

Sunday the 26th of July 2026
+ The Eighth Sunday after Trinity

The collect of the day

Almighty Lord and everlasting God, we beseech you to direct, sanctify and govern us in the ways of your laws and the works of your commandments ; that through your most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. AMEN

The reading from I Kings
(3.5-12)

At Gibeon the Lord appeared to Solomon in a dream by night; and God said, 'Ask what I should give you.'

And Solomon said, 'You have shown great and steadfast love to your servant my father David, because he walked before you in faithfulness, in righteousness, and in uprightness of heart towards you; and you have kept for him this great and steadfast love, and have given him a son to sit on his throne today. And now, O Lord my God, you have made your servant king in place of my father David, although I am only a little child; I do not know how to go out or come in. And your servant is in the midst of the people whom you have chosen, a great people, so numerous they cannot be numbered or counted. Give your servant therefore an understanding mind to govern your people, able to discern between good and evil; for who can govern this your great people?'

It pleased the Lord that Solomon had asked this. God said to him, 'Because you have asked this, and have not asked for yourself long life or riches, or for the life

of your enemies, but have asked for yourself understanding to discern what is right, I now do according to your word. Indeed I give you a wise and discerning mind; no one like you has been before you and no one like you shall arise after you.

The Psalm
(119.129-136)

Your testimonies / are / wonderful: there/fore my / soul / keeps them. The opening of your / word gives / light: it gives under/standing / to the / simple.

I open my mouth and / draw in my / breath: as I / long for / your com/mandments. Turn to me and be / gracious / to me: as is your way with / those who / love your / name.

Order my steps / by your / word: and let no wickedness / have do/minion / over me. Redeem me from / earthly op/pressors: so that / I may / keep • your com/mandments.

Show the light of your countenance up/on your / servant: and / teach / me your / statutes. My eyes run down with / streams of / water: because the wicked / do not / keep your / law.

The reading from Romans
(8.26-39)

The Spirit helps us in our weakness; for we do not know how to pray as we ought, but that very Spirit intercedes with sighs too deep for words. And God, who searches the heart, knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.

We know that all things work together for good for those who love God, who are called according to his purpose. For those whom he foreknew

he also predestined to be conformed to the image of his Son, in order that he might be the firstborn within a large family. And those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified.

What then are we to say about these things? If God is for us, who is against us? He who did not withhold his own Son, but gave him up for all of us, will he not with him also give us everything else? Who will bring any charge against God's elect? It is God who justifies. Who is to condemn? It is Christ Jesus, who died, yes, who was raised, who is at the right hand of God, who indeed intercedes for us. Who will separate us from the love of Christ? Will hardship, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, 'For your sake we are being killed all day long; we are accounted as sheep to be slaughtered.'

No, in all these things we are more than conquerors through him who loved us. For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

The reading from the Gospel according to Saint Matthew
(13.31-33, 44-52)

Jesus put before the crowd another parable: 'The kingdom of heaven is like a mustard seed that someone took and sowed in his field; it is the smallest of all the seeds, but when it has grown it is the greatest of shrubs and becomes a tree, so that the birds of the air come and make nests in its branches.'

He told them another parable: 'The kingdom of heaven is like yeast that a woman took and mixed in with three measures of flour until all of it was leavened.'

'The kingdom of heaven is like treasure hidden in a field, which someone found and hid; then in his joy he goes and sells all that he has and buys that field.

'Again, the kingdom of heaven is like a merchant in search of fine pearls; on finding one pearl of great value, he went and sold all that he had and bought it.

'Again, the kingdom of heaven is like a net that was thrown into the sea and caught fish of every kind; when it was full, they drew it ashore, sat down, and put the good into baskets but threw out the bad. So it will be at the end of the age. The angels will come out and separate the evil from the righteous and throw them into the furnace of fire, where there will be weeping and gnashing of teeth.

'Have you understood all this?'

They answered, 'Yes.'

And he said to them, 'Therefore every scribe who has been trained for the kingdom of heaven is like the master of a household who brings out of his treasure what is new and what is old.'

The collect following communion

Strengthen for service, Lord, the hands that have taken holy things ; may the ears which have heard your word be deaf to clamour and dispute; may the tongues which have sung your praise be free from deceit; may the eyes which have seen the tokens of your love shine with the light of hope; and may the bodies which have been fed with your body be refreshed with the fullness of your life; glory to you for ever. AMEN.

