

puer Iesus in Templo

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

narrātor
(CD1.1)

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.

Maria
(CD1.2)

diem Paschae in Ierūsalem valdē amō. [Templum visitāre valdē fruor, et
the Passover day in Jerusalem much I love The Temple visiting greatly I enjoy and
omnēs aedēs magnificās vīdēre, et incensum odorārī. cordem et spīritum
all the buildings magnificent seeing and the incense smelling my heart and soul
animant. nōnnunquam crēdō habitāre in Ierūsalem optimum esse.]
they uplift sometimes I think living in Jerusalem is best

Iōseph
(CD1.3)

certē urbs splendida est, Maria cāra, sed nunc oportet nōs domum redīre.
certainly the city splendid is Maria dear but now we must home return,
[noctū via valdē periculōsa est, et volō Scopum adīre ante crepusculum.
by night the road very dangerous is and I want Scopus to reach before dusk
dēversoria Scopī magnō minus pretiōsa sunt quam in Ierūsalem.]
the inns of Scopus much less expensive are than in Jerusalem.

Maria
(CD1.4)

sapiēns es, ō Iōseph. Iēsū, parātusne es?
sensible you are, Joseph Jesus are you ready?

narrātor
(CD1.5)

Jesus is ready, but Tabitha must leave to return with her family

Iēsus
(CD1.6)

maximē, ipse parātus sum, et sarcinula parāta est.
vey much so, I myself am ready and my bag is ready

Iōseph
(CD1.7)

Tabitha, quae consilia famīlia tua habet?
Tabitha what plans your family do they have?

Tabitha
(CD1.8)

excogitāmus crās proficiscī. vōbis placeat Iēsū mē comitārī ad
we are planning tomorrow to depart please may Jesus me accompany to
dēversōrium nostrum.
inn our

Iēsus
(CD1.9)

pater, fēliciter Tabitham comitābor sī mē sinās. sed licetne mihi iter facere
father happily Tabitha I will accompany if me you permit but may I travel
cum famīliā Tabithae, et vōbīs obviam ire Scopī. [sī illud faciāmus,
with the family of Tabitha and you meet in Scopis if that we do
poterimus Templum revīsere.]
we will be able the Temple to revisit

narrātor
(CD1.10)

Jesus asks permission to return with Tabitha's family as far as the nearby town of Scopus, so that they can go once more to the Great Temple of Jerusalem. Mary is reluctant, but Joseph thinks the pair are old enough to look after themselves, and off they go.

Maria
(CD1.11)

mihi magis placeat sī iter faciās nōbīscum.
It would please me much more if you travel with us

Iōseph
(CD1.12)

[Iēsus facile potest sē Tabithamque cūrāre, ergo] hoc sinō.
Jesus easily can himself and Tabitha look after so this I permit

Maria
(CD1.13)

[necesse est vōbīs sēsē bene cūrāre.] Iēsū, simulac adveniētis Scopum, nōs
you must yourselves well look after Jesus as soon as you reach Scopus us

petite. tē exspectābimus. ecce, pōma.

look for You we will wait for. Here are apples.

Iēsus et
Tabitha
(CD1.14)

grātiās tibi agimus.

thank you very much

Iēsus
(CD1.15)

tūtī erimus.

OK we will be

Exit Tabitha and Iēsus

Maria
(CD1.16)

nōn contenta erō dum ūnā sīmus.

not happy I will be until together we are

Iōseph
(CD1.17)

secūrī erunt. [Tabitha sapiēns est, et famīlia eius Iēsūm cūrābit.]

Safe they will be. Tabitha sensible is and her family Jesus will look after.

narrātor
(CD1.18)

Mary is still concerned.

scaena secunda: in via, prope Templum

Scene 2: In an street near the Temple

narrātor
(CD1.19)

As Jesus and Tabitha approach the Temple, two street-children are watching the crowds leaving Jerusalem.

Āmos
(CD1.20)

ēsūrīō. nōn ēdimus bene iamprīdem.

