



Living the Five Marks of Mission Byw Pum Nod Cenhadaeth



Mae un o gartwnau Facebook sydd fel petai'n ymddangos yn weddol aml yn dweud, 'Os gofynnwch i Dduw dorri twll i chi, gwell i chi ddisgwyl iddo roi rhaw i chi.' Mae'n sylw eithaf digri ac mae'n bosib bod llawer o wirionedd ynddo, ac wrth i ni edrych ar rannau o'r eglwys heddiw rhaid i ni ofyn tybed a ydym ni wedi colli'r awydd am raw, neu hyd yn oed wedi colli'r weledigaeth i chwilio am y rhaw.

Llun o ddiffoddydd tân digon dymunol yr olwg sydd i'w weld yma, ond mae un broblem ynglŷn ag ef: nid yw bellach yn gweithio. Mae'n siŵr iddo fod yn gweithio unwaith, ond dydy hynny ddim yn wir bellach. Mae'n gyfatebiaeth sy'n wir am lawer ohonom ni a'n heglwysi: roedd gennym unwaith fwrriad a gweledigaeth glir, ond yn awr cawn ein hunain ond megis yn bodoli. Fel y diffoddydd tân, gall yr eglwys fod yn damaid diddorol o hanes, a gall edrych yn dda; ond os nad yw'r eglwys yn gwneud yr hyn ddylai wneud, yna mae'n bosib fod rhywbeth ddim yn gweithio. Mae'n bosib ein bod ymhell o grynodedd Emil Bruner, 'The church exists by mission as a fire exists by burning'.ⁱ

Pan oedd Iesu'n paratoi i ddod â'i bresenoldeb daearol gyda'i ddisgyblion i ben dywedodd,

“*...Ewch gan hynny, a gwnewch ddisgyblion o'r holl genhedloedd, gan eu bedyddio hwy yn enw'r Tad a'r Mab a'r Ysbryd Glân, a dysgu iddynt gadw'r holl orchmynion a roddais i chi. Ac yn awr, yr wyf fi gyda chi yn wastad hyd ddiwedd amser.*”
(**Mathew 28:19,20**)

Yr oedd yn mynd i fod yn dasg anferthol ond yr oedd y disgyblion yn barod – roedden nhw wedi gweld yr Arglwydd Iesu atgyfodedig ac roedden nhw'n barod i ddweud wrth eraill amdano. Yn Llyfr yr Actau gallwn weld sut roedd hyn yn digwydd yn yr eglwys fore. Yn benodol, yn gynnar yn y llyfr (pennod 2) darllenwn am ddydd y Pentecost, dyfodiad yr Ysbryd Glân, a phregeth gyntaf Pedr. Yr oedd y disgyblion a fu unwaith yn ofnus yn awr yn eofn.

Gall yr Eglwys yng Nghymru fod yn teimlo swildod neu ofn cyffredinol tebyg ynglŷn â'r dyfodol. Gyda chymaint o siarad am nifer mynychwyr yr eglwys, hawdd fyddai cael ein llygad-dynnu oddi ar hanfod cenhadaeth. Nid nifer mynychwyr yr eglwys yw'r unig gyni mae'r Eglwys yng Nghymru'n ei wynebu, ond mae hynny - ynghyd â heriau eraill - wedi gweithredu fel bendith gudd: mae'r realaeth anodd o geisio cynnal ein modelau eglwysig traddodiadol yn yr unfed ganrif ar hugain wedi'n gorfodi i ystyried rhywbeth y dylem fod wedi canolbwyntio arno trwy gydol yr amser: rhannu'r newyddion da mewn ffyrdd perthnasol a chyd-destunol.

Gan ddilyn syniad Emil Bruner ('church existing by mission as fire exists by burning'), cenhadaeth yw'r wreichionen sy'n symud peth o'r tywyllwch sy'n ein cymylu ni (a'r holl fyd), a'r cymorth sy'n ein galluogi i weld yn Iesu oleuni'r byd. Byddai ei diffinio'n fwy penodol yn methu'r pwynt. Ni fydd cenhadaeth byth yn ymddangos yr un peth ddwywaith.

Mae'r Esgob Michael Curry, yn ei lyfr *Crazy Christians*, yn ysgrifennu,

“*We need to be crazy enough to dare to change the world from the nightmare it often is into something closer to the dream that God dreams for it. Discipleship is about following Jesus not only with your heart and your mind but with your feet.*”ⁱⁱ

Mae'r crynodeb byr yna o beth yw bod yn ddisgybl mor berthnasol i genhadaeth ag y gallwn ei gael, a dyna'r rheswm pam mae'n grynodedd defnyddiol o'r hyn fydd yn dilyn yn y modiwl hwn ar Bum Nod Cenhadaeth.



One of the Facebook cartoons that seems to come up fairly often says, 'If you pray to God to dig you a hole, you'd better expect him to give you a shovel'. It's mildly amusing and there may be a good degree of truth in it, and as we look at parts of the church today we have to wonder if we have lost that desire for a shovel, or perhaps even lost the vision to look for the shovel.



