

# DOWNLOAD PDF O TRINITY, MOST BLESSED LIGHT (AMBROSE OF MILAN)

## Chapter 1 : O Trinity most blessed Light O unity of - eHymnBook

*1 O Trinity, most bless'd light, O Unity of sov'reign might, as now the fiery sun departs, shed thou thy beams within our hearts. 2 To thee our morning song of praise.*

Early life[ edit ] Ambrose was born into a Roman Christian family about and was raised in Gallia Belgica , the capital of which was Augusta Treverorum. His father considered this a sign of his future eloquence and honeyed tongue. After the early death of his father, Ambrose went to Rome, where he studied literature , law , and rhetoric. Praetorian Prefect Sextus Claudius Petronius Probus first gave him a place in the council and then in about made him governor of Liguria and Emilia, with headquarters at Milan. He was a very popular political figure, and since he was the Governor in the effective capital in the Roman West, he was a recognizable figure in the court of Valentinian I. Bishop of Milan[ edit ] In the late 4th century there was a deep conflict in the diocese of Milan between the Nicene Church and Arians. Ambrose went to the church where the election was to take place, to prevent an uproar, which was probable in this crisis. His address was interrupted by a call, "Ambrose, bishop! At first he energetically refused the office, for which he was in no way prepared: Ambrose was neither baptized nor formally trained in theology. Within a week, he was baptized, ordained and duly consecrated bishop of Milan. As bishop, he immediately adopted an ascetic lifestyle, apportioned his money to the poor, donating all of his land, making only provision for his sister Marcellina who had become a nun. This raised his popularity even further, giving him considerable political leverage over even the emperor. Unknown Lombard author, early 17 century. Ambrose studied theology with Simplician , a presbyter of Rome. In the confrontation with Arians, Ambrose sought to theologically refute their propositions, which were contrary to the Nicene creed and thus to the officially defined orthodoxy. The Arians appealed to many high level leaders and clergy in both the Western and Eastern empires. Although the western Emperor Gratian supported orthodoxy, the younger Valentinian II , who became his colleague in the Empire, adhered to the Arian creed. In the East, Emperor Theodosius I likewise professed the Nicene creed; but there were many adherents of Arianism throughout his dominions, [8] especially among the higher clergy. In this contested state of religious opinion, two leaders of the Arians, bishops Palladius of Ratiaria and Secundianus of Singidunum , confident of numbers, prevailed upon Gratian to call a general council from all parts of the empire. This request appeared so equitable that he complied without hesitation. However, Ambrose feared the consequences and prevailed upon the emperor to have the matter determined by a council of the Western bishops. Accordingly, a synod composed of thirty-two bishops was held at Aquileia in the year Ambrose was elected president and Palladius, being called upon to defend his opinions, declined. A vote was then taken, when Palladius and his associate Secundianus were deposed from their episcopal offices. In [14] or the emperor and his mother Justina , along with a considerable number of clergy and laity , especially military, professed Arianism. The day following, when he was performing divine service in the basilica, the prefect of the city came to persuade him to give up at least the Portian basilica in the suburbs. As he still refused, certain deans or officers of the court were sent to take possession of the Portian basilica, by hanging up in it imperial escutcheons [14] to prepare for the arrival of the emperor and his mother at the ensuing festival of Easter. I will not call upon the people to succour me; I will die at the foot of the altar rather than desert it. The tumult of the people I will not encourage: Ambrose and his congregation barricaded themselves inside the church, and the imperial order was rescinded. The imperial court was displeased with the religious principles of Ambrose, however his aid was soon solicited by the Emperor. When Magnus Maximus usurped the supreme power in Gaul , and was meditating a descent upon Italy, Valentinian sent Ambrose to dissuade him from the undertaking, and the embassy was successful. The enemy entered Italy and Milan was taken. Justina and her son fled but Ambrose remained at his post and did good service to many of the sufferers by causing the plate of the church to be melted for their relief. Theodosius was excommunicated by Ambrose for the massacre of 7, people at Thessalonica in , [15] after the murder of the Roman governor there by rioters. In , after the death of

