

Eleventh Sunday in Ordinary Time

Year A

PC-S35-A

Textual unit	Text / citation
Introductory Rites	
Entrance Antiphon	cf. Ps. 27:7, 9
Collect	<i>Deus, in te sperantium fortitudo</i>
Liturgy of the Word	
First Reading	Exod. 19:2–6a
Responsorial Psalm	Ps. 100:1–2, 3, 5; response 3c
Second Reading	Rom. 5:6–11
Gospel Acclamation	Mark 1:15
Gospel	Matt. 9:36–10:8
Liturgy of the Eucharist	
Prayer over Offerings	<i>Deus, qui humani generis utramque substantiam</i>
Communion Antiphon	A: Ps. 27:4; B: John 17:11
Prayer after Communion	<i>Haec tua . . . sacra communio . . . unionem praesignat</i>

Sense	Synthesis
Literal	Israel reaches Sinai and receives a covenant vocation; Jesus sees harassed crowds, names the Twelve, and sends them; Paul proclaims reconciliation accomplished while humanity was weak and hostile.
Allegorical	The Lord of the harvest gathers a covenant people in Christ. The Church receives mission and sacramental unity from him; she does not own the grace she gives.
Moral	Compassion must become prayer, obedient labor, gratuitous service, and action sustained by grace. Mission rejects both self-sufficiency and covetous possession of holy gifts.
Anagogical	Reconciliation promises salvation through Christ's risen life and perfected unity; unselected Communion A adds the image of lasting dwelling in God's house.

Scriptural Date and Location

Canonical order governs; composition and narrated event remain distinct, and inherited and modern judgments remain separate where the evidence is uncertain.

Textual unit / alternative	Citation	Location	Date
First Reading	Exod. 19:2–6a	Israel; exact place of final Pentateuchal formation unresolved	First-millennium BC final form; precise date unresolved
Narrated event	Exod. 19:1–6a	Sinai wilderness	After deliverance from Egypt; exact historical date unresolved
Tradition associates the Pentateuch with Moses; modern Catholic study recognizes extended transmission and literary formation. Date and Sinai's geographical identity remain disputed. Event horizon: after deliverance and before covenant ratification, Israel is first borne by God and then called to covenant obedience.			
Entrance / Comm. A	Ps. 27:4, 7, 9	Israel; exact composition place unknown	Traditional Davidic attribution; historical date uncertain
Davidic title; historical date and site unrecoverable. Danger and petition yield to desire for God's house. The Entrance plea and contemplative Communion A share one source; that is textual fact, not proof of one modern formulary design.			
Responsorial Psalm	Ps. 100:1–2, 3, 5	Israel's worship; precise place unknown	Date and human author unknown
Anonymous thanksgiving summons all lands to service and confesses creaturely and covenant belonging. After Exodus 19, "people" and "flock" become the assembly's answer to election and vocation.			
Gospel	Matt. 9:36–10:8	Canonical Gospel: traditional Palestine; modern Antioch proposal uncertain	Traditionally early apostolic period; modern majority c. AD 80–90
Narrated event	Matt. 4:23; 9:35–10:8	Galilee; exact town unrecorded	Public ministry, c. AD 28–29
Tradition: the Apostle Matthew writing for Jewish believers. Modern judgment: the canonical Greek Gospel after AD 70. Event arc: Jesus' teaching and healing circuit, compassion, harvest prayer, and the named Twelve's first commission.			
Acclamation	Mark 1:15	Canonical Gospel: traditional Rome; modern place debated	Traditional AD 60s; modern proposals c. AD 65–70
Narrated event	Mark 1:14–15	Galilee	Opening ministry, c. AD 28
Tradition associates Mark with Peter's Roman preaching. The verse condenses fulfilled time, the near Kingdom, conversion, and faith; its role is to welcome the Gospel, not become another reading.			
Comm. B	John 17:11	Canonical Gospel: traditional Ephesus; modern compositional history debated	Late first century in tradition and many modern judgments
Narrated event	John 13:1; 17:1–26	Jerusalem, final supper	c. AD 29–30
Tradition identifies the Apostle John and Ephesus. The final-supper clause prays for the disciples' unity. Communion B is an appointed alternative, not evidence of use at every celebration.			
Second Reading	Rom. 5:6–11	Corinth, Achaia (present-day Greece), to churches at Rome	c. AD 56–58
Paul addresses unvisited mixed Jewish and Gentile house churches at Rome. Helplessness and enmity yield through Christ's death and reconciliation to salvation through his life. The Romans sequence remains semi-continuous.			

