

2004 Revision

THE LAST PASSOVER OF JESUS CHRIST
by Richard L. Atkins

The maiden Susanna comes onstage, the Upper Room, with an armful of flowers. With her is a youth, John Mark, also holding a few blossoms. She begins arranging the flowers in a large vase or pot.

SUSANNA: Mark, thank you for offering to help me. You have already been a busy boy today helping your mother, and I imagine you are ready for a rest.

MARK: Where should I put these, Susanna? (indicating his flowers)

SUSANNA: Why not lay them around the plate where the Master will be sitting? That will show that you are honored to have Him in your home this evening.
(The boy distributes the flowers at the center place on the table.)

Rachel, the mistress of the house, comes onstage bearing a large plate of lamb. With her is her friend Joanna. Rachel has a bedsheet draped over one arm.

RACHEL: This is a heavy plate! Joanna, my friend, can you help me put this on the table without dropping it? I don't want to soil the tablecloth with these rich juices.

JOANNA: Your roast lamb smells delicious, Rachel! I think the Master will be well pleased with this feast tonight. Those disciples of His will have large appetites after their journey here from Galilee.
(She busies herself arranging dishes on the table.)

Mary Magdalene comes onstage with another plate of food.

RACHEL: Well, Mary of Magdala. Thank you for helping, but you are my guest, and you really should be resting too, since you made the same long journey as our Lord's other disciples.

MARY: I cannot rest when you are all being so busy, and I too want to make this a special Passover feast for Jesus, my Lord.

RACHEL: (Gives a final look at the room.) Well, I think things are almost ready for the arrival of our guests. John Mark, here. I have brought your bedsheet. It is time for you to go your own room.

MARK: I am so excited, mother, that I do not feel tired at all. Could I just stay a while longer?

RACHEL: You may stand out beside the stairs until you see Jesus, and then you must go off to bed.

Mark puts the sheet around him and squats beside the stairway. When the disciples arrive, he speaks a few words to the disciple Philip. Then he leaves the room.

The women all leave one by one, and then they return as soon as the disciples start arriving.

Peter and John enter from a door on the left side of the auditorium. They have come to make the final arrangements for the feast. They are talking as they approach the stage.

PETER: What a great Passover this will be! The shouts of “*hosanna*” are still ringing in my ears.

JOHN: The people really do love him, Peter. Since He raised Lazarus just over the hill in Bethany, He’s the most popular rabbi in the Holy City. (He points toward Bethany when he mentions it.)

PETER: It makes me really proud to be His disciple.

JOHN: I have a feeling that great things are about to happen to our Teacher.

PETER: Yes, John, and when they do, we’ll be given seats of honor in His new kingdom.

JOHN: That’s right. As His near kinsmen, my brother James and I should be well favored in our Master’s eyes.

A man carrying an urn of water enters behind them; he passes them and goes up on the stage. He sets the urn down next to a small table having a pitcher and basin. The urn contains the water of purification. (The man wears a hood. He exits, removes the hood and then comes back as one of the disciples.)

PETER: Well now, I don’t know about that. But look, there is the man with the water jar that the Master told us to follow. Our Rabbi has many friends in this city.

JOHN: Let us hurry. We have work to do.

PETER: First, we must wash our hands. Here is the water of purification.

Peter takes a short sword from his belt and places it on the cushion where he will sit. Then the two disciples pour water from the urn into a pitcher and using that they pour a little water on each others’ hands over a basin. They do not dry their hands, but just shake them and hold them out a moment as does the surgeon who washes before an operation.

They set about arranging the Table, with some small talk about the food, the dishes, or the room furnishings:

PETER: Ah, smell that delicious roast lamb!

JOHN: It surely is a nice, large room.

PETER: And look at the fresh flowers and palm branches.

JOHN: God’s world is so beautiful in the springtime.

PETER: Let us move the pillows up to the Table.

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At this time, the other disciples enter from the sides and aisles as though coming from the streets to the Upper Room.