Valentinian II and the fall of Eugenius , Ambrose supplicated the emperor for the pardon of those who had supported Eugenius after Theodosius was eventually victorious. He ordered the synagogue rebuilt at the expense of the bishop. He wrote to the Emperor, pointing out that he was thereby "exposing the bishop to the danger of either acting against the truth or of death"; in the letter "the reasons given for the imperial rescript are met, especially by the plea that the Jews had burnt many churches". For thus we read, where the Lord our God speaks by the mouth of the prophet Jeremiah: And do not thou pray for that people, and do not thou ask mercy for them, and do not come near Me on their behalf, for I will not hear thee. Or seest thou not what they do in the cities of Judah? In his exposition of Psalm 1 , Ambrose says: How many pagans have mercy and sobriety but no fruit, because they do not attain their purpose! Some Jews exhibit purity of life and much diligence and love of study, but bear no fruit and live like leaves. Anti-paganism influenced by Saint Ambrose Under his influence, emperors Gratian , Valentinian II and Theodosius I carried on a persecution of Paganism ; [24] [25] [26] [27] Theodosius issued the " Theodosian decrees ," which with increasing intensity outlawed Pagan practices. Ambrose prevailed upon Gratian, Valentinian and Theodosius to reject requests to restore the Altar. In April Arbogast , magister militum of the West and his puppet Emperor Eugenius marched into Italy to consolidate their position in regard to Theodosius I and his son, Honorius , whom Theodosius had appointed Augustus to govern the western portion of the empire. From there he went to Florence, where he remained until Eugenius withdrew from Milan to meet Theodosius in the Battle of the Frigidus in early September He was succeeded as bishop of Milan by Simplician. Character[ edit ] Drawing based on a statue of Saint Ambrose Many circumstances in the history of Ambrose are characteristic of the general spirit of the times. The chief causes of his victory over his opponents were his great popularity and the reverence paid to the episcopal character at that period. But it must also be noted that he used several indirect means to obtain and support his authority with the people. It is alleged, too, that at a time when the influence of Ambrose required vigorous support, he was admonished in a dream to search for, and found under the pavement of the church, the remains of two martyrs , Gervasius and Protasius. The saints, although they would have had to have been hundreds of years old, looked as if they had just died. The applause of the people was mingled with the derision of the court party. He succeeded as a theologian despite his juridical training and his comparatively late handling of Biblical and doctrinal subjects. Thus we have the De officiis ministrorum, De viduis, De virginitate and De paenitentia. His advice to Augustine of Hippo on this point was to follow local liturgical custom. Follow the custom of the church where you are. His advice has remained in the English language as the saying, " When in Rome, do as the Romans do. Our Savior has appointed two kinds of resurrection in the Apocalypse. As for those who do not come to the first, but are reserved unto the second resurrection, these shall be disciplined until their appointed times, between the first and the second resurrection. Several other works by Ambrose clearly teach the mainstream view of salvation. Giving to the poor was not to be considered an act of generosity towards the fringes of society but a repayment of resources that God had originally bestowed on everyone equally and that the rich had usurped. Central to Ambrose is the virginity of Mary and her role as Mother of God. Which human birth would have been more worthy of God, than the one, in which the Immaculate Son of God maintained the purity of his immaculate origin while becoming human? Because not from a man she conceived but from the Holy Spirit. If we adore him as the Son of God, we do not deny his birth from the virginâ€ But nobody shall extend this to Mary. Mary was the temple of God but not God in the temple. Therefore, only the one who was in the temple can be worshipped. While the priest denied, the Virgin rectified the error. No wonder that the Lord, wishing to rescue the world, began his work with Mary. Thus she, through whom salvation was being prepared for all people, would be the first to receive the promised fruit of salvation.

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### Chapter 2 : O Trinity, most blessed Light

*Ambrosius (St. Ambrose), second son and third child of Ambrosius, Prefect of the Gauls, was born at Lyons, Aries, or Treves--probably the last--in A.D. On the death of his father in his mother removed to Rome with her three children. Ambrose went through the usual course of education.*

Following education at Rome and a traditional administrative career, he practiced in the lawcourts and in due course was appointed governor of Aemilia-Liguria, with his seat at Milan. On the death in or of Auxentius, the Arian bishop of Milan, Ambrose became involved in the election of his successor as a mediator between the battling factions of Arians and catholic orthodox Christians. The election was an important one in the struggle between the adherents of Nicene orthodoxy and the adherents of the Arian heresy because of the significance of the provincial capital city in northern Italy. Ambrose exhorted the nearly riotous mob to keep the peace and to obey the law. After initial resistance, he accepted his popular election to the episcopate of the city, was baptized and ordained bishop on December 7. He devoted himself to the study of theology, perhaps under the guidance of Simplicianus, who later succeeded Ambrose as bishop of Milan. Ambrose rapidly won renown as a defender of Nicene orthodoxy against Arianism and as a great and respected churchman. He wrote straightforward, practical discourses to catechize his people in such matters of doctrine as baptism, the Trinity, the eucharist, and the Person of Christ. About baptism, Ambrose wrote: Apart from *De Sacramentis*, his most notable work is *De Officiis Ministrorum*, a treatise on Christian ethics, based on Cicero, with special reference to the clergy. Knowledge of Greek enabled him to introduce much Eastern theology into the West. He also wrote on ascetical subjects and did much to encourage monasticism and the veneration of martyrs in northern Italy. His persuasive preaching was an important factor in the conversion of Augustine of Hippo. In his dealings with the Roman emperors of his day, Ambrose asserted a remarkable degree of authority. He persuaded Gratian to refuse a hearing to those who objected to the removal of the Altar of Victory from the Senate House at Rome and threatened ecclesiastical sanctions against Valentinian the Second if he restored it. He excommunicated Theodosius for a massacre of several thousand citizens of Salonika Thessalonika in , forcing the emperor to do public penance for the slaughter. Ambrose was also a skilled hymnodist, introducing antiphonal chanting to enrich the liturgy of the Church of Milan. It was through his influence that hymns became an integral part of the liturgy of the Western Church. A meditation attributed to him includes these words: Mercifully grant to all bishops and pastors such excellence in preaching and faithfulness in ministering your Word, that your people may be partakers with them of the glory that shall be revealed; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever.

