ddarganfod boddhad ynddo Ef. Felly Iesu yw canolbwynt y drefn greedig gyfan, trwy a thros yr hwn y gwnaed pob peth ac sy'n dangos cariad Duw at y cosmos cyfan (Ioan 3:16).

Mae gweddi adnabyddus Awstin Sant yn cyfleu llawer o'r hyn y mae bod yn ddynol yn ei olygu, 'Fe'th gwnaethom ar dy gyfer dy hun, ac mae ein calonnau'n aflonydd hyd oni ddeuant o hyd i orffwysfa ynot ti'.





not contained in God, it is not to be contained in us either. Rather another aspect of our calling as human beings is to both return that love for God and to share it with creation.

However, the book of Genesis goes on to recognise humankind's inability to live up to the gift that God has bestowed. Using the ancient story of Adam and Eve, the ancient writer recognises that the freedom given in creation can be abused by human pride, greed and selfishness. Christian theology has named the story in Genesis Chapter 3, 'The Fall of Man', in recognition of the part that human sin has played in the disruption of those right relationships implied in the creation of the world. The disobedience of Adam leads to a deep disruption in the close relationship between man and woman, and between humankind and God, and will soon lead to the first blood shedding as Cain kills Abel.

These ancient, sacred stories have strong resonances for us because they name our experiences. Human history is full of bloodshed, injustice and exploitation and our world today reflects the ancient sin of Adam. We share in the sin of the world and are subject to the sins of others. We fail to live up to our calling as part of God's good creation.

Today we are more aware than ever of our relationship with the whole of creation and our effects on it. For many years we have assumed that we have unique characteristics not shared by the rest of the created order. After all we have knowledge of good and evil, a conscience, a soul, creativity, language, culture, art, music, science. However, research with other animal species suggests that these traditional boundaries are more blurred than we imagined. Research into our DNA reminds us of our evolution as a human species, of our common ancestry as Homo sapiens and our relationship with other ancient branches of the human family. We are also more aware of our own individuality. Each of us is the expression of genes that, while shared with other people and species, are present in us in a unique combination.

We know too that, just as our DNA, our gender, our ethnic origin and the colour of our skin will help define us, our experience as human beings will also have helped to form us into the unique individuals we are as well. And we know that we are part of a world where we are vulnerable to suffering, grief and loss. To be human today is also to live in a fast-changing world of technological growth and shifting values.

God calls creation into being and calls us to be human. In order to be fully human, we will need to recognise and embrace our calling to be an intimate part of God's creation. We will need to acknowledge our sin and the sin of our species. And yet, we will need to embrace the potential at the heart of God's creation, the potential to grow and to discover what God wants us to become as we grow 'to maturity, to the full stature of Christ' (Ephesians 4: 13).

Many would argue that, in the person of Christ we therefore have an example of what it means to be truly human, to be in a right relationship of obedience to God and his purpose for the whole of creation and so to truly live out our calling as humanity.

Christ fulfils the purpose of God's creation in providing the potential for all living creatures to find fulfilment in Him. Jesus is therefore the focal point of the whole created order, the one through whom and for whom all things were made and who shows God's love for the whole cosmos (John 3:16).

St Augustine's famous prayer captures much of what it means to be human, 'You made us for yourself, and our hearts are restless until they find their rest in you'.





Mae'r stori hon am ein creu a'n hachub hefyd wedi'i chrynhai yn ddestlus yn y Weddi Ewcharistaidd o'r Llyfr Gweddi Esgobol Americanaidd,ⁱⁱ a elwir gan rai 'The Star Trek Canon',

“ *At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses and this fragile earth, our island home.*

From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill. You made us the rulers of creation. But we turned against you, and betrayed your trust; and turned against one another.

Again and again you called us to return. Through prophets and sages you revealed your righteous law. And in the fullness of time you sent your only Son, born of a woman, to fulfil your law, to open for us the way of freedom and peace. ”





This story of our creation and salvation is also summed up rather nicely in a Eucharistic Prayer from the American Episcopal Prayer Book,ⁱⁱ dubbed by some, 'The Star Trek Canon',

“ *At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses and this fragile earth, our island home.
From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill. You made us the rulers of creation. But we turned against you, and betrayed your trust; and turned against one another.
Again and again you called us to return. Through prophets and sages you revealed your righteous law. And in the fullness of time you sent your only Son, born of a woman, to fulfil your law, to open for us the way of freedom and peace.* ”

