

presented to the
UNIVERSITY LIBRARY
UNIVERSITY OF CALIFORNIA
SAN DIEGO

by

Mrs. Walter Fuelscher

X60542

610

THE UNIVERSITY LIBRARY
UNIVERSITY OF CALIFORNIA, SAN DIEGO
LA JOLLA, CALIFORNIA 92037
U.S.A.



THE PASSION PLAY OF OBER-
AMMERG AU.

Digitized by the Internet Archive
in 2007 with funding from
Microsoft Corporation

THE PASSION PLAY
OF OBER-AMMERGAU.

THE COMPLETE TEXT

TRANSLATED BY

JAMES FRANCIS DICKIE. D. D.

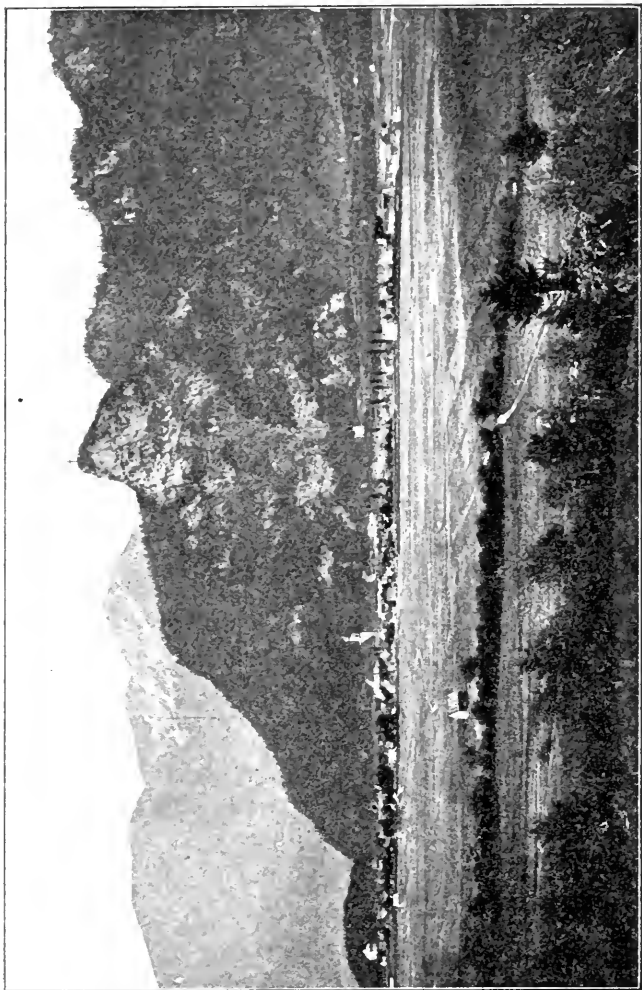
PASTOR OF THE AMERICAN CHURCH

BERLIN.

BERLIN: HUGO STEINITZ. DRESDEN: CARL TITTMANN.

1900.







Dedicated
to
The Delightful Companion
of
Many a Journey.

THE DATES OF PERFORMANCES.

May	...	24	...	27										
June	...	4	...	10	...	16	...	17	...	24	...	29		
July	...	1	...	8	...	15	...	18	...	22	...	29		
August	...	5	...	8	...	12	...	15	...	19	...	25	...	26
September	...	2	...	8	...	9	...	16	...	23	...	30		

The Play commences each day at 8 a. m., and lasts until 5.30 p. m., with an interval of one and a-half hours for refreshment.

NAMES OF THE ACTORS OF THE PRINCIPAL PARTS THE PASSION PLAY.

<i>Christus</i>	...	...	Anton Lang.
<i>Maria</i>	...	...	Anna Flunger.
<i>Johannes</i>	...	...	Peter Rendl (same as 1890).
<i>Petrus</i>	...	...	Thomas Rendl (1890, Pilatus).
<i>Caiaphas</i>	...	...	Sebastian Lang (Nathaniel, 1890).
<i>Prolog</i>	...	...	Josef Mayr (1890, Christus).
<i>Pilatus</i>	...	...	Sebastian Bauer (1890, Rabbi).
<i>Annas</i>	...	...	Martin Oppenrieder (1890, Josef of Arimathea).
<i>Herodes</i>	...	...	Rochus Lang (1890, Ezekiel).
<i>Judas</i>	...	...	Johan Zwink (1890, Judas).
<i>Nathaniel</i>	...	...	Gregor Breitsamter.
<i>Rabbi</i>	...	...	Andreas Lang.
<i>Josef of Arimathea</i>	...	...	Andreas Braun.
<i>Nicodemus</i>	...	...	Wilhelm Rutz.
<i>Magdalena</i>	...	...	Bertha Wolf.
<i>Martha</i>	...	...	Maria Schwalb.

Burgomaster Lang takes the general direction of the whole Play.

The Passion Play.

First Division.

From the Entry of Christ into Jerusalem to the arrest in Gethsemane.

Prologue. Chorus, accompanied by two Tableaux.

The first Tableau represents the expulsion of Adam and
Eve from Paradise after the fall.

2nd. A great cross is seen around which many are
worshipping.

Cast thyself down in holy adoration
O race low lying neath the curse of God.
Peace to thee — from Zion grace proceedeth
He keepeth not his wrath for evermore
Whom we've offended, and whose wrath is just.
Thus saith the Lord. I will not
The sinner's death, I will forgive
And he shall live.
And His own son He offers, the world from sin
to free
Praise and thanks therefore we render
O eternal One to thee.

The human race is banished out of Eden
Despoiled by sin, and darksome death.
The pathway to the tree of life is barred,
The flaming sword gleams in the Angel's hand.
Yet from afar, from Calvary's heights
Shines through the night a glow of morning
dawn.

From the wood of the cross sweet airs of peace
Blow softly o'er the world.

O God, All Merciful to show grace to sinners
Who so contemptuously transgress thy law.

For their deliverance from the curse Thou givest
Thine only son to suffer death.

O, Eternal God, hear the stammering of Thy
children.

For worthily no creature can Thee praise.
As by the great sacrifice they gather together
To Thee with holy reverence they pray.

Follow ye now the footprints of the Redeemer
Till he has his rough thorn-strewed path
To the end passed through, and in hot strife
Hath gotten the glorious victory.

First Division. Act I.

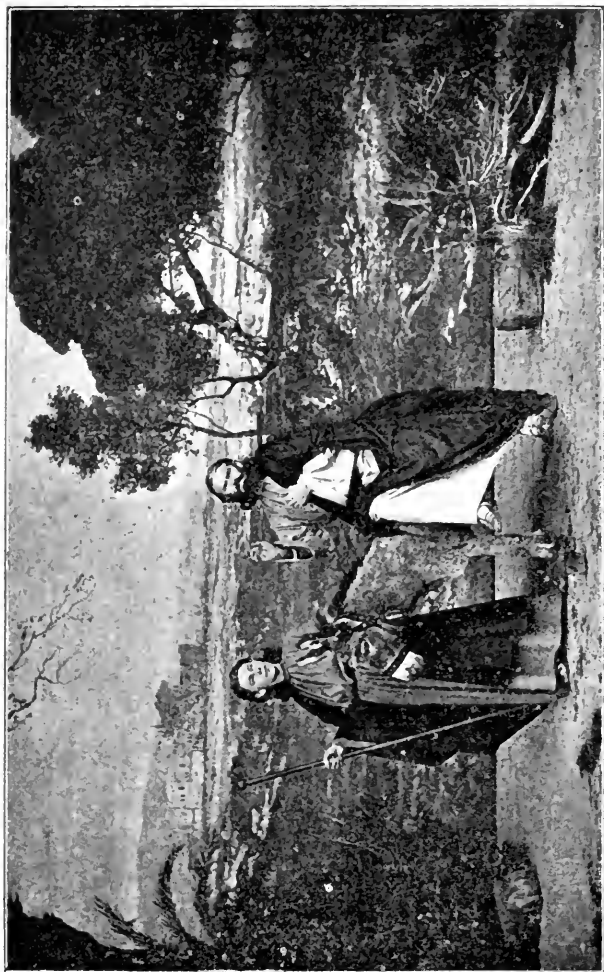
The Entry into Jerusalem.

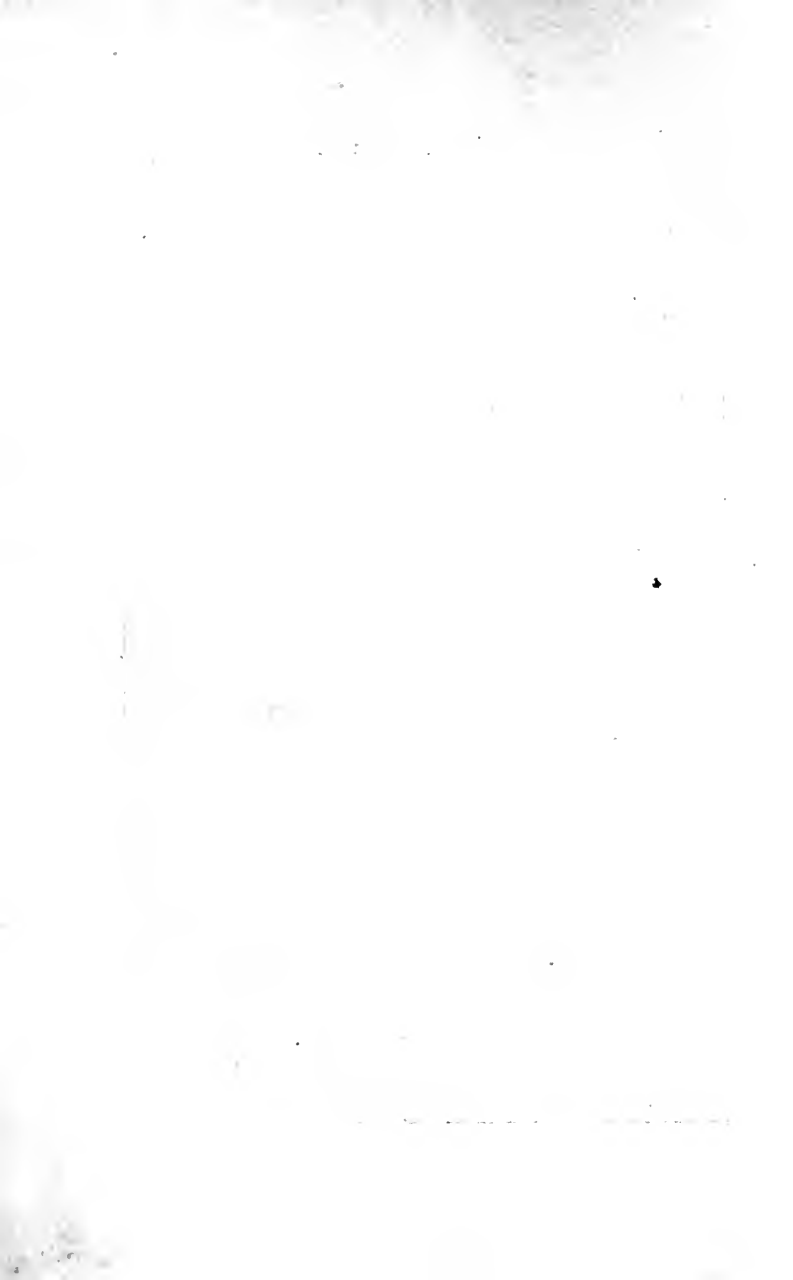
Hail! hail to Thee! O David's Son
Hail! hail to Thee! Thy father's throne
Is Thy reward.

Thou comest to us in God's great name
Thine Israel turns with heart aflame
To praise her Lord.

Hosanna! He who dwells above
Pour on Thee all his grace and love
Hosanna! He who dwells on high
Make us all Thine eternally.

Hail! hail to Thee, etc.





Blessed be He, who gives new life
To David's folk, to David's throne
Thy people bless, praise and adore
The Son, who is with the Father one.
Hail! hail to Thee, etc.

Hosanna! to our King's own son
O'er all the earth resound the strain.
Hosanna! on His Father's throne
In glorious majesty He'll reign.
Hail! hail to Thee! etc.

Act I.

Christ (entering the Temple).

What is this I see? Is it thus my Father's house is dishonored? Is this a house of God or a marketplace? Not God's Temple? Must strangers, who come out of heathen lands to pray to God, engage in their devotions here amid a crowd of usurers? And you priests, guardians of the Holy Place, do ye behold this abomination and suffer it? Woe unto you, He who searches the hearts knows why you yourselves further this evil.

Dealer.

Pray who may this be?

People.

He is the great prophet of Nazareth in Galilee.

Christ (approaches the traders).

Away with you from here ye servants of mammon. I command you. Take what is yours. Get you gone from the holy place.

Moses.

Behold the fire glance of his eye. I cannot endure it.

Ephraim.

Come let us go, that the wrath of the Zealot consume us not.

(The two withdraw — the others tarry.)

Joshua.

Why do you annoy these people?

Sadok.

How dare you forbid what the High Council has permitted?

Ezekiel.

All this is intended as an offering to the Lord.

Booz.

Has it come to this, that we may no more offer to the Lord?

Christ.

Outside the Temple there is room enough for your traffic. Thus saith the Lord, My house shall be called a house of prayer for all people, but ye have made it a den of thieves.

(He overthrows the tables.)

Away with all this.

Rabbi.

This cannot go on. This you dare not do.

Koan.

Alas, my money!

Dathan.

My doves! my doves!

Abiran.

My oil! Who will repay me for this damage.

Christ (makes a whip of small cords and upraises it).

Away with you. I will that the holy place be restored to its rightful purpose — the worship of the Father.

Sadok.

Tell us by what authority you do this.

Amon.

By what miracle canst make us know that thou hast this authority?

Christ.

You seek after miracles. One will be given unto you. Destroy this temple and in three days will I raise it up again.

Rabbi.

What an impudent babbling speech.

Amon.

Aha! forty and six years was this temple in building, and thou wilt raise it up again in three days.

Children.

Hosanna! Hail to the son of David. All hail!

People.

Blessed be he that cometh in the name of the Lord.

Rabnith.

Hearst thou what these say?

Christ.

I say unto you, if these were silent, the very stones would cry out.

Dariabas.

Forbid them!

Children.

Hosannah!

Priests and Pharisees.

Hold your peace, ye simple children.

Christ.

Have ye never read: Out of the mouths of babes and sucklings hast thou ordained praise? What is hidden from the proud is revealed unto babes, and the Scripture will be fulfilled. The stone, which the builders despised, is become the head of the corner. The Kingdom of God will be taken away from you and will be given to another people, that bringeth forth fruit. Whosoever shall fall upon this stone shall be broken, and upon whom it shall fall, it will grind him to powder.

Come my disciples! I have done that which my father hath bidden me; I have vindicated the honor of His house. The darkness remains darkness, but in many hearts, it will soon be day. Let us enter into the precincts of the holy place, and there let us worship the Father.

Children and People.

Hosannah! Hail to the Son of David, all hail!

Nathaniel (Steps with the Priests in the pathway of the people that are still following after him).

Whosoever among you still cleaves to our father Abraham and to Isaac and to Jacob, let him come now to us. The curse of Moses be on all the rest.

People.

Is this man not a prophet?

Ptolemaus.

Away with the prophet.

Rabbi.

He is an enemy of Moses and of the teachings of our prophets.

Sadok.

He is a heretic.

Josaphat.

He is a liar and a deceiver.

People.

Why then have ye not laid hands on him?

Nathaniel.

How? Ye infatuated people! What! will you attach yourselves to this novice? To this despiser of the customs of your fathers? You will turn your backs upon Moses, upon the prophets, and on your priests? Fear ye not then that the curse will crush you, which the law hurls against apostates? Over you and your children will this curse be poured if you any longer follow after this venomous traitor. Ye children of Israel, will ye give up your heritage, of being the chosen people of Israel?

People.

That we wont do; far be it from us to forsake Moses and the law.

Nathaniel.

But who is authorised to proclaim God's law? Are not the priests the regularly constituted and ordained teachers of the law? Do they not constitute the holy Sanhedrin of the people Israel? To whom then will ye give heed? to us or to this man, who so presumptuously has taken upon himself the role of the herald of a new revelation?

People.

We will follow you.

Sadok.

For this, will God our Father bless you.

Nathaniel.

Come on! Let this man full of fraud and error be put down.

People.

Yes, we will follow you. Moses is our prophet.

Trader.

This outrage is still unpunished! Come, haste to take vengeance.

Dathan.

This presumption shall indeed cost him dear.

Traders.

Revenge!

Priests and Pharisees.

Revenge, shout it through the streets.

Booz.

Our gold, our oil, our salt, our doves — all, all must be made good.

Traders.

Tell us, where is this fanatic? where is he? He shall feel our vengeance! He hath withdrawn himself.

Joshua.

He is in the holy place yonder.

Traders.

We will after him. He shall not escape punishment.

Nathaniel.

Stay, O ye friends! The following of this man is still too great. A dangerous struggle may be begun, which the Romans may bring to an end with their swords. Have confidence in us, leave the guiding of this matter in our hands. His well earned punishment will full surely overtake this offender.

Ezekiel.

We will help you.

Sadok.

His downfall is at hand.

Priests and Pharisees.

At hand is our triumph.

Nathaniel.

Now we go, to acquaint the high Council with what has happened here.

Traders.

We will go with you. We demand satisfaction.

Nathaniel.

In three hours from now come all of you into the court before the High Priest's house. I will most zealously commend your affairs before the Council. When the time comes, I will call you.

(Priests and Pharisees depart.)

Traders and People.

Praised and glorified be our Fathers! We have Moses. Away with all others. For Moses' doctrine we would even die.



Act II.

The Device of the High Council.

Tableau: Jacob's sons conspire against Joseph, the darling of his father, whom they will remove.

Gone are they now, on cruel errand bent.
Their lips at last reveal the long concealed intent.
By conscience stung, they now have torn
With their own hand, the mask they've worn.
Wildly they cry, „The vengeance let us wreak
That we so long have planned to seek.“

Ope to us God that sacred shrine,
This old world story shows us as a sign,
The evil plan. Even as Jacob's sons conspired
Gainst Joseph. So, mad raging in their ire,
Hear how for vengeance cry this viper-brood,
Eagerly thirsting after Jesus blood.

Yonder the dreamer comes, they say.
Test now his dream, twill be made plain
If he has power o'er us to reign.
Away with the zealot, away.

Ah! in this empty well, to-day,
At being our king, we let him play.
So, for this innocent blood
Thirsteth that viper-brood.

How slyly holds he men in thrall.
All believe him, follow him all.
He puts us all to open disgrace
And shall we let all this take place?

Never! never! Him we'll kill.
His death will free us of all ill.
The hour is come. Ho! hour of fate!
That makes an end of him we hate.

Destroy, O God, this impious brood,
That rises in rebellious flood
Against Thee — and they plot in evil hour
Audaciously against Thy son, despising Thy
dread power.

Let Thy resistless lightning gleaming
Dash in pieces those presumptuously dreaming.
Into destruction let them by Thy hand be brought,
That all the world may see what Thy fierce
wrath hath wrought.

Not to condemn the world — (how sweet's the
story)
The son came from the Father's home of glory.
Nay rather, by his love our souls to win,
That we heaven's blessed home might enter in.

Bowing lowly at thy feet
For redemption all complete
Thee thy children evermore
In humility adore.

Caiaphas.

Most reverent Priests! Fathers and teachers of the
people! An extraordinary event is the cause of our deli-
beration at so unusual an hour of the night. Let us receive
it at the mouth of our reverend brother.

Nathaniel.

Fathers! Is it allowed me to take up my parable?

All.

Yes, worthy priest.

Nathaniel.

Be not astonished that we are called together at an hour so late. What, we members of the Council to our own shame had to look upon with our own eyes, is known. You yourselves have indeed seen the victorious progress of the Galilean through all the streets of the holy city. You have heard the Hosanna cry of the deluded masses of the people, and you are yourselves aware and have been eyewitnesses of how the haughty man has arrogated to himself the office of high priest in the Temple of Jehovah. It has come so far as that. What stands in the way of the overthrow of all national and civic order? But one step more, and the holy law that was given us from God by Moses is done away with, and the decrees of our fathers will be despised, the fasts abolished, the Sabbaths desecrated, the priests of God deprived of their offices, and the holy sacrifices brought to an end. That is the prospect.

All.

True, alas! true! only too true!

Caiaphas.

But still more. This man will be encouraged by the success of his efforts to raise himself up to the position of Israel's king: then will come a division and an uprising in the land. The Romans will come with a mighty army, and will destroy land and people. Woe to the children of Jacob. Woe! to the holy city. Woe! to the people of the Lord, if an obstacle is not placed in the way of all this evil, while yet there is time. Now it is high time; the responsibility lies upon us my brethren. Even to-day a steadfast resolution must be made, and what we decide upon must, regardless of all consequences, be carried out. Will you support me in all this, Fathers?

All.

That we will. A check must be put upon the work of this deceiver.

Caiaphas.

Speak out your meaning plump and plain, as to what can and must be done.

Rabbi.

You will allow me frankly to express my opinions. I must say that we ourselves through our indecision and long-suffering are to blame, that matters have gone so far. What have our discussions accomplished? What has it profited us to have pointed out the errors of his teaching, and his

setting at nought the law? All was labor lost. Men turned their backs on us, and all the world is gone after him. That is the result of our half measures. That must happen, that should have happened long ago. We must seize upon his person, and place him in jail. Only thus can we be secure against him.

All.

Yes, that must be brought to pass. We vote unanimously in favor of that.

Annas.

When he is parted from the people, no more will the credulous folk be entranced by the magic of his word, and, in the darkness of the prison, he may proclaim himself Messiah to his heart's content. He has deceived the people long enough, and hath turned them aside from the appointed way, and despised the office of the judge. At last, a gleam of comfort lights upon us, and there is joy in my heart, because I see you thus resolved on action. A heavy burden weighs upon my soul at the sight of the heretical character of this doctrine. Am I, unhappy old man, I often sigh, only grown old that I may witness the downfall of the law? But I will no longer despair. The God of our fathers yet lives, and is with us still. If ye are at last resolved to play the man, strongly to lay hold of this matter, friends of the people, and as brothers firmly and faithfully to stand together, and follow straight on to the goal, then is our salvation nigh at hand. Only have courage to be saviours of Israel and undying fame will be your sure reward.

All.

We are all of one mind. The faith of our fathers must not come to naught. Israel must be saved.

Caiaphas.

Reverend brethren! before we come to our unanimous decision, lend me your counsel, as to the best means of getting this impostor within our power.

Rabnith.

It would be hazardous to seize him during this festival time. To whom could you entrust the task of arresting him in the Temple, or on the public streets, whilst such a crowd of enthusiastic people surround him? We would only give occasion for that, which we have always wished to prevent.

Ezekiel.

And yet thus it must come to pass. The matter brooks

no delay. Will we sit still and wait till after the feast? What then? If he should steal a march upon us, if during the feast he should anticipate our action by a rising of the people, that would overwhelm us.

Other Priests.

No delay.

Joshua.

We must not resort to violence, but we must see to it that in all quietness we secure our foe by stratagem. We might discover by espionage, where he usually passes the night: we could there lay hands on him without observation, and cause him to be imprisoned.

Nathaniel.

We will soon find some one to trace the fox to his den, if it only pleases the high council to offer a suitable reward for such information.

Caiaphas.

If it seems good to you, assembled fathers, I will in the name of the high council, give orders that whosoever learns Jesus' place of resort shall reveal it to us, and put him into our hands in consideration of a suitable reward.

All.

We are agreed to this.

Nathaniel.

As spies no doubt those men could afford us excellent service, whom this day the Galilean, before all the people with his whip of cords, drove out of the Temple. They have always been zealous adherents of the law, and now they thirst for vengeance on him, who treated them so outrageously. They are ready for all that we desire.

Annas.

Where can we fall in with them? It were greatly to be wished that we had speech with them.

Nathaniel.

They are already to be found in this house, where they have informed me personally, that they are ready to offer a complaint against the injustice done them.

Caiaphas.

Inform them that the high council is disposed to receive their complaint. Bring them in

Nathaniel.

This word will give them joy and be of great use to us. (He goes out.)

