

“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 principio, et nunc, et semper, et in sæcula sæculórum. *R.* Amen. — Omnes gentes ...

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 dispositióne non fállitur: te súpplices exorámus; ut nóxia cuncta submóveas, et ómnia nobis profutúra concédas. *Per Dóminum ...*

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 ...

Epistle (Romans 6:19–23)

FRATRES: Humánum dico, propter infirmitátem carnis vestræ: sicut enim exhibuístis membra vestra servíre immundítæ, et iniquítati ad iniquitátem, ita nunc exhibéte membra vestra servíre justítæ in sanctificatiónem. Cum enim servi essétis peccáti, líberi fuístis justítæ. Quem ergo fructum habuístis tunc in illis, in quibus nunc erubécitis? Nam finis illórum mors est. Nunc vero liberáti a peccáto, servi autem facti Deo, habétis fructum

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.*

Offertory (Daniel 3: 40)

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.

vestrum in sanctificatiónem, finem vero vitam ætérnam. Stipéndia enim peccáti mors. Grátia autem Dei vita ætérna, in Christo Jesu Dómino nostro.

VENÍTE, FÍLII, audíte me: timórem Dómini docébo vos. V̄. Accédite ad eum, et illumínámini: et fácies vestræ non confundéntur. **Alleluia, alleluia.** V̄. Omnes gentes, pláudite mánibus: jubiláte Deo in voce exsultatiónis. Alleluia.

IN ILLO TÉMPORE: Dixit Jesus discipulis suis: Atténdite a falsis prophétis, qui véniunt ad vos in vestiméntis óvium, intrínsecus autem sunt lupi rapáces: a frúctibus eórum cognoscétis eos. Numquid cólligunt de spinis uvas, aut de tríbulis ficus? Sic omnis arbor bona fructus bonos facit: mala autem arbor malos fructus facit. Non potest arbor bona malos fructus fácere: neque arbor mala bonos fructus facere. Omnis arbor, quæ non facit fructum bonum, excidétur et in ignem mittétur. Igitur ex frúctibus eórum cognoscétis eos. Non omnis qui dicit mihi, Dómine, Dómine, intrábit in regnum cælórum: sed qui facit voluntátem Patris mei, qui in cælis est, ipse intrábit in regnum cælórum. — *Credo.*

SICUT in holocáustis arietum et taurórum, et sicut in míllibus agnórum pínguium: sic fiat sacrificium nostrum in conspéctu tuo hódie, ut pláceat tibi: quia non est confusio confidéntibus in te, Dómine.

Secret

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 ...

Preface of the Most Holy Trinity

IT IS TRULY meet and just, right and for our salvation, that we should at all times and in all places give thanks to Thee, holy Lord, Father almighty, eternal God: Who, together with Thine only-begotten Son and the Holy Ghost, art one God, one Lord: not in the Oneness of a single Person, but in the Trinity of one Substance. For what by Thy revelation we believe of Thy glory, the same do we believe of Thy Son, the same of the Holy Ghost, without difference or separation; so that in confessing the true and eternal Godhead, in It we should adore distinction in Persons, unity in Essence, and equality in Majesty: in praise of which Angels and Archangels, Cherubim also and Seraphim, day by day exclaim, without end and with one voice, saying: — *Sanctus.*

Communion (Psalm 30: 3)

BOW DOWN Thine ear, make haste to deliver me.

Postcommunion

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 ...

DEUS, qui legálium différentiam hostiárum unius sacrificii perfectióne sanxisti: áccipe sacrificium a devótis tibi fámulis, et pari benedictióne, sicut múnera Abel, sanctifica; ut, quod singuli obtulérunt ad majestátis tuæ honórem, cunctis proficiat ad salutem. Per Dóminum nostrum Fílium tuum ...

VERE DIGNUM et justum est, æquum et salutáre, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnipotens, ætérne Deus. Qui cum unigénito Fílio tuo, et Spíritu Sancto, unus es Deus, unus es Dóminus: non in unius singularitáte persónæ, sed in unius Trinitáte substántiæ. Quod enim de tua glória, revelánte te, crédimus, hoc de Fílio tuo, hoc de Spíritu Sancto, sine différentia discretiónis sentimus. Ut in confessióne veræ sempiternæque Deitátis, et in persónis proprietas, et in esséntia únitas, et in majestáte adorétur æquálitas. Quam laudant Ángeli, atque Archángeli, Chérubim quoque ac Séráphim: qui non cessant clamáre quotidie, una voce dicéntes: — *Sanctus.*

INCLÍNA aurem tuam, accélera, ut erípias me.

TUA NOS, Dómine, medicínalis operátio, et a nostris perversitatibus cleménter expédíat, et ad ea quæ sunt recta, perdúcat. Per Dóminum nostrum ...