

ANDREW EDWARDS

GALILEE TO JERUSALEM

The Story of Jesus's Ministry

Edited archive recording of the first performance of an oratorio in seven scenes, with prologue and epilogue, for soloists, chorus and orchestra

Texts from the Gospels of Sts Matthew, Mark, Luke & John, with minor editing and a minimal amount of accompanying commentary by the composer

THE ORATORIO CHOIR

THE ORATORIO ORCHESTRA

Leader CHARLOTTE EDWARDS

ANDREW EDWARDS (Conductor)

HELEN CHARLSTON Mezzo (Evangelist)

MATTHEW BROOK Baritone (Jesus)

NICHOLAS MULROY Tenor (Tenor roles)

EMILY ROSE WENMAN Soprano (Martha)

ELOISE IRVING Soprano (Mary)

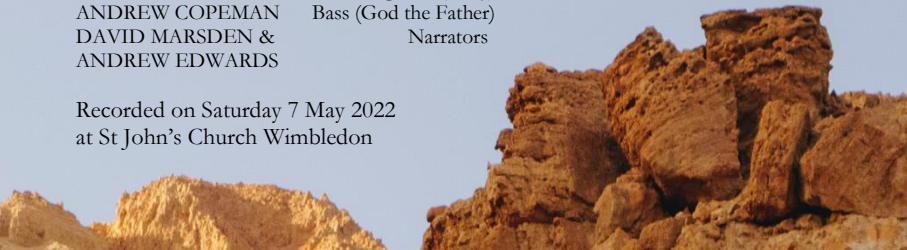
ANDREW COPEMAN Bass (God the Father)

DAVID MARSDEN & Narrators

ANDREW EDWARDS

Recorded on Saturday 7 May 2022

at St John's Church Wimbledon



GALILEE TO JERUSALEM

The Story of Jesus's Ministry

PART ONE: GALILEE

Prologue

Scene 1

Jesus begins his Ministry

Scene 2

Teaching

Scene 3

Miracles

Scene 4

Parables

PART TWO: JERUSALEM

Scene 5

Messiah

Scene 6

Towards Jerusalem

Scene 7

Jerusalem

Closing Chorus

CD track details and timings are on pp 3 to 5

SYNOPSIS

inc CD tracks & timings

CD Track	Mp3 Mins fm start	Scene	Title	
CD 1			PART ONE: Galilee	61 mins
1	00.02		Prologue The Ministry of Jesus	
2	02.30	1	Jesus begins his Ministry Baptism by John	
3	09.19		Temptation in the wilderness	
4	13.09		Launching the Ministry	
5	20.28		Gathering the Apostles	
6	23.56		John's question	
7	27.31		Follow me (chorus)	
8	31.01	2	Teaching The Kingdom of God	
9	32.34		The Beatitudes (chorus)	
10	38.27		Our Father (chorus)	
11	40.32	3	Miracles Healing	
12	42.31		The wine at Cana	

13	42.49		Calming the storm	
14	46.46		Critics & admirers	
15	47.30		Thy faith hath made thee whole (chorus)	
16	49.396	4	Parables The Good Samaritan	
17	52.04		The Pharisee and the Publican	
18	53.221		The Prodigal Son	
19	55.26		There will be more joy (chorus)	
CD 2			PART TWO: Jerusalem	78 minutes
1	00.02	5	Messiah Feeding the five thousand	
2	01.40		The bread from heaven	
3	04.28		Desertions	
4	05.58		Peter hails Jesus as the Messiah	
5	10.54		The Transfiguration	
6	16.04		Ah, Jerusalem (chorus)	
7	17.44	6	Towards Jerusalem The Decision	
8	22.03		The journey begins	
9	23.57		Jesus raises Lazarus from the dead	
10	37.39		The Chief Priests say Jesus must die	
11	38.17		Jesus says the Temple will be destroyed (chorus)	

12	40.07	7	Jerusalem Jesus heads towards Jerusalem on a donkey	
13	42.50		A great crowd greets him, singing:	
14	44.39		Hosanna to the Son of David (chorus)	
15	46.53		He enters Jerusalem	
16	49.52		He teaches daily in the Temple	
17	51.25		The Pharisees & authorities test him out	
18	56.28		The authorities don't yet dare to arrest him	
19	57.18		He foretells the end of the Age and the second coming	
20	1.00.59		He reassures the disciples ahead of the crucifixion	
21	1.10.55		Closing Chorus If ye love me	
CD 3		Related Scenes	ADDITIONAL MATERIAL, not forming part of the Core Oratorio: as recorded at first performance, unedited, (selection only: see composer's notes below)	18 minutes
1	00.02	2	Sinfonia of the Beatitudes	
2	03.02	4	Prodigal Son Parable (fuller version)	
3	09.19	5	Feeding the 5000 (fuller version)	
4	11.40	6	The Lament of Martha and Mary	
5	13.38	6	Jesus's Lament for Jerusalem (fuller version)	

Notes by the composer on the archive recording

The accompanying edited archive recording is designed to indicate as accurately as possible my intentions, as composer, for the new Oratorio.

The main source for the recording is the first performance of the original version of the Oratorio, on 1 May 2022. That performance turned out, however, to be much longer than I had intended and longer than is comfortable for a concert of traditional length. I therefore decided to omit (or occasionally adapt) quite a lot of the earlier material (both music and narration) so as to produce a shorter, tauter “core” version of the Oratorio lasting about 2 hours and 20 minutes (about 40 minutes shorter than the original). This “core” version is the one used in the main archive recording, Parts One and Two. It is also the version which I would recommend for a single concert.

