

Second Sunday After Pentecost

Dominica Secunda Post Pentecosten

1962 Roman Missal: the invitation tested by charity in deed and truth

Proper	1962 Missal text / reference	Scriptural axis	Connection
Introit	<i>Factus est Dominus protector meus</i> (Ps. 17:19–20; verses 2–3)	Rescue into breadth	The Lord protects, saves, and brings the worshipper into a wide place because he wills him.
Collect	Perpetual fear and love of the holy Name	Reverence and stable love	God does not abandon those whom he establishes in the solidity of his love.
Epistle	1 John 3:13-18	From death to life; deed and truth	Christ's self-gift becomes the measure of material mercy toward the needy brother.
Gradual	<i>Ad Dominum cum tribularer clamavi</i> (Ps. 119:1-2)	Truthful speech	A remembered answer becomes a present plea for rescue from unjust lips and a deceitful tongue.
Alleluia	<i>Domine Deus meus, in te speravi</i> (Ps. 7:2)	Hope under persecution	The pursued speaker places hope in God and asks rescue and deliverance from every persecutor.
Gospel	Luke 14:16-24	The great supper	Excuses disclose resistance; the invitation reaches the poor and then the roads and hedges.
Offertory	<i>Domine, convertere, et eripe animam meam</i> (Ps. 6:5)	The Lord's return and rescue	The imperative addresses God: return, O Lord, deliver my soul, and save me for your mercy's sake.
Secret	<i>Oblatio nos, Domine, tuo nomini dicanda purificet ... de die in diem ad caelestis vitae transferat actionem</i>	Purified and redirected conduct	The oblation dedicated to God's Name is asked to purify the offerers and day by day transfer their conduct toward heavenly life.
Communion	<i>Cantabo Domino, qui bona tribuit mihi</i> (Ps. 12:6)	Thanksgiving for benefits	At reception, the lament's final song answers the good things the Lord has bestowed.
Postcommunion	<i>Sumptis muneribus sacris</i>	Growth in salvation	Frequent participation in the mystery is asked to increase salvation's effect.
Sense	Synthesis		
Literal	At a Pharisee's table, Jesus tells of invited guests who refuse a prepared supper; the householder then brings in the poor, feeble, blind, and lame and sends his servant farther out until the house is filled.		
Allegorical	Augustine reads the host as Christ and the prepared supper as Christ's saving gift proclaimed by the apostles; in the Mass, the parable also examines readiness for Eucharistic communion.		
Moral	First John tests the response to invitation: one passes from death to life by brotherly love, opens material goods to the needy, and loves in deed and truth rather than by an excuse-making tongue.		
Anagogical	The supper points toward the heavenly banquet; the Secret asks for conduct transferred toward heavenly life, and the Postcommunion asks that sacramental participation increase salvation's effect.		

Scriptural Date and Location

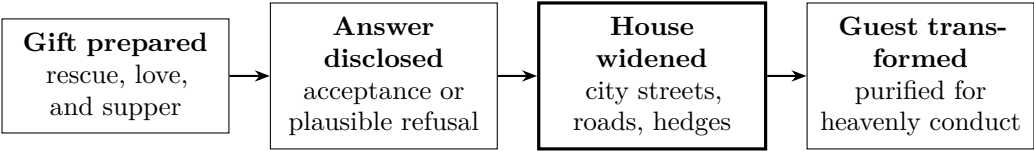
Canonical order governs; proper rows give traditional composition data under Location and Date, the additional Gospel row gives the narrated setting, spanning rows distinguish inherited attribution from historical judgment, and Psalm numbers follow the Vulgate with common modern numbers in parentheses.