Caiaphas.

Even yet hath God the Father not entirely withdrawn His hand from us, even yet doth Moses watch over us! If we are only able to gather round us a group of true friends from among the people, then I am no more afraid. Be of good courage. From Abraham's bosom our fathers are still looking down upon us.

All.

God bless our high priest.

(The merchants are brought in.)

Nathaniel.

High Priest and chosen teacher! behold, these men, worthy of our blessing, appear before this assembly, in order to bring complaint against Jesus of Nazareth, who has slandered them in the Temple to-day in an unheard of manner, and done them material damage.

Traders.

We implore the Sanhedrim to grant us justice, and to put our just demands to the proof.

All the Pharisees.

We are here to render justice.

Booz.

Has not the Sanhedrim given us permission to offer for sale, in the courts, all that is necessary for sacrifice?

Sadok.

Yes indeed we have, and woe be to him who molests you in these your rights.

Booz.

And the Galilean hath driven us out with his whip of small cords.

Abiron.

And the tables of the money changers hath he overthrown.

Dathan.

And my dove-cot hath he emptied.

Traders.

We demand justice.

Caiaphas.

Your claims are well founded in law, and your losses will be made good to you out of the Treasury of the Temple. But in order that the imposter himself be punished, we need your shrewd assistance. What can we do to this man, so long as he is not in our power?

Esron.

He comes daily into the Temple; it will be an easy matter to put him under arrest there.

Caiaphas.

That will not do. We know that he has a crowd of adherents, and an uprising might easily happen. He must, in all secrecy, be brought under arrest.

Booz.

In the end, it will be far better to do it at night.

Caiaphas.

If you can only discover where he is wont to pass the night, then will he quickly and noiselessly come into our hands. Then will you not only have joy in seeing him punished for the insults he put upon you, but you shall also receive a rich reward for the service that you render us.

Nathaniel.

You would also do great service to the law of Moses itself, if you assist in upholding the integrity of the law.

Traders.

We shall not be found wanting.

Ephraim.

We shall spare no pains to discover his nightly resort.

Dathan.

I know one of his apostles, who does not despise bright silver. If I can only promise him a sufficient reward, he will full surely take the bait.

Caiaphas.

When you find him, promise him everything in our name. Only delay not a moment, so that we may reach our goal before the feast.

Annas.

And observe the deepest secrecy.

Traders.

We promise it.

Caiaphas.

If, O men, ye wish your thirst for vengeance to be fully slaked, spare no pains to kindle in others the fiery indignation, that burns in you so fiercely against this enemy of Moses.

Ephraim.

Already are there many on our side.

Moses.

And we will give ourselves no rest, till the whole people lift itself up against him.

Annas.

Thereby will you put the Sanhedrin under the deepest obligation.

Caiaphas.

You shall be as publicly honored before all the people, as you were publicly insulted by this man.

Koan.

We shall peril our life for Moses and his law.

Caiaphas.

Onward then! The God of Abraham guide you, and bless your every step.

Traders.

Long live Moses and the holy Sanhedrim!

(The traders depart.)

Koan.

This very day the Galilean will have finished his career.

Caiaphas.

As if strengthened by sweet slumber, I wake up to life again. We will see who triumphs — whether this preacher of love, with his sinners, publicans, yea even heathens; or we, with this crowd filled with hatred and desire of vengeance? On which side the victory will fall, there can be no doubt.

Annas.

May the God of our fathers grant us victory. How this joy will, in my old age, make me young again.

Caiaphas.

Now let us adjourn, and may the anticipations of the joy of our triumph comfort us. Blessed be our fathers.

All.

Blessed be the God of Abraham, Isaac and Jacob.

(The curtain falls.)



Third Act.

The first tableau represents young Tobias taking leave of his parents.

2nd. The lamenting spouse of the Song of Solomon.

Now comes on the hour of parting.
At its stroke, fierce pangs are darting
 Mary! thro thy heart.
Alas! alas, thy son must leave thee
Dying on the cross must grieve thee,
Mother! who can ease thy smart?

O friends, what a bitter smart
Was it, for the mother's heart,
As Tobias guided by the hand
Of Raphael hastes to foreign land,
Thus obeying his command.

Woe is me! in grief, she sighs,
As to her darling son she cries:
Too long remain not from my sight.
My heart's true comfort and delight,
Come home, O hasten home!

All in life that's dear to me,
Now departs Tobias with thee,
And I remain alone, ah me!
Parted now from all my joy,
Bereft of thee, my darling boy.

Now she weeps half broken hearted
All her life's joy now departed,
Till the happy moment come
That will bring her darling home
To his mother's arms.

Saw ye not him, who drives away my grief?
Among ten thousand he's the chief,
Love's charms his face adorning,
The loss of him I'm mourning.

O come to me, O come to me!
With tears mine eyes are streaming.
My very soul cries out to see
Thy face upon me beaming.

For thee my eye will search the ways
In all the region round;
And, with the sun's first morning rays,
My heart to thee will bound.

Beloved, alas, what do I feel?
My heart is wrenched with pain.
..Beloved, O take comfort now
Thy love will come again."

Be patient, still! for by and bye
Thou'll press him to thy heart.
And ne'er a cloud will dim the joy
Of meeting — ne'er to part.

O come! into my arms my love
And lean thee on my heart,
Then never a cloud will dim the joy
Of meeting — ne'er to part.

Christ.

Ye know, beloved disciples, that after two days is the passover, therefore let us resort for the last time to our friends in Bethany, and then let us set out for the great feast at Jerusalem, where in three days all will be fulfilled, which the prophets have written touching the son of man.

Philipp.

So is the happy day nigh at hand, on which thou wilt restore the glory of Judea's Kingdom.

Christ.

Then will the son of man be delivered to the heathen, mocked, spit upon, and crucified. But on the third day he will rise again.

John.

Master, what a dark, awful word speakest thou to us: How is it to be interpreted? Explain it unto us.

Christ.

The hour is come, that the son of man should be glorified. Verily, verily, I say unto you, except a corn of wheat fall unto the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth will draw all unto me.

Thaddeus. Simon.

What can he mean by this speech?

Andrew.

Lord, thou speakest at the same time of humiliation and of glory, of death and resurrection, of mockery and of triumph. In my thoughts, I cannot join them together.

Christ.

What to you is yet dark as the night will be made clear to you as the day. This have I said unto you, that ye might not be cast into despair, no matter what comes upon you. Believe, and hope until the hour of tribulation be overpast. Then will ye see, and understand.

Thomas.

Master, I cannot comprehend what thou speakest of suffering and death. Have we not heard from the prophets that the Messiah liveth forever? Thou, who thyself raisest the dead, surely thou shalt not die.

Peter.

What harm can thine enemies do unto thee? A word from thee can prevent it.

Christ.

Thomas! the counsel of God thou canst not fathom. Yet a little while is the light with you. Walk in the light while ye have the light, lest the darkness overtake you.

Disciples.

Lord, abide with us! Without thee we are as sheep without a shepherd.

Scene II. Simon's House.

Simon.

Best of teachers, we welcome you. What joy it is that thou hast not despised my invitation, and that thou dost honor my home with thy presence. My friends, take, all of you, my welcome.

Christ.

For the last time, Simon, do I and mine trespass upon your kind hospitality.

Simon.

Speak not thus, O Master mine. Quiet Bethany shall yet many times yield thee a brief rest amid life's toils.

Christ (as Lazarus approaches).

Behold our friend Lazarus.

Lazarus.

Conqueror of death! Giver of life! I see thee again. Thy voice I hear, that called me forth from the grave.

Magdalene.

Rabbi.

Martha.

Rabbi! Welcome.

Christ.

God's blessing be upon you.

Martha.

Wilt thou, Lord, suffer me, unworthy of such happiness tho I be, to serve thee?

Magdalene.

Wilt thou not despise a token of love and gratitude even from me?

Christ.

Good souls, do even as ye have purposed.

Simon.

Lord, no longer delay to come under my roof, that together with your own you may be refreshed with meat and drink. Come ye also, my friends.

(All enter in.)

Scene III. Simon's Dining Hall.

Christ.

Peace be to this house.

Disciples.

And to all that dwell therein.

Simon.

Lord, all is ready. Seat yourself with your own at the table.

Christ.

Thus let us, my disciples, with thankfulness enjoy the gifts of God, which the Father of Heaven, by Simon his servant, hath vouchsafed to us.

(after they are seated.)

O Jerusalem, might my coming only be so dear to thee, as it is to this my friend—but thou art stricken with blindness.

Lazarus.

Yes, best of masters! The Pharisees and Scribes are full of expectation. If thou dost come to the great feast, they have thy destruction in view.

Simon.

I will defend thee.

Peter.

Lord it is good to be here. In the quietude of this home, waited upon by true love, shelter thyself till the tempest be overpast.

Christ.

Get thee far from me, O tempter. For thou savourest not the things that be of God but the things that be of men. Dare the reaper rest in the shade, while the ripe harvest beckons? The son of man is come not to be ministered unto, but to minister and to give his life a ransom for many.

Judas.

But, Master, if thou yieldest up thy life, what will become of us?

Disciples.

Alas! all hopes are then destroyed.

Christ.

Compose yourselves! I have power to lay down my life and I have power to take it again. This commandment have I received of my Father.

Magdalene (coming with the precious box of ointment).
Master.

Christ.

Magdalene.
(Magdalene anoints Christ.)

Thomas.

What delicious odor!

Bartholemew.

This is genuine costly spikenard.

Thaddeus.

Such an honor was never before done to our Master.

Judas.

Wherefore this waste? This money could have been better spent.

Christ.

Why reason ye among yourselves? Why do ye censure that, which has been only done out of thankful love?

Judas.

So to pour out the precious costly ointment! What a waste!

Christ.

Friend Judas, look on me. Also, on me thy master, call you that waste?

Judas.

But, master, I know that thou dost not love useless expense. This ointment might have been sold, and the money given to the poor.

Christ.

Judas, lay thy hand upon thy heart. Is it only out of sympathy for the poor, that thou art so greatly moved?

Judas.

At least three hundred pence would this ointment have brought. What a loss both to the poor and to us!

Christ.

The poor have ye with you always, but me ye have not always. Let her alone. She hath wrought a good work on me. In that she hath poured out this ointment over my body, against the day of my burial hath she done this. Verily, verily, I say unto thee, wherever in all the world this gospel is preached, this, also, that she hath done shall be spoken of as a memorial of her. Let us arise.

(After they have risen, Christ says to Simon):

Thanks to thee, kindly man, for thy hospitality. The Father will reward thee.

Simon.

Speak not of thanks, dear master, I know and will never forget what I owe to thee.

Christ.

The hour is come. Ye dwellers in this hospitable home farewell.

My disciples, follow me!

Peter.

Lord, wherever thou wilt, only not to Jerusalem.

Christ.

I go, whither the Father calls me. If it please thee, Peter, to remain behind, remain.

Peter.

My lord and master, where thou abidest, there also will I abide. Where thou goest, go I also with thee.

Christ.

Come then.

(They all depart.)

Abide in love. Once more farewell. O dear quiet Bethany, I will no more abide in thy peaceful vale.

Simon.

Dear Master, wilt thou indeed forever depart from here?

Magdalene.

Alas! I anticipate terrible things. Friend of my soul my heart, ah my heart, will never leave thee.

(She falls at Christ's feet.)

Christ.

Mary, arise. The night comes on, and the wintry storms are raging. But be of good cheer. In the morning dawn, and in the garden of spring, thou wilt see me again.

Lazarus.

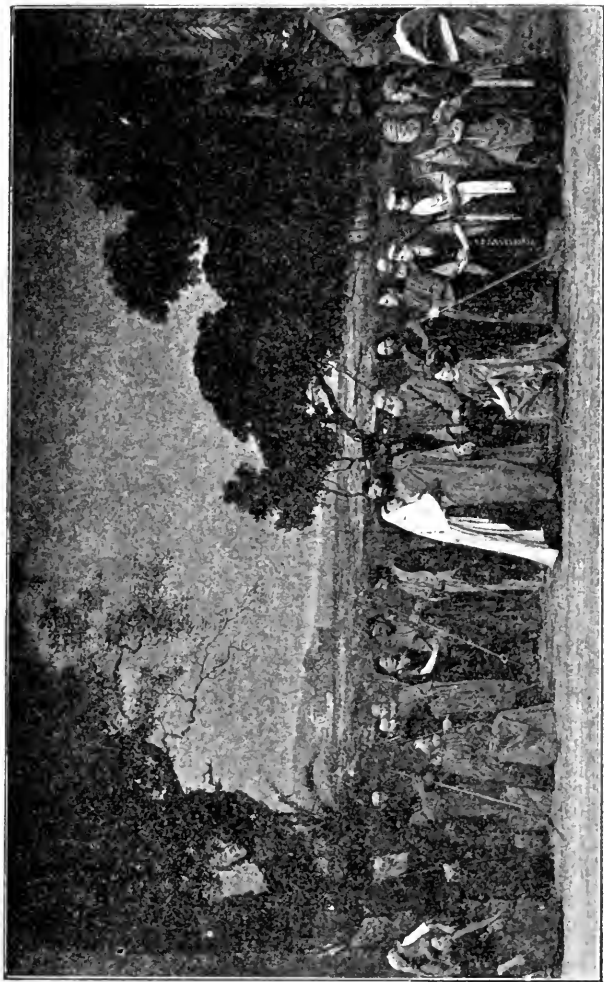
O my friend, my benefactor!

Martha.

O thou delight of my heart, thou my strength! Alas dost thou go, and comest thou again never more?

Christ.

It is the will of the Father, ye loved ones. Wherever I am, I bear you in my heart. Wherever you are, there will my blessing go with you. Fare ye well.



Scene V.

The mother Mary, with her companions, meets him.

Mary.

Jesus, beloved son, with earnest longing have I hastened after thee, with these my friends, that I might see thee again — before thou departest, ah whither?

Christ.

Mother, I am on the way to Jerusalem.

Mary.

To Jerusalem! There is the Temple of Jehovah into which I once bore thee on mine arm, that I might offer thee to the Lord.

Christ.

Mother, the hour is come, in which I will offer myself to the will of the Father. I am ready to present that sacrifice, which the Father requires of me.

Mary.

Alas! I have a presentiment, what kind of offering that will be.

Magdalene.

Best of mothers, how greatly we wish that our dear Master would remain with us.

Simon.

But his resolution is made.

Christ.

Mine hour is come.

All the disciples.

Pray to the Father that this hour may pass.

All the women.

And the Father will hear thee, as he hears thee always.

Christ.

Now is my soul troubled, and what shall I say? Father save me from this hour. But for this hour came I into the world.

Mary.

O Simeon, venerable man! Now, now, will be fulfilled, that which thou didst once prophesy to me: „A sword will pierce thy soul also.“

Christ.

Mother, the will of the Father was ever sacred to thee.

Mary.

So it is still. What he lays upon me will I patiently endure; but only one thing, only one thing beg I of thee, my son.

Christ.

What dost thou require of me, my mother?

Mary.

That I may go with thee into the fiery conflict of suffering, yea even unto death.

John.

What love!

Christ.

Thou wilt suffer with me, thou wilt agonize with me in my death agony, and afterwards triumph with me in my triumph. Therefore be comforted.

Mary.

O God, give me strength, that my heart break not.

Women.

Best of mothers, we go with thee.

Christ.

Later on ye may come to me. For the present remain with our friends in Bethany.

(To Simon and Martha, etc.)

I commend to you, faithful souls that ye are, my dear mother, together with those she has brought with her.

Lazarus.

O couldest thou not also remain with us.

Christ.

Comfort one another. And after two days, you may all set out for Jerusalem to be present at the great feast.

Mary.

It will be done, my son.

Women.

How sad the hours will be, when we are far from thee.

Christ.

Mother! mother! for the tender love and the motherly care thou hast bestowed upon me all through these three and thirty years, receive the warmest thanks of thy son. The Father calls me. Best of mothers! fare thee well!

Mary.

My son, where shall I see thee again?

Christ.

There, dearest mother, where the word of Scripture is fulfilled. „He is brought as a lamb to the slaughter, and he openeth not his mouth.“

Mary.

Ah! God! my son. Ah! Jesus, thy mother!

Women.

Best of mothers.

Disciples (as they depart).

What that will be, we cannot endure.

Christ.

Do not succumb at the first struggle. Hold fast on me.

(Exit with his disciples.)

Lazarus and the Women.

O dearest teacher—with thee and for thee.

Simon.

Benefactor of my home.

(To Mary.)

Come mother, and honor me by entering into my house.

Magdalene.

One comfort is left us in our tribulation.

Mary.

What a happiness to have the mother of our Lord with us.

Lazarus (to the women).

Ye also, beloved, come with us. Sorrow and tears will we share with one another.

(They enter the house.)



Fourth Act.

The last journey to Jerusalem.

Tableau: King Ahasuerus rejects his lawful Queen Vashti
and exalts the Jewess Esther to the throne.

Jerusalem! Jerusalem awake!
To recognize the things belonging to thy peace:
Dost hesitate? o'er thee will vengeance break.
And God's appointed day of grace will cease.

Jerusalem! Jerusalem!
Unto thy God return
Do not with impious mockery, spurn
Of grace the warning cry.

Lest, O unhappy one, on thee
Outpoured in fullest measure be
The wrath of God most high.

Still she that did the prophets slay
Reels outward in her wicked way
The Lord doth say therefore
„This folk I'll have no more.“

Proud Vashti, thy rejection doth reveal
How with the Synagogue the Lord intends to deal.
Proud woman, from thy throne step down,
Unworthy thou to share the crown.
Thus spake Ahasuerus — full of rage was he.
„Come Esther and beside me stand.
Thro life we'll wander hand in hand.
The throne's ordained for thee.“

The day of grace is past away.
This proud folk I will cast away,
As I live, the Lord doth say.

A better I will choose instead,
With whom eternally I'll wed
As to Esther Ahasuerus said.

Jerusalem! Jerusalem!
Ye simple people, hear God's word.
If yet God's grace ye's win
Thrust from your hearts with one accord
The sour, sour leaven of sin.

John.

Master, behold from these heights, how lovely the view
of Jerusalem.

Matthew.

And the majestic Temple — what a magnificent building!

Christ.

O Jerusalem, Jerusalem! if thou hadst known, even in
this thy day, the things that belong to thy peace. But now
they are hid from thine eyes.

Peter.

Master, why dost thou grieve so sorely?

Christ.

Mine own Peter! The unhappy fate of this unfortunate
city goes to my heart.

John.

Master, tell us what her fate shall be.

Christ.

The days will come, when her enemies shall cast up
ramparts round about her, and shall shut her in, and terrify
her, and will cast her and her children within her walls down
to the dust, and they will not leave one stone upon another.

Andrew.

But wherefore shall the city meet such a fate?

Christ.

Because she knew not the day of her merciful visitation.
Alas! the murderess of prophets will, with her own hands,
kill the Messiah.

All.

What a fearful deed.

James.

God forbid, that the city of Jehovah should bring upon herself such a curse.

John.

O best of masters! For the holy city's sake, for the people's sake I beseech thee, go not thither, that the evil doers may have no opportunity to bring this fearful thing to pass.

Peter.

Go thither and reveal thyself to them in thy glory, so that the good may rejoice and the evil may tremble.

All.

Yes, do this.

Phillip.

Smite down thine enemies.

All.

And set up the kingdom of God among men.

Christ.

Children, what ye wish shall come to pass in its own time. But my ways have been foreordained of the Father, my thoughts are not your thoughts, neither are my ways your ways. Peter.

Peter.

What dost thou desire, Lord.

Christ.

This is the feast day of unleavened bread, when the law commands us to observe the passover. You two, you and John, go before us. Make ready the paschal lamb that we may eat it at eventide.

Peter and John.

Where wilt thou that we prepare it?

Christ.

When ye are come into the city, there shall meet you a man bearing a pitcher of water. Follow him into the house whither he entereth, and say then unto the master of the house. The Master saith, where is the guest chamber where I shall eat the passover with my disciples? He will show you a great upper room; there make ready.

Peter and John.

Grant thy blessing, best of masters.

Christ.

God's blessing be with you.

(The two depart.)

Christ.

Ye, who remain, accompany me for the last time unto my Father's house. To-day you go with me — to-morrow! —

Judas.

But master, if thou wilt now indeed leave us, first make provision for our maintenance. Behold, this will not last one day more.

Christ.

Judas! Have no more anxiety than is needful.

Judas.

How well it would be, to have in this bag the cost of the spikenard. Three hundred pence. How long we could live, free from care.

Christ.

So far ye have never lacked anything; and, believe me, at no time will anything be lacking.

Judas.

Yes, when thou, O Master, art no more with us, then will the good friends withdraw themselves, and then. —

Christ.

Friend Judas, beware lest the tempter should overcome thee.

All.

Do not trouble the master so much.

Judas.

Who will take thought, if I do not take thought? Was I not appointed treasurer by the master?

Christ.

That you were — but I have my fears. —

Judas.

I also have my fears — that the bag will soon be empty and that it will remain empty.

Christ.

Friend Judas, forget not that I have warned thee. Now let us be going. I have a great longing to be in my Father's house.

(All depart except Judas.)

Judas and Dathan the merchant.

Judas.

Shall I also follow? I have no great inclination. The bearing of the master I cannot explain. His great deeds led us to hope that he would restore Israel. But all hopes are dashed. He seizes not the opportunity. Now he speaks plainly of the grave and of dying. He will comfort us concerning the future; that for me is too far away and in too dark a distance. Long have I hoped and waited, now I am weary of hoping and waiting. I see well that nothing is in prospect but poverty and lowliness, and very probably persecution and imprisonment. I will withdraw, so long as there is time. I have a trifle laid by, till I obtain another occupation. How good, methinks, how good it would have been, could I have put the three hundred pence in my bag. When the company is dissolved, the bag would still have remained in my hands, and then I would have had a sufficiency for a long time. But now I must think of ways and means, how and where I may earn a livelihood.

Dathan (coming on the scene).

Judas? The situation is favorable. He is alone. Who knows, perhaps the very opportunity runs into my hands. He seems perplexed. I must improve this opportunity and make every exertion to win him. A great reward is offered for it. Friend Judas!

Judas.

Ha! What is this? who art thou?

Dathan.

My friend! Has any misfortune befallen you?

Judas.

Tell me, who art thou?

Dathan.

Thy friend — thy brother.

Judas.

Thou, my friend? my brother?

Dathan.

So at least I wish to be. But tell me, how fares it with the Master? If it is advisable, might I also enter his little company?

Judas.

His disciple wouldst thou be? — and I. —

Dathan.

Hast thou then entirely forsaken him? Are his prospects no more good? Tell me straight out, that I may know how to act.

Judas.

If you can keep a secret, I will tell you something.

Dathan.

Friend Judas, willingly. Be assured of that.

Judas.

No, it does not go well with him. He says himself that his last hour is come. I have resolved to withdraw from his company. He will ruin us all. I am master of the bag, look into it, see how matters stand.

Dathan.

O friend, then I will stay where I am.

(The traders come upon the scene.)

Judas.

What do these want? I will speak no further.

Korah.

Stay friend! you will not regret it.

Judas.

Do you want anything with me?

Korah.

Where is your master gone?

Abiron.

Has he gone straight to Jerusalem.

Judas.

Yes, for the last time, as he says.

Moses.

For the last time? Will he, then, no more depart out of Judea?

Abiron.

Where has he his lodging for the night in Jerusalem?

Judas.

Why ask ye so eagerly such questions? Will ye also become his disciples?

Traders.

Why not? When the outlook is favorable.

Judas.

I can see no brilliant prospects.

Dathan,

Explain more explicitly, what you have already said, that he will bring you all to ruin,

Judas.

He always says to us. Take no thought for the morrow. On the day that anything happens to him, we shall all be poor as beggars. Is this the care of a master for his own?

Abiron.

Sure enough then ye have no very brilliant prospects.

Judas.

And yet, this very day, he consented to the senseless waste, with which a woman did him honor, and because I expressed my disapproval, he turned upon me with strong reproof.

Dathan.

And you — you can still care for him?

Booz.

And will you any longer adhere to him?

Dathan.

