

EPISTLE: GALATIANS 4. 22-31

Fratres: Scriptum est: Quoniam Abraham duos filios habuit: unum de ancilla, et unum de libera. Sed qui de ancilla, secundum carnem natus est: qui autem de libera, per repositionem: quae sunt per allegoriam dicta. Haec enim sunt duo testamenta. Unum quidem in monte Sina, in servitum generans: quae est Agar: Sina enim mons est in Arabia, qui conjunctus est ei, quae nunc est Jerusalem, et servit cum filiis suis. Illa autem, quae sursum est Jerusalem, libera est, quae est mater nostra. Scriptum est enim: Laetare, sterilis, quae non paris: erumpe et clama, quae non parturis: quia multi filii deserta, magis quam ejus, quae habet virum. Nos autem, fratres, secundum Isaac promissionis filii sumus. Sed quomodo tunc is, qui secundum carnem natus fuerat, persequeretur eum, qui secundum spiritum: ita et nunc. Sed quid dicit Scriptura? Ejice ancillam et filium ejus: non enim heres erit filius ancillae cum filio liberae. Itaque, fratres, non sumus ancillae filii, sed liberae: qua libertate Christus nos liberavit.

Brethren: It is written that Abraham had two sons: the one by a bondwoman and the other by a free woman. But he who was of the bondwoman was born according to the flesh: but he of the free woman was by promise: which things are said by an allegory. For these are the two testaments. The one from Mount Sina, engendering unto bondage: which is Agar: for Sina is a mountain in Arabia, which hath affinity to that Jerusalem which now is, and is in bondage with her children. But that Jerusalem which is above is free, which is our mother. For it is written: Rejoice, thou barren that bearest not: break forth and cry, thou that travailest not: for many are the children of the desolate, more than of her that hath a husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born according to the flesh persecuted him that was after the spirit: so also it is now. But what saith the scripture? Cast out the bond-woman and her son: for the son of the bondwoman shall not be heir with the son of the free woman. So then, brethren, we are not the children of the bond-woman, but of the free: by the freedom wherewith Christ has made us free.

GRADUAL: PS. 121. 1 .7

Laetatus sum in his, quae dicta sunt mihi: in domum Domini ibimus. V. Fiat pax in virtute tua: et abundantia in turribus tuis.

I rejoiced at the things that were said to me: we shall go into the house of the Lord. V. Let peace be in Thy strength: and abundance in Thy towers.

TRACT: PS. 124. 1-2

Qui confidunt in Domino, sicut mons Sion: non commovebitur in aeternum, qui habitat in Jerusalem. V. Montes in circuitu ejus: et Dominus in circuitu populi sui, ex hoc nunc et usque in saeculum.

They that trust in the Lord shall be as Mount Sion: he shall not be moved for ever that dwelleth in Jerusalem. V. Mountains are round about it: so the Lord is round about His people, from henceforth now and for ever.

GOSPEL: JOHN 6. 1-15

In illo tempore: Abiit Jesus trans mare Galilaeae, quod est Tiberiadae: et sequebatur eum multitudo magna, quia videbant signa quae faciebat super his qui infirmabantur. Subiit ergo in montem Jesus: et ibi sedebat cum discipulis suis. Erat autem proximum Pascha, dies festus Judaeorum. Cum sublevasset ergo oculos Jesus et vidisset quia multitudo maxima venit ad eum, dixit ad Philippum: Unde ememus panes, ut manducent hi? Hoc autem dicebat tentans eum: ipse enim sciebat quid esset factururus. Respondit ei Philippus: Ducentorum denariorum panes non sufficiunt eis, ut unusquisque modicum quid accipiat. Dicit ei unus ex discipulis ejus, Andreas frater Simonis Petri: Est puer unus hic, qui habet quinque panes hordeaceos et duos pisces: sed haec quid sunt inter tantos? Dixit ergo Jesus: Facite homines discumbere. Erat autem fenum multum in loco. Discuberunt ergo viri, numero quasi quinque millia. Accipit ergo Jesus panes, et cum gratias egisset, distribuit discumbentibus: similiter et ex piscibus quantum volebant. Ut autem

At that time Jesus went over the sea of Galilee, which is that of Tiberias: and a great multitude followed Him, because they saw the miracles which He did on them that were diseased. Jesus therefore went up into a mountain: and there He sat with His disciples. Now the pasch, the festival day of the Jews, was near at hand. When Jesus therefore had lifted up His eyes, and seen that a very great multitude cometh to Him, He said to Philip: Whence shall we buy bread that these may eat? And this He said to try him: for He Himself knew what He would do. Philip answered Him: Two hundred pennyworth of bread is not sufficient for them, that every one may take a little. One of His disciples, Andrew, the brother of Simon Peter, saith to Him: There is a boy here that hath five barley loaves and two what fishes: but what are these among so many? Then Jesus said: Make the men sit down. Now there was much grass in the place. The men therefore sat down, in number about five thousand. And Jesus took the loaves, and when He had given thanks, He distributed to them that were set down: in like manner also of the fishes, as much