

Sunday 19th July 2026
+The Seventh Sunday after Trinity

The collect of the day

Lord of all power and might, the author and giver of all good things : graft in our hearts the love of your name, increase in us true religion, nourish us with all goodness, and of your great mercy keep us in the same; through Jesus Christ your Son our Lord, who is alive and reigns with you and the Holy Spirit, one God, now and for ever. AMEN.

The reading from Isaiah
(44.6-8)

Thus says the Lord, the King of Israel and his Redeemer, the Lord of hosts: I am the first and I am the last; besides me there is no god. Who is like me? Let them proclaim it, let them declare and set it forth before me. Who has announced from of old the things to come? Let them tell us what is yet to be. Do not fear, or be afraid; have I not told you from of old and declared it? You are my witnesses! Is there any god besides me? There is no other rock; I know not one.

The Psalm
(86.11-17)

Teach me your way, O Lord, and I will / walk in your / truth: knit my heart to you, that / I may / fear your / name.

I will thank you, O Lord my God, with / all my / heart: and glorify your / name for / ever/more; For great is your steadfast / love to/wards me: for you have delivered my soul * from the / depths / of the / grave.

O God, the proud rise up against me
* and a ruthless horde seek / after my / life: they have not / set you be/fore their / eyes. But you, Lord, are gracious and / full of com/passion: slow to anger and / full of / kindness and / truth.

Turn to me and have / mercy up/on me: give your strength to your servant
* and / save the / child of your / handmaid. Show me a token of your favour, that those who hate me may see it and / be a/shamed: because you, O / Lord, have / helped and / comforted me.

The reading from Romans
(8.12-25)

Brothers and sisters, we are debtors, not to the flesh, to live according to the flesh — for if you live according to the flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live. For all who are led by the Spirit of God are children of God. For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption.

When we cry, ‘Abba! Father!’ it is that very Spirit bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ — if, in fact, we suffer with him so that we may also be glorified with him.

I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us. For the creation waits with eager longing for the revealing of the children of God; for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in hope that the creation itself will be set free from its bondage to decay and will

obtain the freedom of the glory of the children of God.

We know that the whole creation has been groaning in labour pains until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies. For in hope we were saved. Now hope that is seen is not hope. For who hopes for what is seen? But if we hope for what we do not see, we wait for it with patience.

The reading from Gospel according to Saint Matthew
(13.24-30, 36-43)

Jesus put before the crowd another parable: ‘The kingdom of heaven may be compared to someone who sowed good seed in his field; but while everybody was asleep, an enemy came and sowed weeds among the wheat, and then went away. So when the plants came up and bore grain, then the weeds appeared as well. And the slaves of the householder came and said to him, “Master, did you not sow good seed in your field? Where, then, did these weeds come from?” He answered, “An enemy has done this.” The slaves said to him, “Then do you want us to go and gather them?” But he replied, “No; for in gathering the weeds you would uproot the wheat along with them. Let both of them grow together until the harvest; and at harvest time I will tell the reapers, Collect the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.”’

Then he left the crowds and went into the house. And his disciples

approached him, saying, ‘Explain to us the parable of the weeds of the field.’

He answered, ‘The one who sows the good seed is the Son of Man; the field is the world, and the good seed are the children of the kingdom; the weeds are the children of the evil one, and the enemy who sowed them is the devil; the harvest is the end of the age, and the reapers are angels. Just as the weeds are collected and burned up with fire, so will it be at the end of the age. The Son of Man will send his angels, and they will collect out of his kingdom all causes of sin and all evildoers, and they will throw them into the furnace of fire, where there will be weeping and gnashing of teeth. Then the righteous will shine like the sun in the kingdom of their Father. Let anyone with ears listen!’