Proper	Citation	Location	Date
Offertory	Ps. 6:5	Israel; exact site unrecorded	c. 1000 BC
The Greek and Latin title attributes this penitential lament to David but gives no episode, life stage, or writing site; worshipping Israel receives its prayer. Illness, enemies, sin's consequences, and death turn the threatened speaker toward mercy and answered prayer. Modern scholarship cannot recover the author, date, or place with confidence (Ps. 6 and notes, <i>NABRE</i>).			
Alleluia	Ps. 7:2	Israel; exact site unrecorded	c. 1000 BC
The title presents David singing about Cush the Benjaminite: an accused and pursued Israelite seeks God's sanctuary and judgment, but Cush cannot be securely identified or placed within David's biography. The psalm carries personal vindication into Israel's worship under the just Judge. Modern authorship, date, and site remain uncertain (Ps. 7 and notes, <i>NABRE</i>).			
Communion	Ps. 12:6 (modern 13:6)	Israel; exact site unrecorded	c. 1000 BC
The title traditionally attributes this lament to David but names no episode or location, so it places him only broadly within his life and addresses God before worshipping Israel. Apparent abandonment and enemy pressure pass through petition into trust and thanksgiving. The final-form author, date, and place cannot be historically recovered (Ps. 13 and notes, <i>NABRE</i>).			
Introit	Ps. 17:2-3, 19-20 (modern 18:2-3, 19-20)	Kingdom of Israel; exact site unrecorded	c. 1000 BC
The title and 2 Samuel 22 attribute the song to David after deliverance from Saul and all enemies: a mature king looks back over dangers through which the kingdom was established and bears witness before Israel and the nations. Rescue thus enters Davidic-covenant and messianic history; the final form's date and place remain uncertain (Ps. 18 and notes, <i>NABRE</i>).			
Gradual	Ps. 119:1-2 (modern 120:1-2)	Israel; exact site unrecorded	Undated in title
The anonymous title <i>Canticum graduum</i> supplies no author, biography, site, or date. Tradition receives it among songs of pilgrims ascending to Jerusalem; its speaker remembers rescue yet still lives among deceptive, peace-hating strangers. Modern interpretation often hears a returned exile and a postexilic pilgrimage collection, but composition remains unrecoverable (Ps. 120 and notes, <i>NABRE</i> ; <i>Catholic Encyclopedia</i> , "Psalms").			
Gospel	Luke 14:16-24	Achaia (present-day Greece)	c. AD 60
<i>Narrated event</i>	Luke 9:51; 14:1, 15-24	Journey toward Jerusalem; exact town unrecorded	Final ministry, c. AD 29
Ancient tradition identifies St. Luke, Antiochene physician and Paul's companion, writing in Achaia for Theophilus and other catechized Christians; a separate early chronology places the Gospel before Acts after years in mission. The modern majority dates it c. AD 80-90 in an unknown city. Earlier, at a Pharisee's Sabbath table, Jesus turns Israel's banquet hope toward urgent acceptance and a widened house (Luke introduction and 14, <i>NABRE</i> ; <i>Catholic Encyclopedia</i> , "Gospel of Saint Luke").			
Epistle	1 John 3:13-18	Ephesus, Roman Asia (present-day Türkiye)	c. AD 90-100
Tradition hears the elderly Apostle John addressing Christian communities from Ephesus near the end of his long life, though the work names no recipients and its place remains only probable. Amid separation and disputed confession, Christ's self-gift makes material mercy the test of passage from death to life. Modern scholarship often assigns it to the late-first-century Johannine school rather than securely to John's hand (1 John introduction, <i>NABRE</i> ; <i>Catholic Encyclopedia</i> , "Epistles of Saint John").			

The Propers: Themes and Movement

Prepared gift seeks a truthful answer

The Gospel’s supper is prepared before any guest answers. That priority governs the whole Sunday. The Lord first protects and brings into breadth; the Collect asks him to establish love; the host prepares, sends, and sends again; the altar asks that an oblation purify the invited; Communion thanks the giver of good things. The human answer is urgent and morally serious, but it is always an answer to prior gift.



Luke directly supplies the prepared supper, successive invitations, and full house. Relating those movements to the chants, Secret, and Postcommunion is a reading of the formulary; the cited Fathers expound its parts, not the whole.