Other sources for the recording of the core Oratorio have included short patches taken from recordings of rehearsals on the day and some digital tempo and pitch adjustments, all designed to reflect my intentions as composer. Regretfully, I have had to re-record all the spoken narrations in the core Oratorio (though not the additional material) so as to have a single narrator voice throughout.

As indicated in the tracks listed above, the recording may be played either on the CDs which accompany this booklet or by accessing the mp3 recordings via the links on the composer’s web site:
andrewedwardsmusic.com

Future performers will still be able if they wish, as explained in the programme notes below, to include some or all of the material omitted from the original version. The third CD and the third section of the mp3 recordings contain archive recordings, barely edited, of five sections of this additional material.

Special acknowledgements

Mainly because performance length was so much longer than expected, but also because the music was unfamiliar, both the rehearsals and the concert overran by substantial margins. Even then, rehearsal time was in uncomfortably short supply. Not one of the performers complained, however, and I cannot thank them enough for their extraordinary commitment and patience. Similar thanks are due to our wonderful audience, who remained committed and profoundly attentive to the end.

That the concert went as well as it did was due to the superb team of singers and players who came together for the occasion – three top soloists in the leading roles, three distinguished supporting soloists, a choir of brilliant singers, and some of the country's top orchestral players. Special thanks are also due to our excellent narrator at the concert, David Marsden, who may still be heard in recordings of the optional additional material.

That the recording has come out as well as it has, some residual imbalances and other blemishes (all my responsibility) notwithstanding, is due to our brilliant and ever-patient recording engineer, Simon Vout. Him, too, I cannot thank enough.

Finally, and not least, I wish to thank Ursula Edwards, Charlotte Edwards and Michael Freyhan, on this as on previous occasions, for their exemplary and extraordinary support and encouragement over a protracted period.

The Oratorio Orchestra

Violin 1

Charlotte Edwards (*leader*)
Richard Friedman
Jane Norman

Violin 2

Jonathan Strange
Joshua von Bohlen

Viola

Stephen Shakeshaft
Suzanne Evans

Cello

Nicholas Roberts

Double Bass

Kate Brook

Flute

Daniel Pailthorpe

Oboe

Emily Pailthorpe

Cor Anglais

Fraser Macaulay

Clarinets

Laurence Cutriss
Hugo Lau

Bassoon

Ursula Leveaux

Horns

Nicholas Korth
Michael Thompson

Trumpet

Neil Brough

Timps, Cymbal, Gong

Tristan Fry

Tubular Bells, Sheepbells

John Rockcliffe

Orchestral Piano, Celeste

Michael Freyhan

The Oratorio Choir

Sopranos

Pippa Dutton
Eloise Irving*
Sophie Miller
Catherine Porter
Emily Wenman*

Altos

Angie Coghlan
Emily Heathfield
Anna Semple

Tenors

Dominic Edwards*
Alex Hume
Philip Lawford

Basses

Nicholas Armour
Andrew Copeman*
Angus Edwards*
Geoff Woodhouse

Anthea Fry
Penny Neary
Julia Raeburn
Frances Wharton

Daniel Gethin
Anne Jones

Nicholas Dykes
James Mackintosh
Handley Stevens

Richard Lea
Michael Paine
Daniel Whitehead

* *Soloists*

Accompanist

Michael Higgins

Programme Note by the Composer

Completed in autumn 2021, the Oratorio is conceived as the second in a projected cycle of four oratorios about Jesus of Nazareth, the third of which has still to be written:

- The Christmas Story
- Galilee to Jerusalem: the story of Jesus's Ministry
- The Passion Story
- The Easter Story.

Texts

The Oratorio tells the story of Jesus's Ministry, his short working life (lasting perhaps three years) as Teacher, Worker of Miracles, Healer, Prophet and Messiah, in Galilee and then in Jerusalem. It covers the main events of his Ministry alongside some of his most striking teachings, miracles and parables. The libretto, reproduced below, is distilled from the gospels of the four New Testament Evangelists, Matthew, Mark, Luke and John, with much shortening and minimal editing so as to produce a simple narrative of this critical period in Jesus's life.

As this implies, the oratorio is not conceived as a liturgical work based on the interpretations and traditions of any of the Christian churches. It aims quite simply, more in the manner of opera, to tell the story as the Evangelists told it. In contrast with most oratorios based on the New Testament, there are no embroidering texts of rejoicing, devotion, adoration, meditation, philosophy, theology or interpretation. Neither are there any invented dramatic dialogues attributing words to Jesus's followers such as the Disciples and Mary Magdalene. The main chorus texts focus

instead on repeating and savouring chosen words of Jesus or the Evangelists, thus realising the power of music to give space, depth and time to words which, when spoken, last only a few seconds.

I hope that this approach of telling the great story simply, as the Evangelists told it, may strike a chord, not only with committed Christian believers, but with others who find much interest, and much to admire, in what Jesus said and did.

The Evangelists' texts do of course include far more material than can conveniently be set to music in a single oratorio. This doubtless explains why the subject of the Ministry, central as its importance is, has not previously, so far as I know, been treated in a single oratorio. To keep the Oratorio's length within reasonable bounds, I have not only limited the number of texts included, especially those which describe his miracles and parables, but also sought to make all the chosen texts as succinct as possible without changing the sense or spoiling them. Performance time has been further reduced by assigning significant sections of text for spoken narrative punctuated by short musical interludes in the manner of incidental music.

As for translations, I have drawn on several sources written at different times and in different styles, notably the King James Bible (early 17th century), which I have used especially for quoted sayings of Jesus and others in the story, and the New English Bible (mid-20th century). In all cases I have made slight changes now and then, not least in word-order, to facilitate the musical setting, always with an eye on the Greek originals.