The collect after communion

Lord God, your Son is the true vine and the source of life, ever giving himself that the world may live : may we so receive within ourselves the power of his death and passion that, in his saving cup, we may share his glory and be made perfect in his love; for he is alive and reigns, now and for ever. AMEN



Colect y dydd

Arglwydd pob nerth a chadernid, awdur a rhoddwr popeth sy'n dda: planna yn ein calonau gariad at dy enw, cynyddu ynom wir grefydd, maetha ni â phob daioni, ac o'th fawr drugaredd cadw ni ynddynt; trwy Iesu Grist ein Harglwydd, sy'n fyw ac yn teyrnasu gyda thi a'r Ysbryd Glân, yn un Duw, yn awr ac am byth. AMEN

Darlleniad o Esea

(44.6-8)

Dyma a ddywed yr ARGLWYDD, brenin Israel, ARGLWYDD y Lluoedd, ei waredydd: "Myfi yw'r cyntaf, a myfi yw'r olaf; nid oes duw ond myfi. Pwy sy'n debyg i mi? Bydded iddo ddatgan, a mynegi a gosod ei achos ger fy mron. Pwy a gyhoeddodd erstalwm y pethau sydd i ddod? Dywed wrthym beth sydd i ddigwydd.

Peidiwch ag ofni na dychryn; oni ddywedais wrthyhych erstalwm? Fe fynegais, a chwi yw fy nhystion. A oes duw ond myfi? Nid oes craig. Ni wn i am un."

Y Salm

(86. 11-17)

O ARGLWYDD, dysg i mi dy ffordd, imi rodio yn dy wirionedd; rho imi galon unplyg i ofni dy enw.

Clodforaf di â'm holl galon, O Arglwydd fy Nuw, ac anrhydeddaf dy enw hyd byth. Oherwydd mawr yw dy ffyddlondeb tuag ataf, a gwaredaist fy mywyd o Sheol isod.

O Dduw, cododd gwŷr trahaus yn ferbyn, ac y mae criw didostur yn ceisio fy mywyd, ac nid ydynt yn meddwl amdanat ti. Ond yr wyt ti, O Arglwydd, yn Dduw trugarog a graslon, araf i ddigio, a llawn cariad a gwirionedd.

Tro ataf, a bydd drugarog, rho dy nerth i'th was, a gwared un o hil dy weision. Rho imi arwydd o'th ddaioni, a bydded i'r rhai sy'n fy nghasáu weld a chywilyddio, am i ti, ARGLWYDD, fy nghynorthwyo a'm cysuro.

Darlleniad o Rufeiniaid

(8.12-25)

Am hynny, gyfeillion, yr ydym dan rwymedigaeth, ond nid i'r cnawd, i fyw ar wastad y cnawd. Oherwydd, os ar wastad y cnawd yr ydych yn byw, yr ydych yn sicr o farw; ond os ydych, trwy'r Ysbryd, yn rhoi arferion drwg y corff i farwolaeth, byw fyddwch.

Y mae pawb sy'n cael eu harwain gan Ysbryd Duw yn blant Duw. Oherwydd nid ysbryd caethiwed sydd unwaith eto'n peri ofn yr ydych wedi ei dderbyn, ond Ysbryd mabwysiad, yr ydym trwyddo yn llefain, "Abba! Dad!" Y mae'r Ysbryd ei hun yn cyd-dystiolaethu â'n hysbryd ni, ein bod yn blant i Dduw. Ac os plant, etifeddion hefyd, etifeddion Duw a chydetifeddion â Christ, os yn wir yr ydym yn cyfranogi o'i ddioddefaint ef er mwyn cyfranogi o'i ogoniant hefyd.

Yr wyf fi'n cyfrif nad yw dioddefiadau'r presennol i'w cymharu â'r gogoniant sydd ar gael ei ddatguddio i ni. Yn wir, y mae'r greadigaeth yn disgwyl yn daer am i blant Duw gael eu datguddio. Oherwydd darostyngwyd y greadigaeth i oferedd, nid o'i dewis ei hun, ond trwy'r hwn a'i darostyngodd,

yn y gobaith y câi'r greadigaeth hithau ei rhyddhau o gaethiwed a llygredigaeth, a'i dwyn i ryddid a gogoniant plant Duw.

