

THE PASSION PLAY.
OF
OBERAMMEREKALL.
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VOL. II.

Nicodemus. Yes, ye are all: accusers, witnesses and judges! But - I have heard the inspired teachings of this man of Nazareth and have seen His great deeds - They are worthy of belief and admiration - not disdain and punishment.

Caiphas. What betrayest thou by thy speech? This miscreant deserves admiration? Thou clearest to Moses and wilt still defend that which the law condemns? Up, Fathers! the law calls for vengeance.

Ezekiel. What dost thou here, Thou traitor to the Sanhedrin?

Joseph of Arimathea. I agree with Nicodemus. No deed of this Man can be shown that declares Him worthy of death. He has done only good.

Caiphas. Speakest thou also thus? Doth not everyone know He desecrated the Sabbath? How He by His seditious teachings misleads the people? How He by the aid of Beelzebub profaned His worthless miracles? How He gave Himself out as God, when He is only human?

all. Hearst thou?

Joseph of Arimathea. Yes, and envy and malice have misconstrued His words and ascribed false motives to His noble and beneficent acts. That He comes from God His divine deeds bear witness.

Nathanael. Ha! We know thee now! For a long time thou hast been a secret

follower of this Galilean — at last thou
hast declared thyself.

Annas. Have we then traitors to the holy law in
our midst? Even thus far has the seducer
thrown his net?

Caiphas. Why are ye then here, apostates?!
Go forth and follow your Prophet, that
ye may see Him once again, before
His hour strikes. For that He must die,
is irrevocably decided.

all. Yes, He must die! That is our decision.

Nicodemus. I curse this decision! — I will
take no part in this vile deed!

Joseph of Arimathea. Neither will I remain
where the innocent are put to death.
I swear before God, my heart is
clean.

Scene 4.

Joshua. Let us rejoice that we are rid of
the traitors. — Now we can speak
openly.

Caiphas. By all means, brethren, it will be
necessary that we sit in formal
judgement upon this man, to examine
Him and bring witnesses against
Him, so that the people may not
be confirmed in the opinion that
we only persecute Him through hate
and envy.

Rabbi Jacob. Two or three witnesses — so it is
written in the Law.

Samuel. They will not be lacking. — I
will provide witnesses.

Sariatas. The sentence stands fast. — But

in order not to offend the weak, we must carry it out in judicial form.

Ezekiel. And should the formalities be not sufficient, we will carry it through by force of will.

Rabbi. Whether more or less guilty, that matters not. Public welfare demands that he be put out of the way.

Caiphas. For the rest, it would be the safest for us, if we could carry it out through the Governor of the Province and have him condemn this Man to death. Thus would all the responsibility be taken from us.

Nathanael. We can try it. If it does not succeed, there is always a way open, with a multitude of our trusted followers; the sentence can be carried out in a riot, without our taking ~~it~~ part in it openly.

Rabbi. And as a last resort, a hand can always be found that in the dungeon's silence will rid the Sanhedrin of its enemy.

Caiphas. Well, circumstances will show what must be done — now let us separate; but hold yourselves in readiness to come together at any hour this night if I call for you. The thing must be brought to an immediate conclusion. There is no time to be lost. The determination is: let him die.

All. Let him die — the enemy of our holy laws!



ACT. VII.

Jesus on the Mount of Olives.

" Prologue "

As Adam combats, pressed down by life's burden,
With exhausted strength, in the sweat of his brow,
His guilt thus atoning, so the sins
Of humanity pass down the Saviour.

Engulfed in a sea of infinite sorrow
And with pond, rous weight his head bowed down,
Sweat of blood his countenance covering,
Fights his fiercest fight on Mount Olivet.

Already draws near now, as guide of ensnarers,
Iscaiot, the betrayer, the once loved disciples.

Infamously misusing, for treachery,
The token of love as the sign of betrayal.

So treacherous too was foat to Amasa,
When once to his heart with feigned love he passed him
The kiss of friendship upon his lips,
And in his heart; Ah! the point of the dagger!

TABLEAU:

Adam must eat his bread in the
sweat of his brow.

Christ's agony - Judas betrays Him with a kiss.
Taken prisoner by the Temple-guard.

Scene 1

Near the Garden of Gethsemane.

Judas. Now take care - we are soon there.
In that garden is He.

Solomon. What if we should be observed by His
disciples?

Judas. The attack is unexpected, therefore
there will be no resistance.

Temple-guard. If they attempt it, we will let
them feel our steel.

Judas. Do not trouble yourselves - He will
fall into your hands without a sword-
thrust.

Isaphat. How shall we distinguish your Master
in the darkness? How can we be sure
that we will not take one of His followers
prisoner?

Judas. I will give you a sign - when we come
to the garden, observe closely - I will
hasten forward, whosoever I shall kiss,
that same is He. Hold him fast.

Kore. Good, this sign makes me sure.

Solomon. Hear ye? Ye shall know Him by the
kiss.

Temple-Guard. We hear it, and will be on the
watch for it.

Judas. Now let us hasten. It is time. We
are not far from the garden.

Isaphat. Judas, if we succeed with this
night's work you will not be cheated

out of your sword.

Scene 2.

The Garden of Gethsemane.

Christ. Verily, verily, I say unto you, ye shall weep and lament, but the world will rejoice; ye shall be sorrowful, but your sorrow shall be turned into joy. For I will see you again, and your hearts shall rejoice, 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 unto the Father.

Peter. Now Thou speakest plainly and speakest no proverb.

James } Now we are sure that thou knowest
the elder } all things

Thomas. By this we believe that Thou comest forth from God.

Christ. Do ye now believe? Behold the hour cometh, yea, it is now come, and ye shall be scattered, every man unto his own, and shall leave me alone. And yet I am not alone, because the Father is with me. Father! the hour is come; glorify Thy Son that Thy Son may also glorify Thee. I have finished the work which Thou gavest me to do. I have manifested Thy name unto the men which Thou gavest me out of the world. Holy Father! keep them through Thine own name. Sanctify them through

through Thy truth. Neither pray I for these alone,
but for them also which shall believe in 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 lovest me
before the foundation of the world. — Sit ye
here, children while I go and pray
yonder. Pray that ye enter not into
temptation. — And ye, Peter, James,
and John, come with me.

