

puer Iesus
A drama in five scenes for
the Latin Club of Whitegrove School
by Anthony Hodson

Version 2 Revised to 13-Jan-10

Dramatis Personae

Maria (Mary), mother of Iēsus (Jesus)

Iēsus (Jesus)

Iōnus (Jonus), a street boy

Tōbīas, a priest

narrātor

Iōseph (Joseph), father of Iēsus

Tabitha, a friend of Iēsus

Āmos, a street boy

Hanna, a prophetess

Synopsis

Scene 1. Joseph and Mary, with Jesus, aged 10, are planning to return from the Passover feast in Jerusalem back to Nazareth, stopping first at the small town of Scopus, a few miles from Jerusalem. Tabitha, a friend of Jesus, is with them when they prepare to go, and asks if Jesus can accompany her back to her family's inn; they plan to leave the next day. Jesus asks if he may travel back with Tabitha's parents; then they can visit the Great Temple one more time. Joseph agrees, against Mary's instincts.

Scene 2. Tabitha and Jesus are in deep conversation near the Temple, when they are set upon by two street children, Jonus and Amos, two orphaned brothers who trip up Tabitha. Jesus confronts Jonus, who is suddenly transformed. Amos looks on in amazement, and finds himself changed too. All four children go on to the Temple.

Scene 3. In the Temple, Jesus amazes the rabbi Tobias, and the prophetess Hanna by his understanding. Tabitha realises that it is time for them both to return to her family, but Jesus says he has to stay, and sends her off with the now-good Amos to her inn. He plans to spend the night with the street-children on a ledge safe from the

pigs who roam the streets at night disposing of garbage.

Scene 4. In Scopus, Jesus is anxiously awaited. Tabitha appears, but no Jesus. Tabitha explains, and Joseph says that they must return to Jerusalem to find Jesus. He asks Tabitha to come with them to help, and she is pleased to do so.

Scene 5. Back in the Temple, Jesus and the two street-children are listening, with Hanna, to Tobias, and Jesus astounds Tobias by what he is saying. Tobias is also astounded that Jonus and Amos are no longer wild. Tabitha, running ahead of Joseph and Mary, finds Jesus. Jesus' parents are understandably upset by his apparent lack of consideration, but Hanna praises him for his precociousness. The street children are taken on by Tobias, who will teach them and give them security.

scaena prīma: in dēversōriō Hierūsalem
Scene 1: In an inn in Jerusalem

narrātor (CD1.1)	<i>It is the end of the Great Feast of the Passover. Jesus and his family have celebrated the feast in Jerusalem, with other families from their home town of Nazareth, and are preparing to return home. Jesus is with his friend Tabitha, whose family have been staying in another inn.</i>	<i>It is the end of the Great Feast of the Passover. Jesus and his family have celebrated the feast in Jerusalem, with other families from their home town of Nazareth, and are preparing to return home. Jesus is with his friend Tabitha, whose family have been staying in another inn.</i>
Maria (CD1.2)	I do love Passover in Jerusalem. I love visiting the temple, and seeing all the magnificent buildings, and smelling all the incense. And I feel so spiritually uplifted. Sometimes I feel I could stay in Jerusalem for ever!	diem Paschae in Hierūsalem valdē amō. [templum visitāre valdē fruor, et omnēs aedēs magnificās vīdēre, et incensum odorārī. cordem et spīritum animant. nōnnunquam crēdō habitāre in Ierūsalem optimum esse.]
Iōseph (CD1.3)	It certainly is a wonderful place, but it is time that we set off for home. The road is dangerous by night, and I'd like to get to Scopus by dark. The inns are much less expensive there than here in Jerusalem.	certē urbs splendida est, Maria cāra, sed nunc oportet nōs domum redīre. [noctū via valdē periculōsa est, et volō Scopum adīre ante crepusculum. dēversoria Scopī magno minus pretiōsa sunt quam in Ierūsalem.]
Maria (CD1.4)	You are right, Joseph. Jesus, are you ready to go?	sapiēns es, o Iōseph. Iēsū, parātusne es?
narrātor (CD1.5)	<i>Jesus is ready, but Tabitha must leave to return with her family.</i>	<i>Jesus is ready, but Tabitha must leave to return with her family.</i>
Iēsus (CD1.6)	Yes, I'm ready, all my things are in my bag.	maximē, ipse parātus sum, et sarcinula parāta est.
Iōseph (CD1.7)	Tabitha, what are your family's plans?	Tabitha, quae consīlia famīlia tua habet?
Tabitha (CD1.8)	We were not planning to leave until tomorrow. Would it be possible for Jesus to take me back to our inn, please, if you plan to leave soon?	excogitāmus crās proficiscī. vōbis placeat Iēsū mē comitārī ad dēversōrium nostrum.
Iēsus (CD1.9)	Father, of course I'd like to do that. But please may I come back tomorrow with Tabitha, and we'll meet in Scopus? That will give us time to visit the Temple again.	pater, fēliciter Tabitham comitābor sī mē sinās. sed licetne mihi iter facere cum famīliā Tabithae, et vōbīs obviam īre Scopī. [sī illud faciāmus, poterimus Templum revīsere.]
narrātor (CD1.10)	<i>Jesus asks permission to return with Tabitha's family as far as the nearby town of Scopus. Mary is reluctant, but Joseph thinks the pair are old enough to look after themselves, and off they go.</i>	<i>Jesus asks permission to return with Tabitha's family as far as the nearby town of Scopus. Mary is reluctant, but Joseph thinks the pair are old enough to look after themselves, and off they go.</i>
Maria (CD1.11)	I'd be much happier if you came with us.	mihi magis placeat sī iter faciās nōbīscum.
Iōseph (CD1.12)	Jesus is quite able to look after himself and Tabitha, so I would permit it.	[Iēsus facile potest sē Tabithamque cūrāre, ergo] hoc sinō.
Maria (CD1.13)	You must look after yourselves. Be in touch with us as soon as you reach Scopus - we will wait for you. Here are two apples.	[necesse est vōbīs sēsē bene cūrāre.] Iēsū, simulac adveniētis Scopum, nōs petite. tē expectābimus. ecce, pōma.
Iēsus et Tabitha (CD1.14)	Thank you	grātiās tibi agimus.

