



Living & Learning
Dysgu i Dyfu

The Church & Young People Yr Eglwys a Phobl Ifanc



ATHROFA PADARN SANT
ST PADARN'S INSTITUTE

Am Y Cwrs



Dyma fodiwl o'r cwrs, 'Byw a Dysgu'. Mae ffocws y modiwl hwn ar dynnu sylw at waith yr eglwys gyda phobl ifanc, ac yn fwy penodol ar yr angen i gymunedau'r eglwys gymryd mwy o ran yn gweithio gyda phobl ifanc sy'n rhan o'n cymunedau ehangach, sy'n byw yn ein hardaloedd gweinidogaeth/cenhadol nad oes ganddyn nhw lawer o gyswllt â'r Eglwys, os o gwbl.

Mae'r cwrs mewn chwe rhan ac yn symud o gydnabod yr angen i wynebu'r her i ddod yn rhan o'r ateb. Hwyrach y byddwch yn dewis defnyddio un sesiwn yr wythnos neu'n cyfuno'r sesiynau yn waith ar gyfer diwrnod cyfan - ar gyfer y Cyngor Plwyf neu weithgor o bosibl.

Nid canllaw i helpu rhieni i drin eu plant yn eu harddegau yw'r cwrs hwn, nid yw chwaith yn gwrs ar y modd y mae'r eglwys yn rhedeg ei grwpiau ieuencid, er y bydd y ddwy garfan honno yn ddefnyddiol fel adnoddau Byw a Dysgu maes o law. Nod y cwrs yw ysgogi a chynorthwyo eglwys i ymgysylltu â'r bobl ifanc ar yr aelwyd ac wrth ddrws yr eglwys. Y nod yw helpu unigolion i weld o'r newydd anghenion pobl ifanc ac ymateb i'r anghenion hynny mewn amryw ffyrdd creadigol. Dyna'r gobaith.

About the Course



This is a module of the course, 'Living and Learning'. The focus of this module is to draw our attention to the churches work with young people, and more specifically the need for church communities to become more involved in working with the young people who are part of our wider communities, who live in our ministry/mission areas but who have little, or no, contact with the Church.

The course is in six parts and moves from recognising the need through to a challenge to become part of the solution. You may opt to use one session every week or you may combine the sessions into a single day's work – possibly as a PCC or a working group.

This course isn't a guide for parents on helping their own teenagers, and neither is it a course on how the church runs its youth groups – although both of these areas will make for useful future Living and Learning resources. This is a motivational course designed to help churches engage with the teenagers on their doorsteps or hanging out in their porches. It is designed to help individuals see afresh the needs of young people and to respond to those needs in a myriad of creative ways. That is the hope.



Cerddodd at y ffenestr i edrych...a gwelodd.

Cyn y Sesiwn

1. Treuliwch beth amser yn gweddio gan ofyn i Dduw am ei gymorth i chi weld fel y gwêl Ef.
2. Darllenwch y Cyflwyniad.



He walked to the window and looked...and saw

Before the Session

1. Spend some time in prayer asking God to help you see as He sees.
2. Read the Introduction.



Yng Nghymru heddiw dim ond 3% o bobl ifanc sydd ag unrhyw gysylltiad â'r eglwys.ⁱ Tueddwn i golli 2% o'n mynychwyr bob blwyddyn, gyda'r mwyafrif ohonynt dan 18 oed. Ar Sul arferol yng Nghymru (ar draws yr holl enwadau), mae mwy na hanner y mynychwyr dros 65 oed.

Beth ddylai ein hymateb ni fod? Mae llawer wedi ildio i ddirywiad yr eglwys. Teimla llawer nad oes dim y gallan nhw ei wneud. Wrth gwrs, mae eraill heb feddwl fawr ddim am y sefyllfa. Ond er anferthedd y dasg ac er y pryderon, bydd y modiwl hwn yn dangos bod modd trawsnewid y sefyllfa. Mae modd ailgysylltu â phobl ifanc. Yn wir, y mae gobaith.

