

puer Iesus in Templo

A drama in 5 scenes for the Latin Club of Winkfield St Mary's CE Primary School
by Anthony Hodson
With grateful acknowledgements to Mary Knight

narrātor	Iordāna
puer Iēsus	Alexāndrus
Tabitha, amīca sua	Iessica
Marīa, māter Iēsūs	Caetlīna
Iōseph, pater Iēsūs	Iamesis
Bettia, filia Mariae et Iōseph et soror Iēsūs	Isabella
Sāra, māter Tabithae	Carlotta
Abigail, filia Sārae et soror Tabithae	Chloē
Iōnus, puer viārum	Beniamīnus
Rebecca, puella viārum, soror Iōnī	Megāna
Tōbīas, sacerdōs	Davidus
Hanna, senex propheta	Nīluma
Iūlia, uxor Iūdaeī quī cīvis Romānus est	Hanna



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The play is based on a true story about a boy who, when he grew up, changed the whole world with his life and death. You can read the original story in St Luke's Gospel, Chapter 2, verses 41 to 51. The play also recalls another story of when Jesus was a tiny baby, which is described in verses 22 to 39 of the same chapter.

The story is set at about 12 AD, in Rome-dominated Palestine, and has three inter-twining strands:

Two families coping with the hazards of travel to and from Jerusalem 2000 years ago, and being faced with a serious family crisis;

A dangerous encounter that Jesus and Tabitha have with two young muggers, and what happens to them later;

A debate in the Temple about what God is - anticipating the later teaching of Jesus.

All the characters (including Jesus) are Jews. They would have spoken Aramaic, not Latin. You can find lots more about Aramaic at the website http://call.cn.huc.edu/aramaic_language.html. All characters other than Jesus, Mary, Joseph and Hanna are made-up for the purposes of the play.

The play is quite serious, but I hope that it will be fun to act, and funny in places, as well as informative about life 2000 years ago and about Jesus. Latin quotations come from a Latin Bible text called the Vulgate, which was prepared by St Jerome more than 1600 years ago!

Here are some notes on the characters.

Narrator

The Narrator isn't really a part at all. He/she announces what each scene is about, and also provides any additional information that may be needed by the audience. The Narrator's words form part of the Latin of the play. However, for a public performance, the Narrator will comment only in English on what happening, and what the dialogue is saying.

The Narrator in this context moves with the acting, pointing out what is going on, like a nosy Angel.

The boy Jesus

This is one very remarkable boy. In many ways, he is just like any other boy, but he is fascinated by what goes on in the Temple in Jerusalem. When, on his way to the Temple with Tabitha, he is mugged by the street-children, he tames them with

the power of his personality and his goodness. In the Temple, he astonishes the grown-ups by his wisdom. He shows how being nice can do amazing things, even though he distresses his parents by not telling them that he would stay behind when they left Jerusalem.

Jesus is 12 years old (as in the St Luke story).

Tabitha, his friend

Tabitha is a sweet girl, who is Jesus's best friend, and encourages him. She is affectionate, brave, generous and sensible - but fun to be with.

Tabitha is the same age as Jesus.

Mary, mother of Jesus

Mary is any mother who is trying to run a family, while at the same time trying to cope with a child, Jesus, who is rather remarkable and unusual. She is very proud of her son, to whom she is devoted, and she is confident in Jesus's ability to look after himself, but she is very worried when he goes missing, although she tries not to show it. Mary is about 30 years old.

Joseph, father of Jesus

Joseph is also well aware that he has a remarkable son. Although he is deeply devoted to his wife and family, he sees it his job to be practical about the problems that they face; so he keeps cool and decides the actions. It is he who tells Jesus that, while he is young, he has to obey his parents and the rule of the family, and not go off on his own. Joseph is about 40 years old.

Bettia and Abigail

Bettia and Abigail are about 5 years old, the younger sisters of Jesus and Tabitha. They live in their own world, and are not really concerned with what is going on in the play unless it requires them to do something. Otherwise, they just do whatever comes into their head to do. Anything goes, so long as it doesn't distract too much attention from the main action, and doesn't attract too severe a reprimand from Mother! They are the clowns of the show.

Sarah, mother of Tabitha

Sarah is a young widow, with two children, and cousins who don't feature in the play, but with whom she travels. She is a practical and down-to-earth person, and a great friend of Mary - not least because her older daughter Tabitha is Jesus's special friend. Sarah is about the same age as Mary.

Jonus, a street-boy and Rebecca, his sister

Jonus and his sister are orphans, who have become hard and used to living on the street; they feed themselves by pick-pocketing and thieving. In the play, they see Jesus and Tabitha, clearly well-cared-for children, as easy targets. However, Jesus shows them that there is more to life than wickedness. Rebecca remembers the love of her dead mother, and, in the Temple, they are noticed as reformed children. Julia eventually takes them under her wing. They are about 13 and 11 years old.

Tobias, a priest

Tobias is a Rabbi - teacher of the Jewish faith, which he does in a fairly conventional manner. He is somewhat surprised, and disturbed by the arguments that Jesus uses, which seem to show that God's love is more universal than the Jewish faith of his time permits it to be. He finds himself having to be a bit patronising to Jesus. But he is a kind man, and is secretly pleased to encounter a boy who adds to the debate. He is about 40 years old.

Hanna, an old prophetess

Hanna is a prophetess who considers and thinks deeply, despite her great age. She has lived in the Temple area for many years, and is deeply involved in its life. She was in the Temple when Jesus was taken there when he was tiny. When Jesus appears in the Temple, he says something that reminds her of what Simeon, now dead, said when he saw the infant. She puts two and two together as she meets Mary and Joseph when they come to collect Jesus.

