

“The boat was covered with waves, but He was asleep.”

IT IS a common way of speaking in the Old Testament Scriptures to describe almighty God as sleeping and awaking from sleep. When Israel is at the mercy of its enemies, and prayer and sacrifice is vain, when there is no voice and no answer of any that regards, then, by a natural metaphor, the Jew tells himself that God is asleep. He watching over Israel slumbers not, nor sleeps—that is the habitual confidence of Israel’s faith. But when persecution arises, that confidence begins to vanish: “Awake, Lord, why sleepest thou? Awake, and be not absent from us for ever”; and when deliverance comes, “the Lord awakened as one out of sleep.” And you will find that in some of our Lord’s parables almighty God is compared to a householder who slept—it is the same idea: wickedness flourishes on the earth, and divine Providence seems to take no notice, seems unwilling to interfere. So I imagine that when our Lord’s apostles came to look back upon that terrible night in the Lake of Galilee, when they strained every nerve against the tempest while their Master lay sleeping in the boat, they found in it an allegory of their own situation, as they



Commentary by Msgr. Ronald Knox (1888-1957).

launched out the frail bark of his Church upon waves so troubled, with prospects so uncertain. And in every age the Church has looked back to that picture and taken comfort from it in times of adversity: “Yes, our Master seems to sleep; he gives no sign, vouchsafes no apparent answer to our prayers: no matter, we are safe from shipwreck, for he is still in our midst.”

When Julius Cæsar wished to cross from Durazzo to Brindisi in a little boat, and the master of it wanted to turn back, because the wind had risen and he was in danger of shipwreck, Cæsar rebuked him for his cowardice in noble words that have come down to us: “Take courage, my friend, take courage, and fear nothing; Cæsar is your

passenger, and Cæsar’s fortunes are your freight.” With greater, and with better grounded confidence, the Church of God, which is Peter’s boat, has breasted the waves all through her troubled history. It is not upon the captain’s judgment or the pilot’s experience, not upon human wisdom or human prudence, that she depends for her safe voyage: she rests secure in the presence of her inviolable passenger.

**Proper Prayers of the Mass in the Extraordinary Form
Fourth Sunday after Epiphany**



Why are you fearful, O ye of little faith?

INTROIT (Ps. 96. 7, 8)

ADORÁTE Deum, omnes Ángeli ejus: audivit, et lætáta est Sion: et exsultavérunt filiaë Judæ. *Psalm.* Dóminus regnávít, exsúltet terra: læténtur insulæ multæ. V. Glória Patri, et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in sæcula sæculórum. Amen. — Adoráte Deum ...

ADORE God, all you His Angels: Sion heard, and was glad: and the daughters of Juda rejoiced. *Ps. ibid. 1.* The Lord hath reigned, let the earth rejoice: let many islands be glad. 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. — Adore God ...

COLLECT

DEUS, qui nos in tantis periculis constitútos, pro humana scis fragilitate non posse subsistere: da nobis salutem mentis et corpóris; ut ea, quæ pro peccatis nostris patimur, te adjuvante vincamus. Per Dóminum nostrum Jesum Christum, Fílium tuum, Qui tecum vivit et regnat in unitate Spíritus Sancti, Deus, per omnia sæcula sæculórum.

O GOD, who knowest us to be set in the midst of so great dangers, that by reason of the frailty of our nature, we cannot stand fast: grant us health of mind and of body, that what we suffer for our sins, we may overcome by Thy help. Through our Lord Jesus Christ, Thy Son, Who with Thee liveth and reigneth in the unity of the Holy Ghost, God, world without end.

EPISTLE

From Blessed Paul the Apostle to the Romans, 13. 8-10.

BRETHREN: Owe no man any thing, but to love one another: for he that loveth his neighbor, hath fulfilled the law. For Thou shalt not commit adultery: Thou shalt not kill: Thou shalt not steal: Thou shalt not bear false witness: Thou shalt not covet: and if there be any other commandment, it is comprised in this word: Thou shalt love thy neighbor as thyself. The love of our neighbor worketh no evil. Love therefore is the fulfilling of the law.