The other Disciples: Oh! what will happen to the Master?

Bartholomew. I never saw Him so sad.

James the Younger. My heart too is filled with sorrow.

Matthew. Oh, that this night were passed!

All. Not without reason has the Master prepared
us for it.

Philip. We will rest here and await His return.

Thomas. Yes we will that! I am very tired
and weak.

Christ. Oh! Dear children! My soul is excee-
dingly sorrowful even unto death; Tarry
ye here and watch with me — I
will withdraw and strengthen myself
by communion with my Father.

Peter. Oh! Dear good Master!

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

James. Why did the Master separate us from
the rest?

John. Ah! We will be witnesses.

Peter. Know ye, brethren! We were witnesses

of His transfiguration on the mount. But now — what must we behold?

Christ. Thus this hour must come upon me, this hour of darkness! But for this hour came I into the world — Father! My Father! If it be possible, and all things are possible to Thee, let this cup pass from me — But Father! Not as I will, but as Thou wilt. — Simon!

Peter. Ah my Master!

Christ. Simon, sleepest thou?

Peter. Master, see, here I am.

Christ. Couldst thou not watch with me one hour?

Peter. Forgive me! I will watch with Thee.

John & }
James. } Rabbi! Sleep overcame us!

Christ. Oh! watch and pray that ye enter not into temptation.

The Three. Yes, Lord! We will pray and watch.

Christ. The Spirit indeed is willing, but the flesh is weak. My Father! Thy claim is just, Thy decrees are holy. Thou exactest this sacrifice. Father — the strife is fierce. But this Cup may not pass except that I drink it. Father! Thy will be done. Holiest One! I will fulfill Thy will. Are your eyes still so heavy that ye cannot keep watch? Oh my trusted ones, can I find no consolation here? Ah! Darkness surrounds me, the sorrows of death compass me about. The burden God's judgement weighs upon me. Oh the sins, the sins of the world, they press me down! Oh, the fearful burden!

Oh, the bitterness of this cup! Father! If it is not possible that this hour pass from me, Thy will be done! Thy most-holy will. Father! Thy son! Hear Him.

Scene 3.

Angel. Son of Man! Sanctify Thy Father's will. Thy Father has laid it upon Thee to be sacrificed for the sins of the world. Fulfill it! The Father will glorify Thee.

Christ. Yea, most Holy! I worship Thy decree! Thy will be done. Sleep on now and take your rest.

Peter. What is it, Master?

The Three. See, we are ready.

Christ. The hour is at-hand. The Son of Man is delivered into the hands of sinners - arise and let us go hence.

Disciples. What-voice is this?

Philip. Come, we will join our good Master!

Christ. Behold, he is at-hand, he that doth betray me!

Andrew. What does this multitude of people want?

All. They seem to be seeking us!

John. See, Judas is leading them!

Scene 4.

Judas. Hail Master!

Christ. Friend, wherefore art-thou come? Betrayest thou the Son of Man with a kiss? Whom seek ye?

Temple-Guard. Jesus of Nazareth!

Christ. I am He.

Some of the Temple-guard. Alas, what is that?

The disciples. But one word from Him, and they are thrown to the ground.

Christ. Fear ye not! Arise!

The disciples. Lord, cast them down, never to rise again.

Christ. Whom seek ye?

Temple-guard. Jesus of Nazareth.

Christ. I have told ye that I am He; if therefore ye seek me, let these go their way.

Selpha. Seize Him!

Peter and Philip. Lord, shall we strike with the sword?

Malchus. Curses! — mine ear! Who strikes there. Where is the villain?!

Christ. Leave off! Peter, put thy sword into the sheath; for they that take the sword shall perish by the sword. Shall I not drink the cup which my Father has given me? Or know ye not that I can now pray to the Father and He shall give me more than twelve legions of angels? But how then shall he be fulfilled what must he? Ye be come out with swords and staves as against a thief. And I sat daily in the temple with you and thought — and ye stretched forth no hand against me. But this is the hour of darkness! From it cometh your power! Behold, I am here!

Selpha. Seize Him! Bind Him that he escape not!

Nathan. The High Council will hold you

responsible.

- Temple-guard. He will never escape from our hands.
- Albion. Now we can cool our vengeance!
- Booz. Thou shalt pay dearly for thine offence!
- Sathan. Rememberest Thou what Thou didst in
'the temple?
- Josephat. We will hurry into the city. The Sanhedrim
awaits our return with longing.
- Traders. But we will not leave this villain's
side.
- Sathan. We will first go to the High Priest
Annas. — Bring Him there.
- Selpha. We will follow.
- Josephat. Judas! Thou art a man!
- Solomon. Thou hast kept thy word!
- Judas. Said I not unto you, to-day He shall
be in your power?
- Stolony. Thou hast placed the entire Sanhedrim
under obligation to thee.
- Temple-guard. Forward! Or we will drive Thee
on with clubs.
- Traders. Will Bulzabub help Thee no longer?

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END OF PART ONE.

PART II.

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

ACT. VII.

Jesus before Annas.

" Prologue "

Oh! dread night! Oh! behold the Saviour
Dragged about from tribunal to tribunal!
Muting with insult and
Ill-treatment on every side.

For a freely spoken word; addressed to Annas,
A miscreant swears Him, with a blow from his
[brutal fist.

In His divine face.

In order to gain favour.

The same ignominious reward received Nicaiah also,
For revealing the truth unto Ahab the King,
From the lying Prophets!
One gives Him a blow on the cheek.

Truth reaps oftentimes hatred and persecution:
Yet though ye may either see or banish the light,
Finally it will triumph
And break through the darkness.

TABLEAU: Nicaiah, the Prophet, receives a blow on the
cheek for telling Ahab the truth.

Jesus is taken before Annas and is struck in the face.

The Palace of Annas.

Scene 1.

Annas. I can find no rest to-night, until I hear that this disturber of the peace is in our hands. Oh now! I wish this enemy of the Synagogue were in fetters!