The Propers: Themes and Movement

Governing account: a people received, reconciled, and sent

The Lectionary joins Israel's covenant vocation to Christ's compassionate commissioning of the Twelve, while Romans supplies an independent apostolic proclamation of reconciliation. The Missal frames this hearing with grace for action, bodily and spiritual renewal, and sacramental unity; the resulting architecture is source-grounded synthesis, not a claim that every text was composed for Year A.

Called by grace → gathered as God's people → sent from Christ's compassion → renewed in Communion

1. Need becomes petition (*Entrance, Collect*)

The Entrance does not begin with institutional confidence but with a plea to be heard and helped. The Collect likewise acknowledges mortal frailty and asks grace for both willing and doing. Mission therefore begins as dependence: the Church cannot make herself the Lord's harvest, manufacture vocation, or turn resolve into holy action apart from God.

2. Election becomes vocation (*First Reading, Psalm, Gospel*)

Exodus first announces what God has done in bearing Israel from bondage; only then does it name covenant obedience and priestly vocation. Psalm 100 answers with belonging and grateful service. Matthew's official correlation remains within Israel's covenant history: Jesus sends the Twelve first to Israel, and the mission remains governed by the Messiah of Israel and Lord of the harvest.

3. Compassion becomes gratuitous mission (*Acclamation, Gospel, Second Reading*)

Jesus' compassion sees crowds as harassed and abandoned, then commands prayer and gives authority. Chrysostom stresses that the harvest was already prepared and remains Christ's. "Without cost" disciplines pride and covetousness. Romans independently supplies the deepest prior gift: Christ acts for the weak, sinful, and hostile, so Christian service gives from reconciliation already received.

4. Offering becomes renewal and unity (*Prayer over Offerings, Communion, Prayer after Communion*)

The Prayer over the Offerings holds body and mind together: ordinary food sustains creaturely life and Sacrament renews it. Communion may voice desire for God's house or Christ's prayer for unity. The concluding prayer names unity as both sign and effect. These shared Week XI texts can frame Year A mission, but they were not proved historically designed for its readings.

Guardrails

Israel: Covenant vocation and the initial mission remain within Israel's salvation history. **Ministry:** gratuitous grace does not deny lawful material support, but it forbids treating divine gifts as personal property. **Relationship:** Romans remains an independent semi-continuous strand rather than evidence of a single compositional plan.

Theological and Spiritual Synthesis

The variable texts move from divine initiative to a received vocation. God bears Israel and calls a priestly people; Christ sees the crowds, names the Twelve, and sends them from his own compassion; Paul proclaims reconciliation given while humanity was weak and hostile. The Church's mission is therefore participation in grace already received, never possession of a gift she originated.

That gift calls for prayer, obedient labor, gratuitous service, and action sustained by grace. The offering and post-Communion prayers join bodily and spiritual renewal to ecclesial unity, while the two Communion antiphons place that unity within desire for God's dwelling or Christ's own prayer. The horizon is salvation through the risen life of Christ and perfected communion in God.

Dimension	Appointed anchors	Source-grounded synthesis	Limit
Christological	Rom. 5:6–11; Matt. 9:36–10:8; Mark 1:15	Christ reconciles enemies before they can merit it, sees the crowds with compassion, and remains the Lord who sends workers into his harvest. Mission participates in his prior gift.	Romans is a semi-continuous strand; the table does not claim that the human authors or formulary compiler designed one literary sequence.
Ecclesial	Exod. 19:2–6a; Ps. 100; Gospel; Communion B; Prayer after Communion	A people first borne by God receives covenant vocation, apostolic mission, and sacramental unity rather than producing or possessing them.	Exodus's narrated election remains the historical horizon, and the John 17 Communion antiphon is an unselected alternative.
Sacramental	Prayer over Offerings; Communion A/B; Prayer after Communion	Created nourishment and sacramental renewal join, according to the Communion path, desire for God's dwelling or Christ's prayer for unity; the final prayer names unity as sign and effect.	Communion A and B are documented but unselected; the Week XI orations serve every Sunday cycle, and sacramental renewal promises no automatic bodily cure.
Moral and eschatological	Entrance; Collect; Gospel; Romans; Communion A	Dependence becomes prayer, grace-enabled action, gratuitous service, and hope of salvation through Christ's risen life and final dwelling with God.	Communion A is unselected; "without cost" rejects ownership and exploitation of grace, not lawful support for ministry, and present mission is not yet perfected communion.

