

“By their fruits you shall know them.”

SOUND TREES give good fruit. The tree is sound when the good sap flows through it. For the Christian, this is the life of Christ himself, personal holiness, and nothing else can take its place. We should never separate ourselves from him. “He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing” [*Jn. 15:5*]. When we are close to Jesus we become effective. We learn how to be joyful, to be understanding, and to love. In short, we learn how to be good Christians.

The life of union with Christ necessarily transcends the limited sphere of the individual—and this to the benefit of others. This is the source of apostolic fruitfulness: “the apostolate, of whatever kind it be, must be an overflow of the interior life,” of a life-giving union with Our Lord [*St. Josemaría Escrivá, Friends of God, 239*]. “This life of intimate union with Christ in the Church is maintained by the spiritual helps common to all the faithful, chiefly obtained by active participation in the liturgy. Laymen should make such a use of these helps that, while meeting their human obligations in the ordinary conditions of life, they do not separate their union with Christ from their ordinary lives, but through the very carrying out of their everyday tasks, whose performance is God’s will for them, actually promote the growth

of their union with him” [*Vatican Council II, Apostolicam Actuositatem, 4*]. Contact with Christ in Holy Communion, in the Mass (the true center of the Christian life), in personal prayer and mortification which permit this contact with God, will show itself in the specific way we set about our daily work, in our dealings with others, whether they are believers or not, and in the way we carry out our civic and social duties. The sap is not seen, but the fruit certainly is. Christ should be seen in us in the way we behave, in our joy and serenity in the presence of sorrow and difficulties, in our readiness to forgive others. He will be seen in the demanding way we fulfill our duties and in our exemplary sobriety in making use of material goods; in our sincere gratitude for the help we are offered in the little things of daily life. If we neglect this intimate union with God our apostolic effectiveness will be reduced to nothing in the lives of the people we habitually come into contact with. The fruits will become bitter, and unworthy of being laid before God....

If we neglect personal piety, real intimacy with God, we shall not perform the deeds God expects from every Christian. For out of the abundance of the heart the mouth speaks. If our heart is not in God how can we hand on the words and the life that come from him?

Commentary from In Conversation With God by Fr. Francis Fernandez-Carvajal.



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Proper Prayers of the Mass
in the Extraordinary Form

The Seventh Sunday after Pentecost

Introit (Psalm 46:8)

OMNES GENTES, pláudite manibús: jubiláte Deo in voce exsultatiónis. *Ps. ibid. 3.* Quóniam Dóminus excélsus, terríbilis: Rex magnus super omnem terram. *V.* Glória Patri, et Fílio, et Spíritui Sancto. Sicut erat in princípío, et nunc, et semper, et in sǎcula sǎculórum. *R.* Amen. — Omnes gentes pláudite ...

CLAP YOUR HANDS, all ye nations: shout unto God with the voice of joy. *Psalm.* For the Lord is high, He is terrible; a great King over all the earth. *V.* Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen. — Clap your hands, all ye nations ...

Collect

DEUS, cujus providéntia in sui dispositiõe non fállitur: te súpplices exorámus; ut nóxia cuncta submóveas, et ómnia nobis profutúra concédas. Per Dóminum nostrum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sǎcula sǎculórum.

O GOD, whose providence faileth not in its designs, we humbly entreat Thee: put from us all that might be harmful and give us all that will be profitable. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end.

Epistle (Romans 6:19–23)

FRATRES: Humánum dico, propter infirmitátem carnis vestrae: sicut enim exhibuístis membra vestra servíre immundítiae, et iniquítati ad iniquítatem, ita nunc exhibéte membra vestra servíre justítiae in sanctificatióne. Cum enim servi essétis peccáti, líberi fuístis justítiae.

BRETHREN: I speak a human thing, because of the infirmity of your flesh; for as you have yielded your members to serve uncleanness and iniquity unto iniquity, so now yield your members to serve justice unto sanctification. For when you were the servants of sin, you were free men to justice.

What fruit therefore had you then in those things, of which you are now ashamed? For the end of them is death. But now being made free from sin, and become servants to God, you have your fruit unto sanctification, and the end, life everlasting. For the wages of sin is death. But the grace of God is life everlasting; in Christ Jesus our Lord.

