

Sunday the 9th of August 2026
+ The Tenth Sunday after Trinity

The collect of the day

Let your merciful ears, O Lord, be open to the prayers of your humble servants ; and that they may obtain their petitions make them to ask such things as shall please you; 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 I Kings
(19.9-18)

When Elijah reached Horeb, the mountain of God, he came to a cave, and spent the night there. Then the word of the Lord came to him, saying, 'What are you doing here, Elijah?'

He answered, 'I have been very zealous for the Lord, the God of hosts; for the Israelites have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. I alone am left, and they are seeking my life, to take it away.'

He said, 'Go out and stand on the mountain before the Lord, for the Lord is about to pass by.'

Now there was a great wind, so strong that it was splitting mountains and breaking rocks in pieces before the Lord, but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire a sound of sheer silence.

When Elijah heard it, he wrapped his face in his mantle and went out and stood at the entrance of the cave. Then there

came a voice to him that said, 'What are you doing here, Elijah?'

He answered, 'I have been very zealous for the Lord, the God of hosts; for the Israelites have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. I alone am left, and they are seeking my life, to take it away.'

Then the Lord said to him, 'Go, return on your way to the wilderness of Damascus; when you arrive, you shall anoint Hazael as king over Aram. Also you shall anoint Jehu son of Nimshi as king over Israel; and you shall anoint Elisha son of Shaphat of Abel-meholah as prophet in your place. Whoever escapes from the sword of Hazael, Jehu shall kill; and whoever escapes from the sword of Jehu, Elisha shall kill. Yet I will leave seven thousand in Israel, all the knees that have not bowed to Baal, and every mouth that has not kissed him.'

The Psalm
(85.8-13)

I will listen to what the Lord / God will / say: for he shall speak peace to his people and to the faithful, that they / turn • not a/gain to / folly. Truly, his salvation is near to / those who / fear him: that his / glory may / dwell • in our / land. Mercy and truth are / met to/gether: righteousness and / peace have / kissed each / other;

Truth shall spring / up from the / earth: and / righteousness look / down from / heaven. The Lord will indeed give / all that is / good: and our / land will / yield its / increase. Righteousness shall / go be/fore him: and di/rect his / steps • in the / way.

The reading from Romans
(10.5-15)

Moses writes concerning the righteousness that comes from the law, that 'the person who does these things will live by them.'

But the righteousness that comes from faith says, 'Do not say in your heart, "Who will ascend into heaven?"' (that is, to bring Christ down) 'or "Who will descend into the abyss?"' (that is, to bring Christ up from the dead).

But what does it say? 'The word is near you, on your lips and in your heart' (that is, the word of faith that we proclaim); because if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For one believes with the heart and so is justified, and one confesses with the mouth and so is saved.

The scripture says, 'No one who believes in him will be put to shame.' For there is no distinction between Jew and Greek; the same Lord is Lord of all and is generous to all who call on him. For, 'Everyone who calls on the name of the Lord shall be saved.'

But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? And how are they to proclaim him unless they are sent? As it is written, 'How beautiful are the feet of those who bring good news!'

The reading from the Gospel according to Saint Matthew (14.22-33)

Immediately after feeding the crowd with the five loaves and two fish, Jesus made the disciples get into the boat and go on ahead to the other side, while he dismissed the crowds. And after he had

dismissed the crowds, he went up the mountain by himself to pray.

When evening came, he was there alone, but by this time the boat, battered by the waves, was far from the land, for the wind was against them. And early in the morning he came walking towards them on the lake. But when the disciples saw him walking on the lake, they were terrified, saying, 'It is a ghost!' And they cried out in fear.

But immediately Jesus spoke to them and said, 'Take heart, it is I; do not be afraid.'

Peter answered him, 'Lord, if it is you, command me to come to you on the water.'

He said, 'Come.'

So Peter got out of the boat, started walking on the water, and came towards Jesus. But when he noticed the strong wind, he became frightened, and beginning to sink, he cried out, 'Lord, save me!'

Jesus immediately reached out his hand and caught him, saying to him, 'You of little faith, why did you doubt?'