Mae'r datganiadau yn seiliedig ar y ffaith fod yr eglwys wedi bod yn y sefyllfa hon o'r blaen: pobl yn dod i fedyddio ac i ddathlu'r Nadolig, ond fawr ddim arall. Ddechrau'r ddeunawfed ganrif, roedd cynulleidfaoedd yr eglwys ar drai. Ac yna, yng nghanol dirywiad llethol, siaradodd yr Arglwydd yng nghalonau unigolion allweddol a mynnodd y rheiny eu lle ar lwyfan hanes. Gyda'i gilydd llwyddodd Wesley, Whitefield, Wilberforce a Raikes i droi'r sefyllfa ar ei phen. Ond hoffwn aros gyda Robert Raikes gan iddo yntau ganolbwyntio ar bobl ifanc. Pan ddechreuodd ei waith ym 1780 ysgrifennodd ei fod yn gweinigogaethu i bobl nad oedden nhw na'u cyndadau erioed wedi rhoi troed mewn eglwys - "that neither they nor their ancestors had ever set foot in church."ⁱⁱ Wyth mlynedd yn ddiweddarach roedd 300,000 o blant a phobl ifanc yn yr eglwys am y tro cyntaf. Erbyn 1900 roedd 85% o bobl dan 18 oed ym Mhrydain yn yr eglwys neu yn gysylltiedig â grwpiau'r eglwys. Roedd y cyfan wedi newid, felly at hanes Robert Raikes y mae angen i ni droi er mwyn gweld sut roedd Duw wedi siarad yn ei galon ef.

Dyn busnes oedd Robert Raikes. Ef oedd golygydd y Gloucester Journal. Roedd yn bapur dyddiol gydag enw da a darllenwyr parchus. 1780 oedd y flwyddyn, ar fore Sul, a Raikes wrthi'n gorffen golygu'r papur pan glywodd gynnwrf y tu allan. Aeth at y ffenestr a'r hyn a welodd oedd pobl ifanc a phlant yn creu helynt y tu allan a gofynnodd i'w hun "Pam nad ydyn nhw yn yr eglwys?"

A dyna ni. Dyna oedd man cychwyn Mudiad yr Ysgol Sul. Bu'n fodd i newid miliynau o fywydau ledled y byd. Eglwys yn cysylltu o'r newydd â phobl ifanc. A beth wnaeth ef? Yn amlwg nid oedd unrhyw ymweliad gan angel, na pherth yn llosgi, nac un o broffwydi'r Arglwydd. Dim ond dyn wedi cerdded at ffenestr i edrych.....a gweld.

Dyma'r cam cyntaf. Mae Duw am i ni gamu at y ffenestr i edrych a gweld. Mae'r ddwy weithred yn bwysig. Yn ôl y traddodiad Rabineg, roedd y berth yn llosgi'n wastadol, roedd hi'n aros i Moses deithio'n ddigon araf i sylwi arni. Mae cynifer o bethau y byddwn yn rhuthro heibio iddyn nhw heb eu gweld. Ac yn y diwedd, edrychodd Moses a gwelodd.

Mae'n ddiddorol deall i'r Ysgol Sul gyntaf gael ei sefydlu yng Nghymru yn 1769 gan Jenkin Morgan. Roedd y Cymry wedi edrych a gweld un mlynedd ar ddeg yn gynt!



Today in Wales only 3% of young people have any connection with churchⁱ. We are tending to lose 2% of our attendance every year, with the majority of them being under 18s. On a typical Sunday in Wales (across all denominations), more than half those attending are over 65.

What should our response be? Many have resigned themselves to a dwindling church. Many feel that there is nothing they can do. Others of course have never thought about it. But despite the enormity of the task and despite the concerns, this module will show that it is possible to turn the whole thing around. It is possible to reconnect with young people. There really is hope.

The statements are based on the fact that the church has been in this place before: people attending for baptisms and Christmas and very little else. Society had entered the 18th Century. Church attendance continued to dwindle. And then, in the midst of overwhelming decline, the Lord spoke to the hearts of key individuals and they took their place on history's stage. Together they began to turn the whole thing around; Wesley, Whitefield, Wilberforce and Raikes. But it is Robert Raikes with whom we pause because his focus was on the young. When he began his work in 1780 he wrote of those he was ministering to, "that neither they nor their ancestors had ever set foot in churchⁱⁱ." Eight years after he begins, 300,000 children and young people are in church for the first time. By 1900, 85% of the under 18s in Britain were in church or attached to church groups. The whole thing had changed, so it is to the story of Robert Raikes we go to see how God spoke to this particular heart.