Hanna here is not as old as St Luke suggests - he would put her in her late 90s at the time of the play. She is perhaps in her late 70s.

Simeon's words are recorded in the "Nunc Dimittis", which we often use for evening services in Church.

Julia

Julia is a kind and devout lady who is intrigued by the boy Jesus, and particularly by the effect that he has had on the street-children. A fairly wealthy person, she is impressed enough to take them on.

Julia has young children, who are looked after for her. She is about 27 years old. Her husband is a little unusual in being both Jewish and a Roman Citizen, but this was not so very uncommon in those days. (St Paul was a Roman Citizen as well as being a Pharisee - a very senior Jew.) This gives her an interest in the wider world - the Jews of the time were very inward-looking.

scaena prīma: in dēversōriō Hierūsalem

Scene 1: in the inn in Jerusalem

narrātor	Maria et Iōseph et Iēsus et Bettia, soror eius junior, festum Paschae celebrāverunt, cum aliīs familiīs, in Hierūsalem. māne postrēmum in Urbe Sanctā est.	Mary and Joseph, Jesus and his younger sister Bettia, have celebrated the Feast of Passover with other families in Jerusalem. It is their last morning in the Holy City.
Narrator	<i>The play starts at the end of the great Jewish feast of the Passover. Mary and Joseph, with their son Jesus and younger daughter, have been celebrating the feast with other families in Jerusalem. The widow Sarah and her young daughter Bettia are with the Joseph and his family, together with Sarah's daughter Tabitha, who is a special friend of Jesus.</i>	
	<i>Mary and Sarah chat about their experience in the great Temple in Jerusalem.</i>	
Maria	diem Paschae in Hierūsalem valdē amō, ō Sāra. animam meam extollit.	I do love Passover in Jerusalem, Sarah. It lifts my soul!
Sāra	nōnne Templum bellissimum est et quantae sunt rēs aurō et lignīs singulāribus factae. et ubīque sanctitātem sentiō. Iēsus Templum venerātur, nōnne, Iēsū?	And wasn't the Temple beautiful and what a lot of gold and precious wood there is. It feels so holy. Jesus loves the Temple. Don't you, Jesus?
	<i>Jesus nods</i>	<i>Jesus nods</i>
Narrator	<i>Joseph tells them that the time has come for them to leave Jerusalem for their home in Nazareth; they must all get packed ready to go.</i>	
Iōseph	mē paenitet, sed tempus adest prō abīre. colligāmus omnēs impedimenta ut post cēnam abeāmus. necesse est ut ad Scopum adveniāmus ante vesperum. sōle occāsō iter facere periculōsissimum est.	Time to go, I'm afraid. Let everybody get packed up, so that we can go after lunch. We have to get to Scopus before dark. It's too dangerous to travel when the sun goes down.
Sāra	ad dēversōrium nostrum subitō reveniēmus, et abīre parābimus. venīte, Tabitha, Abigail!	We'll go back to our inn and get ready to go. Come now, Tabitha, Abigail.
Iōseph	ante vōs procēdēmus, et efficiēmus ut bonum hospitium habeātis in dēversōriō in Scopō. cēnam etiam prō nostrīs duōbus familiīs ordinābimus. scīsne quōmodo ad Scopum invenīre?	We'll go on ahead and make sure that you have a place in the inn, and we'll arrange supper. Do you know how to get to Scopus?
Sāra	tibi grātiās agō. viam scīmus, et cum familiā cōnsōbrīnōrum iter faciāmus.	Thank you. We do know the way, and we'll be travelling with my cousins' family.
Narrator	<i>Jesus and Tabitha say that they are already packed.</i>	
Iēsus	iam parātus sum.	I'm already packed.
Tabitha	et ego.	So am I.
Sāra	Tabitha, vērōne omnia tua collēcta et parāta sunt?	Tabitha, are you <u>sure</u> that you have everything packed?

Tabitha	ita vērō, Māter.	Yes, Mother, I'm quite sure.
Sāra	bene.	OK.
<i>Narrator</i>	<i>Mary has lots to do, including packing young Bettia's things.</i>	
Maria	Bettia, omnia tua videāmus.	Bettia, let's look at your things.
Abigail	manēre hīc cum Bettiā volō ut eam adiuvem! sīs, Māter?	I want to stay here and help with Bettia. Please, Mum?
Sāra	minimē, Abigail. tē oportet nōbīscum venīre. nunc omnia tua collige, sīs. celeriter.	Abigail, no, you must come with us. Now pick up all your things. Quickly!
Bettia	nōnne licet mihi hunc lapidem pulchrum capere?	Can I take this pretty stone?
Maria	minimē. oportet tē eum relinquere prō aliīs infantibus!	No, you must leave it for other children.
	<i>(Attends to Bettia's packing)</i>	<i>(Attends to Bettia's packing)</i>
Bettia	semper "minimē" inquis. <i>(Looks cross.)</i>	You always say no. <i>(Looks cross.)</i>
<i>Narrator</i>	<i>Jesus asks his father Joseph if he and Tabitha can have a last look at the temple, since they are ready for the journey. Joseph agrees.</i>	
Iēsus	Tabitha, bene sit sī ad Templum prō ultimō aspectō reveniēmus. Pater, nōbīsne licet postrēmum Templum spectāre? ambō omnīnō parātī sumus et vōs omnēs occupātī sunt.	Tabitha, let's go back to the Temple for a last look. Father, is it OK if Tabitha and I have a last look round? We are all ready and you all are busy.
Iōseph	licet. ambō pōmum habēte prō cibō. <i>(Gives them an apple each.)</i> sed mementōte nōs et famīliās aliās cōnfestim post cēnam discēdere. prūdentēs estōte, et vōs vidēbimus in Scopō nisi antea.	OK. Take an apple; then, for a snack. <i>(Gives them an apple each.)</i> But don't forget: we and the other families must leave after lunch. Be careful, and we'll see you in Scopus, if not earlier.
<i>Narrator</i>	<i>Tabitha looks to her mother for agreement. Sarah tells Tabitha not to be late back, so that she can help with the children on the long walk to Scopus, some miles from Jerusalem.</i>	
Tabitha	Māter, licetne mihi cum Iēsū ire? Iēsus et ego ūnā erimus.	Is that OK. Mother? Jesus and I will be together.
Sāra	Iōsepho licente, licet, sed nōn sēro estō. necesse est ut mihi Abigailā subveniās. venī, Abigail. rediāmus ad dēversōrium nostrum.	If Joseph says yes, that's OK, but don't be late back. I'll need your help with Abigail on the journey. Now come on, Abigail, let us return to the inn.
<i>Narrator</i>	<i>Sarah and Abigail return to their inn, while Jesus and Tabitha leave for the temple.</i> <i>(Exit Jesus and Tabitha. Exit Abigail and Sarah.)</i>	<i>(Exit Jesus and Tabitha. Exit Abigail and Sarah.)</i>