Iēsus
(CD1.15)

We will be OK.

tūtī erimus.

Exit Tabitha and Iēsus

Māria
(CD1.16)

I shan't be happy until we're together again.

nōn contenta erō dum ūnā sīmus.

Iōseph
(CD1.17)

They will be all right. Tabitha is a sensible girl, and her family will look after Jesus.

secūrī erunt. [Tabitha sapiēns est, et familiā eius Iēsum cūrābit.]

narrātor
(CD1.18)

Mary is still concerned.

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scaena secunda: in via, prope Templum Scene 2: In an street near the Temple

narrātor
(CD1.19)

Two street-children are watching the crowds leaving Jerusalem.

Two street-children are watching the crowds leaving Jerusalem.

Āmos
(CD1.20)

I'm hungry. It seems ages since we ate anything decent

ēsūrīō. nōn ēdimus bene iamprīdem.

Jonus
(CD1.21)

Everybody's leaving Jerusalem in groups.

omnēs abiunt ē Ierūsalem consociātī.

Āmos
(CD1.22)

I know. It is hard to steal from them

ita vērō. fūrārī illīs difficilius est.

Ionus
(CD1.23)

Look, here comes a boy and a girl

ecce puer et puella.

narrātor
(CD1.24)

Jesus and Tabitha are walking slowly to the Temple and are in deep discussion.

Jesus and Tabitha are walking slowly to the Temple and are in deep discussion.

Tabitha
(CD1.25)

I'm a girl, you are a boy; we both have arms and eyes and brains. Which of the two is better in the sight of God?

ego puella sum, tū puer es. [ambō eāsdem bracchiās habēmus, et oculōs, et cerebra.] uter Deō mellior est?

Iēsus
(CD1.26)

Each of the two is equally dear.

uterque Deō aequē cārissimus est.

Tabitha
(CD1.27)

But why do men always give the orders to women?

cūr autem virī sunt quī semper fēminīs imperia dant?

Iēsus
(CD1.28)

Some peoples have queens, and women who give orders.

aliquae gentēs sunt quae reginās habent et fēminās quae imperia dant.

Tabitha
(CD1.29)

But why not here? Why??

sed cūr nōn hīc? cūr??

narrātor
(CD1.30)

But look! Here comes trouble. The street-children have spotted Jesus and Tabitha, who are obviously well looked after, and decide to rob them.

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Iōnus
(CD1.31)

Look at those two – they look so goody-goody I could spit at them.

vidē illōs duo infāntes. [sic bonī bonī sunt ut velim eis adspūtāre.]

Āmos
(CD1.32)

And they're horrible Nazarenes, too. Look, the girl has an apple.

et audī! horribilēs Nazarēnī sunt. ecce, puella pōmum habet.

Iōnus
(CD1.33)

Let's "do" them, and see what else they have.

eōs adoriāmur, et inveniāmus alia quae habent.

Āmos
(CD1.34)

You trip them up, and I'll take the girl's apple;
then you can "do" the boy.

tū eōs supplantā, et ego pōmum furābor. tum
puerum spoliā.

Iōnus
(CD1.35)

*Trips Tabitha up with a stick. Tabitha falls,
and Jesus stumbles over. Amos takes
Tabitha's apple, and runs to the edge of the
stage, and, eating the apple, looks back.
Jonus now stands over Jesus with his stick at
his side.*

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and Jesus stumbles over. Amos takes
Tabitha's apple, and runs to the edge of the
stage, and, eating the apple, looks back. Jonus
now stands over Jesus with his stick at his
side.*

Iēsus
(CD1.36)

Now give me everything that you have!
*Jesus ignores Jonus, and attends to Tabitha,
who is quietly weeping.*

nunc dōnā mihi omnia quae habēs!
*Jesus ignores Jonus, and attends to Tabitha,
who is quietly weeping.*

Tabitha
(CD1.37)

You will be all right. Don't cry.
You must run away. I'll be OK.

secūra eris. nōlī lacrimāre.
tū fuge. ego bene erō.

Iōnus
(CD1.38)

Give me everything. Quick! Or I'll kill you!

dōnā mihi omnia! celeriter! [aut vērō tē
occidam.]

Iēsus
(CD1.39)

Stands up and confronts Jonus.

Stands up and confronts Jonus.

(Angrily) That was a wicked thing to do!

(Angrily) illud improbissimum actum erat.

Iōnus
(CD1.40)

Who says? You sound like God Almighty! *(Raises
stick to hit Jesus.)*

quis dicit? nōnne Deus omnipotens es? *(Raises
stick to hit Jesus.)*

Iēsus
(CD1.41)

Be calm. Hatred, go away!

serēnus estō! ira, abī!

Iōnus
(CD1.42)

(Looking surprised.) What did you say? Why am I
doing this? I suddenly feel strange.

(Looking surprised.) quid dixistī? cūr hoc agō?
subitō nova sentiō.

narrātor
(CD1.43)

*Jesus's gaze has looked deep into the boy's
soul, and he finds his malice has gone.
Tabitha doesn't understand what has
happened, and is still scared.*

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soul, and he finds his malice has gone.
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happened, and is still scared.*

Iōnus
(CD1.44)

(Puts down stick. To Tabitha, quite gently.) Are
you hurt? I'm sorry.

