

Sunday the 20th of September 2026 + The 16th Sunday after Trinity

The collect of the day

O Lord, we beseech you mercifully to hear the prayers of your people who call upon you ; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil them; 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 Jonah (3.10 – 4.11)

When God saw what they did, how they turned from their evil ways, God changed his mind about the calamity that he had said he would bring upon them; and he did not do it.

But this was very displeasing to Jonah, and he became angry. He prayed to the Lord and said, 'O Lord! Is not this what I said while I was still in my own country? That is why I fled to Tarshish at the beginning; for I knew that you are a gracious God and merciful, slow to anger, and abounding in steadfast love, and ready to relent from punishing. And now, O Lord, please take my life from me, for it is better for me to die than to live.'

And the Lord said, 'Is it right for you to be angry?' Then Jonah went out of the city and sat down east of the city, and made a booth for himself there. He sat under it in the shade, waiting to see what would become of the city.

The Lord God appointed a bush, and made it come up over Jonah, to give shade over his head, to save him from his discomfort; so Jonah was very happy about the bush.

But when dawn came up the next day, God appointed a worm that attacked the bush, so that it withered. When the sun rose, God prepared a sultry east wind, and the sun beat down on the head of Jonah so that he was faint and asked that he might die. He said, 'It is better for me to die than to live.'

But God said to Jonah, 'Is it right for you to be angry about the bush?'

And he said, 'Yes, angry enough to die.'

Then the Lord said, 'You are concerned about the bush, for which you did not labour and which you did not grow; it came into being in a night and perished in a night. And should I not be concerned about Nineveh, that great city, in which there are more than a hundred and twenty thousand people who do not know their right hand from their left, and also many animals?'

The Psalm (145.1-7)

I will exalt you, O / God my / King:
and bless your / name for / ever and /
ever. Every day / will I / bless you: and
praise your / name for / ever and / ever.
Great is the Lord and highly / to be /
praised: his greatness is be/yond all /
searching / out.

One generation shall praise your
works / to an/other: and de/clare your /
mighty / acts. They shall speak of the
majesty / of your / glory: and I will tell of
/ all your / wonderful / deeds.

They shall speak of the might of your /
marvellous / acts: and I will / also / tell of
your / greatness. They shall pour forth the
story of your a/bundant / kindness: and
joyfully / sing / of your / righteousness.

The reading from Philippians (1.21-30)

For to me, living is Christ and dying is gain. If I am to live in the flesh, that means fruitful labour for me; and I do not know which I prefer. I am hard pressed between the two: my desire is to depart and be with Christ, for that is far better; but to remain in the flesh is more necessary for you. Since I am convinced of this, I know that I will remain and continue with all of you for your progress and joy in faith, so that I may share abundantly in your boasting in Christ Jesus when I come to you again.

Only, live your life in a manner worthy of the gospel of Christ, so that, whether I come and see you or am absent and hear about you, I will know that you are standing firm in one spirit, striving side by side with one mind for the faith of the gospel, and are in no way intimidated by your opponents. For them this is evidence of their destruction, but of your salvation. And this is God's doing. For he has graciously granted you the privilege not only of believing in Christ, but of suffering for him as well — since you are having the same struggle that you saw I had and now hear that I still have.

The reading from the Gospel according to Saint Matthew (20.1-16)

Jesus said to his disciples: 'For the kingdom of heaven is like a landowner who went out early in the morning to hire labourers for his vineyard. After agreeing with the labourers for the usual daily wage, he sent them into his vineyard. When he went out about nine o'clock, he saw others standing idle in the market-place; and he said to them, "You also go into the vineyard, and I will pay you whatever is right." So they went. When he went out again about noon and about three o'clock, he did the same. And about

five o'clock he went out and found others standing around; and he said to them, "Why are you standing here idle all day?" They said to him, "Because no one has hired us." He said to them, "You also go into the vineyard."

'When evening came, the owner of the vineyard said to his manager, "Call the labourers and give them their pay, beginning with the last and then going to the first." When those hired about five o'clock came, each of them received the usual daily wage.

'Now when the first came, they thought they would receive more; but each of them also received the usual daily wage. And when they received it, they grumbled against the landowner, saying, "These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat."