scaena secunda: in via, prope Templum

Scene 2: in a street, near the Temple

narrātor	Iēsus et Tabitha lente ambulant ad Templum. nunc prope Templum sunt	Jesus and Tabitha are walking slowly to the Temple. They are now near the Temple.
<i>Narrator</i>	<i>Jesus and Tabitha are walking slowly towards the great Temple. They are laughing as they remember seeing a priest who was sacrificing a bird in the temple. The bird escaped and splatted his beard, making rather a nasty mess. Tabitha is rather shocked at Jesus's apparent familiarity with God!</i>	
Iēsus	spērō nōs nōn visurōs esse sacerdotem ab rē illae columbae sacrificandae lacessitum!	I do hope we don't see that priest who was bombed by the dove that he was sacrificing.
Tabitha	<i>(Laughs)</i> nōnne sordidissima facta est barba magna eius!	<i>(Laughs)</i> Didn't it make a mess all over his long beard?
Iēsus	cum hesternā cēnā eius tōtō mixtae in barbā erat. iocularissimum erat. rīsī ad dolōrem!	It was all mixed up with the remains of his lunch. It was so funny – I laughed like anything!
Tabitha	improbissimus erās. quam irātus vir infēlix erat et nōnne barbā purgāre difficillimum fuerit.	You shouldn't have. He was so cross, poor man. And it will have been very difficult to clean his beard
Iēsus	saltem columba efūgit. cogitō Deum etiam rīsisse.	At least the bird got away. I think God laughed too
Tabitha	nōn licet nōbīs haec dīcere. et nōnnullī sacerdotēs dulcissimī sunt.	You mustn't say that. But some priests are very nice.
<i>Narrator</i>	<i>But look! Here comes trouble. Two street-children have spotted Jesus and Tabitha, who are obviously well looked after, and decide to rob them.</i>	
Iōnus	vidē illōs duo infāntes. sīc bonī bonī sunt ut velim eīs adspūtāre.	Look at those two – they look so goody-goody I could spit at them.
Rebecca	et audī! horribilēs Nazarēnī sunt. ecce, puella pōmum habet.	And they're horrible Nazarenes, too. Look, the girl has an apple.
Iōnus	eōs adoriāmur, et inveniāmus aliquae habent.	Let's "do" them, and see what else they have.
Rebecca	tū eōs supplantā, et ego pōmum furābor. tum puerum spoliā.	You trip them up, and I'll take the apple; then you can "do" the boy.
Iōnus	<i>Trips Tabitha up with a stick. Tabitha falls, and Jesus stumbles over. Rebecca 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>	<i>Trips Tabitha up with a stick. Tabitha falls, and Jesus stumbles over. Rebecca 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>
	nunc dōna mihi omnia quae habēs!	Now give me everything that you have!
Iēsus	<i>Jesus ignores Jonus, and attends to Tabitha, who is quietly weeping.</i>	<i>Jesus ignores Jonus, and attends to Tabitha, who is quietly weeping.</i>
	secūra eris. nōlī lacrimāre.	You will be all right. Don't cry.

Tabitha tū fuge. ego bene erō.
Iōnus dōna mihi omnia! celeriter! aut vērō tē occidam.
Iēsus *Stands up and confronts Jonus.*
(Angrily) illud improbissimum actum erat.
Iōnus quis dicit? nōnne Deus omnipotens es? *(Raises stick to hit Jesus.)*
Iēsus serēnus estō! īra, abī.
Iōnus *(Looking surprised.)* quid dīxisti? cūr hoc agō? subitō nova sentiō.
Narrator *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.*
Iōnus *Puts down stick.*
(To Tabitha, quite gently.) vulnerāta-ne es?
Tabitha abī et nōlī Iēsuī nocēre.
Narrator *Jesus tells her that the boy is good now.*
Iēsus *(To Tabitha)* nunc puer bonus est. haud tē nocēbit.
(To Jonus) perturbātus irātusque erās. sed nunc possumus placidē loquī.
Iōnus paenitet mē nōs tibi nocuisse. *(Helps Tabitha up.)* veniam dā mihi et sorōrī, sīs. videō vōs benignōs bonōsque esse, et nōs improbōs esse. volō amīcus vester esse, sī vīs.
Narrator *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 sister Rebecca have been maltreated in the past for trying to enter the Temple.*
Iēsus quis es?
Iōnus Iōnus sum. soror Rebecca est. orbī sumus.
Iēsus Iēsus sum, et haec amīca Tabitha est. ambulābāmus ad Templum. nōbīscum venī, sī tibi placet. et soror.
Iōnus nōn possumus hoc facere. nōs agnōscunt et nōs vetant intrāre. interdum nōs fustibus feriunt, quod modo infantēs viārum sumus.

