

Introit • “In Nómine Jesu” vs. “In Nómine Dómini”

«A» Wednesday in Holy Week

Introitus — Phil. 2. 10, 8, 11

In nómine Jesu omne genu flectátur, cæléstium, terréstrium et infernórum: quia Dóminus factus est obédiens usque ad mortem, mortem autem Crucis: ideo Dóminus Jesus Christus in glória est Dei Patris.

Ps. 101. 2 Dómine, exáudi oratiómem meam: et clamor meus ad te véniat.

In nómine.

«B» Wednesday in Holy Week

Introit — Phil. 2. 10, 8, 11

Everything in heaven and on earth and under the earth must bend the knee before the name of Jesus: for the Lord accepted an obedience which brought him to death, death on a cross: therefore the Lord Jesus Christ dwells in the glory of God the Father.

Ps. 101. 2 O Lord, hear my prayer: and let my cry come unto thee.

Everything in heaven.

«F» 1962 Feder Missal

Wed. in Holy Week — Antiphon — Phil. 2 : 10, 8, 11

In nomine Jesu omne genu flectatur, cælestium, terrestrium et infernorum: quia Dominus factus est obediens usque ad mortem, mortem autem crucis: ideo Dominus Jesus Christus in gloria est Dei Patris.

Ps. 101 : 2.

Domine, exaudi orationem meam et clamor meus ad te veniat.

«G» 1962 Feder Missal

Wed. in Holy Week — Antiphon — Phil. 2 : 10, 8, 11

Everything in heaven and on earth and under the earth must bend the knee to the name of Jesus; for the Lord was found obedient even in death, death on a cross. Therefore the Lord Jesus Christ dwells in the glory of God the Father.

Ps. Lord, listen to my prayer. Surely the cry I have raised must reach your ears.

«C» 1962 Missale Romanum (official)

Feria quarta Hebdomadæ sanctæ, I classis — 1.
Antiphona ad Introitum — Phil. 2, 10, 8 et 11

In nómine Iesu omne genu flectátur, cæléstium, terréstrium et infernórum: quia Dóminus factus est obædiens usque ad mortem, mortem autem crucis: ideo Dóminus Iesus Christus in glória est Dei Patris.

Ps. 101, 2 Dómine, exáudi oratiómem meam: et clamor meus ad te véniat. *In nómine.*

«D» 1908 Vatican Press

Feria Quarta Majoris Hebdomadæ — Intr. III —
mode 3, with chant notation

In nómine **Dómini** * omne genu flectátur, coeléstium, terréstrium et infernórum: quia Dóminus factus est obédiens usque ad mortem, mortem autem crucis: ideo Dóminus Iesus Christus in glória est Dei Patris.

Ps. Dómine exáudi oratiómem meam: * et clamor meus ad te véniat. *In nómine.*

«E» 1889 Missale (Tournai)

Feria iv. majoris Hebdomadæ — Introitus —
Philipp. 2

In nómine Jesu omne genu flectátur, coeléstium, terréstrium, et infernórum: quia Dóminus factus est obédiens usque ad mortem, mortem autem crucis: ideo Dóminus Iesus Christus in glória est Dei Patris.

Ps. 101. Dómine exáudi oratiómem meam: et clamor meus ad te véniat. *In nómine.*

«H» 1871 Pustet Graduale

Feria Quarta Majoris Hebdomadæ — Introitus —
Tonus III, with chant notation

In nómine Jesu omne genu flectátur, coeléstium, terréstrium et infernórum: quia Dóminus factus est obédiens usque ad mortem, mortem autem crucis: ideo Dóminus Iesus Christus in glória est Dei Patris.

Ps. Dómine exáudi oratiómem meam: et clamor meus ad te véniat. *In nómine Jesu.*

«I» 1909 Schwann Version

Am Mittwoch in der Karwoche — Intr. III — mode 3, with chant notation (Latin)

In nómine **Dómini** * omne genu flectátur, coeléstium, terréstrium et infernórum: quia Dóminus factus obédiens usque ad mortem, mortem autem crucis: ideo Dóminus Iesus Christus in glória est Dei Patris.

Ps. Dómine exáudi oratiómem meam: * et clamor meus ad te véniat. *In nómine.*

«J» 1909 Schwann Version

Am Mittwoch in der Karwoche — German (footnote beneath the chant)

Introitus. Im Namen **des Herrn** beuge sich jedes Knie derer, die im Himmel, auf Erden und unter der Erde wohnen; denn der Herr ward gehorsam bis zum Tode, bis zum Tode des Kreuzes; darum ist der Herr Jesus Christus in der Glorie Gottes, des Vaters.

Ps. Herr, erhöre mein Gebet; und mein Rufen komme zu Dir.

«K» 1909 Schwann Version

Am Mittwoch in der Karwoche — slavishly-literal translation of the German

Introit. In the name **of the Lord** let every knee bow of those who dwell in Heaven, on earth and under the earth; for the Lord became obedient unto death, unto the death of the Cross; therefore is the Lord Jesus Christ in the glory of God, the Father.

Ps. Lord, hear my prayer; and my calling come to Thee.

Column «D» reads *In nómine Dómini*, not *Jesu* — the reading of the 1908 Vatican edition — and spells *coeléstium* for *cetéstium*. Schwann 1909 («I») shares the *Dómini* reading and, as printed, has *factus obédiens* without *est*; its German follows suit (*Im Namen des Herrn*).

The 1962 Feder Missal prefaces its Holy Name Mass with this note: Among the Hebrews, the word *name* expressed the person himself; to know somebody's name was to have a certain power over him: consequently they refused to utter the name of God, Javé. The name *Jesus* given to Christ at his circumcision expresses his mission, for it means "God saves": the angel had said to Joseph that the child was to be called Jesus "for he is to save his people from their sins". Only God made man could save the human race.