Music

As with the translations, so too with the music, I have sought to pursue an eclectic approach, fusing classical and modern elements in keeping with the tradition

established by composers such as Shostakovich, Poulenc and Britten. Whether successfully or not is of course for others to judge. The music draws on a variety of styles and structures, all tailored to contrasting elements in the story and all within a single compass and sound-world. It includes occasional echoes of other oratorios in the Cycle and of masterworks by the great composers. I hope that the latter, mostly fleeting and all in a spirit of homage, will give the listener pleasure. Major roles for Evangelist and Narrator notwithstanding, the music is mostly through-composed in the manner of opera and aims to be tuneful, accessible and evocative throughout. Text drives the musical form.

In the Evangelists' accounts of the Ministry, women play an important part, but the words ascribed to women are few and far between. With a Tenor Evangelist, as in Bach's Passion settings, male voices would have dominated the musical experience. So I have instead assigned the Evangelist role to a Mezzo Soprano. There are also Soprano roles for Martha, Mary and the woman taken in adultery, and female voices feature prominently in the main choruses. I hope, therefore, that male and female voices may be found to be pleasingly balanced.

Jesus is cast as a Baritone, as is God the Father. The disciples and most other male characters are cast as Tenors. It is for performers to decide whether a single Tenor should sing all these roles, as in the archive recording, or whether they should be divided between different singers.

In the orchestra, tubular bells, piano, celeste, timpani, cymbal, sheepbells and gong all have significant roles, alongside a more traditional mix of strings, winds and brass.

Performance options

Performers other than ourselves are warmly encouraged to perform the Oratorio, in whole or in part.

As explained earlier, the core Oratorio is quite long but manageable (I believe), and recommended, for a single concert. Part One lasts about an hour and Part Two about an hour and twenty minutes. A significant interval is recommended between the two Parts and, within the second Part, a short pause before the final scene.

Performing all the music, including the additional material of 30 or 40 minutes, gives added space and depth to some of the scenes (notably the teaching, miracles and parables, the Lazarus music and the entry to Jerusalem). This will probably work best, however, not in a single concert, but in a double concert with an extended interval in the middle, in the way that Wagner operas and operas at Glyndebourne (for example) are normally performed.

There is also scope for performing individual scenes (or even sub-scenes such as the Beatitudes Sinfonia, the Parable of the Prodigal Son, the Transfiguration, the Lazarus music, the Entry to Jerusalem, Reassuring the Disciples and the final choruses of each Part) on their own or in combination. In that case, there will be a strong case for performing the additional as well as the core elements.

Copies of the vocal score and other performing material may be obtained via the composer's web site:

www.andrewedwardsmusic.com

The core Oratorio is shown with additional material alongside clearly marked as optional extras.

GALILEE TO JERUSALEM

LIBRETTO

[Passages in square brackets may be omitted]

<p>PROLOGUE Prelude & CHORUS</p>	<p>PART ONE: Galilee</p> <p>The Ministry of Jesus, hailed as Christ and Messiah, as Matthew, Mark, Luke and John told it.</p>
<p>SCENE 1 Jesus begins his Ministry Mezzo Evangelist</p> <p>John the Baptist</p>	<p>BAPTISM John I. 6. Mk I, 4-9. Mt III. 13-15. Lk III. 1 & 23 There was a man sent from God, whose name was John. And in the fifteenth year of the reign of Tiberius, John did baptise in the wilderness and preach the baptism of repentance for the forgiveness of sins. And they flocked to him from all the land of Judaea and Jerusalem, and were baptised by him in the River Jordan. And John preached, saying: <i>There cometh after me one mightier than I, The latchet of whose shoes I am not worthy to unloose. I have baptised you with water: but he will baptise you with the holy ghost.</i></p>

Mezzo Evangelist	Mk I, 9-11. Mt III, 13-17. And Jesus came from Nazareth in Galilee to be baptised of John. And when he came up out of the water, a voice was heard from heaven, saying:
God the Father	<i>This is my beloved son, in whom I am well pleased.</i>
CHORUS	(repeats these words)
Mezzo Evangelist	FASTING & TEMPTATION Lk III.23. Lk IV, 1-22. Mt IV, 1-11. Mk I. 13 And when Jesus returned from Jordan, he was led by the spirit into the wilderness, to be tempted of Satan, the Devil. And there he fasted for forty days and nights, eating nothing. And the Devil, having twice failed to tempt him, took him up into a high mountain, and showed unto him all the kingdoms of the world, and said:
Satan	<i>All these things will I give thee if thou wilt fall down and worship me.</i>
Mezzo Evangelist	But Jesus answered and said unto him:
Jesus	<i>Get thee behind me, Satan. For it is written: Thou shalt worship the Lord thy God, and him only shalt thou serve.</i>
Mezzo Evangelist	And the Devil left him.

	INTERLUDE
	<p>LAUNCHING THE MINISTRY</p> <p>Mark I, 15. Lk IV, 16-30</p>
Mezzo Evangelist	So Jesus returned in the power of the spirit to Galilee.
Jesus	<p><i>[Now about 33 years old,]</i> he began to preach the gospel of the Kingdom of God, saying:</p> <p><i>The Kingdom of God is at hand:</i></p> <p><i>Repent ye, and believe the gospel.</i></p>
Mezzo Evangelist	Coming to Nazareth, where he had been brought up, he went into the synagogue, as his custom was, and stood up for to read.
Jesus	<p>And he read from the book of the Prophet Isaiah:</p> <p><i>The spirit of the Lord is upon me,</i></p> <p><i>for he hath sent me</i></p> <p><i>to preach the gospel to the poor;</i></p> <p><i>and to proclaim the year of the Lord.</i></p>
Mezzo Evangelist	Then he closed the book.
Jesus	<p>And the eyes of all in the synagogue were fastened on him. And he said unto them:</p> <p><i>Today in your hearing</i></p> <p><i>this scripture has come true.</i></p>
Mezzo Evangelist	They all wondered at his words, and said:
People of Nazareth	<i>Is this not Joseph's son?</i>
Mezzo Evangelist	And they rose up and cast him out of the city.
	INTERLUDE:

