A Living Portrait of

The Last Supper

Written by Ernest K. Emurian,
Cherrydale United Methodist Church (1954);

Adapted by Theresa Schmidt,
Holy Childhood Catholic Church (2012);

Based on the portrait “The Last Supper”,
by Leonardo daVinci (1494)
Table of Contents

Introductory Statement – P. 3
Opening Scripture – P. 4

1) Nathaniel’s Story – P. 5
2) Matthew’s Story – P. 6
3) James the Lesser’s Story – P. 7
4) James’ Story – P. 8
5) Andrew’s Story – P. 9
6) Judas’ Story – P. 10
7) Philip’s Story – P. 11
8) Thaddeus’ Story – P. 12
9) Thomas’ Story – P. 13
10) John’s Story – P. 14
11) Simon’s Story – P. 15
11) Peter’s Story – P. 16-17

Production Notes – P. 18-23
Leonardo daVinci, famous painter during the Renaissance era, was born in Vinci, Italy in 1452. While he has a collection of beautiful works, perhaps one of his most famous paintings is “The Last Supper.” In 1494, when Leonardo was 42-years-old, he was hired by the Duke of Milan to decorate the dining room of the convent Church, which was the favorite shrine of the Duke’s young bride. For the dining room’s theme, daVinci chose—appropriately—“The Last Supper.” However, instead of doing a faithful reproduction of the original scene as it had taken place in first century Palestine, daVinci chose to reproduce the scene as if it had taken place in fifteenth century Italy, using what he considered the most dramatic moment of “The Last Supper,” when Jesus reveals to the apostles that one of them will betray him. In this living dramatization, reset to modern times and language, we get a glimpse of what the apostles might have been thinking, feeling and saying after Jesus speaks those ominous words, “One of you will betray me.”

Without further ado, we present to you a Living Dramatization of “The Last Supper,” originally written by Ernest K. Emurian and adapted for this setting by 2002 HCS Alumnus Theresa Schmidt. May it serve as a reminder that we all have own story, our own history, our own strengths and weaknesses, even the apostles.
On the first day of the Festival of Unleavened Bread, when the Passover lamb is sacrificed, Jesus’ disciples asked him, “Where do you want us to go to prepare the Passover meal for you?”

So Jesus sent two of them into Jerusalem with these instructions: “As you go into the city, a man carrying a pitcher of water will meet you. Follow him. At the house he enters, say to the owner, ‘The Teacher asks: Where is the guest room where I can eat the Passover meal with my disciples?’ He will take you upstairs to a large room that is already set up. That is where you should prepare our meal.” So the two disciples went into the city and found everything just as Jesus had said, and they prepared the Passover meal there.

In the evening Jesus arrived with the twelve disciples. As they were at the table eating, Jesus said, “I tell you the truth, one of you eating with me here will betray me.” Greatly distressed, each one asked in turn, “Am I the one?”
(Personality profile for the reader: Friendly; intuitive—a ‘feeler’; greatly values loyalty and friendship).

1. NATHANIEL:

My name is Nathaniel, but my friends call me Bartholomew. Like many of the other disciples, I am a fisherman. I met Jesus when I was working as a disciple of John the Baptist. My friend Philip came to me and said, “We have found the man whom Moses and the prophets called Jesus of Nazareth, the son of Joseph.” I laughed and said, “Can anything good really come out of Nazareth?” I wasn’t trying to be mean – Nazareth is just such a small town and so insignificant that I couldn’t believe God would reveal his Chosen One there. But Philip just said, “Come and see,” and took me to meet Jesus. As soon as Jesus saw me, He said, “Now this looks like a guy who couldn’t tell a lie to save his soul.” I was a little creeped out – “How do you know me?” I asked. Jesus said, “Even before Philip called you, when you where under the fig tree, I saw you.” You see, when I was a baby, my mom would leave me under the shade of fig trees when she had to go work in the fields. Jesus knew little things about me that even I didn’t remember – possibly even since the day I was born. I just knew that this guy was the real deal, and I told him, “You truly are the Son of God, the King of Israel.” I’ve served him as a disciple and a chosen apostle ever since; yet now, in the middle of this special supper, He tells us that one of us will betray Him. How can that be? How could one of us, one of His closest friends, possibly be a traitor? In the back of my mind, I can’t help asking, “Could it be me? Am I the one?”

