

Thirteenth Sunday in Ordinary Time

Year A

PC-S39-A

Textual unit	Text / citation
Introductory Rites	
Entrance Antiphon	Ps. 47:2
Collect	<i>Deus, qui, per adoptionem gratiae, lucis nos esse filios voluisti</i>
Liturgy of the Word	
First Reading	2 Kgs. 4:8–11, 14–16a
Responsorial Psalm	Ps. 89:2–3, 16–17, 18–19; response 2a
Second Reading	Rom. 6:3–4, 8–11
Gospel Acclamation	1 Pet. 2:9
Gospel	Matt. 10:37–42
Liturgy of the Eucharist	
Prayer over Offerings	<i>Deus, qui mysteriorum tuorum... operaris effectus</i>
Communion Antiphon	A: cf. Ps. 103:1; B: John 17:20–21
Prayer after Communion	<i>Vivificet nos... divina quam obtulimus et sumpsimus hostia</i>

Sense	Synthesis
Literal	The Shunammite welcomes Elisha and receives a promise; Jesus orders every bond under allegiance to him and promises that receiving his messenger receives him; Paul recalls Baptism into Christ's death and life.
Allegorical	Christ, received in his messengers and sacramental mysteries, draws a called people from darkness into light and unites them to his Paschal life and enduring charity.
Moral	Prefer Christ without despising creaturely duties; carry the cross without seeking harm; practice prudent hospitality even in a cup of water; live the baptismal death to sin.
Anagogical	Those dead with Christ hope to live with him; mercy is sung forever, faithful service receives its reward, and Communion gives life ordered to lasting union in charity.

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	2 Kgs. 4:8–11, 14–16a	Judah or Babylonian exile horizon; exact place of final formation unresolved	Exilic or early postexilic final form; precise date unresolved
Narrated event	2 Kgs. 4:8–37	Shunem, northern kingdom of Israel	Ninth century BC; precise date not recoverable
Kings is received prophetic history; modern study locates its Deuteronomistic formation across monarchic and exilic transmission. Event: at Shunem (modern Sulam), a prominent woman provides a permanent upper room; the promise belongs to a longer birth–death–restoration story.			
Entrance	Ps. 47:2	Israel’s worship; exact writing place unknown	Korahite title; historical date uncertain
The sons-of-Korah psalm acclaims God’s universal kingship. Its Entrance use summons all peoples.			
Responsorial Psalm	Ps. 89:2–3, 16–17, 18–19	Israel / Jerusalem royal and covenant horizon	Title names Ethan the Ezrahite; date uncertain
Enduring covenant mercy precedes lament over the fallen Davidic king. Appointed verses retain praise, worship, and God-given strength while omitting that lament; the canonical tension remains relevant.			
Comm. A	Ps. 103:1	Israel; exact place unknown	Traditional Davidic attribution; historical date uncertain
The whole self is called to bless and remember; forgiveness, healing, compassion, and creaturely dependence follow. Communion A appoints the opening summons.			
Gospel	Matt. 10:37–42	Canonical Gospel: traditional Palestine; modern Antioch proposal uncertain	Traditionally early apostolic period; modern majority c. AD 80–90
Narrated event	Matt. 4:23; 10:1–42	Galilee; exact speaking site unrecorded	Public ministry, c. AD 28–29
Tradition: the Apostle Matthew writing for Jewish believers. Modern judgment: the canonical Greek Gospel after AD 70. The missionary discourse closes by moving from costly allegiance and the cross to receiving apostles, prophets, righteous persons, and little ones.			
Comm. B	John 17:20–21	Canonical Gospel: traditional Ephesus; modern history debated	Late first century
Narrated event	John 13:1; 17:1–26	Jerusalem, final supper	c. AD 29–30
Tradition associates the Apostle John with Ephesus. Christ’s prayer reaches future believers and orders unity toward the world’s belief. The Missal appoints it as Communion B.			
Second Reading	Rom. 6:3–4, 8–11	Corinth, Achaia (present-day Greece), to churches at Rome	c. AD 56–58
Paul rejects the inference that abundant grace licenses sin. Baptism joins believers to Christ’s death and burial and orders new life; the reading omits vv. 5–7, then resumes with dying and living with Christ.			
Acclamation	1 Pet. 2:9	From “Babylon” (received as Rome) to Christians in Asia Minor	Traditional Petrine setting in AD 60s; authorship and date disputed
Audience: Pontus, Galatia, Cappadocia, Asia, and Bithynia. Royal-priestly and holy-nation language receives Exodus in Christological ecclesial identity; the clause calls from darkness to light and to proclamation of God’s mighty acts.			