(Puts down stick. To Tabitha, quite gently.)
vulnerātane es? paenitet mē.

Tabitha
(CD1.45)

(Getting up) Go away and leave Jesus alone.

(Getting up) abī et nōlī Iēsuī nocēre.

narrātor
(CD1.46)

Jesus tells her that the boy is good now.

Jesus tells her that the boy is good now.

Iēsus
(CD1.47)

(To Tabitha) He's all right now. He won't hurt you

(To Tabitha) nunc puer bonus est. tē nōn
nocēbit.

(To Jonus) You were upset and angry. But now we
can talk calmly.

(To Jonus) perturbātus irātusque erās. sed
nunc possumus placidē loquī.

Iōnus
(CD1.48)

I'm very sorry that we hurt you. *(Helps Tabitha
up.)* Please forgive me and my brother. I can see
that you're good people, and that we've been bad.
Can I please be your friend?

paenitet mē nōs tibi nocuisse. *(Helps Tabitha
up.)* veniam dā mihi et frātrī, sīs. [videō vōs
benignōs bonōsque esse, et nōs improbōs esse.
volō amīcum vestrum esse, sī vīs.]

narrātor
(CD1.49)


*Jesus and the street-boy start talking
together. Jesus persuades the boy, Jonus, to
come to the temple. Jonus is frightened to do
this, as he and his brother have been
maltreated in the past for trying to enter the
Temple.*

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he and his brother have been maltreated in the
past for trying to enter the Temple.*

Āmos
(CD1.50)

This is strange. I'm getting out of here. *Moves to*

mīrum est. abeō. *Moves to one side of the
stage, but is fascinated.*

	<i>one side of the stage, but is fascinated</i>	
Iēsus (CD1.51)	What is your name?	quis es?
Iōnus (CD1.52)	I'm Jonus, and my brother is Amos. We are orphans.	Iōnus sum. frāter Āmos est. orbī sumus.
Iēsus (CD1.53)	I'm Jesus, and this is my friend Tabitha. We were going to the Temple. Come with us, and your brother, too.	Iēsus sum, et haec amīca Tabitha est.[ambulābāmus ad Templum.] nōbīscum venī, sī tibi placet. et frāter.
Iōnus (CD1.54)	I couldn't do that. They know us, and won't let us in. Sometimes they beat us with sticks. We are just street-children.	nōn possumus hoc facere. nōs agnōscunt et nōs vetant intrāre. [interdum nōs fustibus feriunt, quod modo infāntēs viārum sumus.]
narrātor (CD1.55)	<i>Jonus is persuaded when Jesus assures him that they may be given a little food in the Temple.</i>	<i>Jonus is persuaded when Jesus assures him that they may be given a little food in the Temple.</i>
Iēsus (CD1.56)	All God's children can enter the Temple. Come with me, and Amos will follow. You are hungry - they will give you a little food.	licet omnēs infāntēs Deī Templum intrāre. vāde mēcum, et Āmos sequētur. ambō ēsuritis - vōbīs paucum cibum dōnābunt.
Iōnus (CD1.57)	How do you know?	quōmodo hoc scīs?
Iēsus (CD1.58)	I just know they will. <i>(They move to exit.)</i>	vērō sciō. <i>(They move to exit.)</i>
narrātor (CD1.59)	<i>Amos is amazed by all this, and suddenly hears in his mind the voice of his beloved dead mother. He follows Jonus and Jesus off.</i>	<i>Amos is amazed by all this, and suddenly hears in his mind the voice of his beloved dead mother. He follows Jonus and Jesus off.</i>
Āmos (CD1.60)	I don't believe this. It was like a thunderbolt - of love. Suddenly I remember my mother, when I was a child, and her love.	haec nōn crēdō. quam fulmen erat [- fulmen amōris. subitō mātrem meminī, quandō infāns eram, et amōrem eius.]
Mother offstage (CD1.61)	Tiny child My little boy you are my sweetest one you are my dearest one	[infāns parvulus meus puellulus es dulcissimus es cārissimus] 
Āmos (CD1.62)	Who is that boy? I must follow them <i>(Follows them off.)</i>	quis iste puer est? oportet mē eōs sequī. <i>(Follows them off.)</i>

scaena tertia: in Templo Scene 3: In the Temple

	<i>Tobias is preaching; Hanna is sitting in one place; the two boys and Tabitha are sitting in another. All are listening intently to Tobias. Jonus is eating Jesus's apple. Amos is looking on from a distance.</i>	<i>Tobias is preaching; Hanna is sitting in one place; the two boys and Tabitha are sitting in another. All are listening intently to Tobias. Jonus is eating Jesus's apple. Amos is looking on from a distance.</i>
narrātor (CD1.63)	<i>We are in the Great Temple, in the Court of Women, where Tobias, a priest, is teaching those around him. Hanna, an old priest is there, listening intently. Jesus, Tabitha and Jonus have joined the listeners, while Amos looks on, from a distance.</i>	<i>We are in the Great Temple, in the Court of Women, where Tobias, a priest, is teaching those around him. Hanna, an old priest is there, listening intently. Jesus, Tabitha and Jonus have joined the listeners, while Amos looks on, from a distance.</i>

