

Eighteenth Sunday in Ordinary Time

Year B

PC-S44-B

Textual unit	Text / citation
Introductory Rites	
Entrance Antiphon	Ps. 69:2, 6 (modern Ps. 70); an urgent plea for the Lord's help and deliverance.
Collect	<i>Adesto, Domine, famulis tuis</i> ; God's servants ask the Creator and Governor to restore what he has made and preserve what he has restored.
Liturgy of the Word	
First Reading	Exod. 16:2–4, 12–15.
Responsorial Psalm	Ps. 78:3–4, 23–25, 54; response from v. 24b.
Second Reading	Eph. 4:17, 20–24.
Gospel Acclamation	Matt. 4:4b.
Gospel	John 6:24–35.
Liturgy of the Eucharist	
Prayer over Offerings	<i>Propitius, Domine, quaesumus, haec dona sanctifica</i> ; the gifts are sanctified and the worshippers ask to become an enduring offering.
Communion Antiphon A	Wis. 16:20; bread from heaven, containing delight and sweetness.
Communion Antiphon B	John 6:35.
Prayer after Communion	<i>Quos caelesti recreas munere</i> ; those refreshed by a heavenly gift ask continuing protection and worthiness for eternal redemption.

Sense	Synthesis
Literal	In the wilderness God answers hunger with manna; Jesus redirects a crowd seeking bread toward the giver and identifies himself as the bread of life.
Allegorical	The manna prefigures the gift fulfilled in Christ; Wisdom's heavenly bread and John's bread of life provide two distinct Communion paths.
Moral	The baptized put away the old manner of life, let their minds be renewed, and seek Christ rather than reducing his gifts to immediate satisfaction.
Anagogical	Food that perishes yields to the bread enduring to eternal life; the final prayer directs heavenly refreshment toward eternal redemption.

Scriptural Date and Location

Textual unit / alternative	Citation	Location	Date
First Reading	Exod. 16:2–4, 12–15	The wilderness of Sin, between Elim and Sinai	Narrated in Israel's wilderness journey
Exodus presents Israel's murmuring and God's provision within the journey from Egypt to Sinai. The book's final literary form addresses Israel through remembered deliverance and covenant formation; the narrated event and the composition of the received text are not the same date.			
Psalm	Ps. 78:3–4, 23–25, 54	Israel; the remembered route runs from Egypt and wilderness to the sanctuary land	A historical psalm looking back over generations
The psalm speaks as instruction received from the ancestors and retold to a later generation. Its rehearsal of manna interprets the wilderness event inside a longer history of divine fidelity and human forgetfulness.			
Acclamation	Matt. 4:4b	The wilderness of Judea in Matthew's narrative	Narrated at the beginning of Jesus' public ministry
The liturgical line is an excerpt from Jesus' answer to the tempter and itself cites Deuteronomy. Matthew's Gospel reached its early Christian audience after the narrated event; the excerpt does not transfer the temptation scene into John 6.			
Gospel; Communion B	John 6:24–35	Across the Sea of Galilee; the discourse begins at Capharnaum	First-century narrated ministry; Gospel composed later
John places the exchange on the day after the feeding and the crossing. The crowd seeks Jesus, invokes manna, and hears the discourse move from perishing food to the Father's present gift and Christ's self-identification as bread of life. Communion B repeats v. 35.			
Second Reading	Eph. 4:17, 20–24	Addressed to gentile Christians in Asia Minor	First century; Pauline authorship is traditional, while modern scholarship disputes direct authorship
The selected verses belong to the letter's transition from ecclesial confession to baptismal conduct. Verses 18–19 are not appointed; the boundary therefore moves directly from the prohibition in v. 17 to learning Christ in vv. 20–24.			

