

Confidence in God

WE MUST be aware that the temporary prevailing of evil carries a certain meaning and value, provided that we give the right response to that call of God which is hidden in the background; that God's permission of this victory of evil does not signify that He has turned His face from us; and lastly that the triumph of evil is bound to be a *passing* one, seeing that we are given the word of promise: "And the gates of hell shall not prevail [against the Church]" (Mt. 16:18). To be sure, it mostly remains an impenetrable mystery for us why God permits such a passing triumph of evil at all. So much is certain, that this mystery is related to the part God has assigned to man's freedom of will. But we must not presume to unriddle the secrets of God. Even though we feel tempted to exclaim, "Arise, why sleepest thou, O Lord!" (Ps. 43:23), our belief in the meaning and value of all divine permissions must remain unshaken. No matter how insoluble the puzzle may appear to our human understanding, even in such moments we must feel secure in the infinite love of God. He who has true confidence in God knows that God has not become "indifferent" to us because He allows His foes to parade in triumph for a while; he remembers Jesus chiding His disciples when they, frightened by the tempest, awoke him, "Why are you fearful, O ye of little faith?" (Mt. 8:26). Nor does this right confidence in God, implying the conviction that the victory of evil can never be final, lead to an attitude of quietistic

resignation. On the contrary, it supplies us with imperturbable strength in our struggle for the kingdom of God, though sometimes that struggle can no longer consist in anything but prayer and sacrifice, suffering and martyrdom...

Not only is confidence in God a necessary condition of our transformation in Christ, in its perfection it is itself an integrating part thereof; an essential trait of holiness. Complete, unreserved, victorious confidence in God is a *fruit* of Faith, Hope and Charity. It is a manifest sign of our being "dead unto ourselves" and living "in and from God"; a mark of him that has "put on the new man, who according to God is created in justice and holiness of truth" (Eph. 4:24). And from confidence in God, again, issue the triumphant freedom of the saint, and the peace of Christ, which the world cannot give us.

But, rudimentary as its initial act must be if compared with its final perfection, confidence in God is what we need as a supreme guide throughout the entire course of life with its turmoils and vicissitudes, its temptations and trials; what we need as a governing faith all along our path, from our first awakening up to the moment when we are summoned to the throne of the Judge Eternal. Confidence in God, directing and shaping our actions, itself growing apace with our transformation; the confidence that makes us speak with the mouth of the Psalmist, "In thee, O Lord, have I hoped, let me never be confounded" (Ps. 30:2).



*Commentary from Transformation in Christ by Dietrich von Hildebrand (1889-1977).
Cover: Christ Appearing to His Mother, c.1435. Rogier van der Weyden (c.1399-1464).*

Proper Prayers of the Mass in the Extraordinary Form Votive Mass of the Blessed Virgin Mary in Eastertide



INTROIT (Sedulius)

SALVE, sancta Parens, enixa puérpera Regem: qui cœlum, terrámque regit in sæcula sæculórum, alleluia, alleluia. *Psalm.* Eructávit cor meum verbum bonum: dico ego ópera mea regi. *V.* Glória Patri, et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in sæcula sæculórum. *R.* Amen. — Salve, sancta Parens ...

HAIL, holy Parent, that didst bring forth the King who ruleth Heaven and earth for ever and ever, alleluia, alleluia. *Ps. 44. 2.* My heart hath uttered a good word: I speak of my works to the King. *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. — Hail, holy Parent ...

COLLECT

GRANT to us Thy servants, we beseech Thee, O Lord God, that we may enjoy perpetual health of mind and body: and through the intercession of blessed Mary ever Virgin may be delivered from present sorrow and possess eternal joy. Through our Lord Jesus Christ, Thy Son, Who with Thee liveth and reigneth in the unity of the Holy Ghost, God, world without end.

LESSON

From the Book of Ecclesiasticus, 24. 14-16.

FROM THE BEGINNING, and before the world, was I created, and unto the world to come I shall not cease to be, and in the holy dwelling place I have ministered before Him. And so was I established in Sion, and in the holy city likewise I rested, and my power was in Jerusalem. And I took root in an honorable people, and in the portion of my God his inheritance, and mine abode is in the full assembly of the saints.

ALLELUIA

ALLELUIA, alleluia. (*Num. 17. 8.*) The rod of Jesse hath blossomed: a Virgin hath brought forth God and man: God hath restored peace, reconciling in Himself the lowest with the highest.

Alleluia. (*Luke 1. 28, 42.*) Hail Mary, full of grace: the Lord is with thee: blessed art thou among women. Alleluia.

GOSPEL

Continuation of the holy Gospel according to St. John, 19. 25-27.

