June 2014

The Didache Prayer, & Notes on the Score

Timothy Dusenbury

College of Saint Benedict/Saint John's University, obsculta@csbsju.edu

Follow this and additional works at: http://digitalcommons.csbsju.edu/obsculta

Part of the Christianity Commons, and the Liturgy and Worship Commons

ISSN: 2472-2596 (print)
ISSN: 2472-260X (online)

Recommended Citation


This Article is brought to you for free and open access by DigitalCommons@CSB/SJU. It has been accepted for inclusion in Obscula by an authorized administrator of DigitalCommons@CSB/SJU. For more information, please contact digitalcommons@csbsju.edu.
The Didache is an early church document dating from the late first or early second century. This version of the Didache premiered at the Thursday liturgy for Saint John’s School of Theology-Seminary. It was decided that this ancient prayer be used in a new context. The idea was that it serve liturgically as both the closing prayer of the Thanksgiving liturgy and as the “Marana tha” gathering prayer. One of the most striking features of the text is its recurring use of two refrains: “to you be the glory forever” and “for yours is the glory and the power forever.” In addition to serving as formal markers, these refrains offered a chance for the congregation to participate actively by singing the refrains in response to the choir.

Another formal consideration was the piece’s ending. Generally, thanksgiving liturgies are more exultant than contemplative liturgies. This dramatic necessity initially seemed at cross-purposes with the text, which closes with a series of sporadic prayers, no longer united by a refrain. In order to achieve a fuller ending, the final phrase, “Marana tha” was used as a re-gathering point. Initially sung by a single, unac-
companied voice, the other singers enter at will, improvising repeatedly on the given melody. The hope was that, in addition to meeting a liturgical need, this setting would evoke some of the ecstatic associations of this early invocation.
The Didache Prayer

from *The Didache*
trans. Br. Lewis Groce, OSB

Timothy Dusenbury
November 2013

We thank you, Our Father, for the Holy Vine of David your son.

whom you made known to us through your Son Jesus; to you be the glory forever.

All w/Congregation

Copyright © Timothy Dusenbury 2013
We thank you, Our Father, for the life and knowledge
which you made known to us through your son Jesus;
w/Congregation

As this broken bread was scattered up-on the moun-tains and gath-ered in-to one,

may your Church be gath-ered from the ends of the earth in-to your king-dom;
We thank you, Holy Father, for your holy name,
which you have prepared in our hearts,
and for the knowledge and faith and immortality,
which you have made known to us through your son Jesus;

which you have made known to us through your son Jesus;

which you have made known to us through your son Jesus;

which you have made known to us through your son Jesus;

to you be the glory forever,
O B S C V L T A

w/Congregation

to you be the glory for ev er.
to you be the glory for ev er.
to you be the glory for ev er.
to you be the glory for ev er.

D

You, Al might y Mas ter, cre at ed all things
You, Al might y Mas ter, cre at ed all things

for the sake of your name, and you gave food and drink
for the sake of your name, and you gave food and drink
to the sons and daughters of men for enjoyment,

But to us you gave spiritual food and drink

and eternal life through Jesus your son.

Above all things we thank you, above all things we thank you, above

Above all things we thank you, above all things we thank you, above

Above all things we thank you, above

Above all things we thank you, above
all things we thank you because you are
all things we thank you because you are
all things we thank you because you are
all things we thank you because you are

Maestoso

w/Congregation
powerful; to you be the glory forever, to
powerful; to you be the glory forever, to
powerful; to you be the glory forever, to
powerful; to you be the glory forever, to
powerful; to you be the glory forever, to

235
you be the glory forever. Amen.

Remember, Lord, your church,

to deliver it from all evil

to deliver it from all evil

to deliver it from all evil

to deliver it from all evil

G

pp

Remember, Lord, your church,

to deliver it from all evil

to deliver it from all evil

to deliver it from all evil

to deliver it from all evil
and to perfect it in your love,
and to perfect it in your love,
and to perfect it in your love,
and to perfect it in your love,

and gather it from the four winds, having been sanctified,
and gather it from the four winds, having been sanctified,
and gather it from the four winds, having been sanctified,
and gather it from the four winds, having been sanctified,

into your kingdom which you have prepared for it;
into your kingdom which you have prepared for it;
into your kingdom which you have prepared for it;
into your kingdom which you have prepared for it;
for yours is the glory and the power forever,
for yours is the glory and the power forever,
for yours is the glory and the power forever,
for yours is the glory and the power forever.

yours is the glory and the power forever.

yours is the glory and the power forever.

yours is the glory and the power forever.

yours is the glory and the power forever.
May grace come, and this world pass away.

Amen.

Hosanna to the God of David.

Amen.

If anyone is holy, let him come;

if anyone is not, let him repent.
1. Singers should enter individually.
2. They may repeat boxed text or alternate between them.
3. Singers should freely alter the note values given.
4. They may also improvise freely in the mode.
5. In general, the improvisation should rise and quicken as it continues.
6. The organ enters last and repeats its boxed measure three times.
7. Singers continue improvising through the organ's m. 63.

Last entrance:

On pedal alone, in successive repeats add staves.