Eodras. They cannot tarry much longer. It is some time since they left.

Annas. In vain I look the whole time down the Kidron lane. There is nothing to be seen, nothing to be heard. Go, Eodras! Hurry towards the Kidron gate and see if they are not coming.

Eodras. as the High Priest commands.

Annas. It would be a misfortune for the high Sanhedrin, if this throw were not to be successful.

Qidrach. High Priest! Have no fears!

Misael. We shall succeed, I do not doubt.

Annas. They will not have come another way, and enter through the Silvah gate? A scout should also be sent to this side.

Qidrach. If the High Priest wishes, I will hurry to the Silvah gate.

Annas. Yes, do so! But look first, if anyone is coming through the Sanhedrin lane.

Qidrach. I will not neglect to do so.

Annas. The night creeps on! Every minute of this waiting seems like an hour.

to me. - Listen - someone is running
towards my house; yes, yes! Someone
comes!

Ridrach. Eodras comes! I saw him run down
the lane.

Annas. He must bring good news, or he would
not hurry so. Oh! I cannot think
of anything save: Death to this
criminal! The Corrupter of Israel!

Eodras. Hail, our High Priest! - I have
seen the representatives of fathers with
Judas. It is all we wish it to be. -
The Galilean in bondage! I spoke
to them, and hurried back with the good
news.

Annas. Happy news! Blissful hour! A stone
falls from my heart and I feel new-
born. Now I can joyfully call
myself again the High Priest of the
chosen people!

Scene 2.

The Four Pharisees. Fortune and hail to the
High Priest! God preserve him!

Nathan. The wish of the High Council is fulfilled!

Annas. Oh! I must embrace you, my friends! -
so our plan has succeeded! Judas! Thy
name will have an honourable place
in our annals! Soon before the Feast
the Galilean shall die!

Judas. Die? Die?

Annas. His death is decided.

Judas. I did not wish that.

Annas. That is not necessary. It is in our power.

Judas. I did not deliver Him up to you for that.

Pilatus. Thou didst deliver Him to us, what follows is our affair.

Judas. What have I done! He is to die? No? I did not intend that! I will not have that!

4. Pharisees. Thou mayest like it or not! He must die!

Scene 3.

Judas. High Priest, The Prisoner is at the door.

Annas. Salpha with his bodyguard may bring Him up; the others can await Him downstairs.

Salpha. High Priest! As you commanded, the Prisoner stands here.

Annas. Was he alone taken prisoner?

Barthas. His followers were scattered like shy sheep.

Salpha. And we thought it not worthwhile to catch them. However Malchus nearly lost his life.

Annas. How so? What happened?

Salpha. One of his followers ran at Him with the blunt sword: it hit his ear and cut it off.

Annas. What? But there is nothing to be seen.

Barthas. The Miracle-worker fastened it on again.

Annas. Why speakest thou not thyself, Malchus? What dost thou say!

Malchus. I cannot explain it. A miracle was performed on me.

Annas. Was the deceiver ~~also~~ bewitched thou also? Say, by what power didst thou that? (Christ is silent.)

Salpha. Speak, when the Governor asks thee!

Annas. Speak, give an account of Thy disciples and about the doctrine Thou hast spread over the Land of the Jews, and which has misled the people.

Christ. I have spoken openly to the world. I have always taught in the synagogue and in the Temple and in secret I have spoken nothing. Why askest thou me? ask them who have heard what I have spoken unto them; behold, they know what things I have said.

Balbus. Answerest thou the High Priest thus?

Christ. If I have spoken evil, give testimony to the evil, but if well, why strikest thou me?

Annas. Thou still darest defy us, though thy life and death is in our hands? Take him away; I am tired of this malfeador.

Balbus. Thou wilt see. Thy stubbornness will relent!

Annas. Arrogant in his mask of innocence, he dares to brave even our power. It is unbearable! The High Council shall hear him this very morning, the sentence must quickly be pronounced. Then only will my heart know peace.

Scene 4.

The mob, leading Christ through the lane.

Temp-guard. Ha! is his business done?

Alpha. His defiance is not a success.

Balbus. Take him now and let us hurry to

Caiphas' palace.

Caiphas' palace.

Temple-guard. Away with him! Ho! Make haste!

Balthus. Rejoice! Thou wilt have a better reception before the High Council.

Temple-guard. There the ravens will ring round thy ears, thou shalt become a show, a show to the whole nation.

Balthus. Hurry on! Thy followers are at hand! They want to proclaim thee King of Israel!

Temple-guard. Thou hast often dreamed of it, hast thou not?

Pelpha. This dream will be now interpreted to him by Caiphas the High Priest.

Balthus. Hearst thou? Caiphas will announce thy elevation to thee.

Temple-guard. Yes, thy elevation between heaven and earth. (laughter)

Scene 5.

Peter. How will the best of Master's face here! oh! John, how I fear for him!

John. Here our Master will have to suffer mockery and ill-treatment. I fear greatly to approach this house.

Peter. But all round here is so quiet.

John. No human voices are heard proceeding from the palace. Should they have taken him away again?

Sodras. What want ye here near the palace at night?

John. Forgive! We saw a multitude of people moving hither through the Kidson gate.

and followed them to see what it was all about.

Coedras. Yes, a prisoner was brought in and led this way; but he has already been taken to Caiphas.

John. To Caiphas? Then we will go quietly away.

Coedras. This I should advise you, else I would arrest you as agitators.

Peter. Why! Are we causing a noise? We are already going!

Coedras. Should they be disciples of the Galilean? If I only knew? But they will not escape our people. — All his followers must be destroyed, else the people will not be made to obey!

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Christ is condemned to death by the High Council. Judas comes as a penitent into the Assembly.

"Prologue"

Before His angry enemies, now His judges
The Lord stands, clothed in silence; patiently
He listens to all complaints and lies, even
To the sentence of death.

As formerly Naboth was persecuted innocently,
Condemned as blasphemer by false testimony,
So also He whose only crime is: Truth,
Love, and Acts of Charity.