The Propers: Detailed Commentary

The petitioning assembly (*Entrance, Collect*)

Psalm 27 lets need and desire occupy the same prayer: the threatened speaker asks for God's hearing and help while seeking one thing, life in God's presence. At the Entrance only the plea is appointed; the house-of-God verse belongs to Communion option A. Their common psalm creates a genuine textual arc without proving that both branches were enacted.

Augustine's *Exposition on Psalm 27* receives the prayer as the voice of Christ's body learning not to confuse delayed relief with divine abandonment. His treatment keeps petition and worship together: the suppliant asks to be heard, but the desired good is finally the Lord himself rather than merely escape from enemies. This is direct reception of the psalm, not evidence that Augustine knew either modern antiphon assignment. It does, however, discipline the guide's arc. Entrance and Communion A are not two unrelated snippets: the cry for help and the desire to dwell belong to one scriptural act of confidence. Because Communion A remains an unselected branch, that fuller arc is available rather than enacted by default.

The Collect's Latin identity places God himself as the strength of those who hope in him. Its anthropology is neither pessimistic nor voluntarist. Human willing and acting are real, but frail; grace enables the creature to intend and perform what pleases God.

A treasured people under the Lord of the harvest (*Exodus, Psalm, Matthew*)

Exodus 19 follows liberation and precedes ratification. Israel is not selected because it achieved holiness; God first carried and gathered the people. "Possession," "kingdom of priests," and "holy nation" therefore name gift and task together. Catholic reception applies this vocabulary to the Church in Christ, while Exodus continues to name Israel's election within its own covenant history.

The syntax of the oracle is conditional without being transactional. God's prior action—bringing Israel out and bearing the people—precedes the summons to hear and keep covenant. The people's priestly and holy identity is consequently received within a relationship God initiated, not purchased as a reward; it is a vocation for the sake of a world already named as his possession. The appointed boundary ends before the people's response and the covenant rite; the guide therefore may describe the vocation announced, but not pretend that 19:2–6a contains the whole Sinai event.

Augustine's *Letter 55*, section 30, does not expound every phrase of Exodus 19:2–6a. It instead receives Sinai in a chronology from Passover to the giving of the Law and sets that fifty-day pattern beside Christian Pentecost and the gift of the Spirit. That is illuminating reuse: it shows how a Latin Father placed the covenant scene within a Paschal–Pentecostal economy; Exodus itself supplies the narrated election. Searches of the major accessible English Greek- and Latin-Father collections and Latin lead corpora did not yield a comparably sustained early exposition of the exact appointed verses. The absence is recorded rather than filled by assigning later ecclesial language to an unnamed Father.

The *Apostolic Constitutions* II.25 also reuses the priestly-people vocabulary in describing an ordered Christian assembly. Its church-order setting is valuable evidence of early ecclesial appropriation but not direct Exodus commentary. Together with Augustine, it records reception while leaving the material negative result for a sustained treatment of the exact appointed unit visible.

Psalm 100 turns the covenant declaration into congregational response. The sheep do not make their shepherd, and the people do not create their own belonging. Yet service is active and joyful. The psalm holds together creaturehood, covenant identity, worship, and enduring divine fidelity.

Augustine's direct exposition follows the psalm's widening address to all lands and refuses a merely local possession of praise. He lingers over joyful service, God's making of the people, and the flock's dependence on its shepherd. His ecclesial reading is subsequent reception rather than the psalm's recoverable original occasion, but it helps explain why the response does more than repeat Exodus. The first reading announces a people made God's treasured possession; the psalm teaches that people how to answer—with glad worship, acknowledged creaturehood, and trust in mercy extending beyond a single generation.