Oherwydd fe wyddom fod yr holl greadigaeth yn ochneidio, ac mewn gwewyr drwyddi, hyd heddiw. Ac nid y greadigaeth yn unig, ond nyni sydd â blaenffrwyth yr Ysbryd gennym, yr ydym ninnau'n ochneidio ynom ein hunain wrth ddisgwyl ein mabwysiad yn blant Duw, sef rhyddhad ein corff o gaethiwed. Oherwydd yn y gobaith hwn y cawsom ein hachub. Ond nid gobaith mo'r gobaith sy'n gweld. Pwy sy'n gobeithio am yr hyn y mae'n ei weld? Yr hyn nad ydym yn ei weld yw gwrthrych gobaith, ac felly yr ydym yn dal i aros amdano mewn amynedd.

Gwrandewch Efengyl Crist

yn ôl Sant Mathew

(13.24-30, 36-43)

'Cyflwynodd Iesu ddameg arall iddynt: "Y mae teyrnas nefoedd yn debyg i ddyn a heuodd had da yn ei faes. Ond pan oedd pawb yn cysgu, daeth ei elyn a hau efrau ymysg yr ôd a mynd ymaith. Pan eginodd y cnwd a dwyn ffrwyth, yna ymddangosodd yr efrau hefyd. Daeth gweision gŵr y tŷ a dweud wrtho, 'Syr, onid had da a heuaist yn dy faes? O ble felly y daeth efrau iddo?' Atebodd yntau, 'Gelyn a wnaeth hyn.' Meddai'r gweision wrtho, 'A wyt am i ni fynd allan a chasglu'r efrau?' 'Na,' meddai ef, 'wrth gasglu'r efrau fe allwch ddiwreiddio'r ôd gyda hwy. Gadewch i'r ddau dyfu gyda'i gilydd hyd y cynhaeaf, ac yn amser y cynhaeaf dywedaf wrth y medelwyr, "Casglwch yr efrau yn gyntaf, a rhwymwch hwy'n sypynnau i'w llosgi, ond crynhowch yr ôd i'm hysgubor.'"

Yna, wedi gollwng y tyrfaoedd, daeth i'r tŷ. A daeth ei ddisgyblion ato a dweud, "Eglura i ni ddameg yr efrau yn y maes."

Dywedodd yntau, "Yr un sy'n hau'r had da yw Mab y Dyn. Y maes yw'r byd. Yr had da yw plant y deyrnas; yr efrau yw plant yr Un drwg, a'r gelyn a'u heuodd yw'r diafol; y cynhaeaf yw diwedd amser, a'r medelwyr yw'r angylion. Yn union fel y cesglir yr efrau a'u llosgi yn y tân, felly y bydd yn niwedd amser. Bydd Mab y Dyn yn anfon ei angylion, a byddant yn casglu allan o'i deyrnas ef bopeth sy'n peri tramgwydd, a'r rhai sy'n gwneud anghyfraith, a byddant yn eu taflu i'r ffwrnais danllyd; bydd yno wylo a rhincian dannedd. Yna bydd y rhai cyfiawn yn disgleirio fel yr haul yn nheyrnas eu Tad. Y sawl sydd â chlustiau ganddo, gwrandawed."

Defnyddir gweddi ôl-ynglyd

'Arglwydd Dduw, dy Fab yw'r wir winwydden a ffynhonnell bywyd, yn ei roi ei hun yn wastadol i'r byd gael byw: bydded i ni dderbyn ynom ein hunain rym ei angau a'i ddioddefaint fel y gallwn gyfranogi o'i ogoniant yn ei gwpan achubol, a'n gwneud yn berffaith yn ei gariad; oherwydd y mae'n fyw ac yn teyrnasu, yn awr ac am byth. AMEN