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### Chapter 3 : Ambrose - Wikipedia

*O Trinity of bless'd light, O Unity of princely might, The fiery sun now goes his way; Shed Thou within our hearts a ray. To Thee our morning song of praise, To Thee our evening prayer we raise; O grant us with Thy saints on high To praise Thee through eternity.*

This was not because of the fact that Milan was then the city of the Emperor and his court but because it was the home of the bishop, Ambrose. At that time, the name of Ambrose was ever on the lips of any master of oratory and rhetoric. He was then the most eminent bishop in the Western church, and locally was an extremely popular public figure. The way that Ambrose preached the Scriptures swayed Augustine. Ambrose showed Augustine how to appreciate the Bible in spiritual terms. His sermons were quite mystical, and used the concept of the soul taken from Neo-Platonism. Ambrose immediately became another incentive in the roundabout route of Augustine towards conversion to the Christian religion. Ambrose had been born in Trier, Germany in about the year 340. By the age of thirty-three Ambrose had a successful career as a lawyer, an important position as the governor of Milan, the approval and friendship of the emperor, and a large estate. And then the people insisted he become their priest and bishop. Reluctantly he accepted about the year 374, and was baptised, ordained and made Bishop of Milan all within a period of two days. In his new role in the church, he acted decisively. He spoke out against errors in belief, converted pagans, built churches, and wrote books of instruction about the faith. Tradition holds that he wrote the great hymn of thanksgiving, the Te Deum. A further tradition, which is now very seriously doubted, was that Ambrose and Augustine spontaneously composed the Te Deum at the baptism of Augustine by Ambrose. As well as compose religious hymns, Ambrose wrote books on Scripture, dogma, and morality. As a bishop he lived in a spirit of prayer and material simplicity. He slept little and fasted frequently. He gave liberally of his wealth to the poor. As a result, he attracted huge crowds wherever he went. In his writings about the duties of the clergy, Ambrose provided humane rules for dealing with those in need, the old, the sick, and children without parents. Ambrose urged his priests not to lavish attention upon the wealthy, but rather to favour the poor. Ambrose did a lot for the quality and style of Catholic worship in Milan. He introduced choral singing and antiphonal psalm chant in an effort to equal that of the Eastern church. The public veneration of relics grew in importance and geographic scope during the last decades of the fourth and first decades of the fifth century, particularly under the impetus provided by Ambrose. This practice by Ambrose was to influence Augustine when he was a bishop, particularly in his later years. Ambrose obtained the bones of Gervasius and Protasius, who had died for the Christian faith. He placed them in a grave under the altar of his principal church in Milan. In this is seen the associating of the altar the table of sacrifice with relics of the martyrs who lay down their lives in sacrifice. The practice was inspired in at least part by the following passage from the New Testament: This articulates the meaning of the altar as a tomb both for the saint whose relics are contained in it, but also symbolically for Christ. Ambrose died on 4th April 384, by which time Augustine had recently become Bishop of Hippo on the death of Valerius, his aged predecessor. A "Life of Ambrose" was written soon after the death of Ambrose. Its author was Paulinus, his former secretary. In comparison with the two of these great men of the early Western Latin Church with whom Augustine had contact, Augustine was more profound than Ambrose of Milan, his spiritual father. And he was more original and systematic than Jerome, the Biblical translator of the Bible with whom Augustine exchanged letters. The feast day of Ambrose is celebrated on 7th December each year, which was the date of his ordination. Augustine owed Ambrose much This included the role Ambrose played in the journey of Augustine from spiritual unease "restlessness" to Christian faith. It also involved how the Neo-Platonic philosophical underpinning to the Christian faith amongst some Christians in Milan allowed the intellectual conversion of Augustine to the Christian Faith as simultaneously his moral conversion moved apace. The approach of Ambrose to preaching the Bible liberated Augustine from some reservations he had held earlier in his life against accepting the Bible with any intellectual comfort. Augustine

