

Sunday 2nd June 2024
+ The First Sunday after Trinity

The Collect of the Day

O God, the strength of all those who put their trust in you, mercifully accept our prayers and, because through the weakness of our mortal nature we can do no good thing without you, grant us the help of your grace, that in the keeping of your commandments we may please you both in will and deed; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. AMEN

The reading from Deuteronomy
(5.12-15)

The Lord says this: Observe the sabbath day and keep it holy, as the Lord your God commanded you. For six days you shall labour and do all your work. But the seventh day is a sabbath to the Lord your God; you shall not do any work — you, or your son or your daughter, or your male or female slave, or your ox or your donkey, or any of your livestock, or the resident alien in your towns, so that your male and female slave may rest as well as you.

Remember that you were a slave in the land of Egypt, and the Lord your God brought you out from there with a mighty hand and an outstretched arm; therefore the Lord your God commanded you to keep the sabbath day.

The Psalm
(81.1-10)

Sing merrily to / God our / strength: shout for / joy • to the / God of / Jacob. Take up the song and / sound the / timbrel: the tuneful / lyre / with the / harp.

Blow the trumpet at the / new / moon: as at the full moon, up/on our / solemn / feast day. For this is a / statute for / Israel: a / law • of the / God of / Jacob, the charge he laid on the / people of / Joseph: when they came / out of the / land of / Egypt.

I heard a voice I did not / know, that / said: 'I eased their shoulder from the burden; their hands were set / free from / bearing the / load. You called upon me in trouble and / I de/livered you: I answered you from the secret place of thunder and proved you / at the / waters of / Meribah.

Hear, O my people, and I / will ad/monish you: O Israel, if you / would but / listen to / me! There shall be no strange / god a/mong you: you shall not / worship a / foreign / god. I am the Lord your God, who brought you up from the / land of / Egypt: open your mouth / wide and / I shall / fill it.'

The reading from 2 Corinthians
(4.5-12)

We do not proclaim ourselves; we proclaim Jesus Christ as Lord and ourselves as your slaves for Jesus' sake. For it is the God who said, 'Let light shine out of darkness', who has shone in our hearts to give the light of

the knowledge of the glory of God in the face of Jesus Christ.

But we have this treasure in clay jars, so that it may be made clear that this extraordinary power belongs to God and does not come from us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be made visible in our bodies.

For while we live, we are always being given up to death for Jesus' sake, so that the life of Jesus may be made visible in our mortal flesh. So death is at work in us, but life in you.

The reading from the Gospel
according to Saint Mark
(2.23 – 3.6)

One sabbath Jesus was going through the cornfields; and as they made their way his disciples began to pluck heads of grain. The Pharisees said to him, 'Look, why are they doing what is not lawful on the sabbath?'

And he said to them, 'Have you never read what David did when he and his companions were hungry and in need of food? He entered the house of God, when Abiathar was high priest, and ate the bread of the Presence, which it is not lawful for any but the priests to eat, and he gave some to his companions.'

Then he said to them, 'The sabbath was made for humankind, and not humankind for the sabbath; so the Son of Man is lord even of the sabbath.'

Again he entered the synagogue, and a man was there who had a withered hand. They watched him to see whether he would cure him on the sabbath, so that they might accuse him. And he said to the man who had the withered hand, 'Come forward.'

Then he said to them, 'Is it lawful to do good or to do harm on the sabbath, to save life or to kill?' But they were silent.

He looked around at them with anger; he was grieved at their hardness of heart and said to the man, 'Stretch out your hand.' He stretched it out, and his hand was restored.

The Pharisees went out and immediately conspired with the Herodians against him, how to destroy him.

The Collect following Communion

Eternal Father, we thank you for nourishing us with these heavenly gifts: may our communion strengthen us in faith, build us up in hope, and help us grow in love; for the sake of Jesus Christ our Lord. AMEN

Dydd Sul 2^{il} Mehefin 2024 + Y Sul Cyntaf wedi'r Drindod

Colect y Dydd

O Dduw, nerth pawb sy'n ymddiried ynot, derbyn yn drugarog ein gweddiâu a chan na allwn, gan wendid ein natur farwol, wneud dim da hebot ti, caniatâ inni gymorth dy ras, fel wrth gadw dy orchmynion y bo i ni dy foddhau ar ewyllys a gweithred; trwy Iesu Grist dy Fab ein Harglwydd, sy'n fyw ac yn teyrnasu gyda thi, yn undod yr Ysbryd Glân, yn un Duw, yn awr ac am byth. AMEN

Darlleniad o Ddeuteronomium (5.12-15)

"Cadw'r dydd Saboth yn gysegredig, fel y gorchmynnodd yr ARGLWYDD dy Dduw iti. Chwe diwrnod yr wyt i weithio a gwneud dy holl waith, ond y mae'r seithfed dydd yn Saboth yr ARGLWYDD dy Dduw; na wna ddim gwaith y dydd hwnnw, ti na'th fab, na'th ferch, na'th was, na'th forwyn, na'th ych, na'th asyn, nac un o'th anifeiliaid, na'r estron sydd o fewn dy byrth, er mwyn i'th was a'th forwyn gael gorffwys fel ti dy hun.

Cofia iti fod yn gaethwas yng ngwlad yr Aiff, ac i'r ARGLWYDD dy Dduw dy arwain allan oddi yno â llaw gadarn a braich estynedig; am hyn y gorchmynnodd yr ARGLWYDD dy Dduw iti gadw'r dydd Saboth.