Friend, I think it high time that thou takest thought for thy future.

Judas.

That is even my own thought and intent. But where does the way open to a better advancement?

Dathan.

That thou needst not go far to seek. The straight way to fortune lies before thee.

Judas.

How? where?

Ephraim.

Hast thou heard nothing, then, of the proclamation of the Sanhedrim?

Judas.

Of what?

Ephraim.

Such a favorable opportunity of making thy fortune, wilt thou never find in all thy life.

Judas.

Tell me, what has the council announced?

Dathan.

Whoever makes known to them the nightly resort of Jesus of Nazareth, shall receive no inconsiderable reward.

Korah.

Hearest thou? A great reward.

Judas.

A great reward! That lets itself be heard.

Ephraim.

Who can secure it easier than thou?

Dathan (aside).

We are nearing our goal.

Abiron.

Behold! Fortune herself comes to thee.

Judas.

Splendid opportunity! Shall I let this slip out of my hands?

Dathan.

And think not, that this is the end of the matter. Thou securest, also, the gratitude of the Sanhedrim in a high degree. Who knows, Judas, what destiny may be in store for thee?

Korah.

Friend, give your consent.

Traders.

Shake hands on it. Shake hands.

Judas.

All right, be it so.

Dathan.

Come Judas, we will accompany thee at once to the Sanhedrim. There will we have more discourse upon the subject.

Judas.

First of all, I will hasten after the Master to spy out all, and to make sure.

Dathan.

Verily well, now will we go to the Sanhedrim, and, by way of preliminary, announce your coming. When, and where shall we meet one another?

Judas.

Three hours from now I will present myself in the street of the Temple. There await me.

Dathan.

All right.

Traders.

Brother! friend. As a man.

Judas.

On my word.

(Exit traders).

Judas.

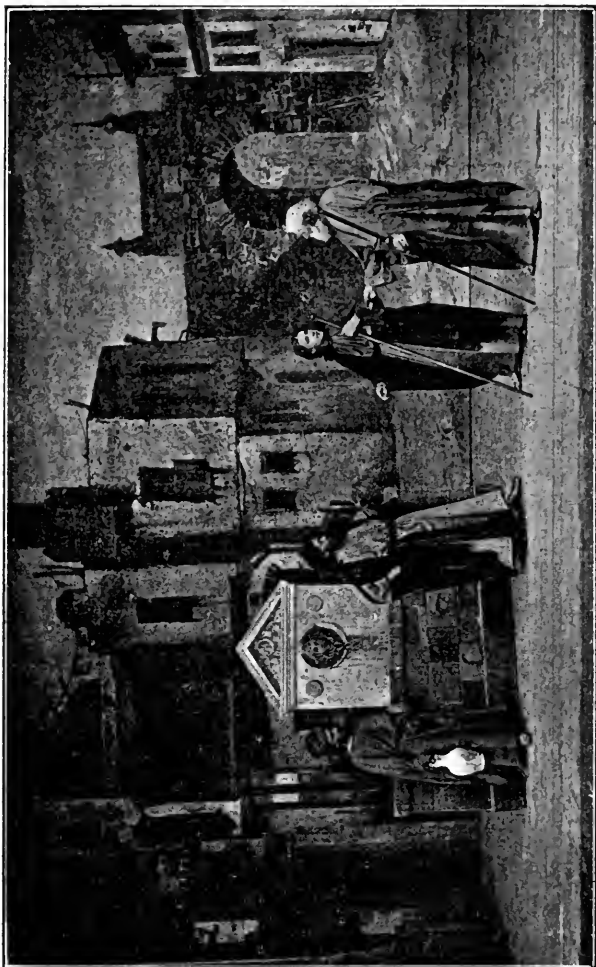
My word is pledged. I shall not repent of it. Were I not a great fool, did I cast away from me the splendid sum of money, that I can earn without pains? My fortune is made. It cannot fail. I will do as I have promised: but I will demand payment in advance. If the priests succeed in arresting him, and make an end of him, I will have my lamb in the fold: and besides I will be famous in all Jewry, because I have helped to save the law of Moses. But should the Master reveal his glory, then sure enough what shall I do? I will fall down repentant at his feet. I know he is good and I have never seen him cast a penitent from his feet. I can at least claim this merit that through me the matter came to an issue. Very well then, I will not entirely break loose, and will not break down the bridge behind me, so that I can turn back, when there is no more chance of going forward. That is well thought. Judas! thou art a clever man. But I am afraid to appear in presence of the master. I will not be able to endure the piercing glance of his eye, and my companions, they will, I fear, see it in my face that I am a — no — no that I will not be — traitor I will not be. What am I doing except showing the high priests where the master is to be met with at a stated time. Surely that is no treachery. More is needed for that. Treachery is — away with those freaks. Take courage, Judas. Thy fortune is at stake.

(Exit.)

In the city. John, Peter, Barneh, Mark.

Barneh.

There is a great press of business to-day. There will be no lack of work at this feast of the Passover. The concourse of pilgrims is so great. My master must be counting on many guests, he is so busily occupied all round the house.



John.

Behold! here is someone at the fountain.

Barneh.

Something unusual must be about to happen at this passover, for the lords of the Council are going hither and thither.

(goes into the house.)

Peter.

This must be he. He bears the pitcher of water, as the master gave us the sign.

John.

So will we follow him.

(follows after him.)

Barneh.

Do you want me, friend? Welcome.

John.

We wish to speak with your master.

Barneh.

Do ye wish to celebrate the passover in our dwelling?

Peter.

Yes, the master hath given us the commission to bear this request to your master.

Barneh.

Just come with me. It will be a great joy to my master to receive you into his house. But lo! (the master of the house approaches) there he is himself. I bring guests with me, they will celebrate the passover with us.

Mark.

Welcome friends!

Peter.

Our master bids us say to you, My time is at hand. Where is the chamber, where I may eat of the passover with my disciples.

Mark.

O the joy! I recognize you. Ye are the disciples of the great wonder-worker, who gave me back my eyesight. How do I deserve that he should have chosen my house, out of all the houses in Jerusalem, in which to celebrate

the sacred feast? How happy I will be. Blessed is this house that he honors by his presence. Come, dear friends, I will at once show you the guest chamber.

Peter and John.

Good man, we follow thee.

Fifth Act.

Tableau I. The Manna.

Tableau II. The Grapes of Eschol.

The Holy Supper.

The hour — the hour draws nigh,
Wherein fulfilled shall be,
The word, which taught of God most high
The prophets' lips decree.
In this folk, saith the Lord,
Have I no more delight,
Nor shall the offerings of their hands
Be pleasing in my sight.

A new feast I ordain,
Saith God; this offering shall remain
Through all the earth as sign
Of my new covenant divine.

The wonder in the desert serves, at least,
To shadow forth the new and blessed feast.
The Lord is good! the Lord is good!
His hungering people satisfies,
With wondrous food
Sent from the skies.

Even there death snatched away
All those who in the desert way
 So bounteously were fed.
The sacred bread of this new feast
Shall save from death those souls, at least,
 Whose faith receives the living bread.

The Lord is good! the Lord is good!
Who to his people by his hand
Now gives the vine's best blood
From out the promised land.
Nature's best gift was but decreed,
To satisfy the body's need,
 According to God's will:
But the new covenant's sacred wine
Will, be the son's own blood divine
 The thirsty soul to still.

The Lord is good! the Lord is good!
In his new covenant he stood,
At that blest feast in Salem's hall
And gave his flesh and blood for all.

Christ.

With desire have I desired to eat this passover with you, before I suffer. For I say unto you, I will eat no more of it, until it is fulfilled in the Kingdom of God. Father I thank thee for this fruit of the vine.

(He drinks and gives the cup to his disciples)

Take this and divide it among yourselves. For I say unto you, I will drink no more of the fruit of the vine, until it is fulfilled in the Kingdom of God.

Disciples.

Alas! Lord, so this is the last feast of the passover.

Christ.

I shall drink new wine with you in the Kingdom of my Father: as it is written: ye shall drink of the fountain of eternal life.

Peter.

But Lord, when this kingdom shall be revealed, what ranks shall be given?

James.

Who amongst us shall be the first?

Thomas.

Will a fixed lordship be assigned to each?

Bartholemew.

That would indeed be best, for then no more strife would arise among us.

Christ.

Have I been so long with you, and yet ye are so engaged with the things of this world. Doubtless I prepare for you, who have continued with me in my temptations, the Kingdom, even as my Father hath prepared, that ye may eat and drink with me in my kingdom, and sit upon thrones, and judge the twelve tribes of Israel. But mark ye well, the kings of the earth bear rule over them mightily. But it shall not be so with you. The greatest among you let him be as the younger, and who will be foremost among you, let him be your servant. Who then is the greatest? He that ministereth at the table, or he that sitteth thereat. Is it not he that sitteth? But I am among you as one that serveth. Now sit down, my beloved disciples.

(He lays aside his upper garment and girds himself with a towel, and pours water into a basin.)

Disciples.

What is he going to do?

Christ.

Peter, reach hither thy foot.

Peter.

What! Lord, wilt thou wash my feet.

Christ.

What I do thou knowest not now, but thou shalt know hereafter.

Peter.

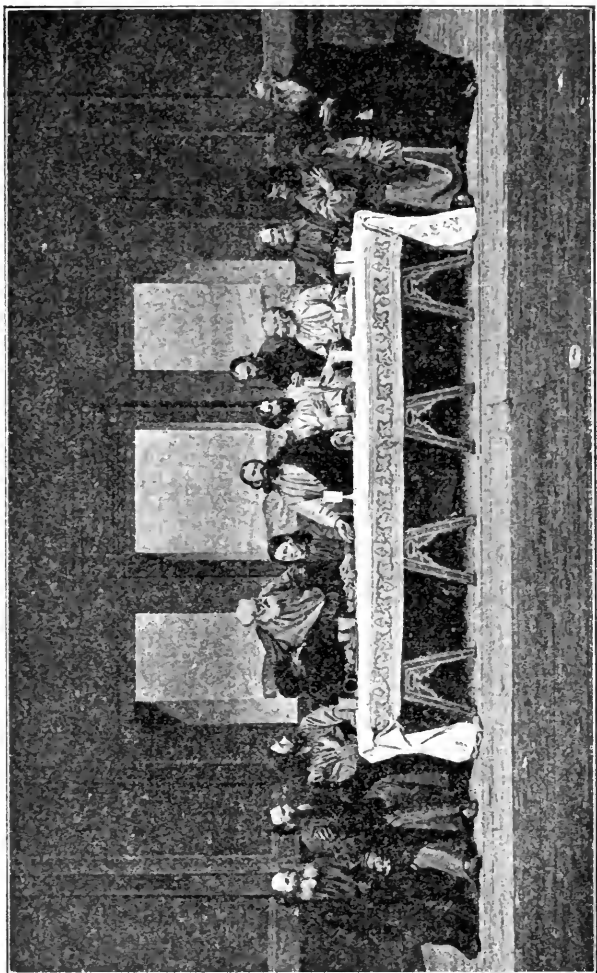
Thou shalt never wash my feet.

Christ.

If I wash thee not, thou hast no part or lot with me.

Peter.

If that is so — then not my feet only but also my hands and my head.





Christ.

He, who is washed, needeth not save to wash his feet, but is clean every whit.

(He washes the disciples' feet, and after he has put on his upper garment says.)

Now are ye clean, but not all.

Know ye what I have done unto you? Ye call me master and lord, and ye say well, for so I am. If I then your master and lord, have washed your feet, so ought ye to wash one another's feet. For I have given you an example, that ye should so do as I have done unto you. Verily, verily, the servant is not greater than him that hath sent him. If ye know these things, blessed are ye, if ye do them. Children, yet a little while I am with you, but that my memory may never die among you, I will leave an eternal memorial behind me, that so I may be always with you and among you.

My children, the old covenant that my Father of old made with Abraham and Isaac and Jacob, hath reached its end. And I say unto you, in this hour a new covenant begins, which I thus solemnly institute, as my Father hath appointed, and this covenant will endure, until all is fulfilled.

(He takes the bread, blesses and breaks it.)

Take, eat, this is my body that is given for you.

(He goes round and gives to each of the disciples.)

As often as you do this, do this in remembrance of me.

(He takes the cup of wine and blesses it.)

Take this, and drink ye all of it. For this cup is the New Testament in my blood shed for you and for many for the remission of sins.

(He hands the cup to all.)

As often as ye do this, do this in remembrance of me.

John.

Best of masters, never will I forget thy love. Thou knowest that I love thee.

All the Disciples? Except Judas.

O most loving, we desire always to be united unto thee.

Peter.

This holy supper of the New Testament shall, according to thine ordinance, from now henceforth and forever, be continued by us.

Matthew.

As often as we celebrate it, will we remember thee.

All the Disciples? Except Judas.
O thou divine one — best friend and teacher.

Christ.

My children, abide in me, and I in you. As the Father hath loved me, even so have I loved you. Abide in my love. If ye will keep my commandments, abide in my love. But, alas! I must say it. The hand of him, who shall betray me, is with me at the table.

Several.

Who? a traitor? In the midst of us?

Peter.

Is it possible?

Christ.

Verily, verily, I say unto you. One of you shall betray me.

Andrew.

Lord, one of us twelve?

Christ.

Yes, one of the twelve. One, whose hand dippeth with me in the dish, will betray me, and the scripture will be fulfilled. He, who eats bread with me, will lift up the heel against me.

Thomas. Simon.

Who may the treacherous one be?

James.

O name him publicly, the infamous one!

Bartholemew.

I would sink into the earth for shame, if I were he.

Thaddeus.

Lord, is it I?

James the Less.

Or I?

Judas.

Is it I?

Thaddeus.

Far rather would I give my life for thee, than dream of such a thing.

Christ, to Judas whilst Thaddeus is speaking.

Thou hast said it. The son of man goeth indeed as it is written; but woe unto him, by whom the son of man is betrayed. Better were it for this man, if he had never been born.

Peter.

Which is it, of whom he speaks?

John to Jesus.

Lord, who is it?

Christ.

He it is to whom I will give the sop, when I have dipped it.

Disciples.

Who indeed can it be?

Christ.

Judas, what thou doest, do quickly.

(Exit Judas.)

Thomas, to Simon.

Why does Judas go forth?

Simon.

Apparently the master sends him to buy something.

Thaddeus.

Or to bestow an alms.

Christ.

Now is the son of man glorified, and God is glorified in him. Children, yet a little while I am with you. Ye shall seek me and as I said unto the Jews, whither I go ye cannot come; so now I say unto you.

Peter.

Lord, whither goest thou?

Christ.

Whither I go thou canst not follow me now, but thou shalt follow me afterwards.

Peter.

Why cannot I follow thee now? I will lay down my life for thy sake.

Christ.

Wilt thou lay down thy life for my sake? Simon! Simon! Satan hath desired to have thee that he may sift thee as wheat. But I have prayed for thee, that thy faith fail not. And when thou art converted, strengthen thy brethren. All ye shall be offended because of me this night: for it is written, I will smite the shepherd and the sheep of the flock shall be scattered abroad.

Peter.

Though all men should be offended because of thee, yet will I never be offended. I am ready to go with thee to prison and to death.

Christ.

Verily, verily, I say unto thee, Peter, that in this very night, before the cock crow twice, thou shalt deny me thrice.

Peter.

Though I should die with thee, yet will I not deny thee,

All.

Master, we all promise thee also eternal loyalty. Not one of us will ever deny thee.

Christ.

When I sent you without purse and scrip and shoes lacked ye anything?

All.

No, we lacked for nothing.

Christ.

But now he that hath a purse, let him take it; and he that hath none, let him sell his coat and buy a sword. For the hour of trial is at hand, and I say unto you, that that will be fulfilled in me, which is written: He was numbered with the transgressors.

Several.

Behold Lord, here are two swords.

Christ.

It is enough. Let us arise and give thanks.

Christ with his disciples.

Praise the Lord, all ye people! Praise him all ye nations, for his merciful kindness is great toward us, and the truth of the Lord endureth forever.

Christ.

Children, why are ye so sad. Let not your hearts be troubled! Ye believe in God, believe also in me. In my Father's house are many mansions, and I go to prepare a place. And I will come again and receive you to myself, that where I am, there ye may be also. I will not leave you comfortless. Peace I leave with you, my peace I give unto you, not as the world giveth give I unto you. Keep my commandment, that ye love one another, as I have loved you. By this shall all men know, that ye are my disciples,

if ye love one another. — Hereafter I will not talk much with you, for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father, and as the Father gave me commandment, even so I do. Arise, let us go hence.



Sixth Act.

The Traitor.

Tableau: Jacob's sons sell their brother for twenty pieces of silver, as Judas sells his Lord for thirty pieces of silver.

Judas, art thou entirely blinded
By thine unbridled lust for gold?
For filthy lucre art thou minded
That thy master's blood be sold?
Shudders not thine immortal soul?
Seest thou not this leads to thine undoing?
The law's decree already is pursuing
Thee, o'er thee its thunders roll.

By one of you I'll be betrayed,
Glancing at Judas, Jesus said.
The blackest crime doth Judas plot
Yet his conscience hearkens not.
Within his bosom reigns the devil.
His lust of gold hath wrought this evil.

Halt Judas! by remembrance moved,
How thy master hath thee loved,
Think ere it be too late.
Swift to the Council Judas' feet are bent
Acting as Jacob's sons with ill in tent
'Gainst Joseph showed their hate.

How much good money will you pay
For this youth here? the brothers say
And heartlessly he's given away.
As one his chattels sells outright
For twenty silver pieces bright
Their brother's life they blight.

What is your bid—what will you pay?
Iscariot saith, if I betray
The master to your hands?
For thirty silver pieces he
The bargain strikes, and then we see,
That Christ a prisoner stands.

In what stands here before our eyes
True picture of this world lies.
Yet oft by wicked deeds have you
Sold and betrayed your Lord so true.
Joseph's brethren you despise:
Judas is hateful in your eyes:
Their ways ye walk, yet sure as fate
Will envy, greed and brother's hate
Man's good estate destroy
Of blessing, peace and joy.

Scene I.

The Sanhedrim.

Caiaphas.

Assembled fathers! I have joyful news to communicate. The pretended prophet of Galilee will, I hope, soon be in our hands. Dathan, that zealous Israelite has won over one of his disciples, who is ready to show us the way, by which he may be arrested at dead of night. Both are now here, and await the summons of this reverend assembly.

Several.

Call them in.

Josaphat.

I will call them.

Caiaphas.

Yes, call them in. (Exit Josaphat). But first of all fathers I wish, that the price to be paid the man be determined.

Nathaniel.

The law itself gives us light upon the subject, for it fixes the value of a slave at thirty pieces of silver.

All.

Yes, yes, the Messiah is worth the price of a slave.

Scene II.

Enter Dathan and Judas.

Dathan.

Wise Council, herewith I bring to a conclusion the commission entrusted to my hands, and I present this man before you. He has resolved to deliver up to you this enemy of Moses. He is a confidential friend of the Galilean, and knows his ways and his secret resorts.

Caiaphas.

Knowest thou the man, whom the Sanhedrim wants?

Judas.

I am one of the twelve, have been long in his company, and know where he is wont to take up his abode.

All.

Yes, yes, this is he; we saw him often in his company.

Caiaphas.

What is your name?

Judas.

My name is Judas.

Caiaphas.

What has moved you to take this step? Have you not regretted it?

Judas.

I have withdrawn from the master.

Caiaphas.

What has induced you?

Judas.

He is of no more account—and above all I will rather hold by the lawful authorities.

Caiaphas.

Are you ready to come to terms with us?

Judas.

What will you give me, if I deliver him?

Caiaphas.

Thirty pieces of silver, and you shall be paid at once.

Dathan.

Listen Judas, thirty pieces of silver! what a gain!

Nathaniel.

And Judas, mark me, this is not all. If you carry out this work to a successful issue, your future will be thought upon.

Ezekiel.

You can become a respected, a rich, and a great man.

Judas.

I am content. Now the true star of hope rises upon me!

Caiaphas.

Rabbi, bring forth the thirty pieces of silver out of the treasury, and pay him beforehand in presence of the whole Council. Is such your will?

All

Yes, that is the will of all of us. Agreed, agreed.
(Exit Rabbi.)

Nicodemus.

No, not all. I vote emphatically against it. Fathers! how can you conclude a bargain so shamefully wicked? And thou, vilest of men! dost thou not blush thus to sell thy master and lord? Godless traitor, whom the earth will engulf. Thy friend! who has done thee so many kindnesses, wilt thou offer for sale for thirty pieces of silver? Just wait, the price of blood will cry to heaven for vengeance, and then red hot will it burn into the innermost parts of thy soul, sunken in covetousness.

Johsua.

Do not alarm thyself, Judas, at the words of this zealot. Let him become a disciple of the false prophet. When thou attachest thyself to the authorities, thou fulfillst thy duty.

Rabbi.

Come, Judas, take the silver pieces and play the man.
(He eagerly takes them.)

Judas.

On my word you may certainly rely.

Saras.

Still you must finish this work before the feast.

Judas.

The present gives us the best opportunity. Even to-day in this very night, shall ye have him in your hands. Give me only armed men with me, that they may surround him, and close against him every way of escape.

Annas.

The temple watch can at once accompany him.

Several.

Yes, we will send it with him.

Caiaphas.

It might be advisable also that some members of the holy Sanhedrim should take part in his arrest, so that all be done lawfully.

- All.

We are all ready.

Ezekiel.

The choice belongs to the high priest.

Caiaphas.

If the choice is left to me, then I appoint Nathan Josophat, Solomon and Ptolemy. See to it, that the watch hold itself in readiness.

All four cry out.

Most willingly, will we carry out the commission of the high priest.

Judas.

I go beforehand, when I have made an examination of the whole matter, then I will come to fetch the armed band.

Dathan.

And I will go with thee, and will not quit thy side, till everything is carried out to an issue.

Judas.

At the gate of Bethphage will I await your people.

(Exit Judas.)

Scene III. The Sanhedrim.

Caiaphas.

The matter goes entirely according to our wishes. Therefore, reverend fathers, the chief question must be faced; what shall be done with this man, when God delivers him into our hands? What is your opinion?

Sadok.

Let him be cast into the deepest, darkest dungeon, and keep him, laden with chains, well secured. There let him be, and remain as one buried alive.

Caiaphas.

Still which one of you has confidence enough to give bonds, that his friends do not stir up a riot to set him free? or that the warders be not bribed? or that his sorcery do not break the chains, and open the prison doors? Who, among you, has confidence to take such risks upon himself, let him speak out.

(All are silent.)

I see it well. Ye know and understand it not. Therefore the high priest will make the matter plain to you. Is it not better, that one man die than that the whole nation perish? He must die; until he is dead, there is no peace in Israel; there is no security for the holy law of Moses; and there is no more peaceful hour for us.

Rabbi.

Verily, God hath spoken by the high priest. Only by the death of Jesus of Nazareth, can the people of Israel be saved.

Nathaniel.

Long has that word been at the tip of my tongue. Now it is uttered. Let him die, this enemy of our fathers.

All.

Yea, verily, he must die. Nothing but his death can be our salvation.

Annas.

By my gray beard, I swear, that I will no more rest, till our wrongs are blotted out by the blood of this deceiver of the people.

Nicodemus.

Is it permitted me, father, to utter a word?

All.

Yes, speak, speak!

Nicodemus.

Is sentence already pronounced upon this man, before he has been heard on his own behalf? before a witness has been heard? Is this righteous? Is this worthy of the fathers of God's people?

Nathaniel.

What! Wilt thou impute unrighteousness to the Council?

Sadok.

Dost thou know the holy law?

Nicodemus.

I know the law, and therefore do I know that the judge dare not give sentence, until the witnesses are heard.

Johsua.

What need have we of witness? Are we not ourselves witnesses enough of his words and deeds, by which he hath impiously broken the law?

Nicodemus.

Yes, ye are all accusers, witnesses, and judges in one. But I also belong to the witnesses of the high doctrine of this man of Nazareth, and of his deeds. They are worthy of belief and admiration, not of punishment and contempt.

Caiaphas.

What betrayest thou by this speech? this scoundrel deserve admiration? Admiration? Thou professest thyself an adherent of Moses. and wilt thou defend what the law condemns? Fathers, up and be doing, the law demands vengeance?