Jesus with Matthew and James the Less come down an aisle. They are closely followed by three

middle-aged women: Jesus' mother Mary, her sister Salome (mother of James and John), and Mary the mother of James the Less.

A righteous Pharisee with a prayer shawl on his head rises from a seat on another aisle. He has a sinister look as he notes the disciples gathering to one spot. Moving stealthily toward the stage, he looks around and then slinks out a side door.

Some small children are playing in the street. They see Jesus and run to Him. He pats them on their heads. Then he picks up the smallest and turns around while holding the child up in the air. Finally, He kneels to hug them, and they run away to sit on a pew.

JESUS: Here we are. Blessed be this house where we will celebrate the Passover.

MATTHEW: This is a good place, Rabbi. I'm glad you sent Peter and John ahead of us to make everything ready.

JAMES, LESS: (with awe) They must have seen the man with a jar of water and followed him here just as You said they would!

JESUS: Let us begin the Feast. Come and gather at the Table.

The disciples assemble. Four women enter from stage left. (They are staying at the house of the Upper Room. Joanna, a wealthy widow, is the friend of Rachel, the widow who owns the house. The other two younger women are Mary Magdalene and Susanna.) The men greet each other. Some give the traditional greeting of touching faces on both cheeks. Others clasp hands or forearms. The men do not touch the women. They may speak or bow with hands together. The women may embrace each other. Typical greetings are:

Shalom, or Shalom Aleychem
Peace to you, brother/sister/mother.
Good *Pesach* (pronounced "pay-sahk")
Good Passover to you, brother

The men all gather around the Table, some still standing. The women modestly gather at the rear and are quickly seated in two groups. As Judas takes his seat, he fondles his money pouch and then drops it on the Table so that it jingles. Like Peter, Simon the Zealot has a short sword in his belt. He and Peter put their swords near their places at the Table.

On the left side of the stage, four disciples do not seem to hear the summons of Jesus to begin the Feast. John greets his brother James. Peter greets Andrew. They stand in a group talking. Salome, looking out for her sons, is agitated by the argument that follows.

JOHN: James, I was just telling Peter that the Master would soon be giving us places of honor. We will be like the rulers in the syna-gogues.

PETER: Now just wait a moment. You won't find me giving special treat-ment to any upstarts like you.

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JAMES: You will if the Master says you will.

ANDREW: Hold on here. My brother is to be the favored one. He is the Teacher's special companion, the "Rock" that cannot be moved.

Jesus, seated, turns and looks at the angry brothers.

JESUS: What are you men arguing about?

PETER: Lord, we want to know which one of us is to be the greatest in Your kingdom?

JAMES: Yes. Tell us what our positions will be.

JOHN: And where will we have our seats of authority.

JESUS: The kings of the Gentiles have lordship over them. But among you it shall not be this way. My brethren, whoever is the greatest among you must be a servant. Greatness in My kingdom will de-pend upon a spirit of service to others.

The disciples all seat themselves or recline on pillows in the following order, from left to right: **Nathanael, Philip, Andrew, Peter, James, John, Jesus, Judas, Simon the Zealot, Thaddeus, James the Less, Matthew, and Thomas.**

JESUS: Nathanael, are you willing to serve?

NATHANAEL: Yes, Rabbi.

JESUS: I know that you are. Will you now pour out the first cup for us all?

Nathanael takes the pitcher on his end of the Table and pours a little grape juice into each dis-ciple's cup. He leaves the pitcher at the opposite end of the Table next to Thomas. Among the women, Susanna, the youngest, fills their cups. While the cups are being filled, the disciples murmur. The boy, John Mark, peeps into the room, and James turns to see him shyly withdraw.

THADDEUS: Well, it looks like those sons of Zebedee are still trying to be our masters.

JAMES, LESS: I think Peter would make a better leader than those arrogant "sons of thunder."

SIMON, ZEALOT: I disagree. To me the best choice would be Judas of Kerioth here. He's a man our people could look up to. Anybody can see that he's a better man than those smelly fishermen.