Soon ye will see Him surrounded by
Subhuman knaves, delivered up to the rude mockery
Reverently ill-treated amidst rude laughter.

Ye see perjured in patient Job
who in his deepest affliction was covered
with mockery even by his friends,
The dear Paragon's heavenly meekness.

TABLEAU X.

The innocent Naboth is condemned
to death by false witnesses

Tudas on the Proscenium.

Tudas. Sinister forebodings persecute me! The words
of Annas: He must die - oh this word
torments me wherever I go and stand!
It would be terrible, - if they would - my
master - - and I the cause of it! - - -
If the Master wished to save himself, He would
have let them feel His power a second time
in the Garden of Olives. As He did it not
then, He will not do so now. And what can
I do for Him, I most-miserable man,
that have delivered Him into their hands? -
They shall have back the money, the blood-
money, and they must give me back my
Master. I will go and put in my claim.
- But - will He be saved by that? Oh
vain and foolish hope! - They will mock
at my offer - Accursed Synagogue! - I
will torment ye with bitter reproaches, ye
unjust-judges! I will not hear of your
devilish resolution! I will have no share
in the blood of the innocent. - Oh infernal
pains torment my soul! -

Scene!

Christ before Caiphas.

Caiphas. I awaited the morning dawn with impatience,
venerable Fathers, in order to conduct soon
to His well-deserved ~~and~~ death the enemy
of the Sanhedrin.

Annas. I also could not find a moment's rest,
longing to hear the sentence of death pronounced
all. It is pronounced, He must and shall die!

Caiphas. The happy beginning promises a successful end to our wishes. Thank you, ye worthy members of the Sanhedrin, for your zealous and clever help.

Isaiah. The highest-praise and thanks are due to our most worthy High Priest, who has kindled first the glow of holy zeal in the heart of the Father.

Caiphas. Now let us proceed without delay. All has been prepared for the speedy development of the matter Samuel has already brought the necessary witnesses. I will commence without delay the trial of the prisoner and soon afterwards judgment shall be pronounced and the particulars for its carrying out shall be prepared. The quicker the execution, the surer the success.

Nathan. Certainly! It would be desirable, that all should be over before our adversaries can reflect and come to a conclusion.

Caiphas. That is my intention. Trust me my friends! I have made my plan and hope to execute it.

Sadoc. The wisdom of our High Priest merits our implicit confidence.

Caiphas. Samuel, lead the witnesses in, and thou, Solomon, see that the prisoner is brought before us.

Annas. I will see whether the defiance he showed to me has left him. It will be a real satisfaction to me to join in the sentence: Let him die!

Scene 2.

Rebba. August High Priest! Here is the prisoner,

as thou hast commanded.

Caphas. Bring Him nearer, that I can look
Him in the face and question Him.

Sabra. Step forward and give honour to the
chief of the High Council.

Caphas. Do thou not the man who fancies
He can bring ruin to our Synagogue
and to the law of Moses? Thou art
accused of having excited the people
to disobedience, of having despised the
ancient doctrine of the Fathers, of violating
the divine commandment of keeping holy
the Sabbath day, of having even indulged
in blasphemous sayings and deeds. —
Here stand honourable men, who are
prepared to verify with their testimony
the truth of these accusations. Hear them,
and then thou mayest acquit thyself,
if thou canst. —

Nun. I can testify that this man excited the
people by publicly calling the members
of the Council and the Scribes — hypocrites,
wolves in sheep's clothing, blind leaders
of the blind and told us not to follow
their works.

Ehab. I also bear witness to that and can
add that he exhorted the people to pay
tribute to Caesar.

Nun. Yes! Such sayings I have also heard.

Caphas. What answerest thou to that? Thou
art silent? Hast nothing to say against it?

God. I have frequently seen, how in defiance
of the statutes of the Fathers he with
his disciples sat down to table with

unwashed hands, I have seen how He had friendly intercourse with publicans and sinners and went into their houses to share their meals.

Witnesses. We all have frequently seen the same. God. I have heard from trustworthy persons, that He has even spoken to Samaritans, even stayed with them for days.

Man. I also was an eyewitness, how on a Sabbath day He did what is forbidden by God's law, heal the sick and the afflicted, without shame, yes He even incited also others to break the Sabbath day. So He commanded a man to carry his bed home on the Sabbath day, another to bathe in the pond of Siloah.

Eliab. Of this I also was an eyewitness.

Caiphas. What hast Thou to say to these statements? Hast Thou no answer to give?

God. Thou hast - I myself was present - assumed to forgive sins, that only belongs to God! Thou hast thus blasphemed God!

Man. Thou hast called God Thy Father and dared proclaim that Thou and the Father were one. Thou hast made Thyself equal to God.

Eliab. Thou hast raised Thyself above our Father Abraham and dared declare that Thou hast been, before Abraham was.

Raphin. Thou hast said: I am able to destroy the temple of God and to rebuild it in three days.

Eliezer. I, too, have heard Thee say, I will destroy this temple built by man's hands and set one up in three days.

that is not built by man's hands.

Caiphas. Thou hast ascribed to Thyself a superhuman,
divine power! - These are grave accusations
- and they are lawfully testified.
Contradict, if Thou canst! I see that
Thou wishest to save Thyself by being
silent - Thou ventur'ed not to
confess before the Fathers of the People,
before Thy judges, what Thou hast
taught before the people.

Annas. If Thou art the Anointed one, tell us!

Christ. If I tell you, ye will not believe me,
and if I put a question to you, ye
will neither answer me, nor release
me. -

Caiphas. Listen! I, the High Priest, adjure Thee
by the living God! that Thou tell
us if Thou be the Christ, the Son
of God!

Christ. Thou hast said it, I am He. Nevertheless
I say to you, hereafter you shall see
the Son of man sitting on the right hand
of the power of God, and coming in the
clouds of heaven.

Caiphas. He hath blasphemed! What further
need have we of witnesses? Behold
now you have heard the blasphemy,
what think you?

All. He deserves death!