Ezekiel.

Away with thee, from among us if thou holdest by that speech of thine.

Joseph.

The voice of my conscience forbids me also to consent to your resolve. No one hath made known unto us any deed of this man, that makes him worthy of death: for he hath done only good.

Caiaphas.

Speakest thou also thus? Is it not known all over, how he desecrated the Sabbath day? deceived the people as like Beelzebub he cast out devils, and gave himself out to be God? His deeds bear witness to that.

Nathaniel.

Aha! we know thee! For long thou hast been a secret friend of the Galilean, now at last thou hast unmasked thyself!

Annas.

So, we have, in our midst, traitors to the holy law.
Even as far as this hath this impostor thrown his nets.

Caiaphas.

What do ye here, ye faithless? Depart, and follow
your prophet, that you may see him again, before his hour
is come. For that he must die, stands unalterably fixed.

All.

He must die, he must die; that is decided.

Nicodemus.

Accursed be this murderous resolution! In this sentence
of blood will I have no share.

Joseph.

I also will remain no longer, where the guiltless is
murdered. I swear by God, my heart is clean.

(They retire.)

Scene IV. The Sanhedrim.

Joseph.

Let us be glad, that at last we are rid of the traitors.
Now we can express the thoughts of our hearts freely.

Caiaphas.

We will by all means judge him in regular form; we
must hear him in his own behalf, and bring forward wit-
nesses, that the people be not strengthened in the delusion,
that we merely persecute him out of hate.

Jacob.

The law requires at least two witnesses.

Samuel.

We shall not lack witnesses. I will see to that.

Dariabas.

The sentence stands fast; the only question is as to
formalities.

Ezekiel.

And should these prove insufficient, the dauntless power
of our wills will make up for that.

Caiaphas.

As far as concerns the execution of the sentence, were
it not advisable, that we should move Pilate, that he should
put him to death. So, will all guilt be put far from us.

Nathaniel.

We can make the attempt. And if that fails, still another way stands open to us, that a multitude of our faithful ones in the throng of the tumult should execute the sentence, without our needing to take a hand in it.

Rabbi.

As a last necessity, one can easily be found, that, in the silence of the prison, will free the Sanhedrim of its enemy.

Caiaphas.

Forward then! but as soon as possible must it be brought to a conclusion. Circumstances will show us what is best to be done. Now let us go. It is fixed. He dies.

All.

He dies! He dies, the enemy of your holy law!



Seventh Act.

Jesus in the Garden of Gethsemane.

Tableau I. Adam driven out of Paradise earns his bread by the sweat of his brow.

Tableau II. Joab stabs Amasa under the pretence of giving him the kiss of friendship.

I.

The holy supper's sacred bread
Judas ate all greedily.
As thus he smote his conscience dead
Satan entered him speedily.
„What thou doest,“ Jesus said,
Quickly do,“ and Judas fled
From the sacred hall
To the Synagogue he sped
And basely sold his master.

O come, come all with one accord
Great wonders thou shalt see,
The passion of our blessed Lord
Who bled and died for thee.

In shadow first and then in light
Revealed shall be
The story of thy sad, sad night
Gethsemane.

How hard's the lot of Adam now.
Great drops of sweat stand on his brow
And run adown his cheeks.
This proceedth from the fall.
The curse of God is over all,
Withering every flower that blows.
In our veins fierce fever glows:
And even for bare life,
All that live have strife.

Down in dark Gethsemane,
There our lost condition, see
Lies heavy on his heart.
The struggle's fierce and sore.
He sweats at every pore
Great drops of blood.

Upon his head
Our sins are laid.
Down to the earth he sinks,
Yet the bitter cup he drinks,
Even to the very dregs.

II.

By Gibeon's crags an evil deed was done,
Repeated here by Judas, Simon's son.

Ye craggy peaks of Gibeon! that erst so proudly
smiled

Why stand ye now all sadly — as tho ye were
defiled?

I earnestly implore you — come tell me — tell
me true,

What now alas! has happened — has happened
unto you?

Flee traveller, flee this cursed land!

Here, blood stains tell,

How stabbed by treachery, s bloody hand

Amasa fell.

Relying in his friendship, Joab's greeting he
received

How by that false and treacherous kiss 'alas! he
is deceived

From everywhere the cry is heard: Accursed
mayest thou be

Accursed mayest thou be.

The craggy peaks bear witness — bear witness
against thee.

The whole red earth is crying out for vengeance
upon thee.

Be silent all: Within man's sool there comes a
deeper awe,

At thought of what, at dead of night, Gethsemane
once saw.

Ye craggy peaks of Gibeon!

How treacherously doth Judas the son of man
betray

With greeting false and kiss that's feigned

And thus their base reward he gained,

Who waited but to slay.

Chorus.

Ye craggy peaks of Gibeon!

Whoe'er he be his friend deceives, accursed let
him be

Who for his friend professes love with foul hy-
pocrisy,
Upon his cheek imprints a kiss, that's Judas like
in guilt
Into the heart of innocence thrusts the dagger
to its hilt
Curse him — all the crags shall cry
Curse him — the echoes make reply.

Scene I.

Judas, the four deputies of the Sanhedrim, the merchants,
the armed band, etc.

Judas.

Be on the alert, we are nearing the place to which
the master hath retired, to spend the night in this soli-
tary spot.

Solomon.

The disciples surely will not discover us too soon.

Judas.

They are quite free of care: they have no expectation
of an attack, and resistance is not to be thought of.

Mob.

And if they attempted it, the strength of our arm would
tame them.

Judas.

Have no anxiety. He will come into your power without
the necessity of drawing the sword.

Josaphat.

But how will we recognize the master in the dark, so
that we will not lay hold of another, one of his disciples,
instead of him.

Judas.

This will I give you for a sign; when we are in the
garden, he towards whom I will hasten, and whom I kiss
that is he, bind him fast.

Korah.

Good: with this for a sign we cannot err.

Pholemy (to the Mob).

Did you hear that? By a kiss you will recognize the
master.

Mob.

We hear it, and will act accordingly.

Judas.

Now let us hurry. The hour is come, we are not far from the spot.

Josaphat.

Judas, if to-night crowns us with success, then shall you reap the most lovely fruit of your work.

Mob.

Wait now, you demagogue! Now you will get your pay.

Scene II.

Christ and the Disciples.

Christ.

Verily, verily, I say unto you, ye shall weep and lament, but the world will rejoice. Ye will be sorrowful, but your sorrow shall be turned into joy, for I will see you again, and your hearts will be glad, and your joy no man taketh from you. I came forth from the Father, and am come into the world: again I leave the world and go to the Father.

Peter.

Behold, now thou speakest plainly, and without a parable.

James.

Now we perceive that thou knowest all things, and that thou needest not to ask a question of any.

Thomas.

Therefore do we believe, O Lord, that thou art come from God.

Christ.

Do ye now believe? But behold the hour cometh, yea is now that ye shall be scattered every man to his own, and shall leave me alone. And yet I am not alone, for the Father is with me.

Father the hour is come, glorify thy son, that thy son also may glorify thee. I have finished the work that thou gavest me to do. I have manifested thy name to the men whom thou gavest me out of the world. Keep them in thy name. Sanctify them through thy truth. Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one, as Thou Father art in me and I in Thee. Father, I will that they

also, whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

(After their entrance into Gethsemane.)

Children, sit ye here, while I go and pray yonder. Watch and pray that ye enter not into temptation. But ye, Peter, James and John, come with me.

The Disciples, who are left behind.
What has befallen our master?

Bartholemew.
Never have I seen him so sorrowful.

James the Less.
My heart is burdened with sorrow.

Matthew.
O that this night were but past with its gloomy hours.

Phillip.
Dear brethren! Here will we give ourselves to rest till he returns.

Thomas.
Yes, that we will. I am all worn out and weary.

Christ, to the three apostles.
O dear children, my soul is exceeding sorrowful even unto death. Stay ye here and watch with me. . . . (Pause). I will withdraw a little distance, and strengthen my soul by prayer to the Father.

(Goes slowly towards the grotto.)

Peter.
Alas, thou dear good master!

John.
My soul suffers with the soul of our teacher.

Peter.
I am so sad, so fearful.

James.
Why does the master separate us to-day from the others.

John.
Alas! that we may be witnesses.

Peter.

Know ye not brethren, we were the witnesses of his transfiguration on the Mount. But now — what must we needs see.

(They all fall fast asleep.)

Christ, in the grotto.

Now the hour is come upon me. The hour of darkness. But for this hour came I in truth into the world.

(Falls on his knees.)

O my Father, if it be possible let this cup pass from me. Nevertheless not my will but thine be done.

(Goes back to the three disciples.)

O Simon, Simon.

Peter (as in a dream).

Oh, my master.

Christ.

Simon, sleepest thou?

Peter.

Master, behold I am here.

Christ.

Could ye not watch with me one hour?

Peter.

Forgive me, master.

John and James.

Sleep hath overcome us.

Christ.

Watch and pray that ye enter not into temptation.

The Three Disciples.

Yea, Lord we will watch and pray.

Christ.

The spirit indeed is willing, but the flesh is weak. My Father, thy claims are just, thy counsel holy. (Retires again.) Thou requirest this sacrifice. (Falls on his knees.) O holy Father, the struggle is fierce. Nevertheless if this cup may not pass from me except I drink it, thy will be done. Thy most holy will. (He rises.) Holy Father, It shall be done to thy glory.

(He comes to the sleeping disciples.)

So your eyes are still too heavy for you to watch with me. O ye, my beloved ones, even in you do I find no comfort.

(Pause.)

O how dark is all about me. The pains of death take hold upon me. The burden of God's judgment presses heavily upon me. O ye sins, ye sins of men, ye crush me down. O the awful burden. O the bitterness of this cup.

(At the grotto again.)

Father, if it is impossible that this hour pass from me, thy will be done. Thy holy will. Father! Father! — Thy son — O hear him.

Scene III.

The Angel.

The Angel.

Son of man, hallow the will of the Father. Behold the blessedness, that will issue from thy struggle. The Father has laid it upon thee, and of thine own free will thou hast undertaken to be the sacrifice for the sins of men. Fulfil it — the Father will glorify thee.

Christ.

Thy will, O Father, I adore. I will fulfil it — fulfil it — atone, redeem, bless. (He rises.)

Strengthened by thy word, O Father, I go in peace to meet that which thou hast appointed; that I should stand before thee as bearing the sins of the world.

(To the three disciples.)

Sleep on now and take your rest.

Peter.

What is it, Master?

All Three.

Behold, we are ready.

Christ.

The hour is come. The son of man is betrayed into the hands of sinners. Rise, let us be going — behold he is at hand that doth betray me.

(Judas appears with the multitude.)

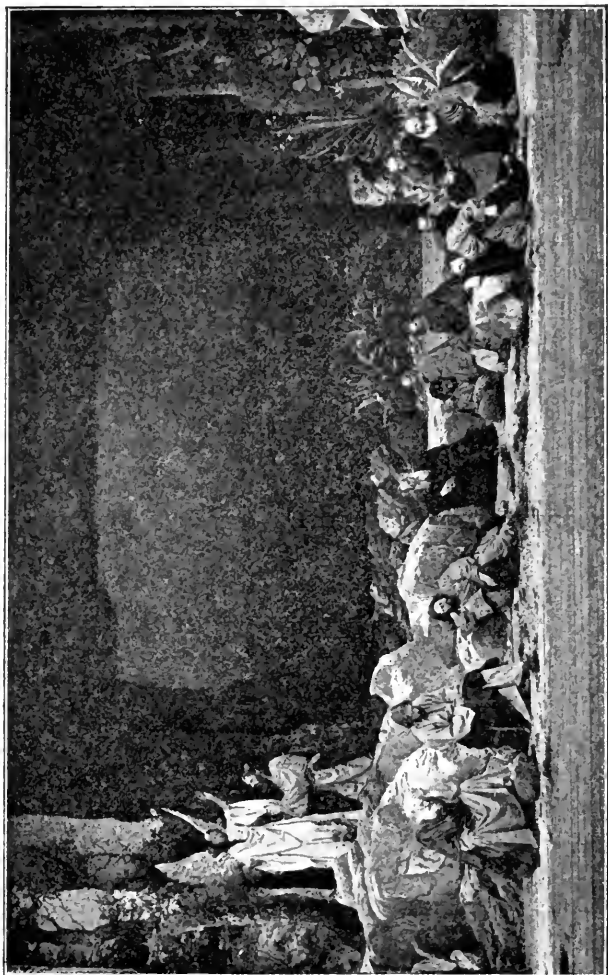
Disciples in the Background.

What noise is this? We will gather round the master, we will not forsake our dear master.

(They haste towards Christ.)

Christ.

Behold, he is at hand, that doth betray me.





Andrew.

What does this multitude want?

All.

It has happened because of us.

John.

And behold Judas at the head of them.

Scene IV.

Judas (hurrying towards Jesus).

Hail Master. (Kisses him.)

Christ.

Friend, wherefore art thou come? Judas, betrayest thou the son of man with a kiss?

(Christ advances towards the multitude.)

Whom seek ye?

Multitude.

Jesus of Nazareth.

Christ.

I am he.

(The armed band fall to the ground.)

Multitude.

Woe, woe, what is this?

Disciples (joyfully).

A single word from him throws them down.

Christ.

Fear not; arise.

The Disciples.

Lord, cast them down, that they rise not again.

Christ.

Whom seek ye?

Multitude.

Jesus of Nazareth.

Christ.

I have told you already that I am he. If ye seek me, let these go free.

Selpha.

Lay hands on him.

Phillip.

Lord, shall we smite with the sword.

(Peter cuts Malthus' ear off.)

Malthus.

Woe! I am wounded. My ear is cut off.

Christ (to the disciples).

Peace! No more!

(To Malthus.)

Fret not, thou shalt be healed.

(Heals Malthus' ear, then to Peter says.)

Put up thy sword into its sheath. All they who take the sword shall perish by the sword. The cup, which my Father hath given me, shall I not drink it? Knowest thou not that I could pray unto the Father and he shall presently send to my help a legion of angels? How then would the scripture be fulfilled, that thus it must be?

(To the Pharisees.)

Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the Temple and ye laid no hold on me. But now is the hour and power of darkness.

Selpha.

Seize him, and bind him fast, that he may no more escape.

Nathan.

For this you are responsible to the Sanhedrim.

Multitude.

Out of our hands he can never escape.

Obiron (to the merchants).

Now brethren, let us take our vengeance.

Dathan.

Rememberest thou still, what thou didst to us in the Temple?

Josaphat (to the Pharisees).

Let us, haste to the city. With earnest longing the Sanhedrim awaits our coming.

Traders.

From the side of this reprobate, we will no more depart.

Nathan.

First of all to the High Priest Annas, let him be led.

Selpha.

We follow.

Josaphat (to Judas).

Judas! you have played the man.

Judas.

I told you, that even to-day you would have him.

Ptolemy.

The whole Sanhedrim is under obligation to you.

Multitude (jostles and abuses Jesus).

Away with thee towards Jerusalem! There will thy sentence be pronounced.

Selpha.

Let us make haste.

Multitude.

Run now as thou didst run about in Judea.

Selpha.

Hurry on, don't spare him.

Multitude.

Go on, otherwise we will help you onward with our clubs.

Traders.

Ha! Ha! Does Beelzebub no more help you?

(Exeunt all.)

Scene V.

Peter and John come out of their hiding place.

Peter.

Oh, they have led him away, our dear master.

John.

The unheard of has come to pass. Oh beloved, oh best of masters, what an end thine will be. Is this thy reward for all the good thou hast done? Benefactor of the people! Friend of man — in chains.

Peter.

I shall follow our master. I must see him once more. Where can they have dragged him?

John.

Didst thou not hear? They have gone to Annas. Come, let us go together.

(Exeunt.)



Part II.

From the arrest in the Garden of Gethsemane
to the condemnation by Pilate.

Act VIII.

Jesus before Annas.

Prologue.

O the awful night! Behold the Redeemer of men
From Court to court he is dragged. and then
On every side he is greeted
With scorn, and is evil entreated.

When unto Annas he speaks a courageous word
A craven's hand, that seeks the praise of its lord,
As reward for the truth he speaks,
Strikes harshly his blessed cheeks.

Even such guerdon base did one to Micaiah bring
When he spake out boldly the truth unto Ahab
the King.

One of the lying prophets stood near
And dealt him a blow on the ear.

Truth often wins hatred and persecution still:
You cannot but see her light, banish it oft as
ye will:

Sure „'t twill triumph at last
And darkness be overpast“.

Begins the fight of anguish keen
Within Gethsemane.

To heart, O sinners, lay this scene
Forgotten ne'er to be.

For your salvation hath this been,
Which in the garden we have seen.
Even to the dregs he drank.
For you he sorrowed unto death,
For you to earth he sank,
For you the sweat came in a flood
From every pore, all red like blood.

The tableau represents Micaiah smitten by Zedekiah, the prophet of Baal, for telling the truth to Ahab.

Who dares the truth to speak
Is smitten on the cheek.
„O King, sure is your overthrow
If to Ramoth's wars you go.“

Spake Micaiah on this wise.
Wilt save thyself from ruin?
Baal's prophets do not heed,
Trust not their flattering lies.
But the voice of God's own prophet
Of flattery bears no trace.
In ire a lying prophet swiftly
Smites him on the face.

Chorus.

Deceivers, liars, flatterers ever
Pluck roses for their brow.
Truth must all humbly bow,
For truth can flatter never.

Scene I.

Annas with three priests on the balcony of his house.

Annas.

I can find no rest to-night, until I know that this disturber of our peace is in our hands. O that he may be already in chains! With intense longing do I await my servant coming with such glad tidings.

Esdron.

They cannot tarry much longer, for it is a good while, since they went away.

Annas.

All in vain is my anxious gaze directed towards Gideon-street. Nothing is to be seen, not a sound is to be heard. Go, Esdras, to the Kedron gate, and see if they are not approaching.

Esdras.

In all haste will I go.

(Exit.)

Annas.

What a thunderbolt would fall upon the Sanhedrim, if this work of ours should miscarry.

Sidrach.

Rid yourself of anxiety, High Priest.

Misael.

Of miscarrying there can be no question.

Annas.

Can it be that they have somewhat altered their way, and return by the gate of Siloah? I must have a look in that direction.

Sidrach.

Should the high priest wish it, I will on to the gate of Siloah.

Annas.

Yes, do. But first of all, see if nobody is coming along the Sanhedrim street.

Sidrach.

I will not tarry.

Annas.

The night goes by and still no certainty. Every minute of this weary waiting is as an hour. I think—I hear—someone is coming. Surely it will be good news.

Esdras (hurrying).

Hail to thee, our high priest. I have myself seen the deputed elders with Judas. All is as we wish it. The Galilean is in bonds, and I have spoken with them, and I have hurried to bring the joyful news swiftly to thee.

Annas.

O the heavenly message! O the blessed hour! A stone is lifted from my heart, and I feel like one born again. With pride and joy do I call myself once again the high priest of the chosen people.

The four Pharisees.

Long live the high priest!

Nathan.

I must embrace you for joy. So our plan is fortunately carried out. Judas! thou wilt receive a place of honor in our records. Even before the feast, shall the Galilean die.

Judas.

Die? Die?

Annas.

His death is determined.

Judas.

I will take no responsibility for the life and blood of the master.

Annas.

That is not necessary. He is now once for all in our power.

Judas.

But I have not delivered him over to you for that.

Ptolemy.

You have delivered him over, the rest is our affair.

Judas.

Woe's me! What have I done? Shall he die? No, that I would not, that I will not have!

(Exit.)

The Pharisees.

Whether you will or no, he shall die.

Esdras.

O High Priest! the prisoner stands at the threshold.

Annas.

Let Selpha with sufficient guard, bring him before me. Let the others stay below.

Selpha (brings Christ in).

O High Priest, according to your command, the prisoner stands here at your bar.

Annas.

Have you arrested this prisoner only?

Balbus.

The others scattered like timid sheep.

Selpha.

We did not find it worth our while to arrest the others, even tho Malchus almost lost his life.

Annas.

How? What has happened? Give me the particulars.

Balbus.

One of the disciples struck at him with a drawn sword, and cut off his ear.

Annas.

But that has left no mark.

Balbus.

The wonder worker has conjured it back again.

Annas.

Speak and tell us how all this happened.

Malchus.

I cannot explain it. A miracle happened to me.

Annas.

Has this deceiver cast his glamor over you also? (turning towards Christ). Tell us, by what powerythou hast done this?

Selpha.

Answer, when one in authority questions you.

Annas.

Speak out. Give an account of your disciples, and of your doctrine, which you have spread abroad over all Judea, and deceived the people.

Christ.

I have spoken openly before the world. I have taught always in the Temple, and the synagogues, and in secret have I said nothing. Why questionest thou me? Ask those who heard me. Behold, these know, what I have said.

Balbus.

Answerest thou the high priest so? (Smiting him.)

Christ.

If I have spoken evil, bear witness of the evil. But if well, why smitest thou me so?

Annas.

Wilt thou even now defy us, when thy life and death are in our hands? Take him away, I am sick and tired of this evildoer.

Balbus.

Just wait? Your obstinacy will soon weaken.

Annas.

I will now give myself a little rest, or rather silently deliberate, how this which is so well begun, may be happily ended. In any case I will be sure to be summoned early to the Sanhedrim.

Scene IV.

Multitude.

Ha! is his business over already?

Selpha.

Yes, the defence turned out badly.

Balbus.

It gained him only a blow on the ear.

Selpha.

Take him off and away with him to the house of Caiaphas.

Multitude.

Lift up thy feet.

Balbus.

Rejoice, thou wilt have a still better guerdon from Caiaphas.

Multitude.

Then the ravens will soon croak in your ears.

Scene V.

Peter and John before the house of Annas — a priest.

Peter.

How will it fare with our dear master here? How I fear for him!

John.

I have great anxiety, lest our teacher should only have mockery and outrage to endure.

Peter.

It is all so silent round about this house.

John.

One hears no noise within. Can they have already led him away?

Enter Esdras.

Why loiter ye at this time of night by the Palace?

John.

Pardon us. We saw from afar a multitude coming in this direction from the Kedron gate, and we followed to see what was the matter.

Esdras.

Yes, they brought in a prisoner, but they have already led him forth to Caiaphas.

John.

To Caiaphas? then we will retire at once.

Esdras.

It will be to your own interest, otherwise I will arrest you as disturbers of the peace.

Peter.

We will not break the peace, but will go quietly away.
(Exeunt.)

Esdras.

Can these be some of his followers from Galilee. If I only knew. However they will not escape our men, if they only dare to enter the palace. The whole brood must be destroyed, otherwise the people will never be brought to peaceful submission.



Ninth Act.

Christ before Caiaphas.

Before his raging foes, now become his judges
Silent stands the Lord, clothed upon with patience
All their accusations — spume of lies — he hears
And the death sentence.

As the innocent Naboth once was persecuted,
Condemned by lying witnesses as a vile blas-
phemer.

So also he, whose only fault was truth
Love and well doing.

Soon will ye behold him, circled round by
hirelings
All inhuman, and to their scorn given over
Rudely mocked, insulted, shamefully entreated
With their wild laughter.

In the patient Job, who in deepest trouble
Even by his friends with scorn was heavy laden,
Ye can see the symbol of the dear Redeemer's
Most divine meekness.

Now bleeds my heart
Before the judgment seat the Highest stands,
What must he not endure at sinners hands?
Betrayed and mocked, and bound and beaten
here.

In whose eye trembles not the pitying tear?
From Annas unto Caiaphas he's led
Alas! what must he suffer before the day has
sped.

Behold this scene of sorrow depicted now so
clear.

I. Tableau: The innocent Naboth is stoned on account of
what false witnesses testify against him.

Let Naboth die — he dareth, without shame,
God to blaspheme, and thee O king defame.
From out of Israel exterminate his name.
Thus lying tongues foam out their ire
That they by perjury may win vile Jezebel's hire.
Alas! by death is now avenged
Law Naboth ne'er had broken:
The vineyard then's given to the king
As wicked men had spoken.
Gainst Christ who standeth at the bar,
Deceit and hate join hands
Until the guiltless hears the doom
Maliciousness demands.