I am hungry. we haven't eaten well for a long time

Iōnus
(CD1.21)

omnēs abiunt ē Ierūsalem consociātī.

everybody is leaving Jerusalem in groups

Āmos
(CD1.22)

ita vērō. fūrārī illīs difficilīus est.

true enough stealing from them more difficult is

Iōnus
(CD1.23)

ecce puer et puella.

look a boy and a girl

narrātor
(CD1.24)

Meanwhile, Jesus and Tabitha are in deep discussion.

Tabitha
(CD1.25)

ego puella sum, tū puer es. [ambō eāsdem bracchiās habēmus, et oculōs,

I a girl am you a boy are both the same arms have and eyes

et cerebra.] uter Deō mellior est?

and brains which of the two for God better is?

Iēsus
(CD1.26)

uterque Deō aequē cārissimus est.

each to God equalle very dear is

Tabitha
(CD1.27)

cūr autem virī sunt quī semper fēminīs imperia dant?

why, then, is it men who always to women orders give?

Iēsus
(CD1.28)

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

some countries there are that queens have and women who orders give

Tabitha
(CD1.29)

sed cūr nōn hīc? cūr??

but why not here? why?

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.

Iōnus
(CD1.31)

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

look at those two children so goody-goody theyare that I want at them to spit

Āmos (CD1.32)	et audī! horribilēs Nazārēnī sunt. ecce, puella pōmum habet. <i>and listen! horrible Nazarenes they are. Look the girl! an apple has</i>
Iōnus (CD1.33)	eōs adoriāmur, et inveniāmus alia quae habent. <i>them let us rob and let us find what else they have</i>
Āmos (CD1.34)	tū eōs supplantā, et ego pōmum furābor. tum puerum spoliā. <i>you them trip up and I the apple will steal then the boy rob</i>
Iōnus (CD1.35)	<i>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.</i>
Iēsus (CD1.36)	nunc dōnā mihi omnia quae habēs! <i>now give me everything that you have</i> <i>Jesus ignores Jonus, and attends to Tabitha, who is quietly weeping.</i>
Tabitha (CD1.37)	secūra eris. nōlī lacrimāre. <i>safe you will be don't cry</i> tū fuge. ego bene erō. <i>you run away I OK will be</i>
Iōnus (CD1.38)	dōnā mihi omnia! celeriter! [aut vērō tē occidam.] <i>give me everything! quickly! or truly you I will kill</i>
Iēsus (CD1.39)	<i>Stands up and confronts Jonus.</i> <i>(Angrily) illud improbissimum actum erat.</i> <i>that a really wicked thing to do was</i>
Iōnus (CD1.40)	quis dīcit? nōnne Deus omnipotens es? <i>(Raises stick to hit Jesus.)</i> <i>who says so? Are you God Almighty?</i>
Iēsus (CD1.41)	serēnus estō! īra, abī! <i>calm be! anger, go away</i>
Iōnus (CD1.42)	<i>(Looking surprised.)</i> quid dīxistī? cūr hoc agō? subitō nova sentiō. <i>what did you say? why this I am doing? suddenly strange I feel</i>
narrātor (CD1.43)	<i>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.</i>
Iōnus (CD1.44)	<i>(Puts down stick. To Tabitha, quite gently.)</i> vulnerātane es? paenitet mē. <i>hurt are you? I'm sorry</i>
Tabitha (CD1.45)	<i>(Getting up)</i> abī et nōlī Iēsuī nocēre. <i>go away and don't hurt Jesus</i>
narrātor (CD1.46)	<i>Jesus tells her that the boy is good now.</i>
Iēsus (CD1.47)	<i>(To Tabitha)</i> nunc puer bonus est. tē nōn nocēbit. <i>now the boy good is you he will not harm</i>
Iōnus (CD1.48)	<i>(To Jonus)</i> perturbātus irātusque erās. sed nunc possumus placidē loquī. <i>disturbed and angry you were. But now we can calmly talk</i> paenitet mē nōs tibi nocuisse. <i>(Helps Tabitha up.)</i> veniam dā mihi et <i>I'm sorry that we you hurt forgive me and</i> frātrī, sīs. [videō vōs benignōs bonōsque esse, et nōs improbōs esse. volō <i>my brother, please. I see that you kind and good are and we bad are I want</i> amīcum vestrum esse, sī vīs.] <i>friend your to be please.</i>

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.