The Propers: Themes and Movement

Need disclosed

Israel's complaint is not romanticized: hunger and fear are real, yet memory has contracted Egypt to full pots and forgotten slavery. The crowd in John also seeks Jesus after being fed. Chrysostom reads Christ's correction as a diagnosis of motive, not contempt for bodily need. The Entrance begins with urgent dependence—God must hasten to help—and so frames every subsequent gift as rescue rather than possession.

Gift before comprehension

Manna arrives before Israel can name it. Psalm 78 retells that gift so another generation will remember. John intensifies the movement: the Father, not Moses, gives the true bread, and the gift is not merely an object but the Son who gives life to the world. Augustine distinguishes the sign that fills the stomach from the reality to which faith comes. The Gospel's final self-identification makes the Lectionary correlation explicit without collapsing manna and Christ into identical things.

Learning Christ

Ephesians is semi-continuous. Heard with John, however, it guards against a merely acquisitive account of faith. To believe the one sent is to have learned Christ: the old person is put off, the mind renewed, and the new person put on. Chrysostom's homily on Ephesians emphasizes that renewal reaches the governing faculty of life and appears in truthful conduct. The acclamation likewise refuses to isolate physical bread from the word proceeding from God.

Heavenly gift, enduring offering

The Eucharistic units keep agency in the order of grace. The offerings prayer asks that gifts be sanctified and then turns the petition upon the offerers: they themselves are to become an enduring gift. Communion B repeats John 6:35 and closes the most direct bread sequence. Communion A instead names the heavenly bread of Wisdom 16, with its delight and sweetness. The final prayer calls the sacrament a heavenly gift and asks protection and worthiness for eternal redemption. Either enacted path joins provision to transformation, but the antiphons are alternatives.

The movement can therefore be read in four stages:

Stage	Textual movement	Reception	Limit
Need	Murmuring and searching disclose bodily hunger and disordered memory.	Chrysostom, <i>Homilies on John</i> 43–44	Bodily need is not despised.
Provision	Manna is given, remembered, and redirected toward the Father’s true bread.	Augustine on Psalm 77 and John 6	Type and fulfillment are not made identical.
Renewal	Belief in the sent Son entails putting off the old person and putting on the new.	Chrysostom, <i>Homily on Ephesians</i> 13	The apostolic reading remains semi-continuous.
Communion	Heavenly bread is received; the offerers ask to become an enduring gift and to reach eternal redemption.	Ambrose, <i>On the Mysteries</i> 8	Sacramental transformation is petitioned, not presumed.

The center of these texts is neither “earn the bread” nor “ignore earthly hunger.” Exodus shows gratuitous provision accompanied by a daily discipline; John distinguishes the perishing from the enduring while naming the Son as giver and gift; Ephesians describes the life shaped by learning him. The Collect’s restoration-and-preservation grammar and the offerings prayer’s enduring-gift petition give the bread sequence an ecclesial consequence: those whom God restores are asked to become what they offer.

How the readings are related

The First Reading and Gospel are officially correlated. The Psalm is responsorial, the acclamation acclamatory, and Ephesians belongs to the semi-continuous apostolic course. The Week XVIII prayers and antiphons serve all three years. Communion B repeats John 6:35; their other connections with these readings rest on shared wording and on synthesis.

The Propers: Detailed Commentary

Help before possession

The Entrance does not place the assembly in a holy place; it voices the psalmist's haste: God must come to help, for the Lord is helper and deliverer. That grammar corrects any reading of manna or eucharistic bread as a possession secured by the worshipper. The Collect calls God both Creator and Governor and asks him to restore what he made and preserve what he restored. The sequence begins with creatures dependent upon continuing divine action, not autonomous seekers learning a technique for acquisition.

Exodus and Psalm: manna remembered truthfully

Exodus 16 holds complaint, provision, and testing together. The people remember Egyptian food while suppressing bondage; God nevertheless hears and gives. The daily sufficiency of v. 4 prevents hoarding from defining the gift, while the people's question in v. 15 preserves its strangeness. Psalm 78 receives the episode as intergenerational instruction. Augustine's exposition of Psalm 77 distinguishes the historical benefits from the spiritual reality to which they point, while also treating forgetfulness as the psalm's moral danger. The response therefore makes memory itself an act of worship.