The picture you can see is a nice-looking fire extinguisher, but there is one problem with it: it no longer works. No doubt it did once, but it doesn't anymore. It's an analogy for many of us and our churches: we once had a clear purpose and a vision, but now find ourselves merely existing. Like the fire extinguisher, the church might be an interesting bit of history, and it might look good; but if the church is not doing what it should be doing, then something may not be working. We may be distant from Emil Bruner's summary, 'The church exists by mission as a fire exists by burning'.ⁱ

When Jesus was preparing to leave his disciples' earthly presence he said,

“*...go and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.*”
(**Matthew 28:19,20**)

It was going to be an enormous task but the disciples were ready – they had seen the risen Lord Jesus and were ready to tell others about him. We can see how this looked in the early church in the Book of Acts. Specifically, early on in the book (chapter 2) we read about the day of Pentecost, the coming of the Holy Spirit, and Peter's first sermon. The once-frightened disciples were now emboldened.

The Church in Wales may feel a similar reticence or general fear about the future. With much talk about church attendance, it would be easy to become distracted about the essence of mission. Church attendance is not the only hardship that the Church in Wales faces, but it – along with other challenges – has acted as a blessing in disguise: the hard realities of trying to sustain our traditional church models in the 21st century have forced us to consider something that we should have been focused on all along: sharing the good news in relevant and contextual ways.

Following Emil Bruner ('church existing by mission as fire exists by burning'), mission is the spark that removes some of the darkness that clouds us (and the whole world), helping to enable us to see the light of the world that is Jesus. To define it more specifically would be to miss the point. Mission will never look the same twice.

Bishop Michael Curry, in his book *Crazy Christians*, writes,

“*We need to be crazy enough to dare to change the world from the nightmare it often is into something closer to the dream that God dreams for it. Discipleship is about following Jesus not only with your heart and your mind but with your feet.*”ⁱⁱ

That little summary of discipleship is as relevant to mission as we can get, and for that reason it is a helpful summary of what will follow in this module on the Five Marks of Mission.



Dros y sesiynau sydd i ddod byddwn yn meddwl am bethau sy'n 'bersonol' yn ogystal ag yn 'gorfforaethol' (yn golygu'r eglwys gyfan). Yng ngoleuni hyn, mae nifer o feysydd ble bydd yn rhaid i ni gyfuno didwylledd a pharodrwydd. Dyma nhw:

Parodrwydd i ymrwymo

Parodrwydd i newid

Parodrwydd i weld anghenion a dyheadau eraill cyn ein rhai ni ein hunain

Parodrwydd i gael ein trawsnewid gan eraill

Parodrwydd i dyfu gyda'n gilydd yn ein perthynas â'n gilydd ac â Duw

Pum Nod Cenhadaeth

Datblygwyd 'Pum Nod Cenhadaeth' gan yr Anglican Consultative Council rhwng 1984 a 1990. (Diweddarwyd y pedwerydd nod yn 2012.) Maen nhw wedi eu derbyn yn helaeth gan yr eglwys Anglicanaidd ar draws y byd, ond, o bosib, heb gael y pwysigrwydd haeddiannol ar lefel leol. Mewn gwirionedd, maen nhw'n gallu gweithio i gynorthwyo'n syniadau a'n cynlluniau ar lefel leol gan eu bod yn cynnig ffordd gwbl ymarferol o edrych ar ffyrdd y gallwn gyfranogi yng nghenhadaeth Duw.

Dyweddodd cyn-Archesgob Caergaint, Y Gwir Barchedig Rowan Williams, 'Mission is finding out what God is doing and joining in with it'. Mae Pum Nod Cenhadaeth yn ceisio ymgorffori'r ymchwiliad hwn am beth mae Duw'n ei wneud, ac yn ceisio'n cynhorthwy ni i ymuno ynddo.

'Pum Nod Cenhadaeth' yw'r canlynol:

- Cyhoeddi Newyddion Da'r Deyrnas
- Dysgu, bedyddio a meithrin credinwyr newydd
- Ymateb i angen pobl trwy wasanaeth cariadus
- Ceisio trawsnewid strwythurau anghyfiawn cymdeithas, herio trais o bob math ac ymroi i heddwch a chymod
- Ymdrechu i ddiogelu cysegredigrwydd y cread a chynnal ac adnewyddu bywyd y ddaear

Fel is-deitlau i bob un o'r rhain gallwn, efallai, ddechrau gweld cenhadaeth fel:

- Efengylu
- Gweddi/Astudiaeth o'r Beibl
- Gwasanaeth
- Galwad/ Her
- Dwyn goleuni

Neu, fel y mae rhai wedi'i wneud

- Cyhoeddwch
- Dysgwch
- Gwasanaethwch
- Trawsnewidiwch
- Trysorwch



Over the coming sessions we will think about things which are both 'personal' and 'corporate' (meaning for the whole church). In the light of this, there are a number of areas in which we will need to embody openness and willingness. These are:

Willingness to commit

Willingness to change

Willingness to see others needs and desires before our own

Willingness to be transformed by others

Willingness to grow together in our relationships with each other and with God

The Five Marks of Mission

The 'Five Marks of Mission' were developed by the Anglican Consultative Council between 1984 and 1990. (The fourth mark was updated in 2012.) They have been widely accepted throughout the Anglican church worldwide, but have not perhaps been given the prominence they deserve at a local level. In fact, they really work in helping our thoughts and plans on a local level as they offer a really practical way of looking at ways in which we can participate in God's mission.