The Propers: Themes and Movement

Receive Christ, lose the false life, live from his gift

The Lectionary officially joins the Shunammite's welcome of Elisha to Jesus' promise that receiving his messenger receives him. Romans contributes an independent baptismal death-and-life strand, 1 Peter acclaims a called people brought into light, and the Missal frames these with adoption, truth, divinely effected mysteries, remembered benefits, ecclesial unity, and life in lasting charity.

Called into light → Christ preferred → messenger received → life renewed

1. Gift establishes the household (*Entrance, Collect, Acclamation*)

The universal acclamation of Psalm 47 opens into the Collect's adoption by grace. The assembly does not generate light but is made children of light and asked to adhere to truth. First Peter gives this identity a vocation: those called from darkness proclaim God's mighty acts. Belonging becomes testimony.

2. Hospitality receives more than it controls (*First Reading, Psalm, Gospel*)

The Shunammite recognizes Elisha, makes space, and receives a promise she did not manipulate. Matthew explicitly correlates receiving a prophet, righteous person, or little one with receiving Christ and the One who sent him. Psalm 89 answers in covenant mercy and blessed worship. Hospitality is receptive participation, never a transaction for guaranteed reward.

3. The cross orders every love (*Gospel, Romans*)

Jesus' priority does not abolish family love; it judges and orders every creaturely attachment under love of God. Taking the cross and losing life are costly fidelity, not self-harm. Romans independently names the sacramental foundation of Christian death and life: Baptism joins believers to Christ's once-for-all Pasch and summons continuing death to sin.

4. God effects and Communion gives life (*Prayer over Offerings, Communion, Prayer after Communion*)

The offering prayer attributes the mysteries' effect to God while asking that servants celebrate worthily. Communion may remember divine benefits or voice Christ's prayer for unity. The final prayer names the offered and received victim as life-giving and orders union toward lasting charity. This sacramental movement can illuminate Romans, but its Week XIII texts are shared across all cycles.

Ordered love and prudent welcome

Christ's priority never licenses neglect of children, spouse, parents, dependents, safeguarding, or lawful duties. The cross is not avoidable injury sought for itself. Hospitality does not suspend prudence or make access to vulnerable persons a religious entitlement. Baptismal identity grounds conversion; it does not make future sin impossible.

Theological and Spiritual Synthesis

The variable texts describe Christian life as received participation in Christ. The Shunammite welcomes God's messenger and receives a promise; Jesus orders every bond under allegiance to himself and identifies reception of his messengers with reception of him; Paul recalls Baptism into Christ's death and risen life. The Collect and acclamation place this movement within adoption by grace and vocation from darkness into light.

Such participation orders rather than destroys creaturely love: Christ is preferred without contempt for duty, the cross is carried without seeking harm, and hospitality remains prudent even in its smallest acts. The offering and Communion texts locate this discipleship within mysteries God effects, grateful remembrance or ecclesial unity, life from Christ's sacrifice, and lasting charity. Those who die with Christ live toward enduring communion in him.

Dimension	Appointed anchors	Source-grounded synthesis	Limit
Christological	Matt. 10:37–42; Rom. 6:3–4, 8–11; Prayer after Communion	Christ orders every creaturely bond, joins the baptized to his death and risen life, and gives life through the offered and received sacrificial gift.	Romans remains a semi-continuous strand.
Ecclesial	Collect; 1 Pet. 2:9; Gospel; Communion B	Children of light are called to proclaim God's acts, receive Christ in his messengers, and seek the unity for which Christ prays.	Communion B is an unselected alternative, and reception of a messenger never grants unlimited access or suspends discernment and safeguarding.
Sacramental	Rom. 6:3–4, 8–11; Prayer over Offerings; Prayer after Communion	Baptism joins believers to Christ's Pasch; God effects the mysteries, and Eucharistic reception gives life ordered to lasting charity.	Baptismal identity requires continuing conversion, and the Week XIII orations serve every cycle, not Year A alone.
Moral and eschatological	2 Kgs. 4:8–11, 14–16a; Ps. 89; Gospel; Communion A	Prudent hospitality, rightly ordered love, small acts of service, remembered benefits, and mercy sung forever tend toward reward and life with Christ.	Communion A is unselected; hospitality is not a transaction for miracles, allegiance does not erase lawful duties, and the cross never commends self-harm or avoidable danger.