'But he replied to one of them, "Friend, I am doing you no wrong; did you not agree with me for the usual daily wage? Take what belongs to you and go; I choose to give to this last the same as I give to you. Am I not allowed to do what I choose with what belongs to me? Or are you envious because I am generous?" So the last will be first, and the first will be last.'

The collect following communion

Almighty God, you have taught us through your Son that love is the fulfilling of the law : grant that we may love you with our whole heart and our neighbours as ourselves; through Jesus Christ our Lord. AMEN

Dydd Sul 20^{fed} Medi 2026 + 16^{eg} Sul wedi'r Drindod

Colect y dydd

O Arglwydd, erfyniwn arnat yn drugarog wrando gweddiâu dy bobl sy'n galw arnat ; a chaniatâ iddynt ddeall a gwybod y pethau y dylent eu gwneuthur, a chael hefyd ras a gallu i'w cyflawni'n ffyddlon; 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 Jona (3.10 – 4.11)

Pan welodd Duw beth a wnaethant, a'u bod wedi troi o'u ffyrdd drygionus, edifarhaodd am y drwg y bwriadodd ei wneud iddynt, ac nis gwnaeth.

Yr oedd Jona'n anfodlon iawn am hyn, a theimlai'n ddig. Yna gweddiodd ar yr ARGLWYDD a dweud, "Yn awr, ARGLWYDD, onid hyn a ddywedais pan oeddwn gartref? Dyna pam yr achubais y blaen trwy ffoi i Tarsis. Gwyddwn dy fod yn Dduw graslon a thrugarog, araf i ddigio, mawr o dosturi ac yn edifar ganddo wneud niwed. Yn awr, ARGLWYDD, cymer fy mywyd oddi arnaf; gwell gennyf farw na byw."

Atebodd Duw, "A yw'n iawn iti deimlo'n ddig?" Aeth Jona allan ac aros i'r dwyrain o'r ddinas. Gwnaeth gaban iddo'i hun yno, ac eistedd yn ei gysgod i weld beth a ddigwyddai i'r ddinas.

A threfnodd yr ARGLWYDD Dduw i blanhigyn dyfu dros Jona i fod yn gysgod dros ei ben ac i leddfu ei drallod; ac yr oedd Jona'n falch iawn o'r planhigyn.

Ond gyda'r wawr drannoeth, trefnodd Duw i bryfyn nychu'r planhigyn, nes iddo grino. A phan gododd yr haul trefnodd Duw wynt poeth o'r dwyrain, ac yr oedd

yr haul yn taro ar ben Jona nes iddo lewygu; gofynnodd am gael marw, a dweud, "Gwell gennyf farw na byw."

A gofynnodd Duw i Jona, "A yw'n iawn iti deimlo'n ddig o achos y planhigyn?"

Atebodd yntau, "Y mae'n iawn imi deimlo'n ddig hyd angau."

Dywedodd Duw, "Yr wyt ti'n tosturio wrth blanhigyn na fuost yn llafurio gydag ef nac yn ei dyfu; mewn noson y daeth, ac mewn noson y darfu. Oni thosturiaf finnau wrth NINEFE, y ddinas fawr, lle mae mwy na chant ac ugain o filoedd o bobl sydd heb wybod y gwahaniaeth rhwng y llaw chwith a'r llaw dde, heb sôn am lu o anifeiliaid?"

Y Salm (145.1-7)

Dyrchafaf di, fy Nuw, O Frenin, a bendithiaf dy enw byth bythoedd. Bob dydd bendithiaf di, a moliannu dy enw byth bythoedd. Mawr yw'r ARGLWYDD, a theilwng iawn o fawl, ac y mae ei fawredd yn anchwiliadwy.

Molianna'r naill genhedlaeth dy waith wrth y llall, a mynegi dy weithredoedd nerthol. Am ysblander gogoneddus dy fawredd y dywedant, a myfyrio ar dy ryfeddodau.

Cyhoeddant rym dy weithredoedd ofnadwy, ac adrodd am dy fawredd. Dygant i gof dy ddaioni helaeth, a chanu am dy gyfiawnder.

