

We Give You Thanks and Praise: The Eucharistic Prefaces of the Ambrosian Missal 2000 Catholic Church 343 pages 9781580510691 Rowman & Littlefield, 2000

English Revised Version in everything give thanks: for this is the will of God in Christ Jesus to you-ward. Good News Translation be thankful in all circumstances. This is what God wants from you in your life in union with Christ Jesus. GOD'S WORD® Translation Whatever happens, give thanks, because it is God's will in Christ Jesus that you do this. International Standard Version In everything be thankful, because this is God's will for you in the Messiah Jesus. Colossians 3:17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. for. 1 Thessalonians 4:3 For this is the will of God, even your sanctification, that ye should abstain from fornication We continue, therefore, our series of the Ambrosian Prefaces of Advent, with those of the two Masses for the Sixth Sunday, and that of the vigil of Christmas. The second of these is particularly beautiful, a text of the 5th century to which no translation can really do justice. (Click the following links to read part one and part two.) Through whom the Angels praise Thy majesty etc. the offices of the coming night. The Ambrosian Liturgy celebrates the vigil of Christmas by a particular ritual which combines Vespers with the Mass. The first part of Vespers is sung, consisting of a responsory for the lighting of the lamps known as a Lucernarium, a hymn and another responsory. In this new Missal, then, the Church's rule of prayer (lex orandi) corresponds to her perennial rule of belief (lex credendi), by which namely we are taught that the Sacrifice of the Cross and its sacramental renewal in the Mass, which Christ the Lord instituted at the Last Supper and commanded the Apostles to do in his memory, are one. and the same, differing only in the manner of offering, and that consequently the Mass is at once a sacrifice of praise and thanksgiving, of propitiation and satisfaction. 3. Moreover, the wondrous mystery of the Lord's real presence under the Eucharistic species Preface (giving praise and thanks to God): EP I (Roman Canon). EP II. It is truly right to give you thanks, truly just to give you glory, Father, most holy, for you are the one God living and true, existing before all ages and abiding for all eternity, dwelling in unapproachable light; yet you, who alone are good, the source of life, have made all that is, so that you might fill your creatures with blessings. and bring joy to many of them by the glory of your light. And so, in your presence are countless hosts of Angels, who serve you day and night and, gazing upon the glory of your face, glorify you without ceasing. With them we, too, confess your name in exult We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory, Lord God, heavenly King, O God, almighty Father. Lord Jesus Christ, Only Begotten Son Lord God, Lamb of God, Son of the Father, you take away the sins of the world, have mercy on us; you take away the sins of the world, receive our prayer; you are seated at the right hand of the Father, have mercy on us. Before Vatican II, the Roman Missal was a single book that included all the Mass prayers and scripture readings for the entire year. Following the council mandate to expand the use of scripture in the liturgy, Pope Paul VI established a three-year cycle of scripture readings for Sundays and major feasts and a two-year cycle of readings for weekdays.