The Propers: Detailed Commentary

Kingship, adoption, light, and truth (*Entrance, Collect, Acclamation*)

Psalm 47's worldwide summons gives the Entrance a public horizon: the God acclaimed by all peoples is king over all the earth. The Collect narrows that grandeur to filial gift. Adoption is by grace, so "children of light" names received identity rather than spiritual pedigree. The petition to avoid error and adhere to truth also prevents light language from becoming mere inward feeling.

Augustine's *Exposition on Psalm 47* receives the psalm's universal acclamation in relation to Christ and the gathered Church. This later ecclesial reading extends the psalm's Israelite worship toward the nations: the peoples themselves are summoned beneath the one kingship. The Collect then asks that a people adopted by this King live according to truth. Worldwide praise and filial obedience are thus related as gifts of the same King.

First Peter's acclamation receives Israel's royal-priestly vocabulary within a Christological address to baptized communities. Its purpose is proclamation of God's mighty acts, not self-congratulation.

The history of reception broadens that point. Clement of Alexandria's surviving comments on 1 Peter 2:9 distinguish election, royal belonging to Christ, priestly prayer, and the work of instruction. The *Apostolic Constitutions* III.2 uses royal-priestly language in a baptismal and anointing setting. Augustine, in *City of God* XVII, receives the Christian people as a royal priesthood under Christ the one priest, while Gregory the Great's *Pastoral Rule* II uses the phrase to name the inward nobility and responsibility of regeneration. Clement gives the closest ancient comment on the verse; the others are illuminating ecclesial and pastoral reuse. None makes the acclamation a warrant for domination. Its grammar is vocational: those called from darkness are to announce another's mighty acts.

The witnesses also keep distinct what later Christian speech can too easily collapse. "Chosen" names divine initiative, "royal" derives from belonging to Christ, "priestly" orders prayer and witness, and proclamation names the end for which the people are gathered. Clement's sequence gives no basis for treating every baptized person as holding the same ecclesial office; neither does it permit reducing baptismal priesthood to a decorative title. Gregory's pastoral application makes privilege answerable to conduct: nobility of regeneration increases the obligation to govern oneself in virtue. Thus the acclamation prepares the Gospel not by declaring the hearers superior to those outside, but by reminding them why received light must become public praise and service.

A room, a promise, and a received messenger (*First Reading, Psalm, Gospel*)

The Shunammite's hospitality is concrete and sustained: food, recognition, household consultation, and a small furnished room. The appointed omissions move from her welcome to Elisha's question about recompense and the servant's observation that she has no son. The promise is gift, not payment produced by a technique. The larger narrative, in which the son later dies and is restored, intensifies the story's dependence on God beyond the excerpt.

The narrative's details make discernment part of hospitality. The woman recognizes Elisha as a holy man through repeated encounter; she consults her husband; the room contains only what continuing welcome requires. Her practice is generous but ordered, neither spectacle nor indiscriminate access. When Elisha asks what might be done for her, she first answers from the security of her own people. Gehazi, not the woman, identifies childlessness. The promise therefore does not appear as the price she named for service.

No sustained verse-by-verse patristic commentary on precisely 2 Kings 4:8–11, 14–16a appears in the corpora searched, but several direct early uses of the appointed details do. Jerome, in *Against Jovinianus* I.26, invokes the Shunammite who repeatedly welcomed Elisha and supplied table, bread, lamp, and the rest as an Old Testament example of women materially sustaining religious teachers. His ascetical polemic is not a commentary on her whole story, yet it recognizes her agency and the concrete provision named in the reading.

Origen's material preserved in *Philocalia* XXVI names Elisha's very small chamber, bed, and inexpensive lamp in an argument against identifying righteousness with external wealth and health. The prophet who kept the law possessed little; the Shunammite's modest provision therefore becomes evidence against a prosperity reading. The work transmitted as the pseudo-Clementine *Two Epistles on Virginity*, II.15, likewise remembers that she supported Elisha while the prophet lodged separately, then joins this detail to her later distress. Its Clementine attribution is disputed and its ascetical application reflects its own setting. Still, both witnesses directly receive the selected hospitality details, and both bear out that ordered boundaries and modest means do not diminish welcome.

Origen's use bears particularly on the promised son. He cites the sparse room to show that fidelity cannot be measured by external abundance; the later gift therefore cannot be converted into a universal contract of material return. The Shunammite's welcome is good before any recompense is named, and its goodness does not depend on forecasting the narrative's miracle.