Āmos
(CD1.50)

*mīrum est. abeō. Moves to one side of the stage, but is fascinated.
that's amazing. I'm off!*

Iēsus
(CD1.51)

*quis es?
who are you?*

Iōnus
(CD1.52)

*Iōnus sum. frāter Āmos est. orbī sumus.
Jonus I am My brother Amos is orphans we are*

Iēsus
(CD1.53)

*Iēsus sum, et haec amīca Tabitha est. [ambulābāmus ad Templum.]
Jesus I am and this my friend Tabitha is. We were walking to the Temple*

*nōbīscum venī, sī tibi placet. et frāter.
with us come if you'd like to. Your brother too*

Iōnus
(CD1.54)

*nōn possumus hoc facere. nōs agnōscunt et nōs vetant intrāre. [interdum
we cannot this do us they recognise and us they forbid to enter sometimes*

*nōs fustibus feriunt, quod modo infāntēs viārum sumus.]
us with sticks they beat because only street-children we are*

narrātor
(CD1.55)

Jonus is persuaded when Jesus assures him that they may be given a little food in the Temple.

Iēsus
(CD1.56)

*licet omnēs infāntēs Deī Templum intrāre. vāde mēcum, et Āmos
it is permitted for all children God's Temple to enter go with me and Amos*

*sequētur. ambō ēsuritis - vōbīs paucum cibum dōnābunt.
will follow both of you are hungry to you a little food they will give*

Iōnus
(CD1.57)

*quōmodo hoc scīs?
how this do you know?*

Iēsus
(CD1.58)

*vērō sciō. (They move to exit.)
I just know*

narrātor
(CD1.59)

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.

Āmos
(CD1.60)

*haec nōn crēdō. quam fulmen erat [- fulmen amōris. subitō mātrem
Thus I don't believe like lightning it was a flash of love suddenly my mother*

*meminī, quāndō infāns eram, et amōrem eius.]
I remember when a small child I was and her love*

Mother
offstage
(CD1.61)

*[infāns parvulus
meus puellulus
es dulcissimus
es cārissimus]*



Āmos
(CD1.62)

*quis iste puer est? oportet mē eōs sequī. (Follows them off.)
who is that boy? I must them follow*

scaena tertia: in Templo
Scene 3: In the Temple

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.

narrātor
(CD1.63)

We are in the Great Temple, in the Court of Women, where Tobias, a priest, is teaching those around him. Hanna, an old prophetess, is there, listening intently. Jesus, Tabitha and Jonus have joined the listeners, while Amos looks on, from a distance.

Tōbīas
(CD1.64)

prophetus Ioel dīxit: Dominus Deus vester benignus [et misericors est et
The prophet Joel said Your Lord God kind and merciful is and
patiens et multae misericordiae et praestābilis super malitiā.]
patient with great pity and the winner over evil
ergō nōs, electī ā Deō, fēlicēs sumus. sed oportet nōs Deum amāre [et
so we. God's chosen people happy are But we must God love and
semper lēgēs eius observāre. cum sīc faciāmus, Deus nōs electōs amet.]
alway his laws keep when thus we do God us, the chosen may love

Iēsus
(CD1.65)

ego possum monstrāre eum omnēs etiam gentēs amāre.
I can show that God everybody even the Gentiles loves

Tōbīas
(CD1.66)

quōmodo, puer?
how, boy?

narrātor
(CD1.67)

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!!

Iēsus
(CD1.68)

nōnne Deus Adamum quem creāverat amābat, et Ēvam, et ergō
surely God Adam whom he had created he loved. Eve too, and so also
īnfāntēs eōrum et īnfāntēs eōrum et īnfāntēs eōrum deinceps. [sī improbi
their children and their children and their children and so on If naughty
essent, quam pater eōs pūnīret, sed semper eōs amābat.] omnēs gentēs
they were, like a father them he punished but always them he loved All people
īnfāntēs Adamī sunt. ergō amat omnēs gentēs mundi.
children of Adam are. So He loves all the people of the world.

