

Jerusalem

City of the Two Peaces

Directed by Jordi Savall

Wednesday, May 5, 2010 at 8pm

Fanfare of Jericho, 1200 B.C.

Jordi Savall, 2008

The Trumpets of Jericho

Shofars (ram's horn of Abraham), *anafirs* (ancient Oriental trumpets) & percussion

I. THE HEAVENLY PEACE: THE PROPHECY OF THE APOCALYPSE AND OF THE LAST JUDGMENT

Al.là men eiréne

The Sibylline Oracles:

Jewish sources, (3rd century B.C.) original text in Greek,
Aramaic traditional music

I shall reveal a clear sign to you,
that you may understand when the end of the world
is at hand.

The Immortal One in the starry firmament will enforce
a common law for all the peoples of the earth.
All the rough, high places shall be plain,
for all peace shall come over the land of the good.

*There will be a great peace throughout the earth
until the end of time.*

All the high mountains and the wild waves of the sea
shall be easy to cross and to sail.
A cloud of dust shall fall from heaven over all the earth,
and the sun's brightness shall be eclipsed at midday.

There will be a great peace throughout the earth...

The moon's beams shall appear,
and suddenly, drops of blood from the stones shall fall
to the earth as a sign.
Then God, who dwells in heaven, shall make an end
of war.

The Koran: *Bismi Al.là ar Rahman*

Fatihah Sura 1:1-7. Sufi sources (7th century A.D.)

In the name of God, Most Gracious, Most Merciful!
Praise be to God, Lord of the Universe,
Most Gracious, Most Merciful,
Master of the Day of Judgment,
The Day of the true Faith,
The day of the Judgment of history.
You alone we worship, and You alone we ask for help.
Guide us in the right path,
the path of those You have blessed,
not of those who have deserved your wrath, or of
those who have strayed.

Apocalypse VI, 12-3: *Audi pontus*

Of the Cathar Gospel of Pseudo-John V:4
Music: *Las Huelgas Mss.* (12th century A.D.)

Hearken, O sea, hearken, O earth,
hearken, O face of the great ocean,
hearken, O man, and every creature
that lives under the sun:
it is nigh, it will come.
Now is the day,
that day,
the terrible day,
that bitter day
on which the sky shall vanish,
and the sun shall turn red,
when the moon shall flee,
and the stars of the sky shall fall to earth,

Oh, wretched!

Oh, wretched!

*Oh, why dost thou, O man,
chase after vain happiness?*

II. JERUSALEM, JEWISH CITY (1000 B.C.-70 A.D.)

Shofars call

The Peace of Jerusalem (Psalm 122:6-9)

The Psalms of King David (10th century B.C.)

Pray for the peace of Jerusalem:
May they prosper who love you!
Peace be within your walls,
and security within your towers!

For my brethren and companions' sake,
let me say, "Peace be within you!"
For the sake of the house of the Lord our God,
I seek your good.

Liberation of the city by Maccabeans (164 B.C.)

Instrumental dance

Rabbi Akiva goes to Jerusalem

Talmud, *Makkot* 24b

Once, Rabbi Akiva and another three sages who were with him were on their way to Jerusalem. When they arrived at Mount Scopus, they tore their clothes. As they approached the temple Mount, they saw a fox coming out of the ruined Holy of Holies, and they began to weep. But Rabbi Akiva laughed. His companions asked him, "Why are you laughing?" Calming them, he asked, "Why are you weeping?" They answered, "In the Torah [Numbers 1:51] it is written that 'a stranger who approaches this place, the Holy of Holies, must be put to death.' But now a fox can walk around freely. How can we not weep?" Rabbi Akiva answered, "That is why I am laughing, because the prophecy is dependent on the prophecy of Uriah. Uriah said, 'Because of you, Zion will be ploughed over like a field and the Temple Mount will be a wooded height' [Micah 3:12], and the prophet Zechariah also said that 'Old men and old women shall again sit in the streets of Jerusalem, each carrying a stick, because of their old age. And the city's squares shall be full of boys and girls playing' [Zechariah 8:4–5]. Now that the prophecy of desolation has been fulfilled," he said, "I know that the prophecy of its restoration will also come true." At that, Rabbi Akiva's companions said, "You have comforted us, Akiva, you have comforted us."