(MUSICAL BRIDGE - 1) (See page 22)
2. MATTHEW:

My name is Matthew, but some people call me Levi, or “that darn tax collector,” like Zacchaeus. You may even know me by a totally different name, because I actually changed both my name and my life when I became friends with Jesus. It was a regular boring day at the office, collecting taxes, when Jesus bursts in, exclaims “Follow me,” and runs back out. It was just so different from my everyday routine that I just had to follow him. In fact, he was so interesting that I invited Him and His disciples to a dinner party I was having that night with some of my coworkers and business partners. I was so embarrassed and horrified when the Pharisees showed up and started criticizing Jesus for eating with sinners like me, but Jesus stood up for me and said to them, “Those who are healthy don’t need a doctor, but those who are sick, do.” I was impressed, and I knew that this was the kind of life I wanted to lead, the kind of person I wanted to be. I did some more research—studying Scriptures closely, listening to Jesus’ sermons, and eventually repenting and following him. I know now that he is the Messiah, God’s Anointed, the one the prophets talked about, and I plan on writing a paper to prove it, using our Sacred Writings and by taking notes using His sermon on the mountain in Galilee three years ago. I was so excited, ready to bring a new gospel and good news for everyone to the world, then Jesus throws this bad news at us that one of us will betray Him. I feel like my past is coming back to haunt me: will the others suspect me because I used to be a tax collector? Even worse, do I even trust myself? Am I the one?

MUSICAL BRIDGE - 2)
3. JAMES THE LESSER:

My name is James. It’s a pretty common name though, so sometimes people call me James the Little or James the Lesser, because I’m a little smaller than other James’. My dad’s name was Alphaeous, so I’m also known as James, the son of Alphaeus. I’ll never forget the first time I saw Jesus. I was walking down the road by where John was baptizing, when I noticed a huge crowd gathered. I was curious to see what was going on, so I went down for a closer look. This man Jesus was asking John to baptize Him, and John was refusing, but Jesus insisted. When John finally gave in and finished baptizing Him, I swear I saw the sky open up and the Holy Spirit swooping down on Jesus in the form of a dove. The whole crowd heard a voice from heaven saying, “This is My beloved Son, with whom I am well pleased.” At the end of Jesus’ first year of public ministry, He chose me as one of His twelve apostles, and we’ve been best friends ever since: walking and talking together, praying together, and me working to learn everything I can about Him and His Heavenly Father. But now, Jesus is saying that one of us will betray Him. No way! It would have to be a stranger; somebody crazy and outside our group. But Jesus is so sure, and I have to ask myself, “Am I the one?”

(MUSICAL BRIDGE - 3)
(Personality profile for the reader: A little arrogant; felt ‘small’ and unimportant before Jesus; titles and honors are important to him).

4. JAMES:

My name is James and I am one of Jesus’ chosen twelve apostles. My brother John and I used to be ordinary fishermen before Jesus found us mending our nets with our dad Zebedee by the sea of Galilee almost three years ago. I always knew we were meant for more than that, and sure enough, Jesus asked us to be His disciples and even one of his hand-picked twelve apostles. Our mother, Salome, was so proud of us, but she wanted to make sure we’d get the recognition we deserve. So on our way to Jerusalem last week we asked Jesus, “Teacher, grant us to sit at your right and left hand when you come into your Kingdom.” He said, “You don’t know what you’re talking about. Are you really able to drink the cup that I am to drink, or be baptized with the baptism with which I am baptized?” I was a little unsure of what exactly he meant, but we answered, “Of course.” He looked at us sadly, and said that even though we would be following in his footsteps, He didn’t have the power to grant us those honors in heaven. The others were a little mad when they heard what we had asked, but Jesus soothed them by saying those who wanted to be first must be the servant of all, and demonstrated His words by washing our feet just before supper. But now I’m really confused, because despite all his promises and speeches, he’s saying one of us will betray Him. Who can it be? Why should one of us do such a thing? I have to wonder, "Is it I? Am I the one?"