JUDAS: Simon, you are a true zealot and a great patriot of our people. It is an honor that you find me worthy to be a leader in this bro-therhood. When the time comes, I shall be ready.

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MATTHEW: (aside) I'd as soon follow the Devil himself as that crafty Judas.

THOMAS: I don't know who should be chosen, but I'm really getting tired of all this bickering.

THADDEUS: You're right, Thomas. We already *have* a Master, so why do we need any others?

Jesus turns and raises a hand of reproof. Then He bows His head a moment and waits for calm.

JESUS: This is not to be a time of disputes and hostility, for the Passover is a season of gladness and peace. Now come, turn your hearts toward our heavenly Father, so that you may see each other as brothers, sons of the kingdom.

Jesus makes the rabbinic gesture of blessing to both sides of the Table.

JESUS: *Shalom aleychem.* Peace be with you all.
(He kisses the disciple on either side.)

ALL: (not in unison) *Aleychem shalom.* And on you, peace.
(They kiss or embrace each other.)

Jesus covers His head with a prayer shawl and elevates the cup.

JESUS: *Baruch atah Adonai Eloheynu, Melech ha Olam.*
Blessed art Thou, O Lord our God, King of the Universe,
Who hast preserved us alive, sustained us, and brought us to enjoy this season.

ALL: Amen (pronounced “ah-men”).

Everyone drinks, and then Jesus speaks again.

JESUS: And now, it has been customary among our people that we wash our hands before eating this meal. Usually a slave assists in this rite, but on this night I will show you a sign of God’s kingdom by Myself washing your feet.

The disciples are amazed.

THADDEUS: What did He say!

MATTHEW: Lord, we should be washing Your feet.

Soft background **music** begins. Jesus pours water into a basin, takes a towel (wraps it around Himself if it is long enough), and proceeds to wash every disciple’s feet.

Comments continue after Jesus gets halfway along the table.

PHILLIP: The other rabbis would never do this thing.

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NATHANAEL: Our Master is not like the others, for He will even touch the unclean flesh of a leper.

JOHN: (after his feet are washed) He really must love us.

Jesus comes to Peter, who gets up from the Table.

PETER: Absolutely not, Lord. You’re not going to wash my feet!

JESUS: Simon, if I do not cleanse you, you’ll have no part with Me.

PETER: Well, Lord, don’t just wash my feet, but my hands and my head. I need cleansing all over.

JESUS: If I have already cleansed you, you are clean. Sit down, my friend.

PETER: (sinking down) Master, I am your slave. Do with me as You will.

ANDREW: (after his feet are washed) I shall never forget this night.

Jesus finishes with the men and comes to Mary Magdalene.

MARY: Lord! will you debase yourself by touching a woman? - even washing her feet?

JESUS: You, my daughter, did not scruple to anoint my feet and wipe them with your hair. Now I shall minister to you. The sheep of God's kingdom are all of one kind in His eyes.

MARY: Behold the slave maiden of the Lord, exalted by her Master beyond her lowly estate.

When Jesus comes to His mother, He takes her hands and kisses them. Then He looks at her tenderly and speaks:

JESUS: Hail, dear mother!

MARY: Blessings upon you, my dearest Son!

After washing the feet of the other female disciples, Jesus speaks.

JESUS: If I, your Lord and Rabbi, have washed your feet, you should be willing to wash one another's feet in humble service. You must remember, my brethren, that the slave is not greater than his master.

Music fades. Jesus replaces the basin and towel. He returns to His seat and covers His head with a prayer shawl. Then He takes a sprig of parsley and dips it into the bowl of salt water. He elevates the dripping parsley and speaks.

JESUS: This sprig dipped into salt water is symbolic of the meager diet of God's people and of their tears shed while they were in Egyptian bondage. It is eaten with sadness, as though it were hyssop dipped in vinegar and placed on the dying lips of a crucified criminal.

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Baruch atah Adonai Eloheynu, Melech ha Olam.

Blessed art Thou, O Lord our God, King of the Universe,
Creator of the fruits of the earth.