<p>Narrator</p>	<p style="text-align: center;">INTERLUDE</p> <p>Mk III, 14-19. Lk VI, 12-16</p> <p>And from the many disciples who followed him, he chose Twelve, whom he also called Apostles: Simon Peter and Andrew, James and John, Philip and Bartholomew, Matthew and Thomas, and four others, including Judas Iscariot who later betrayed him.</p> <p>Luke VIII, 1-3</p> <p>And as he visited every city and village, proclaiming the good news of the Kingdom and healing the sick, the Twelve accompanied him, as did certain women who had been healed of evil spirits and infirmities, Mary Magdalene and many others.</p> <p>And he sent out his disciples as well, in pairs, to teach and to heal. [, telling them: <i>Take nothing with you, only a stick and sandals, no bread, no pack, no money, no second coat.</i>]</p> <p style="text-align: center;">INTERLUDE</p>
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Mezzo Evangelist	JOHN THE BAPTIST'S QUESTION Luke VII, 18-23 Meanwhile John the Baptist, whom Herod had put in prison and later killed, sent two of his disciples, who said to Jesus:
John's disciples	<i>John sent us to say: Art thou he that should come? Or look we for another?</i>
Mezzo Evangelist	And Jesus said unto them:
Jesus	<i>Go your way, and tell John what things ye have seen and heard: how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the gospel is preached to the poor.</i>
CHORUS to end Scene One (echoing Jesus's words to Peter & Andrew)	INTERLUDE And Jesus said: "Follow me, And I will make you fishers of men." And straightway they left their nets, and followed him.

SCENE 2
Teaching

Narrator

INTRODUCTORY MUSIC

THE KINGDOM OF GOD

Mt VI, 25-33

Jesus told all who flocked to him:

The Kingdom of God is at hand.

And to the disciples he said:

*Take no thought for your life, what ye shall eat or drink;
nor yet for your body, what ye shall put on.*

*But seek ye first the Kingdom of God, and his
righteousness;
and all these things shall be added unto you.*

Lk XVII, 20-21

And he later told the Pharisees:

*The Kingdom of God is not something
to be watched for and seen when it arrives,
but is within you.*

INTERLUDE

BEATITUDES

Mt V, 1-13 & 16. Lk VI.20

Narrator

Jesus went up into a mountain in Galilee
and taught his disciples there,
beginning with words of blessing known as the Beatitudes.

[SINFONIA OF THE BEATITUDES]

CHORUS

(Narrator may say
these words first, if
desired)

*Blessed are the poor: for theirs is the kingdom of God.
Blessed are they that mourn: for they shall be comforted.
Blessed are the meek: for they shall inherit the earth.
Blessed are they which hunger and thirst after
righteousness:
for they shall be filled.
Blessed are the merciful: for they shall obtain mercy.
Blessed are the pure in heart: for they shall see God.
Blessed are the peacemakers:
for they shall be called the children of God.
Blessed are they which are persecuted for righteousness'
sake: for theirs is the kingdom of heaven.
Blessed are ye, when men shall persecute you for my sake:
for great is your reward in heaven.*

*Ye are the salt of the earth ...
Ye are the light of the world...*

*Let your light so shine before men,
that they may see your good works,
and glorify your Father which is in Heaven.*

Narrator

And Jesus taught his disciples also:

*Mt V, 17-28, Matt VII 1-5, Lk VI.36, Mt V. 38-45
Keep the Law and the Commandments,
Do not pass judgment on others,
but be merciful.*

CHORUS

(Narrator may say
these words first, if
desired)

*Love your enemies,
bless them that curse you,
do good to them that hate you,
and pray for them that abuse and persecute you.*

*[When you do good works,
Do them discreetly, not publicly.]*

*And when you pray to the Father, do so quietly.
[Do not repeat yourself as the heathen do,
hoping their prayers will then be heard.
Your Father knows what your needs are.]
Use the words I have taught you:*

Mt VI, 9-13

Our Father, which art in Heaven,
Hallowed be thy name,
Thy Kingdom come,
Thy Will be done on Earth
as it is in Heaven.
Give us this day our daily bread,
And forgive us our trespasses
as we forgive them that trespass against us.
And lead us not into temptation,
But deliver us from evil.
For thine is the Kingdom,
the power and the glory,
for ever and ever. Amen.

<p>[Narrator]</p>	<p>[Jesus added: Mt VI.14 If you forgive those who do you wrong, your heavenly Father will forgive you, too, for the wrongs you have done. If you do not forgive them, your Father will not forgive you.]</p> <p>Mt VII, 28-29 When Jesus had ended these sayings, the people were astonished at his teaching. For he taught them as one having authority, and not as the scribes.]</p> <p>POSTLUDE TO END THE SCENE</p>
<p>SCENE 3 Miracles</p> <p>Narrator (with short interludes)</p>	<p>INTRODUCTORY MUSIC</p> <p>HEALING POWERS Mt IX.35 & XV, 29-30 As Jesus went about Galilee, great crowds came to him, bringing with them the lame, the blind, the deaf, the dumb, the maimed and many others. He healed them all, and their astonishment knew no bounds.</p> <p>[Lk VI.17-19 People came from far-away places as well. These too he healed.]</p>

THE WOMAN WHO TOUCHED HIS GARMENT
Mk V, 22-42

On one occasion,
a woman that had suffered bleedings for twelve years
came from behind, touched the hem of his garment
and knew at once that she was healed.

Jesus said:

Who touched me?