Song of Exile (Psalm 137:5–6)

The Psalms of King David

Destruction of the Temple and Diaspora, 70 A.D.

If ever I forget you, Jerusalem,
let my right hand wither!
Let my tongue cleave to the roof of my mouth,
if I do not invoke you,
if I do not remember you,
to inspire my songs of joy.

III. JERUSALEM, CHRISTIAN CITY (326–1244)

Stavrotheotokia (Planctus to the Virgin)

Hymn to the Virgin at the foot of the Cross

Attributed to Emperor Leo VI, 886–912

Standing before thy Cross, O Lord,
she who, immaculate, gave birth,
lamented as a mother crying out to thee:
"Oh, my son, thou fadest before my eyes!
All-powerful spiritual sun, bring forth once more the
Father's splendor,
and shine thy light on all those who confess
that thou art truly God and love mankind."

Fanfare

Pope Urban II, First call to the Crusade, 1095

"O sons of God, you must with no further delay hasten to help your brethren who dwell in the East! For, as many of you have heard, a people come out of Persia, the Turks and the Arabs, have invaded their land. They occupy more and more of the lands of those Christians after having overcome them seven times in battle. They have killed and enslaved many. The Turks destroy churches and lay waste to God's empire.

"I urge and beseech you; indeed, it is the Lord who does so, as heralds of Christ, to persuade all people, of whatever rank, whether foot-soldiers or knights, whether poor or rich, with your constant preaching, promptly to carry aid to those Christians and to drive that vile race far from our lands. I say this to those who are present, and I also command it of those who are absent: Christ commands it!

"What ignominy if such a despised, base race, which worships demons, were to conquer a people that worships God and is proud to call itself Christian! Go, therefore, and wage battle against the infidels! From this day forward, be knights of Christ! Now fight honorably against the barbarians! Let all those who wish to go do so without delay. Let them set out on the way with God as their guide!"

O totius Asie Gloria

Conductus – *Anonymous*

O glory of all Asia,
The king of Alexandria's daughter,
The colleges of Greece
About thee, Maxentius, her holy
Doctrine has confounded!
For her victory, let us bless
The protectress of virgins;
Let us bless the Lord.

Pax! In nomine Domini!

Crusader Song – First Crusade

Marcabru (1100–1150)

Peace! In the name of the Lord!
Marcabru wrote the words and the tune.
Listen to what he says:
In his great goodness
the heavenly king, our Lord,
has made for us a cleansing-place
the like of which was never seen,
save far away in the vale of Jehoshaphat;
but it is to this one
that I summon you now.
Let's wash ourselves both morning and night,
for so we should, there's no denying,
and this I would have you know.
Let each one wash while he has the chance
while he is sound of life and limb;
and this I therefore recommend,
as the very remedy to our ills.
If we die before we are cleansed
we shall not enter heaven, but stay here below.

Chevalier, mult estes guariz

Crusaders' song – Second Crusade, 1146

Anonymous (12th century)

Salvation, good knights, you are assured,
since thanks to you the Almoravids and Turks
will answer to God in battle,
whom they have greatly offended
by wrongfully seizing His lands.
We have good cause to be dismayed,
for there it was that God was served
and first avowed as Lord.

*Whoever marches with good King Louis
need have no fear of hell;
his soul will go to heaven
with the angels of the Lord.*

Edessa has fallen, as well you know,
which grieves all Christians to the core;
our churches are burned and ruined,
and God's Mass is said no more.
Good knights, consider this:
you, who are skilled in the use of arms,
offer your bodies and your lives
to Him who for your sake was crucified!

