



Milan Cathedral

FOURTH SUNDAY OF LENT

Annual cycle A

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.

THE LITURGY OF THE WORD

First Reading

Ex 34: 27 - 35: 1

A reading from the Book of Exodus

In those days. The Lord said to Moses: "Write down these words, for in accordance with these words I have made a covenant with you and with Israel."

So Moses was there with the Lord for forty days and forty nights, without eating any food or drinking any water, and he wrote on the tablets the words of the covenant, the ten words.

As Moses came down from Mount Sinai with the two tablets of the covenant in his hands, he did not know that the skin of his face had become radiant while he spoke with the Lord.

When Aaron, then, and the other Israelites saw Moses and noticed how radiant the skin of his face had become, they were afraid to come near him. Only after Moses called to them did Aaron and all the leaders of the community come back to him. Moses then spoke to them. Later, all the Israelites came up to him, and he enjoined on them all that the Lord had told him on Mount Sinai.

When Moses finished speaking with them, he put a veil over his face. Whenever Moses entered the presence of the Lord to speak with him, he removed the veil until he came out again. On coming out, he would tell the Israelites all that he had been commanded. Then the Israelites would see that the skin of Moses' face was radiant; so he would again put the veil over his face until he went in to speak with the Lord.

Moses assembled the whole Israelite community and said to them, "These are

the words the Lord has commanded to be observed”.

The word of the Lord.

Psalm

Ps 35 (36)

Lord, your mercy reaches to heaven;
your fidelity, to the clouds.
Your justice is like the highest mountains;
your judgments, like the mighty deep;
human being and beast
you sustain, Lord. **R**

How precious is your mercy, O God!
The children of Adam take refuge
in the shadow of your wings.
They feast on the rich food of your house;
from your delightful stream
you give them drink. **R**

For with you is the fountain of life,
and in your light we see light.
Show mercy on those who know you,
your just defense
to the upright of heart. **R**

Second Reading (Epistle)

2 Cor 3: 7-18

A reading from the Second Letter of Saint Paul to the Corinthians

Brethren: if the ministry of death, carved in letters on stone, was so glorious that the Israelites could not look intently at the face of Moses because of its glory that was going to fade, how much more will the ministry of the Spirit be glorious?

For if the ministry of condemnation was glorious, the ministry of righteousness will abound much more in glory. Indeed, what was endowed with glory has come to have no glory in this respect because of the glory that surpasses it. For if what was going to fade was glorious, how much more will what endures be glorious. Therefore, since we have such hope, we act very boldly and not like Moses, who put a veil over his face so that the Israelites could not look intently at the cessation of what was fading. Rather, their thoughts were rendered dull, for to this present day the same veil remains unlifted when they read the old covenant, because through Christ it is taken away. To this day, in fact, whenever Moses is read, a veil lies over their hearts, but whenever a person turns to the Lord the veil is removed. Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. All of us, gazing with unveiled

face on the glory of the Lord, are being transformed into the same image from glory to glory, as from the Lord who is the Spirit.

The word of the Lord.

Gospel

Jn 9: 1-38b

A reading of the holy Gospel according to John

In that time. As Jesus passed by he saw a man blind from birth. His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answered, "Neither he nor his parents sinned; it is so that the works of God might be made visible through him. We have to do the works of the one who

sent me while it is day. Night is coming when no one can work. While I am in the world, I am the light of the world." When he had said this, he spat on the ground and made clay with the saliva, and smeared the clay on his eyes, and said to him, "Go wash in the Pool of Siloam" (which means Sent). So he went and washed, and came back able to see. His neighbors and those who had seen him earlier as a beggar said, "Isn't this the one who used to sit and beg?" Some said, "It is," but others said, "No, he just looks like him." He said, "I am." So they said to him, "So how were your eyes opened?" He replied, "The man called Jesus made clay and anointed my eyes and told me, 'Go to Siloam and wash.' So I went there and washed and was able to see." And they said to him, "Where is he?" He said, "I don't know."

They brought the one who was once blind to the Pharisees. Now Jesus had

made clay and opened his eyes on a sabbath. So then the Pharisees also asked him how he was able to see. He said to them, "He put clay on my eyes, and I washed, and now I can see." So some of the Pharisees said, "This man is not from God, because he does not keep the sabbath." But others said, "How can a sinful man do such signs?" And there was a division among them. So they said to the blind man again, "What do you have to say about him, since he opened your eyes?" He said, "He is a prophet." Now the Jews did not believe that he had been blind and gained his sight until they summoned the parents of the one who had gained his sight. They asked them, "Is this your son, who you say was born blind? How does he now see?" His parents answered and said, "We know that this is our son and that he was born blind. We do not know how he sees now, nor do we know who opened his eyes. Ask

him, he is of age; he can speak for himself." His parents said this because they were afraid of the Jews, for the Jews had already agreed that if anyone acknowledged him as the Messiah, he would be expelled from the synagogue. For this reason his parents said, "He is of age; question him."

So a second time they called the man who had been blind and said to him, "Give God the praise! We know that this man is a sinner." He replied, "If he is a sinner, I do not know. One thing I do know is that I was blind and now I see." So they said to him, "What did he do to you? How did he open your eyes?" He answered them, "I told you already and you did not listen. Why do you want to hear it again? Do you want to become his disciples, too?" They ridiculed him and said, "You are that man's disciple; we are disciples of Moses! We know that God spoke to Moses, but we do not know where this one

is from." The man answered and said to them, "This is what is so amazing, that you do not know where he is from, yet he opened my eyes. We know that God does not listen to sinners, but if one is devout and does his will, he listens to him. It is unheard of that anyone ever opened the eyes of a person born blind. If this man were not from God, he would not be able to do anything." They answered and said to him, "You were born totally in sin, and are you trying to teach us?" Then they threw him out.

When Jesus heard that they had thrown him out, he found him and said, "Do you believe in the Son of Man?" He answered and said, "Who is he, sir, that I may believe in him?" Jesus said to him, "You have seen him and the one speaking with you is he." He said, "I do believe, Lord."

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 (the baptismal Symbol)

I believe in God the Father almighty, Creator of heaven and earth, and in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, he was crucified, died, and was buried; he descended into hell; on the third day he rose again from the dead; he ascended into heaven and is seated at the right hand of the Father almighty; from there he will come to judge the living and the dead.

I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. 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