Tōbīas (CD1.64)	The prophet Joel said: God is gracious and merciful, slow to anger, and of great kindness, and overcomes malice. We, his chosen people are therefore fortunate. But we must love God and we must always obey his laws. If we do this, God in turn God loves us, the chosen ones.	prophetus Ioel dīxit: Dominus Deus vester benignus [et misericors est et patiens et multae misericordiae et praestābilis super malitiā.] ergō nōs, electī ā Deō, fēlicēs sumus. sed oportet nōs Deum amāre [et semper lēgēs eius observāre. cum sic faciāmus, Deus nōs electōs amet.]
Iēsus (CD1.65)	I can show that God loves us all, even the Gentiles.	ego possum monstrāre eum omnēs etiam gentēs amāre.
Tōbīas (CD1.66)	How, my boy?	quōmodo, puer?
narrātor (CD1.67)	<i>Tobias's theme is that God mainly loves the Jews, but Jesus argues very simply, considering each generation from Adam, that God loves us all. Tobias is amazed at how well he makes his point!!</i>	<i>Tobias's theme is that God mainly loves the Jews, but Jesus argues very simply, considering each generation from Adam, that God loves us all. The womenfolk are amazed at how well he makes his point!!</i>
Iēsus (CD1.68)	God loved Adam, whom he created, and Eve too, and therefore his children and their children and their children, and so on. He punished them as fathers do, but he loved them all. All people in the world are children of Adam, so he loves us all.	nōnne Deus Adamum quem creāverat amābat, et Ēvam, et ergō infāntēs eōrum et infāntēs eōrum et infāntēs eōrum deinceps. [sī improbī essent, quam pater eōs pūnīret, sed semper eōs amābat.] omnēs gentēs infāntēs Adamī sunt. ergō amat omnēs gentēs mundī.
Hanna (CD1.69)	Hurrah! Well done!	euge! bene disceptātum est!
Tabitha (CD1.70)	It's true, isn't it?	nōnne rēs vēra est?
Tōbīas (CD1.71)	Gentiles cannot know and love God. The love of God has no value for them.	fortasse. sed gentēs nōn possunt Deum scīre et amāre. amor Deī nullum pretium eīs habet.
narrātor (CD1.72)	<i>"Maybe its true", says Tobias, "but Gentiles can't appreciate God, so it doesn't count."</i>	<i>"Maybe its true", says Tobias, "but Gentiles can't appreciate God, so it doesn't count."</i>
Iēsus (CD1.73)	I think that there <u>will</u> be a light to lighten the Gentiles.	crēdo lūmen ad revelātiōnem gentium futūrum esse.
narrātor (CD1.74)	<i>Jesus says: "I hope that there <u>will</u> be a light to lighten the Gentiles." Hanna has a feeling that she has heard this before.</i>	<i>Jesus says: "I think that there <u>will</u> be a light to lighten the Gentiles." Hanna has a feeling that she has heard this before.</i>
Hanna (CD1.75)	I have heard those words before. Where? I wonder ...	illa verba anteā audīvī. ubi? cogitem.
Tōbīas (CD1.76)	It is forbidden to reveal Jewish doctrines to Gentiles.	vetātum est Iūdaeās doctrinās dē Deō gentibus monstrāre.
Hanna (CD1.77)	Perhaps God wants things to change in these days of change?	fortasse Deus vult rēs sē mutāre [in haec tempora mōbilia]?
narrātor (CD1.78)	<i>Jonus says that love is all very well, but he is a poor orphan and hungry. Jesus says - be patient! Blessed are the poor.</i>	<i>Jonus says that love is all very well, but he is a poor orphan and hungry. Jesus says - be patient! Blessed are the poor.</i>
Iōnus (CD1.79)	<i>(to Jesus)</i> I hear all these words about God's love, but we are still hungry. Amos and I may be of the chosen people, but God took away our mother and father, and we have nothing.	<i>(to Jesus)</i> haec verba omnia dē amōre Deī audiō, sed etiam ēsurimus. sī ego frāterque electī sint, nihilōminus [Deus mātrem et patrem dempsit, et nunc] nihil habēmus.