(MUSICAL BRIDGE - 4)
5. ANDREW:

I’m Andrew, Simon Peter’s brother. Everyone calls me Andrew the Bringer, because that’s what I do best—bring others to Jesus. I’m not really talented—just an ordinary Joe, like any one of you, but I’ve done my best to serve Jesus with what little gifts I do have. I’m the one who brought my brother Peter to Jesus, and it’s been so amazing to watch him be transformed by Jesus. You’ve heard about the crowd of five thousand, right? I’m the guy who actually found the boy with the original five loaves and two fish. Just the other day, some Greeks came looking for Jesus, and I was called in to help them see the light. It’s not much, but I guess Jesus saw something good in me that no one else sees, because He picked me to be one of the twelve apostles, and We’ve been very close ever since. I’m not exactly in the inner circle like Peter, but I’ve been a good friend and companion to my Lord, and truly, what greater gift could life give a fisherman like me? And now one of us is to betray Him. It’s unbelievable. Who could it be? How could anyone do such anything, and still live with themselves? I could never do anything like that…Could I? Is it even possible? Am I the one?

(MUSCIAL BRIDGE - 5)
(Personality profile for the reader: Feels belittled and mistreated; impatient; self-righteous; justifying his decisions).

6. JUDAS:

My name is Judas of Kerioth, or Judas Iscariot. Did you know I’m the only Judean in this group? Everyone else came from Galilee, but my home is in the village of Kerioth in Judea. Whatever. Despite my “humble beginnings,” the others must have trusted me, because they elected me their treasurer, and Jesus definitely believed in me, because He chose me as one of the twelve apostles.

(Holds up the money bag and looks at it lovingly, thoughtfully): You know, a lot of people say that I’ve taken money for my own use, and that Jesus aimed his talks about love of money and greed directly at me, but of course I complained when Mary washed Jesus’ feet with all that expensive perfume—it was a total waste of money! And if I made a deal with the chief priests and happen to have thirty pieces of silver on me, so what? That’s my business. I mean, I believe in Jesus, but He has to do something to prove He’s God’s Messiah, and he refuses to make a move. Now I’ve made one, and He’s hinting that He knows what I’ve done, even mentioning it when He washed my feet a few moments ago. Jeez, give me a break! I have my reasons; I’m not as ‘bad’ as you think I am, nor are you as ‘good’ as you think you are! What makes you better than me? And really, what would you do if you were in my shoes and wanted Jesus to get the ball rolling? Obviously, he needed a little push, but now I’m wondering how I should play this. Do I pretend I didn’t hear what he said, or play along with the others, self-righteously asking, “Is it I? Am I the one?”

(MUSICAL BRIDGE - 6)
7. PHILIP:

Hello, my name is Philip. I’m from Bethanida in Galilee. I remember when I first met Jesus; my friends and I were listening to John the Baptist speak when Jesus came and called us to become His disciples, and we immediately turned and followed him, no questions asked. It was so cool to be there with Jesus when He fed the five thousand with just five loaves and two fish. I was actually really worried, and asking Jesus and the others about where we were going to get enough food for everyone, when Andrew brought a young boy with his lunch to Jesus.