Caiphas. He has been unanimously declared
guilty of death. Yet not I, nor the
High Council, the divine law itself
pronounces the sentence against him,
ye masters of the law, I summon you

to answer. What says the holy law of him who is disobedient to the authority instituted by God?

Joshua. Whomever is proud and will not obey the commandment of the Priest, who serves at the same time the Lord, thy God, according to the judgement of the judge, that man shall die and thou shalt blot out the evil from Israel.

Caiphas. What threatens the law to the Sabbath breaker?

Ezekiel. Keep my Sabbath, for it is sacred to you! who profanes it, shall be guilty of death. Who does work on that day, his soul shall be cast out of the people.

Caiphas. What punishment does the law decree to the blasphemer?

Nathanael. Tell the children of Israel. A man who curses his God, shall bear his punishment, and he who slanders the name of the Lord, shall die! The whole community shall stone him, whether he a native or a stranger! Who slanders the name of the Lord shall be put to death.

Caiphas. Thus the judgement is pronounced over this Jesus of Nazareth, pronounced according to the law. Fathers of the people of Israel! It is now your due to speak the final sentence about the guilt and punishment of this man!

all. He is guilty of blasphemy. He has deserved death.

Caiphas. Lead Him away.

Sicpha. So Come, Messiah! We will assign to thee
Thy Palace.

Babbus. There thou shalt receive the homage, due
to you.

All. Yes, away with Him, He shall die, we
shall not rest, until He is put to death.

Annas. God grant that soon the hour will
come that will deliver us for ever from
our enemies.

All. God grant it.

Scene 3.

Judas. Is it true that you have sentenced my
Master to death?

Rabbi. How darest thou push thy way
uncalled into the Assembly? Out
with thee! Thou wilt be called if thou
art wanted.

Judas. I must know. Have you condemned
Him?

All. He must die.

Judas. Woe! Woe! I have sinned! I have
betrayed this righteous man and
you, bloodthirsty Judges, have
condemned and murdered Innocence.

All. Judas! Be silent —

Judas. No more rest for me! No more for
you! The blood of innocence calls
for vengeance!

Caiphas. What confuses thy soul? Speak! But
speak with respect! Thou standest before
the High Council!

Judas. You mean to deliver up to death one
who is innocent of any crime! You

must not do it! I shall protest! You
have made me a betrayer! Those cursed
pieces of silver!

Annas. Thou hast offered thyself, and hast taken
the money.

Zorabab. Consider, Judas! See! Thou hast received
what Thou hast asked for. and if —

Judas. I will have no more! I tear up
your infamous contract! Give up the
innocent man!

Rabbi. Get thee gone, Thou fool!

Judas. I demand back the innocent man!
My hands shall be clean of His blood.

Rabbi. What? Thou infamous betrayer! Thou
wishest to teach law to the High Council?
Know thou, thy Master must die, and
Thou hast delivered Him up to His death!

all. He must die!

Judas. He must die! I am a betrayer! I
have delivered Him up to His death!
Then tear me to pieces, ye devils of
the deepest Hell; destroy me! — Here,
bloodhounds, take your cursed blood
money!

Caiphas. Why dost thou let thyself be made use of
without thinking of the consequences.

all. Look to thyself!

Judas. Then my soul shall be ruined — my
body shall burst and you. —

all. Be still and get away from here.

Judas. You all shall sink into the lowest hell
with me!

Scene 4.

Caiphas. A madman!

- Annas. I had a presentiment of this!
- Annas and Oziel. It is his own fault.
- Caiphas. He may now repent of what he has done. He has betrayed his friend; we pursue our enemy. — I keep firmly to my resolve, and if anyone here is of different opinion, let him stand forth!
- all. No! what has been decided shall be carried out!
- Caiphas. What shall we do with this money? As it is blood money it cannot be put back into the offering.
- Annas. We might use it for some profitable purpose, with the consent of the High Council.
- Saras. We need a burying place for strangers. We might buy an acre of land for that purpose.
- all. Yes, we agree with him.
- Caiphas. Is a suitable one to be had?
- Saras. Yes, a potter in the town has a piece of land that is to be had for the price.
- Caiphas. Then Saras may close the bargain.
- Saras. I will manage the affair.
- Caiphas. We are nearer our aim. We must now go forward resolutely. We must take the criminal before the tribunal of Pilate. However we must let Pilate know beforehand, so that judgment can be proclaimed before the feast and the execution can take place.
- Rabbi. Some of the Councillors might go to him beforehand, and beg him to take the matter in hand without delay.
- Caiphas. Then thyself, Rabbi; then Saribas and

Rabimth. Go you in advance! We shall soon follow you. To this day will our the religion of our fathers stand, and the honour of the Synagogue brightened, so that the echo of our fame reach to our latest-descendants.

Gerson. After centuries they will speak of us!

All. Yes, death to the Galilean.

Scene 5.

Rabimth. In what way shall we now present our petition to Pilate? For into the house of the Gentile we may ^{not} enter, else we become unclean, and may not eat the Paschal Lamb.

Rabbi. However, we shall have to present our petition through his servants. I am known in the house! Let me but knock at the gate. Some one would be there. Yes, some one comes.

Quintus. Welcome, Rabbi! Stop in!

Rabbi. Our law does not allow us to do so to-day.

Quintus. So? Can I perhaps execute your commissions?

Rabbi. We beg you to do so. We are here, sent by the High Priest, to request the august-governor of the emperor to permit the High Council to appear before him and to lead before him a malefactor to confirm the sentence of death.

Quintus. I will report it at once to my master. Wait here meantime.

Rabimth. It is sad that we must needs knock at the door of a Gentile to have the sayings of the holy law fulfilled.

Rabbi. Be comforted! If once the native enemy is put out of the way, who knows whether we shall not soon be rid of these strangers?

Sauabers. Oh! might I live to see the day which will bring liberty to the children of Israel.

Quinitus. The Governor greets you! You shall announce to the High Priest that Sitate is ready to hear the petition of the High Council.

Rabbi. Accept our thanks for thy kind endeavours! Now let us hasten, to make the announcement to the High Priest. —

Scene 6.

Agar. See, come hither with your watch!

Sara. Here it is more comfortable.