The former Archbishop of Canterbury, The Rt Revd Rowan Williams, said, 'Mission is finding out what God is doing and joining in with it'. The Five Marks of Mission try to embody this search for what God is doing, and try to help us join in with it.

The 'Five Marks of Mission' are as follows:

- To proclaim the Good News of the Kingdom
- To teach, baptise and nurture new believers
- To respond to human need by loving service
- To seek to transform unjust structures of society, to challenge violence of every kind and to pursue peace and reconciliation
- To strive to safeguard the integrity of creation and sustain and renew the life of the earth

As sub-headings of each of these we can perhaps begin to see mission as:

- Evangelism
- Prayer/ Study of the Bible
- Service
- Calling/ Challenge
- Light-bearing

Or, as some have done

- Tell
- Teach
- Tend
- Transform
- Treasure



Bydd pob sesiwn yn edrych ar un o'r 'Nodau Cenhadaeth' ond wrth ganolbwyntio'n benodol ar un agwedd ym mhob sesiwn, mae'n werth cofio'r darlun cyfan (pob un o'r pum nod) a hefyd eu cyd-destun a'r cyd-destun wrth eu gweithredu.

Yn olaf, mae Graham Tomlin, Esgob Kensington, yn cynnig i eglwysi ac unigolion her briodol/bwrpasol:

“ *...unless there is something about the church, or Christians, or Christian faith that intrigues, provokes or entices, then all the evangelism in the world will fall on deaf ears. If churches cannot convey a sense of 'reality' then all our 'truth' will count for nothing. Unless someone wants to hear, there's no point in shouting louder. Churches need to become provocative arresting places which make the searcher, the casual visitor, want to come back for more.*”ⁱⁱⁱ



Each session will look at one of the 'Marks of Mission' but whilst particularly focusing on one aspect in each session, it is worth remembering the whole picture (all five marks) and also the context in which we are reading them and seeking to apply them.

Finally, Graham Tomlin, the Bishop of Kensington, offers churches and individuals a suitable challenge:

“ *...unless there is something about the church, or Christians, or Christian faith that intrigues, provokes or entices, then all the evangelism in the world will fall on deaf ears. If churches cannot convey a sense of 'reality' then all our 'truth' will count for nothing. Unless someone wants to hear, there's no point in shouting louder. Churches need to become provocative arresting places which make the searcher, the casual visitor, want to come back for more.*”ⁱⁱⁱ



Nod Un: Cyhoeddi Newyddion Da'r Deyrnas

Cyn y Sesiwn

1. Darllenwch y cyflwyniad
2. Meddyliwch am y gwahanol ffyrdd y clywsoch chi'r efengyl yn cael ei chyhoeddi



Mark One: To Proclaim the Good News of the Kingdom

Before the Session

1. Read the introduction
2. Think about different ways in which you have heard the gospel proclaimed



Mae llawer o bobl yn meddwl fod cenhadaeth ac efengylu'n golygu'r un peth, ond dydy hynny ddim yn gwbl wir. Mae efengylu yn rhan o genhadaeth ond y mae cenhadaeth yn ehangach nag efengylu. Ysgrifennodd y Pab Francis "How I long... for a new chapter of evangelisation, full of fervour, joy, generosity, courage, boundless love and attraction."ⁱⁱ Yn y geiriau hyn mae'r Pab ar unwaith yn ehangu efengylu i rywbeth sy'n adlewyrchu ein cymeriad a'n holl fywyd. Does dim fformiwla effeithiol ar gyfer efengylu os nad yw cymeriad y rheini sy'n proffesu ei wneud i'w weld fel pe bai'n cyd-fynd â'r geiriau a ddywedwn. Er enghraifft, pan soniwn am 'newyddion da' rhaid i ni wneud i bobl sylweddoli go iawn ei fod yn newyddion da mewn gwirionedd!

A ninnau wedi cydnabod fod cenhadaeth yn ehangach nag efengylu, mae hefyd yn deg dweud fod efengylu yn rhan hanfodol o genhadaeth, a dangosir hyn yn glir yn nod cyntaf cenhadaeth.

Mae'n ymwneud ag efengylu sydd i'w weld ymhob math o wahanol ffurfiau, o'r sgwrs un i un i rali stadiwm anferth i bob gweithred arall sy'n cynnwys rhannu rhywfaint o'r efengyl â rhywun arall, naill ai mewn geiriau neu hebddynt. Mewn gair, rydym yn cyhoeddi newyddion da'r deyrnas yn y gobaith (ac efallai'r disgwyliad) y bydd bywyd yn cael ei newid er gwell trwy glywed y newydd da hwnnw. Canlyniad anochel hynny fydd eglwys sy'n tyfu.

Dyweddodd Iesu,

“ *Do, carodd Duw y byd gymaint nes iddo roi ei unig Fab, er mwyn i bob un sy'n credu ynddo ef beidio mynd i ddistryw ond cael bywyd tragwyddol. Oherwydd nid i gondemnio'r byd yr anfonodd Duw ei Fab i'r byd, ond er mwyn i'r byd gael ei achub trwyddo ef.* ”
(Ioan 3:16-17)

Wrth i ni ddechrau meddwl am efengylu rhaid i ni gael ein hatgoffa fod gennym newydd da i'w rannu. Roedd pregethu mewn rhai manau (yn y gorffennol gan mwyaf gobeithio!) yn canolbwyntio i raddau helaeth ar themâu barn a'r posibilrwydd o gondemniad. Dyna'r pwynt dechreuol anghywir. Nid neges o gondemniad yr ydym yn ei rhannu, ond neges am Dduw sy'n caru dynoliaeth gymaint fel ei fod yn fodlon gwneud yr aberth eithaf fel y gallai pawb gael eu cymodi ag ef.