Ephesians: the form of renewed reception

Verses 18–19, which the selection omits, are not proclaimed. Within the letter, however, the selection belongs to a larger contrast between gentile futility and life learned in Christ. "Put off" and "put on" are not cosmetic metaphors: Chrysostom's *Homily on Ephesians* 13 treats renewal of the mind as transformation expressed in conduct. The newness is created "according to God," so renewal is received before it is performed; it nonetheless issues in justice and holiness of truth.

John 6: seeking, working, believing

John's scene follows the feeding and crossing. In Homilies 43–45 on John, Chrysostom tracks the passage in sequence: vv. 24–25 show the crowd's pursuit; vv. 26–27 expose satisfaction with loaves and redirect labor toward enduring food; vv. 28–35 answer the demand for work and signs by centering belief in the sent Son and the Father's gift. His moral insistence on purified motive is no disdain for the hungry. Jesus has fed the crowd; the correction concerns what they perceive in the sign.

Augustine's *Tractate on John* 25.8–14 likewise distinguishes seeking Christ for temporal advantage from coming to him in faith. His reading of eating as believing clarifies the discourse's movement without exhausting its sacramental reception. The crowd cites manna as a demand for another sign; Jesus shifts the grammar from ancestral past to the Father's present giving. Verse 35 identifies bread with the speaker: coming and believing parallel hunger and thirst.

Acclamation and eucharistic conclusion

Matthew 4:4b is an acclamatory adaptation from the temptation narrative. It supports the distinction between bread alone and life from God's word, but does not relocate John's crowd to Matthew's wilderness. At the altar, the offerings prayer asks first that the gifts be sanctified, then that the worshippers themselves become an enduring gift. Ambrose's *On the Mysteries* 8.44–49 illuminates sacramental reception without directly exegeting every appointed verse.

Communion B repeats the Gospel's climax. Communion A uses Wisdom's description of heavenly bread, delight, and sweetness; in Wisdom's own context, the manna manifests God's care and adapts to the recipient. The final prayer calls what has been received a heavenly gift and asks both continued protection and worthiness for eternal redemption. The orations thus move from restoration, through sanctification, to preservation and final end.

The Appointed Texts

Text boundary

The following Scripture is the public-domain Douay–Rheims (Challoner) study translation, not the English proclaimed at this celebration. The approved U.S. Lectionary controls the proclamation. Protected Missal English is not reproduced; Latin incipits and descriptions identify its proper units.

Exodus 16:2–4, 12–15

All the congregation murmurs against Moses and Aaron, remembers Egypt’s fleshpots, and fears death by famine. The Lord promises to rain bread from heaven, sufficient for each day, and says that the gift will test whether the people walk in his law. Quails cover the camp at evening; dew surrounds it in the morning; when the small frost-like thing appears, Israel asks what it is. Moses answers: “This is the bread which the Lord hath given you to eat.”

Psalms 78:3–4, 23–25, 54

The assembly recalls what the ancestors told: God opened heaven’s doors, rained manna, gave the bread of heaven and abundant provision, and led the people toward the sanctuary land. The appointed response is drawn from v. 24b.

Ephesians 4:17, 20–24

The Apostle forbids walking in the old vanity of mind. Those who have learned Christ are to put off the old person, be renewed in the spirit of the mind, and put on the new person created according to God in justice and holiness of truth.

Matthew 4:4b and John 6:24–35

The acclamation answers that one lives not by bread alone but by every word from God. In the Gospel, the crowd crosses to Capharnaum seeking Jesus. He exposes their attachment to the loaves, commands work for food enduring to eternal life, and names belief in the one sent as God’s work. When they invoke the wilderness manna, Jesus identifies the Father as giver of the true bread from heaven. He concludes: “I am the bread of life. He that cometh to me shall not hunger: and he that believeth in me shall never thirst.”