Mitchi. Truly, ye good children! Hello, comrades! In there! It is better to camp within these walls.

Arphaxad. Well, here it pleases me. Had we ~~it~~ but come sooner! Oh! how foolish — we continually stand outside under the bright sky and freeze. But, where is a fire?

Panther. Go, Agar and Sara bring fire hither and wood to put on afterwards.

Agar. Willingly.

Sara. Ye shall have it at once.

Temple-guard. The trial seems to take the whole night.

Mitchi. Yes, yea, it may last long, until all the witnesses have been heard.

Panther. And the accused will make use of all his eloquence to find a way out.

Arphaxad. But it will not help him. The members of the Council have been too much offended by him.

Agar. Here ye have warmth.

Sara. And wood and fire-logs.

Temple-guard. Many thanks, ye good maidens!

Panther. Now let us give heed that the fire go not out!

Agas. John! Thou also comest here in the middle of night? — Step in! Here thou canst warm thyself! Is it not so? Ye men, ye also allow a little space to this young man?

Temple-guard. Certainly, come hither!

John. Good Agas! A companion is with me, maybe not also come in?

Agas. Where is he? Let him enter! Why should he stay outside in the cold? Well, where is he?

John. He stands on the threshold; but does not dare enter.

Agas. Step in, good friend, be without fear.

Temple-guard. Friend; come thou also here! Warm thyself!

Apphasad. Nothing is yet to be seen or heard of the prisoner.

Temple-guard. How long shall we have to wait here?

Panther. Probably he will come out of the trial as one condemned to death.

Apphasad. I wonder whether inquiries will not be made for his disciples.

Temple-guard. We should have a nice piece of work to catch them all.

Panther. It will not be worth while. When the master is gone, these galebas will run away and will be seen no more in Jerusalem.

Apphasad. at least a thorough chastisement

should be dealt out to him, who in the garden defended himself and struck off Malchus' ear.

Temple-guard. Yea, then it would be said: Ear for ear!

Agas. I have watched thee a long time; if I am not mistaken, thou art one of the disciples of the man of Galilee? Yea, yea! Thou wast with Jesus, the Nazarene!

Peter. I? - No - it is not so. Woman, I know him not, I know not what thou sayest.

Sara. Behold! This man also was with Jesus of Nazareth.

Several. Art thou also one of his disciples?

Levi. Yea, thou art also one of these.

Peter. Oh man! I am not! By my soul, I know not this man.

Abdias. See this man! Verily he also was with him.

Peter. I know not what ye want of me! What is this man to me?

Several. Surely thou also art one of them, thou also art a Galilean, for even thy speech doth discover thee.

Peter. God is my witness that I know not this man of whom thou speakest.

Melchis. What! Saw I not thee in the garden, where my cousin Malchus' ear was cut off?

Temple-guard. Get yourselves ready! The prisoner is being brought here!

Relpha. He is sentenced to death.

Temple-guard. Ah poor King!

Relpha. Come now, comrades! Until the morning dawns, we must watch him.

Levi. Come! He will shorten the tediousness of the

time.

Scene 7.

Peter. O best of Masters! How low have I fallen!
O, I am a weak, miserable wretch! Thee,
my loving friend and Master have I denied!
Denied three times! Thee, for whom I had
promised to die - Cursed be my infamous
unfaithfulness! - Eternally shall my heart-
feel this contemptible cowardice - Lord! my
kind Lord! Hast thou still mercy for me,
mercy for an unfaithful servant, O, then
give it me, give it to me! This time listen
to the voice of a repentant. Hear! - ah! the
sin has been done, I cannot undo it, for
ever I shall weep over it and do penance for
it. Never, nevermore will I leave Thee!
O Thou kindest of men! Thou wilt not
cast me out? Nor despise my bitter repentance,
No the soft, compassionate look that Thou gavest
me, Thy deeply sunk disciple, telleth me Thou
wilt forgive me! This trust I have in Thee,
best of Masters. And the whole love of my
heart shall from henceforth be Thine, to cling to
Thee truly and firmly! And nothing, nothing
shall prevail on me to part from Thee.

Scene 8.

The Decision.

Levi. Is this throne not too bad for Thee, great King?
Melchior. We greet Thee, newly crowned sovereign! But
seat Thee more firmly, lest Thou fall down.
Levi. Thou art also a prophet? Nay, great
Elias, who struck Thee?

Abdias. Was it I?

Liri. What is it then? Hearst thou not? Stupefied.
Thou?

All. He is deaf and dumb! A nice prophet!

Abdias. O woe! O woe! Our King has fallen from
his throne.

Liri. What is it to be done? We have no more
a King.

Abdias. Thou art an object of pity - and formerly
such a great miracle worker! Now so
weak and languid!

Abdias. Come, we will help him on to his throne!

All. Rise up, mighty King! Receive again our
homage.

Dan. Well, how is it with our new King?

All. He neither speaks nor makes any signs.

Dan. The High Priest and Pilate will make him
eloquent.

St. Caiphas sends me; it is now time to
present him.

Belpha. Arise, comrades!

Liri. Now get up! Thou hast been King long
enough!

All. Away with thee! Thy kingdom is at
an end!



ACT. X.

The Despair of Judas.

"Prologue"

Why doth Judas wander about, confused?
He is tortured by his wicked conscience.
The bloody guilt-weighs down his soul,
And changes into fire the wages of sin.—

Bewail, Judas, what hast done!

Oh! blot it out with tears of repentance!
Numbly hoping, pray for grace,
The gate of salvation is yet open for thee.

Oh woe! bitter remorse torments him,
But through the darkness no ray of hope doth shine;
Too great, too great is my sin
Cris he with Cain, the fratricide!

Like him, unconsol'd and unrepented,
Wild despair seizes him with terrors.
This is the final reward of sin:
So such as fall its victims are driven.

TABLEAU: The fratricide Cain, tortured by his
conscience, wanders about the face of the
earth.

"Woe to the man!" so spake the Lord,
"By whom I am betrayed,
It had been better for him
If ne'er he had been born!"