Andrew’s really good with that stuff. The other day, these Greeks came to me asking for an interview with Jesus, and I wasn’t sure what to do, so I talked to Andrew first before we introduced them to Jesus. At first I had a hard time understanding what Jesus was saying; He told us things like God was our heavenly Father, and it just seemed way beyond my understanding. Now, having listened to Him for a long time, I think I understand what he’s saying. It almost seems like anyone who has met Jesus has pretty much met the Father, because in Jesus I see everything I would want and expect to see in the Father. There’s absolutely nothing about Jesus that I wouldn’t want to find in the Father. But if that’s true, how can there be a traitor in our group like Jesus says? Doesn’t he know that by betraying Jesus he’s also betraying God? Could any one be that blind? Could I? *Am I the one?*

(MUSICAL BRIDGE - 2)
8. THADDAEUS:

I’m Thaddaeus, one of the disciples whom Jesus called to be an apostle. It’s such an honor; Jesus chose just twelve of us to become the foundation for a new kingdom, just like there were twelve tribes who were the foundation of the Old Jewish kingdom. I don’t feel like I deserve to be among His apostles, but He chose me, and I’m so honored. It was such an amazing day. After a night praying, Jesus called each of the chosen apostles to Him and gave us all authority over demons, and the power to heal all kinds of diseases and illnesses. He told us to go out and preach that the kingdom of heaven is here. He warned us that we’d have to be as wise as snakes and innocent as doves, since He was sending us out like sheep being thrown in with a pack of wolves. He said, and I quote, “It is enough that the disciple be like his teacher, and the servant like his master.” It took me back to when I was in Jerusalem and Jesus invited everyone to follow him, saying, “Come to me, all of you who are tired and stressed, and I will give you rest, for the load I carry is easy and light.” Tonight was different though: tonight Jesus, who came to help make our lives easier, is being forced to carry the weight of the world on His shoulders knowing that one of us will betray Him. Which one of us could it be? Maybe the person we least suspect? Or will all of us betray Him before the night is over? Philip and Peter, Judas and John, and even…me. Is it I? Am I the one?

(MUSICAL BRIDGE - 3)
9. THOMAS:

I am Thomas, the twin. Some people call me Didymus, which means—go figure—“twin.”
While I’m not totally a “glass-half-empty” kind of guy, I usually do require evidence before I believe something, just so I can see proof before jumping on the bandwagon, so to speak. I’m not a total stickler though; sometimes I’m really brave and spontaneous, like the day when Mary and Martha sent word to Jesus that their brother Lazarus was dead. Jesus wanted to go see him, but most of our friends were afraid to go to Bethany because Jesus was so unpopular there. They were all afraid to go, but Jesus was determined, and I backed Him up and said, “Let’s go with Him, even if it means we die with Him.” It drives me nuts that people don’t remember times like that; they’re always bringing up the times when I was a little more cautious and doubtful. They like to talk about the times when I asked a few extra questions rather than just going with the flow, and they totally ignore how faithful and truly courageous I’ve been. I may have been just a fisherman with them at one point, but I remember when Jesus shared the Beatitudes with us on the Horns of Hattin during His first year of public ministry. I can literally see Him chewing out the winds on stormy Galilee and healing the sick, curing the diseased, opening the eyes of the blind, making the deaf hear, cleansing the lepers and preaching the Gospel to the poor. It’s just…There are so many people who are enemies of Jesus now, even determined to destroy him. He’s trying to make us God’s servants while they’re trying to make God serve them. And now, even within our group, His twelve chosen apostles, there’s a traitor. Seeing enemies all around us, I’m starting to doubt even myself now. Is it me? *Am I the one?*

(MUSICAL BRIDGE – 1)
(Personality profile for the reader: Deep personal connection and history with Jesus; a good listener; quiet, but attentive).