ALL: Amen.

Jesus tears the parsley into two bunches and passes it to the disciples on either side.

Next, Jesus takes up the middle piece of the three pieces of matzah, breaks it in half, puts one half under the napkin beside the platter and the other half back in the middle of the stack. He elevates the platter of unleavened bread and speaks.

JESUS: This is the bread of affliction which our ancestors ate in the land of Egypt. Let all who are hungry enter and eat thereof, and all who are in distress

come and celebrate the Passover. At present Israel eats it in bondage, but in God's kingdom it will be eaten in freedom.

Thomas, will you now serve your brethren the second cup?

THOMAS: Yes, Rabbi.

As that disciple pours juice into each cup, the others converse.

THADDEUS: What a glorious feast this is!

JAMES, LESS: And look at those dishes of luscious Jericho dates and fresh greenstuff.

THADDEUS: Pretty lavish fare for a bunch of poor peasants like us.

SIMON, ZEALOT: Yes, this is quite a different reception than you would expect for us northerners from the hated province of Galilee.

MATTHEW: I wonder who put up so much money?

THADDEUS: Don't worry, it's all from the bounties of Heaven.

THOMAS: That may be right, Thaddeus, but somebody of wealth also had a hand in this.

JAMES, LESS: It is really a worthy feast for our Master's Passover.

As the last few cups are being filled, Jesus hugs John to His chest and speaks to him.

JESUS: John, since you are the youngest member of our brotherhood, you may ask the Four Questions that the youngest son of every household will ask this night.

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JOHN: I have observed that this night is different from all other nights. I wonder:

Why do we eat only unleavened bread?

Why do we eat only bitter herbs?

Why do we dip into the mixture of nuts and fruit?

Why do we recline or remain seated during the meal?

The response is printed on small scrolls set at the places of each disciple. The scrolls are held up and unrolled so that this will be seen as a part of the ritual. The reading is done in unison and with emotion. It is customary to rock the body forward and back while reading in the synagogue. It is thus that one bows his body repeatedly to God while reciting holy liturgy.

ALL: Because we were slaves of Pharaoh in Egypt, and the everlasting God brought us out with a mighty hand. The unleavened bread is eaten, because the dough of our fathers did not have time to rise before God had passed through the land and liberated them. The bitter herbs are eaten, because the Egyptians embittered the

lives of our fathers with hard labor and stripes. We dip into the paste of nuts and fruit, which is like the mortar used by our fathers in erecting the palaces of the Egyptians. That we sit or recline signifies our freedom, for only slaves must stand while they eat. Therefore, we are bound to honor and glorify Him who performed for our fathers all these miracles, and who brought them from sorrow to joy, from mourning to festivity, and from servitude to salvation. *Hallelujah!*

JESUS: Now, let us take the second cup. (All drink.)

THE PASSOVER MEAL

JESUS: Let us partake of this abundant Table.

Jesus breaks off a piece of matzah, dips it into the nut paste, and places it with a radish and parsley on the plate of a disciple to one side. He does the same on the other side. Then as plates are passed to Him, He serves all the rest. He gives a large portion of food to Susanna, who distributes it to the women. Nathanael and Thomas take the platter of lamb, divide it onto another platter, and serve it to all. (It is better to slice the lamb ahead of time, so the meat can be pulled off with the hands.) Jesus serves His own plate with these same foods last of all.

Jesus comments as He serves:

JESUS: While you are eating, think of David's words: "Thou preparest a table before me. My cup runneth over."

There is conversation as Jesus is serving the food:

THOMAS: Did you ever see such crowds of people in Jerusalem before?

JAMES, LESS: It's really good to get away from all of that noise and rude shoving and yelling of shop keepers.

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THOMAS: That's the way with merchants. They turn every holy day into a commercial opportunity - to fill their money bags.

THADDEUS: It's a desecration!

MATTHEW: The Master's message about unrighteous *mammon* has certainly not made much of an impression on *this* city.