Hanna
(CD1.69)

euge! bene disceptātum est!
Hurrah!! That was well argued!

Tabitha
(CD1.70)

nōnne rēs vēra est?
Surely that is true?

Tōbīas
(CD1.71)

fortasse. sed gentēs nōn possunt Deum scīre et amāre. amor Deī
perhaps but the Gentiles cannot God know and love. The love of God
nullum pretium eīs habet.
no value for them has

narrātor
(CD1.72)

"Maybe its true", says Tobias, "but Gentiles can't appreciate God, so it doesn't count."

Iēsus
(CD1.73)

crēdō lūmen ad revelātiōnem gentium futūrum esse.
I think a light to lighten the Gentiles will come to be!

narrātor
(CD1.74)

Jesus says: "I think that there will be a light to lighten the Gentiles." Hanna has a feeling that she has heard this before.

Hanna
(CD1.75)

illa verba antea audīvī. ubi? cogitem.
Those words before this I have heard. Where? Let me think ...

Tōbīas (CD1.76)	vetātum est Iūdāeās doctrīnās dē Deō gentibus monstrāre. <i>It is forbidden Jewish doctrines about God to show the Gentiles</i>
Hanna (CD1.77)	fortasse Deus vult rēs sē mutāre [in haec tempora mōbilia]? <i>perhaps God wants things to change in these changeable times</i>
narrātor (CD1.78)	Jonus says that love is all very well, but he is a poor orphan and hungry. Jesus says - be patient! Blessed are the poor.
Iōnus (CD1.79)	(to Jesus) haec verba omnia dē amōre Deī audiō, sed etiam ēsurimus. sī <i>all these words about the love of God I hear but still we are hungry. If</i> ego frāterque electī sint, nihilōminus [Deus mātrem et patrem dempsit, et <i>I and my brother are chosen all the same God our mother and father took away and</i> nunc] nihil habēmus. <i>now we have nothing.</i>
Iēsus (CD1.80)	beātī pauperēs sunt et ēsuriētēs - patiens estō! <i>blessed are the poor and hungry patient be!</i>
narrātor (CD1.81)	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.
Tabitha (CD1.82)	eheu. oportet nōs revenīre ad meam famīliam. [hoc mātrī prōmissī.] <i>oh dear. we must go back to my family. This to my mother I promised</i>
Iēsus (CD1.83)	oportet tē ipsam revenīre, sed mē oportet manēre ut rem finiam. <i>you must yourself go back, but I must stay to finish something</i>
Tabitha (CD1.84)	sed nōn oportet mē tē hīc relinquere. quōmodo domum redībīs? <i>but I mustn't you here leave! How home will you get back?</i>
Iēsus (CD1.85)	vērō sciō quid faciō. [necesse est tibi revenīre ad parentēs tuōs.] dīc <i>I really do know what I'm doing. you have to return to your parents tell</i> parentibus meis mē oportere manēre Ierūsalem duōs diēs et mē <i>my parents that I had to stay in Jerusalem for a couple of days and that I</i> cum patre meō futūrum esse. <i>with my father would be</i>
narrātor (CD1.86)	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.
Tabitha (CD1.87)	sed timeō sōla revenīre. <i>but I'm frightened alone to go backa</i>
Iēsus (CD1.88)	Āmos tē ad parentēs redūcet. ō Āmos, hinc venī! <i>Amos you to your parents will take back. Amos, come here!</i> Amos comes to Jesus
Tabitha (CD1.89)	minimē. iste mē nocuit. <i>No he me hurt</i>
Iēsus (CD1.90)	nunc amīcus est, et bonus. [cum eō secūrissima eris.] <i>now a friend he is and good With him very safe you will be</i>
narrātor (CD1.91)	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.
Āmos (CD1.92)	ego vērō promittō tē secūram futūram. paenitet mē tē nocuisse et pōmum <i>I truly promise that you safe will be I'm sorry that I hurt you and your apple</i> rapuisse. [mihi veniam dā sī vīs. pōmum reddam sī id nōn vorāverim.] <i>stole forgiveme please The apple I'd give back if it I hadn't eaten</i>