Dechrau efengylu yw ymroddiad dilys i ofalu am ein cymydog, i rannu rhywbeth sy'n gallu trawsnewid bywyd go iawn gyda nhw. Weithiau mae pobl yn dweud nad yw niferoedd yn bwysig mewn eglwys, mai ansawdd yr ymroddiad sy'n bwysig ac yn y blaen, a gellir dadlau fod hyn yn wir. Nid niferoedd yw popeth, ond, mewn gwirionedd, ym mwyafrif yr achosion, maen nhw'n tueddu i fod yn arwydd o ble mae'r eglwys yn sefyll, a gall defnyddio'r ffaith 'nad yw niferoedd yn bwysig' fod yn orchudd cyfleus dros rywbeth sy'n mynd o'i le yn ofnadwy ac nad ydym yn gwybod sut i'w wynebu.

Roedd adroddiad gyda'r teitl 'Towards the Conversion of England' a ysgrifennwyd cyn belled yn ôl ag 1945 ar gyfer Eglwys Loegr (y gellir yn hawdd ei gysylltu â Chymru) yn dadlau fel hyn

The state of the Christian religion in this country urgently calls for definite action. The definite action is no less than the conversion of England to the Christian faith. Worldwide evangelism is a categorical obligation, explicit in the charge given by our Lord to His church...

Ac mae'n mynd ymlaen,



Many people think that mission and evangelism are the same thing, but it's not actually true. Evangelism is a part of mission but mission is wider than evangelism. Pope Francis wrote "How I long... for a new chapter of evangelisation, full of fervour, joy, generosity, courage, boundless love and attraction."ⁱⁱ In these words the Pope is immediately widening evangelism to something which needs to reflect our character and our whole lives. There is no effective formula for evangelism if the character of those professing to undertake it does not seem to match the words we speak. For example, when we talk of 'good news' we have to actually make people realise that we mean it is good news!

Having recognised that mission is wider than evangelism, it is also fair to say that evangelism is an essential part of mission, and this is shown clearly in the first mark of mission.

It is about evangelism which comes in all kinds of different forms, from the one-to-one conversation to the enormous stadium rally to every other action which involves sharing something of the gospel with someone else, whether with words or not. In short, we proclaim the good news of the kingdom in the hope (and perhaps the expectation?) that a life will be changed for the better by hearing that good news. That will have the inevitable result of a growing church.

Jesus said,

“ *For God so loved the world that He gave His only Son, so that everyone who believes in Him may not perish but may have eternal life. Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through Him* ”
(John 3:16-17)

As we begin to think about evangelism we have to begin with the reminder that we have good news to share. Preaching in some places (hopefully largely in the past!) concentrated heavily on themes of judgement and the possibility of condemnation. It is the wrong starting point. We're not sharing a message of condemnation, but a message of a God who loves humanity so much that He'd be willing to make the ultimate sacrifice so that all could be reconciled to Him.

We begin evangelism with a real commitment to care for our neighbour, to share something that is positively life transforming for them. Sometimes people say that numbers are not important in a church, it's about the quality of the commitment etc., and there is an argument for this to be true. Numbers are not everything, but, in reality, in most cases, they do tend to be a bit of a guide as to where the church is at, and using the fact that 'numbers are not important' can be a convenient cover for something that is going horribly wrong which we don't know how to address.

A report written way back in 1945 for the Church of England (but which can be easily related to Wales) called 'Towards the Conversion of England' argued that

The state of the Christian religion in this country urgently calls for definite action. The definite action is no less than the conversion of England to the Christian faith. Worldwide evangelism is a categorical obligation, explicit in the charge given by our Lord to His church...

It went on,



The duty of evangelism is laid upon the whole church, not only upon the ordained ministry.... By every means possible the clergy must be set free from hindrances, spiritual as well as material, which prevent them from exercising an evangelistic ministry. More particularly must they be given time to fulfil their primary responsibility of training the laity for evangelism... without the participation of the laity the conversion of England is impossible.... The first, chief and essential method of evangelism is for every parochial ministry to be an evangelistic ministry.

Mae'n bosib fod yr iaith ychydig yn wahanol i'r iaith a ddefnyddiem ni heddiw, ond mae'r teimladau'n aros yn ddilys. Mae Arolwg yr Eglwys yng Nghymru 2012 a arweiniwyd gan yr Arglwydd Harries, yn datgan fel hyn yn y rhagarweiniad, "Yn achos y newidiadau y mae pobl am eu gweld, yr argyhoeddiad pennaf, a fynegwyd yn aml ac a ragdybid bob amser, oedd bod gennym ni Gristnogion wirioneddau achubol i'w rhannu â phobl'. Mae'r efengyl yn oblygedig yn y frawddeg hon - mae'n cydnabod y bydd bywydau'n sicr o gael eu newid os clywir 'gwirioneddau achubol'.