Prior mercy prepares room and summons the guest (*Int., Coll., Gosp.*)

Appointed claim	Decisive witness	Precise sense
Rescue into breadth	Augustine, <i>Psalm 17</i> , 20–21, reads the broad place as faith’s spiritual breadth and God’s delight as prior mercy.	Good will and clean deeds answer deliverance; they do not purchase its beginning.
Stable love	The Collect asks God never to abandon those whom he establishes in reverence and love of his Name.	Stability is requested as gift, not presumed as the guest’s possession.
A supper already ready	Luke 14 places the parable at a Pharisee’s table, after a guest blesses whoever will eat in God’s kingdom. Augustine and Cyril identify Christ’s saving gift as the feast’s substance.	Their role assignments differ; neither replaces Luke’s literal warning that admiration can coexist with refusal.

Speech and conduct disclose the answer (*Ep., Grad., All., Gosp.*)

Test	What the appointed text establishes	Inherited reading
Deed and truth	First John knows passage from death to life by brotherly love and tests it when a needy brother meets one who possesses worldly goods.	Augustine, <i>Homily 5</i> , preserves both sacramental new birth and charity’s necessary visible fruit.
Excuse-making speech	The Gradual asks rescue from lying lips before the Gospel reports three polished refusals.	Joining the two is a reading of their order; Augustine’s <i>Psalm 119</i> directly treats deceitful counsel and the ascent of a truthful heart.
Hope under hatred	The Alleluia places persecuted hope in God while the Epistle names the world’s hatred of the brethren.	Augustine’s tearing-lion image belongs to his psalm exegesis, not to Luke’s banquet characters.

Test	What the appointed text establishes	Inherited reading
Ordered desire	Augustine relates estate, oxen, and marriage to pride, curiosity, and fleshly delight.	Property, sense knowledge, and marriage remain goods; disorder begins when a good becomes exemption from the giver's summons.

The house widens, and mercy forbids contempt (*Gosp., Off.*)

Movement	Patristic illumination	Precise sense
City streets	Cyril sees ordinary hearers within Israel gathered after leaders refuse; Augustine emphasizes those who know their need.	The poor and disabled remain actual persons in Luke's narrative, not merely symbols.
Roads and hedges	Cyril turns to universal apostolic mission; Augustine reads Gentile wandering and divided hearers.	<i>Compelle intrare</i> warrants neither violent profession nor confidence that exterior conformity equals faith.
The worshipper's return	At the Offertory, the answer changes from explanation to petition: "Turn, O Lord, and deliver my soul" for mercy's sake.	Augustine, <i>Psalm 6</i> , hears a sinner asking God to assist the difficult return; the plea does not erase willing response.

Received gift becomes heavenly conduct (*Sec., Comm., Postcomm.*)

Proper	Grammatical and theological force	Decisive reading
Secret	The oblation dedicated to the Name is asked to purify <i>us</i> and transfer us day by day toward the conduct of heavenly life.	The offerers are not self-certified; transformation is received, progressive, and ordered to action.
Communion	Psalm 12 sings because the Lord has bestowed good things.	Augustine locates hope in divine mercy and makes the heart's song public in works.
Postcommunion	After the sacred gifts have been received, the Church still asks that frequent participation increase salvation's effect.	Reception is neither bare repetition nor completed moral maturity; gift seeks growth.

Gift, goods, invitation, and communion

- **Gift precedes response.** The supper, rescue, sacrament, and charity's divine life are received before they bear human fruit.
- **Created goods are not the enemy.** Possession, inquiry, marriage, and bodily life become excuses only when treated as exempt from God's command.
- **Invitation does not authorize coercion.** The Gospel demands genuine acceptance, and Cyril explicitly preserves willing belief.
- **Communion opens outward.** The needy brother, widened house, altar, thanksgiving, and heavenly conduct test a merely private reception of grace.