And now this woe, of Jesus sake,
Follows the footsteps of Judas,
He shall not miss sin's full reward
Thy blood he sold cries loud for vengeance.
Driven to saving by his conscience,
Chastised by all juries of rage,
Judas wanders about restlessly
And finds nowhere repose, —
Till torn by despair he flings
In savage haste life's heavy
Burden from him.
Thus fled Cain, and whither?
Thou canst not flee thyself,
Thou carriest in thyself hell's tortures
And though you pass from place to place
They swing their scourges steadily
wherever you are, there are they too.
The pain you never can escape.
Let this be the sinner's mirror,
For if to-day they are not punished
Then on the morrow fall
Double weight upon their heads.

Judas. where can I go to hide my fearful shame,
to get rid of the tortures of my conscience? —
Earth! open thou and swallow me! I can
not, can not live! My Master, the best
of men, have I sold, given Him up to
ill-treatment and to the tortures of a
martyr's death — I, detestable betrayer!
Oh! where is there a man on whom such
guilt rests! — How good He always was
to me! How sweetly did He comfort me

when dark glooms lay on my soul! How wondrously happy I felt - when I sat at His feet, and heavenly teachings, dropped like honey from His mouth! How sweetly He admonished, even warned me, as I brooded over the scandalous teaching. - And I - I have repaid Him thus! - accused avarice! - thou only hast led me astray, Thou hast made me blind and deaf. Thou wast the ring that Satan fastened on me to drag me to the abyss. Ah! no more a disciple, I can never look my brethren in the face again, - An outcast, hated everywhere, everywhere despised, even by those who led me astray, branded as a traitor, erring, I wander, with this fire burning within me! Ah! there is still One! Oh! If I might see His face once more! I would cling to Him, my only, only hope and anchor. But this One, lies in prison, is perhaps already murdered by wrathful enemies - ah! no - by me, by me! I, I am the outcast who has brought Him to prison and to death, Oh! woe is me! Scum of mankind! There is no help for me, there is no hope. My crime is too great - no penance can make it good - He is dead and I am His murderer! Unhappy hour in which my mother brought me into the world - shall I still longer drag out this wretched life? As one just-stricken, fleeing from men, shunned, despised by all men! No - not - one step further - I can bear no more! Here accused life

will I end thee. On this tree will hang
the most wretched fruit. — Ha — come,
thou serpent; wind about my neck and
strangle the betrayer!



ACT. XI.

Christ Before Pilate.

Scene 1.

- People. Death to thee, Thou false Prophet!
- Abdias. Ha! Art thou already so full of fear
that thou wilt not move on?
- Scelpha. Drive him on!
- Melchi. Shall some one carry thee?
- Levi. Move on. Thy journey will not last much
longer.
- People. Only to Calvary.
- Abdias. There, on the cross canst thou in
comfort rest.
- Caiphas. Silence now, that our arrival may be
announced.

Scene 2.

- Quintus. What does this crowd of people mean?
- Rabbi. The High Council has assembled here.
- Quintus. Hear! He will not delay to make
our presence known.
- Caiphas. Ye members of the Sanhedrim! Ye eye
have at heart our holy traditions,

our honour, the peace of the whole land,
hurd this moment! It decides between
us and that false teacher. If ye are
men in whose veins the blood of our
fathers flows, then persevere! Stand fast
by your determination!

The Councillors. Long live our Fathers! Death to
the impostor.

Caiphas. Rest not, until he is blotted from
among the number of the living.

Council. We will not rest! We demand
his death, his blood.

Temple-guard. Hearst thou, King, Prophet?

Scene 3.

Pilate.

Caiphas. Governor, representative of the great
Emperor of Rome!

All. Health and blessing on thee!

Caiphas. We have brought here before thy judge-
ment a man called Jesus, and
we beg thee to allow the death sentence,
pronounced by the Sanhedrim, to be
carried out.

Pilate. What accusation bring ye against this
man?

Caiphas. If he were not a malefactor, we would
not have delivered him up unto
thee.

Pilate. Well, of what misdeed is he guilty?

Caiphas. He has, in many ways, gravely
offended the holy laws of the Children

of Israel.

Pilate. Then take him and judge him according to your laws.

Annas. By the Sanhedrim he has already been judged and found worthy of death.

Priests. By our laws he deserves death.

Caiphas. It is not lawful for us to pronounce the death sentence upon anyone. Thou knowest that. Therefore we bring the petition for the execution of the sentence to the representative of Caesar.

Pilate. How can I sentence a man to death, without knowing the crime of which he is accused? And before I am convinced that he is worthy of death? what has he done?

Rabbi. The sentence of the High Council against the man was unanimously pronounced. And founded upon the most exact examination of his crime. It does not appear necessary that the illustrious Governor should trouble himself with further examination.

Pilate. What! ye dare to demand that I, the representative of Caesar, will be a tool in your hands to carry your designs to fulfilment? I must know what law he has broken, and how he has broken it.

Caiphas. We have a law, and according to this law he must die, for he has called himself the Son of God.

Annas. We have all heard this blasphemy from his own mouth.

Annas. Therefore we must insist - that he pay the decreed penalty of death.

Pilate. After such talk as this, which at most is only the fruit of the most fanatical imagination, no Roman could find this man guilty. Who knows? He may be the son of some God. If you have no other crime to lay to his charge, do not suppose that I will fulfill your request.

Caiaphas. Also against the Emperor himself is this man guilty of the most serious offences. We have found him to be an instigator, and a false teacher of the people.

all. He is a disturber of the people, an agitator.

Pilate. I have already heard of one, Jesus, who went about the land teaching and performing wonderful deeds. But I have never heard of an uprising caused by him. If anything of the kind had occurred, I should have known it before you, as the peace of the land is in my hands; and I am well-informed of the ways and doings of the Jews. So say: when and where has he caused an uproar?

Nathanael. He gathers thousands of people about him, and very recently, surrounded by such a multitude, he made a triumphal entry into Jerusalem.

Pilate. I know it; but there was nothing in the way of an uproar.

Caiphas. Is it not sedition when he forbids the people to pay tribute to Caesar?