Heb unrhyw amheuaeth roedd twf mewn niferoedd yn cael ei gyfrif fel datblygiad naturiol yn yr eglwys fore ac roedd Cristnogion, hyd yn oed tra'n byw mewn ofn o gael eu herlid am gyfnodau maith yn eu hanes, yn teimlo rheidrydd i rannu eu ffydd. Mae hefyd yn glir mai rhodd Duw yw twf, nid canlyniad ein hymdrechion ni'n unig.

Mae Llyfr yr Actau yn adrodd stori eglwys sy'n tyfu o'r cychwyn, nid eglwys heb unrhyw broblemau, ond eglwys er hynny oedd yn profi twf, trwy ras Duw:-

"...ac yr oedd yr Arglwydd yn ychwanegu beunydd at y gynulleidfa y rhai oedd yn cael eu hachub" (2.47)

"ac yr oedd credinwyr yn cael eu chwanegu fwyfwy at yr Arglwydd, luoedd o wŷr a gwragedd" (5.14)

"Yr oedd gair Duw'n mynd ar gynnydd. Yr oedd nifer y disgyblion yn Jerwsalem yn lluosogi'n ddirfawr a'r offeiriaid hefyd yn ufuddhau i'r ffydd" (6.7)

"Yr oedd yr eglwys yn awr, drwy holl Jwdea a Galilea a Samaria, yn cael heddwch. Yr oedd yn cryfhau, a thrwy rodio yn ofn yr Arglwydd ac yn niddanwch yr Ysbryd Glân, yn mynd ar gynnydd" (9.31)

"Yr oedd gair yr Arglwydd yn cynyddu ac yn mynd ar led" (12.24)

Cychwynnodd cenhadaeth yr eglwys fore gyda cenhadaeth Iesu ei hun ac yn aml ymhlith teulu Iddewiaeth. Nid yw'n syndod i lawer o'r eglwys fore ddatblygu o gwmpas Jerwsalem gyda Christnogion yn aml yn parhau i fynychu'r Deml a'r synagogau. Er bod yna hanesion amlwg sy'n dangos i Iesu ehangu ei genhadaeth y tu hwnt i'r Iddewon, roedd ei ymwneud â'r Cenhedloedd (pobl nad oeddent Iddewon) yn aml yn anelu at 'bwyntio unigolion i'r cyfeiriad cywir'.

Yn nhermau efengylu, mae'n amlwg fod Iesu'n tynnu pobl ato trwy ei eiriau a thrwy ei weithredoedd. Byddai'r syniad o efengylu fel canolbwynt bywyd yr eglwys yn un fyddai'n datblygu dros amser wrth i'r eglwys ystyried gorchymyn Iesu i 'fynd a gwneud disgyblion' yn ganolog i'w rôl. Serch hynny, mae hefyd yn amlwg o genhadaeth Iesu ymlaen fod yna bob amser ddisgwyl y byddai'r newyddion da yn cael eu cyhoeddi. Ysgrifennodd Graham Tomlin,

“ *evangelism has a place as the announcement, not of a disembodied and philosophical truth to be debated, but of an actual state of affairs. It is good news, not good ideas. It announces not an abstract set of concepts, but a reality that can be glimpsed and experienced – life under the rule of the true king.* ”



The duty of evangelism is laid upon the whole church, not only upon the ordained ministry.... By every means possible the clergy must be set free from hindrances, spiritual as well as material, which prevent them from exercising an evangelistic ministry. More particularly must they be given time to fulfil their primary responsibility of training the laity for evangelism... without the participation of the laity the conversion of England is impossible.... The first, chief and essential method of evangelism is for every parochial ministry to be an evangelistic ministry.

The language might be a little different from what we would use now, but the sentiments remain valid. In 2012 the Church in Wales review led by Lord Harries, stated in the introduction that 'When it comes to changes which people want to see, the dominant conviction, often stated and always assumed, is that as Christians we have saving truths to share with people'. This sentence is implicitly evangelistic recognising that if 'saving truths' are heard then lives will undoubtedly be changed.

There is no doubt that numerical growth in the early church was seen as a natural development and that Christians, even living in fear of persecution for long periods of history, have felt compelled to share their faith. It is also clear that growth is God's gift, not the result of our efforts alone.

The Book of Acts tells the story of a church that is growing from the beginning, not a church without any problems, but still a church that was experiencing growth, by the grace of God:-

"...and day by day the Lord added to their number those who were being saved" (2.47)

"Yet more than ever believers were added to the Lord, great numbers of both men and women" (5.14)

"The word of God continued to spread; the number of disciples increased greatly in Jerusalem and a great many of the priests became obedient to the faith" (6.7)

"Meanwhile the church throughout Judea, Galilee and Samaria had peace and was built up. Living in the fear of the Lord and in the comfort of the Holy Spirit it increased in numbers" (9.31)

"But the word of God continued to advance and gain adherents" (12.24)

In the early church mission began with the ministry of Jesus himself and was often amongst the family of Judaism. It isn't surprising that much of the early church began to develop around Jerusalem with Christians often continuing to visit the Temple and synagogues. Although there are clear stories which reveal that Jesus extended his ministry beyond the Jewish people, his dealings with Gentiles (non-Jews) were often aimed at 'pointing individuals in the right direction'.