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acknowledged Ambrose in his Confessions as having facilitated the removal of his objections to the first sections of the Bible. In this way, it was thanks to Ambrose that Augustine later as a bishop himself succeeded in leaving the legacy of bringing together parts of the classicist philosophy of his youth and the popular - and almost anti-intellectual - Christian expression by quite provincial congregation in Hippo. In doing so, he created a theology that has remained basic to the Christian religion of the West, both Roman Catholic and Protestant, ever since. Augustine soon met Ambrose in person. He found that Ambrose had a sharp mind and that he patiently answered many of his objections to orthodox Christian belief. In particular, he helped Augustine work through the Bible stories that had once horrified him, suggesting that some of them could be read allegorically. To him was I quietly led by You, that by him I might knowingly be led to Thee. That man of God received me as a father I hung on his words attentively. For Augustine this later became a whole way of life, as shown in his Rule. It was to be Ambrose at the Easter vigil at the cathedral at Milan on the night of Holy Saturday, 23rd April who led Augustine through the waters of baptism, and his two good friends, Alypius and Nebridius, and his son, Adeodatus, as well. The old baptistry found under the church in Milan a few decades ago is thought to have been the one in use in the time of Ambrose. Augustine as a disciple of Ambrose There is evidence in the writings of Augustine that he regarded himself as a disciple of Ambrose. He saw Ambrose as one of his mentors. Augustine lived in a Romanised culture in which the practices of patronage and discipleship were central to the lives of public figures and educated persons. This was dramatically so in the life of a person such as Augustine who had a financially-ungifted childhood in the family of Patricius and Monica. What Ambrose thought of Augustine is not recorded, but, without a doubt, Augustine regarded Ambrose as one of his valued mentors. Ambrose and Augustine had much in common. Before each accepted baptism, both were trained in rhetoric, public officials and skilled in philosophy. After baptism, both became church leaders, Scriptural exegetes, catechists, authors and ascetics - there were "many Augustines" within the one person. As ascetics, both Ambrose and Augustine became part of contemporary Christian movements that formalised ascetic communities viz. Both also write some literature with ascetical intent. In the Life of Augustine written by Possidius, it clearly states that Augustine used to repeat the sayings of Ambrose. This was one way that Augustine helped to preserve the memory of Ambrose. Another practical step Augustine took for this purpose was successfully to persuade Paulinus, the former secretary of Ambrose, to write a biography of his late master. Admittedly, Augustine sometimes wrote of himself in this vein. As supposedly relevant as such a portrayal may make Augustine to contemporary Western society, it cannot be accepted as a full picture of the man. Yes, Augustine was often able to respond to external demands on his time, talent and person "and to do so to the remarkable age of seventy-six years" because of his spiritual and ascetical foundations of the God that he sense within himself. And in this Augustine himself would be willing to credit, amongst other factors, the fruits of his witness of and his relationship with Ambrose of Milan.

### Chapter 4 : O Trinity of blessed light | [blog.quintoapp.com](http://blog.quintoapp.com)

*O Trinity of Blessed Light (Bromley) Text by: Ambrose of Milan 6th century Translated by: John M Neale Tune: Bromley by: Jeremiah Clark Source: Episcopal Hymnal # Here is my.*

### Chapter 5 : O Blessed Light, O Trinity | [blog.quintoapp.com](http://blog.quintoapp.com)

*O Trinity of bless'd light, O Unity of princely might, The fiery sun now goes his way; Shed Thou within our hearts a ray. 2. To Thee our morning song of praise, To Thee our evening prayer we raise; O grant us with Thy saints on high To praise Thee through eternity.*

### Chapter 6 : AUGNET : Ambrose of Milan

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*O Trinity of Blessed Light Ambrose of Milan, 4th Century. German version by M. Luther, O Trin i ty of bless Ä" d light, O U ni ty of prince ly might, 2.*

### Chapter 7 : Thou Who Art Three in Unity | The Free Lutheran Chorale-Book

*O Lux BeÄ-aÄ-ta TrinÄ-iÄ-tas (O Trinity of Blessed Light) is a 4th century Latin hymn attributed to St. Ambrose of Milan (). It was revised under Pope Urban VIII () as "Iam Sol Recedit Igneous", which is used in the Roman Breviary for Saturday Vespers and on Trinity Sunday.*

### Chapter 8 : O Trinity of BlessÄ" d Light

*O Thou Most Holy Trinity see O Holy, Blessed Trinity. O Trinity of Blessed Light. 5. Ambrose of Milan & Neale. O Lux Beata Trinitas. Latin. Gen , 1Jn , 2Cor*

### Chapter 9 : "O Trinity, Most Blessed Light"

*O Trinity, Of BlessÄ" d Light Posted on November 11, by Noah This hymn is used for Vespers on Saturdays (I Vespers Sunday) throughout the year in the Extraordinary Form of the Roman Breviary.*