The woman fell before him and confessed.

But Jesus said:

*Daughter, be of good comfort:
thy faith hath made thee whole.*

JAIRUS'S DAUGHTER

He went on to heal the daughter of Jairus.
who was thought to have died,
taking her by the hand and saying:

Talitha Cumi!

Which means: *Rise, my child!*

THE WEDDING AT CANA

John II. 1-11

Early in his Ministry, at a wedding in Cana
where the wine had run out,
he turned gallons of water into wine.

THE STORM

Lk VIII, 22-25: Mk IV, 38-41

Mezzo Evangelist

On another day,
when Jesus had taught the crowds
from a boat on the Sea of Galilee,
he sailed with his disciples to the far side
and fell asleep in the stern.

CALM MUSIC

Then a heavy squall came on.

STORM MUSIC

And the waves broke over the boat,
and it was filled with water.
So the disciples woke Jesus, saying:
Master, master, we are sinking.
And Jesus rebuked the wind and said to the sea:
Peace, be still.
The storm subsided and all was calm.

Disciples

Mezzo Evangelist

Jesus

Mezzo Evangelist

Jesus

Mezzo Evangelist

Disciples

Then Jesus said to the disciples:
Where is your faith?
And they said to one another:
*What manner of man is this,
that even the wind and the sea obey him?*

*To you I can explain the secrets
of the Kingdom of God,
but others we have to teach
through parables.*

THE GOOD SAMARITAN

Lk X, 25-37

On one occasion a lawyer asked him:

Master, what shall I do to inherit eternal life?

Jesus said:

What does the law say?

The lawyer said:

*Thou shalt love the Lord thy God
with all thy heart, soul, mind and strength,
and thy neighbour as thyself.*

Jesus said:

You are right. Do this, and you will live.

But the lawyer said:

And who is my neighbour?

And Jesus told him the parable of the Good Samaritan, who takes care of a robbed and wounded traveller on the road from Jericho to Jerusalem when a Priest and a Levite have passed by on the other side.

Jesus said to the lawyer:

*“Which of these three, thinkest thou,
was neighbour to the wounded man?”*

The lawyer said:

The one that showed mercy on him.

Then Jesus told him:

Go and do thou likewise.

THE PHARISEE & THE PUBLICAN

Lk XVIII, 9-14 & XIV, 11

Another parable which Jesus told
was addressed to self-righteous people
who look down on others:

*Two men, he said, went up to the Temple to pray,
one a Pharisee, and the other a publican, or tax-gatherer.
The Pharisee stood up and said:*

God, I thank thee I am not like others,
greedy, dishonest, adulterous,
or even like this publican.

I fast twice a week
and give away a tenth of all I have.

*But the publican, standing well back,
would not so much as lift his eyes to heaven,
but beat his chest, saying:*

God have mercy on me, a sinner.

*I tell you, Jesus said, it was this publican,
not the other man, that went home absolved.
All that exalt themselves shall be humbled;
and all that humble themselves shall be exalted.*

THE PRODIGAL SON

Lk XV. 1-2, 7 & 10-31

Another time, the Pharisees and Scribes murmured:

This man receives sinners and eats with them.

Jesus told them:

*There will be more joy in Heaven
over one sinner that repenteth
than over ninety and nine "righteous" persons.*

And he told them the parable of the Prodigal Son, who takes his share of his father's estate, squanders it on extravagant living in a foreign country, falls on hard times, returns home and begs his father to take him back as a hired servant.

His father is overjoyed to see him and arranges a banquet to celebrate his return.

The elder son, who has continued to work dutifully on the estate, is furious and refuses to join the banquet.

*Never once, he says, have you given me
a banquet like this.*

But his father tells him:

You are with me always,
and all I have is yours.
But we are right to celebrate.
For your brother was dead and is alive,
was lost and is found.

<p>CHORUS to end the Scene</p>	<p>Lk XV.7 & XIV. 11 And Jesus told the scribes and pharisees: There will be more joy in Heaven over one sinner that repenteth than over ninety and nine just persons. And again, Jesus said: All who exalt themselves shall be humbled, and all who humble themselves shall be exalted.</p> <p>END OF PART ONE</p>
<p>SCENE 5 Messiah</p> <p>Narrator</p>	<p>PART TWO: Jerusalem</p> <p>SHEEPBELLS MUSIC</p> <p>FEEDING THE FIVE THOUSAND Mk VI 35-44, John VI, 1-14 In a quiet place near the Sea of Galilee, Jesus fed a large crowd of people whom he had been teaching with just five loaves and two small fishes. And when the people had eaten all they wanted, the disciples filled twelve baskets with the remains.</p> <p>INTERLUDE</p>