In terms of evangelism, it is clear that Jesus drew people to him through his words and through his actions. The idea of evangelism being central to the life of the church was one that would develop over time as the church began to consider the command of Jesus to 'go and make disciples' as central to its role. However, it is also clear that from the ministry of Jesus onwards there was always an expectation that good news would be proclaimed. Graham Tomlin wrote,

“ *evangelism has a place as the announcement, not of a disembodied and philosophical truth to be debated, but of an actual state of affairs. It is good news, not good ideas. It announces not an abstract set of concepts, but a reality that can be glimpsed and experienced – life under the rule of the true king.* ”



Tra bu ar brydiau beth dadlau sut orau i wneud hynny, yn sicr nid yw'r disgwyliad wedi newid trwy gydol hanes yr eglwys.

Tra bod gorchymyn Iesu yn y Testament Newydd i 'fynd a gwneud disgyblion o bob cenedl' yn datgan yn glir yr achos o blaid efengyl, yr hyn sy'n llai amlwg yw'r sut rydym i wneud hyn. Yn aml pan na fo ateb wedi'i ddiffinio'n glir, mae'n golygu fod yna nifer o bosibiliadau. Mae un datblygiad pendant wedi peri lleihad yn nifer digwyddiadau efengyl torfol megis digwyddiadau stadiwm enfawr a thwf yn yr hyn a elwir yn 'efengyl proses'.

Efengyl proses yw efengyl sy'n cydnabod nad rhywbeth sy'n digwydd dros nos yw tröedigaeth, ond rhywbeth sy'n digwydd fel rhan o broses. Mae efengyl proses yn cynnwys Alffa a Darganfod Cristnogaeth. Cyflwynwyd y cysyniad hwn o efengyl fel taith yn hytrach na 'her unigol' gan James Engel yn ei lyfr, *What's Gone Wrong with the Harvest?*^{vi} Tra i'r model gael ei addasu yn achlysurol ers hynny, mae'n parhau yn gymorth wrth ystyried efengyl. Mae Engel yn awgrymu fod y daith tuag at dröedigaeth yn cychwyn gydag ymwybyddiaeth o'r goruchaf ac yn gweithio trwy'r raddfa i fyny tuag at yr enedigaeth newydd ac yna twf fel disgybl.

- +5 Stiwardiaeth
- +4 Cymundeb â Duw
- +3 Twf cysyniadol ac ymddygiadol
- +2 Ymgorfforiad i'r Corff
- +1 Gwerthuso ôl-benderfyniad

Genedigaeth newydd

- 1 Edifeirwch a ffydd yng Nghrist
- 2 Penderfyniad i weithredu
- 3 Cydnabod problem bersonol
- 4 Agwedd gadarnhaol tuag at yr Efengyl
- 5 Deall goblygiadau'r Efengyl
- 6 Ymwybyddiaeth o hanfodion yr Efengyl
- 7 Ymwybyddiaeth ddechreuol o'r Efengyl
- 8 Ymwybyddiaeth o fod goruchaf, ond dim gwybodaeth o'r Efengyl

Pan fyddwn yn ystyried tröedigaethau dramatig mae'n bur debyg mai am brofiad Saul (yr Apostol Paul) ar y ffordd i Ddamascus y byddwn yn meddwl. Mae ei dröedigaeth fel pe'n gwbl groes i'r model hwn (fel sy'n wir am rai tröedigaethau), fodd bynnag, nid yw'n hollol felly ac mae elfennau o'r model hwn yn amlwg yn ei benderfyniadau^{vii}:

1. Roedd Saul wedi ei hyfforddi fel athronydd ac athro Iddewig. Fel y cyfryw, credai yn Nuw ac roedd ganddo wybodaeth eang iawn o ddysgeidiaeth yr Hen Destament sy'n cynnwys holl elfennau sylfaenol yr efengyl, er na fyddai Saul wedi deall hynny ar y pryd. Fel Pharisead, credai hefyd yn yr atgyfodiad. Ac yntau wedi bod yn Jerwsalem yn ystod peth o dwf cyflym yr eglwys, mae'n anodd credu nad oedd yn ymwybodol o rai o hanfodion yr efengyl. (Mae'n bosib ei fod yn bresennol yn ystod araith amddiffyniad Steffan (Actau 7:1-53). Pan gwrddwn ag ef gyntaf yn Actau 7, mae Saul ar -7 neu -6 ar y raddfa.
2. Pan gwrddwn gyntaf â Saul fe yw'r person sy'n cadw golwg ar ddiad y bobl sy'n llabyddio Steffan (Actau 7:58) ac mae'n dyst i farwolaeth Steffan sy'n ymdebygu i farwolaeth Iesu (Actau 7:56,59; 1 Ioan 3:2). Roedd Saul yn cydsynio â llofruddiaeth Steffan (Actau 8:1) ond ni allai'r modd y bu Steffan farw lai na gwneud argraff arno. Beth bynnag am hynny, gadawodd ef heb unrhyw amheuaeth ynglŷn â goblygiadau'r efengyl (-5) a derbyniodd faddeuant o enau Steffan.



Whilst there has occasionally been some debate as to how best to do that, the expectation has surely not changed throughout the history of the church.

