



PRAYER | TRANSFORMATION | BEAUTY

# *Adoration by Candlelight*

At the Co-Cathedral of the Sacred Heart

1111 St Joseph Pkwy, Houston, TX 77002

*7-8 pm, Tuesday Evenings*

Oct 18, Nov 15, Dec 13, Jan 17, Feb 21, Mar 21



Music from 1000 years of the Catholic treasury provided by  
Schola Cantorum of the Co-Cathedral of the Sacred Heart.



March 21, 2023

Adoration by Candlelight

## **Prelude**

O Lamb of God, Pure, Spotless, BWV 618

J. S. Bach (March 1685–1750)

## **Processional**

**#907 O Breathe on Me, O Breath of God**

ST. COLUMBA

O breathe on me, O Breath of God, fill me with life anew,  
That I may love the things you love, and do what you would do.

O breathe on me, O Breath of God, until my heart is pure;  
Until my will is one with yours, to do and to endure.

O breathe on me, O Breath of God, my will to yours incline,  
Until this selfish part of me glows with your fire divine.

O breathe on me, O Breath of God, so I shall never die,  
But live with you the perfect life for all eternity.

*Edwin Hatch (1835-1889)*

## **O Salutaris Hostia**

Anthony Werner (1817-1866)

*O saving Victim, opening wide the gate of heaven to man below!*

*Our foes press on from every side; thine aid supply, thy strength bestow.*

*To Thy great name by endless praise, Immortal Godhead, One in Three;*

*Oh, grant us endless length of days, in our true native land with Thee. Amen.*

*St. Thomas Aquinas (1225 – 1274)*

## **Reading**

From a sermon by Saint Peter Chrysologus, bishop

*Prayer knocks, fasting obtains, mercy receives*

There are three things, my brethren, by which faith stands firm, devotion remains constant, and virtue endures. They are prayer, fasting and mercy. Prayer knocks at the door, fasting obtains, mercy receives. Prayer, mercy and fasting: these three are one, and they give life to each other.

Fasting is the soul of prayer, mercy is the lifeblood of fasting. Let no one try to separate them; they cannot be separated. If you have only one of them or not all

together, you have nothing. So if you pray, fast; if you fast, show mercy; if you want your petition to be heard, hear the petition of others. If you do not close your ear to others you open God's ear to yourself.

When you fast, see the fasting of others. If you want God to know that you are hungry, know that another is hungry. If you hope for mercy, show mercy. If you look for kindness, show kindness. If you want to receive, give. If you ask for yourself what you deny to others, your asking is a mockery.

Let this be the pattern for all men when they practise mercy: show mercy to others in the same way, with the same generosity, with the same promptness, as you want others to show mercy to you.

Therefore, let prayer, mercy and fasting be one single plea to God on our behalf, one speech in our defence, a threefold united prayer in our favour.

## **Agnus Dei**

Thomas Morley (1557-1603)

Agnus Dei  
Qui tollis peccata mundi,  
Miserere nobis.

*Lamb of God  
Who takes away the sins of the world,  
Have mercy on us.*

Agnus Dei  
Qui tollis peccata mundi,  
Dona nobis pacem.

*Lamb of God  
Who takes away the sins of the world,  
Grant us peace.*

## **Reading**

From a sermon by Saint Peter Chrysologus, bishop

Let us use fasting to make up for what we have lost by despising others. Let us offer our souls in sacrifice by means of fasting. There is nothing more pleasing that we can offer to God, as the psalmist said in prophecy: *A sacrifice to God is a bruised spirit; God does not despise a bruised and humbled heart.*

Offer your soul to God, make him an oblation of your fasting, so that your soul may be a pure offering, a holy sacrifice, a living victim, remaining your own and at the same time made over to God. Whoever fails to give this to God will not be excused, for if you are to give him yourself you are never without the means of giving.

To make these acceptable, mercy must be added. Fasting bears no fruit unless it is watered by mercy. Fasting dries up when mercy dries up. Mercy is to fasting as rain is to earth. However much you may cultivate your heart, clear the soil of your nature, root out vices, sow virtues, if you do not release the springs of mercy, your fasting will bear no fruit.