Matthew's Jesus first sees. Compassion is not a decorative feeling but the source of prayer, naming, authority, and sending. The mixed images of shepherdless flock and abundant harvest both keep agency with Christ. Chrysostom notes that prophetic labor has preceded the apostles; they reap what grace has prepared, while Christ is expressly the harvest's Lord. Mission therefore resists both despair, as though the field were empty, and triumphalism, as though the workers owned it.

Chrysostom's *Homily 32 on Matthew* follows the passage's sequence closely. The crowd's condition moves Christ to compassion; the harvest saying makes him not one laborer among others but the Lord who sends; and the named Twelve receive power before they exercise it. Chrysostom also notices that the harvest is already prepared by labor before the apostolic mission. Aquinas's later commentary on John 4:37–38 offers an illuminating parallel rather than direct Matthew commentary: prophets and Christ prepare what apostles reap, so missionary fruit cannot be credited to the visible reaper alone. Read together, the witnesses prevent an institutional history in which apostolic action begins from nothing.

The passage also orders prayer and office. Before the Twelve are named, disciples are told to ask the harvest's Lord to send laborers; the answer to that prayer takes the form of persons called by name and given authority. Prayer is therefore not the pious alternative to institutional mission, and office is not a self-originating mechanism. Each remains answerable to Christ's perception of the harassed crowd. The list itself includes differences and future failures that the selected verses do not narrate: Matthew the tax collector stands with Simon the Zealot, and Judas is named as the one who betrayed Jesus. Authority is genuinely conferred without canonizing every later act of its bearer.

The verbs of 10:7–8 keep word and deed inseparable. Proclamation of the Kingdom is accompanied by healing, cleansing, and liberation; none becomes a commodity because all authority is received. Modern readers should not flatten this into a guaranteed technique for miraculous cure, but neither may they spiritualize compassion into speech that ignores bodies. Chrysostom's emphasis on Christ's prior gift is the controlling theological order: divine generosity grounds the mission, and the workers' action is derivative, accountable, and directed toward persons Jesus has already seen.

The Twelve are individually named before they are sent. Their mission is corporate and personal, authorized yet bounded. The initial restriction to Israel belongs to this stage of Matthew's narrative and to the covenant history within which the mission begins. The final command to give without cost recalls that authority, healing, and proclamation are received gifts. It rules out ownership and exploitation, not the wider New Testament's lawful support of ministers.

Chrysostom makes the anti-mercenary point without denying support. The apostles must not commercialize healings or teaching because the capacity was itself received as gift; later instructions about food and lodging still recognize that workers may be sustained. The distinction matters wherever "without cost" is used either to excuse spiritual profiteering or to deny ministers ordinary justice. The mission's initial destination likewise belongs to salvation history: Jesus attends first to the people among whom covenant promises have been given, and Matthew's Gospel later narrates the universal commission.

The independent apostolic foundation (*Romans*)

Romans 5 does not function as a hidden allegory of Exodus or the Twelve. Paul intensifies humanity's condition: weak, ungodly, sinful, and hostile. Christ's death does not answer human worthiness but creates reconciliation. Chrysostom's direct exposition emphasizes the sequence from enemies reconciled through death to a stronger hope of salvation through Christ's living power.

Aquinas's *Commentary on Romans* V, lectio 2, reads the appointed movement as an argument from the harder gift to the assured completion: if God reconciled enemies through the Son's death, salvation through his life is not a weaker hope. He distinguishes the successive descriptions of the beneficiaries without turning them into classes of people whom the Church may rank. Augustine, arguing against Pelagian accounts in *Against Two Letters of the Pelagians* IV.8, presses Romans 5:10–12 to show that reconciliation presupposes an enmity caused by sin and a grace not generated by unaided nature. His polemical setting is later and narrower than Paul's letter, but the use is direct and the control is valuable: the passage cannot be made a celebration of latent human sufficiency.

The final phrase about rejoicing in God through Christ prevents reconciliation from becoming only a legal change described from outside. Gift establishes a relationship in which the reconciled may glory in the giver. Yet the appointed verses stop before Paul's Adam–Christ comparison. The guide can state the death-to-life argument and gratuitous reconciliation without importing Romans 5:12–21.