Whilst the New Testament command of Jesus to 'Go and make disciples of all nations' clearly states the case for evangelism, what is less clear is the way in which we do this. Often when there is not a clearly defined answer it means that there are a number of possibilities. One distinct development has involved a reduction in the number of events of mass evangelism such as big stadium events and the increase in what is called 'process evangelism'.

Process evangelism is a recognition that for many people conversion isn't something that happens overnight, but is something that takes place as part of a process. Process evangelism courses include Alpha and Christianity explored. This idea of evangelism as being a journey rather than a 'one-off challenge' was laid out by James Engel in his book, *What's Gone Wrong with the Harvest?*^{vi} Whilst the model has been modified at times since, it remains helpful for reflecting on evangelism. Engel suggests that the journey towards conversion begins with an awareness of a supreme and works through the scale upwards towards new birth and then growth as a disciple.

- +5 Stewardship
- +4 Communion with God
- +3 Conceptual and behavioral growth
- +2 Incorporation into Body
- +1 Post-decision evaluation

New birth

- 1 Repentance and faith in Christ
- 2 Decision to act
- 3 Personal problem recognition
- 4 Positive attitude towards Gospel
- 5 Grasp implications of Gospel
- 6 Awareness of fundamentals of Gospel
- 7 Initial awareness of Gospel
- 8 Awareness of supreme being, no knowledge of Gospel

When we consider dramatic conversions we might think about the Damascus Road experience of Saul (the Apostle Paul). His conversion seems to contradict this model (as some conversions undoubtedly do), however, it seems it wasn't quite like this and elements of this model are evident in his decision making^{vii}:

1. Paul was trained as a Jewish theologian and teacher. As such, he believed in God and had a very wide grasp of the teachings of the Old Testament which contains all the basics of the gospel, although Paul would not have understood this at the time. As a Pharisee, he also believed in the resurrection. Having been in Jerusalem during part of the rapid growth of the church he was almost certainly aware of some of the fundamentals of the gospel. (He may well have been present during Stephen's defence (Acts 7:1-53). When we first meet him in Acts 7, Paul is at -7 or -6 on the scale.
2. We first meet Paul as the person looking after the clothes of the people stoning Stephen (Acts 7:58) and he witnessed Stephen's Christ-like death (Acts 7:56,59; 1 John 3:2). Paul gave approval to Stephen's murder (Acts 8:1) but cannot have failed to have been impressed by the manner of Stephen's death. In any case, it left him in no doubt about the implications of the gospel (-5) and he had received forgiveness from Stephen's lips.
3. However, his attitude to the gospel was far from positive! (Acts 8:3, 9:1) This is often the case with someone in whom God is working when they don't want it!



3. Serch hynny, roedd ei agwedd tuag at yr efengyl ymhell o fod yn gadarnhaol! (Actau 8:3, 9:1) Dyma yn aml sy'n wir yn achos rhywun y mae Duw'n gweithio ynddo ac yntau ddim eisiau hynny!
4. Dyma pryd y camodd Iesu i mewn ac wynebu Saul trwy ddatguddiad uniongyrchol ar y ffordd i Ddamascus. Cafodd Saul ei stopio (yn llythrennol) ganddo, ac fe'i gorfodwyd i gymryd amser i feddwl. Person hollol wahanol oedd yr un gwrrdodd Ananias 3 diwrnod yn ddiweddarach, roedd ei agwedd yn gwbl wahanol (-4).
5. Yn Actau 9:16 mae Duw yn datguddio i Ananias y byddai nid yn unig yn dweud wrth Saul pa swydd oedd gan Dduw iddo ond hefyd yr hyn a ddioddefai o ganlyniad. (-3).
6. Mae gweddi a geiriau Ananias yn helpu i ddod â Saul trwodd i fywyd newydd (0)
7. O ganlyniad, mae Saul yn mynd ac ymuno â'r disgyblion yn Namascus ac ymhen ychydig yn Jerwsalem (+2).

Rhai dyfyniadau ynglŷn ag efengylu i chi i feddwl amdanynt

“ Oherwydd hyn yw gorchymyn yr Arglwydd i ni: ,
'Gosodais di yn oleuni'r Cenhedloedd,
iti fod yn gyfrwng iachawdwriaeth hyd eithaf y ddaear'. ”
Actau 13:47

“ A dywedodd wrthynt, "Ewch i'r holl fyd a phregethwch yr Efengyl i'r
greadigaeth i gyd'. ”
Marc 16:15

“ Ac nid oes neb yn goleuo kannwyll a'i rhoi dan lestr, ond yn hytrach ar
ganhwyllbren, a bydd yn rhoi golau i bawb sydd yn y tŷ. Felly boed i'ch goleuni
chwithau lewyrchu gerbron eraill, er mwyn iddynt weld eich gweithredoedd da
chwi a gogoneddu eich Tad, yr hwn sydd yn y nefoedd. ”
Mathew 5:15-16

“ Nid oes arnaf gywilydd o'r Efengyl, oherwydd gallu Duw yw hi ar waith er
iachawdwriaeth i bob un sydd yn credu, yr Iddewon yn gyntaf a hefyd y
Groegiaid. ”
Rhufeiniaid 1:16



4. It was at this point that Jesus stepped in and confronted Paul by direct revelation on the Damascus Road. He stopped Paul in his tracks (literally) and forced him to take time to reflect. Ananias found him a very different person 3 days later; his attitude was completely different (-4).
5. In Acts 9:16 God reveals to Ananias that he is showing Paul both the job God had for him and what he would have to suffer as a result. Paul has to count the cost of following Jesus (-3).
6. Ananias' prayer and words to Saul help him through to new life (0)
7. Following this, Saul went and joined the disciples at Damascus and eventually in Jerusalem (+2).