You must run away. I'll be OK.
Give me everything. Quick! Or I'll kill you!
Stands up and confronts Jonus.
(Angrily) That was a wicked thing to do!
Who says? You sound like God Almighty! *(Raises stick to hit Jesus.)*
Be calm. Hatred, go away!
(Looking surprised.) What did you say? Why am I doing this? I suddenly feel strange.
Puts down stick.
(To Tabitha, quite gently.) Are you hurt?
(Getting up) Go away and leave Jesus alone.
(To Tabitha) He's all right now. He won't hurt you
(To Jonus) You were upset and angry. But now we can talk calmly.
I'm very sorry that we hurt you. *(Helps Tabitha up.)* Please forgive me and my sister. I can see that you're good people, and that we've been bad. Can I please be your friend?
What is your name?
I'm Jonus, and my sister is Rebecca. We are orphans.
I'm Jesus, and this is my friend Tabitha. We were going to the Temple. Come with us, and your sister, too.
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.

Narrator	<i>Jonus is persuaded when Jesus assures him that they may be given a little food in the Temple.</i>	
Iēsus	licet omnēs infantēs Deī Templum intrāre. vāde mecum, et soror sequētur. ambō ēsuritis - vōbīs paucum cibum dōnābunt.	All God's children can enter the Temple. Come with me, and your sister will follow. You are hungry - they will give you a little food.
Iōnus	quōmodo hoc scīs?	How do you know?
Iēsus	vērō sciō. <i>(They move to exit.)</i>	I just know they will. <i>(They move to exit.)</i>
Narrator	<i>Rebecca is amazed by all this, and suddenly hears in her mind the voice of her beloved dead mother.</i>	
Rebecca	haec nōn crēdō. quam fulmen erat - fulmen amōris. subitō mātrem mortuam meminī, quandō infāns eram. amor eius semper serenitātem creābat.	I don't believe this. It was like a thunderbolt - of love. Suddenly I remember my dead mother, when I was a child. Her love created calmness.
Mother offstage	infāns parvula mea puellula es dulcissima es cārissima	Tiny child My little girl you are my sweetest one you are my dearest one
Rebecca	quis ille puer est? oportet mē eōs sequī. <i>(Follows them off.)</i>	Who is that boy? I must follow them <i>(Follows them off.)</i>



scaena tertia: in Templo

Scene 3: in the Temple

narrātor	in Āreā Mulierum, quae aliquis pars Templī Herodī est, Tōbīas, sacerdos, Judaeōs docet. <i>Tobias is preaching; Hanna and Julia are 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. Rebecca is looking on from a distance.</i>	In the Court of the Women, a part of the Temple, Tobias, a priest, is preaching to the people. <i>Tobias is preaching; Hanna and Julia are 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. Rebecca is looking on from a distance.</i>
Narrator	<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, with Julia, wife of a leading member of the Jewish community who is also a Roman citizen. Jesus and Jonus have joined the listeners, while Rebecca looks on, from a distance.</i>	

Tōbīas	<p>prophetus Joel dīxit: Dominus Deus vester benignus et misericors est et patiens et multae misericordiae et praestābilis super malitiā.</p> <p>ergō nōs, electī ā Deō, fēlicēs sumus. sed oportet nōs Deum amāre et semper legēs eius observāre. cum sīc faciāmus, Deus nōs electōs amet.</p>	<p>The prophet Joel said: God is gracious and merciful, slow to anger, and of great kindness, and overcomes malice.</p> <p>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.</p>
Iēsus	<p>possum monstrāre eum omnēs etiam gentēs amāre</p>	<p>I can show that God loves us all, even the Gentiles.</p>
Tōbīas	<p>quōmodo, puer?</p>	<p>How, my boy?</p>
<i>Narrator</i>	<p><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></p>	
Iēsus	<p>nōnne Deus Adamum quem creāverat amābat, et Ēvam, et ergō infantēs eōrum et infantēs eōrum et infantēs eōrum deinceps. sī improbī essent, quam pater eōs pūnīret, sed semper eōs amābat. omnēs gentēs infantēs Adamī sunt. ergō amat omnēs gentēs mundī.</p>	<p>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.</p>
Iūlia	<p>euge! bene disceptātum est!</p>	<p>Hurrah! Well done!</p>
Tabitha	<p>nōnne rēs vēra est.</p>	<p>It's true, isn't it?</p>
Iūlia	<p>magister, certē marītus Iūdaeus est sed etiam cīvis Romānus est. obviam iimus benignissimīs gentibus quī nōn Iūdaeī sunt. nōnne benignitās eōrum ex amōre Deī procēdit?</p>	<p>Rabbi, my husband is of course a Jew, but he is also a Roman citizen. We have met some very nice people who aren't Jewish. Surely their kindness come from God?</p>
Tōbīas	<p>fortasse. sed gentēs manent, et nōn possunt Deum scīre et amāre. amor Deī nullum pretium eīs habet.</p>	<p>Perhaps. But they remain Gentiles, and they cannot know and love God. The love of God has no value for them.</p>
<i>Narrator</i>	<p><i>Julia says she knows kind people who are not Jews and <u>their</u> kindness must come from God. "Maybe", says Tobias, but they can't appreciate God.</i></p>	
Iēsus	<p>spēro lūmen ad revelātionem gentium futūrum esse.</p>	<p>I hope that there <u>will</u> be a light to lighten the Gentiles.</p>
<i>Narrato</i>	<p><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></p>	
Hanna	<p>illa verba antēā audīvī. ubi? cogitem.</p>	<p>I have heard those words before. Where? I wonder ...</p>
Tōbīas	<p>vetātum est Iūdaeās doctrīnās dē Deō gentibus monstrāre.</p>	<p>It is forbidden to reveal Jewish doctrines to Gentiles.</p>
Hanna	<p>fortasse Deus vult rēs sē mutāre in haec tempora mōbilia?</p>	<p>Perhaps God wants things to change in these days of change?</p>
<i>Narrator</i>	<p><i>Jonas says that love is all very well, but he is a poor orphan and hungry. Jesus says - be patient! Blessed are the poor.</i></p>	

