

## **Freedom of the Jewish People – Prefect Caligula.**

Opera consisting of three scenes based on the play by Székej János:  
“Prefect Caligula” – but it was significantly revised by the author of the libretto.

Note: English translation is largely shortened, approximately by 95%.

(June– August 2013. Author of libretto and music – Peter Ličko)

(Note: Musical text, that is vocal part, is only in an orchestra-operapartitur.

In the acoustic realization for the Internet it is replaced by an artificial vocal only.)

Scene 1. Year 37 AD. Jerusalem.

Prefect Caligula - Petronius is coming from Rome to place a statue of Caligula in a great cathedral in Jerusalem.

King Agrippa, but mainly High Priest Barakias try to do their best to prevent it.

Petronius expels Agrippa and all other priests and only two men remain on the stage: Petronius and Barakias.

Two different intellectuals meet.

Here and there a furiously dramatic polemic bursts out between two ideologies: Roman monotheism with gods, who can be easily be characterized and have somewhat human features, and the monotheism on the other side, which perceives God to be an almighty, inexpressible, unnameable, incomprehensible entity, and it is not possible and not allowed to adore him through idols.

Petronius tries to stay on earth and he is very realistic whereas Barakias often gets – influenced by the idea of an almighty, universal God – into a cosmic ecstasy and he can see a shining future of monotheistic Judaism expansion all over the world and as a consequence of that he can see a shining future of all humanity.

Heaven suggests that Rome adopt monotheism and thereby it can become more powerful global empire.

Petronius thinks that these ideas are crazy and he is afraid of a civil war.

Barakias emphasises that real power is based on a wide support of free people and without support of really free inhabitants nobody has power, not even the Roman Emperor himself.

In the meantime a huge crowd of people gathers outside and they require liberation of Barakias.

Petronius lets him go out and people are enthusiastically welcoming him in a hymnal way:

“We are Abraham’s people, our God is the only one and righteous.

We’ll spread real faith of Abraham, Moses and King David all over the world and then all nations in the world will be free. And the strength of victorious King David will brighten the entire world.

Scene 2.

The polemic continues but all at once Judas comes running (Note: in original famous literature he is just a person with the same name as the famous Judas, in my perception he is the same famous Judas) who wants to provoke people to fight against the Romans, he even wants to kill the peace-loving prefect.

The servants kick him out of the hall.

(Note: the following scene is added by the author of the opera libretto and follows the author’s operas from 2008: “The Gospel of Mary Magdalene” and “The Gospel of Jesus’ Children”, where both of these operas are parts of 13-part mystical-sci-fi opera cycle “From the Darkness to the Light” – and both of them, just like the first six operas, are already placed on the Internet on the webpage: [www.peterlicko.com](http://www.peterlicko.com). I am going to place the other 7 operas on YouTube or Bandcamp.)

Judas stays alone, he gradually gets calm. Just then a beautiful mother comes with two beautiful children, probably 6-year old – a girl and a boy. Nobody is named but according to the dialogue it is obvious that the woman is Mary Magdalene and the twins are children of Jesus of Nazareth.

Judas emphasises that they are to spread the teacher’s ideas and bloodline all over the world. Mary Magdalene indicates that a strange man wearing a long brown coat visited her in a dream and he told her that children are very important for this cosmic space but they are facing mortal danger.

Caligula wants to kill them and therefore she has to send them to Avalon Island.

Both of them leave the stage.

Ideological fight between the main protagonists continues.

In the meantime a huge crowd of people gathers on the square to support Barakias.

They both come before the crowds.  
People are rejoicing and enthusiastically hailing Petronius and Barakias.

### Scene 3.

Ideological fight continues again.

At night Barakias is dreaming about a strange man wearing a long brown coat, who tells him not to give up in any case because Judaism, even if in its various transformations, will finally win all over the world.

The dialogue continues, but this time the topic is whether God exists at all.

Petronius admits that God may be a mixture of intelligent natural laws.

And we, people, either anthropomorphise God or, to the contrary, we can only see the mixture of material-natural laws. The reality is somewhere between.

Barakias admits nonexistence of God, however, something that He really constitutes in human minds really exists. Actually, God is people. Cathedral is a home for human soul.

Finally Petronius gives up and does not insist on placing the statue in the great cathedral.

But at the same time this way he makes himself ready to die (execution or forced suicide), and he is afraid that Caligula will finally carry his point in a bloody manner.

Right after that it is announced from Rome that Caligula was killed in a horrible way.

People are delighted but intellectual Petronius remains sceptic and alone on the stage.