Whoever marches with good King Louis...

Follow the example of good King Louis.
Far more wealth has he than you;
he is powerful, prosperous, and rich,
and reigns above all other kings.
Forsaking all his fur-lined robes,
his castles, villages, and towns,
he goes in service of Him
who suffered for our sake upon the cross.

Whoever marches with good King Louis...

Delivering Him into the hands of Jews
God ransomed us from prison.
His living body was pierced five times,
and He suffered death and Passion.
Now you have heard how pagan hordes
under Zenghi's cruel command
have vilely marched against Him,
so rally now and challenge them in war!

Whoever marches with good King Louis...

IV. JERUSALEM, CITY OF PILGRIMAGE (383–1326)

Pilgrimage of the nun Egeria, *Itinerarium*

(late 4th century)

The Day of Dedication is so named after the day when the holy church in Golgotha, which is called the martyrrium, was consecrated to God; the holy church which is at the Anastasis, that is, in the place where the Lord rose after His Passion, was also consecrated to God on that day. The dedication of these holy churches is therefore celebrated with the greatest solemnity, because the Cross of the Lord was found on this day. So when these days of dedication come, they are kept for eight days. And monks and apotactitae from various provinces, from Mesopotamia and Syria, from Egypt and the Thebaid begin to assemble from all parts many days before; for there is none who does not turn his steps to Jerusalem on that day for such celebrations and great rejoicing.

The Dome of the Rock

Arabic chant to Jerusalem

Ibn Battuta (1304–ca. 1377)

“The Dome of the Rock is covered with gold, glistening and flashing like lightning, so that the eyes of whoever gazes on its beauties are dazzled by its brilliance. In the centre of the Dome is the blessed rock from which the Prophet—may God bless and keep him—ascended to heaven.”

“God does His will, God does according to His desire
Wisdom belongs to God alone, the One and Only,
the Majestic One
God pardons at will, those of His servants
whom He chooses
And those who come before His gate know that
He will not fail them
Perhaps He will favor me, with a visit to my beloved.”

Zionida: Beautiful land, delight of the world

Judah Ha-Levi (1075–1141)

Beautiful land, delight of the world,
city of the great king!
my soul yearns for you from the far-off west!
It saddens my heart to remember
what you were before,
your exiled glory and the destruction of your temple.
If only I could fly to you on the wings of eagles,
my tears would soak your soil and mingle with it!
I seek you though you have no king;
and though where once
there was balm in Gilead, there are now only
vipers and scorpions.
How can I not be moved by your stones and kiss them,
when the taste of your earth on my lips is sweeter
than honey!

Cantiga de Santa María: O ffondo do mar tan chã

Alfonso X the Wise (1221–1284), CSM383

How a woman who fell into the sea as she was
boarding a ship was protected and saved by
Our Lady of Sigüenza.

*The bottom of the sea so flat doth mold its own
like beaten earth, O Blessed Mary, wise and lenient Lady.*

The Holy Virgin, mother of our glorious King,
a great and wonderful miracle did perform
for a woman who in her heart desired one thing,
to serve her night and day. Extremadura was the place.
The bottom of the sea so flat doth mold its own...

The woman had a daughter much beloved;
since both on seeing the Sepulchre
in Jerusalem had set their hearts, she paid
a guide to lead them safely there.

The bottom of the sea so flat doth mold its own...

Unharméd they crossed the sea without mishap,
for all the voyage a fair wind sped their course;
their purpose on leaving Acre, without delay,
was to visit the holy Sepulchre at midday.
The bottom of the sea so flat doth mold its own...

No sooner had the boat docked there, they hurried
toward the gangway, and the daughter was the
first ashore;
the mother, in her haste to follow suit,
fell fully dressed into the watery main.
The bottom of the sea so flat doth mold its own...

And as she fell, she cried out loud:
“Sigüenza’s glorious Virgin, save me!
I trust in you to grant a happy end
to this my pilgrimage.” Straightaway from
heaven on high—

The bottom of the sea so flat doth mold its own...