Iēsus (CD1.80)	Blessed are the poor and hungry - be patient!	beātī pauperēs sunt et ēsuriētēs - patiens estō!
narrātor (CD1.81)	<i>Tabitha remembers that they have to be back at once to help on the journey to Scopus. A little reluctantly, she agrees to go back with Amos, without Jesus.</i>	<i>Tabitha remembers that they have to be back at once to help on the journey to Scopus. A little reluctantly, she agrees to go back with Amos, without Jesus.</i>
Tabitha (CD1.82)	Oh dear - that reminds me that we must go back to my family. I promised my mother.	eheu. oportet nōs revenīre ad meam familiam. [hoc mātrī prōmissī.]
Iēsus (CD1.83)	You must go back, I must stay to finish something. Tell my mother that I intend to be with my father.	oportet tē ipsam revenīre, sed mē oportet manēre ut rem finiam.
Tabitha (CD1.84)	I can't leave you here. How will you get back home?	sed nōn oportet mē tē hīc relinquere. quōmodo domum redībīs?
Iēsus (CD1.85)	I know what I'm doing. Now you must go back to your family. Tell my parents that I had to stay in Jerusalem for a couple of days.	vērō sciō quid faciō. [necesse est tibi revenīre ad parentēs tuōs.] dīc parentibus meīs mē oportere manēre Ierūsalem duōs diēs et mē cum patre meō futūrum esse.
narrātor (CD1.86)	<i>Tabitha says they must both go back to her family, to be ready to return home to Nazareth. Jesus says he must stay - there is something that he has to do.</i>	<i>Tabitha says they must both go back to her family, to be ready to return home to Nazareth. Jesus says he must stay - there is something that he has to do.</i>
Tabitha (CD1.87)	But I'm frightened to go back all by myself.	sed timeō sōla revenīre.
Iēsus (CD1.88)	Amos will take you back.. Amos, come here. <i>Amos comes to Jesus</i>	Āmos tē ad parentēs redūcet. ō Āmos, hinc venī! <i>Amos comes to Jesus</i>
Tabitha (CD1.89)	No, no! He hurt me!!	minimē. iste mē nocuit.
Iēsus (CD1.90)	Now he's a friend, and good. With him you will be very safe.	nunc amīcus est, et bonus. [cum eō secūrissima eris.]
narrātor (CD1.91)	<i>Jesus says that Amos will take her back. Tabitha protests that it was Amos who hurt her. Jesus assures her that he is now a good boy, and Amos apologises.</i>	<i>Jesus says that Amos will take her back. Tabitha protests that it was Amos who hurt her. Jesus assures her that he is now a good boy, and Amos apologises.</i>
Āmos (CD1.92)	I will see that you are safe. I'm very sorry that you were hurt and that I took your apple. Please forgive me. I'd give you back the apple, but I ate it.	ego vērō promittō tē secūram futūram. paenitet mē tē nocuisse et pōmum rapuisse. [mihi veniam dā sī vīs. pōmum reddam sī id nōn vorāverim.]
Tabitha (CD1.93)	Thank you but surely you have more need? I forgive you. Let's go. Goodbye, Jesus, Jonus, Rabbi, lady. <i>(Exit Amos, Tabitha.)</i>	tibi grātiās agō, sed nōnne plūs necessitātis habēs. vērō tibi veniam dō. discēdāmus. valē [Iēsu, Iōne, magister, domina]. <i>(Exit Amos, Tabitha.)</i>
Tōbīas (CD1.94)	God commands us to be kind to poor people. Boys, here is some money that you can buy some food. <i>(Hands money to Jesus, who hands it to Jonus.)</i>	Deus praecipit nōbīs ut benignōs pauperibus sīmus. puerī, pecuniam capite ut cibum emātis. <i>(Hands money to Jesus, who hands it to Jonus.)</i>
narrātor (CD1.95)	<i>The kind priest gives the boys money for food! Hurray - Jonus is rich!</i>	<i>The kind priest gives the boys money for food! Hurray - Jonus is rich!</i>
Iōnus (CD1.96)	I'm rich! Hurray!! Thank you, sir. <i>(To Jesus)</i> You were right.	dīves sumus! euge! ō magister, tibi grātiās agō. <i>(To Jesus)</i> vēra dīxistī!

narrātor (CD1.97)	<i>Hanna has seen Jonus and Amos before - but what a change in them!</i>	<i>Hanna has seen Jonus and Amos before - but what a change in them!</i>
Hanna (CD1.98)	(to Tobias) Just look at those children. I have seen the street-children before, and they were wild. Now they are sweet as anything. Somehow they have been tamed by that boy.	(to Tobias) aspice hōs liberōs. [saepe vīdī istōs infāntēs viārum, sed semper ferī erant. nunc dulcissimī sunt.] nesciō quōmodo, ab illō puerō mānsuēfactī sunt.
Tōbīas (CD1.99)	His wisdom amazes me. (To Jesus) You, boy: who are you?	intellegentia puerī mē obstupefacit. (To Jesus) tū puer, quis es?
narrātor (CD2.1)	<i>Tobias asks Jesus his name</i>	<i>Tobias asks Jesus his name</i>
Iēsus (CD2.2)	I am Jesus, son of Joseph of Nazareth. This is my friend Jonus.	Iēsus sum, filius Iōsephī Nazareth. hic puer Iōnus amīcus est.
Iōnus (CD2.3)	And I'm Jonus, and my brother is Amos. We are nobody's children and we live in Jerusalem.	Iōnus sum, et frāter Āmos est. filiī nēminis sumus et Ierūsalem habitāmus.
Iēsus (CD2.4)	I want to see how you live. Can I spend the night with you?	volō vidēre quōmodo vīvitis. cum vōbīs noctū maneam, sīs?
Hanna (CD2.5)	Where do you sleep, Jonus?	ubi dormītis, Iōne?
narrātor (CD2.6)	<i>Jonus explains how he and his brother sleep at night, out of the reach of the marauding pigs, who are let loose in the city to eat up all the rubbish and waste. Jesus asks to spend the night with them.</i>	<i>Jonus explains how he and his brother sleep at night, out of the reach of the marauding pigs, who are let loose in the city to eat up all the rubbish and waste. Jesus asks to spend the night with them.</i>
Iōnus (CD2.7)	We live on a ledge in a street corner. The pigs come round at night and eat everything they can find, even little children, so you have to be high up to be safe. I knew a boy who was bitten by one of these pigs, and he died. It was horrible. Come with us; there is room for one more on the ledge.	dormīmus in līmine cuiusdam angulī viārum. suēs viās noctū ambulant et omnia vorant, etiam parvōs infāntēs. ergō necesse est ut altī sīmus ut secūrī sīmus. [puerum sciēbāmus qui ā sue morsus est, et mortuus est. horribile erat. venī nōbīscum. locum in līmine prō tē etiam habēmus.]
Iēsus (CD2.8)	I will come, if you like, and I have a little food and a little money, so I will not be a burden to you.	veniam, sīs? [pecūniam paucam habeō. sīc vōbīs onus nōn erō.]
Hanna (CD2.9)	You must come back here tomorrow, Jesus. I want to hear more of your ideas.	crās revenī, sīs, Iēsu! volō plūs nōtiōnum tuōrum audīre.
Tōbīas (CD2.10)	And you too, Jonus, and your brother. You may learn something important.	spērō tē etiam hīc vīsūrum, Iōne, et frātre. fortasse rēs gravēs audiētis.
Iēsus (CD2.11)	We will be back tomorrow. <i>exit Iēsus and Jōnus</i>	crās redībimus. <i>Exit Iēsus and Jōnus</i>
narrātor (CD2.12)	<i>Hanna and Tobias hope that the children will be back next day.</i>	<i>Hanna and Tobias hope that the children will be back next day.</i>
Hanna (CD2.13)	(to Tobias) There is something about that boy that reminds me of something. I do hope that we will see him tomorrow. <i>Exeunt</i>	(to Tobias) ille puer mihi nesciōquid admonet. nōnne antea eum vīdī? valdē spērō eum crās reventūrum. <i>Exeunt</i>

