



Milan Cathedral

SIXTH SUNDAY AFTER THE MARTYRDOM OF SAINT JOHN

Annual cycle B

Ambrosian Rite

The Dean and Chapter welcome you to the Metropolitan Cathedral of Santa Maria Nascente, the Mother Church of the Archdiocese of Milan. The Cathedral welcomes you to the Holy Mass celebrated according to the Milanese Rite, also named Ambrosian after its main Patron, St. Ambrose (bishop of Milan from 374 to 397). This Rite has its own Calendar and the readings of this leaflet are taken from the Ambrosian Lectionary.

Gloria in excelsis

Glory to God in the highest,
and on earth peace to people of good will.
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 Fa-
ther,

you take away the sins of the world, have
mercy on us;

you take away the sins of the world, re-
ceive our prayer;

you are seated at the right hand of the
Father, have mercy on us.

For you alone are the Holy One, you alone
are the Lord, you alone are the Most
High, Jesus Christ, with the Holy Spirit, in
the glory of God the Father. Amen.

THE LITURGY OF THE WORD

First Reading

Is 45: 20-24a

A reading from the Book of the prophet Isaiah

Thus says the Lord: "Come and assemble, gather together, you fugitives from among the nations! They are without knowledge who bear wooden idols and pray to gods that cannot save. Come close and declare; let them take counsel together: Who announced this from the beginning, declared it from of old? Was it not I, the Lord, besides whom there is no other God? There is no just and saving God but me. Turn to me and be safe, all you ends of the earth, for I am God; there is no other! By myself I swear, uttering my just decree, a word that will not return: To me every knee shall bend; by me every tongue shall swear, Saying, 'Only in

the Lord are just deeds and power. Before him in shame shall come all who vent their anger against him”.

The word of the Lord.

Psalm

Ps 64 (65)

Mo - stra - ci, Si - gno - re, la
tua mi - se - ri - cor - dia.

The image shows two staves of musical notation in G-clef and C-clef. The first staff contains the melody for the first line of the Latin text, and the second staff contains the melody for the second line. The notes are quarter notes, and the piece ends with a double bar line.

To you we owe our hymn of praise,
O God on Zion;
to you our vows must be fulfilled,
you who hear our prayers.
To you all flesh must come. **R**

With its burden of wicked deeds.
We are overcome by our sins;
only you can pardon them.
Blessed the one whom
you will choose and bring
to dwell in your courts. **R**

May we be filled
with the good things of your house,
your holy temple!
You answer us with awesome deeds
of justice,
O God our savior. **R**

Second Reading (Epistle)

Eph 2: 5c-13

A reading from the Letter of Saint Paul to the Ephesians

Brethren, by grace you have been saved,
raised us up with him, and seated us

with him in the heavens in Christ Jesus, that in the ages to come he might show the immeasurable riches of his grace in his kindness to us in Christ Jesus.

For by grace you have been saved through faith, and this is not from you; it is the gift of God; it is not from works, so no one may boast. For we are his handiwork, created in Christ Jesus for the good works that God has prepared in advance, that we should live in them.

Therefore, remember that at one time you, Gentiles in the flesh, called the uncircumcision by those called the circumcision, which is done in the flesh by human hands, were at that time without Christ, alienated from the community of Israel and strangers to the covenants of promise, without hope and without God in the world. But now in Christ Jesus you who once were far off have become near by the blood of Christ.

The word of the Lord.

Gospel

Mt 20: 1-16

A reading of the holy Gospel according to Matthew

At that time. Lord Jesus said: "The kingdom of heaven is like a landowner who went out at dawn to hire laborers for his vineyard. After agreeing with them for the usual daily wage, he sent them into his vineyard. Going out about nine o'clock, he saw others standing idle in the marketplace, and he said to them, 'You too go into my vineyard, and I will give you what is just.' So they went off. And he went out again around noon, and around three o'clock, and did likewise. Going out about five o'clock, he found others standing around, and said to them, 'Why do you stand here idle all day?' They answered, 'Because no one has hired us.' He said to them, 'You too go into my vineyard.'

When it was evening the owner of the vineyard said to his foreman, 'Summon the laborers and give them their pay, beginning with the last and ending with the first.' When those who had started about five o'clock came, each received the usual daily wage. So when the first came, they thought that they would receive more, but each of them also got the usual wage. And on receiving it they grumbled against the landowner, saying, 'These last ones worked only one hour, and you have made them equal to us, who bore the day's burden and the heat.' He said to one of them in reply, 'My friend, I am not cheating you. Did you not agree with me for the usual daily wage? Take what is yours and go. What if I wish to give this last one the same as you? Or am I not free to do as I wish with my own money? Are you envious because I am generous?' Thus, the last will be first, and the first will be last."

The Gospel of the Lord.

THE LITURGY OF THE EUCHARIST

In the Ambrosian Liturgy the Rite of peace comes before the offertory (presentation of the gifts), according to the teaching of Our Lord: «If you bring your gift to the altar, and there recall that your brother has anything against you, leave your gift there at the altar, go first and be reconciled with your brother, and then come and offer your gift» (Matthew 5: 23-24). The Creed follows the offertory.

The Profession of Faith

I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible.

I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made.

For us men and for our salvation he came down from heaven, and by the Holy Spirit was incarnate of the Virgin Mary, and became man.

For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures.

He ascended into heaven and is seated at the right hand of the Father.

He will come again in glory to judge the living and the dead and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets.

I believe in one, holy, catholic and apostolic Church. I confess one Baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Amen.

Sanctus

Holy, Holy, Holy Lord God of hosts.
Heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes
in the name of the Lord.
Hosanna in the highest.

Pater noster

Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come;
thy will be done on earth
as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses,
as we forgive those
who trespass against us;
and lead us not into temptation,
but deliver us from evil.

The Holy Church celebrates the Risen Lord. The Cathedral keeps magnificent works of art and treasures the relics of many holy bishops; we mention here only St. Carlo Borromeo (1538-1584), and the Blessed Archbishops Andrea Carlo Ferrari (1850-1921) and Alfredo Ildefonso Schuster (1880-1954).

Veneranda Fabbrica del Duomo di Milano

Image: Milan, Duomo



DUOMO DI MILANO