—the holy Virgin rescued her and plucked her
from the watery bed beneath the ship; she brought her
to the surface safe and sound,
and set her down in perfect health upon the shore.

The bottom of the sea so flat doth mold its own...

All who saw it marvelled at the deed,
and those on land were filled with awe;
they praised the holy Virgin’s name,
saying, “Blesséd art thou, thy children’s refuge sure.”
The bottom of the sea so flat doth mold its own...

V. JERUSALEM, ARABIC CITY (1244–1516) AND OTTOMAN CITY (1517–1917)

Prelude (*oud* & *percussion*)

Anonymous

Awal Ma-dajalna al-Quds

Arabic tradition

Mohammed ascends to heaven from the Temple Mount

The Koran, Sura 17:1

Glory to the One Who led His servant on a journey by night from the Sacred Mosque to the farthest Mosque, whose precincts we blessed, in order that We might show him our signs: for He Is the One Who hears and sees all things.

Dance of the Soma

Sufi Group Al-Darwish

Sallatu Allah – Prayer for God

Arabic tradition

May the blessing and peace of God be on the Prophet
and Guide to the true faith
God brought the Beloved to Jerusalem;
my kin and I would give our lives for him.
Through him my soul will be purified on its
journey to God;
O rock of the Night Ascent into heaven,
thanks to you the Prophet shines resplendent.
He came to you in search of consolation and
Gabriel bore him away to God.
Mohammed, father of Zahra, I beg you to look
upon me.
Oh that I might be granted the blessing of a visit from
the Prophet of God.

Makam *Uzäl Sakil* “Turna”

Ottoman Kantemiroglu Mss. (17th century)

Suleiman the Magnificent’s dream

Ottoman legend, 1520

The night was dark and silent as a mute’s mouth. There was not a star in the firmament. Not a single cricket stirred in the garden. The roses gave out no scent. Suleiman’s sleep was troubled by shadows looming from the depths of his dream. Menacingly, they crept up on him. It was a nightmare. He was gripped by fear. As they moved closer, they were revealed in all their terrible enormity: two lions roaring and baring their teeth. Just as they were about to pounce on him, the Prophet Mohammed appeared in a burst of radiance and stopped them, saying, “Jerusalem is as defenseless as you are before these lions. Look after her, protect her, rebuild her walls and her towers.” Suleiman awoke with a start and immediately ordered that the city wall be rebuilt: it was to be built of strong, gleaming white stone; it was to have towers and turrets, with seven gates, and on one of them were to be carved the two lions he had seen in his dream, the lions of terror that would now become guardians. Then he went back to bed, and the roses breathed out their scent once more.

The Ottoman Conquest of Jerusalem, 1517 Warrior’s march

Anonymous Ottoman

VI. JERUSALEM, CITY OF REFUGE AND EXILE (15th–20th centuries)

Palestina hermoza y Santa

Sephardic ballad – Anonymous (oral tradition, Sarajevo)

Beautiful, holy Palestine,
how wretched you have become.
Rise up defiant and cry out loud
that you are our rightful home.

When I think of the holy land
it makes my body quake.
My mind is haunted by your plight,
and my heart with sorrow aches.

The Creator made you His blessed land;
though your children are far from you,
your beauty, kindling peace and love
forever in our hearts, is true.

Jerusalem

Poem

Yehuda Amichai (1924–2000)

On a rooftop in the Old City,
washing is spread out in the evening sun:
the white sheet of a woman who is my enemy,
the towel of a man, who is also my enemy,
to wipe the sweat from his brow.

In the sky above the Old City
a kite is flying.
And on the other end of the string—
a child
I cannot see
because of the wall.

We have put up many flags,
they have put up many flags.
To make us believe that we are happy.
To make us believe that we are happy.

Palestinian Lament

Anonymous (Palestinian tradition)

Sincere Prayer

○ Thou, who ever answers him who calls Thee,
and in Thy greatness gives form to the clouds.