<p>Mezzo Evangelist</p> <p>Jesus</p> <p>Mezzo Evangelist Crowd Mezzo Evangelist Jesus</p> <p>Mezzo Evangelist Crowd</p> <p>Mezzo Evangelist</p>	<p>THE BREAD OF HEAVEN</p> <p>John VI, 15-16 & VII, 26-51</p> <p>But Jesus saw that they planned to proclaim him King. So he withdrew to the hills by himself.</p> <p>Then he crossed the lake to Capernaum. Here too the crowds found him. And he said:</p> <p style="padding-left: 40px;"><i>You seek me because you ate the loaves and were filled. But I tell you: my Father giveth you the true bread from heaven, which giveth life unto the world.</i></p> <p>And the people said:</p> <p style="padding-left: 40px;"><i>Lord, give us this bread.</i></p> <p>And Jesus said:</p> <p style="padding-left: 40px;"><i>I am the bread of life. The bread from heaven is my own flesh, Which I will give for the life of the world. He that cometh to me will never hunger; and he that believeth in me will never thirst.</i></p> <p>DESERTIONS</p> <p>The people murmured disapprovingly and said:</p> <p style="padding-left: 40px;"><i>Is this not Jesus, Joseph's son, Whose father and mother we know? How can he say he came down from heaven?</i></p> <p>John VI, 66-68</p> <p>And from that time many of his followers deserted him.</p> <p style="text-align: center;">INTERLUDE</p>
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Jesus Mezzo Evangelist Peter	<p>PETER HAILS JESUS AS THE MESSIAH</p> <p>Jesus said to the Twelve: <i>Will ye also leave me?</i></p> <p>Simon Peter said: <i>Lord, to whom shall we go?</i> <i>You have the words of eternal life.</i> <i>We have faith. We know</i> <i>that you are the holy one of God.</i></p> <p>INTERLUDE</p>
Mezzo Evangelist	<p>Mt XVI, 13-20</p> <p>Shortly afterwards, Jesus went to Caesarea Philippi, where he asked his disciples: <i>Who do people say I am?</i></p>
Jesus Evangelist Apostles	<p>They answered: <i>Some say, John the Baptist, others Elijah,</i> <i>others Jeremiah or one of the old prophets.</i></p>
Evangelist	<p>And Jesus said: <i>But who say ye that I am?</i></p>
Jesus Evangelist Peter	<p>And Peter answered: <i>Thou art the Christ, the Messiah,</i> <i>son of the living God.</i></p>
Evangelist Jesus	<p>And Jesus said: <i>Blessed art thou, Simon:</i> <i>for my Father which is in heaven hath revealed it to thee.</i> <i>And I tell you this:</i> <i>Thou art Peter, and upon this rock</i> <i>will I build my church.</i></p>

Peter	<p>Mk VIII, 27-36</p> <p>Peter began to rebuke him, saying: <i>Heaven forbid it!</i> <i>No, Lord,</i> <i>this must never happen to you.</i></p>
Mezzo Evangelist Jesus	<p>But Jesus turned and said to Peter: <i>Get thee behind me, Satan.</i> <i>You set a snare for me.</i> <i>You think as men think,</i> <i>not as God thinks.</i></p>
Mezzo Evangelist Jesus	<p>And to all his followers he said: <i>Whosoever will follow me must deny himself,</i> <i>take up his cross and come with me.</i></p>
Narrator with short interludes	<p>The disciples warned Jesus, as did some Pharisees, that his life would be in danger if he went to Jerusalem. But Jesus was determined to fulfil his Ministry there. It was in Jerusalem, he said, that a Prophet must die. With his followers, therefore, he now began his journey towards Jerusalem, teaching and healing as he went.</p> <p>INTERLUDE as the journey begins</p> <p>THE JOURNEY BEGINS</p> <p>Mt XIX. 13-24</p> <p>Along the way, the Pharisees and others pressed Jesus to say whether he was the promised Messiah. Jesus said:</p>

	<p><i>You know where I come from. Yet I was sent by one who truly is, my Father, whom you do not know. The works I do in his name bear witness of me. My Father is greater than all, And I and my Father are one.</i></p> <p>The people now picked up stones to stone him.</p> <p>INTERLUDE</p> <p>Jesus said:</p> <p><i>Many good works have I shown you from my Father. For which of these do you stone me?</i></p> <p>And the people said:</p> <p><i>For good works we stone thee not, but for blasphemy. And because thou, being a man, makest thyself God.</i></p> <p>Jesus replied:</p> <p><i>Your own law says that those who receive the word of God are called gods. So why do you charge me with blasphemy when I say: "I am God's son"?</i></p> <p>His enemies again tried to seize him. But he escaped and crossed the River Jordan to the place where John had baptised people and where many now believed in him.</p>
Chorus of Opponents	
Narrator	

LAZARUS MUSIC

PRELUDE

Jn XI, 1-53

Mezzo Evangelist

Meanwhile in Bethany, near Jerusalem,
Jesus's friend Lazarus had fallen ill.
His sisters Martha and Mary, whom Jesus also loved,
sent word to Jesus. But Jesus said:

Jesus

*Lazarus will recover,
and his recovery will bring great glory
To God and his son.*

Mezzo Evangelist

So he remained where he was for two days
before telling his disciples:

Jesus

Let us return to Judaea.

Mezzo Evangelist

The disciples said:

Disciples

*Rabbi, the people there have tried to stone you.
Must you go there again?*

Mezzo Evangelist

Jesus said:

Jesus

Lazarus is dead. But let us go to him.

Mezzo Evangelist

And Thomas said:

Thomas

Let us go too, that we may die with him.

INTERLUDE as they set out for Lazarus's house

Mezzo Evangelist

When they arrived, Jesus found that Lazarus
had already been four days in the tomb,
and many had come from Jerusalem
to condole with Martha and Mary.

[Martha & Mary]	INTERLUDE [or Duet] of Lament for Lazarus
Mezzo Evangelist	Martha left Mary at the house and went to meet Jesus, and said to him:
Martha	<i>If you had been here, Sir, my brother would not have died. And even now I know that whatever you ask of God, he will fulfil.</i>
Mezzo Evangelist	Jesus said:
Jesus	<i>Your brother will rise again. I am the resurrection and the life. He that believeth in me, though he were dead, yet shall be live. And whosoever liveth and believeth in me shall never die. Believest thou this?</i>
Mezzo Evangelist	And Martha answered:
Martha	<i>Yea, Lord. I believe that thou art the Messiah, the Son of God, which would come into the world.</i>
Mezzo Evangelist	Martha then went to fetch Mary,
Mary	who came at once to see Jesus,
Mezzo Evangelist	and falling at his feet, she said:
	<i>If you had been here, Lord, my brother would not have died. Ah, Ah, Ah....</i>
	When Jesus saw her weeping, he too was greatly moved.