10. JOHN:

After Jesus called Peter and Andrew to follow Him, he came to me, John, and my brother James as we were in a nearby boat mending nets with our father Zebedee. As soon as He called us, we left everything we knew, right down to the boat and our dad, and followed Him. It’s been both the easiest and the hardest thing I’ve ever done. Seeing Him perform miracles and preach, I believe He is God as much as anyone will ever be, yet seeing Him as a friend, sharing His struggles as well as His hours of victory, I love Him as a person too, and He has loved me in return, even calling me “the beloved disciple” at times. I was there on the Mount of Transfiguration, sharing His glory, and He put Peter and I in charge of the Passover celebration arrangements here tonight because He trusts us and considers us His closest friends. He even shared with me the story of His talk with Nicodemus, when He spoke those wonderful words, “For God so loved the world that He gave His only begotten Son, that whoever believes in Him will not die, but have everlasting life.” Some day I want to write a book of His sayings and all the amazing things He’s done, so that everyone can read them and believe that Jesus is the Christ, the Son of God, and share in everlasting life with Him. Yet He just said that one of us was a betrayer. I almost can’t believe it—I don’t want to believe it—but it must be true, or He wouldn’t have said it. Who could it be? Not my brother James, or Peter or Andrew. Just as likely to be John, the beloved disciple, and that’s not possible…Is it? Could it be me? *Am I the one?*

(MUSICAL BRIDGE - 5)
11. SIMON THE ZEALOT:

Hey there, I’m Simon the Zealot, AKA Simon Zealotos. Before Jesus called me, I was hanging out with a bad crowd known as the Zealots. Basically, we were a bunch of angry, trigger-happy revolutionaries all armed and ready for rebellion against Rome. We were all about crushing our enemies and bringing back the “paradise” that we thought Israel used to be when David and Solomon were in charge. You can imagine my surprise when Jesus told us about another kind of paradise, a kingdom within the human heart where only God is in control. I was totally blown away; I dropped the Zealots like the bad habit they were and pledged my allegiance to Jesus instead. He showed me that the battle for the heart is the only true and lasting conquest, and in turn I’ve given Him all my loyalty and devotion. Militarily speaking, I guess you could say I’ve surrendered myself to Him, unconditionally and completely. I’ve raised the white flag, vowing to think like he thinks, to love as He loves, to obey as He obeys, to serve as He serves, and even to love those He loves. Some from my old gang think this means I’ve given up my freedom and free will, but for the first time in my life I actually feel free. I’m not afraid of Rome any more; it may be mighty, but Gold is Almighty. But even now within our group, the Master says there’s a traitor, a deserter, a spiritual Roman among us: one who will try to take by force what can only be won with love. Who can it be? Matthew, the tax collector and former servant of Rome? Or does everyone suspect me, since I’m the only one with a history of violence? Is it me? Am I the one?

(MUSICAL BRIDGE - 4)
(Personality profile for the reader: Very passionate; cares very much what others think and say; confident one minute, and self-doubting the next).

12. PETER:

My name is Peter, formerly known as Simon, and this is my story of how I came to be with Jesus. My brother Andrew and I were fishing on the sea of Galilee one afternoon, just casting our nets into the sea, when Jesus walked by and said, “Follow Me and I will make you fishers of men.” So we did. Then one morning, after a long night of working with nothing to show for it, He said to me, “Simon, take the boat further out and throw your nets out for a catch.” I admit, I was pretty skeptical, exhausted and a little cranky at that point. But I told him, “Master, we have been working all night and have caught nothing. But if You tell me too, I will let down the nets.” As soon as we did as He said, we had fish swimming like crazy into our nets! We actually caught so many fish we had to call other boats nearby to come help us bring them all back to shore. I was shocked and so disappointed in myself for distrusting Him; as soon as we reached the shore, I fell on my knees at His feet and apologized, saying, “Leave me, O Lord, for I am a sinner.” He just smiled and said again that He would make us fishers of men. It was then that He changed my name from Simon to Peter, which means “The Rock,” and when I finally surrendered completely and announced that He was the Christ, the Son of the Living God, near Cessarea Philippi, He said, “On this rock, I will build My Church.” I finally felt like somebody important, and I was afraid to give that up, so when He mentioned a few minutes later that He would be going to Jerusalem to die at the hands of angry men, I argued with Him. I’ll never forget His next words: “Get behind me, Satan.” It seems like I’m a mixture of good and evil, of right and wrong. Tonight, when He said that one of us would betray Him, I immediately swore that it wouldn’t be me, that I would follow Him even to death. He just shook His head at me and
looked at me sadly, saying that before the sun came up, I will have denied Him three times. I
know the others call me ‘the big fisherman,’ but with Jesus, I feel so small and unworthy. Will I
really deny Him tonight before the sun rises? And if I do, what will He do? Will He kick me out
of the group? Pretend He doesn’t know me? Refuse to let me in His Kingdom? Is this what He
meant when He said one of us would betray Him? If I knew who it was going to be, I’d pierce
his heart with this knife, right here, right now! But what if that would mean piercing my own
heart? God, please don’t let it be me. It hurts me to wonder, “Am I the one?”

