



Milan Cathedral

TWELFTH 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

2 Chr 36: 11-21

A reading from the Second Book of Chronicles

In those days. Zedekiah was twenty-one years old when he became king, and he reigned eleven years in Jerusalem. He did what was evil in the sight of the Lord, his God, and he did not humble himself before Jeremiah the prophet, who spoke for the Lord. He also rebelled against King Nebuchadnezzar, who had made him swear by God. He became stiff-necked and hardened his heart rather than return to the Lord, the God of Israel.

Likewise all the princes of Judah, the priests, and the people added treachery to treachery, practicing all the abominations of the nations and defiling the

Lord's house which he had consecrated in Jerusalem.

Early and often the Lord, the God of their ancestors, sent his messengers to them, for he had compassion on his people and his dwelling place. But they mocked God's messengers, despised his words, and scoffed at his prophets, until the Lord's anger against his people blazed up beyond remedy.

Then he brought up against them the king of the Chaldeans, who killed their young men with the sword in their own sanctuary, with compassion for neither young men nor young women, neither the old nor the infirm; all of them he delivered into his power. All the utensils of the house of God, large and small, the treasures of the Lord's house, and the treasures of the king and his princes, all these he brought to Babylon. They burnt the house of God, tore down the walls

of Jerusalem, burnt down all its palaces, and destroyed all its precious objects.

Those who escaped the sword he carried captive to Babylon, where they became servants to him and his sons until the Persian kingdom came to power. All this was to fulfill the word of the Lord spoken by Jeremiah: "Until the land has retrieved its lost sabbaths, during all the time it lies waste it shall have rest while seventy years are fulfilled."

The word of the Lord.



Psalm

Ps 105 (106)

They mingled with the nations
and imitated their ways.

They served their idols
and were ensnared by them. **R**

They sacrificed to demons
their own sons and daughters.
So the Lord grew angry with his people,
abhorred his own heritage. **R**

Many times did he rescue them,
but they kept rebelling and scheming
and were brought low by their own guilt.
Save us, Lord, our God.
Blessed be the Lord, the God of Israel,
from everlasting to everlasting! **R**

Second Reading (Epistle)

Rom 2: 12-29

A reading from the Letter of Saint Paul to the Romans

Brethren: all who sin outside the law will also perish without reference to it, and all who sin under the law will be judged in accordance with it. For it is not those who hear the law who are just in the sight of God; rather, those who observe the law will be justified. For when the Gentiles who do not have the law by nature observe the prescriptions of the law, they are a law for themselves even though they do not have the law. They show that the demands of the law are written in their hearts, while their conscience also bears witness and their conflicting thoughts accuse or even defend them on the day when, according to my gospel, God will judge people's hidden works through Christ Jesus.

Now if you call yourself a Jew and rely on the law and boast of God and know his will and are able to discern what is important since you are instructed from the law, and if you are confident that you are a guide for the blind and a light for those in darkness, that you are a trainer of the foolish and teacher of the simple, because in the law you have the formulation of knowledge and truth – then you who teach another, are you failing to teach yourself? You who preach against stealing, do you steal? You who forbid adultery, do you commit adultery? You who detest idols, do you rob temples? You who boast of the law, do you dishonor God by breaking the law? For, as it is written, “Because of you the name of God is reviled among the Gentiles.”

Circumcision, to be sure, has value if you observe the law; but if you break the law, your circumcision has become uncircumcision. Again, if an uncircumcised man

keeps the precepts of the law, will he not be considered circumcised? Indeed, those who are physically uncircumcised but carry out the law will pass judgment on you, with your written law and circumcision, who break the law. One is not a Jew outwardly. True circumcision is not outward, in the flesh. Rather, one is a Jew inwardly, and circumcision is of the heart, in the spirit, not the letter; his praise is not from human beings but from God.

The word of the Lord.

Gospel

Mt 11: 16-24

A reading of the holy Gospel according to Matthew

In that time. Jesus began to speak to the crowds: "To what shall I compare this

generation? It is like children who sit in marketplaces and call to one another, 'We played the flute for you, but you did not dance, we sang a dirge but you did not mourn.'

For John came neither eating nor drinking, and they said, 'He is possessed by a demon.' The Son of Man came eating and drinking and they said, 'Look, he is a glutton and a drunkard, a friend of tax collectors and sinners.' But wisdom is vindicated by her works."

Then he began to reproach the towns where most of his mighty deeds had been done, since they had not repented. "Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty deeds done in your midst had been done in Tyre and Sidon, they would long ago have repented in sackcloth and ashes. But I tell you, it will be more tolerable for Tyre and Sidon on the day of judgment than for you. And as for you, Capernaum: 'Will you be

exalted to heaven? You will go down to the netherworld.' For if the mighty deeds done in your midst had been done in Sodom, it would have remained until this day. But I tell you, it will be more tolerable for the land of Sodom on the day of judgment than for you."

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