Missal units

The Entrance is drawn from Ps. 69:2, 6 (modern 70); the Collect begins *Adesto, Domine, famulis tuis*; the offerings prayer, *Propitius, Domine, quaesumus, haec dona sanctifica*; and the final prayer, *Quos caelesti recreas munere*. Communion offers Wis. 16:20 or John 6:35. Consult the approved Missal for the protected English and the complete ritual text.

Comparative Reception and Theological Dossier

Three histories of bread

Exodus narrates provision and testing; Psalm 78 turns that event into intergenerational memory; John receives the manna dispute but redirects it toward the Father, belief, and the Son who is bread of life. Typology relates the texts without making their speakers, questions, or gifts interchangeable.

Complaint, daily sufficiency, and the education of desire

Exodus 16 begins with a congregation complaining against Moses and Aaron and remembering Egypt through an imagined abundance of meat and bread. The memory is morally distorted but the hunger is not dismissed. God answers before the people understand the gift, promises both quail and bread, and makes daily gathering a test of whether Israel will walk in the divine instruction. The appointed cut omits later hoarding and Sabbath episodes, but verse 4's daily measure preserves their governing logic: provision is joined to disciplined reliance.

The question "What is this?" is not a decorative etymology. Israel receives before it can classify. Psalm 78 later names manna and "bread of angels," but also places the gift inside a history of rebellion, testing, judgment, and mercy. The appointed responsorial verses select tradition, heavenly command, food, and arrival at God's holy land. The whole psalm prevents nostalgia for a miracle detached from covenant fidelity.

Augustine's exposition of Psalm 77 reads manna christologically and ecclesially, but his spiritual reception does not cancel Exodus's bodily hunger, daily gathering, or Israel's own scriptural identity. Ambrose's mystagogy similarly contrasts wilderness figure and Christ's gift. These witnesses show a received Christian trajectory.

John's crowd: right pursuit, disordered motive, deeper giver

John 6:24–35 follows the feeding and crossing of the sea. The crowd's pursuit is energetic and superficially admirable. Jesus exposes its motive: they seek because they ate and were filled, not because they perceived the sign. The correction does not despise bodily bread. It distinguishes satisfaction from recognition and redirects labor toward food enduring to eternal life, which the Son of Man will give.

The dialogue repeatedly shifts the grammatical subject. The crowd asks what works it should do; Jesus speaks of the work of believing in the one sent. They request a sign and cite manna; Jesus corrects the giver from Moses to the Father and the tense from a past provision to the Father's present giving. Finally, the bread is not merely an object from heaven: Christ identifies himself as bread of life. Desire is not extinguished but converted from control of a gift toward communion with the giver.

Chrysostom's Homilies 43–45 track these turns instead of beginning at the conclusion. He faults the crowd's fixation without pretending hunger is evil, and he holds together gift, faith, and moral seriousness. Augustine's Tractate 25 distinguishes seeking Jesus for the sign from seeking him for perishable satisfaction and interprets belief as eating in a real spiritual sense. Aquinas distinguishes manna from the true bread given by the Father and then, later in the discourse, sacramental from merely exterior reception. Their emphases differ, but all resist a magical reading in which contact with bread substitutes for faith and conversion.

Ephesians: the new person is corporate and ethical

Ephesians 4 is semi-continuous. Its discontinuous lection is also visible: verse 17 is followed by verses 20–24, omitting the darkened understanding and hardened conduct of verses 18–19. The movement from former walk to learning Christ, renewed mind, and putting on the new person is ethical and ecclesial, not a contempt for the body or created world.

Chrysostom's Homily 13 treats stripping and clothing as an actual change of conduct. Baptismal reception gives the imagery a sacramental home, but baptism does not make renewal automatic or solitary. The continuation of Ephesians names truth-telling, disciplined anger, honest labor capable of sharing, edifying speech, forgiveness, and imitation of God. "New person" therefore cannot be reduced to private interior freshness. It describes a life whose relations are being remade in Christ.

