



Milan Cathedral

THIRD 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

Gn 2: 4b-17

A reading from the Book of Genesis

When the Lord God made the earth and the heavens there was no field shrub on earth and no grass of the field had sprouted, for the Lord God had sent no rain upon the earth and there was no man to till the ground, but a stream was welling up out of the earth and watering all the surface of the ground then the Lord God formed the man out of the dust of the ground and blew into his nostrils the breath of life, and the man became a living being.

The Lord God planted a garden in Eden, in the east, and placed there the man whom he had formed. Out of the ground the Lord God made grow every tree that

was delightful to look at and good for food, with the tree of life in the middle of the garden and the tree of the knowledge of good and evil. A river rises in Eden to water the garden; beyond there it divides and becomes four branches. The name of the first is the Pishon; it is the one that winds through the whole land of Havilah, where there is gold. The gold of that land is good; bdellium and lapislazuli are also there. The name of the second river is the Gihon; it is the one that winds all through the land of Cush. The name of the third river is the Tigris; it is the one that flows east of Asshur. The fourth river is the Euphrates.

The Lord God then took the man and settled him in the garden of Eden, to cultivate and care for it. The Lord God gave the man this order: "You are free to eat from any of the trees of the garden except the tree of knowledge of good and evil. From

that tree you shall not eat; when you eat from it you shall die.”

The word of the Lord.

Psalm

Ps 103 (104)

How varied are your works, Lord!
In wisdom you have made them all;
the earth is full of your creatures. **R**

All of these look to you
to give them food in due time.
When you give it to them, they gather;
when you open your hand,
they are well filled. **R**

When you hide your face, they panic.
Take away their breath, they perish
and return to the dust.
Send forth your spirit, they are created
and you renew the face of the earth. **R**

Second Reading (Epistle)

Rom 5: 12-17

A reading from the Letter of Saint Paul to the Romans

Brethren: just as through one person sin entered the world, and through sin, death, and thus death came to all, inasmuch as all sinned for up to the time of the law, sin was in the world, though sin is not accounted when there is no law. But death reigned from Adam to Moses, even over those who did not sin after the pattern of the trespass of Adam, who is the type of the one who was to come. But the gift is not like the transgression. For if by that one person's transgression the many died, how much more did the grace of God and the gracious gift of the one person Jesus Christ overflow for the many. And the gift is not like the result of the one person's sinning. For after one sin there was the judgment that brought

condemnation; but the gift, after many transgressions, brought acquittal. For if, by the transgression of one person, death came to reign through that one, how much more will those who receive the abundance of grace and of the gift of justification come to reign in life through the one person Jesus Christ.

The word of the Lord.

Gospel

Jn 3: 16-21

A reading of the holy Gospel according to John

In that time, Jesus said to Nicodemus: "For God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might

have eternal life. For God did not send his Son into the world to condemn the world, but that the world might be saved through him. Whoever believes in him will not be condemned, but whoever does not believe has already been condemned, because he has not believed in the name of the only Son of God.

And this is the verdict, that the light came into the world, but people preferred darkness to light, because their works were evil. For everyone who does wicked things hates the light and does not come toward the light, so that his works might not be exposed. But whoever lives the truth comes to the light, so that his works may be clearly seen as done in God.”

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