Jesus Mezzo Evangelist Mourners	<p>He asked the others who had followed her: <i>Where have you laid him?</i></p> <p>And they said: <i>Come and see, Sir.</i></p> <p>INTERLUDE as they plod to the tomb</p>
Mezzo Evangelist	<p>Jesus wept. The tomb was a cave, with a stone on top. Jesus came to it and said: <i>Take away the stone.</i></p>
Jesus [Mezzo Evangelist Martha Mezzo Evangelist Jesus	<p>[And Martha said: <i>There will be a stench: He died four days ago.</i></p> <p>But Jesus said to her: <i>Did I not say that, if you believe, you will see the glory of God?</i></p>
Mezzo Evangelist]	<p>So they took away the stone.] INTERLUDE as the stone is removed</p>
Jesus	<p>And Jesus looked upwards and said: <i>Father, I thank thee. I know that thou always hearest me, But I spoke so that others might believe that thou didst send me.</i></p>
Mezzo Evangelist Jesus	<p>Then he raised his voice and cried aloud: <i>Lazarus, Lazarus, Lazarus, come forth!</i></p> <p>INTERLUDE of expectation</p>

Mezzo Evangelist	And the dead man came out, his hands and feet swathed in linen bands, his face wrapped in a cloth. And Jesus said: <i>Loose him: let him go.</i>
Jesus	
	INTERLUDE The stunned mourners gasp in quiet amazement
Narrator	THE AUTHORITIES PLOT AGAINST JESUS A few days later, Jesus and the disciples returned to Bethany for a supper which Martha hosted for Jesus, Lazarus and the disciples, to celebrate the raising of Lazarus from the dead. Many of those who knew what Jesus had done became his disciples. But others went and told the chief Priests and Pharisees, who plotted together to kill him. [Mt XXIII, 37] Lk XIII, 34-35 Jesus, for his part, lamented the hostility of the authorities and foretold the destruction of the Temple. And Jesus said: O Jerusalem, Jerusalem, that murderest the prophets and stonest them which are sent unto thee, [How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not let me.] Behold, your Temple lies desolate.
CHORUS (Narrator could say these words first, if desired)	

<p>SCENE 7 Jerusalem Narrator</p> <p>Mezzo Evangelist</p> <p>Jesus</p>	<p>JESUS ENTERS JERUSALEM ON A DONKEY Lk XVIII, 31-34, Mk XI, 1-18, Mt XX, 17-19</p> <p>Jesus now said to the Twelve Apostles</p> <p><i>Today we head up towards Jerusalem, where the Son of Man will be delivered to the Chief Priests and Scribes; they will condemn him to death and deliver him to the Gentiles: they will mock, scourge and spit upon him, and put him to death: and on the third day he will rise again.</i></p> <p>INTERLUDE</p> <p>The disciples set out with Jesus towards Jerusalem</p> <p>On the way, near Jericho, Jesus lodged with a tax collector called Zacchaeus before setting out again.</p> <p>INTERLUDE</p> <p>Lk XIX, 28-40</p> <p>The next day, on the ascent to Jerusalem, they had reached Bethany near the Mount of Olives, where Jesus told two of his disciples:</p> <p><i>Go to the village opposite, and there you will find a tethered colt, which no one has yet ridden. Untie it and bring it here.</i></p>
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Mezzo Evangelist	<p>So the disciples brought the colt and spread their cloaks on it for Jesus to mount.</p> <p>INTERLUDE</p> <p>Jesus mounts the colt and climbs with his followers towards Jerusalem</p>
Mezzo Evangelist	<p>Mk XI.9, Mt XXI.9, Lk XIX, 38 And as Jesus approached the descent from the Mount of Olives, there gathered a great crowd who had heard that he was coming, including many who had seen him raise Lazarus from the dead.</p> <p>Some spread their cloaks on the road. Others cut branches from the palm trees to line the way.</p>
Chorus of Followers	<p>Then the whole company of his followers praised God for all they had seen and sang aloud: <i>Hosanna to the Son of David. Blessed is he that cometh in the name of the Lord. Hosanna in the highest Heaven.</i></p> <p>INTERLUDE</p>

Mezzo Evangelist	And when he came into Jerusalem,
Chorus of People	the whole city went wild with excitement, saying: <i>Who is this?</i>
Mezzo Evangelist	And the crowd of his followers said:
Chorus of Followers	<i>This is Jesus the prophet from Nazareth in Galilee. Blessed is he that cometh in the name of the Lord.</i>
	INTERLUDE
	Jesus rides into the city
	JESUS TEACHES AND IS TESTED IN THE TEMPLE Lk XXI, 37-38, Lk XIX, 45-46, Mk XI, 15-19
Narrator	Jesus now entered the Temple before leaving for Bethany with the Twelve.
	On the days which followed, he taught daily in the Temple, having first driven out all the traders and money-changers doing business there.
Chorus of children	People flocked to hear him and were spellbound by his teaching. And even the young children shouted: <i>Hosanna to the Son of David!</i>

Narrator	<p>Lk XX, 19-26</p> <p>The Chief Priests and Scribes, seeing these things, feared him all the more and sought how they might destroy him.</p> <p style="text-align: center;">INTERLUDE</p>
Pharisees & Herod's men	<p>The Pharisees and Herod's men now tested him out, saying:</p> <p style="padding-left: 40px;"><i>Tell us, tell us, Master: should we pay tribute money to the Emperor Caesar? Or should we not?</i></p>
Narrator Jesus	<p>Jesus said:</p> <p style="padding-left: 40px;"><i>Render unto Caesar the things that are Caesar's, and unto God the things that are God's.</i></p>
Narrator	<p>They marvelled at his answer and were lost for words.</p>
Scribes & Pharisees	<p>The Scribes and Pharisees tested him again as he sat in the Temple, bringing a woman before him and saying:</p> <p style="padding-left: 40px;"><i>Master, this woman was caught in the act of adultery. Moses said in the law that such women should be stoned. What sayest thou?</i></p>
Narrator Jesus	<p>Jesus said:</p> <p style="padding-left: 40px;"><i>Whichever of you is without sin, let him cast the first stone.</i></p>
Narrator	<p>When they heard his answer, they all left, one after another, leaving Jesus and the woman on their own.</p>