scaena quarta: in dēversoriō Scopō
Scene 4: In the inn at Scopus

narrātor (CD2.14)	<i>Mary and Joseph, with other travellers, have reached Scopus, their first stopping point on the return journey to Nazareth. Now they are anxiously awaiting the arrival of Jesus, who had promised to be travelling with Tabitha and her family. They do not know that Jesus has stayed in Jerusalem.</i>	<i>Mary and Joseph, with other travellers, have reached Scopus, their first stopping point on the return journey to Nazareth. Now they are anxiously awaiting the arrival of Jesus, who had promised to be travelling with Tabitha and her family. They do not know that Jesus has stayed in Jerusalem.</i>
Maria (CD2.15)	Where is Jesus? Tabitha and her family and Jesus must have arrived in Scopus by now.	Iēsus ubi est? nōnne Tabitha et famīlia et Iēsus iam Scopum advēnērunt?
Iōseph (CD2.16)	Don't worry, Mary. I know they will come here as soon as they can. Here's Tabitha now. <i>Enter Tabitha</i>	nōlī tē sollicitāre, ō Maria. [certus sum illōs hinc quam primum ventūrōs.] ecce nunc Tabitha. <i>Enter Tabitha</i>
Maria (CD2.17)	Tabitha, thank goodness you are here. Are you OK? Where's Jesus?	ō Tabitha, mihi valdē placet tē vidēre. sānane es? Iēsus ubi est?
narrātor (CD2.18)	<i>Mary is glad to see Tabitha, but is very worried about Jesus - is he safe?</i>	<i>Mary is glad to see Tabitha, but is very worried about Jesus - is he safe?</i>
Tabitha (CD2.19)	I'm fine, but Jesus wouldn't come back with me. We were in the Temple and he sent me back with a friend. He said that he had something that he had to do.	sāna sum, sed Iēsus recūsāvit mēcum revenīre. aderāmus in Templō, et mē remīsīt cum amīcō. dīxit aliquid grave faciendum.
Iōseph (CD2.20)	What was he doing there? And where was he staying the night?	quid ibi faciēbat? [ubi noctū mansurus erat?]
Tabitha (CD2.21)	He had met up with two street-children. He turned them nice, and that's really true.	duōs infāntēs viārum obvēmimus sed illōs optimōs fēcīt, et istud veritās est.
Maria (CD2.22)	I'm frightened. Street children will steal and even kill to get something to eat.	Iēsuī timeō. infāntēs viārum fūruntur et quoque necant ut pascant.
Tabitha (CD2.23)	Yes, they ate my apple, but they apologised and I forgave them.	pōmum meum ēsērunt, sed veniam petivērunt, et veniam dedī.
narrātor (CD2.24)	<i>Tabitha explains what happened as best she can about the street boys, and going to the temple, and Jesus' refusal to come back with her.</i>	<i>Tabitha explains what happened as best she can about the street boys, and going to the temple, and Jesus' refusal to come back with her.</i>
Marīa (CD2.25)	Did Jesus say anything else?	nōnne Iēsus magis dīxit?
Tabitha (CD2.26)	Yes. He said he had to stay in Jerusalem for two days. And he said "Tell my mother that I will be with my father." But I didn't quite understand him.	ita vērō. dīxit sē oportēre manēre Ierūsalem duōs diēs. et "dīc mē cum patre futūrum esse." sed eum nōn plānē intellegēbam.
Iōseph (CD2.27)	We must go back to Jerusalem, and I beg you help us find him. Go and tell your father what has happened, and ask permission from him for you to go back with us tomorrow morning.	necesse est nōbīs redīre Ierūsalem, et precor tē, Tabitham, nōs adiuvāre eum invenīre. dīc patrī quae ēvēnērunt, [et orā eum ut tē crās nōbīscum ire sinat.]
Maria (CD2.28)	We will make sure that you are safe.	spondēmus tē tūtām futūram.

narrātor
(CD2.29)

Joseph says they must return to Jerusalem the next day to find Jesus - it's too late in the day to return at once - and he asks Tabitha to come with them to help.

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Tabitha
(CD2.30)

Thank you. I was very unhappy at leaving him in Jerusalem, but he insisted that I should go back . But I really want to help you find him

vōbīs grātiās agō. [misera eram cum eum Ierūsalem relīnquēbam.] nunc valdē volō vōs adiuvāre eum invenīre.

Iōseph
(CD2.31)

Thank you, Tabitha. We will leave as early tomorrow as we can.

tibi grātiās agimus, ō Tabitha.

scaena quinta: in Templo Scene 5: in the Temple

narrātor
(CD2.32)

We are back in the Temple in Jerusalem. Tobias has resumed his teaching, with Hanna again present. Jesus, Jonus and Amos are listening too. Tobias is talking about God the Father - but the Jews regarded Him as the Father of Israel, rather than as a personal Father.

We are back in the Temple in Jerusalem. Tobias has resumed his teaching, with Hanna again present. Jesus, Jonus and Amos are listening too. Tobias is talking about God the Father - but the Jews regarded Him as the Father of Israel, rather than as a personal Father.

Tōbīas
(CD2.33)

God has been a father to his people Israel. He brought us safely from Egypt, and raised us up as a great people. When we have followed his commandments, he has shown his loving-kindness to us. When we have not obeyed his commandments, he has punished us. But even in our torment as a nation subdued by the Romans he has been kindly.