The Propers: Detailed Commentary

The Table that Tests Banquet Speech (*Gosp.*)

Luke places the parable at a Pharisee's table after a guest blesses the one who will eat bread in God's kingdom. The saying is therefore not distant banquet imagery. It tests the present hearer: admiration for the kingdom can coexist with refusal when the actual summons interrupts possession, investigation, or pleasure.

The Collect: Fear and Love under Continuing Governance (*Coll.*)

The Collect does not ask the worshipper to choose between fear and love. It asks God to make both dispositions endure together toward his holy Name, and it grounds that endurance in God's continuing governance and prior establishment of the servants in his love.

Latin movement	What the prayer directly asks	Precise sense
<i>timorem pariter et amorem</i>	Fear and love are held together rather than assigned to rival stages of Christian life.	The oration does not define either disposition as a passing emotion or reduce fear to panic.
<i>fac nos habere perpetuum</i>	The worshippers ask God to make their response enduring.	Stability is petitioned as gift; it is not self-certified before the invitation is tested.
<i>numquam tua gubernatione destituis</i>	God's never-failing governance supplies the reason for confidence.	Perseverance rests first on divine action without making the servants' answer irrelevant.
<i>in soliditate tuae dilectionis instituis</i>	God establishes the governed within the solidity of his own love.	The prayer names the ground of stability; it does not claim that every present attachment is already rightly ordered.

The Collect therefore contributes more than a general request for good feeling. Before First John tests charity in material action and the Gospel tests desire at the moment of invitation, the Church asks that reverence and love be made durable by the God who does not abandon what he establishes.

The Host and Supper: Four Patristic Readings (*Gosp.*)

The four witnesses converge on the feast as God's saving abundance disclosed in Christ, but they do not offer one role-by-role diagram. Tertullian, Augustine, and Cyril place the invitations within salvation history in different ways; in §§1–5 Gregory turns instead toward desire, conduct, and the urgency of the hearer's present answer.

Witness and locus	Host, supper, and servant	Historical movement	Distinctive contribution
Tertullian, <i>Against Marcion</i> IV.31	The Creator is the host and eternal life the abundant supper.	The patriarchs and fathers receive the first invitation; prophetic admonition summons their descendants; the poor are welcomed in continuity with Isaiah.	His anti-Marcionite purpose establishes one Creator and one economy across the Testaments; he does not assign every role.
St. Augustine, <i>Sermon 62.1</i>	Christ the Mediator is host; the supper is his saving gift, explicitly including the Eucharistic food offered daily; the apostles issue the summons.	Prophets first invited Israel; Christ's death prepares the feast; apostolic preaching announces that all is ready.	Augustine concentrates the whole economy in Christ and then turns quickly to the hearer's interior readiness.

Witness and locus	Host, supper, and servant	Historical movement	Distinctive contribution
St. Cyril of Alexandria, <i>Commentary on Luke, Sermon 104</i>	The Father prepares the supper in Christ; the one servant signifies the Son's incarnation and ministry.	Synagogue leaders refuse, ordinary Jewish hearers are gathered from the city, and the apostolic mission reaches the Gentile roads.	Cyril names forgiveness, cleansing, the Spirit, adoption, and the kingdom as the feast's gifts. His servant mapping differs from Augustine's without denying apostolic agency.
St. Gregory the Great, <i>Homiliae in Evangelia</i> II.36	The great supper is the eternal sweetness offered by God.	In §§1–5 he turns from narrative roles to the psychology of desire and the contradiction between faith and conduct.	Spiritual goods may initially seem unattractive but deepen desire when tasted; bodily pleasures often reverse that pattern. In §§1–5 Gregory reads the supper morally.

St. Anthony of Padua's medieval sermon on the same Sunday refuses to isolate the banquet from the appointed Epistle and Introit. He calls Christ the man who prepares both the supper of repentance and the supper of glory; the Passion opens the kingdom, while brotherly love introduces the guest into eternal life. His treatment of the excuses is more ascetically expansive than Augustine's and often addresses preachers and religious directly. Its durable contribution is narrower: the invitation is prior grace, lawful goods become exclusionary when they govern desire, and charity toward the brother is already a mode of entering the feast. Anthony receives the Gospel, Epistle, and Introit together in his own medieval preaching of the Sunday.