Pilate. Where is thy proof?

Caiphas. Proof enough, in that he declares he is the Messiah, the King of Israel — so that not a challenge for the people to desert Caesar?

Pilate. I admire your zeal for the authority of the Emperor. Hearst thou, what grave accusations these bring against thee? What answerest thou?

Christ. (Answers nothing).

Caiphas. Lie! He cannot deny them.

Isakiel. His silence is proof of his guilt.

All. Condemn him, then.

Pilate. I will examine him privately. Perhaps, he will give me speech and answer to my questions. Go, my soldiers will take him in charge. — But ye — consider again the grounds or the groundlessness of your accusations — and examine well if they do not come from interest motives.

Joshua. All has been examined and considered. The law itself condemns him to death.

Rabbi. This causes a vexatious delay.

Caiphas. Do not lose courage — persistence will win the victory.

Scene 4.

Pilate. Thou hast heard the accusation which the Council brings against thee — Give me answer, therefore. Thou hast called thyself, as they say, the Son of God —

From whence comest thou?

Christ (no answer).

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

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

Pilate. A frank, candid answer! Art thou the King of the Jews?

Christ. Sayest thou this thing of thyself, or did others tell it thee of me?

Pilate. Am I a Jew? Thine own nation and the chief priests have delivered thee unto me. They accuse thee that thou wouldst make thyself King of the Jews!

Christ. My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered into the hands of the Jews; thus is my kingdom not from hence.

Pilate. I have not a king then!

Christ. Thou sayest that I am a king. So this end was I born, and for this cause came I into the world, that I should bear witness of the truth - every one that is of the truth heareth my voice.

Pilate. What is truth?

Scene 5.

Quintus. My Lord! Claudius has come in haste,

sent by thy wife, to bring thee a pressing message.

Pilate. Let him come to me. Lead the accused into the outer court. What would dost thou bring me?

Claudius. Thy wife greets thee and begs of thee, for thine own, and her good, that thou have nothing to do with that just-person that is accused before thy judgement-seat; for she has suffered many things this day in a dream because of him.

Pilate. Return and tell her, she need have no fear. I will have nothing to do with these proposals of the Jews, but will do my utmost to save him.

Scene 6.

Pilate. I wish I had nothing to do with this matter. What is your opinion, my friends, of the accusations of the High Priests?

Nela. It appears to me that they are moved only by envy and jealousy. Their words and their looks show the bitterest hate.

Sylrus. The hypocrites make it appear as if the authority of Caesar was a matter that lay very near their hearts, while it is & with their own authority that they are concerned, which they believe endangered through this great teacher of the people.

Pilate. I think as ye do. I cannot believe that this man has criminal plans in his mind. He has so much that is

noble in his face, in his bearing bearing. His speech also testifies to such noble frankness and a nature so highly gifted that he seems to me a very learned man, perhaps so learned that these dark-minded men cannot endure the light of his wisdom. — and the troubled dream that my wife had on account of him! What if he were really of higher descent? — No, I will on no account comply with the demands of the priests. Let the high priests appear once more and the accused again be led out of the judgement-hall.

Scene 7.

Pilate. Here have ye your prisoner again. — I find no fault in him.

Ananias. We have the promise of Caesar that our laws shall be upheld. How is it possible that he can be found without fault when he treads these laws underfoot?

All. He is guilty of death.

Caiaphas. To be not worthy of punishment when he mischievously violates that which by the will of Caesar is guaranteed us.

Pilate. I have told you. If he hath transgressed your law, then punish him according to your laws, as far as ye are able. I cannot pronounce the death sentence upon him, because I find nothing in him, according to the laws by which I am authorised to act, worthy of death.

Caiphas. If any one declares himself a king in a province of Caesar, is he not a rebel? Does he not deserve death as the punishment for high treason?

Pilate. Even if this man has called himself a king, this word of many meanings would not by any means authorize me to sentence him. With us it is publicly taught that every wise man — is a king. Proofs that he has assumed royal power, have ye not brought forward.

Nathanael. Is it not proof enough, when through him the entire people are stirred up, when he fills the whole of Judea with his teachings, from Galilee, where he first drew followers unto himself, even unto Jerusalem?

Pilate. Did he come out of Galilee?

All. Yes he is a Galilean.

Rabbi. His home is in Nazareth, in the jurisdiction of King Herod.

Pilate. If that is so, I am not concerned with the matter. Bring him to Herod who is at present in Jerusalem for the feast. My body-guard shall conduct your prisoner there.

Caiphas. Away then to Herod. — with him, who professes the faith of our fathers, we shall find a better protector for our holy laws.

Annas. And if a thousand obstacles stand in the way — the transgressor must meet his deserved punishment.

All. One hour sooner or later! He must die. And to-day, too! —

ACT. XII.

Christ Before Herod.

Prologue.

There awaited further shame for the beloved Saviour,
when before Herod's court; for this haughty Prince
Neither His prophetic gift nor His miracle power will
[He show
To flatter the monarch's vanity

Therefore is the all-wise treated by these fools
Even as a fool, and mockingly clothed in
[white raiment,
and exhibited to public gaze, as a pastime for
[the monarch
And his princely mockings.

The mighty hero Samson, feared once by all his enemies,
Now of his sight deprived, exhibited as a captive,
stands, derided and mocked and despised on
[account of his weakness,
Before the Philistines.

But he who now seems weak, will yet reveal
[his power;
He, who degraded stands, will in his majesty shine.
Above undeserved scorn Virtue rises ever and is
In triumph enthroned.

TABLEAU.

Samson is made sport of by the Philistines.

Herod treats Christ mockingly and with scorn
and sends him back to Pilate.

Scene!

Herod.

Herod. So they have the famous Miracle-worker, Jesus
of Nazareth, a prisoner.

Zabulon. Certainly. O King! I saw him, and
recognized him at once.

Herod. I have wished for a long time to see
this man about whose works the whole
land is speaking, whom the people
follow in crowds. It is not possible
that John has come to life again?

Naaman. John worked no miracles, but of
this man are things told that are
indeed wonderful, if they are not
exaggerated in the telling.