Tabitha (CD1.93)	tibi grātiās agō, sed nōnne plūs necessitātis habēs. vērō tibi veniam dō. <i>thank you very much but surely more need you have Truly I forgive you.</i> discēdāmus. valē [Iēsu, Iōne, magister, domina]. (<i>Exit Amos, Tabitha.</i>) <i>Let's go. Goodbye, Jesus, Jonus, teacher, lady</i>
Tōbīas (CD1.94)	Deus praecipit nōbīs ut benignōs pauperibus sīmus. puerī, pecūniam <i>God tells us to kind to the poor be Boys, this money</i> capite ut cibum emātis. (<i>Hands money to Jesus, who hands it to Jonus.</i>) <i>take to food buy</i>
narrātor (CD1.95)	<i>The kind priest gives the boys money for food! Hurray - Jonus is rich!</i>
Iōnus (CD1.96)	dīves sumus! euge! ō magister, tibi grātiās agō. <i>rich we are! Hurray! Teacher thank you very much</i> (<i>To Jesus</i>) vēra dīxistī! <i>The truth you told!</i>
narrātor (CD1.97)	<i>Hanna has seen Jonus and Amos before - but what a change in them!</i>
Hanna (CD1.98)	(<i>to Tobias</i>) aspice hōs liberōs. [saepe vīdī istōs infāntēs viārum, sed <i>Look at these children Often I saw those street-children but</i> semper ferī erant. nunc dulcissimī sunt.] nesciō quōmodo, ab illō puerō <i>always wild they were now very nice they are Somehow by that boy</i> mānsuēfactī sunt. <i>they have been tamed</i>
Tōbīas (CD1.99)	intellegentia puerī mē obstupefacit. <i>The intelligence of the boy me amazes.</i> (<i>To Jesus</i>) tū puer, quis es? <i>you, boy who are you?</i>
narrātor (CD2.1)	<i>Tobias asks Jesus his name</i>
Iēsus (CD2.2)	Iēsus sum, filiūs Iōsephī Nazareth. hic puer Iōnus amīcus est. <i>I am Jesus son of Joseph of Nazareth this boy Jonus is my friend</i>
Iōnus (CD2.3)	Iōnus sum, et frāter Āmos est. filiū nēminis sumus et Ierūsalem <i>I am Jouns and my brother is Amos The sons of no one we are and in Jerusalem</i> habitāmus. <i>we live.</i>
Iēsus (CD2.4)	volō vidēre quōmodo vīvitis. cum vōbīs noctū maneam, sīs? <i>I want to see how you live. With you at night may I stay, please?</i>
Hanna (CD2.5)	ubi dormītis, Iōne? <i>Where do you sleep, Jonus?</i>
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>
Iōnus (CD2.7)	dormīmus in līmine cuiusdam angulī viārum. suēs viās noctū ambulant et <i>we sleep on a ledge at a corner of the streets pigs the streets by night walk and</i> omnia vorant, etiam parvōs infāntēs. ergō necesse est ut altī sīmus ut <i>they eat everything even small children. so it is necessary that high up we are so that</i> secūrī sīmus. [puerum sciēbāmus qui ā sue morsus est, et mortuus est. <i>safe we are a boy I knew who by a pig was bitten and he died.</i> horribile erat. venī nōbīscum. locum in līmine prō tē etiam habēmus.] <i>Horrible it was. Come with us. Space on the ledge for you too we have</i>
Iēsus (CD2.8)	veniam, sīs? [pecūniam paucam habēō. sīc vōbīs onus nōn erō.] <i>may I come, please? money a little I have in this way to you a burden I will not be</i>
Hanna (CD2.9)	crās revenī, sīs, Iēsū! volō plūs nōtiōnum tuōrum audīre. <i>Tomorrow come back, please, Jesus. I want more of your ideas to hear</i>

Tōbīas
(CD2.10) spērō tē etiam hīc vīsūrum, Iōne, et frātrem. fortasse rēs gravēs audiētis.
I hope you also hear I will see, Jonus, and your brother too. Perhaps important things you will hear.