FRATRES: Némini quidquam debeátis, nisi ut invicem diligátis: qui enim diligit próximum, legem implévit. Nam: Non adulterábis: Non occídes: Non furáberis: Non falsum testimónium dices: Non concupísces: et si quod est aliud mandátum, in hoc verbo instaurátur: Diliges próximum tuum sicut teípsum. Diléctio próximi malum nos operátur. Plenitúdo ergo legi est diléctio.

GRADUAL (Ps. 101. 16-17)

THE Gentiles shall fear Thy Name, O Lord, and all the kings Thy glory. For the Lord hath built up Sion; and He shall be seen in His glory.

Alleluia, alleluia. (*Ps. 96. 1*). The Lord hath reigned, let the earth rejoice: let many islands be glad. Alleluia.

TIMÉBUNT gentes nomen tuum, Dómine, et omnes reges terræ glóriam tuam. ¶ Quóniam ædificávit Dóminus Sion: et vidébitur in majestáte sua.

Alleluia, alleluia. ¶ Dóminus regnávít, exsúltet terra: leténtur insulæ multæ. Alleluia.

GOSPEL

Continuation of the holy Gospel according to St. Matthew, 8. 23-27.

AT THAT TIME, when Jesus entered into the boat, His disciples followed Him: and behold a great tempest arose in the sea, so that the boat was covered with waves, but He was asleep. And His disciples came to Him, and awaked Him, saying: Lord, save us, we perish. And Jesus saith to them: Why are you fearful, O ye of little faith? Then rising up He commanded the winds and the sea, and there came a great calm. But the men wondered, saying: What manner of man is this, for the winds and the sea obey Him?

IN ILLO TÉMPORE: Ascendénte Jesu in navículam, secúti sunt eum discipuli ejus: et ecce motus magnus factus est in mari, ita ut navícula operirétur flúctibus, ipse vero dormiébat. Et accessérunt ad eum discipuli ejus, et suscitavérunt eum, dicéntes: Dómine, salva nos, perimus. Et dicit eis Jesus: Quid tímidi estis, módicæ fidei? Tunc surgens, imperávit ventis, et mari, et facta est tranquillitas magna. Porro hómines miráti sunt dicéntes: Qualis est hic quia venti et mare obédiunt ei?

OFFERTORY (Ps. 117. 16, 17)

THE right hand of the Lord hath wrought strength: the right hand of the Lord hath exalted me: I shall not die, but live, and shall declare the works of the Lord.

DÉXTERA Dómini fecit virtútem: dextera Dómini exaltávit me: non móriar, sed vivam, et narrábo ópera Dómini.

SECRET

CONCÉDE, quæsumus, omnipotens Deus: ut hujus sacrificii munus oblátum, fragilitatem nostram ab omni malo purget semper, et múniat. Per Dóminum nostrum Jesum Christum ...

GRANT, we beseech Thee, almighty God, that the offering of the gifts of this Sacrifice, may ever cleanse us and in our frailty protect us from all evil. Through our Lord Jesus Christ ...

PREFACE OF THE MOST HOLY TRINITY

VERE dignum et justum est, æquum et salutáre, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnipotens, ætérne Deus. Qui cum unigénito Filio tuo, et Spíritu Sancto, unus es Deus, unus es Dóminus: non in uníus singularitáte persónæ, sed in uníus Trinitáte substántiæ. Quod enim de tua glória revelánte te, crédimus, hoc de Filio tuo, hoc de Spíritu Sancto, sine différentia discretiónis sentímus. Ut in confessióne veræ sempiternæque Deitátis, et in persónis proprietas, et in esséntia únitas, et in majestáte adorétur æqualitas. Quam laudant Ángeli, atque Archángeli, Chérubim quoque ac Séraphim: qui non cessant clamáre quotidie, una voce dicéntes: — *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: 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 (Luke 4. 22)

MIRABÁNTUR omnes de his, quæ procedébant de ore Dei.

ALL wondered at these things which proceeded from the mouth of God.

POSTCOMMUNION

MÚNERA tua nos, Deus, a delectatióibus terrénis expédiant: et cœlestibus semper instáurent aliméntis. Per Dóminum nostrum Jesum Christum ...

MAY Thy gifts, O Lord, detach us from earthly pleasures: and ever renew us with heavenly nourishment. Through our Lord Jesus Christ ...