When you fast, if your mercy is thin your harvest will be thin; when you fast, what you pour out in mercy overflows into your barn. Therefore, do not lose by saving, but gather in by scattering. Give to the poor, and you give to yourself. You will not be allowed to keep what you have refused to give to others.

## **Miserere Mei**

Miserere mei, Deus, secundum magnam misericordiam tuam; et secundum multitudinem miserationum tuarum, dele iniquitatem meam.

Amplius lava me ab iniquitate mea: et a peccato meo munda me.

Quoniam iniquitatem meam ego cognosco, et peccatum meum contra me est semper.

Ecce enim in iniquitatibus conceptus sum:

et in peccatis concepit me mater mea.

Ecce enim veritatem dilexisti; incerta et occulta sapientiae tuae manifestasti mihi.

Asperges me hyssopo, et mundabor; lavabis me, et super nivem dealbabor.

Auditui meo dabis gaudium et laetitiam: et exultabunt ossa humiliata.

*Psalm 51:3-5, 7-10*

Manuel de Sumaya (1678 – 1755)

*Have mercy on me, God, in accord with your merciful love;*

*in your abundant compassion blot out my transgressions.*

*Thoroughly wash away my guilt; and from my sin cleanse me.*

*For I know my transgressions; my sin is always before me.*

*Behold, I was born in guilt, in sin my mother conceived me.*

*Behold, you desire true sincerity; and secretly you teach me wisdom.*

*Cleanse me with hyssop, that I may be pure;*

*wash me, and I will be whiter than snow.*

*You will let me hear gladness and joy;*

*the bones you have crushed will rejoice.*

## **Reading**

Psalm 51:3-6, 9-14, 17-19

Have mercy on me, God, in accord with your merciful love;

in your abundant compassion blot out my transgressions.

Thoroughly wash away my guilt; and from my sin cleanse me.

For I know my transgressions; my sin is always before me.

Against you, you alone have I sinned; I have done what is evil in your eyes

So that you are just in your word, and without reproach in your judgment.

Cleanse me with hyssop, that I may be pure; wash me, and I will be whiter than snow.

You will let me hear gladness and joy; the bones you have crushed will rejoice.  
Turn away your face from my sins; blot out all my iniquities.  
A clean heart create for me, God; renew within me a steadfast spirit.  
Do not drive me from before your face, nor take from me your holy spirit.  
Restore to me the gladness of your salvation; uphold me with a willing spirit.  
Lord, you will open my lips; and my mouth will proclaim your praise.  
For you do not desire sacrifice or I would give it;  
a burnt offering you would not accept.

## **Wash me Thoroughly**

Samuel Sebastian Wesley (1810-1876)

Wash me thoroughly from my wickedness,  
and forgive me all my sin.  
For I acknowledge my faults,  
and my sin is ever before me.

*Psalm 51.2-3*

## **Reading**

From the treatise *On Prayer* by Tertullian, priest  
*The spiritual offering of prayer*

Prayer is the offering in spirit that has done away with the sacrifices of old. *What good do I receive from the multiplicity of your sacrifices?* asks God. *I have had enough of burnt offerings of rams, and I do not want the fat of lambs and the blood of bulls and goats. Who has asked for these from your hands?*

What God has asked for we learn from the Gospel. *The hour will come*, he says, *when true worshippers will worship the Father in spirit and in truth. God is a spirit*, and so he looks for worshippers who are like himself.

We are true worshippers and true priests. We pray in spirit, and so offer in spirit the sacrifice of prayer. Prayer is an offering that belongs to God and is acceptable to him: it is the offering he has asked for, the offering he planned as his own.

We must dedicate this offering with our whole heart, we must fatten it on faith, tend it by truth, keep it unblemished through innocence and clean through chastity, and crown it with love. We must escort it to the altar of God in a procession of good works to the sound of psalms and hymns. Then it will gain for us all that we ask of God.

Since God asks for prayer offered in spirit and in truth, how can he deny anything to this kind of prayer? How great is the evidence of its power, as we read and hear and believe.