Iōnus (to Jesus) haec verba omnia dē amōre Deī audiō, sed etiam ēsurimus. sī ego sororque electī sint, nihilōminus Deus mātrem et patrem dempsit, et nunc nihil habēmus.

Iēsus beātī pauperēs sunt et ēsorientēs - patiens estō.

Narrator *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 Rebecca, without Jesus.*

Tabitha eheu. oportet nōs revenīre ad meam familiam. hoc matrī prōmissī.

Iēsus oportet tē ipsum revenīre, sed mē oportet manēre ut rem finiam. dīce matrī tuae mē cum patre meō futūrum esse.

Tabitha sed ego sōla timeō revenīre.

Iēsus Rebecca tē redūcet.

Tabitha minimē. illa mē nocuit.

Iēsus secūra eris.

Rebecca ego vērō promittō ut secūra sīs. paenitet mē valdē tē nocuisse et pōmum rapuisse. mihi veniam dā. pōmum reddam sī nōn vorātum fuisset.

Tabitha tibi grātiās agō, sed nōnne plūs necessitātem habēs. vērō tibi veniam dō. discēdāmus. valē, Iēsu, Iōne, magister.

(Exit Rebecca and Tabitha.)

Tōbīas Deus imperat nōs benignōs pauperibus esse. puerī, hanc pecuniam capete ut cibum emātis. *(Hands money to Jesus, who hands it to Jonus.)*

Narrator *The kind priest gives the boys money for food! Hurray - Jonus is rich!*

Iōnus dīves sum! euge. ō magister, tibi grātiās agō.

(To Jesus) vēra dīxisti.

Tōbīas oportet mē aliquae scripta spectāre. puer, spērō tē crās hīc adesse.

Iēsus crās hīc aderimus.

Exit Tobias.

Narrator *Hanna has seen Jonus and Rebecca before - but what a change in them!*

(to Jesus) I hear all these words about God's love, but we are still hungry. My sister and I may be of the chosen people, but God took away our mother and father, and we have nothing.

Blessed are the poor and hungry - be patient.

Oh dear - that reminds me that we must go back to my family. I promised my mother.

You must go back, I must stay to finish something. Tell your mother that I will be with my Father.

But I'm frightened to go back all by myself.

Rebecca will take you back.

No, no! She hurt me!!

It will be all right.

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.

Thank you but surely you have more need? I forgive you. Let's go. Goodbye, Jesus, Jonus, Rabbi.

(Exit Rebecca and Tabitha.)

God commands us to be kind to poor people. Boys, here is some money that you can buy some food.

I'm rich! Hurray!! Thank you, sir.

(To Jesus) You were right.

Boy, I must look at some books. I hope I will see you here tomorrow.

We will be here.

Exit Tobias

Hanna (to Julia) aspice illōs līberōs. saepe vīdī illōs ipsōs infantēs viārum, sed semper ferī erant. nunc dulcissimī sunt. nesciō quōmodo, ab illō puerō mānsuēfactī sunt.

Iūlia intellegentia puerī mē obstupescit.

(To Jesus) tū puer, quis es?

Narrator The children introduce themselves to Hanna and Julia.

Iēsus Iēsus sum, filius Iōsephī Nazareth. hic puer amīcus est.

Iōnus Iōnus sum, et soror Rebecca est. filiī nēminis sumus et in Hierūsalem habitāmus.

Iēsus volō vidēre quōmodo vīvitis. cum vōbīs noctū manēam, sīs?

Iūlia ubi dormītis?

Narrator Jonas explains how he and his sister 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.

Iōnus dormīmus in līmine cuiusdam angulī viārum. suēs viās noctū ambulant et omnia vorant, et parvōs infantēs. 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 venīam sīs. pecuniam paucam habeō. sīc vōbīs onus nōn erō.

Hanna crās revenīte, sīs, Iēsu! volō plūs dē notiōnibus tuīs audīre.

Iūlia spērō tē etiam hīc vidēre, Iōne, et sorōrem tuam. fortasse rēs gravēs audiētis.

Narrator The women hope to see Jesus and the other children tomorrow

Hanna (to Julia) ille puer nesciōquid mihi admonet. nōnne antea eum vīdī? valdē spērō eum crās revenīre.

Exeunt

(to Julia) 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.

His wisdom amazes me.

(To Jesus) You, boy: who are you?

I am Jesus, son of Joseph of Nazareth. This is my friend.

And I'm Jonus, and my sister is Rebecca. We are nobody's children and we live in Jerusalem.

I want to see how you live. Can I spend the night with you?

Where do you sleep?

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.

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.

You must come back here tomorrow, Jesus. I want to hear more of your ideas.

And you too, Jonus, and your sister. You may learn something important.

(to Julia) There is something about that boy that reminds me of something. I do hope that we will see him tomorrow.

