



Traditional Latin Mass Liturgy

SEVENTH SUNDAY AFTER PENTECOST

12th July, 2026

MASS

INTROIT: Clap your hands, all ye Gentiles! Shout unto God with the voice of joy. Ps. For, the Lord is most high; he is terrible: he is the great King over all the earth. Glory, &c. Clap

All the opposition that men are capable of, can never prevent divine Wisdom from compassing her ends. The Jewish people deny their King; but the Gentiles come forward, and proclaim the Son of David. As we were just now singing in the Introit, his kingdom is extended the whole world over. In the Collect, the Church asks that all evils may be removed, and that an abundance of blessings may consolidate in peace the power of the true Solomon.

COLLECT: O God, whose providence is never deceived in what it appointeth: we humbly beseech thee to remove whatever may be hurtful, and to grant us all that will profit us. Through, &c.

LESSON OF THE EPISTLE OF ST. PAUL THE APOSTLE TO THE ROMANS: (ROM. VI., 19-23.) Brethren: I speak an 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, life everlasting, in Christ Jesus our Lord.

GRADUAL: Come, children, hearken unto me: I will teach you the fear of the Lord. *Ps.* Come ye unto him, and be enlightened; and your faces shall not be confounded.

ALLELUIA ALLELUIA: *Ps.* Clap your hands, all ye Gentiles! shout unto God, with the voice of joy. Alleluia.

SEQUEL OF THE HOLY GOSPEL ACCORDING TO ST.

MATTHEW: (Matt. VII. 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 doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven.

OFFERTORY: As in holocausts of rams and bullocks, and as in thousands of fat sheep, 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.

SECRET: O God, who in one perfect Sacrifice, hast united all the various sacrifices of the Law, accept, from thy devoted servants, this Sacrifice, and sanctify it by a blessing like to that thou gavest to Abel's offerings; that what each hath offered to thy divine Majesty, may avail to the salvation of all. Through, &c.

COMMUNION ANTIPHON: Bow down thine ear unto me. Make haste to deliver me!

HOMILY

In the Name of the Father and of the Son and of the Holy Spirit. Amen. My dear brethen

In the Gospel of the day, Jesus directs our attention to the 'false prophets' who appear 'in the clothing of sheep, but inwardly are ravening wolves.' There are many who claim to be teachers in spiritual or moral matters, but they are false teachers because their works do not correspond to their words. It is easy, in fact, to speak well, but it is not easy to live well.

Sometimes false doctrines are offered to us, even though they may not seem false at first because they have the appearance of truth. Thus any doctrine which, in the name of an evangelical principle, offends other doctrines is false: for example, that which in the name of compassion for individuals does harm to the common good, or that which in the name of charity sanctions injustice or leads to a neglect of obedience to lawful superiors. Equally false is any doctrine which tends to make us lax, disturbs peace and harmony, or under the pretext of a greater good, brings about dissension between superiors and subjects, or does not submit to the voice of authority. Jesus would like us to be as 'simple as doves,' averse to criticism and severe judgments of our neighbour; but He also wants us to be as 'wise as serpents' (St. Matthew), so as not to let ourselves be deceived by false appearances of good which hide dangerous snares.

The false Prophets are those seducers who under an appearance of virtue and honesty lure innocent, simple souls from the right path, and lead them to vice and shame; who by sweet words, such as: "God, is full of love, and will not be severe on sin, He does not require so very much of us, He knows we are weak, and if a person sins, he can be converted," seek to steal from souls all modesty and fear, of God. Guard against such hypocrites, for they have the poison of vipers on their tongues. By the false prophets are also understood those who propagate error, who by superficial words fade the true faith, who speak always of love and liberty, and who under the pretence of making people free and happy bring many a soul to doubt and error, depriving it of true faith and peace of heart.

We can know false prophets by their works; for evil, corrupted men can produce only bad fruit. If we look into their life we will find that at heart they are immoral hypocrites who observe external propriety only that they may the more easily spread their poison. The false teachers and messengers of error may be known by their lives, but especially by their intentions, Which are to subvert all divine order, and to put the unrestrained lust of the flesh and tyranny in its place.

Original Sin has vitiated man to such a degree,—he is so far from divine union, at his first coming into this life,—that, of himself, he can neither cleanse the defilement that is on him, nor enter on the path which leads to God. It is requisite that our God, as a generous and patient physician, take our cure in his own hand; and, even when the cure is effected, should support and guide us. Let us then, in the Post-communion, say with the Church:

POST-COMMUNION: Grant, O Lord, that this healing efficacy of these thy mysteries may, through thy mercy, free us from all our sins, and bring us to the practice of what is right. Through, &c.

By the false prophets we can also understand Those who under pretence of making men happy and rich, induce the credulous to make use of superstition, of wicked arts, deceit, and injustice; especially those who under he deceiving appearance of liberty and equality, independence and public good, incite them to open or secret revolt against civil and ecclesiastical authority.

Be not deceived by these so-called public benefactors who look always to their own advantage, but trust in God, support yourself honestly, live like a Christian, and you will find true liberty and happiness here and hereafter.

Why does Christ say: "Every tree that bringeth not forth good fruit, shall be cut down, and shall be cast into the fire?"

He warns us that faith without good works is not sufficient for salvation; and he therefore adds; Not every one that saith: Lord, Lord (who outwardly professes himself my servant, but is not really such) shall enter into the kingdom of heaven, but he who, (by the fulfilment of the duties of his state of life and by the practice of good works), does the will of my Father, merits heaven. Strive then, Christian soul, to fulfil God's will in all things, perform your daily duties with a good intention, and you will certainly obtain the kingdom of heaven.

We can't be saved without good works, for Christ expressly, says: Every tree that bringeth not forth good fruit, shall be cut down, and shall be cast into the fire. The servant in the gospel who did not even waste the talent received, but only hid it in the ground, was therefore cast into outer darkness. How greatly do those err who hope to reach heaven, simply because they do no evil! Of this great mistake St. Chrysostom plainly says: "If you had a servant who was in truth no robber, no glutton or drunkard, but who sat at home idle, neglecting everything for which you had employed him, would you not pay him with the whip and send him off? Is it not bad enough to neglect that which duty demands?" Such a servant is the Christian who, doing neither good nor evil, makes himself thereby unfit for heaven which is the reward of work performed, and if no work has been done, no reward is to be expected.

SUPPLICATION O Lord, guard us from false prophets, heretics, and seducers, and grant us the grace, that according to St. Paul's instructions we may become fruitful in all good works. Inflammé our heart, that we may adorn my, faith with them, thus do the will of the Heavenly Father, and render ourself worthy of heaven.



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