

The Most Holy Name of Jesus

THE SECOND SUNDAY after the Epiphany, which recalls the Marriage feast of Cana, was at first chosen as the day on which to honor the most holy Name of Jesus. It is on the Wedding Day that the Bridegroom gives his Name to the Bride, and it is the sign that, from that day forward, she belongs to him alone. The Church, therefore, wishing to honor a name so precious to her with a special feast, could find no day more appropriate for it than that of the Marriage at Cana. But now she has chosen for the celebration of this august Name, a day closer to the Anniversary on which it was given: “after eight days were accomplished, his name was called Jesus.” She leaves, however, the commemoration of the Sacred Nuptials to the Sunday of which it has ever been the glory.

In the Old Covenant, the Name of God inspired fear and awe: nor was the honor of pronouncing it granted to all the children of Israel. We can understand this. God had not yet come down from heaven to live on earth, and converse with men; he had not yet taken upon himself our poor nature, and become Man like ourselves; the sweet Name expressive of love and tenderness, could not be applied to him.

But, when the fullness of time had come—when the mystery of love was about to be revealed—then did heaven send down the Name of “Jesus” to our earth, as a pledge of the speedy coming of him who was to bear it. The archangel Gabriel said to Mary: *Thou shalt call his Name JESUS*. “Jesus” means *Savior*. How sweet will this Name not

be to poor lost man! It seems to link earth to heaven! No name is so amiable, none is so powerful. Every knee in heaven, on earth, and in hell, bows in adoration at hearing this Name! And yet, who can pronounce it, and not feel love spring up within his heart?

The feast of the Holy Name is of comparatively recent origin. Its first promoter was St. Bernardine of Siena, who lived in the fifteenth century. This holy man established the practice of representing the Holy Name of Jesus surrounded with rays, and formed into a monogram of its three first letters, IHS. The custom spread rapidly through Italy, and was zealously propagated by

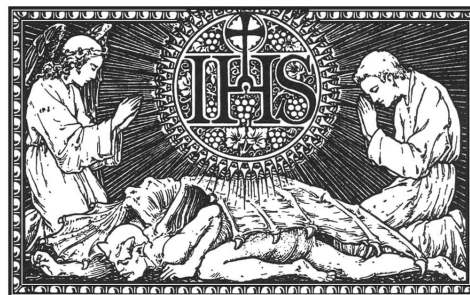
the great St. John of Capistrano, who, like St. Bernardine of Siena, was of the Order of Friars Minor. The Holy See gave its formal approbation to this manner of honoring the Name of our Savior, and, in the early

part of the sixteenth century, Pope Clement VI, after long entreaties, granted to the whole Franciscan Order the privilege of keeping a special Feast in honor of the Most Holy Name of Jesus.

Rome extended the same favor to various Churches; and, at length, the Feast was inserted in the universal Calendar. It was in the year 1721, at the request of Charles VI, Emperor of Germany, that Pope Innocent XII decreed that the Feast of the Most Holy Name of Jesus should be kept throughout the whole Church; he also chose the Second Sunday after the Epiphany as the day, but as we have already explained, the feast is now fixed for the Sunday following the Circumcision.



Commentary from The Liturgical Year by Dom Prosper Guéranger, O.S.B. (1805-1875).



In the Name of Jesus let every knee bow, of those that are in Heaven, on Earth, and under the Earth.

Proper Prayers of the Mass
in the Extraordinary Form

The Feast of the Most Holy Name of Jesus

Introit (Philip. 2: 10, 11)

IN NÓMINE Jesu omne genuflectátur, cœlestium, terrestrium, et infernórum: et omnis lingua confiteátur, quia Dóminus Jesus Christus in glória est Dei Patris. *Ps.* 8:2. Dómine Dóminus noster: quam admirábile est nomen tuum in univérsta terra! *V.* Glória Patri, et Fílio, et Spirítui Sancto. Sicut erat in principio, et nunc, et semper, et in sæcula sæculórum. Amen. — In Nómine ...

IN THE NAME of Jesus let every knee bow, of those that are in Heaven, on Earth, and under the Earth: and let every tongue confess that the Lord Jesus Christ is in the glory of God the Father. *Psalms.* O Lord our Lord: how admirable is Thy Name in the whole earth! *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. — In the Name ...

Collect

DEUS, qui unigénitum Fílium tuum constituísti humáni generis Salvatórem, et Jesum vocári jussísti: concéde propítius; ut, cujus sanctum nomen venerámur in terris, ejus quoque aspéctui perfruámur in cœlis. Per eúndem Dóminum nostrum Jesum Christum ...

O GOD, who didst constitute Thine only-begotten Son the Savior of mankind, and didst bid Him be called Jesus: mercifully grant, that we who venerate His holy Name on earth, may fully enjoy also the vision of Him in Heaven. Through the same Jesus Christ, Thy Son, our Lord ...

Lesson (Acts 4: 8–12)

IN DIÉBUS ILLIS: Petrus replétus Spirítu Sancto, dixit: Príncipes pópuli et senióres, audite: Si nos hódie dijudicámur in benefácto hóminis infirmí, in quo iste salvus factus est, notum sit ómnibus vobis et omni plebi Israhél: quia in nómine Dómini nostri Jesu Christi Nazaréni, quem vos

IN THOSE DAYS, Peter, filled with the Holy Ghost, said to them: Ye princes of the people and ancients, hear: If we this day are examined concerning the good deed done to the infirm man by what means he hath been made whole, be it known to you all, and to all the people of Israel: that by the Name of our Lord Jesus Christ of Nazareth, whom

you crucified, whom God hath raised from the dead, even by Him this man standeth here before you whole. This is the stone which was rejected by you the builders, which is become the head of the corner: neither is there salvation in any other. For there is no other Name under heaven given to men, whereby we must be saved.