Ye mighty ones of earth, as gods
Appointed for man's good,
Amid your duties ne'er forget
The unseen judge above you set.
All men are equal in his sight,
If rich or poor they be,
The noble and the poorest wight.
For justice only careth he.

II. Tableau: represents Job in his misery.

Behold the man! A skeleton
That nature shuns to look upon.
His cheeks and lips so pale and thin
Show nothing but a shrivelled skin.
Behold the man! with wounds all covered o'er
His strength's departed. List his moans!
Foul matter reeks from every pore,
Corruption eats his bones.
Behold the man! A Job in pain.
Who can from tears refrain?
Nor wife, nor friends their mirth restrain
But mock him to his face.
Behold the man! If man at all
This sufferer you can call.
From head to foot ye find no trace
Of manhood's strength and grace.
Behold the man! Then let your eyes
Become a fount of tears.
Behold the Christ — a man no more
But target for men's jeers.
Behold the man!
All ye whose hearts are moved.
O Jesus, son of God, beloved
Become the jest of the profane
He fights the endless fight of pain
Behold the man!

Christ is brought before Caiaphas.

Scene I.

The rabble — Christ led through the streets.

The rabble (shouting).

Thou shalt be a spectacle — a spectacle to the whole nation.

Balbus.

Make haste, make haste. Thy followers are ready. They will proclaim thee King of Israel. They have the crown and sceptre ready for thee.

Melchi.

Thou hast often dreamed of that, hast thou not?

Rabble.

Now comes the fulfilling of it.

Selpha.

We will accompany him to Caiaphas: he will interpret his dream for him.

Balbus.

Dost thou hear? Caiaphas will announce thine elevation.

Rabble.

Yes, thine elevation, high enough — between heaven and earth — ha! ha! ha!

Selpha.

Attend ye people! Here through this street lies the nearest way to Caiaphas. Here take your places in the outer court, whilst I, with my two companions, lead him before the judge.

Rabble.

Thy command shall at once be fulfilled.

Scene II.

Caiaphas in his bed chamber — Priests and Pharisees.

Caiaphas.

This fortunate beginning promises us the joyful accomplishment of our wishes. Thanks to you, noble members of the Sanhedrim for your zealous and able assistance.

Josaphat.

The greatest thanks are due to our high priest, who in the breasts of the elders renewed the glow of holy zeal.

Caiaphas.

Now let us follow our path without delay. Everything is prepared for speedy progress. The council will be assembled forthwith. Samuel has already brought the necessary witnesses together. The hearing will at once begin, then sentence be pronounced, and the further steps for carrying it into execution will be taken. Rely upon me, my friends. I have made my plan, and hope to carry it through. The quicker it is carried out, the surer is our success.

All.

The God of our Fathers bless the work of the high priest.

Nathan.

It were greatly to be wished, that all be finished before our enemies get wind of the matter.

Sadok.

The wisdom of our high priest deserves our full confidence.

All.

God bless the work of our high priest.

Caiaphas.

Samuel, bring in the witnesses. And Solomon, see to it that the prisoner is brought before us.

Scene III.

Enter Christ the prisoner, the rabble and the false witnesses.

Selpha.

Most honored high priest — behold the prisoner.

Caiaphas.

Bring him nearer, that I may look him in the face, and put him to the question.

Selpha.

Advance, and do honor to the head of the Sanhedrim.

Caiaphas.

Thou also art he, who hast conceived the idea of overthrowing our synagogue and the law of Moses. Thou art accused of inciting the people to insubordination, of despising the sacred teachings and traditions of the elders, of breaking the law of the sabbath, and being guilty of blasphemous words and deeds. Here stand honorable men ready to prove the truth of these allegations. Listen then, that thou mayest make answer, if thou canst.

Nun.

Before God, I can testify that this man incited the people, slandered those in authority, and said of the priests and scribes, that they were hypocrites, wolves in sheep's clothing, blind leaders of the blind, whose works were not to be followed.

Eliab.

And I can affirm, that he has forbidden the people to pay tribute to Caesar.

Nun.

Such sayings with a double meaning have I also heard.

Caiaphas.

What sayest thou to these things? Art thou silent? Have you nothing to say against this?

Gad.

I have often seen him, along with his disciples, go to eat with unwashed hands. I have seen him go about with publicans and sinners, and even eat in their houses.

Witnesses.

Of all these things have we been eye-witnesses.

Gad.

From reliable witnesses I have heard that he has spoken with Samaritans, and dwelt, the whole day long, with them.

Nun.

I am an eye witness, how he did, on the sabbath day, what is forbidden by the law of God, in that he on such days healed the sick and the infirm. Further, he encouraged others in the breach of the sabbath. For example he commanded a man to carry his bed home on the sabbath day, and another to wash himself in the pool of Siloam.

Eliab.

Of all that was I also witness.

Caiaphas.

What hast thou to allege against these accusations? Hast thou nothing to answer?

Gad.

Thou hast taken it upon thyself, — I heard thee with my own ears, — to forgive sin, which God alone can do. Thou hast thus blasphemed God.

Nun.

Thou hast called God thy father, and dared to say, that thou art one with the Father; thou hast made thyself equal with God.

Eliab.

Thou hast also exalted thyself above Abraham, and declared that thou wast, before Abraham was.

Raphim.

Thou hast said, that thou couldest destroy this temple, and in three days raise it up again.

Eliezer.

Thou hast said, thou couldest destroy this temple, and in three days raise up another, that is not made with hands.

Caiaphas.

Thou hast boasted of possessing superhuman might. Here are heavy accusations, and they are all legally proven. Deny them if thou canst. I see well, thou thinkest to help thyself by silence. Thou darest not acknowledge before thy judges, what thou hast openly taught the people. Or darest thou? Hear ye, I the high priest, adjure thee by the living God. Tell us, art thou the Messiah, the Son of God.

Christ.

Thou sayest it, and I am. But I say unto you! Here after ye shall see the son of man sitting at the right hand of power, and coming in the clouds of heaven.

Caiaphas.

He hath uttered blasphemy! What need we further witness. Behold, ye also have been hearers of this blasphemy. What think ye.

All.

He is worthy of death.

Caiaphas.

He is, also, with one voice declared worthy of death. Not I, and not the high council — the law of God pronounces sentence of death upon him. Ye teachers of the law, I exhort you, give answer. What says the law concerning him, who is disobedient to the divinely appointed authority?

Joshua.

He, who is haughty, who will not bow to the command of the priest, who serveth the Lord thy God, even he shall die, and thou shalt root out the evil one from Israel.

Caiaphas.

What does the law ordain, concerning him, who desecrates the sabbath?

Ezekiel.

Keep my sabbath, for it is holy. Whosoever desecrates it shall be worthy of death; who does work on that day, that soul shall be cut off from the people.

Caiaphas.

What punishment does the law assign to the blasphemer?

Nathaniel.

Say ye unto the children of Israel: the man, who curses God, shall bear his iniquity, Whosoever blasphemeth the name of the Lord, shall die the death. The whole congregation shall stone him with stones, as well the stranger as he that is born in the land: whosoever blasphemeth the name of the Lord shall die the death.

Caiaphas.

Accordingly upon this Jesus of Nazareth, in conformity with the law, sentence of death is pronounced. It shall be carried into execution as speedily as possible. Meanwhile I will hold the condemned in watch and ward. Keep him fast and in the early morning bring him before the holy Sanhedrim.

Selpha.

Come now, Messiah! we will make your palace ready.

Balbus.

There you will receive the homage that is your due.

(They lead Christ away.)

Scene IV.

Caiaphas.

We are nearer our goal. It only remains for us to go doggedly forward.

All.

We will give ourselves no rest, until he is brought to death.

Caiaphas.

At daybreak we shall re-assemble. This is in order that we carry along with us the high priest Annas, and the others.

Rabble.

That will be brought about without delay.

Caiaphas.

Then shall the sentence be delivered by the whole Sanhedrim; and then speed we to Pilate, that he may confirm it, and order the execution.

All.

May the hour speedily come, that shall rid us forever of our foe. God grant it.

Scene V.

Judas.

He must die — verily die, before the feast he must die! That were terrible, terrible, if my master — and I am the cause of it all. No, so far it cannot go. They have no reason for that! In Caiaphas' house can I enquire, how fares it with the master? What shall I do? Shall I go in? I can bear this uncertainty no longer, and I shudder already, at what I shall hear. I hope — even yet, I may not have to learn the worst. But it must be done.

Scene VI.

Night. Hall in the house of Caiaphas. The servants Sara and Hagar, and the rabble.

Hagar.

Ye men, come in.

Sarah.

It is more comfortable here.

Melchi.

True for you, good children. Ho comrades, come in! It is better for us to shelter ourselves in this hall,

(The servants enter.)

Asphaxar.

I like this well. Would that we had come in sooner. We stupid fellows are always standing out under the open sky and shivering. But where is the fire?

Panther.

Run Sarah, bring fire and wood to lay upon it.

Hagar.

Right willingly.

Sarah

That shall ye have.

(They go.)

Rabble.

Will the trial not soon come to an end?

Melchi.

It will last until all the witnesses are examined.

Panther.

And the accused will surely use all his eloquence to get himself out of the scrape.

Arphaxad.

That will help him nothing; the priests feel themselves too much slandered by him.

(Hagar and Sarah return.)

Hagar.

Here is fire for you.

Sarah.

And wood and fire-irons.

Rabble.

Thank you, good girls.

Panther.

Now let us take care, that the fire does not go out.

Hagar (to John, who appears at the threshold.)

John, comest thou hither at midnight? Enter in, here thou canst warm thyself at the fire. Would you, men, not make a little room for this young man.

Rabble.

O yes, come in hither.

John (to Hagar.)

Hagar, I have a comrade with me. Might not he also come in?

Hagar.

Where is he? Let him come in. Why should he stay out there in the cold?

(John goes for Peter, but comes back alone.)

Now, where is he?

John.

He stands at the threshold; he will not however venture to come in.

Hagar.

Come in, good friend, do not be afraid.

Rabble.

Come in here, friend, where we are and warm yourself.

(Peter goes timidly to the fire. John withdraws.)

Arphaxad.

One sees and hears nothing so far of the prisoner.

All.

How much longer shall we need to wait?

Panther.

He will soon come from the trial, as one condemned to death.

Arphaxad.

I am eager to know, if no enquiry shall be made after his disciples.

Rabble.

Ha! ha! ha! that would be a nice bit of work for us to arrest them all.

Panther.

That wont be worth our pains. When their master is once away, these Galileans will quickly take to their heels and never let themselves be seen in Jerusalem again.

Arphaxad,

That man, at least, should receive his punishment, who drew his weapon in the garden, and smote off Malchus' ear.

Rabble.

Yes, yes, that should be as it is said, an ear for an ear (Peter becoming more and more uneasy, goes from the fire).

Panther.

No, that rule does not apply here. Malchus has his ear again.

Hagar (to Peter).

I have been long watching thee. If I mistake not, thou also art one of the disciples of the man of Galilee. Yes, Yes, thou wast with Jesus the Nazarene.

Peter.

No, woman, I am not. I know him not. I know nothing of what you say. (Draws back as Sarah comes over.)

Sarah.

Behold, he also was with Jesus of Nazareth.

Several.

Art thou not one of his disciples?

Levi.

Yes, thou art.

Peter.

Men, I am not. By my soul, I know not the man.
(The cock crows.)

Abdias.

Look at this man. He also was with him.

Peter.

I know not, what ye have to do with me. What is this man to me?

Several.

Yes, yes, thou art one of them: thou art also a Galilean. Thy speech betrayeth thee.

Peter.

God is my witness, that I know not the man, nor understand what ye say. (The cock crows the second time.)

Melchi.

Did I not see thee in the garden, as the ear of my cousin Malchus was cut off.

Rabble (rises up).

Ha! Behold the prisoner is brought in.

Panther (to his approaching comrades).

Now, how has it gone?

Selpha.

He is sentenced to death.

Rabble.

O poor King!

(Christ looks on Peter.)

Selpha.

Come now, comrades, until the morning must we guard him close.

Rabble.

Come on, he shall help us to pass the time.

Scene VII.

Peter.

O how deeply am I fallen, thou best of masters. O woe's me, weak miserable man! My dearest friend and intimate have I thrice denied. O Lord thou knowest, I have promised to follow thee to death. I cannot comprehend how I have so forgotten myself. A curse upon me! My dearest Lord, hast thou still grace for me, grace for a faithless one, O grant it, grant it me. Now at last I hear the voice of my repentant heart. Alas! the hour is come. I cannot undo it, but ever, evermore will I mourn over it, and repent, and never nevermore will I leave thee, O thou

most good. Thou wilt not cast me from thee, thou wilt not despise my bitter sorrow. No, the soft pitying look, with which thou didst look on thy deep fallen disciple, assures me, thou wilt forgive me. This hope I have in thee, thou best of teachers and the best love of my heart shall from this moment on belong to thee. I will steadfastly and with my inmost soul hold on to thee, and nothing, nothing shall be able to separate me from thee.

(Exit.)

John (coming from the other side).

Where can Peter have gone? All in vain my eye sought him in the throng. Surely nothing untoward has befallen him. Perhaps I shall meet him on the way. I will now go to Bethany. But alas! dearest mother, how will my heart bleed, when I shall describe all the terrible happenings, the outrages heaped upon the innocent, and his condemnation by the wicked. O Judas, Judas, what horrible deed hast thou done?

Scene VIII.

Christ seated on a chair in the midst of the throng.

Levi.

Great King, is not this throne unworthy of thee?

Panther (pointing to a chair).

Sit down in comfort.

Melchi (pressing him down).

But sit firmly, thou canst not fall off.

Levi.

They say you are a prophet. We will try your skill.

(Blindfolds him.)

Melchi (striking him).

Prophecy, who smote thee?

Abdias (smites him).

Was it I?

Melchi.

What is the matter? Dost thou not hear? I verily believe thou art asleep. (Throws him off the chair.)

Levi.

O woe's me, our king has fallen from his throne.

Abdias.

Alas, alas, what is to be done, we have no king more.

Melchi.

Truly thou art to be pitied. So great a miracle worker,
and thou canst help thyself no more.

Panther.

What shall we do with him now?

All.

Let us help him up to his throne again.

Panther (lifts him on the chair again).

Now let us renew our homage to him.

Dan (sent by Caiaphas).

How goes it with the fame of the new king?

All.

He's no use. He is deaf and dumb.

Dan.

The high priest and Pilate will make him all right
again. It is time now to lead him before them.

Levi.

Arise, thou hast been king long enough.

All.

Away with thee! Thy kingdom is at an end.



Act X.

Prologue.

Why does Judas wander about like one dis-
traught?

The pangs of an evil conscience avenge the evil
he wrought.

The guilt of blood lies heavy upon his soul
within,

And turns into consuming fire the base reward
of sin.

Weep, O Judas, weep o'er thine awful crime,
O wash it out with tears of penitence sublime;
In lowly hope let mercy be thy plea,
Salvation's gate's still open e'en to thee.

Alas! the bitterest remorse tortures his inmost
soul
And yet across his darkness no ray of hope doth
roll.

Alas! he cries, my sin's too great,
Like Cain, who slew his brother out of hate.
Like him, impenitent, unshriven,
Wandering despair holds him dismayed.
Thus sin's final wage is paid.
To such a fate he's driven.

Woe to that man, saith the Lord,
Who shall me betray.
Twere better far for him, that he
Had never seen the day.
The woe, of which Christ spake, hath come,
And Judas can't avoid his doom.

The guilty deed fails not of its wage.
The innocent blood betrayed for vengeance cries.
Driven to madness by the worm that never dies,
Scourged by all the furies in their rage,
Judas wanders restlessly,
Peace no more findeth he
Till alas! driven by despair,
He flings from him, in reckless haste,
Life's burden, too heavy to bear.

(The tableau prefacing the despair of Judas represents the
despair of Cain.)

So, too, Cain flies! Ah, whither, he?
Since from thyself thou canst not flee;
Hell's torment thou bearest within thee,
And shouldst thou run from place to place,

It swings the scourge before thy face.
Where'er thou art, there shall it be
From thy pain thou canst not flee.
This shall as a mirror be,
In which thy sin's made plain to thee.
Though vengeance cometh not to-day,
Yet heaven still can borrow;
And double load of judgment lay
Upon thy head to-morrow.

Scene I.

Judas in despair.

Now my fearful foreboding has become a terrible certainty. Caiaphas has sentenced the master to death, and the Sanhedrim has unanimously concurred in his sentence. All is over, and there is no hope of escape. If the master himself had wished to save himself, he had used his power as in the garden. What can I do, miserable wretch that I am, who betrayed him into their hands? The blood money they must take back again, and my master they must give back to me. I go at once to lay the proposal before them. Still, will he be saved thereby? O vain, foolish hope? They will laugh my proposal to scorn; that I know. Thou hast seduced me by thy hirelings, accursed synagogues! thou hast deceived me, thou hast hidden from me thy bloodthirsty designs, till he was in thy clutches. With stinging words will I affright you, ye unjust judges! I will have no share in your devilish resolution. I will have no share in the blood of the innocent.

O what tortures, O what pains of hell tear my inmost soul!

(Exit.)

Scene II.

The Sanhedrim.

Caiaphas.

I verily believed, assembled Elders, that I could not wait till morning, in order to accomplish the death, which this enemy of the holy Sanhedrim merits.

Annas.

I also could find no rest, so eager was I, to hear the death sentence pronounced.

All.

It is already pronounced. He must die!

Caiaphas.

I did not wish to trouble all the members of the Sanhedrim to come hither at dead of night. Still, the necessary number of witnesses and judges was present, to pronounce the sentence according to law. With one accord was the accused declared worthy of death—for all had heard with their own ears, how this man had impiously called himself the son of God, and also in the most outrageous manner had blasphemed God.

Priests and Pharisees (who had been present).

Yes, we bear witness to it. We ourselves heard impious blasphemy from his own lips.

Caiaphas.

I will now have the criminal led before you once more, that you may yourselves be convinced that he is worthy of death. Then the whole Sanhedrim may confirm the sentence.

Scene III.

Judas appears before the Sanhedrim.

Judas.

Is it true? That ye condemned my master to death?

Rabbi.

Why dost thrust thyself, uncalled, into this assembly? Out with thee! Thou shalt be sent for when thou art wanted.

Judas.

I must know it. Have ye condemned him?

All.

He must die.

Judas.

Alas! Alas! I have sinned in that I have betrayend innocent blood, and you, ye bloodthirsty judges, ye condemn and murder the guiltless.

All.

Peace, Judas—or —

Judas.

There will never more be peace for me, no peace more for you! The blood, the blood of the innocent cries for vengeance!

Caiaphas.

What is driving you crazy? Speak, but with reverence; thou standest before the high council.

Judas.

You wish to deliver to death one who is free from guilt? That you dare not do. I protest against it. You have made me a traitor. Your accursed pieces of silver!

Annas.

Thou didst make the proposal thyself, and didst close the bargain.

Josaphat.

Recollect thyself, Judas! Thou hast rightly received what thou didst demand. And if thou conductest thyself in an orderly manner --

Judas.

I will have nothing more. I tear up the shameful contract. Let the innocent go free.

All.

Begone, mad man!

Judas.

I demand the release of the innocent. My hands shall be free from his blood.

Rabbi.

What, thou despicable traitor. Wilt thou lay down the law to the high council? Know this, thy master must die, and thou hast delivered him to death.

Judas.

Die? I am a traitorous wretch? He must die? I have delivered him over to death? May ten thousand devils tear me in pieces, grind me to powder. And you, ye blood hounds, there take your accursed blood money back again.
(Throws the money at them.)

Caiaphas.

Why didst thou suffer thyself to be employed in a matter, to which thou hadst not given enough consideration?

Judas.

Burst asunder shall be my body, and damned my soul, and you, you —

All.

Silence, and begone with you.

Judas.

Ye shall sink with me to the lowest hell.

(Exit.)

Scene IV.

Caiaphas.

A dreadful man.

Annas.

I had some foreboding of this

All.

It is his own fault.

Caiaphas.

He must atone for his own guilt. He has betrayed his friend, — we pursue our foe. I stand fast by my determination, and if anyone here is of a contrary mind, let him stand up.

All.

No! What has been resolved, shall be carried out.

Caiaphas.

What shall we then do with this money. It is the price of blood, and cannot be put into the treasury of God.

Annas.

It may be used for any good purpose according to the will of the high council.

Sarus.

Yes, indeed. A burying place for strangers is greatly needed. A field may be purchased with this money.

All.

We vote for that.

Caiaphas.

Is there one for sale?

Sarus.

Yes, a potter in the city has offered a piece of ground for sale. This is to be had for just this price.

Caiaphas.

Thou mayest close the bargain.

Sarus.

I will attend to the business.

Caiaphas.

Now we shall no longer delay to pronounce final sentence upon the prisoner.

Rabbi.

I will have him brought before you at once.

Annas.

I will see whether the defiance he showed me is departed from him. It will be to me a veritable satisfaction to join with you in your sentence: he shall die.

Scene V.

Christ led before the council by Salpha, Abdias and Balbus.

Salpha (to Christ).

Now show more reverence towards the Sanhedrim. Most learned elders, here bring we the prisoner, as you commanded us.

Caiaphas.

Lead him into the middle.

Balbus.

Step forward.

Caiaphas.

Jesus of Nazareth, dost thou still abide by the words thou hast this night spoken before thy judges?

Annas.

If thou be the Christ, tell us.

Christ.

Even if I tell you, you will not believe, and if I ask you a question, you will neither answer me nor let me go free. But hereafter shall ye see the son of man sitting on the right hand of God.

All.

Art thou then the son of God?

Christ.

Ye say it, and so I am.

Annas.

It is enough. What need have we of further witness?

Several.

We have even heard it, out of his own mouth.

Caiaphas.

Ye elders of Israel! It is now your duty to come to a final decision regarding the guilt and punishment of this man.

All.

He is guilty of the crime of blasphemy. He is worthy of death.

Caiaphas.

We will, therefore, lead him before Pilate's judgment seat!

All.

Away with him. He must die.

Caiaphas.

But we must inform Pilate beforehand, that he may give sentence before the feast.

Rabbi.

Could not some of the council be deputed, for the purpose of asking immediate disposition of the case.

Caiaphas.

Thyself with Dareabbas and Rabinth, go ye before, we follow you at once.

(Exit the three.)

So will this day save the religion of our fathers, and the honor of the synagogue, so that the echo of our fame shall go down to our latest descendants.

All.

Through all the centuries, men will speak of us.

Caiaphas.

Now lead him away, we will follow.

All.

Death to the Galilean!

Scene VI.

Rabbi.

At last we can breathe more freely. We have been insulted long enough.

Dareabbas.

It is high time. The last hour of the synagogue had nearly come: his following had grown so great.

Rabbi.

Now there is no more to be feared from the people. The traders have in these days become wonderfully active in winning for us a crowd of determined adherents. They have created a powerful public opinion, so that the vacillating will side with us, and the followers of his doctrine will find it well to keep silence and withdraw.

Rabbinth.

How shall we make our request to Pilate? For the house of the heathen we dare not enter, else we shall be unclean, and unable to eat the passover.

Rabbi.

We shall make our request through the menials. I am known in the house, let me knock at the door.

(Knocks.)

Someone will answer. Yes, someone is coming.

Quintus.

Welcome Rabbi — Come in.

Rabbi.

It is not permitted us by our law to-day.

Quintus.

So! can I then bear a message?

Rabbi.

We are commissioned by the high priests, to petition the honorable governor, to appear before the high council.

Quintus.

I will acquaint my lord with the matter. Wait meanwhile here (Goes in).

Rabbinth.

Sad indeed, it is that we must knock at the door of a heathen, that our holy law may be fulfilled.

Rabbi.

Take comfort. When we are once happily rid of this domestic enemy, then who knows—but we might also free ourselves from this foreign foe?

Rabbinth.

O might I but live to see the day, which brings freedom to the Children of Israel.

Quintus (coming out).

The governor greets you! I am to inform you, that Pilate is ready to listen to the wishes of the high council.