Augustine's *On the Soul and Its Origin* III.7 discusses only the later revival scene at 4:34, rejecting the claim that Elisha's breath became the child's soul. That is illuminating reuse of the sequel, not exegesis of the appointed unit. The reception is thus mixed rather than blank: identifiable Greek and Latin reception exists for the room and material support, but none of the witnesses found in the corpora searched gives a continuous exposition of the whole selected narrative.

Psalm 89 praises mercy forever, confesses a covenant, blesses those who know the festal cry, and identifies God as strength and shield. Yet the full psalm later laments apparent collapse of the Davidic promise. The response is therefore praise with eschatological tension, not evidence that covenant life is free of contradiction or grief.

Augustine's *Exposition on Psalm 89* follows the covenant language toward Christ and the Church while attending to the psalm's apparent contradiction between promise and humiliation. His reception does not solve the historical lament by ignoring it; it asks how divine fidelity is discerned when visible royal success fails. In this liturgy, that question matters. The Shunammite receives a promise, but the unappointed sequel includes bereavement before restoration. Psalmic mercy is sung "for ever" from within temporal instability, not from outside it.

The appointed response takes only the psalm's praise and blessedness strophes, while the whole psalm goes on to the later protest, which the proclamation omits. That asymmetry protects the promise to the Shunammite from becoming a rule that hospitality yields uninterrupted household flourishing. Augustine's attention to apparent covenant failure holds praise, lament, and eschatological trust together rather than letting one cancel the others.

Matthew ends the missionary discourse by making reception relationally deep: receiving the apostolic messenger receives Christ, and receiving Christ reaches the Father who sent him. Chrysostom guards the dignity of apparently small persons and acts. Prophet, righteous person, disciple, and giver of water all enter a chain in which Christ takes the treatment of his servants personally.

Chrysostom's *Homily 35 on Matthew* treats both the messenger's dignity and the giver's poverty. Christ offers reward even for cold water so that lack of wealth cannot become an excuse for withholding charity. In *Homily 31 on Hebrews*, Chrysostom later reuses the cup saying to make the same pastoral point about hospitality: small means do not abolish responsibility or the value Christ assigns to welcome. Cyprian's *Testimonies* III.42 likewise includes the cup among works whose apparently small scale does not escape divine notice.

Two Latin receptions refine the act's end. Augustine's *Exposition on Psalm 122*, section 10, insists that the value of cold water lies in charity rather than quantity. John Cassian's *Conference 1*, chapter 10, uses the promised reward to distinguish temporary works from charity, the enduring goal toward which they serve. These are illuminating reuses rather than further expositions of Matthew's entire discourse. Together they keep reward from becoming commerce: the gift is small enough for the poor, significant because offered in discipleship, and ordered toward charity rather than spiritual accounting.

This does not confer unlimited access or make every claimant a trustworthy messenger. Ecclesial authority, discernment, safeguarding, and prudence remain necessary. Nor is reward commercial payment. The cup matters because it is given in the name of discipleship; grace dignifies the person and act beyond their visible scale.

Christ before family and the cross without self-harm (*Gospel*)

Jesus' comparative saying demands supreme allegiance. Chrysostom interprets it as preferring the Creator when creaturely attachment conflicts with discipleship, not hating parents as such. Elsewhere Matthew condemns evasion of duties to father and mother. The hard saying therefore orders loves: family is loved truthfully under God, never made an absolute rival and never discarded as though grace opposed nature.

Taking one's cross is readiness for faithful suffering in union with Christ. It does not sacralize abuse, disable self-protection, or turn preventable injury into a spiritual achievement. Losing life for Christ can include martyrial fidelity and daily self-gift, but cannot be invoked to command another person's silence or exposure.

Baptized into death and life (*Second Reading*)

Romans 6 begins from sacramental fact. Baptism joins believers to Christ's death and burial so that their life may correspond to his resurrection. Paul is not describing a private symbol chosen after conversion; he appeals to a common ecclesial initiation that changes the believer's relation to sin and to Christ.

Chrysostom's *Homilies 10–11 on Romans* follows Paul's rebuttal of the idea that abundant grace makes continued sin harmless. Baptismal burial is not a theatrical resemblance: Christ died bodily once, while the baptized are to die to sin and live in a new manner. Aquinas's *Commentary on Romans* VI, lectio 1, similarly distinguishes sacramental sign, incorporation into Christ's death, and the moral consequence of newness of life. Both witnesses treat the passage directly. Their common reading is prospective as well as retrospective: baptism names what God has done and therefore the form life must now take.