Gradual (Psalm 33: 12, 6)

COME, CHILDREN, hearken to me; I will teach you the fear of the Lord. Come ye to Him and be enlightened; and your faces shall not be confounded. **Alleluia, alleluia.** (Ps. 46:2.) O clap your hands, all ye nations; shout unto God with the voice of joy. Alleluia.

Gospel (Matthew 7: 15–21)

AT THAT TIME, Jesus said to his disciples: Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves. By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit. Every tree that bringeth not forth good fruit, shall be cut down, and shall be cast into the fire. Wherefore by their fruits you shall know them. Not every one that saith to Me: Lord, Lord, shall enter into the Kingdom of heaven: but he that doeth the will of My Father who is in heaven, he shall enter into the Kingdom of heaven. — *Creed.*

Quem ergo fructum habuistis tunc in illis, in quibus nunc erubescitis? Nam finis illorum mors est. Nunc vero liberati a peccato, servi autem facti Deo, habetis fructum vestrum in sanctificationem, finem vero vitam æternam. Stipendia enim peccati mors. Gratia autem Dei vita æterna, in Christo Jesu Domino nostro.

VENITE, FILII, audite me: timorem Domini docebo vos. *V.* Accedite ad eum, et illuminamini; et facies vestrae non confundentur. **Alleluia, alleluia.** *V.* Omnes gentes, plaudite manibus: jubilate Deo in voce exultationis. Alleluia.

IN ILLO TEMPORE: Dixit Jesus discipulis suis: Attendite a falsis prophetis, qui veniunt ad vos in vestimentis ovium, intrinsecus autem sunt lupi rapaces: a fructibus eorum cognoscetis eos. Numquid colligunt de spinis uvas, aut de tribulis ficus? Sic omnis arbor bona fructus bonos facit: mala autem arbor malos fructus facit. Non potest arbor bona malos fructus facere: neque arbor mala bonos fructus facere. Omnis arbor, quæ non facit fructum bonum, excidetur et in ignem mittetur. Igitur ex fructibus eorum cognoscetis eos. Non omnis qui dicit mihi, Domine, Domine, intrabit in regnum cælorum: sed qui facit voluntatem Patris mei, qui in cælis est, ipse intrabit in regnum cælorum. — *Credo.*

Offertory (Daniel 3: 40)

SCUT in holocaustis arietum et taurorum, et sicut in millibus agnorum pinguium: sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi: quia non est confusio confidentibus in te, Domine.

AS IN holocausts of rams and bullocks, and as in thousands of fat lambs; so let our sacrifice be made in Thy sight this day, that it may please Thee: for there is no confusion to them that trust in Thee, O Lord.

Secret

DEUS, qui legalium differentiam hostiarum unius sacrificii perfectione sanxisti: accipe sacrificium a devotis tibi famulis, et pari benedictione, sicut munera Abel, sanctifica; ut, quod singuli obtulerunt ad maiestatis tuæ honorem, cunctis proficiat ad salutem. Per Dominum nostrum Filium tuum: Qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia sæcula sæculorum.

O GOD, who hast justified the variety of sacrifices of the Law by the perfection of this one Sacrifice: accept the Sacrifice of Thy servants who are dedicated to Thee, and sanctify it with a blessing like to that which Thou didst bestow upon the gifts of Abel: that what each one of us has offered to the honor of Thy Majesty, may profit us all unto salvation. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end.



Preface of the Most Holy Trinity

(see red Missal, pp. 28-29)

Communion (Psalm 30: 3)

INCLINA aurem tuam, accelera, ut eripias me.

BOW DOWN Thine ear, make haste to deliver me.

Postcommunion

TUA NOS, Domine, medicinalis operatio, et a nostris perversitatibus clementer expedit, et ad ea quæ sunt recta, perducat. Per Dominum nostrum Filium tuum: Qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia sæcula sæculorum.

MAY THY healing work, O Lord, both mercifully free us from all our waywardness and lead us to all that is right. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end.