Three Excuses and the Love Beneath Them (*Ep.*, *Gosp.*)

In *Sermon 62.2–7* Augustine joins the three excuses to the threefold worldly desire of 1 John 2:16. His allegory does not condemn land, sense knowledge, or marriage. It exposes the governing love that can turn a lawful good into a courteous refusal of the giver.

Excuse	Augustine's interpretation	Johannine disorder	How this Sunday's Epistle tests it
An estate bought and inspected	The appetite to dominate through possession: the field of rule displaces the kingdom one is invited to receive.	Pride of life.	One who closes worldly goods against a needy brother reveals that possession has not become charity.
Five yoke of oxen to be proved	The five bodily senses and a curiosity that grants authority only to what can be experimentally inspected.	Lust or curiosity of the eyes.	The passage from death to life is known through brotherly love, a spiritual reality that nonetheless becomes visible in deed.
A wife newly married	Fleshly delight made ultimate, so that an intimate created good becomes exemption from the Creator's summons.	Lust of the flesh.	Christ's laying down his life supplies the form of love: communion turns outward in costly self-gift rather than closing around pleasure.

The reach of Augustine's allegory

- The literal guests are culpable for refusing an invitation already accepted; Augustine's symbolic identifications read them spiritually, and Luke's words keep that literal sense.
- Property, empirical inquiry, bodily life, and marriage remain genuine goods. Disorder appears when any good becomes a reason the giver may no longer command.
- The threefold parallel with 1 John 2:16 belongs to Augustine's sermon; linking this Sunday's separate Epistle from 1 John 3 to the parable is a reading of the Missal's pairing, not his.

Gregory the Great sharpens the diagnosis. One may confess faith and still contradict the banquet by conduct. Bodily pleasures can be intensely desired before possession and leave disgust afterward; spiritual delight is often resisted before it is tasted but enlarges desire as it is possessed. The problem is not simply a bad decision at one moment. The will has been trained to experience the lesser good as urgent and the supper as postponable.

The Poor, the Roads, and “Compel Them” (*Ep.*, *Gosp.*)

The host’s anger does not cancel generosity. It redirects the servants toward the poor, feeble, blind, and lame, then beyond the city into roads and hedges until the house is filled. Patristic interpretations of these groups illuminate the history of mission, and Cyril and Augustine read the command to compel differently.

Narrative turn	Cyril, Sermon 104	Augustine, <i>Sermon</i> 62.8
City streets and lanes	People within Israel who lacked the prestige of the rejecting synagogue leaders are gathered into Christ’s gifts.	Those who know their need replace guests confident in their sufficiency.
Roads and hedges	The command reaches the Gentiles through the universal apostolic mission; Cyril closes with Matthew 28.	Roads signify Gentile wandering; hedges signify divided or obstructed hearers whom Augustine associates with heresy.
<i>Compelle intrare</i>	Divine urgency and drawing operate without making faith involuntary; Cyril insists on willing belief.	Augustine distinguishes outward pressure from the inward willing that must follow, in a passage later used in coercive controversies.

Compelle intrare and willing faith

Compelle intrare is no warrant for violence, forced sacramental profession, or confidence that exterior conformity equals faith. Cyril’s insistence on voluntary belief and the parable’s concern with genuine acceptance rule out that simplification. Augustine’s account belongs to its late-antique polemical history and is not a timeless pastoral technique.

The widening invitation also rebukes contempt. The disabled and poor are not props in someone else’s allegory; within Luke’s narrative they are actual persons the host commands to be brought in. The Epistle’s concrete demand to open one’s goods to the brother in need tests every spiritual reading of the parable: a sound one strengthens that demand rather than evading it.

First John: Sacrament, New Birth, and Charity in Deed (*Ep.*)

The Epistle does more than provide an ethical application after the parable. It distinguishes death and life, hatred and love, the world’s goods and the brother’s need, speech and deed, Christ’s self-gift and ours. Augustine’s *Homily 5 on First John* follows that internal order.