(MUSICAL BRIDGE - 6)
PRODUCTION NOTES

THE LIVING DRAMATIZATION of Leonardo da Vinci's THE LAST SUPPER is a recreation of da Vinci's world-famous painting with thirteen living characters. Secure good clear copy of this picture to use as a guide for this living dramatization. Copies in various sizes may be ordered from the W. A. Wilde Company, Natick, Mass. A picture should be given to each member of the cast so that he may be able to study his pose carefully and be prepared for his part in this dramatic production. Other copies should be available for those in charge of costumes and makeup. Since some reproductions of THE LAST SUPPER are not faithful to the original, be sure the copy selected as a guide conforms as far as possible to Leonardo's painting. In some copies, there is a large water jar and even a large dog in front of the table. In others, the Background consists of two large round window arches, with Jesus being posed against the pillar dividing the arched windows. These are not faithful reproductions of the original and should not be used as guides for this drama.

SCENERY

In the original painting, Jesus is framed against a rectangular window in the background. There are two smaller window openings on either side of the large center window, and against the one to the left of Jesus (or to the right of the picture as one looks at the picture from the front) the head of Thomas is framed. The background painting may be prepared in three sections. The center panel may measure twelve feet in height and nineteen feet in width, while the two side panels may be approximately twelve feet high by sixteen feet wide. These measurements were those used by the original cast in presenting this drama before many audiences and congregations in several states. An adjustable framework for these three painted panels was built and the cloth stapled to the frame for each production. The two side panels were placed at an angle to the center panel, extending outward, with the table and the members of the cast being placed inside the set. This gives the living re-creation a depth that would be lacking were the background painted on just one flat surface. Water colors or tempera on muslin or canvass sewel to fit the wooden frames, following the designs and colors of the original, make an effective background. Simpler backgrounds may be painted or drawn on paper, cardboard or cloth. Six or eight palms placed against the background at strategic intervals will give added depth to the set. If the center panel is twelve feet high by nineteen feet wide, then the painting of the center rectangular
window against which the figure of Jesus is framed in the original would be about five feet in width, the two side windows about three feet. The table itself should be about sixteen feet in length, two feet in width, with the table top about twenty-eight inches from the level of the floor. It may be constructed in two, three, or four sections which can be easily bolted together, and should stand on eight legs that may be built separately to fit into grooves in the table's framework. The front legs may be built to conform to the painting, since they will be visible to the audience. Those in the rear may be more plainly constructed since they will, for the most part, be invisible from the audience.