The return at verses 8–11 adds an eschatological confidence that moral exhortation alone could not supply. Believers trust that they will live with Christ because death no longer has dominion over the risen Christ; their reckoning of themselves dead to sin rests on his once-for-all act. "Consider yourselves" is therefore neither make-believe nor instant moral perfection. It is judgment according to sacramental reality, repeatedly enacted against sin's attempted return. That logic can illuminate Matthew's language of losing and finding life, but only as a later canonical synthesis: Romans remains the independent semi-continuous reading.

The appointed boundary has a gap. Verses 5–7, with further explanation of union and freedom, are omitted; verses 8–11 resume the movement to living with Christ and reckoning oneself dead to sin. Chrysostom distinguishes Christ's bodily death from the baptized person's death to sin, while joining both through sacramental participation. The once-for-all death of Christ grounds rather than removes ongoing fidelity.

Romans remains semi-continuous. A cross-Baptism connection with Matthew is theologically plausible and canonically grounded.

Mysteries effected by God (*Prayer over Offerings*)

The Prayer over the Offerings assigns sacramental effect to God and asks that the Church's service accord with the mysteries. Divine efficacy and human disposition are related without competition: God acts first and truly; worshippers are genuinely called to worthy service.

Remembered benefits, unity, life, and charity (*Communion, Prayer after Communion*)

Communion option A begins Psalm 103's self-address: the whole person blesses God and refuses forgetfulness of his benefits. Option B carries Christ's prayer that later believers be one so the world may believe. Both are appointed textual alternatives.

Augustine's *Exposition on Psalm 103* receives the command to one's own soul as disciplined memory: praise gathers the person by recalling divine benefits rather than waiting for an unbroken feeling of gratitude. The first branch thus complements the Prayer after Communion's petition for continuing charity, but only if selected.

Option B has unusually close direct Johannine reception. Augustine's *Tractate 109 on John* emphasizes that Jesus prays not only for the apostles present but for future believers who come through their word. *Tractate 110* then distinguishes the unity requested for creatures from the Father's and Son's unity of substance: ecclesial communion is a graced participation and likeness, not fusion or erased difference. The missionary clause—that the world may believe—makes unity outward-facing, but it never makes appearance more important than truth. These tractates illuminate the branch; its use on the occurrence is unresolved.

The Prayer after Communion names the Eucharistic gift as the offered and received divine victim, asking life and lasting charity. Option B sharpens ecclesial unity; option A, grateful memory. The prayer governs both.

The Propers: Notable and Quotable

- **“Take up his cross” — from discipleship to lawn-mowing.** (*Gospel*) The English idiom “a cross to bear” now names any stubborn burden or trial. It can remain grave, but Ammer’s *American Heritage Dictionary of Idioms* also illustrates deliberately light uses. A saying about allegiance unto suffering has become elastic enough to dignify an oversized weekly lawn.
- **“Let us arrange a little room on the roof” — the Prophet’s Chamber.** (*First Reading*) At Trewint in Cornwall, Digory Isbell read the Shunammite’s story and resolved to imitate it. He added two rooms for John Wesley and itinerant preachers; the upper room held the biblical bed, table, stool, and candlestick. A prophet’s lodging became an architectural institution for the next travelling preacher.
- **“A cup of cold water” — Edith Wharton’s title without the water.** (*Gospel*) Wharton’s 1899 story gives the phrase to a compromised bank clerk who interrupts a stranger’s suicide, pays her lodging and train fare, and then abandons his own flight to face those he has defrauded. No literal cup appears. The tiny Gospel gift becomes a title for one mercy that redirects two lives, while the giver’s guilt keeps the moral reversal sharply ironic.

The Propers: Interpretive Possibilities

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.

Hospitality becomes durable when charity enters architecture. (*First Reading; Gospel*) The 2 Kings narrative turns recognition into a repeatable furnished room; the Gospel places reception within anyone’s reach as cold water. Their mechanism is configured material charity—space, time, budget, access, and safeguards that sustain another’s mission. Read separately, generous household and small gift miss ordinary holiness’s design intelligence. The fruit is an audit of what recurring good homes and parishes have made easy. Ancient witnesses preserve modest room and accessible cup, but no checked source gives this infrastructure account. Welcome is not indiscriminate access, reward is not commerce, and the promised child is no technique or guarantee.