Exeunt

scaena quarta: in Scopō, urbs quae pauca mīlia ex Hierūsalem est

Scene 4: in Scopus, a few miles from Jerusalem

narrātor Maria et Iōseph, cum Bettiā, advēniunt in dēversōrium in Scopō, quae parva urbs

Mary and Joseph, with Bettia, have arrived at the inn in Scopus, and have made the

	prope Hierūsalem est. omnia ordināverunt prō ipsīs et prō Sarā et famīliā eius.	necessary arrangements for themselves and for Sarah and her family.
Narrator	<i>Mary and Joseph, with Bettia, have arrived at the inn in Scopus, a town near Jerusalem. They have made the necessary arrangements for themselves and for Sarah and her family, who are following on; they believe - and pray - that Jesus is with them.</i>	
Maria	quam calida et pulverulenta via erat. pedēs mē dolent.	How hot and dusty the road was. My feet are killing me.
Iōseph	cōfirmāvī bonum locum esse prō Sārā et famīliā eius.	I've checked that there is room for Sarah and her family.
Maria	dēversōrium commodum vidētur. Sāra et famīlia mox adveniet, et tum cēnam omnēs ūnā habēbimus.	It looks quite comfortable. Sarah will be arriving soon, and then we'll all have something to eat together.
Bettia	ēsuriō. <i>(Rubs tummy)</i>	I'm hungry. <i>(Rubs tummy)</i>
Maria	oportet tē exspectāre. mox cēnābimus. <i>(Bettia starts looking for food in their luggage. Mary firmly signals "no", and the child stops, looking cross.)</i>	You'll just have to wait. We will soon eat. <i>(Bettia starts looking for food in their luggage. Mary firmly signals "no", and the child stops, looking cross.)</i>
	spērō Iēsum secūrum esse. vērō pigēbat mē sine eō discēssisse ex Hierūsalem.	I hope Jesus is OK. I really didn't like leaving Jerusalem without him.
Iōseph	nōlī tē vexāre. cum Tabithā ambulābat, quae puella prūdentissima est. scīlicet ambōs vidēbimus quandō famīlia Tabithae adveniet.	You don't need to worry. He was with Tabitha, and she's a very sensible girl. We'll see them both when Tabitha and her family arrive.
Maria	sciō Iēsum semper Tabitham cūrātūrum esse, ergō ūnā erunt. tamen eum videō saepe aliquam rem importantem in mente habēre, et nōn semper facere quae aliī puerī faciunt. vērō nōn nunquam eum nōn tōtō intelligō. spērō eum nōn solum errāvisse. <i>(Tabitha, Sarah, and Abigail enter)</i>	I know that Jesus would always look after Tabitha, so they will be together. But he often seems to have something on his mind, and doesn't always act like other boys do. I really don't quite understand him sometimes. I hope he hasn't gone off on his own. <i>(Tabitha, Sarah, and Abigail enter)</i>
Sāra	euge! dēmum secūre advēnimus, valdē ante crepusculum.	Here we are at last. Thank goodness we got here well before darkness
Maria	exspectātissimae estis. spērāmus iter bonum erat. nōnne vōs omnēs fessissimae estis. sed ubi Iēsus est? cogitābam eum vōbīscum iter facere.	I hope your journey was OK. Where's Jesus? We thought he'd be with you?
Narrator	<i>Sarah, Tabitha and Abigail arrive - but no Jesus! This is a major crisis.</i>	
Tabitha	nōnne vōbīscum est? certa eram ut vōs adsequātur.	You mean he isn't with you? I was sure he would catch up with you.
Maria	sciēbam nōs errāre cum sine eō iter fēcimus. <i>(Looks distressed, but doesn't cry.)</i>	I knew it was a mistake setting out without him. <i>(Looks distressed, but doesn't cry.)</i>
Abigail	<i>(Can contain herself no longer)</i> volō 'nāre. validissississimē!!	<i>(Can contain herself no longer)</i> I want to wee very very very badly!!

Narrator Poor Abigail - she has a much more important matter to cope with!

Sāra tacē, Abigail; rēs gravis est. Bettia, monstrā eam ubi, sīs. abīte celeriter.

Exeunt Abigail and Bettia.

minimē. Tabitha revēnit ē Templo sine Iēsu, et cibō ēsō discessimus ē Hierūsalem.

Narrator Joseph acts coolly to find out what happened to Jesus. He carefully questions Tabitha, who tries to remember exactly what happened. Tabitha tells what happened when she and Jesus went to the temple.

Iōseph clārē cogitēmus. quis postrēmō Iēsum vīdit?

Tabitha cogitō mē fuisse. scīs Jesum et mē ad Templum īvisse prō ultimō aspectō. duo infantēs viārum, puer et puella, molestiam nōbīs dedērunt, sed Iēsus eōs tranquillāvit, et amīcī factī sunt, et nōs quattuor in Templum intrāvimus, et sedēbāmus in āreā ubi sacerdos docēbat. mox, dīxī nōs oportere revenīre, et Iēsus mē remissit cum aliā puellā prō securitāte, et dīxit eum secūtūrum esse. saltem cogitō eum id dīxisse.

Iōseph quid accūrātē dīxit?

Tabitha cogitem. dīxit:

oportet tē revenīre, sed oportet mē manēre ut rem finiam. dīce matrī tuae cum patre meō futūrum esse.

cogitābam eum tibi perstringere, domine.

Narrator "I will be with my father", he said.

Maria pater eius. cogitō...

Reenter Betty and Abigail

Bettia ēsuriētissimāe sumus

Maria tacēte, infantēs, sīs. abīte et lūdete lūdum ūnā.

Sāra hīc paucus panis est ut durētis usque ad cēnam.

Narrator Mary says that they must return at once to Jerusalem, but Joseph says that it's far too dangerous by night: they must wait until morning. Tabitha insists on going with them. It is decided that Bettia will stay with Sarah and Abigail.