Let the table cloth and setting conform to the copy as far as possible. In a large auditorium, four table microphones may be installed through the table, and covered with aluminum foil to resemble goblets. When that is done, the speakers address the nearest mike so that their voices may carry to the rear of the largest auditorium. In this manner, the original cast presented this drama on many occasions for congregations numbering from two to three thousand people. Generally in an auditorium that seats a thousand to twelve hundred people, the human voice may be projected without the use of amplifiers. Let the actors try out each auditorium before determining whether to use amplification or not. When mikes are used, let all wires to and from the table be stapled or taped to the inside of the front legs of the table and thus be hidden from the public's view as far as possible. Attention to these seemingly insignificant details will add much to the beauty and inspiration of this production. As for the table setting itself, plastic glasses resembling those in the picture will suffice. A strip of red cellophane may then be fastened inside each glass to simulate the wine or grape juice and thus eliminate the danger of soiling the cloth by inadvertently overturning one of the glasses before, during, or immediately following the production. Rolls may be found in any grocery store, while the fish may be cut out of wood and painted and then placed on silver trays or porcelain plates as available. A silver chalice in front of Jesus always adds to the effectiveness of the table setting. Be sure to have the overturned container of salt at Judas' elbow, since that signifies "a betrayed friendship". The colorful strips at each end of the table cloth may either be drawn or painted on the cloth itself or cut out of other cloth and sewed in place. Let the table cloth be pre-shrunk before being fitted to the table, with holes cut to allow for the installation of the four table mikes where needed. Stools or built-up chairs of varying sizes and heights should be provided for eleven of the
men, since all of them except Nathaniel and James-the-Less may be seated during the drama. Let the stool on which Simon the Zealot is seated at the right end of the table as one looks at the picture conform to the design in Leonardo's painting.

**LIGHTING**
When the curtain is opened on the scene, soft red and blue lights cast a haze over the stage. Gradually let the stage lights be brought up, but never to full strength. A large spotlight from the balcony or the rear of the auditorium then picks out each man as he speaks. During the musical or choral selections, the spotlight is focused on the singers, thus permitting the men on stage to slowly relax their difficult poses. Following the completion of each musical or choral number, the spotlight again picks out the next speaker, as all of the men resume their original poses once more.

**BLOCKING & COSTUMES**
As each man speaks his particular soliloquy, he addresses the congregation and uses such gestures as come naturally to him. Let no man speak just words from memory, but let each man live his part and speak it as forcefully and dramatically as possible, with all the drive and power he possesses, interpreting each line as he feels it, making each part come to life in a moving manner. As each speaker comes to the climax of his soliloquy, he assumes his original pose as he asks the question "Is it I?" for the second and last time. The members of the cast are grouped about the long table in this order; left to right (and left to right means as one is facing the picture from the audience, and not as one faces the audience from the stage):

First group: Nathaniel (Bartholomew), at the end-blue robe, green cape; James the Less (behind the table)-maroon robe; Andrew-maroon or gold robe, blue cape. Nathaniel and James the Less are the only men who stand throughout the production. Andrew may construct some attachable arm rests to extend from the table over his lap to help him hold his difficult pose.

Second group: Peter - light blue robe; Judas-lighter blue than Peter's; John - green robe, maroon cape. Peter is actually the first man of this group but his head appears between that of Judas and John, as he is leaning far forward, while Judas is almost pulling himself backward from the Lord.
So their bodies are in the order mentioned but their faces and heads appear to be in this order, left to right: Judas, Peter, John. Peter clutches a knife or dagger in his right hand while Judas, his right elbow having just overturned the salt, holds a bag of money in his right hand which rests on the table.

Center: Jesus, in dark red robe and blue cape. He alone is framed against the open arch of the background painting and remains in that same calm position throughout the entire production.