Gradual (Psalm 105:47)

SAVE US, O Lord our God, and gather us from among the nations: that we may give thanks to Thy holy Name, and may glory in Thy praise. (*Isa. 63:16*). Thou, O Lord, our Father and our Redeemer: from everlasting is Thy Name. **Alleluia, alleluia.** (*Ps. 144:21*). My mouth shall speak the praise of the Lord, and let all flesh bless His holy name. Alleluia.

Gospel (Luke 2: 21)

AT THAT TIME, after eight days were accomplished that the Child should be circumcised: His Name was called Jesus, which was called by the Angel before He was conceived in the womb. — *Creed.*

Offertory (Psalm 85: 12,5)

I WILL praise Thee, O Lord my God, with my whole heart, and I will glorify Thy Name for ever: for Thou, O Lord, art sweet and mild, and plenteous in mercy to all that call upon Thee, alleluia.

Secret

MAY THY blessing, O most merciful God, by which every creature lives, sanctify, we beseech Thee, this our Sacrifice, which we offer unto Thee to the glory of the Name of Thy Son, our Lord Jesus Christ, that it may be well-pleasing to Thy Majesty for Thy

crucifixístis, quem Deus suscitávit a mórtuis, in hoc iste adstat coram vobis sanus. Hic est lapis, qui reprobátus est a vobis aedificántibus, qui factus est in caput ánguli: et non est in álio áliquo salus. Nec enim áliud nomen est sub caelo datum homínibus, in quo oporteat nos salvos fieri.

SALVOS FAC NOS, Dómine, Deus noster, et cóngrega nos de natióibus: ut confiteámur nómini sancto tuo, et gloriémur in glória tua. *V.* Tu, Dómine, pater noster et redemptor noster: a sáculo nomen tuum. **Alleluia, alleluia.** *V.* Laudem Dómini loquétur os meum, et benedícat omnis caro nomen sanctum ejus. Alleluia.

IN ILLO TÉMPORE: Postquam consummáti sunt dies octo, ut circumciderétur puer: vocátum est nomen ejus Jesus, quod vocátum est ab Angelo priúsqum in útero conciperétur. — *Crede.*

CONFITÉBOR tibi, Dómine Deus meus, in toto corde meo, et glorificábo nomen tuum in aeternum: quóniam tu, Dómine, suávis et mitis es: et multae misericórdiae ómnibus invocántibus te. Alleluia.

BENEDÍCTIO tua, clementíssime Deus, qua omnis viget creatúra, sanctíficet, quáesumus, hoc sacrificium nostrum, quod ad glóriam nóminis Filii tui, Dómini nostri Jesu Christi, offerimus tibi: ut majestáti tuae

placére possit ad laudem, et nobis proficere ad salutem. Per eúndem Dóminum ...

Preface of the Nativity

VERE DIGNUM et justum est, æquum et salutáre, nos tibi semper, et ubique grátias agere: Dómine sancte, Pater omnipotens, aetérne Deus: Quia per incarnáti Verbi mystérium, nova mentis nostrae óculis lux tuae claritátis infúlsit: ut dum visibíliter Deum cognóscimus, per hunc in invisíbilium amórem rapíamur. Et ideo cum Ángelis et Archángelis, cum Thronis et Dominatióibus, cumque omni militía caeléstis exercitus, hymnum glóriæ tuæ cánimus sine fine dicétes: — *Sanctus.*

Communion (Psalm 85:9,10)

OMNES GENTES, quascúmque fecísti, vénient, et adorábunt coram te, Dómine, et glorificábunt nomen tuum: quóniam magnus es tu, et faciés mirabilia: tu es Deus solus. Alleluia.

OMNÍPOTENS aetérne Deus, qui creásti et redemísti nos, réspice propítius vota nostra: et sacrificium salutáris hóstitiæ, quod in honórem nóminis Filii tui, Dómini nostri Jesu Christi, majestáti tuæ obtúlimus, plácido et benigno vultu suscipere dignéris; ut grátia tua nobis infúsa, sub glorióso nómine Jesu, aetérnæ prædestinatiónis título gaudeámus nómina nostra scripta esse in caelis. Per eúndem Dóminum nostrum Jesum Christum Filium tuum: Qui tecum vivit et regnat in unitáti Spíritus Sancti, Deus, per ómnia sácula sæculórum.

praise, and profit us unto salvation. Through the same Jesus Christ, Thy Son ...

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: for through the Mystery of the Word made flesh, new radiance from Thy glory hath so shone on the eye of the soul that the recognition of our God made visible draweth us to love what is invisible. And therefore with Angels and Archangels, with Thrones and Dominations, and with all the host of the heavenly army we sing a hymn to Thy glory, evermore saying: — *Sanctus.*

ALL THE NATIONS Thou hast made shall come and adore before Thee, O Lord, and they shall glorify Thy Name: for Thou art great, and dost wonderful things: Thou art God alone. Alleluia.

Postcommunion

O ALMIGHTY and everlasting God, who didst create and wonderfully redeem us, look graciously upon our prayer, and with a favorable and benign countenance deign to accept the Sacrifice of the saving Victim, which we have offered to Thy Majesty in honor of the Name of Thy Son, our Lord Jesus Christ: that through the infusion of Thy grace we may rejoice that our names are written in heaven, under the glorious Name of Jesus, the pledge of eternal predestination. Through the same Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end.