Colect y dydd

Hollalluog Arglwydd a thragwyddol Dduw, deisyfwn arnat gyfarwyddo, sancteiddio a llywodraethu ein calonnau a'n cyrff yn ffyrdd dy gyfreithiau a gweithredoedd dy orchmynion ; fel trwy dy nodedd mawr, y cawn ein cadw'n gorff ac enaid yn awr ac am byth; trwy ein Harglwydd a'n Hiachawdwr Iesu Grist sy'n fyw ac yn teyrnasu gyda thi, yn undod yr Ysbryd Glân, yn un Duw, yn awr ac am byth. AMEN

Darlleniad o I Brenhinoedd (3.5-12)

Ymddangosodd yr ARGLWYDD i Solomon yn Gibeon mewn breuddwyd liw nos; a dywedodd DUW, "Gofyn beth bynnag a fynni gennyf."

Dywedodd Solomon, "Buost yn ffyddlon iawn i'm tad Dafydd, dy was, am iddo rodio gyda thi mewn gwirionedd a chyfiawnder a chywirdeb calon. Ie, parheaist yn ffyddlon iawn iddo, a rhoi iddo fab i eistedd ar ei orseddfainc heddiw. Yn awr, O ARGLWYDD fy Nuw, gwnaethost dy was yn frenin yn lle fy nhad Dafydd, a minnau'n llanc ifanc, dibrofiad. Ac y mae dy was yng nghanol dy ddewis bobl, sy'n rhy niferus i'w rhifo na'u cyfrif. Felly rho i'th was galon ddeallus i farnu dy bobl, i ddirnad da a drwg; oherwydd pwy a ddichon farnu dy bobl luosog hyn?"

Bu'n dderbyniol yng ngolwg yr ARGLWYDD i Solomon ofyn y peth hwn, a dywedodd Duw wrtho, "Oherwydd iti ofyn hyn, ac nid gofyn i ti dy hun flynyddoedd lawer, na chyfoeth, nac einioes dy elynion, ond gofyn deall wrth wrando achos, gwnaf yn ôl dy eiriau. Rhoddaf iti galon ddoeth a deallus, fel na

bu dy fath o'th flaen, ac na chyfyd chwaith ar dy ôl."

Y Salm (119.129-136)

Y mae dy farnedigaethau'n rhyfeddol; am hynny yr wyf yn eu cadw. Pan ddatguddir dy air, bydd yn goleuo ac yn rhoi deall i'r syml.

Yr wyf yn agor fy ngheg mewn blys, oherwydd yr wyf yn dyheu am dy orchmynion. Tro ataf a bydd drugarog, yn ôl dy arfer i'r rhai sy'n caru dy enw.

Cadw fy nghanam yn sicr fel yr addewaist, a phaid â gadael i ddrygioni fy meistroli. Rhyddha fi oddi wrth ormes dynol, er mwyn imi ufuddhau i'th ofynion di.

Bydded llewyrch dy wyneb ar dy was, a dysg i mi dy ddeddfau. Y mae fy llygaid yn ffrydio dagrau am nad yw pobl yn cadw dy gyfraith.

Darlleniad o Rufeiniaid (8.26-39)

Yn yr un modd, y mae'r Ysbryd yn ein cynorthwyo yn ein gwendid. Oherwydd ni wyddom ni sut y dylem weddio, ond y mae'r Ysbryd ei hun yn ymbil trosom ag ocheneidiau y tu hwnt i eiriau, ac y mae Duw, sy'n chwilio calonnau dynol, yn deall bwriad yr Ysbryd, mai ymbil y mae tros y saint yn ôl ewyllys Duw.

Gwyddom fod Duw, ym mhob peth, yn gweithio er daioni gyda'r rhai sy'n ei garu, y rhai sydd wedi eu galw yn ôl ei fwriad. Oherwydd, cyn eu bod hwy, fe'u hadnabu, a'u rhagordeinio i fod yn unffurf ac unwedd â'i Fab, fel mai cyntafanedig fyddai ef ymhlith pobl lawer. A'r rhai a ragordeiniodd, fe'u galwodd hefyd; a'r rhai a alwodd, fe'u cyfiawnhaodd hefyd; a'r rhai a gyfiawnhaodd, fe'u gogoneddodd hefyd.

O ystyried hyn oll, beth a ddywedwn?