Chrysostom and Aquinas also preserve the argument's temporal force. Paul does not say merely that God might love enemies after they improve: the death occurs while the beneficiaries are weak and hostile. The later "much more" is not confidence in their unaided constancy but confidence in the living Christ whose reconciling act has already crossed the greater distance. Augustine's anti-Pelagian use makes the same priority polemically, though the guide need not adopt every contour of that controversy to hear Paul's sequence. Missioners formed by this reading cannot divide the field into those already worthy of grace and those beyond it. They themselves stand inside the category Christ's act has changed.

This strand changes the spiritual posture of mission without pretending to explain why the Lectionary paired every text. Workers are first beneficiaries. "Without cost" can therefore be heard under Romans' priority of gift as a source-grounded synthesis: the Church gives what she did not originate, to persons she may not classify as deserving or undeserving.

Kingdom acclamation (*Acclamation*)

Mark's verse is acclamatory: it announces fulfilled time, nearness of the Kingdom, conversion, and faith in order to welcome Christ about to speak. It should not be expanded into another homily before the Gospel. Its Kingdom language nonetheless clarifies the mission's object: the Twelve announce divine reign, not themselves.

Tatian's second-century *Diatessaron*, section 5, receives the opening proclamation in a Gospel harmony: the beginning of Jesus' ministry is marked by fulfilled time, the nearness of God's reign, repentance, and belief. That is early direct reception of the saying, although the harmony does not preserve Mark's literary sequence as a modern commentary would. Its compactness suits the liturgical role. The acclamation does not supply a second account of the Twelve; it places their mission under the prior proclamation of Jesus, whose Kingdom calls hearers to conversion before it sends them to serve.

Gift and sacramental unity (*Prayer over Offerings, Communion, Prayer after Communion*)

The Prayer over the Offerings compares the created nourishment of bodily nature with sacramental renewal, then asks aid for both body and mind. This refuses a spirituality that treats embodiment as disposable. It also prevents an automatic promise of present bodily cure: the prayer concerns God's sustaining and sanctifying gift within the Church's sacramental horizon.

Communion option A continues Psalm 27's movement from plea to dwelling. Option B takes Christ's prayer that his disciples be one. The Prayer after Communion makes unity more than sentiment: reception signifies it and petitions its effect. Division cannot be healed by suppressing truth or justice, and sacramental reception is not magic; nevertheless, unity is God's gift before it becomes the Church's ethical work.

For option A, Augustine's psalm exposition makes the sought dwelling a stable orientation of desire, not an escape into sacred space that leaves conduct untouched. For option B, Chrysostom's *Homily 81 on John* reads John 17:11 within Jesus' departure: the disciples remain in the world, Christ is glorified in them, and their preservation depends on the Father. Augustine's *Tractate 110 on John* directly treats the prayer's later unity language and carefully refuses to make created ecclesial unity identical with the consubstantial unity of Father and Son. The Church's unity is real gift and participation, not absorption or uniformity. These receptions belong only to their respective appointed alternatives and do not prove which antiphon was used on the dated occurrence.

The appointed John verse asks preservation in the Father's name before it states the purpose "that they may be one." Unity is therefore received under divine keeping, not manufactured by minimizing difference or conflict. Chrysostom's attention to disciples remaining in the world also excludes a merely inward unity detached from mission and danger. Augustine's later-verse distinction supplies a doctrinal boundary: the analogy to Father and Son makes ecclesial communion demanding, but creatures do not become one substance. The Prayer after Communion can ask for unity as sacramental effect precisely because the Gospel branch has first located it in God's action.

The Propers: Notable and Quotable

- **“I bore you up on eagle wings” — an airlift becomes the metaphor.** (*First Reading*) Israel’s 1949–1950 evacuation of Yemenite Jews was also called *Operation On Wings of Eagles*. The aircraft made Exodus’ remembered rescue startlingly concrete: a scriptural image supplied the public name for a modern journey to Israel.
- **“The names of the twelve apostles are these” — except at an Australian landmark.** (*Gospel*) Victoria’s limestone stacks were advertised as the “Twelve Apostles” by the 1920s. A commissioned heritage study later contradicts that evidence by placing the probable renaming in the 1950s, so the exact date remains unresolved. Parks Victoria now dryly notes that there were never actually twelve. Matthew’s apostolic count became a memorable tourist brand whose joke is its geographical inaccuracy.
- **“Without cost you have received; without cost you are to give” — a software-license epigraph.** (*Gospel*) The Bible SuperSearch client places the King James form, “freely ye have received, freely give,” beneath its GPL notice and immediately before detailed commercial-use restrictions. Missionary instruction becomes a slogan for distributable code; the adjacent price and licensing qualifications make “free” do unexpectedly technical—and faintly ironic—work.