Third group: James - light green robe; Thomas-dark blue robe; Philip - red robe with blue cape. Though their bodies are in this order, just as in the second group their faces are in a different order. As one looks at the living picture he sees the faces in this order-left to right: Thomas, James, Philip. Thomas is staining forward, while James is leaning backward. All of these men may be seated on stools, some high and some low, according to their height and their distance from the table. By being permitted to half-stand, supported by a high stool, they are better able to hold their difficult poses during the entire presentation. Allow sufficient room so that Thomas and Philip may be far enough away from the table to be able to sit comfortably and yet hold their poses. From the front, one cannot tell whether they are right up at the table or several feet behind it. The general effect is always the same. The painter himself confessed that it would be well-nigh impossible for anyone actually to crowd or arrange thirteen men around such a table as he did with the, exercise of artistic license, in his painting.

Fourth group: Matthew - blue robe and cape; Thaddaeus - red robe and cape; Simon the Zealot (on the right end) - gray robe and maroon cape. Let all men wear flat leather sandals tied about the ankles with strips of leather or dark shoe strings.

If the costumes carrying out the general colors used in the original painting are not available, any colorful variety of gowns, garments, robes, and capes may be used, as long as there is enough variety and contrast to give life to this re-creation. John, Philip, and Matthew appear to be the only beardless men in the picture. Let the others be bearded and wigged to resemble as far as possible the apostles they portray. Let Christ be wigged, even if the others are not.

Where possible, let those wear wigs who need to in each individual role. Several different colors of crepe wool, spirit gum, patience, and a sharp pair of scissors are all that one needs to prepare
the beards of the actors. Let the faces then be otherwise lined and the eyes pointed up as is necessary for an effective presentation. Andrew, Judas, John, James, Matthew, Thaddaeus, and Simon the Zealot remain seated as they speak. Nathaniel, James the Less, Peter, Thomas, Philip rise and face the audience as they speak.

**MUSIC**

Depending upon the musical and choral talent available, the apostles may speak in groups of two or three. If a large choir provides choral interludes and sings appropriate anthems, let the men speak in groups of three. If a mixed quartet or a few soloists sing familiar hymns and sacred songs instead, then let the men speak in groups of two, alternating - as far as possible, at the discretion of the director - from one side of the table (Jesus being the center) to the other. Let charts or diagrams be prepared so that the prompter behind the scene, the musical director, musician, singers, and the ones handling the spotlights and amplifier may know the numerical order in which the men speak for each individual production.

They may speak in groups of two in this order:
2. Andrew, 4. James; Hymn: "Were You There When They Crucified My Lord?" (two stanzas).
4. Nathaniel, 8. Thomas; Hymn: "There Is a Green Hill Far Away" (Stebbins' tune with Chorus); a tenor soloist may sing Ground's dramatic setting for this same hymn poem instead.
5. John, 10. Philip; Hymn: "When I Survey the Wondrous Cross" (to tune Hamburg, all four stanzas).
6. Thaddaeus, 12. Peter; An arrangement for Solo, Quartet, or Chorus of the Lord's Prayer.

During the singing, the lights dim on stage and the spotlight is focused on Jesus. Following the singing, the musician once more plays the hymn tune "Passion Chorale" as the curtain slowly closes on the scene.

The Narrator, or presiding officer, may then read a scripture lesson from Mark 14: 19-26, and
pronounce the benediction; or else a hymn may be sung, a comment made, and then the audience may be dismissed in as fitting a manner as possible in keeping with the mood of the drama. If the apostles speak in groups of three, they may speak in this order:


**ALTERNATE INTERPRETATIONS**

In some instances, An Evening of Music and Drama has been scheduled with massed choirs singing great anthems for the first portion of the program, and this drama being presented as the second portion, without any musical interludes whatsoever, but merely with the twelve apostles speaking their soliloquies in an orderly manner one after the other. Generally, allowing three minutes for each apostle, the twelve soliloquies can be spoken in thirty-six minutes. With appropriate musical and choral interludes, and postlude, this program may be adjusted to run anywhere from fifty minutes to an hour and fifteen minutes. Let it be kept flexible at all times, according to time and talent available in each individual situation. If an outstanding soloist or instrumentalist is available, let the dramatic portions of the program be adjusted accordingly.