Placed beside John, Ephesians overlaps with it in the liturgy. Belief in the sent one and renewal of mind both resist appetite closed around immediate satisfaction. Yet Ephesians keeps its own corporate horizon and John his own sign-and-discourse sequence.

The acclamation and the two Communion endings

The acclamation quotes the Deuteronomic confession that human life is not sustained by bread alone but by every word from God. In Matthew's temptation narrative that confession refuses to make sonship a demand for self-serving spectacle. On this Sunday it does not deny Exodus bread; it prevents bread from being detached from the giver's word and covenant.

Communion A and B then create genuinely different endings. Wisdom 16 receives wilderness provision as heavenly food accommodated to the eater's desire. John 6:35 returns exactly to the Gospel's climax. Ambrose's Eucharistic catechesis and Aquinas's John commentary illuminate both trajectories, but no generic recurring celebration establishes which text was used, and the two form no composite.

The Week XVIII offerings prayer adds a decisive personal transformation: the gifts are sanctified and the worshippers ask to become an enduring offering. The prayer after Communion asks that recipients of the heavenly gift be protected and made worthy of eternal redemption. Bread imagery thus reaches its liturgical goal not in possession of a sacred object but in a people renewed, protected, and ordered toward communion.

Reception beyond commentary

The manna tradition changed material register in medieval and early modern visual culture. The Cloisters stained-glass panel *Gathering Manna* (1497–99) makes collection, differentiated figures, and carried portions visible in a church window. Allori's 1595–96 tapestry design joins manna and the tablets within an elaborate civic-ecclesial commission. Neither object explains Exodus, but each shows how provision became a public visual memory.

The hymn tradition's "bread of heaven" language similarly moves the biblical image into congregational petition. That hymn language is petition, not the sense of Exodus's Hebrew question or of John's crowd. Visual and musical afterlives make the history of Christian hearing broader without supplying the texts' sense.

Textual movement	Reception gain	Also true
Unknown gift to remembered manna	Psalm and patristic reception teach memory and typology.	Exodus keeps bodily hunger, complaint, daily measure, and testing.
Past gift to present giver	John corrects source, motive, and object of desire.	John neither despises food nor reduces faith to appetite.
Old walk to new person	Baptismal and moral reception hold identity and conduct together.	Ephesians is semi-continuous.
Gift received to persons offered	The Missal prayers frame communion as sanctification and transformation.	Communion alternatives are mutually exclusive.

Source-Grounded Synthesis Across the Propers

From provision to the giver

The correlated reading and Gospel begin with hunger answered by provision, but their shared movement does not stop at provision. Exodus makes manna a gift whose unfamiliarity provokes a question; Psalm 78 turns the event into received memory; John receives the manna tradition while correcting both its giver and its horizon. Moses did not originate the heavenly bread. The Father gives the true bread, and the one speaking is himself the bread of life.

Gift that elicits a new manner of life

Ephesians remains semi-continuous, yet it prevents the Sunday from becoming a theory of religious consumption. The crowd asks what work it should perform; Jesus answers with belief in the one sent. The apostolic reading describes learning Christ as putting off the old person, being renewed in mind, and putting on the new. Grace precedes this response, as manna precedes Israel's recognition, but grace also forms conduct.

Bread, word, and heavenly gift

The acclamation denies that bread alone constitutes life. John does not therefore make bread irrelevant: Jesus has fed the crowd, and his self-identification uses hunger to reveal a greater gift. The first Communion option receives Wisdom's heavenly-bread image; the second repeats John's bread-of-life saying. The final prayer describes reception as a heavenly gift ordered toward eternal redemption. These liturgical statements permit a eucharistic horizon for the whole, without making every use of bread in the readings an exhaustive sacramental definition.