The Propers: Interpretive Possibilities

Editorial status

The following exploratory proposals were developed in an AI-assisted editorial process. They are attributed to none of the cited authorities and claim no historical compositional intent. Each states its anchors and limits.

Election takes the form of a gift to former enemies. (*First Reading; Second Reading; Gospel*) Exodus calls a people carried, treasured, and priestly; Romans locates Christ’s gift among the weak, sinful, and hostile; Matthew sends the Twelve to give freely what they received. In sequence, election circulates mercy: those gathered by grace mediate an unowned gift to people unable to qualify themselves first. Separate reading can isolate covenant identity, enemy-reconciliation, and mission; together they test privilege by received mercy. The fruit is an anti-triumphalist vocation ordered to God’s universal purpose. An official homily on the exact Exodus and Gospel readings supplies precedent for that ordering, though Romans is semi-continuous. The proposal retains Israel’s election, covenant distinctions, the initial mission to Israel, and prudent boundaries toward active harm.

The flock becomes laborers without ceasing to be flock. (*Responsorial Psalm; Gospel*) Psalm 100 has the assembly confess that God made it and it remains his flock; Matthew sees a shepherdless crowd, commands prayer for workers, then names and authorizes the Twelve. The juxtaposition changes grammatical role without transferring ownership: receivers of shepherding become harvest agents while God remains maker, shepherd, and field’s Lord. Separate reading misses dependence converted into responsible agency and can divide passive laity from self-originating experts. The fruit is a baptismal culture in which care equips care and every minister remains Christ’s sheep. No checked source joined Psalm 100 to this exact transition; Chrysostom identifies the prayed-for laborers with the Twelve. Flock and harvest are not interchangeable, and the proposal neither equates every office nor licenses unformed or unauthorized ministry.

The prayer for laborers begins to answer itself. (*Collect; Gospel*) The Collect asks grace to govern willing and action; in Matthew the disciples ask for workers, then are named, empowered, and sent. Petition thus forms a vocational feedback loop: rather than recruit an absent third party, it places petitioners where grace can turn compassion into consent and action. Reading prayer and commission separately misses a community becoming part of its answer. Chrysostom observes that Christ commands prayer and then ordains the Twelve; modern official teaching calls prayer the first service to vocation. Extending that precedent through the Collect yields planning that begins dependently yet expects costly availability. It neither gives every petitioner the same call, replaces discernment and formation, nor confines “laborers” to ordained ministry.

Mission is enclosed by one undivided desire. (*Entrance; Gospel; Communion A*) The Entrance takes Psalm 27's cry for help; Communion A, if appointed, takes its desire to dwell in God's house; between them Matthew sends the Twelve into towns, bodies, and households. This same-psalm frame may make mission an outward-and-homeward movement sustained by one desire: communion with God sought for sender and recipient. Separate reading notices repetition and commission but misses that rhythm. Its fruit is a test against activism, institutional self-enlargement, and withdrawal disguised as contemplation. No exact precedent was located. Communion A is unresolved, dwelling is not withdrawal, and the frame proves neither that the antiphon was chosen nor that the Missal historically designed the arc.

Unity can hold a mission that multiplies names and places. (*Gospel; Communion B; Prayer after Communion*) Matthew names and sends distinct apostles; Communion B, if appointed, asks the Father to keep disciples in the divine name as one; the final prayer asks sacramental participation to bring unity. Divine keeping, not standardization, lets differentiated persons disperse without becoming rival proprietors because communion comes from their sender. Separate reading can reduce the Twelve to a list and unity to internal harmony, missing communion as the condition of noncompetitive plurality. Official teaching on apostolic collegiality and Augustine on John 17 provide precedent, though not for the whole chain. The fruit is accountable decentralization and truthful collaboration. Communion B is unresolved; unity is not divine consubstantiality and cannot suppress evidence, conflict, charisms, legitimate authority, or harmed persons' voices.