When they got into the boat, the wind ceased. And those in the boat worshipped him, saying, 'Truly you are the Son of God.'

The collect following communion

God of our pilgrimage, you have willed that the gate of mercy should stand open for those who trust in you : look upon us with your favour that we who follow the path of your will may never wander from the way of life; through Jesus Christ our Lord. AMEN

Dydd Sul 9^{fed} Awst 2026
+ Y Degfed Sul wedi'r Drindod

Colect y dydd

Bydded dy glustiau trugarog, O Arglwydd, yn agored i weddïau dy weision gostyngedig; a gwna iddynt ofyn am y pethau hynny sy'n dderbiniol i ti, fel y bo iddynt gael eu gofynion ; trwy Iesu Grist 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 I Brenhinoedd
(19.9-18)

Yno aeth i ogof i aros, a daeth gair yr ARGLWYDD ato gan ddweud, "Beth a wnei di yma, Elias?"

Dywedodd yntau, "Bûm i'n selog iawn dros ARGLWYDD Dduw y Lluedd; cefnodd yr Israeliaid ar dy gyfamod, a bwrw d'allorau i lawr, a lladd dy broffwydi â'r cleddyf; myfi'n unig sydd ar ôl, ac y maent yn ceisio f'einioes innau."

Yna dywedwyd wrtho, "Dos allan a saf ar y mynydd o flaen yr ARGLWYDD."

A dyma'r ARGLWYDD yn dod heibio. Bu gwynt cryf nerthol, yn rhwygo mynyddoedd a dryllio creigiau, o flaen yr ARGLWYDD; nid oedd yr ARGLWYDD yn y gwynt. Ar ôl y gwynt bu daeargryn; nid oedd yr ARGLWYDD yn y ddaeargryn. Ar ôl y ddaeargryn bu tân; nid oedd yr ARGLWYDD yn y tân. Ar ôl y tân, distawrwydd llethol.

Pan glywodd Elias, lapiodd ei wyneb yn ei fantell a mynd i sefyll yng ngenau'r ogof; a daeth llais yn gofyn iddo, "Beth a wnei di yma, Elias?"

Atebodd yntau, "Bûm i'n selog iawn dros ARGLWYDD Dduw y Lluedd;

cefnodd yr Israeliaid ar dy gyfamod, a bwrw d'allorau i lawr, a lladd dy broffwydi â'r cleddyf; myfi'n unig sydd ar ôl, ac y maent yn ceisio f'einioes innau."

Dywedodd yr ARGLWYDD wrtho, "Dos yn ôl i gyfeiriad anialwch Damascus, a phan gyrhaeddi, eneinia Hasael yn frenin ar Syria, a Jehu fab Nimsi yn frenin ar Israel, ac Eliseus fab Saffat o Abel-mehola yn broffwyd yn dy le. Pwy bynnag fydd yn dianc rhag cleddyf Hasael, bydd Jehu yn ei ladd; pwy bynnag fydd yn dianc rhag cleddyf Jehu, bydd Eliseus yn ei ladd. Ond gadawaf yn weddill yn Israel y saith mil sydd heb blygu glin i Baal, na'i gusanu."

YSalm
(85.8-13)

Bydded imi glywed yr hyn a lefara'r Arglwydd DDUW, oherwydd bydd yn cyhoeddi heddwch i'w bobl ac i'w ffyddloniaid, rhag iddynt droi drachefn at ffolineb. Yn wir, y mae ei waredigaeth yn agos at y rhai sy'n ei ofni, fel bod gogoniant yn aros yn ein tir. Bydd cariad a gwirionedd yn cyfarfod, a chyfiawnder a heddwch yn cusanu ei gilydd.

Bydd ffyddlondeb yn tarddu o'r ddaear, a chyfiawnder yn edrych i lawr o'r nefoedd. Bydd yr ARGLWYDD yn rhoi daioni, a'n tir yn rhoi ei gnwd. Bydd cyfiawnder yn mynd o'i flaen, a heddwch yn dilyn yn ôl ei droed.

Darlleniad o Rufeiniaid
(10.5-15)

Ysgrifennodd Moses am y cyfiawnder trwy y Gyfraith: "Y sawl sy'n cadw ei gofynion a gaiff fyw trwyddynt."