Two alternative endings

At Communion, John 6:35 creates the shortest direct return to the Gospel: Christ names himself as bread and promises an end to hunger and thirst for those who come and believe. Wisdom 16:20 instead returns to heavenly bread as delight adapted to the receiver. Both can lead into the final petition for protection and eternal redemption, but they do so differently. Both are printed options, mutually exclusive rather than one sequence.

Movement	Primary anchors	Reception	Limit
Gift and question	Exod. 16; Ps. 78; John 6	Augustine; Chrysostom	Bodily hunger is real; the giver exceeds the gift.
Belief and renewal	John 6; Eph. 4	Chrysostom on John and Ephesians	The apostolic course remains semi-continuous.
Bread and heavenly gift	Matt. 4; John 6; Communion A/B; final prayer	Augustine; Ambrose	Typology does not erase textual distinctions.
Wisdom or direct return	Communion A/B; final prayer	Wisdom and Johannine reception	The alternatives are exclusive.

The Propers: Notable and Quotable

- **“Manna of Females”** (*First Reading; Responsorial Psalm*) William Dent’s 1784 satirical etching *Catlap for Ever, or the Smuggler’s Downfall* puts the phrase into William Pitt’s speech about reduced tea duties. Wilderness food becomes cheap tea in an argument about taxation, smuggling, gin, windows, coal, and candles. The British Museum record controls the object, inscription, and political setting; the satire illuminates an economic afterlife of “manna,” not the meaning of Exodus.
- **“Operation Manna”** (*First Reading; Responsorial Psalm*) The Allied food drops over the occupied Netherlands in 1945 turned the biblical name into an operational title. The named relation was material rather than decorative: food came from aircraft to people suffering in the Dutch famine. The NOS liberation-year dossier “Als manna uit de hemel: voedsel gedropt in Nederland” explicitly explains the biblical naming and preserves the danger, organization, and human labor behind the aid. The relief, for all its biblical name, was no unmediated miracle.
- **“Bread of heaven, feed me”** (*Gospel; Communion B*) William Williams’s pilgrimage hymn *Guide Me, O Thou Great Jehovah*, in Peter Williams’s English tradition, gathers wilderness guidance, living water, bread from heaven, death, and arrival in Canaan into a singer’s petition, and a 1913 public-domain hymnal carries it. The hymn shows Exodus and Johannine imagery becoming congregational prayer; it is not direct exegesis of John 6 or evidence that the Communion option was selected.

The Propers: Interpretive Possibilities

Editorial disclosure

The proposals below are original editorial synthesis, not official correlations, patristic exegesis, or claims about the compilers’ intent.

A school of receiving

Exodus’s daily sufficiency, John’s correction of motive, and the offerings prayer may be read together as a discipline of reception: receive material goods gratefully, refuse to make possession the final horizon, and allow the giver to form the recipients themselves into an enduring offering. This proposal must not romanticize scarcity or excuse failure to feed the hungry.

Sweetness without possession

Israel reduces Egypt to full pots; Psalm 78 repairs memory by retelling the gift; Wisdom’s Communion option names heavenly bread as delight and sweetness. Together they suggest that delight is received truthfully when it leads back to the giver instead of becoming nostalgia or possession. The relation is editorial and depends on selection of that optional antiphon.

The new person as eucharistic consequence

The Gospel’s coming and believing, Ephesians’ putting on the new person, the petition to become an enduring gift, and the final prayer’s eternal horizon can support examination of whether communion becomes visible in truthful and just conduct. This does not reduce the Eucharist to ethics or make moral improvement a measure of sacramental validity.

Question transformed

Israel asks “What is this?”; the Johannine crowd asks what work and sign it must see; Jesus answers by revealing giver and gift. The sequence may invite readers to notice how Scripture transforms questions rather than merely silencing them. It is an analogy across texts, not a claim that John’s wording depends directly on Exodus’s Hebrew etymology.