Os yw Duw trosom, pwy sydd yn ein herbyn? Nid arbedodd Duw ei Fab ei hun, ond ei draddodi i farwolaeth trosom ni oll. Ac os rhoddodd ei Fab, sut y gall beidio â rhoi pob peth i ni gydag ef? Pwy sydd i ddwyn cyhuddiad yn erbyn etholedigion Duw? Duw yw'r un sy'n dyfarnu'n gyfiawn. Pwy sydd yn ein collfarnu? Crist Iesu yw'r un a fu farw, yn hytrach a gyfodwyd, yr un hefyd sydd ar ddeheulaw Duw, yr un sydd yn ymbil trosom. Pwy a'n gwahana ni oddi wrth gariad Crist? Ai gorthrymder, neu ing, neu erlid, neu newyn, neu noethni, neu berygl, neu gleddyf? Hyn yn wir yw ein rhan, fel y mae'n ysgrifenedig: "Er dy fwyn di fe'n rhoddir i farwolaeth drwy'r dydd, fe'n cyfrifir fel defaid i'w lladd."

Ond yn y pethau hyn i gyd y mae gennym fuddugoliaeth lwyr trwy'r hwn a'n carodd ni. Yr wyf yn gwbl sicr na all nac angau nac einioes, nac angylion na thywysogaethau, na'r presennol na'r dyfodol, na grymusterau nac uchelderau na dyfnderau, na dim arall a grewyd, ein gwahanu ni oddi wrth gariad Duw yng Nghrist Iesu ein Harglwydd.

Gwrandewch Efengyl Crist yn ôl Sant Mathew (13.31-33, 44-52)

A dyma ddameg arall a gyflwynodd iddynt: "Y mae teyrnas nefoedd yn debyg i hedyn mwstard, a gymerodd rhywun a'i hau yn ei faes. Dyma'r lleiaf o'r holl hadau, ond wedi iddo dyfu, ef yw'r mwyaf o'r holl lysiau, a daw yn goeden, fel bod adar yr awyr yn dod ac yn nythu yn ei changhennau."

Llefarrowdd ddameg arall wrthynt: "Y mae teyrnas nefoedd yn debyg i lefain; y mae gwraig yn ei gymryd, ac yn ei gymysgu â thri mesur o flawd gwenith, nes lefeinio'r cwbl."

"Y mae teyrnas nefoedd yn debyg i drysor wedi ei guddio mewn maes; pan ddaeth rhywun o hyd iddo, fe'i cuddiodd, ac yn ei lawenydd y mae'n mynd ac yn gwerthu'r cwbl sydd ganddo, ac yn prynu'r maes hwnnw."

"Eto y mae teyrnas nefoedd yn debyg i fasnachwr sy'n chwilio am berlau gwyh. Wedi iddo ddarganfod un perl gwerthfawr, aeth i ffwrdd a gwerthu'r cwbl oedd ganddo, a'i brynu."

"Eto y mae teyrnas nefoedd yn debyg i rwyd a fwrwyd i'r môr ac a ddaliodd bysgod o bob math. Pan oedd yn llawn, tynnodd dynion hi i'r lan ac eistedd i lawr a chasglu'r rhai da i lestri a thaflu'r rhai gwael i ffwrdd. Felly y bydd yn niwedd amser; bydd yr angylion yn mynd allan ac yn gwahanu'r drwg o blith y cyfiawn, ac yn eu taflu i'r ffwrnais danllyd; bydd yno wylo a rhincian dannedd."

"A ydych wedi deall yr holl bethau hyn?"

Dywedasant wrtho, "Ydym."

"Am hynny," meddai ef wrthynt, "y mae pob ysgrifennydd a ddaeth yn ddisgybl yn nheyrnas nefoedd yn debyg i berchen tŷ sydd yn dwyn allan o'i drysorfa bethau newydd a hen."

Defynddir gweddi ôl-ynghyd

Cyfnhertha i wasanaeth, O Arglwydd, y dwylo a gymerodd bethau sanctaidd ; bydded i'r clustiau a glywodd dy air fod yn fyddar i drrw a dadl; bydded i'r tafodau a ganodd dy fawl fod yn rhydd o ddichell; bydded i'r llygaid a welodd arwyddion dy gariad lewyrchu â goleuni gobaieth; a bydded i'r cyrff a borthwyd â'th gorff gael eu hadfywio â llawnder dy fywyd; gogoniant i ti am byth. AMEN