AT THAT TIME, there stood by the cross of Jesus His Mother, and His Mother's sister, Mary of Cleophas, and Mary Magdalen. When Jesus therefore had seen His Mother and the disciple standing whom He loved, He saith to His Mother: Woman, behold thy son. After that, He saith to the disciple: Behold thy mother. And from that hour, the disciple took her to his own.

CONCÈDE nos fámulos tuos, quæsumus, Dómine Deus, perpétua mentis et córporis sanítate gaudere, et gloriósa beátæ Mariæ semper Virginis intercessióne, a præsentí liberári tristítia, et ætérna pérfrui lætítia. Per Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per ómnia sæcula sæculórum.

AB INÍTIO, et ante sæcula creáta sum, et usque ad futurum sæculum non désinam, et in habitatióne sancta coram ipso ministrávi. Et sic in Sion firmáta sum, et in civitate sanctificáta similiter requiévi, et in Jerúsalem potéstas mea. Et radicávi in pópulo honorificáto, et in parte Dei mei hæréditas illius, et in plenitúdine sanctórum deténtio mea.

ALLELÚIA, allelúia. Virga Jesse flóruit: Virgo Deum et hóminem génuít: pacem Deus réddidit, in se reconcilians ima summis.

Allelúia, Ave Mariá, grátia plena: Dóminus tecum: benedicta tu in muliéribus. Allelúia.

IN ILLO TÉMPORE: Stabant autem juxta crucem Jesu, mater ejus, et soror matris ejus Mariá Cleóphæ, et Mariá Magdaléne. Cum vidisset ergo Jesus matrem, et discipulum stantem, quem diligébat, dicit matri suæ: Múlier, ecce filius tuus. Deínde dicit discipulo: Ecce mater tua. Et ex illa hora accépit eam discipulus in sua.

OFFERTORY

BEÁTA ES, Virgo Mariá, quæ ómnium portásti Creatórem: genuísti qui te fecit, et in ætérnum pérmanes Virgo. Allelúia.

BLESSED art thou, O Virgin Mary, who didst merit to bear the Creator of all things: didst bring forth Him who made thee, and for ever remainest a virgin. Alleluia.

SECRET

TUA, Dómine, propitiatióne, et beátæ Mariæ semper Virginis intercessióne, ad perpétuam atque præsentem hæc oblátio nobis proficiat prosperitátem et pacem. Per Dóminum ...

BY THY gracious mercy, O Lord, and the intercession of blessed Mary ever Virgin, may this offering be of avail to us for welfare and peace now and for evermore. Through our Lord...

PREFACE OF THE BLESSED VIRGIN MARY

VERE dignum et justum est, æquum et salutáre, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnipotens, ætérne Deus. Et te in veneratióne beátæ Mariæ semper Virginis collaudáre, benedicere et prædicáre. Quæ et Unigénitum tuum Sancti Spiritus obumbratióne concépit: et virginitátis glória permanénte, lumen ætérnum mundo effúdit Jesum Christum Dóminum nostrum. Per quem majestátem tuam laudant Ángeli, adorant Dominatiónes, tremunt Potestátes. Cæli, cælorumque Virtútes, ac beáta Séraphim, sócia exultatióne concélebrant. Cum quibus et nostras voces, ut admitti júbeas, deprecámur, supplici confessióne dicétes: — Sanctus.

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: and that we should praise and bless and proclaim Thee in the veneration of the Blessed Mary ever Virgin: who conceived Thine only-begotten Son by the overshadowing of the Holy Ghost, and the glory of her virginity still abiding, gave forth to the world the eternal Light, Jesus Christ our Lord: through Whom Angels praise Thy Majesty, Dominations worship, Powers stand in awe. The Heavens and the hosts of heaven with blessed Seraphim unite, exult, and celebrate; and we entreat that Thou wouldst bid our voices too be heard with theirs, singing with lowly praise: — Sanctus.

COMMUNION (Ps. 147. 20)

BEÁTA viscera Mariæ Virginis, quæ portavérunt ætérni Patris Fílium. Allelúia.

BLESSED is the womb of the Virgin Mary, which bore the Son of the Eternal Father. Alleluia.

POSTCOMMUNION

SUMPTIS, Dómine, salutis nostræ subsidiis: da, quæsumus, beátæ Mariæ semper Virginis patrocíniis nos ubique protégé: in cujus veneratióne hæc tuæ obtúlimus majestáti. Per Dóminum nostrum Jesum Christum ...

O LORD, grant, we beseech Thee, that we who have received these aids unto salvation, may be always and everywhere protected by the intercession of blessed Mary ever Virgin, in whose honor we offered this Sacrifice to Thy Majesty. Through our Lord Jesus Christ ...