Augustine’s locus	Direct exegesis of 1 John 3	Sacramental precision	Demand upon the invited guest
Section 6	Baptism marks the new person and remission of sins, but the heart must possess charity.	The sacramental mark is real; lack of charity does not make it imaginary, but it exposes a life not answering its grace.	Presence at the feast cannot be reduced to bodily access or verbal identity.
Section 10	Passing from death to life is known through love of the brethren. Augustine compares winter’s apparently dead tree whose living root remains hidden.	Charity can be real before its mature fruit is fully visible, because divine life is rooted within.	The world may not recognize the life it cannot see; the Christian must let the hidden root issue in action.

Augustine's locus	Direct exegesis of 1 John 3	Sacramental precision	Demand upon the invited guest
Sections 11–12	Christ's laying down his life is charity's perfection; opening one's means to the needy is its serious beginning.	The same blood is the price of every redeemed brother, so sacramental communion forbids a merely private valuation of grace.	Love in deed starts with available material mercy and tends toward Christ-shaped self-gift.

Anthony makes the Epistle's bodily test especially concrete. After naming the Introit and 1 John 3:13–18 alongside Luke 14, he treats love of the brethren as entrance into the banquet and reads the closed heart as a refusal of the Host who first stretched out his hand on the Cross. Augustine supplies the more exact sacramental distinction between baptismal mark and living charity; Anthony shows how medieval preaching carried that distinction into examination of possession, sense, power, and material mercy.

Neither empty badge nor self-made worthiness

Augustine neither dismisses baptism when charity is lacking nor treats the sacramental mark as a guarantee that conduct no longer matters. The invited person receives a gift he did not prepare and is made responsible to live from it. Charity is evidence of passage into life because the life itself comes first from God.

The Psalms Retrain the Guest's Voice (*Int., Grad., All., Off., Comm.*)

Each chant verse has a substantial Augustinian exposition. Augustine interprets the appointed biblical words directly, though not their later arrangement in this Mass. The movement from rescue, through truthful speech and hope, to petition and thanksgiving is a reading of the chants in the order this Mass gives them.

Chant and verse	Augustine's direct exegesis	Conversion of the hearer	Locus
Introit, Psalm 17:19–20	In <i>Exposition on Psalm 17</i> , 20–21, the broad place is faith's spiritual breadth; deliverance rests on God's prior delight and mercy, with good will and clean deeds following the first gift.	The guest enters room created by grace before being sent to make room for another.	Psalm 18 in modern numbering; the missal follows the Vulgate.
Gradual, Psalm 119:1–2	In <i>Exposition on Psalm 119</i> , 2–8, the cry begins spiritual ascent. Deceitful tongues include counselors whose praise or advice draws the pilgrim away from Christ; God's word can become an arrow that converts an enemy.	The hearer asks to be freed from the speech that will soon appear as polished excuse, then learns to sing the psalm with the heart and life.	Psalm 120 in modern numbering.
Alleluia, Psalm 7:2	In <i>Exposition on Psalm 7</i> , 2, hope is placed in God against persecutors and, beneath them, the enemy figured as a tearing lion.	The world's hatred named by the Epistle is answered by trust and patient refusal to repay evil, not by self-rescue.	The devil-image belongs to Augustine's psalm exegesis, not to Luke's banquet characters.
Offertory, Psalm 6:5	In <i>Exposition on Psalm 6</i> , 5, "Turn, O Lord" can be heard as the plea that God make the sinner turn and assist a difficult return; salvation is sought for mercy, not merit.	The excuse-maker ceases explaining himself and asks God for the conversion he cannot perfect unaided.	Augustine expounds the psalm's imperative, not the Secret.