Deus prō Israel pater fuit. nōs secūrōs dūxit ex Aegyptō, et nōs sublevāvit ut validissimī essēmus. cum praecepta Deī custodiēbāmus nimis, misericordiam nōbīs dedit. [cum praecepta nōn custodiēbāmus, nōs puniēbat. sed etiam in dolōre nōbīs ā Romānīs victīs benignus est.]

narrātor
(CD2.34)

Jesus thinks of God as his Father in Heaven. Tobias scolds him for thinking like this. Jesus explains why.

Jesus thinks of God as his Father in Heaven. Tobias scolds him for thinking like this. Jesus explains why.

Iēsus
(CD2.35)

I think of God as my father in heaven.

Deum cogitō quam patrem meum in caelīs.

Tōbīas
(CD2.36)

You must not think this. God is father of Israel, and he cannot also be your father.

nōn licet sīc cogitāre. Deus pater Israel est, ergō nōn pater est tibi ipsō.

Iēsus
(CD2.37)

When I pray, I hear His voice. It seems to say to me, do this, my Son, or do not do that, or be warned of that.

cum precor, vōcem eius audiō. vidētur mihi clārē dīcere: hoc fac, aut nōlī illud facere, aut dē istō admoneō.

Tōbīas
(CD2.38)

Many young people feel like this. *Enter Tabitha*

saepe iuvenēs sīc cogitant. *Enter Tabitha*

Tabitha
(CD2.39)

Quickly! He's here! *Enter Mary and Joseph. They all stand quietly looking on, some distance away.*

celeriter! hīc est! *Enter Mary and Joseph. They all stand quietly looking on, some distance away.*

narrātor
(CD2.40)

Jesus makes his point by quoting from the prophet Isaiah, surprising Tobias.

Jesus makes his point by quoting from the prophet Isaiah, surprising Tobias.

Iēsus
(CD2.41)

But Isaiah said:
"Now, Lord, you are our Father, and we are the clay and you are the potter, and we all are the work of your hands."
Surely Isaiah said that he is as a real father to us?

sed Īsaia dīxit:
"nunc Domine pater noster es. nōs vērō quam lutum et fīctor noster es et opera manuum tuārum omnēs nōs sumus."
nōnne Īsaia dīxit Deum quam vērū patrem nōbīs esse?

Tōbīas
(CD2.42)

You will understand more when you are older.

plūs intellegēs cum senior sīs.

narrātor
(CD2.43)

Tobias is amazed at Jesus' knowledge.

Tobias is amazed at Jesus' knowledge.

Hanna
(CD2.44)

Rabbi, is this boy not right? Children sometimes see things more clearly.

magister, nōnne puer rectus est? [infāntēs nōnnumquam rēs clārius vident.]

Tōbīas
(CD2.45)

It is contrary to the teaching. But you worry me, boy.

contrā doctrinās est. [sed, ō puer, quae dīcis mē sollicitant.]

Iōnus
(CD2.46)

I wish I had a real father.

mālo nōs vērūm patrem habēre.

Āmos
(CD2.47)

Wouldn't it be lovely always to be fed because you had a father who looked after you.

bellissimum esset sī patrem benignum habērēmus qui semper nōs alēbat.

narrātor
(CD2.48)

Jesus introduces the prayer that he makes to God his Father. Pater noster, quī es in caelīs: Our Father who is in heaven.

Jesus introduces the prayer that he makes to God his Father. Pater noster, quī es in caelīs: Our Father who is in heaven.

Iēsus
(CD2.49)

God can be a real father to you. When I pray, I say:

Deus potest quam pater vērūm esse. cum precor, semper dīcō:

Our Father, who is in heaven,
may your name be blessed.
give us food to eat each day
and save us from evil.

Pater noster, quī es in caelīs,
Sanctificētur nōmen tuum.

Pānem nostrum quōtidiānum dā nōbīs hodiē,
Et liberā nōs ā malō.

tum Deō grātiās agō quod semper benignus est.

and then I thank him for being kind. For he always is.

Āmos
(CD2.50)

Our Father ...

Pater noster ...

narrātor
(CD2.51)

Kind Tobias sees how hungry the children are.

Kind Tobias sees how hungry the children are.

Tōbīas
(CD2.52)

(To the children) I can see that you children are hungry. I have some apples for you. And for you, too, Jesus.

(To the children) videō vōs liberōs ēsuriētēs esse. pōma prō vōbīs habeō, et, Iēsū, prō tē etiam.

(Children take an apple each.)

(Children take an apple each.)

You are Jonus, and Amos, aren't you? *(They nod.)*

nōnne Iōnus et Āmos estis? *(They nod.)*

Āmos
(CD2.53)

(To Jesus) Please give this to your friend. I'm sorry I took it from her.

(To Jesus) hoc pōmum dōnā amīcae tuae, sīs. paenitet mē eius ab eā rapuisse.

Iēsus
(CD2.54)

You can give it to her yourself. She is just behind you. *Amos follows Jesus's pointing finger, sees Tabitha, and gives her the apple.*

ipse eī potes id dōnāre. ea pōne tē est. *Amos follows Jesus's pointing finger, sees Tabitha, and gives her the apple.*

narrātor
(CD2.55)

Amos wants to give back the apple he stole from Tabitha. He follows Jesus' pointing finger, sees Tabitha, and gives her the apple.

Amos wants to give back the apple he stole from Tabitha. He follows Jesus' pointing finger, sees Tabitha, and gives her the apple.

Tabitha
(CD2.56)

Thank you. *(They embrace.)* But you are hungry, and I am not. You have it.

tibi grātiās agō. *(They embrace)* ēsurīs autem, et ego nōn. tū ipse id habē.