Robert Raikes was a businessman. The editor of the Gloucester Journal. A daily newspaper of good reputation and respectable circulation. It was 1780, a Sunday, and Raikes was finishing his paper for the morning when he heard a commotion outside. He walked to the window and looked out, he saw young people and children up to mischief outside and he asked himself, "why are they not in church?"

That's it. That moment is going to be the birth of the Sunday School Movement. Millions of lives changed all over the world. Churches reconnecting with young people. And what did he do? There was clearly no angelic visitation, no burning bush, no prophet of the Lord. But a man walked to the window and looked...and he saw.

This is stage 1. God wants you to walk to the window and look...and see. Both parts are important. Rabbinical tradition tells us that the bush was always burning, it was waiting for Moses to be travelling slowly enough to notice. So many things that we rush past and don't notice. And eventually Moses looked and he saw.

Interestingly the first Sunday School in Wales is believed to have been established in 1769 by Jenkin Morgan. The Welsh got there eleven years earlier!

Ar gyfer y Sesiwn hon



Cyrraedd Ac Addoli

Fel grŵp

1. Cydaddoli.

GWEITHGAREDDAU

Fel Unigolyn

Darllenwch Exodus 3:1-17

1. Ystyriwch ddatganiad y sylwadau Rabineg fod y berth wedi bod yn llosgi'n wastadol, a bod angen i Moses deithio'n ddigon araf i edrych A GWELD.
2. Os byddech chi'n ail-fyw'r saith diwrnod diwethaf, a oes yna rai pethau yr edrychoch chi arnyn nhw ond na fu i chi eu gweld? O bosibl â llygaid ffydd, o bosibl â llygaid naturiol, pa bethau mae Duw am dynnu eich sylw atynt?

Gallech fynd ati i lunio llinell amser o'r amser y bu i chi ddeffro tan y funud hon a gosod rhai cerrig milltir ar hyd y ffordd, deffro, brecwast, cinio.....
3. Nawr meddyliwch am eich diwrnod unwaith eto. Meddyliwch am eich cysylltiadau â phobl ifanc. Beth all Duw fod am i chi sylwi arnynt?

Fesul 2 neu 3

1. Trafodwch eich arsylwadau gyda'ch gilydd. Mae profi'r hyn y gallai Duw fod yn ei ddweud trwy siarad â rhywun arall yn aml yn gymorth mawr.

Fesul grŵp

1. A oes unrhyw un a hoffai rannu'r hyn y gallai Duw fod am dynnu eu sylw ato? Cofiwch, nid ydym eto wedi trafod ymateb neu ein rhan ni yn y sefyllfa, dim ond dysgu sut i edrych a gweld y dasg.
2. Yn ôl Bill Wilson, sy'n cynnal yr Ysgol Sul fwyaf yn y byd (Dinas Efrog Newydd: gyda 25,000 o bobl ifanc yn mynychu), nid yw erioed wedi cael galwad uniongyrchol gan Dduw. Mae'n dweud mai'r angen yw'r alwad. Beth yw ystyr hyn yn eich barn chi? A fyddai hyn yn gallu bod yn berthnasol i ni?

For this Session



Arrive and Worship

1. Worship together.

Activities

As an individual

Read Exodus 3:1-17

1. Think about the Rabbinic commentary statement that the bush had always been burning, it just needed Moses to be travelling slow enough to look AND SEE.
2. If you were to replay your last seven days are there things that you looked at and didn't see? Possibly with eyes of faith, possibly with your natural eyes, what is God bringing to your attention?

If it helps draw a timeline from waking until now and place some markers on it – woke, breakfast, lunch...
3. Now think about your day again. Think about your interactions with young people. What might God be bringing to your attention?

In 2s or 3s

1. Talk about your observations together. Testing what God might be saying by talking to another person is often very helpful.

In Groups

1. Is there anyone who would like to share what God might be drawing their attention to? Remember, at this point we haven't discussed responding or us playing a part, we are simply learning to look and to see.
2. Bill Wilson, who runs the largest Sunday School in the world (New York City: 25,000 young people in attendance), states that he never heard a direct call from God. He states, "the need was the call." What do you think he means by this? Could it apply to us?