JAMES, LESS: Well, anyway, just to have a place to ourselves, and a lot of good food as well, is something to be thankful for.

JESUS: Well spoken, James. I hope you are all enjoying this bountiful banquet, for our Father's blessings are like an abundant table of good food.

The meal is eaten with good humor, expressions of satisfaction, and small talk. Small portions are taken and eaten quickly. Everyone eats with his hands.

JAMES: I wonder whose house has been loaned to us this evening?

JOHN: Isn't this the place where Rachel, the wealthy widow of Reuben the cloth merchant lives?

JOANNA: (Standing) Yes, this is Rachel. She is a friend of my youth, and this week she is a gracious hostess to Mary of Magdala, Susanna, and myself. (Each woman rises as she is introduced.)
I am Joanna. And the other women you all know.

RACHEL: I am proud to have you eat the Passover in my home.

ANDREW: (Speaks to Rachel.) No doubt you are another one of our Lord's well wishers.

PETER: He does so much for others that it's a pleasure to see the favors returned sometime.

PHILIP: (Speaks to Rachel.) I met your young son on the stairs outside wrapped in his bedsheet. He told me his name was John Mark and that he was tired from helping get this banquet together. He was excited though, to get the chance of a glimpse of our famous Teacher.

JAMES: Oh yes, that must have been the boy I saw peeping in at us a while ago. He acts like a shy young fellow.

JESUS: Has everyone been served?

Disciples give hearty responses:

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NATHANAEL: Yes, Lord.

MATTHEW: We have more than enough.

SIMON, ZEALOT: I'd rather be here than feasting with Herod in his palace.

MATTHEW: Such a feast as this is worthy of a king in Israel.

JESUS: (elevating His arms) Praise God for His blessings. Hallelujah!

ALL: Praise Him!

After a pause.

MATTHEW: Well, Thomas, we're here. Passover in Jerusalem!

THOMAS: Wish I could feel that way. I had a bit of trouble on the way here tonight. I think I was being followed.

MATTHEW: Really?

SIMON, ZEALOT: What was that? How do you know?

THOMAS: I'm not sure, but anyway I lost them - there were two of them - back at the Street of the Cheese Makers.

SIMON, ZEALOT: Must have been some of the high priest's little helpers.

THADDEUS: Yes, those fellows will help a person out of his life or into some black dungeon without the slightest regret.

SIMON, ZEALOT: What a sorry state we're in! A priest of God who is served by cut-throats and a band of upper-class thieves who rule over the Temple of the Most High.

(He makes a defiant gesture with his sword.)

MATTHEW: Just as He said: "a den of thieves."

JAMES, LESS: And here we are, celebrating a feast of free men, while we quake in fear for our very lives.

Venting his anger, Simon gets to his feet and angrily waves his sword. Peter responds and holds up his blade. The other disciples are also making angry noises.

SIMON, ZEALOT: Take heart, brothers. We have two good weapons, this blade and Peter's, and we have the will to stand like Samson and like David against a host of Gentile dogs.

Curses upon all Romans!

PETER: Away with them!

JAMES, LESS: These Gentiles pollute our land!

THOMAS: Throw them out!

MATTHEW: This holy land does not belong to Rome!

10

JUDAS: (Jumping up) Why do we wait to take what is ours already? If this land must be bought with blood, then I say, let it be the blood of the heathen!

JESUS: (interrupting) You have two swords here? Enough! If you take up the sword, you will surely die by the sword of one more powerful than you. True power comes from on high and from within the heart. Remember how wise Solomon said, "to rule your heart is better than to conquer a city."

My friends, you have left all to follow Me, but our fellowship here is more than family, more than possessions, more than a life of indolent ease. You must be committed to this life you have chosen, for just as you have decided to follow Me, one day others shall follow you.

After a pause, Jesus turns His attention to the fishermen at His right side.

JESUS: Andrew, tell me, since you and your brother left him, is your godly father happy and in good health?

ANDREW: Yes, Master, he is well and still using that same old boat to bring in a few fish. Also, I have heard that he hired the young sons of your pious brother

Jude to take our places at the nets.