Ond fel hyn y dywed y cyfiawnder

trwy ffydd: "Paid â dweud yn dy galon, 'Pwy a esgyn i'r nef?' — hynny yw, i ddwyn Crist i lawr — "neu, 'Pwy a ddisgyn i'r dyfnder?' — hynny yw, i ddwyn Crist i fyny oddi wrth y meirw.

Ond beth mae'n ei ddweud? "Y mae'r gair yn agos atat, yn dy enau ac yn dy galon." A dyma'r gair yr ydym ni yn ei bregethu, gair ffydd, sef: "Os cyffesi Iesu yn Arglwydd â'th enau, a chredu yn dy galon fod Duw wedi ei gyfodi ef oddi wrth y meirw, cei dy achub." Oherwydd credu â'r galon sy'n esgor ar gyfiawnder, a chyffesu â'r genau sy'n esgor ar iachawdwriaeth.

Y mae'r Ysgrythur yn dweud: "Pob un sy'n credu ynddo, ni chywilyddir mohono." Nid oes dim gwahaniaeth rhwng Iddewon a Groegiaid. Yr un Arglwydd sydd i bawb, sy'n rhoi o'i gyfoeth i bawb sy'n galw arno. Oherwydd, yng ngeiriau'r Ysgrythur, "bydd pob un sy'n galw ar enw yr Arglwydd yn cael ei achub, pwy bynnag yw."

Ond sut y mae pobl i alw ar rywun nad ydynt wedi credu ynddo? Sut y maent i gredu yn rhywun nad ydynt wedi ei glywed? Sut y maent i glywed, heb fod rhywun yn pregethu? Sut y maent i bregethu, heb gael eu hanfon? Fel y mae'r Ysgrythur yn dweud: "Mor weddaidd yw traed y rhai sy'n cyhoeddi newyddion da."

Gwrandewch Efengyl Crist yn ol Sant Mathew (14.22-33)

Yna'n ddi-oed gwnaeth i'r disgyblion fynd i'r cwch a hwylio o'i flaen i'r ochr draw, tra byddai ef yn gollwng y tyrfaoedd. Wedi eu gollwng aeth i fyny'r

mynydd o'r neilltu i weddio, a phan aeth hi'n hwyr yr oedd yno ar ei ben ei hun.

Yr oedd y cwch eisoes gryn bellter oddi wrth y tir, ac mewn helbul gan y tonnau, oherwydd yr oedd y gwynt yn ei erbyn. Rhwng tri a chwech o'r gloch y bore daeth ef atynt dan gerdded ar y môr. Pan welodd y disgyblion ef yn cerdded ar y môr, dychrynwyd hwy nes dweud, "Drychiolaeth yw", a gweiddi gan ofn.

Ond ar unwaith siaradodd Iesu â hwy. "Codwch eich calon," meddai, "myfi yw; peidiwch ag ofni."

Atebodd Pedr ef, "Arglwydd, os tydi yw, gorchymyn i mi ddod atat ar y tonnau."

Meddai Iesu, "Tyrd."

Disgynnodd Pedr o'r cwch a cherddodd ar y tonnau, a daeth at Iesu. Ond pan welodd rym y gwynt brawychodd, ac wrth ddechrau suddo gwaeddodd, "Arglwydd, achub fi."

Estynnodd Iesu ei law ar unwaith a gafael ynddo gan ddweud, "Ti o ychydig ffydd, pam y petrusaist?"

Ac wedi iddynt ddringo i'r cwch, gostegodd y gwynt. Yna addolodd y rhai oedd yn y cwch ef, gan ddweud, "Yn wir, Mab Duw wyt ti."

Defynddir gweddi ôl-ynghyd

Dduw ein pererindod, ewyllysiaist fod i borth trugaredd aros yn agored i'r rhai sy'n ymddiried ynot : edrych arnom â'th ffafr fel na fo i ni sy'n dilyn llwybr dy ewyllys grwydro byth oddi ar ffordd y bywyd; trwy Iesu Grist ein Harglwydd. AMEN