Darlleniad o Philipiaid (1.21-30)

Oherwydd, i mi, Crist yw byw, ac elw yw marw. Ond os wyf i barhau i fyw yn y cnawd, bydd hynny'n golygu y caf ffrwyth o'm llafur. Eto, ni wn beth i'w ddewis. Y mae'n gyfyng arnaf o'r ddeutu; y mae arnaf awydd ymadael a bod gyda Christ, gan fod hynny'n llawer iawn gwell; ond y mae aros

yn fy nghnawd yn fwy angenrheidiol er eich mwyn chwi. Rwy'n gwybod hyn i sicrwydd: aros a wna, a phara i aros gyda chwi oll, i hyrwyddo eich cynnydd a'ch llawenydd yn y ffydd, er mwyn ichwi ymffrostio fwyfwy, yng Nghrist Iesu, o'm hachos i pan ddof yn ôl atoch.

Yn anad dim, bydded eich buchedd yn deilwng o Efengyl Crist, er mwyn imi weld, os dof atoch, neu glywed amdano, os byddaf yn absennol, eich bod yn sefyll yn gadarn, yn un o ran ysbryd, gan gydymdrechu yn unfryd dros ffydd yr Efengyl, heb eich dychrynu mewn un dim gan y gwrthwynebwyr. Bydd hyn yn arwydd eglur i'r rheini o'u distryw hwy, ond o'ch iachawdwriaeth chwi, a hynny oddi wrth Dduw. Oherwydd rhoddwyd i chwi y ffrain, nid yn unig o gredu yng Nghrist ond hefyd o ddiodef drosto, gan ymdaflu i'r frwydr honno y gwelsoch fi ynddi, ac yr ydych yn awr yn clywed fy mod ynddi o hyd.

Darllrniad ol Sant Mathew (20.1-16)

"Y mae teyrnas nefoedd yn debyg i berchen tŷ a aeth allan gyda'r bore bach i gyflogi gweithwyr i'w winllan. Cytunodd â'r gweithwyr am dâl o un darn arian y dydd ac anfonodd hwy i'w winllan. Aeth allan eilwaith tua naw o'r gloch y bore, a gwelodd eraill yn sefyll yn segur yn y farchnad. Dywedodd wrthynt hwythau, 'Ewch chwi hefyd i'r winllan, ac fe dalaf i chwi beth bynnag fydd yn deg'; ac aethant yno. Yna fe aeth allan eto tua chanol dydd, a thua thri o'r gloch y prynhawn, a gwneud fel o'r blaen. Tua phump o'r gloch aeth allan a dod o hyd i eraill yn sefyll yno, ac meddai wrthynt, 'Pam yr ydych yn sefyll yma drwy'r dydd yn segur?' 'Am na chyflogodd neb ni,' oedd eu hateb. 'Ewch chwi hefyd i'r winllan,' meddai ef.

"Gyda'r nos dyma berchen y winllan yn

dweud wrth ei oruchwyliwr, 'Galw'r gweithwyr, a thâl eu cyflog iddynt, gan ddechrau gyda'r rhai diwethaf a dibennu gyda'r cyntaf.' Daeth y rhai a gyflogwyd tua phump o'r gloch, a derbyniasant un darn arian yr un.

"A phan ddaeth y rhai a gyflogwyd gyntaf, tybiasant y caent fwy, ond un darn arian yr un a gawsant hwythau hefyd. Ac wedi eu cael dechreusant rwnach yn erbyn y perchen tŷ gan ddweud, 'Dim ond un awr y gweithiodd y rhai diwethaf yma, a gwnaethost hwy'n gyfartal â ni, sydd wedi llafurio drwy'r dydd yn y gwres tanbaid.'

"Ond atebodd y meist: 'Gyfaill,' meddai wrth un ohonynt, 'nid wyf yn gwneud cam â thi. Onid am un darn arian y cytunaist â mi? Cymer yr hyn sydd i ti a dos ymaith. 'Rwy'n dewis rhoi i'r olaf yma fel i tithau. Onid yw'n gyfreithlon imi wneud fel 'rwy'n dewis â'm heiddo fy hun? Neu ai cenfigen yw dy ymateb i'm haelioni?'

"Felly bydd y rhai olaf yn flaenaf a'r rhai blaenaf yn olaf."

Defynddir gweddi ôl-ynghyd

Hollalluog Dduw, dysgaist ni trwy dy Fab mai cariad yw cyflawniad y gyfraith : dyro i ni dy garu â'n holl gallon a'n cymdogion fel ni ein hunain; trwy Iesu Grist ein Harglwydd. AMEN