Maria quid dīcēbam? vērō Iēsus saepe dīcit dē patre suō in caelīs. nōnumquam velim eum

Hush, Abigail, this is serious. Bettia, please show her where to go. Quickly!

Exeunt Abigail and Bettia.

Tabitha returned from the Temple without Jesus, and we left Jerusalem after we had eaten.

Let's think this out. Who was the last person so see him?

I think it was me. As you know, Jesus and I went to the Temple for a last look. We had a little trouble on the way with some other children, but Jesus calmed them, and we all went to the Temple together, and we sat down in a courtyard where a priest was teaching. After a little, I said we must go, so Jesus sent me back with the other girl for safety, and said he'd follow. At least, I think he said that.

What exactly did he say?

Let me think. He said:

You go back now, but I must stay to finish something. Tell you mother that I will be with my Father.

I thought he was talking about you, sir.

His father. I wonder ...

Reenter Betty and Abigail

We're really really hungry.

Quiet, children. Go and play a game together.

Here is a little bread to last you over until supper.

What was I saying? Yes, Jesus is always talking about his Father in heaven. I

plūs tempus agere audientem patrem vērum eius.

necesse est ut subitō redeāmus ad Hierūsalem et eum inveniāmus.

Iōseph nōn possumus nunc iter facere - noctū nimis perīculōsum est. māne reveniēmus ad Hierūsalem.

Bettia nōlō revenīre ad olidissimam Hierūsalem.

Maria improba! nōn licet sīc loquī dē Hierūsalem!

Sāra libet mihi Bettiam nōbīscum manēre, et cum Abigailā lūdere. exspectābimus hīc dum reveniētis.

Abigail euge. possumus animālībus lūdere. fortasse agnellōs habent.

Bettia agnellōs amō. optima erō, et nōn improba erō.

Tabitha pudet mē dē rē. ego veniam vōbīscum, quod cogitō mē scīre ubi in Templō eum inventūrum esse.

Sāra nōlō tē revenīre. nimis perīculōsum est.

Tabitha minimē, necesse est.

Maria tibi grātiās agō, Tabitha; oculī tuī iuvenēs valdē ūtilēs sint. Sāra, permitte eam nōbīscum īre, sīs. maximē eam cūrābimus.

Sāra nōn fēlix erō dōnec vōs omnēs reveniātis.

Narrator Practical Joseph says they must all rest now and try not to worry.

Iōseph nunc oportet nōs conārī nōn vexatōs esse; ergō bonam cēnam habeāmus, et bene dormiāmus, et māne discēdāmus quandō secūrius sit.

Exeunt

sometimes wish he'd spend more time listening to his real father!

We must go back at once to Jerusalem and find him.

We can't go back now - it's too dangerous to travel at night. In the morning, we'll return to Jerusalem.

I don't want to go back to smelly old Jerusalem.

Naughty girl! You mustn't talk about Jerusalem like that

Bettia can stay with us and play with Abigail. We'll wait for you here.

Oh good! We can play with the animals together. Perhaps there are some baby lambs?

I love lambs. I'll be very good, and I won't be naughty.

I feel so guilty about all this. I'll come back with you, because I think I know where we'll find him in the Temple.

I don't want you to go back. It's too dangerous.

No, I must.

Thank you, Tabitha; it will be helpful to have your young eyes helping us. Sarah, please let her go with us. We'll take good care of her.

I will not be happy until you are all back.

Now we must try not to worry, so let us have a good meal now, and get some sleep, and we'll go as soon as it's safe in the morning.

Exeunt

scaena quinta: in Templo

Scene 5: in the Temple

narrātor postridiē est. Iēsus et Iōnus et Rebecca ad Templum revēnerunt. Hanna et Iūlia adsunt, et Tōbīas doctum continuant.

Narrator We are back in the Temple in Jerusalem. Tobias has resumed his teaching, with Hannah and Julia present. Jesus, Jonus and Rebecca are listening too. Tobias is talking about God the Father - but the Jews regarded Him as the Father of Israel,

It is the next morning. Jesus and Jonus and Rebecca have returned to the Temple, as have Hanna and Julia, and Tobias continues his teaching.

rather than as a personal Father.

Tōbīas Deum prō Israhel pater fuit. nōs secūrōs duxit ē Egyptō, et nōs sublevavit 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.

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

Iēsus Deum cogitō quam patrem meum in caelīs.

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

Iēsus cum precor, vōcem eius audiō. vidētur mihi clārē dīcere: hoc fac, aut nolī illud facere, aut dē ista admoneō.

Tōbīas saepe iuvenēs sīc cogitant.

Enter Tabitha

Tabitha celeriter! hīc est!

Enter Mary and Joseph. They all stand quietly looking on, some distance away.

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

Iēsus sed Īsaia dīxit:

"nunc Domine pater noster es. nōs vērō [quam] lutum et fictor noster es et opera manuum tuarum omnēs nōs [sumus]."

Nōnne Īsaia dīxit Deum quam vērū patrem nōbīs esse.

Tōbīas plūs intelleges cum senior sīs.

Narrator *Hannah is amazed at Jesus' knowledge.*

Hanna magister, nōnne puer rectus est? infantēs nōnnumquam rēs clārius vident.

Tōbīas contrā doctrīnās est. sed quae puer dīxit mē sollicitant.

Iōnus amem nōs vērū patrem habēre.

Rebecca bellissimum sit semper ā benignō patre alitī esse.

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.

I think of God as my father in heaven.

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

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.

Many young people feel like this.

Enter Tabitha

Quickly! He's here!

Enter Mary and Joseph. They all stand quietly looking on, some distance away.

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?