Jesus	Jesus said:
Narrator	<i>Woman, has no one condemned thee?</i>
Woman	And she said:
Narrator	<i>No one, Lord.</i>
Jesus	Jesus said:
	<i>No more do I condemn thee.</i>
	<i>Go your way, and do not sin any more.</i>
Narrator	One of the scribes tested Jesus about the Commandments, asking him:
Scribe	<i>Which is the first Commandment of all?</i>
Narrator	But here too they could not fault him.
Jesus	Jesus answered:
	Hear, O Israel, the Lord our God is one Lord,
	And thou shalt love the Lord thy God
	with all thy heart, soul, mind, and strength.
	<i>This is the first commandment.</i>
	<i>And the second is like, namely this:</i>
	Thou shalt love thy neighbour as thyself.
	<i>There is none other Commandment</i>
	<i>greater than these.</i>
Narrator	The Scribe, now hailing Jesus as Master,
	warmly echoed these answers.
Jesus	And Jesus told him:
	<i>Thou art not far from the Kingdom of God.</i>
INTERLUDE	

JESUS FORETELLS THE DESTRUCTION OF THE TEMPLE

Mt XXIII, 13-36, Mt XXI, 45-46, Mk XII, 12, Lk XIX, 47-48

But Jesus continued to upbraid the Pharisees for their denial of the Kingdom, their greed, hypocrisy and self-righteousness. He gave warning, too, that Jerusalem and the Temple would be destroyed.

So the authorities wanted all the more urgently to arrest him. But they were still afraid of the people, who took him for a prophet and hung upon his words.

INTERLUDE

HE FORETELLS THE END OF THE AGE AND THE SECOND COMING

Mt XXIV, 1-27 & 33, Mk XIII, 1-32

As Jesus left the Temple for the Mount of Olives, he told the disciples:

*Not one stone will be left upon another.
All will be destroyed.*

*There will be wars,
nation against nation,
[kingdom against kingdom].*

*You will be tried, beaten and killed for my sake.
But the gospel must first be published among all nations,
and the Holy Spirit will speak for you.*

INTERLUDE

*Later, Jesus said,
there will be even greater tribulation
and a new age.
The sun will be darkened,
the moon will give no light,
and the stars will fall.*

INTERLUDE

*Then the Son of Man, he said, will be seen
coming in the clouds with great power and glory.
And the angels will gather his elect
from the uttermost parts of Earth and Heaven.*

CHORUS

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

Narrator

Mt XXV, 31-46
*And the Son of Man, Jesus said,
will separate people from all nations into two groups,
like a shepherd with his sheep and goats,
the righteous, who will go to life eternal,
and the wicked, who will go to everlasting punishment.*

	<p><i>But when that hour shall be, he warned, only the Father knoweth.</i></p> <p>INTERLUDE</p> <p>JESUS REASSURES THE DISCIPLES Jn XIII -XVII, XIII, 33-35, XV.13</p> <p>As the Passover Festival approached, Jesus knew that the hour was come when he must leave the world and go to his Father. So he said to his disciples;</p> <p><i>My children, for a little longer I am with you. But a little while, and you will see me no more. Then another little while, and you will see me once more.</i></p> <p><i>Meanwhile, a new commandment I give unto you: that you love one another, as I have loved you.</i></p> <p><i>Greater love hath no man than this: that a man lay down his life for his friends. You are my friends If you do whatever I command you.</i></p> <p>INTERLUDE</p>
Mezzo Evangelist	But still the disciples did not understand.

<p>Peter Mezzo Evangelist Jesus</p> <p>Mezzo Evangelist Thomas</p> <p>Mezzo Evangelist Jesus</p> <p>Mezzo Evangelist Philip</p> <p>Mezzo Evangelist Jesus</p>	<p>Peter said: <i>Lord, where are you going?</i></p> <p>Jesus said: <i>Where I go, you cannot come, But you will follow after. Set your troubled minds at rest. My Father's house has many dwellings, and I will prepare a place for you and receive you, and the way will be known unto you.</i></p> <p>But Thomas said: <i>Lord, we know not whither thou goest. How can we know the way?</i></p> <p>And Jesus said: <i>I am the way, the truth, and the life. No one cometh to the Father but by me. I came from the Father, and I go back to the Father</i></p> <p>Philip said: <i>Lord, show us the Father, and we shall ask no more.</i></p> <p>And Jesus said: <i>Anyone that hath seen me hath seen the Father. I am in the Father, and the Father is in me.</i></p>
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Narrator
CHORUS
(The Choir sings these
words of Jesus)

INTERLUDE

CLOSING CHORUS & POSTLUDE

Jn XIV.15, XV1.6-7 & 13

And Jesus also said to the disciples:

*If ye love me,
keep my commandments,
and I will pray to the Father,
and he will send you another Comforter,
the Holy Spirit,
to dwell with you and in you,
and to teach you all things.*

*Full of sorrow you may be,
But it is good for you that I should go away.
For if I go not, the Holy Spirit will not come unto you.
But if I go, I will send the Holy Spirit unto you,
and the Spirit will guide you into all truth.*

POSTLUDE

END OF ORATORIO

