

HYMN ANALYSIS

Title: [Accept, All Mighty Father](#)

Category: C1 — Catholic Liturgical Hymn

Communion Suitability: No

Pastoral Framing Note: The following analysis is offered as an internal formation tool, applying the theological and liturgical principles outlined in the Parish Hymnody Study and its companion documents. It is intended to assist pastors, musicians, and parish leaders in understanding how hymn texts function within the Sacred Liturgy.

1. TEXT SUMMARY

This four-verse Offertory hymn is a composite of authentic English Catholic sources spanning 1896-1964. It presents a complete theology of the Offertory: Verse 1 offers bread and wine and anticipates consecration into Body and Blood renewing Calvary. Verse 2 teaches the efficacy of the consecrated Sacrifice pleading for mercy through His Flesh and Blood. Verse 3 unites the personal self-offering of the faithful to the gifts, offered through Mary's hands at the altar as she stood at the Cross. Verse 4 references the liturgical commingling of water and wine and petitions for sanctification of the sacrifice.

2. DOCTRINAL ANALYSIS

This text is an exemplary model of Catholic liturgical hymnody and is fully aligned with Catholic doctrine.

A. Proper Liturgical Voice: The entire hymn maintains the assembly's voice praying to the Father. It never requires the congregation to speak as God or Christ, thus carefully avoiding unauthorized first-person divine speech¹.

B. Eucharistic Realism and Sacramental Clarity: The hymn proclaims Eucharistic doctrine with exceptional fullness². It explicitly teaches transubstantiation - "soon the Word will make them His body and His blood" - the sacrificial nature of the Mass - "The sacrifice renewing, Once offered on the Rood" - and the Real Presence as efficacious - "That blest and consecrated, The Sacrifice may plead." Verse 4 directly mirrors the Offertory prayer "by this commingling of water and wine... may we come to share in the divinity of Christ who humbled himself to share in our humanity."

C. Sound Christology, Ecclesiology, and Devotional Integrity: The hymn exhibits sound Christology, proper ecclesiology, and robust sacramental theology³. Christ is confessed as the eternal Word who took human nature to give divine life, whose Flesh and Blood opened heaven's portals. The ecclesial offering is communal - "Some offering we make" - united to the priest who offers "for us before Thy shrine." The Marian mediation "through Mary's hands" is authentically Catholic, presenting Mary at the altar as at the Cross, not in competition with Christ but leading the faithful to offer themselves with Him.

3. LITURGICAL SUITABILITY

This hymn is highly suitable as an Offertory hymn and represents the best of historic English Catholic parish hymnody.

It perfectly serves the ritual action of the Offertory, expressing the Church's voice and reflecting the mystery being celebrated while avoiding any unauthorized divine speech¹. Its explicit proclamation of sacrifice and Real Presence² and its overall doctrinal completeness³ make it a model for what GIRM 74 envisions for the Offertory Chant.

It is not suited for Communion, as its entire theological movement is toward offering and consecration rather than communion and unity², but this is a question of liturgical placement, not doctrinal deficiency.

4. PASTORAL NOTES

This composite text recovers a lost piece of parish musical inheritance. Drawn from St. Basil's, St. Cecilia, and Cantus Populi - hymnals that formed generations of American Catholics - it taught the faithful the meaning of the Mass through singing. Its language is reverent, poetic, and catechetical. Restoring such hymns helps bridge the gap between the parish's devotional memory and the liturgical action of today, forming the faithful in sacrificial understanding without sentimentality.

5. FINAL JUDGMENT

Category: C1 — Catholic Liturgical Hymn

Communion: Not Suitable

Summary: An exemplary, doctrinally complete Offertory hymn with clear Eucharistic realism, proper liturgical voice, and authentic Catholic piety spanning the English Catholic tradition.

ENDNOTES

1. The Catholic liturgy does not permit the assembly to take on the voice of Christ or the Father. See GIRM 29–30, 38, 91, 147; USCCB, *Sing to the Lord* §§115–117; USCCB, *Catholic Hymnody at the Service of the Church* (2020), "Doctrinally Inappropriate Texts."

2. Liturgical music and rites must faithfully express Catholic doctrine clearly and fully, particularly regarding public worship, the Eucharist as sacrifice, and the Real Presence. Hymns and rites that weaken Eucharistic doctrine or reduce the sacrament to subjective experience do not serve the dignity of the liturgy. See *Catechism of the Catholic Church* (CCC 1066–1075, 1124–1125, 1156–1158); *General Instruction of the Roman Missal* (GIRM 39–41, 86–87); USCCB, *Catholic Hymnody at the Service of the Church* (2020), "Eucharistic Realism."

3. Hymns and liturgical music must be evaluated for sound Christology, proper ecclesiology, robust sacramental theology, and solid scriptural grounding, ensuring that texts reflect the authentic faith and public worship of the Church. See *Sacrosanctum Concilium* (Vatican II); *Lumen Gentium* (Vatican II); *Dei Verbum* (Vatican II); *Catechism of the Catholic Church* (CCC 1066–1075, 1124–1125); and *General Instruction of the Roman Missal* (GIRM 39–41).

Accept, All Mighty Father

1. (from St. Basil's 5th ed., 1896)

Accept Almighty Father,
These gifts of bread and wine,
Which now the Priest is offering
For us before Thy shrine;
But soon the Word will make them
His body and His blood,
The sacrifice renewing,
Once offered on the Rood.

Alt. 1. (from *Cantus Populi*, 1964)

Accept all might father,
This gift of bread and wine
Which now our priest will offer
To you O God benign

In humble reparation
For sins and failings dread
To win life everlasting
For living and for dead

2. (from St. Cecilia, 1st ed., 1929)

That blest and consecrated,
The Sacrifice may plead
For mercy unabated,
As we poor sinners need;
Alas, we are frail mortals,
But through His Flesh and Blood,
Who opened heaven's portals,
We hope to rise to God.

3. (from St. Basil's, 5th ed., 1896)

With these, although unworthy,
Some offering we make,
But all we have, Thou gavest,
Then what Thou gavest take;
Our heart, our soul, our senses,
We give through Mary's hands,
Who by the cross standing,
Now by the altar stands.

4. (from Cantus Populi, 1964)

O God, by this commingling,
Of water and of wine,
May He who took our nature,
Give us His life divine,
Come now and make them holy,
Now bless this sacrifice;
Then shall our gift be pleasing,
To you above the skies.