You will understand more when you are older.

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

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

I wish I had a real father.

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

Narrator	<i>Jesus introduces the prayer that he makes to God his Father. Pater noster, quī es in caelīs: Our Father who is in heaven.</i>		
Iēsus	Deus potest quam pater vērus esse. Cum precor, semper dīcō: 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.		God can be a real father to you. When I pray, I say: Our Father, who is in heaven, may your name be blessed. give us food to eat each day and save us from evil. and then I thank him for being kind. For he always is.
Rebecca	Pater noster ...		Our Father ...
Narrator	<i>Kind Julia sees how hungry the children are.</i>		
Iūlia	<i>(To the street-children)</i> videō vōs liberōs ēsurientēs esse. pōma prō vōbīs habeō, et, Iēsu, etiam prō tē. <i>(Children take an apple each.)</i> nōnne Iōnus et Rebecca estis? <i>(They nod.)</i>		<i>(To the street-children)</i> I can see that you children are hungry. I have some apples. And you, too, Jesus. <i>(Children take an apple each.)</i> You are Jonus, and Rebecca, aren't you? <i>(They nod.)</i>
Rebecca	<i>(To Jesus)</i> hoc pōmum dōnā amīcae tuae, sīs. paenitet mē eius ab eā rapuisse.		<i>(To Jesus)</i> Please give this to your friend. I'm sorry I took it from her.
Iēsus	tū ipsa potes id dōnāre. ea pōne tē est. <i>Rebecca follows Jesus's pointing finger, sees Tabitha, and gives her the apple.</i>		You can give it to her yourself. She is just behind you. <i>Rebecca follows Jesus's pointing finger, sees Tabitha, and gives her the apple.</i>
Tabitha	tibi grātiās agō. <i>(They embrace)</i> tamen ēsuris, et ego nōn. tū ipsa id habē.		Thank you. <i>(They embrace.)</i> But you are hungry, and I am not. You have it.
Iūlia	līberī, hīc advenīte. volō aliquid vōbīs dīcere. <i>Summons Jonus and Rebecca.</i>		Children, come here! I have something to say to you. <i>Summons Jonus and Rebecca.</i>
Narrator	<i>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.</i>		
Maria	Iēsu, cūra gravis nōbīs fuisti.		Jesus, you have been a great worry to us.
Iēsus	<i>(Quietly)</i> oportuit mē hīc aliquid facere.		<i>(Quietly)</i> There was something I had to do here.
Maria	poterās perditus aut percussus aut fortasse interfectus esse.		You might have got lost, or been beaten or even killed.
Iēsus	sciēbam Patrem meum mē servāre et tū scīres mē inventum īrī in domū Patris meī.		I knew that my Father would keep me safe. And you must have known that you would find me in my Father's house.
Maria	nōnnumquam vēro nōn tē intellegō, sed fēlicissima sum quod ūnā sumus.		Sometimes I really don't understand you, but I am so happy that we are together

Iōseph	<i>(Severely)</i> Iēsus, cum iuuenis sīs, ego onus ferō ut patrem tuum sim. ergō necesse est ut mihi mātrique pāreās, et legibus famīliae. valdē sollicitī erāmus.	again. <i>(Severely)</i> Jesus, while you are young, I have the responsibility of being your father. You must be subject to me and your Mother and the rules of the family. You gave us a nasty fright.
Iēsus	paenitet mē tē vexāvisse, Pater et Māter. et, ō Tabitha, spērō tē etiam nōn valdē sollicitātam fuisse. nōn hoc iterum faciam.	I'm very sorry, Mother, and Father. And Tabitha, I hope you weren't very worried. I won't do it again.
<i>Narrator</i>	<i>Julia tells Jesus that Jonus and Rebecca will come home to live with her and her family.</i>	
Iūlia	<i>(To Jesus)</i> ō Iēsū, Iōnus et Rebecca mēcum domum revenient. mē adiuvābunt in domū et infantēs meos cūrāntem, et ego eōs cūrābō.	<i>(To Jesus)</i> Jesus, Jonus and Rebecca are coming home with me. They will help me in the house, and help look after the children.
Iōnus	Iēsus, tibi grātiās agimus nōs adiuvātū.	Jesus, thank you very much for helping us.
Rebecca	paenitet mē horrībile fuisse - sed, post tibi obviam īre, omnēs gentēs benignissimī fuerunt.	I'm sorry we were so horrible - but since we met you, people have been so kind to us.
Iūlia	nōnne hī parentēs tuī sunt? filius tuus ingenium singulāre ē caelīs habet.	These must be your parents. Your son has a great gift from heaven.
Tōbīas	vērō ego ipse sum quis nunc sollicitus sum. fortasse Deus nōs dūcit versus novās doctrīnās?	I'm the one who is worried now. Perhaps God is taking us in a new direction?
<i>Narrator</i>	<i>Hannah 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	<i>(To Mary and Joseph)</i> nunc meminī quī estis, et quī hic puer est. advēnistis quandō puer 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>	<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>
Iēsus	reveniam. <i>Exits with Mary and Joseph and Tabitha.</i> <i>Others look and wave, then themselves exit .</i>	I will be back. <i>Exits with Mary and Joseph and Tabitha.</i> <i>Others look and wave, then themselves exit.</i>

Narrator *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.

narrātor sanctus Lucas nōbīs narrat: "Iēsus descendit cum parentibus et vēnit Nazareth et erat subditus illīs. māter eius conservābat omnia verba haec in corde suō.

"Iēsus proficiēbat sapientiā aetāte et gratiā apud Deum et hominēs."

docēmus ā vītā Iēsūs et morte filium Deī vēro esse. Christus est et salvātor noster est.

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FINIS