Royal priesthood can appear as a lay hand holding water. (*Entrance; Acclamation; Gospel*) The Entrance’s universal King, the acclamation’s royal priesthood ordered to proclamation, and the Gospel’s hand receiving a messenger with water form a descending scale. Its mechanism makes small material care a public enactment of derivative kingship and priestly mediation; separate reading leaves dignity abstract and hospitality private. Chrysostom supplies a striking precedent: the lay giver becomes a priest of Christ, yet first receives all from Christ. The fruit is baptismal agency without clerical confusion. This neither equates common and ministerial priesthood nor erases governance, competence, or safeguarding.

Baptism identifies what the cross must put to death. (*Second Reading; Gospel*) Matthew's cross and lost life can be misdirected against body, family, or duties of care. Independent Romans names the true target: baptism joins the person to Christ's bodily Pasch, killing sin's dominion and raising embodied life toward God. Separate readings leave costly allegiance without its sacramental subject or baptism without concrete renunciation; together, self-loss targets possessive and sinful love, not creaturely goods. Chrysostom and Origen offer close precedents. The fruit is rigorous, anti-abusive asceticism. No Lectionary intent is claimed, and this can never justify self-harm, neglected dependents, contempt for family, or remaining in abuse.

A closed future can become the place of an unowned life. (*First Reading; Responsorial Psalm; Second Reading; Gospel*) The childless household receives an unbargained promise; Psalm 89's fidelity opens into full-text lament; Romans moves through death to life; Matthew finds life through loss. Their mechanism is dispossession of the future: gift arrives where calculation and control fail. Separate reading misses how hospitality, covenant, baptism, and discipleship train hope without owning outcomes. The fruit is accompaniment of infertility, bereavement, decline, and costly vocation without treating pain as failure. No exact four-anchor precedent was located. The appointed Kings excerpt omits the child's later death, this proposal promises no present restoration or biological child, Romans remains semi-continuous, and hope permits grief, treatment, planning, and lament.

The Communion branches give hospitality two sources. (*Gospel; Communion A; Communion B; Prayer after Communion*) The Gospel asks disciples to receive Christ in another; Communion A, if selected, grounds that act in remembered benefits; B, if selected, in Christ's prayer for unity; the final prayer asks lasting charity from the received gift. Compared as alternatives, gratitude checks patronage while communion checks isolated transaction. Separate reading misses these different engines of durable welcome. Augustine's Psalm 103 account is an unusually close precedent; Augustine's John 17 tractates distinguish that unity from fusion. The fruit is hospitality without ownership or status display. The branches remain unresolved; unity never requires unsafe access or silence about wrong, and gratitude creates no debt to the giver.

Appendix: Liturgical Resolution

Liturgical Instance

Field	Resolved liturgical instance
Formula and occurrence	PC-S39-A; Sunday Mass for the Thirteenth Sunday in Ordinary Time; 28 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. 97.
Calendar and cycle	U.S. implementation of the General Roman Calendar; Sunday Year A.
Formulary and textual scope	Ordinary Time Week XIII. The Missal formulary belongs to the shared Week XIII audit; the dated Year A composition and its two Communion-antiphon alternatives belong to the leaf composition audit.

Branch Resolution

Branch ID	Authority and trigger	Status	Units affected	Resolution
communion-antiphon-psalm-103	Week XIII formulary	Appointed alternative	Psalm 103 option	Documented, not selected
communion-antiphon-john-17	Week XIII 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/13/propers/verified.md. **Research audit:** research/scope.md. **Coverage:** the complete formula and branches, every appointed scriptural unit, immediate contexts, and a passage-by-passage reception search were studied. Direct and illuminating witnesses retained include Origen, Jerome, pseudo-Clement, Clement of Alexandria, Chrysostom, Augustine, Aquinas, Cyprian, Cassian, and Gregory the Great, with roles distinguished in the audit. **Negative result:** direct early reuse of the Shunammite's room and support was retained, but no sustained verse-by-verse patristic or medieval exposition of the complete 2 Kings 4:8–11, 14–16a unit was found in the accessible 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.

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- St. John Chrysostom, *Homily 31 on Hebrews*; St. Cyprian, *Testimonies* III.42; St. John Cassian, *Conference 1*, ch. 10.
- St. Jerome, *Against Jovinianus* I.26; Origen, *Philocalia* XXVI; pseudo-Clementine *Two Epistles on Virginity* II.15, direct early reuse of the Shunammite's lodging and support.
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- Edith Wharton, “A Cup of Cold Water”, in *The Greater Inclination* (New York: Charles Scribner's Sons, 1899), Project Gutenberg eBook 9190; story and U.S. public-domain status checked 2026-07-19.

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