Iēsus
(CD2.11) crās redībimus. *Exit Iēsus and Jōnus*
tomorrow we will be back

narrātor
(CD2.12) *Hanna and Tobias hope that the children will be back next day.*

Hanna
(CD2.13) (toTobias) ille puer mihi nesciōquid admonet. nōnne antea eum vīdī?
that boy reminds me of something. Surely before him I have seen?
valdē spērō eum crās reventūrum. *Exeunt*
very much I hope that he tomorrow will be back

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

narrātor
(CD2.14) *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.*

Maria
(CD2.15) Iēsus ubi est? nōnne Tabitha et famīlia et Iēsus iam Scopum advēnērunt?
Where is Jesus? Surely Tabitha and her family and Jesus by now Scopus have reached

Iōseph
(CD2.16) nōlī tē sollicitāre, ō Maria. [certus sum illōs hinc quam primum ventūrōs.]
don't worry, Mary. I am sure that they here as soon as possible will come
ecce nunc Tabitha. *Enter Tabitha*
Look, here is Tabitha now.

Maria
(CD2.17) ō Tabitha, mihi valdē placet tē vidēre. sānane es? Iēsus ubi est?
Tabitha, I'm very pleased to see you. are you OK? Where's Jesus?

narrātor
(CD2.18) *Mary is glad to see Tabitha, but is very worried about Jesus - is he safe?*

Tabitha
(CD2.19) sāna sum, sed Iēsus recūsāvit mēcum revenīre. aderāmus in Templō, et
I'm OK but Jesus refused with me to come. We were in the Temple and
mē remīsīt cum amīcō. dīxit aliquid grave faciendum.
he sent me back with a friend. He said he had to do something important.

Iōseph
(CD2.20) quid ibi faciēbat? [ubi noctū mansurus erat?]
what was he doing there? where the night was he going to stay?

Tabitha
(CD2.21) duōs infāntēs viārum obvēnimus sed illōs optimōs fēcīt, et istud veritās est.
two street-children we met, but them very good he made and that the truth is.

Maria
(CD2.22) Iēsuī timeō. infāntēs viārum fūruntur et quoque necant ut pascant.
I am afraid for Jesus. Street-children rob and even kill to get something to eat

Tabitha
(CD2.23) pōmum meum ēsērunt, sed veniam petivērunt, et veniam dedī.
my apple they ate but they asked forgiveness, and I forgave them

narrātor
(CD2.24) *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.*

Marīa
(CD2.25) nōnne Iēsus magis dīxit?
Didn't Jesus anything else say?

Tabitha
(CD2.26) ita vērō. dīxit sē oportēre manēre Ierūsalem duōs diēs. et "dīc
Yes. he said he had to stay in Jerusalem for two days. and he said say
mē cum patre futūrum esse." sed eum nōn plānē intellegēbam.
that I with my father would be but him not clearly did I understand

Iōseph
necesse est nōbīs redīre Ierūsalem, et precor tē, Tabitha, nōs adiuvāre
we must go back to Jerusalem and I'd like you, Tabitha us to help

(CD2.27) eum invenire. dicit patri quae evenerunt, [et ora eum ut te cras nobiscum
him to find Tell your father what has happened and ask him that you tomorrow with us
ire sinat.]

Maria
(CD2.28) spondemus te tutam futuram.
to go he permits
We will make sure that you will be safe

narrator
(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.*

Tabitha
(CD2.30) vobis gratias ago. [misera eram cum eum Ierusalem relinquēbam.]
Thank you very much Unhappy I was when him in Jerusalem I left
nunc valde volo vos adjuvare eum invenire.
Now very much I want you to help find him.