Salm (81.1-10)

Canwch fawl i Dduw, ein nerth; bloeddiwch mewn gorfoledd i Dduw

Jacob. Rhowch gân a chanu'r tympan, y delyn fwyn a'r nabl.

Canwch utgorn ar y lleuad newydd, ar y lleuad lawn, ar ddydd ein gŵyl. Oherwydd y mae hyn yn ddeddf yn Israel, yn rheol gan Dduw Jacob, wedi ei roi'n orchymyn i Joseff pan ddaeth allan o wlad yr Aiff. Clywaf iaith nad wyf yn ei hadnabod.

Ysgafnheais y baich ar dy ysgwydd, a rhyddhau dy ddwylo oddi wrth y basgedi. Pan waeddaist mewn cyfyngder, gwaredais di, ac atebais di yn ddirgel yn y taranau; profais di wrth ddyfroedd Meriba.

Gwrando, fy mhobl, a dygaf dystiolaeth yn dy erbyn. O na fyddit yn gwrando arnaf fi, Israel! Na fydded gennyt dduw estron, a phaid ag ymostwng i dduw dieithr. Myfi yw'r ARGLWYDD dy Dduw, a'th ddygodd i fyny o'r Aiff; agor dy geg, ac fe'i llanwaf.

Darlleniad o 2 Corinthiaid (4.5-12)

Nid ein pregethu ein hunain yr ydym, ond Iesu Grist yn Arglwydd, a ninnau yn weision i chwi er mwyn Iesu. Oherwydd y Duw a ddywedodd, "Llewyrched goleuni o'r tywyllwch", a lewyrchodd yn ein calonnau i roi i ni oleuni'r wybodaeth am ogoniant Duw yn wyneb Iesu Grist.

Ond y mae'r trysor hwn gennym mewn llestri pridd, i ddangos mai eiddo Duw yw'r gallu tra rhagorol, ac nid eiddom ni. Ym mhob peth yr ydym yn cael ein gorthrymu ond nid ein llethu, ein bwrw i ansicrwydd ond nid i anobaith, ein herlid ond nid ein gadael yn amddifad, ein taro i lawr ond

nid ein dinistrio. Yr ydym bob amser yn dwyn gyda ni yn ein corff farwolaeth yr Arglwydd Iesu, er mwyn i fywyd Iesu hefyd gael ei ddwyn i'r amlwg yn ein corff ni.

Oherwydd yr ydym ni, a ninnau'n fyw, yn cael ein traddodi yn wastad i farwolaeth er mwyn Iesu, i fywyd Iesu hefyd gael ei ddwyn i'r amlwg yn ein cnawd marwol ni. Felly y mae marwolaeth ar waith ynom ni, a bywyd ynoch chwi.

Gwrandewch Efengyl Crist yn ôl Sant Marc (2.23 – 3.6)

Un Saboth yr oedd yn mynd trwy'r caeau yd, a dechreuodd ei ddisgyblion dynnu'r tywysennau wrth fynd. Ac meddai'r Phariseaid wrtho, "Edrych, pam y maent yn gwneud peth sy'n groes i'r Gyfraith ar y Saboth?"

Dywedodd yntau wrthynt, "Onid ydych chi erioed wedi darllen beth a wnaeth Dafydd, pan oedd mewn angen, ac eisiau bwyd arno ef a'r rhai oedd gydag ef? Sut yr aeth i mewn i dŷ Dduw, yn amser Abiathar yr archoffeiriad, a bwyta'r torthau cysegredig nad yw'n gyfreithlon i neb eu bwyta ond yr offeiriad; ac fe'u rhoddodd hefyd i'r rhai oedd gydag ef?"

Dywedodd wrthynt hefyd, "Y Saboth a wnaethpwyd er mwyn dyn, ac nid dyn er mwyn y Saboth. Felly y mae Mab y Dyn yn arglwydd hyd yn oed ar y Saboth."

Aeth i mewn eto i'r synagog, ac yno yr oedd dyn a chanddo law wedi gwywo. Ac yr oeddent â'u llygaid arno

i weld a fyddai'n iacháu'r dyn ar y Saboth, er mwyn cael cyhuddiad i'w ddwyn yn ei erbyn. A dywedodd wrth y dyn â'r llaw ddiffwrwyth, "Saf yn y canol."

Yna dywedodd wrthynt, "A yw'n gyfreithlon gwneud da ar y Saboth, ynteu gwneud drwg, achub bywyd, ynteu lladd?" Yr oeddent yn fud.

Yna edrychodd o gwmpas arnynt mewn dicter, yn drist oherwydd eu hystyfnigrwydd, a dywedodd wrth y dyn, "Estyn dy law." Estynnodd yntau hi, a gwnaed ei law yn iach.

Ac fe aeth y Phariseaid allan ar eu hunion a chynllwyn â'r Herodianaïd yn ei erbyn, sut i'w ladd.

Defynddir gweddi ôl-ynghyd

Dad tragwyddol, diolchwn i ti am ein maethu â'r rhoddion nefol hyn: bydded i'n cymundeb ein nerthu mewn ffydd, ein hadeiladu mewn gobaith, a'n cynorthwyo i dyfu mewn cariad; er mwyn Iesu Grist ein Harglwydd. AMEN