Chant and verse	Augustine's direct exegesis	Conversion of the hearer	Locus
Communion, Psalm 12:6	In <i>Exposition on Psalm 12</i> , 6, hope rests in divine mercy rather than self-stability; song belongs to the heart and is chanted publicly in works.	The tongue rescued from deceit answers received benefits with gratitude embodied in deed and truth.	Psalm 13 in modern numbering.

The Secret: Purified for the Conduct of Heaven (*Sec., Postcomm.*)

The Secret gives the moral demand a sacramental grammar. Its subject is the oblation; its repeated object is the worshippers. The prayer asks neither that they purify themselves nor merely that their existing conduct be approved.

Latin hinge	Syntactical force	Place in the Sunday's movement
<i>Oblatio ... tuo nomini dicanda</i>	The oblation is to be dedicated to the Lord's Name.	The Collect's fear and love of the holy Name reach the altar as consecrated action.
<i>nos ... purificet</i>	The oblation is asked to purify <i>us</i> .	Guests do not arrive as self-certified worthy recipients; divine gift cleanses those it summons.
<i>et de die in diem ... transferat</i>	The same <i>nos</i> naturally remains the object: may the oblation transfer us day by day.	Transformation is repeated and progressive, not exhausted by one moment of enthusiasm.
<i>ad caelestis vitae ... actionem</i>	The goal is the action, conduct, or way of life proper to heavenly life.	The banquet's anagogical promise enters present behavior; heaven begins to govern how the guest acts toward the brother.

St. Augustine — *City of God* X.5–6, 20

Augustine does not comment on this Secret, but his sacrificial account clarifies its logic. Every work ordered to holy union with God is true sacrifice; mercy toward the neighbor belongs to that order; body and soul are offered as the mind is transformed; and the whole redeemed city offers itself through Christ the High Priest. The altar's sacrament teaches the Church to become, through him, the self-offering it celebrates.

The relation to the Epistle is exact without being mechanical. First John says the faithful have passed from death to life and gives brotherly love as evidence. The Secret asks that sacramental oblation continue transferring them, day by day, into heaven's mode of action. An accomplished passage and an unfinished formation coexist because baptismal life has been given as a principle that must mature in charity.

The Postcommunion completes the same order. Having received the sacred gifts, the Church asks that repeated participation in the mystery increase salvation's effect. Frequency is not treated as bare repetition; it is ordered toward growth. The supper that was ready before the guest arrived becomes nourishment whose effect must appear in a life opened to God and neighbor.

The Propers: Notable and Quotable

- **“In deed and in truth”** — **Hanyang University founding philosophy, 1939.** Hanyang explicitly grounds its principle in 1 John 3:18. Founded as an engineering school during the Japanese occupation of Korea, it turned the Epistle’s test of neighbor-love into a program of technical education for national liberation and, later, public service. The institutional ideal does not prove that every act under its name fulfills John’s command.
- **“I have married a wife, and therefore I cannot come”** — **Eleanor Fortescue-Brickdale, watercolor, 1900.** The Gospel guest’s spoken excuse becomes the exact title of a staged Edwardian domestic image, reproduced in *The International Studio* 14 (Sept. 1901), supplement p. 197. Detached from the banquet narrative, the line leaves the viewer to weigh comic evasion against the claims of married life; the work’s title supplies no verdict.
- **“Compel them to come in”** — **Voltaire, *Treatise on Tolerance*, “Whether Intolerance Was Taught by Christ,” pp. 68–70.** Voltaire turns the disputed command against religious persecution by literalizing it as farce: “a single valet could not forcibly compel all the people he meets to come and sup.” The banquet imperative becomes an anti-coercion joke; Voltaire’s polemical reading is neither Luke’s full sense nor a neutral history of interpretation.

The Propers: Interpretive Possibilities

These are bounded AI-assisted editorial discovery proposals, attributed to none of the cited authorities. Each joins precisely named appointed elements by a stated mechanism; none claims historical selection intent, universal novelty, or doctrinal authority.