Rabbi.

Receive our thanks for thy goodness. Now let us hasten to bring the Priests word of the success of our mission.

Rabbinth.

Will Pilate accede to the request of the Sanhedrim?

Rabbi.

He must. How can he resist, when the Sanhedrim and the people are at one, in demanding the death of this man?

Dareabbas.

What is the life or death of a Gallilean to him? Truly in order to please the high priests, (which weighs much with him) he will place no obstacle in the way of the execution of the dath sentence.

Scene VII.

A Forest.

Judas.

Where shall I go to hide my shame? No darkness of the forest is deep enough to hide me. And no rocky cavern deep enough to deliver me from the torments of my conscience. O earth, open and devour me. I can no longer walk the earth. Alas! the best of all men, my master have I betrayed! delivered him over to be evil entreated, even to the grievous death of the martyr! I, detestable traitor, where is the man, on whom lies such blood guiltiness? Never more dare I meet the eye of the brethren. An out-cast, hated everywhere, everywhere shunned, even by those who seduced me, branded as a traitor, wander I aimlessly round in my solitude with the burning fire in my inmost parts. O that he were but here — how gracious was he ever toward me. O that I could but look upon his face once more! I would lay hold upon him, my only anchor of salvation. But he lies in fetters, is perhaps already dead through the mad rage of his foes. Alas! through my guilt. For me, there is no more hope, no more salvation. My crime is too great; no repentance can atone for it. He is dead, and I — I am his murderer. O unhappy hour, in which my mother brought me into the world. How long must I drag out this shamed, martyr life? How long bear this torment within me, as a pestilence from which men flee, shunned and despised by all the world. No, I can no longer bear it, not a step further will I go. Here shall I end this cursed life. On this tree shall I hang this disastrous fruit.

(Undoes his girdle and hangs himself.)

Ha! Come thou serpent, entwine my neck, and strangle the betrayer.



Act XI.

Prologue.

Scarcely sounded the word „To Moses foe be
death“.

When many voices resound it, with tiger's thirst
their breath

Aflame for the blood of the innocent one,
Unto Pilate they swiftly run.

Before the heathen's tribunal, their wild im-
patience heaps
Charge upon charge in a torrent of words that
sweeps

All before it. In impatience
Awaiting the damning sentence.

So there once rose against Daniel
The thousand voiced cry. „He hath destroyed
Bel“,

To the den of lions away.
Let him become their prey.

Alas! when false illusions, that human hearts
delude,
Make for themselves an entrance, none himself
can know.

Evil becomes his good.
Good he hates; he becomes its foe.

Chorus.

He hath blasphemed God most high:
No witness more we need.
Condemned is he to die
So hath our law decreed.

The priestly rabble clamours: so
To Pilate, come now let us go
All our complaints unto him bring,
The death sentence from him to wring.

Tableau: Daniel is denounced by the princes of Babylon,
who plead that he be thrown into the den of lions.

Chorus.

In this picture you may see,
How falsely was accused God's son,
As Daniel was in Babylon.

The gods' great foe is Daniel!
O King, list, how thy folk complain:
He hath cast down the mighty Bel,
The priesthood and the dragon slain.
Enraged, before thy throne
Appears all Babylon.

Wilt thou from destruction fly?
This enemy of the gods must die.
The God he mocked can only be
By his death reconciled to thee.

Approaching Pilate's judgment seat
The Council filled with passions heat
Clamour for Jesus blood.

O what has made them blind?
And what inflamed within their mind
Such fearful glow of ire?

'Tis envy, which no mercy knows,
In which hell fire so fiercely glows,
This brand hath set on fire.

All's sacrificed unto its rage.
To it naught's holy, naught's too good,
Its rancour to assuage.

Of envious hurts, my brethren
Beware! beware!
Nor let this viper brood e'er make
Your hearts their lair.

Scene I.

Before the house of Pilate. To the left the Sanhedrim, the traders and the witnesses. To the right Jesus and the rabble.

Abdias (to Christ).

Ha! Knowest thou, whither we go?

Rabble.

Away with thee to death, thou false prophet!

Levi.

Soon thou wilt receive the reward, that is thy due.

Abdias.

Wilt thou not on? Doth it horrify thee already.

Melchi (pushes him.)

It seems thou wilt utter complaints. Are we to bear thee on our hands?

Abdias.

Forward with you now. The journey is not a long one.

Levi.

Here is the last step.

Rabble.

Only to Golgotha. There can he comfortably rest.

Caiaphas, before Pilate's house.

Now be still. We will let ourselves be announced.

(Rabbi knocks at the door.)

Quintus (comes out.)

What does this crowd of people want here?

Rabbi.

The high council hath assembled here.

Quintus.

I will at once announce your presence.

Rabbi (to the members of the Council.)

He will make no delay in announcing our presence.

Caiaphas.

Ye members of the Sanhedrim, if ye value our holy traditions, our honor, the tranquillity of the whole land, then consider well this moment. It decides between us and that deceiver. If ye are men in whose veins flows the blood of your fathers, then hear us. An imperishable monument will ye set up for yourselves. Be firm in your resolve.

The Members of the Council.

Our fathers, forever! Death to the foe of our race.

Caiaphas.

Take no rest then, till he is cut off from the land of the living.

All.

We will not rest.

Rabble.

King, prophet, dost thou hear?

Scene II.

Pilate with his attendants on the balcony.

Caiaphas (doing obeisance).

Governor, representative of the great Caesar.

All.

Health and blessing to thee.

Caiaphas.

We have brought here a man named Jesus from our judgment seat, that thou mayest empower the execution of the death sentence, passed upon him by the Sanhedrim.

Pilate.

Bring him before us. What accusation bring ye against this man.

Caiaphas.

If he were not a great malefactor, we would not have delivered him over to you, but would have punished him ourselves according to the enactment of our law.

Pilate.

Well then, of what crimes hath he been guilty?

Caiaphas.

He hath in many ways gravely transgressed the holy law of Israel.

Pilate.

Take him then, and judge him according to your law.

Annas.

He has already been tried by the Sanhedrim, and adjudged worthy of death.

All The Priests.

He hath, according to our law, merited death.

Caiaphas.

But it is not permitted us to carry out the death sentence. Therefore do we bring our petition, for the execution of the sentence to the governor, as representing Caesar.

Pilate.

How can I deliver a man over to death, unless I know his crime: and before I am convinced that his crime is worthy of death? What has he done?

Rabbi.

The sentence of death, against this man, was unanimously pronounced by the council, and founded upon a careful investigation of his crimes. It appears, therefore, not at all necessary, that the honorable governor should take upon himself the trouble of a new investigation.

Pilate.

What, dare ye suggest to me, that I, the representative of Caesar, should be a mere blind instrument for the accomplishment of your resolutions? That be far from me. I must know, which law he has broken, and in what manner he has broken it.

Caiaphas.

We have a law, according to which he must die: for he hath made himself out to be God's own son.

The Members of the Council.

We all have heard this blasphemy out of his own mouth.

Annas.

Therefore we must insist, that he suffer the legal penalty of death.

Pilate.

On account of such a speech as that, — which is at most the outcome of a heated imagination, — a Roman can find no one guilty of death. Who indeed knows whether this man be not the son of some god? Have ye no other crime to lay to his charge? If ye have not, do not for a moment entertain the thought, that I will fulfil your desire.

Caiaphas.

Not only against our law, but against our Lord Caesar, has this man made himself guilty of grievous offences. We have found him stirring up sedition, and deceiving the people.

All.

He is an agitator and a rebel.

Pilate.

I have indeed heard of one Jesus who goes all over the country, and teaches, and works marvellous deeds. But I have never heard of any uproar he has stirred up. Had anything of that kind happened, I should have heard of it from you before, — I who am appointed to maintain the peace of the land, and am well informed of the words and deeds of the Jews. But tell me, when and where has he stirred up sedition?

Nathaniel.

He has gathered people round him by the thousands, and just a little while ago, surrounded by such a crowd, he made a triumphal entry into Jerusalem.

Pilate.

I know it; but no breach of the peace was committed.

Caiaphas.

Is it not sedition, if he forbid the people to pay tribute to Caesar?

Pilate.

Where's your proof of that?

Caiaphas.

He gave himself out for Messias, the King of Israel. Is not that, inciting the people to be faithless to Caesar?

Pilate.

I wonder at your suddenly awakened zeal for the authority of Caesar!

(To Christ.)

Hearst thou what heavy accusations these bring against thee? What answerest thou?

(Jesus is silent.)

Caiaphas.

Behold, he cannot give it the lie. This silence is an admission of his guilt.

All.

Condemn him.

Pilate.

Have patience. There's time enough for that. I will take him apart for a private hearing. Perhaps when he is no more disturbed by the crowd and fury of his accusers, he will make answer. Lead him in. My men of war will take charge of him. Meanwhile do ye once more consider, whether your complaints are well or ill founded; if they do not come from an impure source? Then let us know your conclusion.

(Turns from them.)

Joshua.

It is already well tried and considered. The law pronounces him guilty of death.

Rabbi.

This is a disagreeable delay.

Caiaphas.

Be of good courage. Perseverance wins the victory.

Scene III.

Pilate and his retinue. Christ led to the balcony.

Pilate (to Christ).

Thou hast heard the accusations the council make against thee. Make answer thereunto. Thou hast, they say, called thyself the son of God. Whence art thou?

(Christ remains silent.)

Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and power to release thee?

Christ.

Thou couldst have no power at all against me, except it were given thee from above. Therefore he that hath delivered me unto thee hath the greater sin.

Pilate.

A courageous word! Art thou the King of the Jews?

Christ.

Sayest thou this of thyself, or only because others have told it unto thee?

Pilate.

Am I a Jew? Thine own people and the priests have delivered thee to me. They make accusation against thee, that thou wouldest make thyself king of Israel. What is true in this matter?

Christ.

My kingdom is not from hence. If my kingdom were of this world, then would my servants have fought that I should not fall into the hands of the Jews. But now is my kingdom not from hence.

Pilate.

Art thou a king then?

Christ.

Thou sayest it. I am a king: for this end came I into the world, that I might bear witness to the truth. Whosoever is of the truth heareth my voice.

Pilate.

What is truth?

Scene IV.

A servant of Pilate appears.

Quintus (to Pilate.)

My Lord, your servant Claudius is come, sent by your wife, to bring an important message to you.

Pilate.

Let him come in. Take the accused for a moment into the hall. (Christ is led away).

(To Claudius). What message dost thou bring from my beloved wife?

Claudius.

She greets you and beseeches you most earnestly for your own good and hers, that you wilt have nothing to do with this just man, who is accused at your judgment seat. Because of him she saw last night sad dream visions, and she is filled with anxiety and terror.

Pilate.

Go back and tell her she may be without anxiety, I will not give way to the desires of the Jews, but use all means to save him. (Exit Claudius.)

Scene V.

Pilate (to his attendants.)

Would that I had nothing to do with this affair. What think ye my friends, of these accusations made by the Jewish priests?

Mela.

It seems to me they are only inspired by envy and jealousy. It is burning hatred, that speaks in their words and gestures.

Sylvius.

The hypocrites pretend that they are concerned for the authority of the emperor, whilst they think only of their own authority.

Pilate.

I think like you. I cannot believe that this man harbors any criminal designs in his breast. He has so much nobility in his bearing and in his speech, that he seems to me rather a wise man, too wise for these dark men to be able to endure the light of his truth. . . . And that evil dream of my wife about him. . . . If it should really turn out that he is of higher origin. . . . No, I will not at all permit myself to comply with the wishes of the priests. (To his servant.) Let the high priests once more appear before me. Lead the accused to the bar.

Scene VI.

Pilate.

There, take your prisoner again. He is guiltless.

Annas.

We have the pledged word of Caesar, that our law shall be upheld. And is it possible, that he can be found guiltless, who has trodden our law under foot?

All.

He is worthy of death.

Caiaphas.

Is he not punishable by Caesar, when he has impiously violated that, which by the will of Caesar was guaranteed us?

Pilate.

I have told you already: if he hath done anything against your law, then punish him by your law, as far as you are authorized to do. I cannot pronounce sentence of death upon him, because I find nothing in him, according to the laws by which I must give judgment, that deserves death.

Caiaphas.

When anyone proclaims himself king in any province of Caesar, is he not a rebel? Has he not incurred the penalty of rebellion, the doom of death?

Pilate.

Even if this man have called himself a king, this word of many meanings would not justify me — far from it — to doom him. It is publicly taught by us at Rome, that every wise man is a king. Even if he has so called himself, I dare not condemn him for that. Ye have brought forward no proof, that he has arrogated to himself regal power.

Nathaniel.

Is it not matter of fact enough, when he stirs up the whole people in commotion, when he fills all Judea with his doctrine, beginning from Galilee, where he first drew followers to him, even unto Jerusalem.

Pilate.

Does he come out of Galilee?

All.

Yes, he is a Galilean.

Pilate.

Ah! if that is the case, I am released of jurisdiction. Herod, the king of Galilee, has come hither for the feast. Let him judge his own subjects. Take him away, and bring him unto his own king. Let him be conducted by my guards. (Exit Pilate and his retinue.)

Caiaphas.

On to Herod! At his hands, who himself confesses the faith of our fathers, shall we surely find better protection for the holy law.

Annas.

And even if a thousand hindrances stand in the way, this deceiver must suffer death.

All.

If an hour earlier or later — what matters — thou must die, and to-day.



Act XII.

Christ before Herod.

Fresh outrage now assails the all loving,
At the Court of Herod, because that vain king
He will not flatter, by displays prophetic
And miracle working.

Therefore by the fools is the wisest and best
Treated as a fool, clothed in white raiment
Set up for show, made the mocking jest
Of Herod's hirelings,

Samson, the much dreaded young hero
Robbed of his eyesight, stands now in fetters,
Laughed at and scorned in his great weakness
By the Philistines.

He who in weakness appears, will yet show his
strength:
Who stands abased, will shine in majesty
resplendent
Above the scorn of the base, victoriously is risen
To the throne exalted.

Chorus.

In vain before the heathen's judgment seat
The priests seek to inflame their passions heat.
They cannot shake the Roman's steadfast mind
He treats their noisy clamor as the idle wind.

Solo.

One word, they lead the Christ away
Fore Herod's bar to stand.

The Saviour's aspect rouses all his glee
And added outrage here you see.

Tableau: Samson blind and fettered avenges himself on the Philistines. This picture represents the insult and mockery Christ received before Herod.

Chorus.

Lo! Samson, see his mighty hands
Must now endure the captive's bands.
The hero, who his thousands slew
In slavery's garb exposed to view.

Once so much dreaded by his foe,
The Philistines with scorn annoy,
Make him their plaything in his woe
And in his weakness find their joy.

So Jesus, son of God, doth stand
A gazing stock for proud fool's spite,
Insulted, mocked in raiment white
Despised and scorned on every hand.

Herod treats Christ with mockery and insult and sends him back to Pilate.

Scene I.

Court of Herod. Naason, Manassas courtiers, Zabulon, a servant. Enter Herod.

Herod.

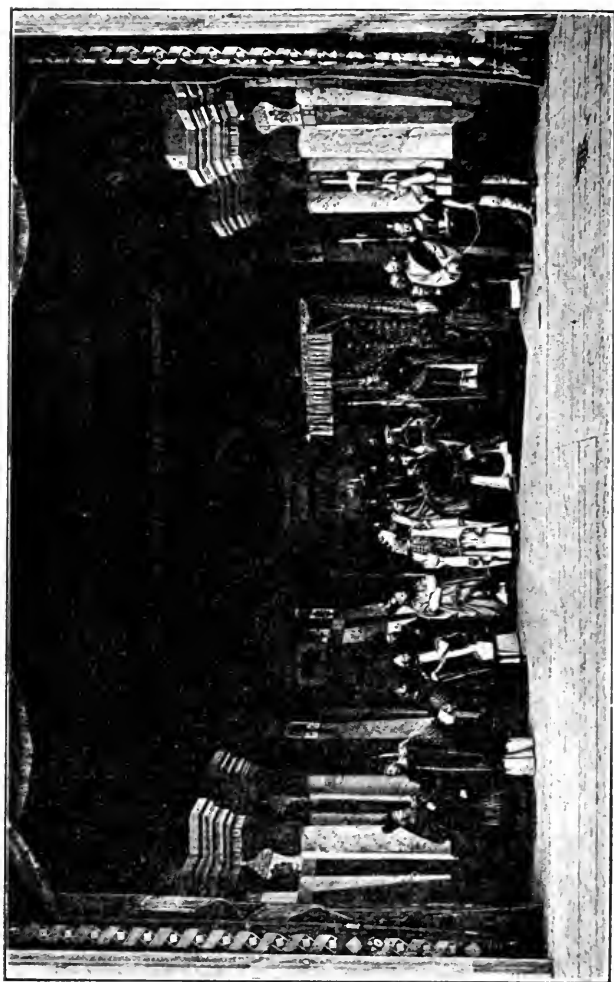
What! have they arrested the famous man of Galilee and are they bringing him before me?

Zabulon.

Certainly my lord. I saw him and recognized him at the first glance.

Herod.

Long, long have I desired to see the man concerning whose deeds the whole country speaks, to whom the people rush in thousands as though drawn by some magnetic witchery. (sits down.) Can it be John risen from the dead?



Naason.

O no. John wrought no miracles: but in truth many wonderful deeds are related of this man, if popular rumor does not exaggerate them.

Herod.

As he comes so unexpectedly before me, I am eager to put his magical skill to the proof.

Manassas.

Most gladly will he favor you with it, in order that he may win your favor and help.

Herod.

Tell the priests, they may bring in their prisoner.

(Exit Zabulon.)

Manassas.

They will doubtless bring accusations against this man, since they are forsaken by all the people.

Herod.

They may do that before Pilate. I have nothing to do with the matter here, and nothing to adjudicate. I do not meddle with their pious controversies. I will only see for myself and put his miracles to the proof.

Manassas.

Perhaps they have been rejected by the governor, and are seeking another way.

Herod.

I judge not. I have no inclination that way.

Scene II.

The priests enter, and Christ is led in by the soldiers.

Caiaphas.

Most mighty king!

All the Priests.

Health and blessing to thee from the Almighty.

Caiaphas.

Here is a criminal brought before you by the Sanhedrim that you may execute upon him the penalty of the law, and sign the warrant.

Nathaniel.

The law decrees his death.

Annas.

May it please the king to confirm the sentence of the Synagogue.

Herod.

How can I be judge in a foreign territory? Bring him before your governor.

Caiaphas.

Pilate sends him hither, because he is a Galilean, and your subject.

Herod.

Is this man from my district? Who is he?

Priests.

Jesus of Nazareth.

Caiaphas.

Therefore said Pilate, "go to King Herod; because he is his subject, let him pronounce sentence upon him."

Herod.

Pilate said this? Wonderful! Is he going to install me in the office of judge in his own province?

Naason.

It seems as if he wished to make approaches to thee again.

Herod.

It shall be to me as a token of his new friendship.

(Turns to Christ.)

Much have I heard of thee by report, and long have I wished to see the man, who has roused the wonder of the country.

Rabbi.

He is a deceiver, a foe of the holy law.

Herod.

I have heard that thou beholdest all the secret things of the Universe, and that thou performest deeds that go far beyond the boundaries of Nature's laws. Let us see a proof and a token of thy wisdom, of thy mighty power. So will we join the people in believing in thee and in honoring thee.

Sadok.

O King, do not let yourself be deceived. He is in league with Beelzebub.

Herod.

That is all the same to me! (To Christ) Listen, I had a remarkable dream last night. If thou canst tell me what

I dreamed, I will count thee a wonderful discerner of hearts (Christ keeps silence). Thou canst not go so far as that. But perhaps thou art able to interpret my dream, if I tell it unto thee. I dreamed I stood upon the battlements of my palace at Machaerus, and saw the sun go down. Suddenly there stood a man before me, who stretched out his hand and pointed towards the west and said, "Look thither. There in Hesperia is thy bedchamber." He had scarcely uttered the words, when he vanished away in a cloud. I started and awoke. If thou art enlightened as Joseph, when he stood before Egypt's king, so interpret this dream unto thy king. (Christ all silent, looks sadly at Herod.) Art thou not experienced in such lore? Well then, show us some of thy miraculous power. Cause it suddenly to become dark in this hall; or raise thyself and vanish from us without touching the ground, or turn the roll on which thy death sentence is written into a snake. That ought to be easy for thee — they tell us of much more wonderful miracles of thine (to the courtiers). He does not stir. Ah! I see well. The report that gives him so much fame was only the people's babble. He knows nothing and can do nothing.

Naason.

It is easy to delude the people with false appearances. To stand before a wise and mighty king is another matter.

Manassas.

If you have any wisdom at all, why is it silent here? Why does thy power vanish before the eyes of thy king like a soap bubble?

Herod.

Neither power nor wisdom has he! He is a conceited man, whose head is turned by the applause of the multitude. Let him go. He is not worth the trouble you are taking about him.

Caiaphas.

O King, trust not this crafty man. He only pretends to be a fool, that he may win a milder sentence at your hands.

Annas.

If this man is not put out of the way, even the person of the king stands endangered; he hath presumed to set himself up as king.

Herod.

This man? To set himself up as king? As king of fools, indeed that is more credible; as such he deserves to be regarded. Therefore will I present him with a royal robe, and formally install him king of all fools.

All the Priests.

Not that—he deserves death.

Caiaphas.

O King! protect our holy law. Think of thy duty, to punish the transgressor as the law ordains.

Herod.

What have you really against him?

Rabbi.

The sabbath of the Lord hath he profaned.

Nathaniel.

He is a blasphemer.

All the Priests.

As such the law declares him worthy of death.

Ezekiel.

He hath spoken contemptuously of the Temple, which thy father so magnificently rebuilt for us; he hath alleged that he can in three days build a more beautiful one in its stead.

Herod.

Well, in that he has indeed shown himself to be king of all fools.

Joshua.

Even of thee hath he spoken contemptuously. He hath presumed to rail at thee his king, and lord, as a fox.

Herod.

So he hath ascribed to me a quality of which he is entirely lacking. Clothe him! attired in this truly royal mantle, let him play his part before the folk.

Zabulon (attires Christ).

Now wilt thou at last create a regular sensation, thou great wonder worker!

The Priests.

To death with him — to death with him.

Manassas.

All the fools in the land will count it a great honor to possess so illustrious a king.

Herod.

Now present him to the people, that they may admire their favorite to their hearts content.

Soldier A.

Come, thou wonderworking king, and permit us to accompany thee.

Soldier B.

What luck for me to walk by the side of a lord so great.

(Christ is led away.)

Scene III.

Caiaphas.

Thou must now be convinced, O king, that all his works are lies and fraud, by which he has deceived and seduced the people.

Priests.

Pronounce sentence of death upon him, as the law demands.

Herod.

My judgment is: he is a simple man, and not capable of the crimes you lay to his charge.

Caiaphas.

O King, take care that thou dost not err.

Annas.

I fear, thou wilt rue it but once, to let him go unpunished.

Herod.

I fear nothing. As a fool you must treat a fool. He has suffered for his folly. The trial is now ended.

Rabbi.

Then it is all over with the law, with religion, with Moses and the prophets.

Herod.

I stand by my decision. I am tired and will cumber myself no more with this matter. Pilate may decide according to his official duty. Go to him. Take with you greeting and friendship from King Herod.

(The priests depart.)

Scene IV.

Herod.

This time the result hath not corresponded with our expectations. I promised myself, God knows, the enjoyment of such miraculous deeds, and we saw only a very ordinary man before us, and heard not a sound from his lips.

Manassas.

How lying rumor can exaggerate that, which, seen close at hand, is nothing at all.

Herod.

O friends. This is not John. John spake, and spake with wisdom and power, but he is as dumb as a fish.

Naason.

The only wonder to me is that the priests should persecute him to death.

Herod.

Pilate would never have sent him to me, if he had found him guilty of crime. To condemn such a man would be the height of folly.

But come, friends, and let us go and compensate ourselves, for lost time, by seeking more agreeable entertainment.



Chapter XIII.

The scourging and crowning with thorns.