Ioseph
(CD2.31) tibi gratias agimus, o Tabitha.
Thank you very much, Tabitha.

scaena quinta: in Templo Scene 5: in the Temple

narrator
(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.*

Tobias
(CD2.33) Deus pro Israel pater fuit. nos securus duxit ex Aegypto, [et nos sublevavit
God to Israel the father was us safely he led out of Egypt and us he raised up
ut validissimam essemus]. cum praecepta Dei custodiēbamus nimis,
to very strong be. when the commands of God we kept sufficiently
misericordiam nobis dedit. [cum praecepta non custodiēbamus, nos
mercy to us he gives. when the commands not we kept us
puniēbat. sed etiam in dolore nobis a Romanis victis benignus est.]
he punished but even in the sorrow for us, conquered by the Romans, kind he is

Iesus
(CD2.34) Deum cogito quam patrem meum in caelis.
I think of God as my father in heaven

Tobias
(CD2.35) non licet sic cogitare. Deus pater Israel est, ergo non pater est tibi ipso.
It isn't permitted this to think God father of Israel is so he is not the father of you yourself.

narrator
(CD2.36) *Jesus thinks of God as his Father in Heaven. Tobias scolds him for thinking like this. Jesus explains why.*

Iesus
(CD2.37) cum precor, vocem eius audio. videtur mihi clare dicere: hoc fac, aut non
When I pray, His voice I hear. It seems to me clearly to speak: this do, or don't
illud facere, aut de isto admoneo.
that do, or about that I warn you

Tobias
(CD2.38) saepe iuvenes sic cogitant. Enter Tabitha
Often young people this think

Tabitha
(CD2.39) celeriter! hic est! Enter Mary and Joseph. They all stand quietly looking
quickly he's here
on, some distance away.

narrator
(CD2.40) *Jesus makes his point by quoting from the prophet Isaiah, surprising Tobias.*

Iēsus
(CD2.41)

sed Īsaia dīxit:

But Isaiah said:

"nunc Domine pater noster es. nōs vērō quam lutum et fctor noster es et
Now O God, our father you are. We are truly like potter's clay and you are our maker and
opera manuum tuārum omnēs nōs sumus."
the work of your hands we all are.

Tōbīas
(CD2.42)

nōnne Īsaia dīxit Deum quam vērūm patrem nōbīs esse?

Surely Isaiah said that God like a true father to us is?

plūs intellegēs cum senior sīs.

more you will understand when older you are.

narrātor
(CD2.43)

Tobias is amazed at Jesus' knowledge.

Hanna
(CD2.44)

magister, nōnne puer rectus est? [īnfāntēs nōnnumquam rēs clārius

Rabbi, surely the boy is right? Children sometimes things more clearly
vident.]

see

Tōbīas
(CD2.45)

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

Against the doctrines it is. But, boy, what you say me worries

Iōnus
(CD2.46)

mālo nōs vērūm patrem habēre.

I would like us a real father to have.

Āmos
(CD2.47)

bellissimum esset sī patrem benignum habērēmus qui semper nōs alēbat.

Wonderful it would be if a kind father we had who always us looked after.

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.

Iēsus
(CD2.49)

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

God can like a father really be. When I pray, always I say

Pater noster, quī es in caelīs,

Our father who is in heaven

Sanctificētur nōmen tuum.

May your name be revered.

Pānem nostrum quōtidiānum dā nōbīs hodiē,

Our daily food give us today

Et liberā nōs ā malō.

And keep us from bad things

tum Deō grātiās agō quod semper benignus est.

Then I thank God because always he is kind.

Āmos
(CD2.50)

Pater noster ...

Our father ...

narrātor
(CD2.51)

Kind Tobias sees how hungry the children are.

Tōbīas
(CD2.52)

(To the children) videō vōs liberōs ēsuriētēs esse. pōma prō vōbīs

I see that you children are hungry apples for you

habeō, et, Iēsū, prō tē etiam.

I have and, Jesus, for you also.

(Children take an apple each.)

Āmos
(CD2.53)

nōnne Iōnus et Āmos estis? (They nod.)

You are Jonus and Amos, aren't you?