Appendix: Liturgical Resolution

Liturgical Instance

Field	Resolved liturgical instance
Formula and occurrence	PC-S35-A; Sunday Mass for the Eleventh Sunday in Ordinary Time; 14 June 2026; green.
Books and territory	<i>Roman Missal, Third Edition</i> , English for the United States (implemented 2011), and U.S. <i>Lectionary for Mass</i> , Second Typical Edition, Volume I, no. 91.
Calendar and cycle	General Roman Calendar as implemented in the United States; Sunday Year A.
Formulary and textual scope	Ordinary Time Week XI. Its shared audit owns the Missal formulary; this leaf owns the dated Year A composition and its two Communion-antiphon alternatives.

Branch Resolution

Branch ID	Authority and trigger	Status	Units affected	Resolution
communion-antiphon-psalm-27	Week XI formulary	Appointed alternative	Psalm 27 option	Documented, not selected
communion-antiphon-john-17	Week XI formulary	Appointed alternative	John 17 option	Documented, not selected

Appendix: Scope and Qualifications

Instance: instance/manifest.md. **Leaf composition audit:** propers/verified.md. **Canonical formulary owner:** ../shared/ordinary-time/weeks/11/propers/verified.md. **Research audit:** research/scope.md. **Coverage:** the complete formula and branches, every appointed scriptural unit, immediate literary contexts, and a passage-by-passage reception search were studied. Direct witnesses retained include Chrysostom, Augustine, Aquinas, and Tatian; Augustine’s Sinai chronology and Aquinas’s harvest treatment are explicitly marked as illuminating reuse. **Negative result:** no sustained early exposition of the exact Exodus 19:2–6a unit was retained from the accessible Greek-, Latin-, and English-translation corpora checked. **Limits:** no exhaustive manuscript, untranslated-corpus, subscription-database, or proper-calendar survey is claimed. Complete U.S. English altar-book oration collation and independent theological review remain outstanding.

References

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- *Missale Romanum*, editio typica tertia (2002), p. 461; reimpressio emendata (2008); and *Roman Missal, Third Edition*, U.S. English edition implemented 2011. Exact source roles and collation limits are in the owner and leaf audits.
- Bishops’ Conference of England and Wales, *Antiphonary: Excerpted from the Roman Missal* (ICEL, 2010), p. 72, used as official corroboration of the common ICEL antiphons, not as a substitute U.S. altar book.
- *General Instruction of the Roman Missal* 46–90; *General Introduction to the Lectionary* 65–69, 78–91, 93–110.
- Holy See, *Nova Vulgata Bibliorum Sacrorum Editio*, editio typica altera (1986), Exodus 19:6, official Latin wording checked 2026-07-18.
- St. John Chrysostom, *Homily 32 on Matthew* and *Homily 9 on Romans*.
- St. John Chrysostom, *Homily 81 on John*; St. Thomas Aquinas, *Commentary on Romans* V, lect. 2 and *Commentary on John* IV, lect. 4 (the latter an illuminating harvest parallel).
- St. Augustine, *Exposition on Psalm 27*, *Exposition on Psalm 100*, *Letter 55*, sec. 30, *Against Two Letters of the Pelagians* IV.8, and *Tractate 110 on John*.
- *Apostolic Constitutions* II.25, illuminating ecclesial reuse of Exodus 19’s priestly-people language.
- Tatian, *Diatessaron*, sec. 5, early harmonized reception of Mark 1:15.
- Second Vatican Council, *Lumen gentium* 9; *Catechism of the Catholic Church* 781–786.
- Israel Defense Forces, “Journeys to Freedom: IDF Rescue Operations”, “Operation Magic Carpet,” published 25 April 2016, checked 2026-07-19.
- Parks Victoria, “Fly over the Twelve Apostles”; Helen Doyle with Heritage Matters Pty Ltd, *Corangamite Heritage Study Stage 2*, vol. 3 (Corangamite Shire, 2013), pp. 102–103; its internally inconsistent dating is retained, not harmonized; checked 2026-07-19.
- Bible SuperSearch, *Universal Client*, repository readme at revision 041936, GPL and commercial-use notice, checked 2026-07-19.

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