O sight, that weeping ever will renew
In Christ's disciples, meets our view.
The body of the Lord all covered o'er
With countless marks of scourges sore.

His head by piercing crown of thorns surrounded,
You scarce can recognize his face thus wounded.
Who shall not deep compassion show?
From whose eye never a teardrop flow?

As Jacob saw the garment of him he deeply
loved
All stained with blood, the strong man then was
moved.

See Jesus' sacred body torn
By rage that knows no bounds.
His precious blood, in streaming flood
Flows from his wounds.

O Abraham, put not to death
Thine only son, Jehovah saith.
Thy faith is great enough to give.
For joy of all the nations he shall live.

And Abraham saw before his eyes
A ram in a thicket caught
Which then he offered in sacrifice
As God had taught.

This picture shows a mystery great
In sacred darkness hidden yet.
Like to this offering on Moriah found,
With thorns, the Christ will soon be crowned.
He, crowned with thorns, as sacrifice will give
His life, as God wills, that we all may live.
Where can we find a love that can
Be likened to his love of man?

Scene I.

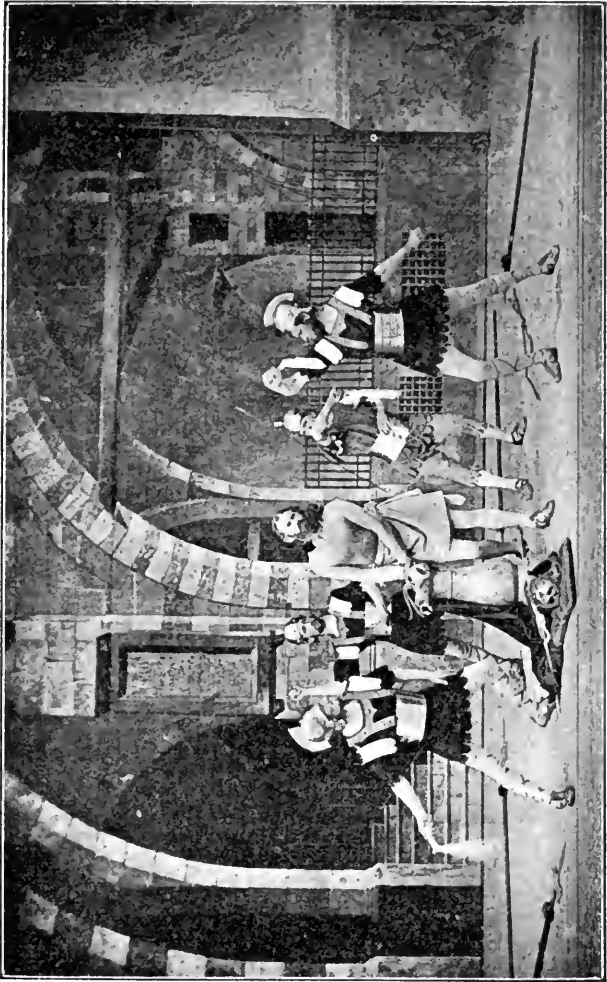
Christ is once more led before Pilate, who proposes a choice between Christ and Barabbas, and causes Jesus to be scourged.

Caiaphas.

We must now urge Pilate more impetuously; and if he does not decide according to our will, then will we threaten to lodge an accusation against him with the emperor, and thus will we wring from him the death sentence.

Annas.

Shall I thus in my old age see the Synagogue overthrown? No, No. With stammering tongue will I cry out for the blood and death of the transgressor, and then will I go down to the grave of my fathers, when I have seen the evildoer die upon the cross.





Rabbi.

Sooner will we be buried under the ruins of the temple, than depart from our fixed purpose.

Pharisee.

Never yield, till he is given over to death.

Caiaphas.

Who will not hold fast by this resolution of ours, let him be thrust out of the synagogue.

Annas.

The curse of our fathers light upon him.

Caiaphas.

Time presses. The day is dawning, Now, now must every lever be set in motion, that even to-day our will be done, before the feast.

Scene II.

Pilate on the balcony with his retinue.

Caiaphas.

The prisoner bring we once more before thy judgment seat, and with all earnestness we demand his death.

All the Members of the Sanhedrim.

We insist upon it. He must die.

Pilate.

Ye have brought this man before me, as one that stirs up sedition among the people, and behold, I have entertained your accusations, have given the prisoner himself a hearing, and have found nothing in him, where of ye accuse him.

Caiaphas.

We stand by our accusation. He is a criminal, worthy of death.

All the Sanhedrim.

He is an offender against our holy law and against Caesar.

Pilate.

I have sent him to Herod the king, seeing that he is a Galilean. Did you present your accusations there?

Caiaphas.

Yes, Herod will not judge him, because thou art in authority here.

Pilate.

He also hath found nothing in him worthy of death, but in order to meet your wishes, I will cause him to be scourged and then set free.

Annas.

That sufficeth not.

Caiaphas.

The law pronounces on such a criminal the death sentence, not the punishment of scourging.

The Sanhedrim.

To death with him.

Pilate.

Is your hatred of this man so deep and bitter, that it cannot be satisfied with the blood from his wounds? You compel me to speak out what I think: From ignoble passion urged on, ye persecute him, because the people give more heed to him, than they do to you. I have now had enough of your hated accusations. I will listen to the voice of the people. Doubtless a great crowd of people will soon gather together, and according to ancient custom, petition for the deliverance of one prisoner at the Passover Festival. Then it will be seen whether the accusations give expression to the popular sentiment, or only to your own personal revenge.

Caiaphas.

It will be made plain, O Governor, that thou dost unjustly think evil of us.

Johsua.

Verily it is not lust of vengeance, but holy zeal for the law of our fathers, that urges us on to demand his death.

Pilate.

Ye know the murderer Barabbas, who lies in chains, and ye know his crimes. Between him and Jesus of Nazareth will I let the people choose, which shall go free.

All.

Release Barabbas. To the cross with this man.

Pilate.

You are not the people. The people shall speak for themselves. Meanwhile I will cause him to be punished. The soldiers shall lead him away, and scourge him according to Roman law. Whatever wrong he hath committed, will be more than atoned for, and it may be that the sight of the scourging may mitigate the blind fure of his foes.

Exit Pilate and his retinue.

Scene III.

The priests beneath the empty balcony.

Caiaphas.

Pilate appeals to the voice of the people. All right. We also shall make our appeal.

(To the traders and witnesses.)

Now, ye true hearted Israelites, now your time has come. Go into the streets of Jerusalem. Summon your friends, our loyal ones, to come hither, united in masses. In flame their hearts to glowing hate against this enemy of Moses. Win the wavering through the power of your eloquence, by promises, by gifts. Terrify the friends of the Galilean, by an overwhelming outcry against them, by mockery and insult, by threatening them with outrage and intimidation, that no one among them dare to show his face here.

Traders and Witnesses.

Yes, we will hurry thither, and return quickly.

Dathan.

Each one of us at the head of an excited mob.

Caiaphas.

Let us all rally together in the street of the Sanhedrim.

(Exit the traders and witnesses.)

(To the Sanhedrim.) Now let us not lose a minute. Let us meet the crowd, to stir up their courage, to fire their zeal.

Annas.

From all the streets of Jerusalem will we lead the infuriated people before the seat of judgment.

Rabbi.

If Pilate wishes to hear the voice of the people, he'll hear it.

Caiaphas.

Let him hear the unanimous voice of the nation, "Release Barabbas. To the cross with the Galilean."

All.

"Release Barabbas. To the cross with the Galilean."

Scene IV.

Christ stripped of his garments, his hands fastened to the pillar, surrounded by soldiers and scourged.

Caspus.

Now he has had enough. He is all covered with blood. Thou pitiable King of the Jews.

Milo.— Domitius.

We have now a nice kind of a king—ha! ha! ha!

Sabinus.

But what kind of a king is this, who hath neither sceptre nor crown, as a king should have.

Domitius.

What is lacking can be soon supplied.

Caspius.

Wait a moment, I will bring the insignia of the king forthwith. (Exit.)

Milo.

Now shalt thou be a king in truth.

Sabinus.

Keep thou patience, sire, for a little; thou shalt be king in a moment.

Caspius (returns with purple mantle, crown of thorns and reed).

See here, the most worthy attire for a king.

(Laughter.)

Sabinus.

Is it not true? Such an honor thou hast never expected?

Caspius.

Come, let the purple robe encircle thee.

Sabinus

Seat thyself, as becometh a king.

Milo.

A lovely and pointed crown. King of the Jews, let us look upon thee. (laughter.)

Domitius.

That it may not fall from thy head, let us set it on firmly (presses the crown of thorns on his brow).

Sabinus.

And so here is thy sceptre. Nothing, now is lacking.

Caspius.

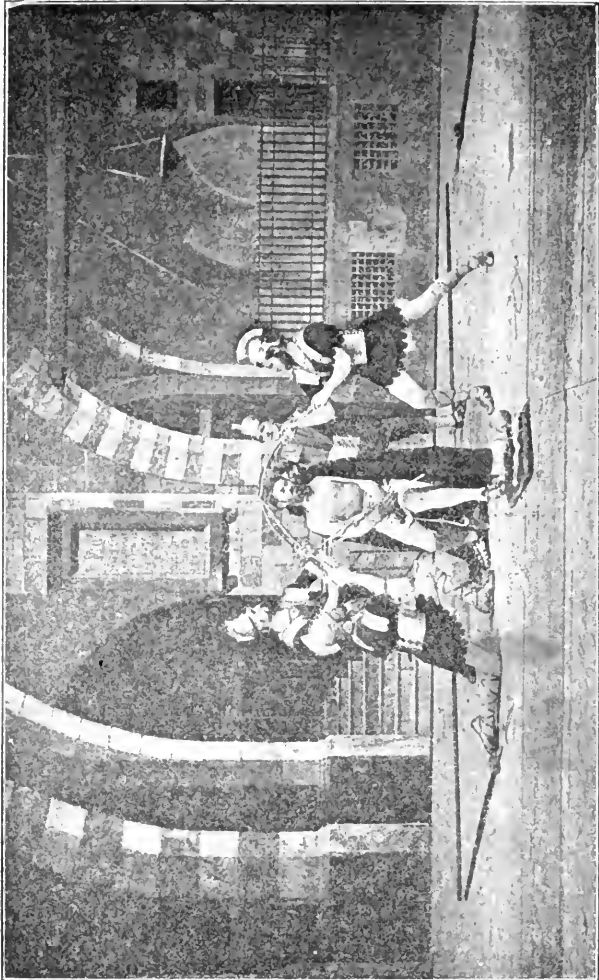
What a king! Mighty king of the Jews. Ha! ha!

(Enter) Quintus.

The prisoner is to be taken immediately into the judgment hall.

Sabinus.

Thou disturbest us in the very midst of our homage.





Milo.

Arise, thou shalt now be set for a spectacle.

Sabinus.

What a shout of joy will rise from the Jewish people,
when they see their king in all his splendor.

Caspus.

Take him, otherwise we might tarry here too long.



Act XIV.

Jesus condemned to be crucified.

Behold the Saviour there — O sorrowful picture
of woe,
As Pilate sets him before them, his heart's
with pity aglow
Compassion can ye not find
Ye people deluded and blind?

No, for with madness seized, To the cross with
him, they cry.
Crying against the all holy, Let him be tortured
and die.
For Barabbas, the slayer of men
Asking pardon again and again.

O how otherwise once, before the Egyptian folk,
Joseph! they joyfully shouted, and into song
they broke
As Saviour of Egypt land
He's hailed on every hand.

Hope and trust all set upon thee
The land her homage pays.
Loud thro Egypt etc.

II. Tableau: In this tableau Moses appears, kneeling before the altar: at the one side the goat, sacrificed for the sins of the people, lies before Aaron, whilst the other — the scapegoat, — is already set free to go into the wilderness.

The covenant sacrifice we see
According to the Lord's decree.
Two goats were brought before them all;
And that on which the lot did fall,
Revealed Jehovah's choice.
Lord, to thy people sin-defiled
Through this blood, be reconciled.

Solo.

The blood of goats no more will He.
In this new covenant we see
A Lamb from every blemish free
Must the new covenant's offering be.
The Lord requires his only son,
Soon comes he, falls and is undone.
Even now I hear the murderous cry.

People.

Barabbas be
From chains set free.

Chorus.

No — Jesus be
From chains set free.
Alas! How wildly sounds the murderer's voice.

People.

To the cross with him.
To the cross with him.

Chorus.

Ah! look on him!

Ah! look on him!

What evil hath he done?

People.

If thou dost let this wretch go free

Caesar's friend no more thou'lt be.

Chorus.

Jerusalem! Jerusalem!

The Lord will yet avenge Messias' blood on thee.

People.

On us and on our children let it be!

Chorus.

On you and on your children it shall come.

Scene I.

Behold the man. Jesus or Barabbas.

Nathaniel.

Moses your prophet calls upon you. His holy law cries for vengeance.

First Crowd.

We are and remain Moses' disciples. We will have no other doctrine.

Second Crowd.

We hold by our priests. Away with him, who sets himself against them.

Third Crowd.

Ye are our elders as heretofore: we all stand up for your honor.

Annas.

Come, children, throw yourselves into the arms of the Sanhedrim. They will save you.

Ezekiel.

Throw off the yoke, throw off the yoke, that this deceiver hath made ready for you.

Fourth Crowd.

Free will we be, free from the false teacher, the Nazarene.

Caiaphas.

The God of your fathers takes you once more under his protection.

Annas.

To him you are once more a holy nation.

All.

In you, we recognize our true friends. Long live the Sanhedrim! Long live the high priests!

Annas.

Death to the Galilean!

Caiaphas.

Arise! Let us hasten to Pilate.

All.

On to Pilate. Death to the Nazarene.

Caiaphas.

He hath sullied the law. He hath done despite to Abraham, Moses and the prophets. He hath blasphemed God.

All.

To death with this false prophet. To the death of the cross! Pilate must cause him to be crucified.

Nathan.

On the cross shall he atone for his crimes.

Caiaphas.

All hail! ye children of Israel. In truth, ye are now the cherished children of your holy father Abraham. O rejoice, that ye have escaped the destruction, that this deceiver of the people would bring upon you and upon your children.

Annas.

The watchfulness of your elders hath protected you, hath also delivered you from the abyss.

All.

Long live the Sanhedrim. Death to the Nazarene.

Priests.

Cursed be everyone that does not cry out for his death.

All.

We demand his death.

Caiaphas.

Pilate will let you choose between Barabbas and this blasphemer. Let us insist upon the release of Barabbas.

All.

Let Barabbas be set free. Down with the Nazarene.

Annas.

Fathers, receive our praises. Our wishes are heard.

Caiaphas.

Most glorious day for the people of Israel. Children, stand steadfast.

Priests.

This day gives to the synagogue its honor back again, and freedom to the nation.

Caiaphas.

Demand now impetuously the death sentence. Threaten with unanimous uprising.

All.

The death, the blood of our foe we demand.

Soldiers

(issuing forth from Pilate's house). An uproar, and a tumult.

All.

Death to the Nazarene.

Caiaphas.

Show courage! Persevere dauntlessly.

All.

Let Pilate give sentence of death.

Pomponius.

Peace! Be still.

All.

No, we will never rest, till Pilate hath pronounced the death sentence.

Pomponius.

Pilate will immediately appear. (Exit.)

Caiaphas.

Now let him know the demands of the people.

Scene II. Pilate.

All.

Now give judgment and pronounce sentence upon him.

Pilate.

Behold the man!

Priests.

Crucify him!

All.

Crucify him!

Pilate.

Cannot this sorrowful sight move your hearts to pity?

People.

Let him die! Crucify him!

Pilate.

Take him then and crucify him at your own peril. I will have no part or lot in the matter, for I find no fault in him.

Caiaphas.

Noble governor, representative of Caesar, listen to the voice of the people. They join in our accusations and demand his death.

People.

Yes, we demand his death.

Pilate.

Lead him away, and Barabbas will be brought from prison hither, and by the jailor will be at once handed over to the chief lictor.

Annas.

Let Barabbas live. Pronounce the death sentence on the Nazarene.

Pilate.

I do not understand this people. Only a few days ago with rejoicing and gladsome shouting you accompanied this man through the streets of Jerusalem. Is it possible that these very people to-day call for death and destruction upon him? That is despicable fickleness.

Caiaphas.

The good people have at length discovered that they have been deceived by this adventurer, who hath pretended to be Messiah, the King of Israel.

Nathan.

At last their eyes are opened, for they see, that he cannot even help himself, who promised to bring freedom and healing to the nation.

Ezekiel.

Israel will have no Messiah, who lets himself be taken captive, and loaded with mockery.

People.

Death to the false Messiah! The impostor!

Pilate

Hear me ye people of Judea! It is the custom, that I set one of the prisoners free for you at the feast. Behold them both, the one with mild countenance, wonderful bearing, the picture of a wise teacher, one whom ye yourselves long have honored, against whom not one evil deed can be proved. The other a vicious, savage man, a wretch convicted of robbery and murder. I appeal to your reason, to your humanity. Choose! Whom will ye that I release unto you, Barabbas or Jesus, which is called Christ.

People.

Release Barabbas.

Pilate.

Will ye not that I release unto you the King of the Jews?

People.

Away with him? Release unto us Barabbas.

Caiaphas.

Thou hast promised to release him, whom the people desire.

Pilate.

I am accustomed to keep my promise without being admonished of it. What shall I do unto the King of the Jews?

Priests.

Let him be crucified.

People.

Crucify him. Crucify him.

Pilate.

What! Shall I crucify your king?

Priests.

We have no king but Caesar.

Caiaphas.

As governor thou alone art responsible to Caesar for the consequences.

Pilate.

No! I cannot pronounce the death sentence on this man, for I find no fault in him. The innocent I cannot, I dare not condemn.

Caiaphas.

Am I allowed to ask a question? Why art thou so anxious about the condemnation of this man? Not long ago, thou causedst hundreds to be put to death, that were only suspected of sedition, without trial and without sentence.

Priests.

Thou darest not let this man go free, if thou art Caesars loyal servant.

Pilate.

Bring water.

Caiaphas.

The people will not move, till thou hast pronounced the death sentence.

People.

We will not move a step, till the death sentence is pronounced.

Pilate.

Take him then and crucify him, but know: I wash my hands in innocence. I am free from the blood of this innocent man. Ye must take the responsibility upon yourselves.

People.

We take it upon us.

Pilate.

Let Barabbas be set free. Lead him out of the city never to set foot in it again.

Chief Lictor.

Take him hence and follow me.

(Christ is led away.)

Priests.

Thou hast judged righteous judgment.

Pilate.

I have yielded to your demands in order to avoid a greater evil. But in this bloodguiltiness I will have no share. His blood be upon you and upon your children.

Priests and People.

Let it fall upon us, and on our children.

Annas.

We and our children will bless this day, and cry out with thankfulness and joy: Blessing and health be to Pilate the Governor!

People.

Long live our governor, Pontius Pilate!

Pilate.

Bring the two murderers out of prison. They have deserved death more, much more than the accused. The chief lictor shall deliver them to the armed men. The death

warrant shall be written out, and publicly pronounced before the people.

Chief Lictor.

Will ye not move on, ye wretches.

Executioner.

Have ye not long ago deserved your fate?

Chief Lictor.

Drive them before you, these outcasts.

Rabbi.

Behold! What suitable companions for the Messias on his last journey!

Pilate.

The death sentence will now be pronounced.

The Clerk of the Court reads.

I, Pontius Pilate, Viceroy in Judea of the mighty Caesar, Claudius Tiberius, pronounce, at the urgent desire of the Sanhedrin and the whole Jewish people, the death sentence upon a certain Jesus of Nazareth, who is accused of having stirred up the people to revolt, of having forbidden to pay tribute to Caesar, and of having set himself up as king of the Jews. The same shall be taken outside the walls of the city, and nailed to the cross between two malefactors, who are also condemned to death because of many robberies and murder; and be brought from life to death.

Given at Jerusalem on the eve of the Passover.

Pilate.

Now, take him away and crucify him.

(Goes quickly away.)

Caiaphas.

Triumph! The victory is won. The foe of the synagogue is destroyed.

All.

Away with him to Golgatha! Long live the synagogue!
Long live Moses!

Caiaphas.

Let us hasten home, that we come in time to eat the passover.

Rabbi.

Where are the friends of the Nazarene? They are invited to cry Hosanna on the triumphal progress.

Chorus.

Worship now and praise and thank.
Who the cup of suffering drank,
Now the way of death has trod,
And reconciled the world to God.

First Tableau: Isaac, destined as a sacrifice, ascends the mountain bearing the wood.

Solo.

As up the mountain Isaac bore
The sacrificial wood.
Fainting beneath his burden sore,
The steep path Jesus trod.

Chorus.

Worship now etc.

Second Tableau: Moses lifts up the brazen serpent on a pole.

Nailed upon the accursed tree
Behold! the Son of Man.
In Moses brazen serpent see
Prefigured God's own plan.
Worship now etc.

Christ bearing the cross is led to Golgatha and meets on the way his anguished mother. Simon of Cyrene they compel to carry the cross, the women weep for Jesus.

Scene I.

The holy women with John and Joseph of Aarmathea coming from Bethany.

Mary.

John, beloved disciple, how will it have gone with my Jesus, since thou sawest him last in the house of Caiaphas.

John.

If the priests could do as they would, then would he be already death's prey. But they can do nothing, unless Pilate permits; and Pilate, I hope, will not condemn him, because he hath never done any evil, but only good.

Magdalene.

May the Almighty incline the heart of the governor to righteousness, so that he may protect the innocent against injustice and wickedness.

Mary.

O friends, whither shall we go, ah, whither, so that I may see my son once again? I must see him, but where shall I find him? Perhaps alas! he languishes in deepest dungeon.

Magdalene.

Alas! our most loving master in a dungeon.

John.

There is nobody to be seen, from whom we might gain information.

Joseph.

The best thing is to go to Nicodemus: from him we will certainly learn how it goes with our beloved master.

Mary.

Yes, thither let us go. Every moment increases my anxiety, in uncertainty over the fate of my son.

John.

Come, dear mother, and be strong in faith. Whatever come to pass — is of God's providence.

(A great noise is heard.)

People.

Away with him — away with him!

Joseph.

What is this? what terrible noise?

Salome.

As of a thousand voices! What's happening now?

(They stand still and listen.)

Scene II.

Jesus, bearing the cross, is led to Calvary.

People.

Away with him! Let him die! Let him die, and let everyone that holds by him perish!

One of the Executioners.

Is the burden already too heavy for thee?

People.

Urge him on with violence, so that we may get to Calvary.

Second Executioner.

Stop, or he will fall down.

(The group including Mary in the Pilatus street know not what is the matter.)

Mary.

What may this noise mean? Surely it cannot concern my son.

Joseph.

It seems as if an insurrection had broken out.

John.

We will stop silently here, till the storm be overpast.

Simon of Cyrene (comes hastily carrying a basket).

I must hurry so that I may get into the city. The eve of the feast is drawing near, and I have still some purchases to make.

Priests and people.

Let him not rest. Drive him on with blows.

Simon.

What an outcry! I will keep quiet for awhile.

Third Executioner.

Thy fainting is of no use to thee. Thou must on to Golgatha.

Ahasuerus (coming out of his house).

Get thee gone from my house. This is no place for resting

Simon.

The noise is increasing. What comes there? I will wait and see what all this is about.

Scene III.

The procession with Christ. Veronica and the daughters of Jerusalem appear.

John.

It seems that someone is being led out to Calvary for execution.

Mary (seeing Jesus).

It is he, O God, it is my son!

Executioner.

He will drop down on the road.

Captain.

Here (handing him a flask) strengthen thyself. (Jesus takes it but does not drink.)

Mary.

Alas! I see him led to death, like a malefactor, between malefactors.

John.

Mother, it is the hour of which he spoke before: This is the will of the father.

Captain (to Jesus).

Wilt thou not drink? Then drive him on.

Fourth Executioner (shakes Jesus).

Rouse thyself, lazy King of the Jews.

Second Executioner.

Forward! pull all together.

Third Executioner.

Do not act thus weakly. We must get on.

Mary.

O where is a sorrow like unto my sorrow?

Third Executioner.

