

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 resig-

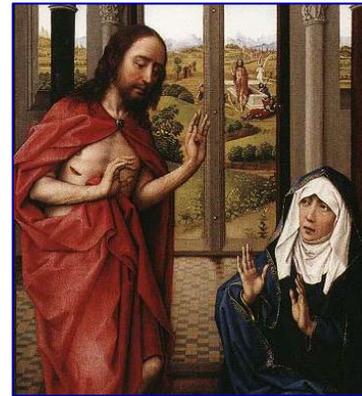
nation. On the contrary, it supplies us with imperturbable strength in our struggle for the kingdom of God, though sometimes that struggle can no longer consist in anything but prayer and sacrifice, suffering and martyrdom....

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).

Illustration: 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 Immaculate Heart of the Blessed Virgin Mary (in Eastertide)

Introit (Hebrews 4:16)

ADEÁMUS cum fidúcia ad thronum grátiae, ut misericórdiam consequámur, et grátiam inveniámus in auxilio oportúno. Allelúia, allelúia. Ps. 44:2. Eructávit cor meum verbum bonum: dico ego ópera mea Regi. V̄. Glória Patri, et Fílio, et Spirítui Sancto. Sicut erat in principio, et nunc, et semper, et in sáecula sáeculór-um. R̄. Amen. — Adeámus ...

LET US COME with confidence to the throne of grace, that we may obtain mercy, and may find grace in seasonable aid. Alleluia, alleluia. *Psalm.* My heart hath uttered a good word: I speak my works to the King. V̄. 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. — Let us come ...

Collect

OMNÍPOTENS sempitérne Deus, qui in Corde beátæ Mariæ Virginis dignum Spíritus Sancti habitáculum præparásti: concéde propítius; ut ejúsdem immaculáti Cordis festivitátem devóta mente recoléntes, secúndum cor tuum vívere valeámus. Per Dóminum nostrum ...

ALMIGHTY everlasting God, who in the heart of the blessed Virgin Mary didst prepare a dwelling worthy of the Holy Ghost; grant in Thy mercy, that we who with devout minds celebrate the festival of that immaculate heart, may be able to live according to Thine own Heart. Through our Lord ...

Lesson (Ecclesiasticus 24:23–31)

EGO QUASI VITIS fructificávi suavitátem odóris: et flores meí, fructus honóris et honestátis. Ego mater pulchræ dilectiónis, et timóris, et agnitiónis, et sanctæ spei. In me grátia omnis viæ et veritátis: in me omnis spes vitæ et virtútis.

AS THE VINE I have brought forth a pleasant odor, and my flowers are the fruit of honor and riches. I am the mother of fair love, and of fear, and of knowledge, and of holy hope. In me is all grace of the way and of the truth, in me is all hope of

life and of virtue. Come over to me, all ye that desire me, and be filled with my fruits; for my spirit is sweet above honey, and mine inheritance above honey and the honey-comb. My memory is unto everlasting generations. They that eat me, shall yet hunger; and they that drink me, shall yet thirst. He that hearkeneth to me shall not be confounded, and they that work by me shall not sin. They that explain me shall have life everlasting.

Alleluia

ALLELUIA, Alleluia. (*Luke* 1. 46-47.) My soul doth magnify the Lord and my spirit hath rejoiced in God my Savior. Alleluia. All generations shall call me Blessed, because God hath regarded the humility of His handmaid. Alleluia.

Gospel (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.

Offertory (Luke 1: 46)

MY SPIRIT hath rejoiced in God my Savior: because He that is mighty hath done great things to me and holy is His Name. Alleluia.

Secret

WE WHO offer to Thy majesty the Lamb without blemish, beseech Thee, O Lord, that our hearts may be kindled by that

Transíte ad me, omnes qui concupiscitis me, et a generati-
onibus meis implémini. Spíri-
tus enim meus super mel
dulcis, et heréditas mea super
mel et favum. Memória mea in
generatiónes sæculórum. Qui
edunt me, adhuc esúrient: et
qui bibunt me, adhuc sítient.
Qui audit me, non confun-
détur: et qui operántur in me,
non peccábunt. Qui elúcidant
me vitam ætérnam habébunt.

ALLELÚIA, Allelúia. V̄. Magní-
ficat ánima mea Dóminum: et
exultávit spíritus meus in Deo
salutári meo. Allelúia. V̄. Beá-
tam me dicent omnes gener-
atiónes, quia ancillam húmi-
lem respéxit Deus. Allelúia.

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

EXULTÁVIT spíritus meus in
Deo salutári meo: quia fecit
mihí magna qui potens est et
sanctum nomen ejus. Allelúia.

MAJESTÁTI tuæ, Dómine, Ag-
num immaculátum offeréntes,
quæsumus: ut corda nostra

ignis ille divínus accéndat, qui
Cor beátæ Mariæ Virgínis
ineffábiliter inflammávit. Per
eúndem Dóminum ...

Preface of the Blessed Virgin Mary

VERE DIGNUM et justum est,
æquum et salutáre, nos tibi
semper, et ubique grátias
ágere: Dómine sancte, Pater
omnípotens, ætérne Deus. Et
te in Festivítate beátæ Mariæ
semper Virgínis collaudáre,
benedicere et prædicáre. Quæ
et Unigénitum tuum Sancti
Spíritus obumbratióne con-
cépít: et virginitátis glória
permanénte, lumen ætérnum
mundo effúdit Jesum Christ-
um Dóminum nostrum. Per
quem majestátem tuam laud-
ant Ángeli, adórant Domin-
atiónes, tremunt Potestátes.
Cæli, cælorúmque Virtútes, ac
beáta Séraphim, sócia ex-
sultatióne concélebrant. Cum
quibus et nostras voces, ut
admítte júbeas, deprecámur,
súpplici confessiόne dicéntes:
— Sanctus.

Communion (John 19: 27)

DIXIT JESUS matri suæ: Múlier,
ecce filius tuus: deinde dixit
discípulo: Ecce Mater tua. Et
ex illa hora accépit eam dis-
cípulus in sua. Allelúia.

divine fire which so ineffably inflamed the heart of the blessed Virgin Mary. Through the same Jesus Christ ...

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 on the Festivity 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*.

JESUS 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. Alleluia.

Postcommunion

DIVÍNIS refécti munéribus te,
Dómine, suppliciter exor-
ámus: ut beátæ Mariæ
Virgínis intercessiόne, cujus
immaculáti Cordis solénnia
venerándo égimus, a præ-
séntibus periculis liberáti,
ætérnæ vitæ gáudia conse-
quámur. Per Dóminum ...

REFRESHED by these divine gifts we humbly beseech Thee, O Lord, that by the intercession of the Blessed Virgin Mary whose immaculate heart we now solemnly celebrate, we may be delivered from present dangers and obtain the joys of eternal life. Through our Lord Jesus Christ, Thy Son ...