



Milan Cathedral

SEVENTH SUNDAY AFTER THE PENTECOST

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.

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 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.
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

Jos 4: 1-9

A reading from the Book of Joshua

In those days. After the entire nation had completed the crossing of the Jordan, the Lord said to Joshua: "Choose twelve men from the people, one from each tribe, and command them, 'Take up twelve stones from this spot in the Jordan riverbed where the priests have been standing. Carry them over with you, and place them where you are to stay tonight.'" Summoning the twelve men he had selected from among the Israelites, one from each tribe, Joshua said to them: "Go to the Jordan riverbed in front of the ark of the Lord, your God; lift to your shoulders one stone apiece, so that they will equal in number the tribes of

the Israelites. In the future, these are to be a sign among you. When your children ask you, 'What do these stones mean to you?' you shall answer them, 'The waters of the Jordan ceased to flow before the ark of the covenant of the Lord when it crossed the Jordan.' Thus these stones are to serve as a perpetual memorial to the Israelites." The twelve Israelites did as Joshua had commanded: they took up twelve stones from the Jordan riverbed as the Lord had said to Joshua, one for each of the tribes of the Israelites. They carried them along to the camp site, and there they placed them.

Joshua set up the twelve stones that had been in the Jordan riverbed on the spot where the priests stood who were carrying the ark of the covenant. They are there to this day.

The word of the Lord.

Psalm

Ps 77 (78)

What we have heard and know;
things our ancestors have
recounted to us.

We do not keep them from our children;
we recount them to the next generation,
the praiseworthy deeds of the Lord
and his strength,
the wonders that he performed. **R**

God made a decree in Jacob,
established a law in Israel:
which he commanded our ancestors,
they were to teach their children;
that the next generation
might come to know,
children yet to be born. **R**

In turn they were to recount them
to their children,
that they too might put

their confidence in God,
and not forget God's deeds,
but keep his commandments. **R**

Then God led forth his people like sheep,
guided them like a flock
through the wilderness.
He drove out the nations before them,
allotted them as their inherited portion,
and settled in their tents
the tribes of Israel. **R**

Second Reading (Epistle)

Rom 3: 29-31

A reading from the Letter of Saint Paul to the Romans

Brethren: does God belong to Jews
alone? Does he not belong to Gentiles,
too? Yes, also to Gentiles, for God is
one and will justify the circumcised on

the basis of faith and the uncircumcised through faith. Are we then annulling the law by this faith? Of course not! On the contrary, we are supporting the law.

The word of the Lord.

Gospel

Lk 13: 22-30

A reading of the holy Gospel according to Luke

In that time. Jesus passed through towns and villages, teaching as he went and making his way to Jerusalem. Someone asked him, "Lord, will only a few people be saved?" He answered them, "Strive to enter through the narrow door, for many, I tell you, will attempt to enter but will not be strong enough. After the master of the house has arisen and locked the door, then will you stand outside knock-

ing and saying, 'Lord, open the door for us.' He will say to you in reply, 'I do not know where you are from.' And you will say, 'We ate and drank in your company and you taught in our streets.' Then he will say to you, 'I do not know where you are from. Depart from me, all you evildoers!' And there will be wailing and grinding of teeth when you see Abraham, Isaac, and Jacob and all the prophets in the kingdom of God and you yourselves cast out. And people will come from the east and the west and from the north and the south and will recline at table in the kingdom of God. For behold, some are last who will be first, and some are first who 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