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

this apple give to your friend, please. I'm sorry it from her

rapuisse.

to have stolen

Iēsus (CD2.54)	ipse eī potes id dōnāre. ea pōne tē est. <i>Amos follows Jesus's pointing you yourself to her can it give. She behind you is.</i> 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.
Tabitha (CD2.56)	tibi grātiās agō. <i>(They embrace)</i> ēsurīs autem , et ego nōn. tū ipse id habē. <i>Thank you very much. But you are hungry and I'm not You yourself have it</i>
Tōbīas (CD2.57)	Iōne et Āmos, hīc advenīte. volō aliquid vōbīs dīcere. <i>Jonus and Amos, her come. I want something to you to say</i> 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.
Maria (CD2.59)	Iēsu, anxietās gravis nōbīs fuistī. <i>Jesus, a great worry to us you have been</i>
Iēsus (CD2.60)	<i>(Quietly)</i> oportuit mē hīc aliquid facere. <i>I had here something to do</i>
Maria (CD2.61)	poterās perditus aut percussus aut fortasse interfectus esse. <i>you could have got lost or been beaten or perhaps killed</i>
Iēsus (CD2.62)	sciēbam [Patrem meum mē servāturum esse et] vōs scīre mē <i>I knew my father would keep me safe and that you knew that I</i> inventum īrī in domō Patris meī. <i>could be found in the house of my father</i>
Maria (CD2.63)	nōnnumquam vērō nōn tē intellegō, sed fēlicissima sum quod tūtus es. <i>Sometimes really I don't understand you, but I am very happy that you are safe</i>
Iōseph (CD2.64)	<i>(Severely)</i> Iēsū, [cum iuvenis sīs, ego tibi onus ferō ut pater tuus sum.] <i>Jesus, while young you are, I am responsible for you as your father I am</i> necesse est tibi ut mihi mātrique pāreās, et lēgibus famīliae. valdē sollicitī <i>You must me and your mother obey and also the rules of the family. Very worried</i> erāmus. <i>we were.</i>
Iēsus (CD2.65)	paenitet mē tē vexāvisse, Pater et Māter. et ō Tabitha, spērō tē etiam nōn <i>I'm sorry you to have worried, Father and Mother. And, Tabitha, I hope you also not</i> valdē sollicitāta fuisse. nōn hoc iterum faciam. <i>too worried were. I will not do this again.</i>
narrātor (CD2.66)	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.
Tōbīas (CD2.67)	<i>(To Jesus)</i> ō Iēsū, Iōnus et Āmos mēcum domum revenient. <i>Jesus, Jonus and Amos with we will return home</i> mē adiuvābunt in domō, et ego eōs docēbō. <i>me they will help in the house and I them will teach</i>
Iōnus (CD2.68)	fēlicissimī sumus. ō Iēsū, tibi grātiās agimus nōs adiuvātū. <i>very happy we are Jesus thank you very much for helping us</i>
Āmos (CD2.69)	paenitet mē horribilem fuisse - sed, postquam tē obvēnimus, gentēs <i>I'm sorry I horrible was but after you we met people</i> omnēs benignissimī fuērunt. <i>all very kind have been</i>

Hanna
(CD2.70)

(To Jesus) Iēsū, nōnne hī parentēs tuī sunt? (Jesus nods)

Jesus, surely these people are your parents?

(To Mary and Joseph) fīlius tuus ingenium singulāre ē caelis habet.

your son unique gifts from heaven has

Tōbīas
(CD2.71)

ipse vērō sum is quī sollicitus est. fortasse Deus nōs dūcit versus novās doctrīnās?

I myself truly am the one who worried is. perhaps God us is leading towards new doctrines?

narrātor
(CD2.72)

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".

Hanna
(CD2.73)

(To Mary and Joseph) nunc meminī quī estis, et quī hic puer est.

now I remember who you are and who this boy is

advēnistis ad Templum quandō parvulus erat. [Simeon aderat, et sciēbat

you came to the Temple when tiny he was. Simeon was there and he knew

hunc puerum singulārissimum esse. meminī clārē eum dīxisse:

that this boy special was I remember clearly him to have said

"nunc dīmittis servum tuum, Domine, quod vīdī salutāre tuum parātum ut

now you can let your servant die, Lord, because I have seen your preparation so that

lūmen ad revelātiōnem omnium gentium esset."]

a light to enlighten all people would exist

Iēsū, hodiē singulāria dē tē vīdimus. ego humilis reditum tuum

Jesus, today special things from you we have seen. I humbly your return

exspectābō. (Bows to shake hands.)

wait for

Iēsus
(CD2.74)

reveniam. Exits with Mary and Joseph and Tabitha.. The others look and

I will be back.

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.