JESUS: That is welcome news indeed.

JUDAS: (still agitated) Don't keep all the food at that end of the Table.

THOMAS: (with sarcasm) Well certainly, "my lord" Judas! I humbly ask your pardon, but I didn't set this Table.

Thomas passes a bowl of food. Judas takes out a handful.

JAMES, LESS: (to Thaddeus) There's more than enough here for all. What's the problem with Judas this time?

THADDEUS: Judas has been in a foul mood the last few days. It's because of that rebuke he got from the Master when we were eating at the home of Simon the Pharisee - the one who was cured of leprosy.

MATTHEW: Which rebuke?

SIMON,ZEALOT: Judas has a right to be angry. When Mary wasted all of that expensive ointment, our brother Judas only commented that the money could have been better used, even by just giving it away to the poor. (While speaking, he turns and points at Mary Magda-lene, who rises, upset, as if to speak, but another woman stands to calm her, and both sit back down.)

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I think a public reprimand was too hard on Judas.

THADDEUS: And I think that Judas' sour disposition just shows that Jesus touched a sore spot - his well-known love of money.

Judas shields his mouth with one hand, so Jesus will not hear, and whispers fiercely toward Thaddeus:

JUDAS: I heard that. Be still, Thaddeus, you poor fool. Someone in this band needs to have some practical business sense. Don't turn up your nose at money. When things start to go bad for this brotherhood, you will find that money is a good thing to have plenty of.

THADDEUS: Who's a fool? Money is not *my* master!

Judas glares, shakes his fist, and turns away with haughty disdain.

JESUS: When will you ever learn? You have yet to understand fully the purpose for which you have been called.

After a pause, Judas reaches impolitely in front of Jesus and gets a large piece of matzah from the platter. As he is picking it up, Jesus speaks, and this causes Judas to drop it and recoil.

JESUS: One of you is going to betray Me.

All of the disciples begin to groan and cry out:

JOHN: Is it I?

ANDREW: Rabbi, is it I?
 THOMAS: Surely it's not me, Lord?
 PHILIP: What does He mean?
 THADDEUS: Who is this traitor?
 NATHANAEL: No. No. This must not be.

JESUS: It is the one who was dipping into the dish with Me. Woe unto that person who betrays the Son of Man. It would be better for him if he had not been born.

JUDAS: (Leaning close to keep the others from hearing) Rabbi, is it I?

JESUS: It is as you have said.

Jesus bows His head in sorrow and then looks up again at Judas.

JESUS: What you are going to do, Judas, go on out and do it quickly.
 As He speaks, Jesus puts nut paste on the piece of bread that Judas dropped and gives it to him. Judas grabs his money bag and takes the sop from Jesus. He hesitates and eats it. As he leaves the room he is in a rage, and he turns and shakes his fist at the band of disciples, showing his contempt. Then he stalks away into the night. The women weep, and some stand and cry out:

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SALOME: What is happening?

SUSANNA: Where is Judas going?

MARY: Oh, my heart is about to break. God help my dear Son!

Then as the disciples look intently at Him, Jesus stands and speaks.

JESUS: To be betrayed by a friend is a great offense, but true friendship is not this way. Greater love has no man than to lay down his life for a friend. I have called you My friends, so now listen to what I am going to say.

I give you a new commandment that you should love each other as I have loved you. By this shall all men know that you are my disciples, if you show love to each other.

Now is the Son of Man glorified, and God is glorified in Him. My friends, I will only be with you a little while longer, and then you will seek in vain to find Me.

The disciples are very concerned.

PETER: Lord, where are you going?

JESUS: Simon, where I am going, you cannot follow now. But you can come to Me later.

Peter jumps up from the Table with sword in hand and walks over to Jesus. The sword is held by the blade, point down, in his right hand.

PETER: Why can't I follow you now? I would lay down my very life for You. (He

bare his right arm and strikes his fist, with sword, against his chest as a sign of pledge.) I am ready to go with you either to prison or to death!