Appendix: Liturgical Resolution

Field	Resolved liturgical instance
Formula	PC-S44-B, Eighteenth Sunday in Ordinary Time, Year B.
Missal owner	‘temporal/shared/ordinary-time/weeks/18/propers/verified.md’.
Lectionary	U.S. <i>Lectionary for Mass</i> , Second Typical Edition, Volume I, no. 113.
Cycle	Recurring Year B reference. The official 4 August 2024 occurrence page was checked as a structural witness; no civil-date occurrence is claimed by this leaf.
Territory	Dioceses of the United States of America.
As of	2026-07-28.

Branch ID	Authority and trigger	Status	Units affected	Resolution
sunday-sprinkling	Permitted Sunday replacement of the Penitential Act	permitted	Introductory Rites	Unresolved
chant-selections	GIRM and approved chant sources	locally selected	Entrance, Offertory, Communion chant	Unresolved
preface-ep	Missal and GIRM compatibility rules	permitted	Preface and Eucharistic Prayer	Unresolved
communion-a	Week XVIII printed option	appointed alternative	Wis. 16:20	Unresolved
communion-b	Week XVIII printed option	appointed alternative	John 6:35	Unresolved

Appendix: Scope and Qualifications

This guide treats the recurring Year B formula in the 2011 U.S. English edition-locale and the General Roman Calendar as of 2026-07-28. An actual celebration remains subject to the competent territorial and proper calendar, precedence, and locally enacted options. The official 2024 USCCB occurrence page verifies the Year B reading boundaries; it is not a claim that the guide records what any parish selected.

The Douay–Rheims (Challoner) is printed only as a public-domain study translation. It is not the text proclaimed in the U.S. celebration. The protected U.S. Lectionary and ICEL Missal English are not reproduced. Descriptions of prayers identify function without supplying replacement translations. Patristic witnesses were checked in public English translations; no fresh critical-edition collation is claimed. Direct comparison against the 2008 reprint’s Week XVIII page images and a named U.S. altar-book typography-level collation remain outstanding.

The reception search concentrated on direct exposition: Chrysostom’s *Homilies on John* 43–45 for the complete Gospel boundary, Augustine’s *Tractate on John* 25.8–14 and *Exposition of Psalm 77* 15, 30, Chrysostom’s *Homily on Ephesians* 13, and Ambrose’s *On the Mysteries* 8.44–49. These give strong Greek and Latin ancient coverage for the principal bread sequence and the apostolic reading. The bounded pass did not establish a direct ancient commentary on the exact liturgical selection of every psalm verse or on the modern composition of this complete formulary.

References

- *Missale Romanum*, editio typica tertia (2002), Dominica XVIII per annum, printed pp. 467–468; canonical Week XVIII owner cited above.
- U.S. *Lectionary for Mass*, Second Typical Edition, Volume I, no. 113; USCCB occurrence page for 4 August 2024.
- Douay–Rheims Bible, Challoner revision: Exod. 16:2–4, 12–15; Ps. 77:3–4, 23–25, 54 (modern Ps. 78); Eph. 4:17, 20–24; Matt. 4:4; John 6:24–35; Wis. 16:15–29.
- John Chrysostom, *Homilies on John* 43–45; *Homily on Ephesians* 13.
- Augustine, *Tractates on John* 25.8–14; *Exposition of Psalm 77* 15, 30.
- Ambrose, *On the Mysteries* 8.44–49.
- William Dent, *Catlap for Ever, or the Smuggler’s Downfall* (1784), British Museum 1868,0808.5356.

- NOS, “Als manna uit de hemel: voedsel gedropt in Nederland”, liberation-year dossier for 29 April 1945.
- William Williams and Peter Williams, “Guide me, O thou great Jehovah”, *The Hymnal of Praise* (1913), no. 265.
- GIRM 46–90, 352–367; *General Introduction to the Lectionary* 65–69, 78–91, 93–110.

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