

“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 awaked 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 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.

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



Why are you fearful, O ye of little faith?

Proper Prayers of the Mass
in the Extraordinary Form

The Fourth Sunday
after Epiphany (Resumed)

Introit (Jeremiah 29: 11, 12, 14)

DICIT DÓMINUS: Ego cógito cogitatiónes pacis, et non afflictiónis: invocábitis me, et ego exáudiam vos: et redúcam captivitátem vestram de cunctis locis. *Ps.* 84:2. Benedixísti, Dómine, terram tuam: avertísti captivitátem Jacob. *V.* Glória Patri, et Filio, et Spirítui Sancto. Sicut erat in princípío, et nunc, et semper, et in sæcula sæculórum. *R.* Amen. — Dicit Dóminus: Ego cógito ...

THE LORD saith: I think thoughts of peace, and not of affliction: you shall call upon Me, and I will hear you; and I will bring back your captivity from all places. *Psalm.* Lord, Thou hast blessed Thy land: Thou hast turned away the captivity of Jacob. *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. — The Lord saith ...

Collect

DEUS, qui nos in tantis perículis constitútos, pro humana scis fragilitáte non posse subsistere: da nobis salutem mentis et cóporis; ut ea, quæ pro peccátis nostris pátimur, te adjuvánte vincámus. Per Dóminum nostrum Jesum Christum ...

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 ...

Epistle (Romans 13: 8–10)

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 áliud mandátum, in hoc verbo instaurátur: Diliges

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.

Gradual (Psalm 43:8–9)

THOU HAST saved us, O Lord, from them that afflict us: and hast put them to shame that hate us. In God we will glory all the day long: and in Thy Name we will give praise for ever. **Alleluia, alleluia.** (*Ps. 129:1, 2.*) Out of the depths I have cried to Thee, O Lord: Lord, hear my voice. Alleluia.

Gospel (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? — *Creed.*

Offertory (Psalm 129:1,2)

OUT OF the depths have I cried to Thee, O Lord; Lord, hear my voice. Out of the depths have I cried to Thee, O Lord.

Secret

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, Thy Son ...

próximū tuum sicut teípsum. Diléctio próximi malum nos operátur. Plenitúdo ergo legi est diléctio.

LIBERÁSTI nos, Dómine, ex affligéntibus nos: et eos, qui nos odérunt, confudísti. V̄. In Deo laudábimur tota die, et in nómine tuo confitébimur in sǎcula. Alleluia, alleluia. V̄. De profúndis clamávi ad te, Dómine: Dómine, exáudi oratióem meam. Alleluia.

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, dicétes: Dómine, salva nos, perímus. Et dicit eis Jesus: Quid tímidi estis, módicæ fidei? Tunc surgens, imperávit ventis, et mari, et facta est tranquillitas magna. Porro hómines miráti sunt dicétes: Qualis est hic quia venti et mare obédiunt ei?

DE PROFÚNDIS clamávi ad te, Dómine: Dómine, exáudi oratióem meam: de profúndis clamávi ad te, Dómine.

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

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 Spírítu 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 Spírítu Sancto, sine differentia 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 dicétes: — *Sanctus.*

Communion (Mark 11:24)

AMEN dico vobis, quicquid orántes pétitis, crédate quia accipiétis, et fiet vobis.

MÚNERA tua nos, Deus, a delectatióibus terrénis expédiant: et cœlestibus semper instáurent aliméntis. Per Dóminum nostrum Jesum Christum Filium tuum: Qui tecum vivit et regnat ...

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.*

Postcommunion

MAY THY gifts, O Lord, detach us from earthly pleasures: and ever renew us with heavenly nourishment. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end.