○ Thou, who gently spoke in the darkness with
Moses, inspiring his message and speech.

○ Thou, who made Joseph return from his wanderings,
heeding the desperate cries of his father.

○ Thou, who chose Ahmad, and singled him out as
thy beloved servant, making him a generous liberator
of those enslaved.

Lament for the City of Ani

Armenian Lament, 1915

Anonymous (oral tradition)

Whoever sets eyes on you again is sorely afflicted, Ani,
At the sight of the sad fate you suffer, Ani.
May infamous villains never again come near you!
Fortune has turned her back on you, Ani.

Your palaces, razed and crumbling into the earth,
Cry out for repair, but you no longer have the means...
In your ruined monasteries there is no priest
to say mass.

What has become of your splendor?

El male rahamim

Hymn to the victims of Auschwitz, 1941

Version by Shlomo Katz (historical recording, 1950)

○ God, full of compassion, who dwells on high,
grant true rest under the wings of the Divine Presence,
among the holy and pure
who shine as the resplendence of the firmament,
to the souls of our brethren, children of Israel,
who are holy and pure,
and have died at the hands of murderers
and have shed their blood
in Auschwitz, Maidanek, Treblinka
and the other extermination camps in Europe,
who have died and been incinerated,
and have given up their souls to sanctify
the Name of the Lord,
because we and our children remember them,
for charity has been donated
in remembrance of them.

May their place of rest be in Paradise.

Therefore, may the Lord of Mercy shelter them
with the cover of His wings for ever,
and bind their souls in the bond of life.

The Lord is their heritage;
may they rest in their resting-places in peace,
and let us say: Amen.

Funeral march

Shofars & percussion

VII. THE EARTHLY PEACE: A DUTY AND A HOPE

A plea for peace

A plea for peace in Hebrew: *Adonay*

Improvisation

A plea for peace in Arabic

In the name of God, Most Gracious, Most Merciful!
Praise be to God, Lord of the Universe.

A plea for peace in Armenian

Improvisation

A plea for peace in Latin: *Da Pacem Domine*

Lord, grant us peace in our day,
for we have no other
champion to fight on our behalf
but You, our God.

Apo xeno meros

Traditional Greek

From a foreign, far-off land
there came a twenty-year-old maid.
Her eyes were black, her hair was fair,
and a beauty spot on her cheek she had.

Ghazal (in Hebrew)

I shall sing a song in praise of the Torah.
The Lord wrought it out of fine, strong, precious gold.
It was given to us by our shepherd and teacher, Moses,
It was given to us by our shepherd and teacher, Moses.

Ghazal (in Arabic)

○ beloved, beloved, the wound of love in me
has opened deeper
and the moon has distracted me mid-moon,
and then abandoned me.
○ idle prattlers, do not blame me,
for love is fashioned with illusions,
I am mad with love, and desire the touch of him I love!

Ghazal (Palestine)

○ Prophet of God, ○ you who are the
best of all guides,
Take my hand, ○ beloved, you who are most worthy.

Ghazal (Armenian)

Improvisation

Siente hermosa (in Ladino)

Anonymous (Rhodes)

Listen, my lovely, to the sound of my guitar,
my jewel, hear my song of woe.
I do not sleep by night or day,
for lovers in the wake of anguish go.

Durme, hermosa donzella (in Ladino)

Sephardic ballad – Anonymous

Sleep, sleep, fair maiden,
sleep, my beauty, without worry or care.
Here is your slave, whose only desire
is tenderly to guard your sleep.

Üsküdar'a

Morocco & Istanbul, traditional

Instrumental

Final ensemble (tutti)

All chants and improvisations together

Final fanfare “Against the barriers of the Spirit”

Jordi Savall, 2008

The Trumpets of Jericho

Shofars (ram's horn of Abraham), anafirs (ancient Oriental trumpets) & percussion