JESUS: How I wish it were so. But I tell you that before the rooster crows, you will have already denied Me three times!

PETER: No. No. It can't be. (He turns and sinks to his place at the Table) What does mean? (softly) What does He mean? I will *never* leave Him!

THE LORD'S SUPPER

Jesus bows in meditation for a moment. Then He covers His head with a prayer shawl and takes the broken half of matzah from under the napkin.

JESUS: This *aphikomen* remains after the meal to show us the abundance of God's provisions. But from this time forward you will see in it a new sign.

13

Jesus elevates the bread and blesses the Lord.

JESUS: *Baruch atah Adonai Eloheynu, Melech ha Olam.*
Blessed art Thou, O Lord our God, King of the Universe,
Creator of the fruits of the earth.

This is My body which is given for you.
Take it and eat.
Do this in remembrance of Me.
(He passes it to both sides.)

(When Jesus says, "This is My body" and, later, "This cup is My blood," He is making startling changes to the ceremony. This causes the disciples to look at Him intently. They lean forward or partially rise to see what He is doing.)

All eat. Jesus takes the cup of Elijah and speaks.

JESUS: This is the cup of Elijah, which is set out each year in the hope that the prophet will come forth to announce the arrival of Him who brings in God's kingdom. But since Elijah has indeed come, and you knew him....John the Baptist....from this time forward you will see in it a new sign.

Jesus elevates the cup and blesses the Lord.

JESUS: *Baruch atah Adonai Eloheynu, Melech ha Olam.*
Blessed art Thou, O Lord our God, King of the Universe,
Creator of the fruit of the vine.
This cup is the New Covenant in My blood, which is poured out for you, for the remission of your sins.

Jesus drinks from the cup and continues.

I have drunk from the cup, but I will not drink of the fruit of the vine any

more until that Day when I drink it new in the kingdom of God.

Drink it, all of you, and as often as you do it,
Drink this cup in remembrance of Me.

As the cup is passed, a portion of Scripture, from a modern translation, is read. It is timed to last until all have drunk. The reader reads softly, as though it were a silent prayer of Jesus.

READER: Reads John 14:19-30 or 17:11-21.

After all partake, the disciples sing a hymn. Jesus, or any disciple with vocal ability, first sings the *Shema* as the disciples hum. Then all sing the English verse, the *Hallel*, together.

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Note: The recitations of the *Shema* and the *Hallel* are moving experiences to religious Jews. The singing should be done with swaying bodies, some with closed eyes or raised hands, and all with ecstatic expressions on their faces. The disciples on either side of Jesus take up small palm fronds to wave over Jesus' head with the swaying of their bodies. It is still customary for the Jews to wave the *lulav* (palm frond) at their celebrations - as they did at Jesus' triumphant entry into Jerusalem.

She-ma Yis-ra-eyl A-do-nai E-lo-hey-nu A-do-nai E-chad.
(Hear, O Israel, the Lord our God, the Lord is One.)

O give thanks unto the Lord for He is good, for He is good.

and His mercy endureth forever.

The room lights dim as Jesus rises, and a spotlight centers on Him.

JESUS: The hour is here. My time has come. Let us now go out to the Garden of Gethsemane.

The disciples get up quickly and walk away. Some touch Jesus with affection as they pass. They go out in all directions, slowly, a few together, or alone. Jesus gazes pensively at them as they are leaving and as some turn around and look back at Him. He raises arms of love toward His friends and waits until the spotlight fades. Then silently He walks down a main aisle and out of the room.

The boy, John Mark, naked except for being wrapped in a sheet, comes slowly out on stage and then runs in the direction Jesus has gone.

From the rear balcony a solo is sung.

SINGER: “In Remembrance”
“It Was His Love”
“My World Will Never Be The Same”
“In The Garden”
etc.

The disciples pace their departure so that when the solo ends they are all outside.

The auditorium lights are dimmed until only the glow of the lamps on the Table are seen in the empty Upper Room.