He is too much exhausted. Someone must help. Otherwise —

Rabbi (pointing to Simon).

Here — this stranger —

The Pharisees.

Seize upon him.

Captain (to Simon).

Come, hither, thou hast broad shoulders.

Simon.

I must —

Fourth Executioner.

Certainly thou must, or thou wilt get strokes.

Pharisees.

Lay on if he will not go.

Simon.

Verily, I am innocent, I have broken no law.

Captain.

Hold your peace.

Simon (beholding Christ).
What do I see — this is the holy man of Nazareth.

Fourth Executioner.
Here with your shoulders.

Simon (to Jesus).
From love of thee will I bear it. O could I thereby be
of service to thee.

Christ (all exhausted at his side).
God bless thee and thine.

Captain.
Now forward. Follow thou with the beams of the cross.

Agrippa (to Christ).
Surely thou canst now go with swift footsteps.

Faustus.
Dost thou want anything more taken off (Shakes him.)
The cross has been already taken from thee. Show a little
consideration.

Captain.
Now we will make a brief halt. The man needs a little
rest, before he goes to the hill of death.

(Veronica and the daughters of Jerusalem approach.)

Caiaphas.
Another stop already. Will we ever get to Calvary?

Veronica (kneels before Christ and offers her handkerchief).
O Lord, how thy countenance is covered with blood and
sweat. Wilt thou not wipe it off?

Christ (wipes his face).
Compassionate soul! The Father will reward thee for
this.

The Daughters of Jerusalem (kneeling with their children).

O thou good teacher. Thou never to be forgotten bene-
factor, noblest of men, is it thus thou art rewarded?

(They weep.)

Christ.
Daughters of Jerusalem, weep not for me, but weep for
yourselves and for your children. For behold the days are
coming when they shall say, "Blessed are the barren, and
the wombs that never bare, and the paps that never gave
suck. They shall cry to the mountains, fall on us, and to
the hills, cover us. For if they do this in the green tree,
what shall be done in the dry."

Rachel.

Alas! how will it go with us and with our children in days to come.

Captain.

Drive these women folk away. It is high time we were going forward.

Agrippa.

Away with you.

Captain.

Away with you. What avails your women's tears?

Faustus-Nero.

Away with you.

People.

On to the hill of death.

Rabbi.

At last are we going forward?

Nathaniel.

The captain is far too mild.

Priest.

Do not spare him too much.

People.

Onward, onward to Golgotha. To the cross with him! to the cross! On the cross he'll bleed. Salvation to Israel. The foe is conquered. His death is our salvation. We are set free. Long live the synagogue!

Susanna.

This outcry rises to heaven.

Scene IV.

Servant of Pilate.

Halt. By command of the governor the captain shall immediately appear before him, and receive further orders. (The procession stands still.)

Caiaphas.

What shall this mean? What need of further orders? The death sentence is pronounced, and must be carried out without delay.

Captain (decisively).

No, this will not happen, till I have received the further orders of my Lord. (To the soldiers) Keep watch meanwhile, and go forward with the condemned to Golgotha. Then

dismiss this man (pointing to Simon) and await my arrival.
(Goes with the servant.)

John.

Mother, shall we not go back to Bethany? Thou wilt not be able to endure the sight.

Mary.

How can a mother forsake her child in the last and bitterest hour of need? I will suffer with him, stand scorn and shame with him, and die with him.

John.

But what if the strength of thy body will not endure it?

Mary.

Fear not. I have prayed to God for strength. The Lord hath heard me. Let us go after them.

All.

Best of mothers, we follow thee.



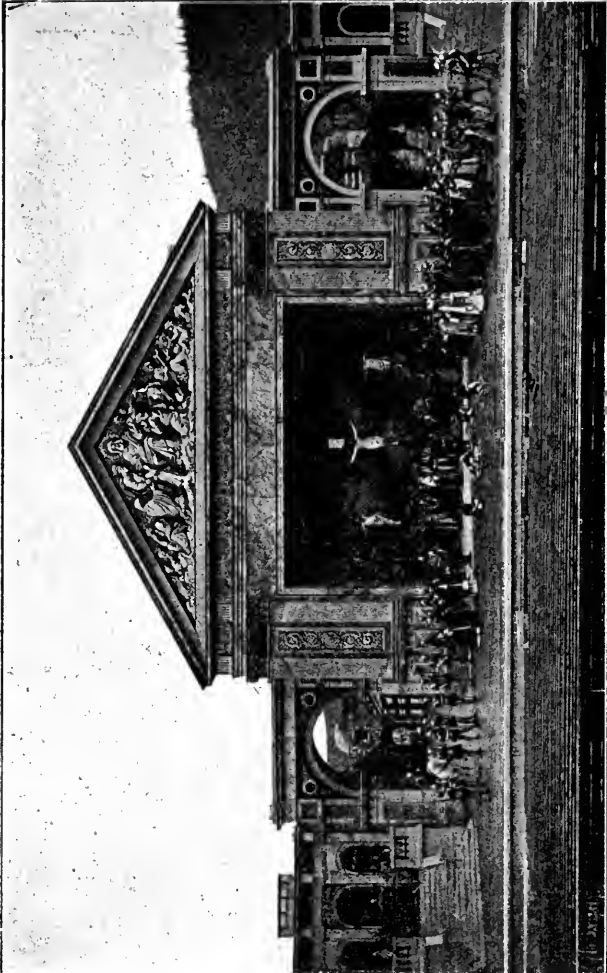
Chapter XVI.

Prologue.

Up, pious souls, rise up and go,
With heartfelt penitence aglow,
With me to Golgotha, and see,
For your saloation what must be.
Behold the Mediator dies
As sin's atoning sacrifice.

Lo! naked and with wounds all o'er
He hangs upon the cross for thee.
Their vengeance the ungodly pour
Upon his sad, sad misery.

Whilst he whose love for sinners lives
Is silent, suffers, bears, forgives.





With awe and dread the sound I hear,
As all his bones they break.

When hammer's stroke assails the ear
Whose heart can fail to quake.

Rudely the cruel nails they beat
Trough his sacred hands and feet.

(Behind the curtain we hear them nailing him to the cross.)

Come pious souls, approach the tree,
And lift your eyes all pityingly
 Unto the Lamb of God,
Who for you gives his precious blood.
Between two murderers ye see,
God's son enduring mockery.

Will ye no tears on him bestow?
Whose voice craved pardon, 'mid his woe
 For those who crucified.
His latest prayer is scarcely said,
When thrust's the spear into his side.
With his heart's blood 'tis dyed.

Who can conceive a love so great,
As filled his holy mind,
Who rendered good for every hate,
His life for all mankind.
He on the cross through endless years
With his outstretched arms appears.
 Even thee may this sight move
 To yield him all thy love.

O bring unto this wondrous love,
That which the pious heart doth move,
And make the cross, on which he dies
An altar for your sacrifice.



The Crucifixion.

The Executioners, addressing the Centurion.

Now we have finished with these. (The thieves.) Now must the King of the Jews be exalted to his throne.

Pharisees.

Not king! Deceiver of the people. Traitor.

Centurion

(with the scroll in his hand).

But first of all, by command of the governor, this inscription must be affixed to the cross. Faustus, see how fortune favors you. Here, take it.

Faustus.

An escutcheon displayed! that is right royal. (Nails it to the cross.)

Centurion.

Now lay hold and lift up the cross. Not carelessly.

Catalina.

Up! double your force.

Nero.

All right. The cross stands firm.

Centurion.

The painful task is done.

Caiaphas.

And admirably done.

Pharisees.

Thanks and applause from us all.

People.

Thanks and applause from us all.

Caiaphas.

This day shall be to us a festival forever.

Pharisees.

And a joyful festival shall it be.

Annas.

Now will I gladly go to my fathers. Since I have lived to experience the joy of seeing this miscreant upon the cross. (Looking up at the cross.) But what does this inscription mean? What does it say? (Being old he cannot decipher it.)

Rabbi.

This is indeed an outrage! An insult to us and to the people.

Caiaphas.

What is written?

Annas.

The Rabbi is right. The Sanhedrim cannot let this matter rest.

Rabbi.

It says: Jesus of Nazareth, the King of the Jews.

Caiaphas.

This is an attack upon the nation.

Pharisee.

The inscription must go. Tear it down instantly.

Caiaphas.

Be patient. Rabbi and Sarus, hurry to Pilate, and demand, in name of the people and of the whole Sanhedrim, an alteration of the inscription. Let him write, that the Christ said, I am the King of the Jews. Then present also to Pilate the request that he give order to the executioners to break the bones of the crucified and to take down the bodies from the cross before the eve of the Passover.

(Exit Rabbi and Sarus.)

Catalina.

Comrades, let us divide our inheritance. The mantle divides into four pieces. But the robe is seamless. Shall we tear it also in pieces?

Faustus.

Better is it to cast lots for it.

Agrippa.

Here are the dice. I will at once try my luck. (Throws.) That is too little. I have nothing to hope.

Catalina.

Hallo, you up there. If thou hast any power, favor my throw.

The Others.

What does he care about us?

Nero.

Fifteen. Nearly enough. Try your luck, Faustus.

Faustus.

I ought to get it. (Throws.)

Catalina.

Enough. That is the best, the robe is yours.

Agrippa.

There, take it, only take it away.

Nero.

You are not to be envied.

Rabbi (coming).

Our mission was all in vain.

Sarus.

He would not listen to us.

Caiaphas.

Did he give you no reply at all.

Rabbi.

Only this one: what I have written, I have written.

Annas.

Ah! intolerable.

Caiaphas.

And what did he say about breaking their bones.

Rabbi.

Concerning this he would cause his servant to bring his instructions to the centurion.

Joshua.

So then it stays written there: King of the Jews? Aye, if thou art King of the Jews, come down from the cross so that we may see and believe. (Laughter.)

Eliazar.

O thou, that destroyest the temple and buildest it up again in three days, save thyself.

Caiaphas.

He saved others, himself he cannot save.

Nun.

Come down! Thou art truly the son of God! Hast thou not thyself said it?

Annas.

He trusted in God. Let Him deliver him now, if he have such delight in him.

Nero.

What! hearest thou not?

Agrippa.

Now show thy power, thou mighty King of the Jews.

Christ.

Father, forgive them, for they know not what they do.

The Thief on his left hand.

Yes, if thou art the anointed Christ, save thyself and us.

The Thief on the right.

Dost not thou fear God? We indeed suffer justly, for we receive the reward of our evil deeds. But this man hath done nothing amiss.

Lord, remember me, when thou comest into thy kingdom.

Christ.

Verily, I say unto thee, to-day shalt thou be with me in Paradise.

Caiaphas.

Just listen to that. He acts constantly as if he lorded it over Paradise.

Rabbi.

Is his presumption not yet departed from him, even while he hangs helpless on the cross?

Christ (as Mary and John come to the cross).

Woman, behold thy son! Son, behold thy mother!

Mary.

Even dying, thou carest still for thy mother.

John.

Sacred to me, O Lord, is thy last request.

Christ.

Thou art my mother, and I thy son.

I thirst.

Centurion.

He is thirsty and calls for drink.

Faustus.

I will hand him some at once.

(Reaches him the sponge dipped in vinegar.)

Here, drink.

(He would not drink.)

Christ.

My God, my God, why hast thou forsaken me?

Pharisees.

He calls for Elias.

Caiaphas.

We will see if Elias comes to deliver him.

Christ.

It is finished. Father, into thy hands I commend my spirit.

(The earthquake.)

Enan.

What is that? The earth reels.

Hebron.

That was an earthquake. O how fearful.

Ahia.

Do you hear the thunder of the falling rocks? Woe, woe to us!

Enan.

God's finger.

Centurion.

Truly this was a righteous man.

Soldiers.

The Godhead may give witness to him in these convulsions of nature.

Centurion.

O the patience amid the multitude of trials, the noble repose, that loud cry to heaven — in the last moment — that told of his heavenly origin. Verily, he is a son of God.

Oziel.

Come neighbors, I will stay no longer in this terrible place.

Helon.

Let us go home. God be merciful unto us.

Many.

Jehovah! Lord! Almighty, we have sinned. Deliver us!

(They depart.)

Zerobabel (comes hurrying).

Ye high priests! and assembled Sanhedrim. In the holy place a most fearful thing has happened. Alas! I tremble yet in every limb.

Caiaphas.

What! Surely it is not the Temple.

Annas.

Has it fallen?

Zerobabel.

Not that. The veil that divides the holy place from the holy of holies is rent in twain from the top to the bottom.

I ran as fast as my trembling feet would carry me — and was sore afraid. The earth opened with the shock.

Caiaphas.

It is that wretch who has done this to us through his magical arts. Well is it that he is out of the world. Otherwise he would cast all the elements of nature into disorder.

Pharisees.

Accursed be the ally of Beelzebub.

Caiaphas.

Let us now hastily go and see what has happened there. But I will instantly return here, for I cannot rest till I have seen, that his bones are broken, and that his corpse is thrown into the deep grave of the evil doers.

(Exit.)

Scene II.

Nicodemus.

Shall the sacred body of the Christ of God suffer such dishonor as to be thrown into the grave of the evildoers? Is there no help?

Joseph.

Listen, my friend. I go at once to Pilate, and will entreat him with all my heart to give me the body of Jesus. This favor he will assuredly not deny me.

Friend, then shall we pay our last tribute of respect to our beloved teacher.

Nicodemus.

Do this, O my friend. Hasten, I will bring spices, that we may embalm him.

(Exit.)

Centurion (to the women).

Fear not, ye good women! No one will harm you. Draw near that you may look upon the dead body of your friend. No one dare, no one will do you harm.

Magdalene.

My beloved master! My heart hangs with thee upon the cross.

Servant of Pilate (approaching).

My master gives orders, that you break the bones of the crucified and immediately remove the bodies. Before the eve of the passover all must be finished.

Centurion.

It shall be done accordingly. Go up and break the limbs of these two first.

Catalina.

Come, let us make an end of this sad business.

Faustus.

Strike, that he may die.

Catalina.

This one will wake no more.

Nero.

The others will I hasten out of the world.

Mary.

O my son! Surely they shall not treat thy holy body thus rudely.

Magdalene (to the executioners).

Oh spare him, spare him.

Catalina.

Behold, he is already dead, so that it is not necessary to break his bones.

Faustus.

I will pierce his heart with my spear, so that we shall be doubly sure.

(Thrusts the lance into his side.)

Women.

Alas! Alas!

Magdalene.

Dear mother, this thrust hast pierced through thy heart also.

Centurion.

Now, take down the bodies from the cross.

Agrippa.

Whither shall we take them?

Centurion.

Into the pit of the evildoers, as the law ordains.

Mary.

What a fearful word for the wounded heart of the mother.

Nero.

Hither with the ladders! they will soon be taken down.

Magdalene.

Alas! May we not pay the last honors to our friend?

Centurion.

It stands not, unfortunately, within my power to grant your wish.

Faustus.

Go up now, I will hold the ladder.

Catalina.

I will be careful of that one.

(They take down the bodies.)

Scene III.

Caiphas.

So much sweeter will the sight be, to see him thrown into the malefactors pit, after we have seen with our eyes the desolation, which he hath made in the temple.

Annas.

O how my eyes would rejoice to see his limbs torn by wild beasts.

Caiphathas.

Ha, see there! They are already taken down from the cross, our desires will at once be fulfilled.

Pilate's servant.

Pilate sends me, and asks you if Jesus of Nazareth is already dead, as this man has reported to him.

Centurion.

Yes, he is dead. See for yourself. For fullest assurance the spear was thrust into his heart.

Servant.

So it becomes my duty to inform you, that Pilate has presented to this man the body of Jesus.

Women.

O what a comforting message.

Rabbi.

The traitor! Hath he barred our way again?

Caiphathas.

But we will not tolerate it, that his body shall be placed anywhere but in the pit of the evil doers.

Centurion.

The body here is given to this man, and it is selfevident that he can bury it, how and where he will. There is no disputing that.

There, our duty is done, we will withdraw.

(Exit.)

Annas.

Now the body is in the hands of his friends. It is well, that we be yet upon our guard. For this deceiver said, while he lived, that after three days he would rise again.

Rabbi.

How easily may the people be imposed upon, and new trouble be prepared for us. His disciples can secretly carry him away, and say. "He is risen."

Caiaphas.

Thus the last error can be worse than the first, Let us go quickly to Pilate, and ask him for a guard of soldiers, to keep watch over the grave till the third day.

Annas.

A wise counsel.

Rabbi.

Thus their plans will be brought to naught.

(Exit.)

Scene IV.

Magdalene.

At last these madmen have gone! Take comfort, O mother, now are we alone with our friend; the storm of mockery has died into silence. Peace and holy evening calm is around us.

Mary.

O my friends. What my Jesus suffered—that the mother heart has suffered with him. Now it is finished. He hath entered into the rest of his Father. Peace and comfort from heaven have come back again into my heart. We shall see him again: he hath promised it: His word is Truth.

Salome.

Come here, dear companions, help me to prepare the winding sheet, to cover his sacred body.

Magdalene.

Mother, wilt thou not rest a little while upon this seat, till we prepare the place for him.

(Mary sits down.)

Joseph (lifting the body).

O thou sweet, sacred burden. Come upon my shoulders.

(Joseph descends the ladder.)

Nicodemus.

Come, thou sacred body of my best friend. Let me embrace thee! How the mad wrath of the foe hath torn thy flesh.

(They bear the body to Mary and lay it down.)





John.

Now here shall the best of sons rest him on his mother's knees.

Mary.

O my son, how is thy body covered with wounds.

John.

Mother! From these wounds flow salvation and blessing for all mankind.

Magdalene.

Behold, O mother, the peace of heaven rests upon his face.

Nicodemus.

Let us embalm his sacred body, and wrap it in this clean linen cloth.

Joseph.

There in the new tomb in the rock-cave of my garden shall he find his place of rest.

Salome.

One more warm tear of love, best of masters, upon thy lifeless body.

Magdalene.

O let me kiss once more the hand, that so oft hath blessed me.

Joseph (after the embalming).

My friend! help me to carry it into my garden.

Nicodemus.

Blessed am I, unworthy though I be, that with thee I am permitted to lay the body of the Christ in its resting place.

(They bear away the body.)

John.

Let us follow to the place, where the treasure of our hearts' sorrow shall rest.

Mary.

It is the last service I may render my Jesus.

All.

Sleep sweet within thy rocky tomb.

John.

Now will we withdraw. Come, best of mothers.

(John departs with the women.)

Joseph.

With this stone will we close the grave. Help me.

Nicodemus.

After the feast we will finish the work of love,

Joseph.

Come now my friend, let us bemoan his death.

Nicodemus.

Oh! this man so full of wisdom and truth, how has he
deserved such a fate!



Act XVII.

The Resurrection.

Softly rest thee, sacred body
In the silence of the tomb,
Rest from all thy pain and travail,
Softly rest within earth's bosom
Till at last thou'rt glorified.
Ne'er thy sacred body may
Foul corruption make its prey.
Christians, stoop in deep prostration,
Bow your heads in adoration.
By his grave ye have your station,
Who instead of golden gifts
Demands a simple heart.

Scene I.

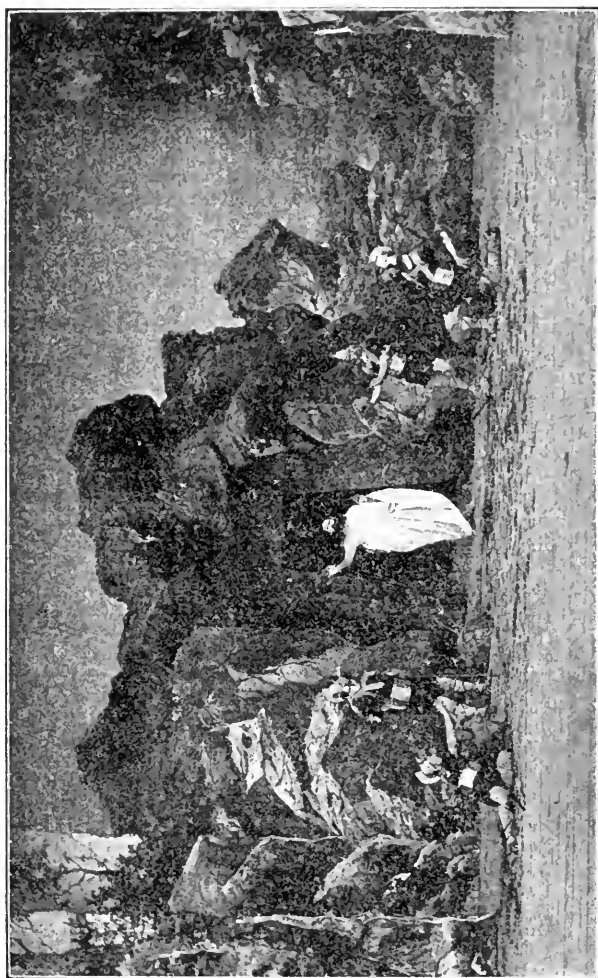
The garden with the rocky tomb. Titus, Pedius, Rufus
and Caius.

Titus.

How goes, it brothers? As for me, I am growing tired
of sitting here to watch the dead.

Rufus.

Just be patient. This is the last night. Until the third
day, was it ordered, that the watch should continue.





Pedius.

So! then we shall soon have release.

Titus.

Truly, it is laughable, how these people still fear this man, though he is dead.

Rufus.

The man of Nazareth, so it is said, affirmed that he would return on the third day from the underworld. That, they fear.

Caius (waking from sleep).

Brothers, is the night not nearly over?

Titus.

Soon. Already the heavens begin to redden in the east; a beautiful spring day will soon smile upon us.

(An earthquake.)

Pedius (starting up).

Immortal gods! what a fearful shock.

Rufus.

The earth is rending. (Thunder and lightning.)

Titus.

Keep back from the rock — it is tottering — it is falling.

(An angel rolls away the stone and Christ arises.)

Pedius.

Ye gods, what sight is this?

Titus.

I am struck with blindness. The fire hath struck me.

(They all sink down to the earth.)

Caius (still upon his knees).

Brothers, what has happened to us.

Rufus.

I will not stay here another moment.

Titus (waking up).

The apparition has vanished. Brothers, take courage.

(They seize their spears and arise.)

Titus (who has drawn near the sepulchre).

Behold, the stone is rolled away from the sepulchre. The grave is open.

Caius.

And yet the garden door is bolted.

Rufus (looking in).

I do not see the body any more.

Pedius (entering in).

Here lies the linen cloth in which the body was wrapped.
He has gone from the grave.

Titus.

He must have risen, for no man entered.

Rufus.

So, what the Jewish priests feared has come to pass.

Titus.

He has fulfilled his word.

Pedius.

Let us hasten to the Pharisees and acquaint them, with
what has happened.

All.

That will we do.



Concluding Tableau.

Jesus appears to his disciples and to the holy women.

Hallelujah Chorus.

All victorious! all victorious!
All his enemies' might he vanquished.
From the tomb in which he languished,
Immortality all glorious
He hath brought to light.
Sing to him in jubilant psalms
Strew before him victory's palms
The Lord is risen in might.
Sound ye out, ye heavens, his praise!
Earth to our Redeemer raise
Hallelujah, Hallelujah.
Worship him, we cry again,
Praise the Lamb, that once was slain
Hallelujah, Hallelujah.

See him from the grave arise
To mount in triumph thro the skies
Hallelujah!

All victorious. etc.

Praise him who triumphed over death,
And did the work, for which he came.
O praise ye him, who ransometh
His own from death and shame.
Let us crowns of victory bringing
To him who rose and lives for aye,
Send Songs of triumph clearly ringing
Through the world to-day.
Loose the seals — and ope the book,
Thine the right therein to look.
From the curse thou'st set us free
Made us Kings and priests to thee.
Praise him, all ye hosts of heaven
Honor praise and might be given
Praise and glory ever be
Unto Him eternally.



x 60542

The American Church of Berlin.

34 Wilhelm - Str.

(American and British Union Services.)

Sunday Service

11.30 A. M.

Rev. J. F. Dickie D.D.,
Pastor.

UC SOUTHERN REGIONAL LIBRARY FACILITY



A 000 754 799 5