## Miserere Mei

Domine, labia mea aperies,  
et os meum annuntiabit laudem tuam.  
Quoniam si voluisses sacrificium,  
dedissem utique;  
holocaustis non delectaberis.  
Sacrificium Deo spiritus contribulatus;  
cor contritum et humiliatum, Deus,  
non despicias.  
Benigne fac, Domine, in bona voluntate  
tua Sion,  
ut aedificentur muri Jerusalem.  
Tunc acceptabis sacrificium justitiae,  
oblaciones et holocausta;  
tunc imponent super altare tuum  
vitulos.

*Psalm 51:17-21*

Manuel de Sumaya (1678 – 1755)

*Lord, you will open my lips;  
and my mouth will proclaim your praise.  
For you do not desire sacrifice or I would  
give it;  
a burnt offering you would not accept.  
My sacrifice, O God, is a contrite spirit;  
a contrite, humbled heart, O God, you  
will not scorn.  
Treat Zion kindly according to your good  
will;  
build up the walls of Jerusalem.  
Then you will desire the sacrifices of the  
just,  
burnt offering and whole offerings;  
then they will offer up young bulls on  
your altar.*

## Reading

From a sermon of Saint Leo the Great, pope  
*In praise of charity*

In John's gospel the Lord says: *By this love you have for one another, everyone will know you are my disciples.* In a letter by John we read: *My dear people, let us love one another since love comes from God and everyone who loves is begotten by God and knows God. Anyone who fails to love can never have known God, because God is love.*

So the faithful should look into themselves and carefully examine their minds and the impulses of their hearts. If they find some of the fruits of love stored in their hearts then they must not doubt God's presence within them, but to make themselves more and more able to receive so great a guest they should do more and more works of durable mercy and kindness. After all, if God is love, charity should know no limit, for God himself cannot be confined within limits.

What is the appropriate time for performing works of charity? My beloved children, any time is the right time, but these days of Lent provide a special encouragement. Those who want to be present at the Lord's Passover in holiness of mind and body

should seek above all to win this grace. Charity contains all other virtues and covers a multitude of sins.

As we prepare to celebrate that greatest of all mysteries, by which the blood of Jesus Christ destroyed our sins, let us first of all make ready the sacrificial offerings — that is, our works of mercy. What God in his goodness has already given to us, let us give to those who have sinned against us.

## **Crucifixus**

Antonio Lotti (1667-1740)

Crucifixus etiam pro nobis  
sub Pontio Pilato:  
Passus, et sepultus est.

*He was crucified also for us  
under Pontius Pilate:  
He suffered and was buried.*

*Nicene Creed*

## **Tantum ergo**

Maurice Duruflé (1902-1986)

*Down in adoration falling, lo! the sacred Host we hail,  
Lo! o'er ancient forms departing newer rites of grace prevail;  
Faith for all defects supplying, where the feeble senses fail.  
To the Everlasting Father, and the Son who reigns on high  
With the Holy Ghost proceeding forth from each eternally,  
Be salvation, honour, blessing, might, and endless majesty. Amen.*

## **Benediction**

V. You have given them Bread from Heaven.

**R. Having all sweetness within it.**

## **Divine Praises**

Blessed be God.

Blessed be His Holy Name.

Blessed be Jesus Christ, true God and true Man.

Blessed be the Name of Jesus.

Blessed be His Most Sacred Heart.

Blessed be His Most Precious Blood.

Blessed be Jesus in the Most Holy Sacrament of the Altar.

Blessed be the Holy Spirit, the Paraclete.

Blessed be the great Mother of God, Mary most Holy.

Blessed be her Holy and Immaculate Conception.

Blessed be her Glorious Assumption.

Blessed be the Name of Mary, Virgin and Mother.

Blessed be St. Joseph, her most chaste spouse.

Blessed be God in His Angels and in His Saints.

## **Postlude**

Herzlich tut mein verlangen, Op. 122 No. 10

Johannes Brahms (1833-1897)

*My Heart is Filled with Longing (based on PASSION CHORALE)*

## **Co-Cathedral Schola Cantorum**

Dr. Crista Miller, Director of Music and Co-Cathedral Organist

Patrick Schneider, Assistant Choir Director; Baritone

Soprano: Viviana Goodwin, Melanie Piché Miller, Rebecca Tann

Alto: Chelsea Berner, Valerie Serice

Tenor: Phillip Velarde, Jason Watt

Bass: Ryan Bogner, Ryan Brown, Rameen Chaharbaghi