

OFFERTORY CHANT • General Instruction on the Roman Missal

2002 • “Universal” Edition of the GIRM

74. Processionem, qua dona afferuntur, cantus ad offertorium comitatur (cf. n. 37, b), qui protrahitur saltem usquedum dona super altare deposita sunt. Normae de modo cantandi eadem sunt ac pro cantu ad introitum (cf. n. 48). Cantus potest semper ritus ad offertorium sociare.

2003 • United States Adaptation of the GIRM

74. The procession bringing the gifts is accompanied by the Offertory chant (cf. above, no. 37b), which continues at least until the gifts have been placed on the altar. The norms on the manner of singing are the same as for the Entrance chant (cf. above, no. 48). Singing may always accompany the rite at the offertory, even when there is no procession with the gifts.

1975 • “Universal” Edition of the GIRM

50. Processionem, qua dona afferuntur, cantus ad offertorium comitatur, qui protrahitur saltem usquedum dona super altare deposita sunt. Normae de modo cantandi eadem sunt ac pro introitu (n. 26). Si non cantatur, antiphona ad offertorium omittitur.

1975 • United States Adaptations of the GIRM

50. OFFERTORY SONG

The choice of texts for the offertory song is governed by the same rule as the entrance song, with the several options described above (no. 26). If there is no offertory song, the offertory antiphon is omitted.

With regard to texts not from the Psalter that may be used as the offertory song, the following criterion was adopted by the National Conference of Bishops in November, 1969:

The offertory song need not speak of bread and wine or of offering. The proper function of the offertory song is rather to accompany and celebrate the communal aspects of the procession. The text, therefore, may be an appropriate song of praise or of rejoicing in keeping with the season. Those texts are not acceptable that speak of the offering completely apart from the action of Christ.

In general, during the most important seasons of the Church year, Easter time, Lent, Christmas and Advent, it is preferable that most songs used during the offertory be seasonal in character. During the remainder of the Church year, however, topical songs may be used during the offertory procession provided that these texts do not conflict with the paschal character of every Sunday (“Constitution on the Liturgy,” arts. 102,106).

With regard to the offertory song, the statement of the Bishops’ Committee on the Liturgy of 1968 (“The Place of Music in Eucharistic Celebrations”) gives additional comments:

The procession can be accompanied by song. Song is not always necessary or desirable. Organ or instrumental music is also fitting at this time. The song need not speak of bread or wine or offering. The proper function of this song is to accompany and celebrate the communal aspects of the procession. The text, therefore, can be any appropriate song of praise or of rejoicing in keeping with the season. (See approved criterion above.) The song need not accompany the entire preparation rite. (The song, if any, continues at least until the priest has placed the bread and wine on the altar, while saying the accompanying prayers quietly; see no. 50 of the “General Instruction,” nos. 19-21 of the “Order of Mass.”)

If there is no singing or organ or instrumental music, this may be a period of silence (see no. 23 of the “General Instruction”). In fact, it is good to give the assembly a period of quiet (that is, while the gifts are prepared and placed on the altar, until the introduction to the prayer over the gifts: “Pray, brethren. . .”) before demanding, at the preface, their full attention to the Eucharistic prayer.

English Translation of 2002 “Universal” GIRM

74. The procession bringing the gifts is accompanied by the presentation chant (cf. n. 37, b), which continues at least until the gifts have been placed on the altar. The rules for this song are the same as those for the entrance song (no. 26). Singing may always accompany the rite at the Offertory.

2011 • USA Adaptation of the GIRM

74. The procession bringing the gifts is accompanied by the Offertory Chant (cf. no. 37 b), which continues at least until the gifts have been placed on the altar. The norms on the manner of singing are the same as for the Entrance Chant (cf. no. 48). Singing may always accompany the rite at the Offertory, even when there is no procession with the gifts.

English Translation of 1975 “Universal” GIRM

50. The procession bringing the gifts is accompanied by the presentation song, which continues at least until the gifts have been placed on the altar. The rules for this song are the same as those for the entrance song (no. 26). If it is not sung, the presentation antiphon is omitted.