Tōbīas
(CD2.57)

Jonus and Amos, come here! I have something to say to you.

Iōne et Āmos, hīc advenīte. volō aliquid vōbīs dīcere.

Summons Jonus and Amos.

Summons Jonus and Amos.

narrātor
(CD2.58)

Mary and Joseph scold Jesus for being such a worry to them. Joseph tells him firmly that he must obey the rules of the family.

Mary and Joseph scold Jesus for being such a worry to them. Joseph tells him firmly that he must obey the rules of the family.

Maria (CD2.59)	Jesus, you have been a great worry to us.	Iēsu, anxietās gravis nōbīs fuistī.
Iēsus (CD2.60)	<i>(Quietly)</i> There was something I had to do here.	<i>(Quietly)</i> oportuit mē hīc aliquid facere.
Maria (CD2.61)	You might have got lost, or been beaten or even killed.	poterās perditus aut percussus aut fortasse interfectus esse.
Iēsus (CD2.62)	I knew that my Father would keep me safe. And you must have known that you would find me in my Father's house.	sciēbam [Patrem meum mē servāturum esse et] vōs scīre mē inventum irī in domō Patris mei.
Maria (CD2.63)	Sometimes I really don't understand you, but I am so happy that we are together again.	nōnnumquam vērō nōn tē intellegō, sed fēlicissima sum quod tūtus es.
Iōseph (CD2.64)	<i>(Severely)</i> Jesus, while you are young, I have the responsibility of being your father. You must be subject to me and to your Mother and the rules of the family. You gave us a nasty fright.	<i>(Severely)</i> Iēsu, cum iuvenis sīs, ego tibi onus ferō ut pater tuus sum. necesse est tibi ut mihi mātrique pāreās, et lēgibus famīliae. valdē sollicitī erāmus.
Iēsus (CD2.65)	I'm very sorry, Mother, and Father. And Tabitha, I hope you weren't very worried. I won't do it again.	paenitet mē tē vexāvisse, Pater et Māter. et ō Tabitha, spērō tē etiam nōn valdē sollicitāta fuisse. nōn hoc iterum faciam.
narrātor (CD2.66)	<i>Tobias tells Jesus that Jonus and Amos will come home to live with him. and will help him in the house, and he will educate them.</i>	<i>Tobias tells Jesus that Jonus and Amos will come home to live with him. and will help him in the house, and he will educate them.</i>
Tōbīas (CD2.67)	<i>(To Jesus)</i> Jesus, Jonus and Amos are coming home with me. They will help me in the house, and I will teach them.	<i>(To Jesus)</i> ō Iēsū, Iōnus et Āmos mēcum domum revenient. mē adiuvābunt in domō, et ego eōs docēbō.
Iōnus (CD2.68)	We are very happy. Jesus, thank you very much for helping us.	fēlicissimī sumus. ō Iēsū, tibi grātiās agimus nōs adiuvātū.
Āmos (CD2.69)	I'm sorry we were so horrible - but since we met you, people have been so kind to us.	paenitet mē horribilem fuisse - sed, postquam tē obvēnimus, gentēs omnēs benignissimī fuērunt.
Hanna (CD2.70)	<i>(To Jesus)</i> These must be your parents. <i>(Jesus nods)</i> <i>(To Mary and Joseph)</i> Your son has a great gift from heaven.	<i>(To Jesus)</i> Iēsū, nōnne hī parentēs tuī sunt? <i>(Jesus nods)</i> <i>(To Mary and Joseph)</i> filius tuus ingenium singulāre ē caelis habet.
Tōbīas (CD2.71)	I'm the one who is worried now. Perhaps God is taking us in a new direction?	ipse vērō sum is quī sollicitus est. fortasse Deus nōs dūcit versus novās doctrīnās?
narrātor (CD2.72)	<i>Hanna sees Mary and Joseph, and remembers when she saw Jesus as a tiny baby in the Temple. She is reminded of the words that old Simeon said- we still say them today as the "Nunc Dimittis".</i>	<i>Hanna sees Mary and Joseph, and remembers when she saw Jesus as a tiny baby in the Temple. She is reminded of the words that old Simeon said- we still say them today as the "Nunc Dimittis".</i>
Hanna (CD2.73)	<i>(To Mary and Joseph)</i> Now I remember who you are - and who this boy is. You came to the Temple when he was a tiny baby. [Simeon was there, and knew that this was a very special child. I remember that he said: "Lord, I now can depart in peace, because I have seen your salvation in this child, who will be a light to lighten all people." Jesus, today we have seen some special things from you. Humbly, I look forward to your return. <i>(Bows to shake hands.)</i>	<i>(To Mary and Joseph)</i> nunc meminī quī estis, et quī hīc puer est. advēnistis ad Templum quandō parvulus erat. [Simeon aderat, et sciēbat hunc puerum singularissimum esse. meminī clārē eum dīxisse: "nunc dīmittis servum tuum, Domine, quod vīdī salutāre tuum parātum ut lūmen ad revelātiōnem omnium gentium esset." Iēsū, hodiē singularia dē tē vīdimus. ego humilis reditum tuum exspectābō. <i>(Bows to shake hands.)</i>

Iēsus
(CD2.74)

I will be back. Exits with Mary and Joseph and Tabitha. The others look and wave, then themselves exit.

narrātor
(CD2.75)

"I will be back", Jesus says!

Saint Luke tells us: "Jesus went down with his parents to Nazareth, and was subject to them. His mother kept all these words in her heart.

"Jesus grew in wisdom as he grew older and in favour with God and men."

We learn from the life and death of Jesus that he truly is the son of God. He is Christ and our Saviour.

reveniam. Exits with Mary and Joseph and Tabitha.. The others look and wave, then themselves exit .

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