Speech passes from evasion through deed into song. (*Ep., Grad., Gosp., Comm.*) The Gradual asks release from deceitful lips; the Gospel gives plausible explanations that nevertheless decline the feast; First John rejects love confined to word and tongue; Communion answers received good with song. The mechanism is a moral testing and recovery of speech: words first conceal refusal, then are judged by deed, and finally become truthful praise after mercy. Read separately, the chants can sound anti-speech or the excuses merely practical; together they ask whether language opens a life to gift or protects it from response. The fruit is an examen for promises, pastoral explanations, and pious vocabulary. Luke does not call every excuse a lie, First John does not oppose true speech, and singing by itself does not prove obedient charity.

A good becomes dangerous when it becomes an exemption. (*Coll., Ep., Gosp.*) Field, oxen, and marriage are created goods, yet each enters the grammar of refusal; the Collect asks for abiding fear and love of God’s Name, and the Epistle locates love in self-giving deed toward a brother in need. The connecting mechanism is not a vice-list but an immunization test: a finite good becomes disordered when it is made exempt from divine invitation and the neighbor’s claim. Element-by-element reading can miss that the feast is refused through goods rather than obvious crimes. The fruit is a sharper examen of schedules, property, expertise, and family loyalty. The parable supplies no universal ranking of work, marriage, worship, and emergency duties; prudence must distinguish faithful responsibility from attachment disguised as obligation.

Turn toward us; transfer us. (*Off., Sec.*) At the Offertory the Church asks the Lord to turn and rescue the soul for mercy’s sake; in the Secret she asks that the oblation transfer the worshippers day by day into the conduct of heavenly life. The mechanism reverses agent and direction: God turns toward those who cannot save themselves, then his gift turns their manner of action toward heaven. Separate petitions can hide this grace-shaped sequence of rescue and formation. Its fruit is patient ascetic hope—conversion may be real before it is complete, so daily practice answers mercy without pretending to originate it. The Latin verbs, subjects, and images differ; this is not deliberate wordplay, an automatic sacramental effect, or permission to wait passively for habits to change.

A supper ready once, an effect growing daily. (*Gosp., Sec., Postcomm.*) The Gospel’s servant announces a feast already prepared; the Secret asks for purification and daily transfer; the Postcommunion asks that repeated participation increase restoration’s effect. The mechanism is a temporal asymmetry: objective gift precedes the guest, while fruitful reception unfolds through repeated participation and changed conduct. Read separately, “ready” can suggest instant completion and “increase” self-improvement; together they resist both self-salvation and sacramental inertia. The fruit is perseverance that expects grace to become visible in charity without treating delay as defeat. Luke’s banquet is not reduced to a code for Eucharistic frequency, repetition guarantees no growth apart from receptive life, and growth does not imply defect in Christ’s completed gift.

Charity must govern the force of invitation. (*Ep., Gosp.*) The Gospel commands the servant to *compelle* those in highways and hedges; the Epistle defines love by Christ’s self-gift and by opening one’s substance to a brother in concrete need. Their proximity supplies an internal criterion the imperative alone does not: Christian urgency spends itself for the invitee’s good and the poor person’s welcome, rather than making another’s will raw material for a full-house metric. Element-by-element reading can miss this test of missionary method. Its pastoral fruit is persistent, costly, non-manipulative invitation. The proposal cannot erase Augustine’s historically influential coercive reading, settle every civil or ecclesial question, or authorize physical, political, economic, or psychological force; it is a bounded rule for this liturgical conjunction.

Appendix: Scope and Qualifications

Text. All ten propers were collated with the 1962 typical-edition facsimile, pp. 377–378. **History.** Seven distinct direct passages appear in canonical order; traditional composition data, narrated setting, and modern judgment are distinguished. **Reception.** Direct exposition of all five psalm chants, Luke 14, and 1 John 3, with patristic and Antonian banquet, charity, sacrifice, and baptismal witnesses. **Limits.** Psalm origins, Luke’s city and event town, and 1 John’s immediate authorship and place remain disputed or unknown; the public survey is not exhaustive. **Full records.** `propers/verified.md`; `research/scope.md`.

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