Some quotes about evangelism to think about

“ For so the Lord has commanded us, saying,
'I have set you to be a light for the Gentiles,
so that you may bring salvation to the ends of the earth.' ”
Acts 13:47

“ And he said to them,
'Go into all the world and proclaim the good news to the whole creation'. ”
Mark 16:15

“ No one after lighting a lamp puts it under the bushel basket,
but on the lampstand, and it gives light to all in the house.
In the same way, let your light shine before others, so that they
may see your good works and give glory to your Father in heaven. ”
Matthew 5:15-16

“ For I am not ashamed of the gospel; it is the power of God for salvation
to everyone who has faith, to the Jew first and also to the Greek. ”
Romans 1:16

“ The Spirit of the Lord is upon me, because he has anointed me to
bring good news to the poor.
He has sent me to proclaim release to the captives and
recovery of sight to the blind, to let the oppressed go free. ”
Luke 4:18



“ Y mae ysbryd yr Arglwydd arnaf, oherwydd iddo f'eneinio i bregethu'r newydd da i dlodion.
Y mae wedi f'anfon i gyhoeddi rhyddhad i garcharorion, ac adferiad golwg i ddeillion, i beri i'r gorthrymedig gerdded yn rhydd. ”
Luc 4:18

“ Meddai Iesu wrthynt eilwaith, “Tangnefedd i chwi! Fel y mae'r Tad wedi fy anfon i, yr wyf fi hefyd yn eich anfon chwi. ”
Ioan 20:21

“ *Every Christian is either a missionary or an impostor*^{viii} ”
Charles Spurgeon

“ *Christianity is one beggar telling another beggar where he found bread.*^{ix} ”
D.T. Niles, New York Times, Mai 11, 1986

“ *Don't be afraid to speak from personal experience; in many ways, those vulnerable moments will be the key that unlocks a hardened heart.*^x ”
Luis Palau

“ *These then are the marks of the ideal Church - love, suffering, holiness, sound doctrine, genuineness, evangelism and humility. They are what Christ desires to find in His churches as He walks among them.*^{xi} ”
John Stott

“ *The Church exists for nothing else but to draw men into Christ, to make them little Christs. If they are not doing that, all the cathedrals, clergy, missions, sermons, even the Bible itself, are simply a waste of time. God became Man for no other purpose.*^{xii} ”
C.S. Lewis

“ *We talk of the Second Coming, half the world has not heard of the first.*^{xiii} ”
Oswald J Smith



“ *Jesus said to them again, 'Peace be with you. As the Father has sent me, so I send you.'* ”
John 20:21

“ *Every Christian is either a missionary or an impostor.*^{viii} ”
Charles Spurgeon

“ *Christianity is one beggar telling another beggar where he found bread.*^{ix} ”
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Prosiect 1

Darllenwch y darn canlynol yn uchel a meddylwch am yr hyn wnaeth Abram. Sut mae hyn yn berthnasol i efengylu heddiw?

Genesis 12:1-4a

Dyweddodd yr ARGLWYDD wrth Abram,

“*Dos o'th wlad, ac oddi wrth dy dylwyth a'th deulu, i'r wlad a ddangosaf i ti. Gwnaf di yn genedl fawr a bendithiaf di. Bendithiaf y rhai sy'n dy fendithio, a mellithiaf y rhai sy'n dy felltithio, ac ynot ti bendithir holl dylwythau'r ddaear.*”¹

Aeth Abram fel y dywedodd yr ARGLWYDD wrtho, ac aeth Lot gydag ef. Saith deg a phump oedd oed Abram pan aeth allan o Haran.



Project 1

Read aloud the following passage and reflect on the actions of Abram. How do these relate to evangelism today?

Genesis 12:1-4a

Now the LORD said to Abram,

“*Go from your country and your kindred and your father's house to the land that I will show you. ² I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. ³ I will bless those who bless you, and the one who curses you I will curse; and in you all the families of the earth shall be blessed.*”^[a]

⁴So Abram went, as the LORD had told him; and Lot went with him. Abram was seventy-five years old when he departed from Haran.



Prosiect 2

Mae cenhadaeth, a rhaid iddi fod, yn fwy nag efengylu, ond rhaid iddi groesawu a chydabod efengylu. Weithiau cawn ein temptio i 'wneud cenhadu' mewn ffyrdd eraill am fod efengylu yn anodd ac weithiau'n digalonni rhywun a gall hyd yn oed arwain at iselder...

Pam mae efengylu mor hanfodol i genhadaeth fel na ellir ei anwybyddu?
Pa bethau eraill y gellir ein temptio i'w gwneud?



Project 2

Mission is, and must be, more than evangelism, but it must embrace and acknowledge evangelism. Sometimes we can be tempted to 'do mission' in other ways because evangelism is difficult and sometimes discouraging and can sometimes even lead to despondency...

Why is evangelism so fundamental to mission that it cannot be ignored?
What are the other things we can be tempted to do?