

**IN
REMEMBRANCE
OF ME**

by Carol Feickert



CHRISTIANPUBLISHERS

Copyright Notice

CAUTION: Professionals and amateurs are hereby warned that this Work is subject to a royalty. This Work is fully protected under the copyright laws of the United States of America and all countries with which the United States has reciprocal copyright relations, whether through bilateral or multilateral treaties or otherwise, and including, but not limited to, all countries covered by the Pan-American Copyright Convention, the Universal Copyright Convention and the Berne Convention.

RIGHTS RESERVED: All rights to this Work are strictly reserved, including professional and amateur stage performance rights. Also reserved are: motion picture, recitation, lecturing, public reading, radio broadcasting, television, video or sound recording, all forms of mechanical or electronic reproduction, such as CD-ROM, CD-I, DVD, information and storage retrieval systems and photocopying, and the rights of translation into non-English languages.

PERFORMANCE RIGHTS AND ROYALTY PAYMENTS: All amateur and stock performance rights to this Work are controlled exclusively by Christian Publishers. No amateur or stock production groups or individuals may perform this play without securing license and royalty arrangements in advance from Christian Publishers. Questions concerning other rights should be addressed to Christian Publishers. Royalty fees are subject to change without notice. Professional and stock fees will be set upon application in accordance with your producing circumstances. Any licensing requests and inquiries relating to amateur and stock (professional) performance rights should be addressed to Christian Publishers.

Royalty of the required amount must be paid, whether the play is presented for charity or profit and whether or not admission is charged.

AUTHOR CREDIT: All groups or individuals receiving permission to produce this play must give the author(s) credit in any and all advertisement and publicity relating to the production of this play. The author's billing must appear directly below the title on a separate line where no other written matter appears. The name of the author(s) must be at least 50% as large as the title of the play. No person or entity may receive larger or more prominent credit than that which is given to the author(s).

PUBLISHER CREDIT: Whenever this play is produced, all programs, advertisements, flyers or other printed material must include the following notice: *Produced by special arrangement with Christian Publishers.*

COPYING: Any unauthorized copying of this Work or excerpts from this Work is strictly forbidden by law. No part of this Work may be reproduced, stored in a retrieval system, or transmitted in any form, by any means now known or yet to be invented, including photocopying or scanning, without prior permission from Christian Publishers.

In Remembrance of Me

A monologue program
for Maundy Thursday

by Carol Feickert

Dedicated to the hope that the sacrament
of Holy Communion might always touch
our hearts and bring us ever closer to God.

CAST OF CHARACTERS

(In order of appearance)

THE CENTURION: Wears the usual Roman soldier's costume with sword at his side, helmet on head, sandals. Must have a military bearing and the appearance of strength and power. Represents man's tough inner self that responds overwhelmingly to the love of Jesus. (Matthew 27:54, Mark 15:39, Luke 23:42)

MARY, THE MOTHER: Has the quiet demeanor of a woman who has seen much pain and much joy in her life. Speaks softly but clearly, carries herself straight. Mary represents serenity in pain. (Luke 1:26-56, Luke 2:41-51, John 19:25-27)

JOSEPH OF ARIMATHEA: An older man, perhaps graying. Has the appearance of wealth in his robes and in his manner, a man used to giving orders. Joseph represents loyalty. (Matthew 27:57-60, Mark 15:42-47, Luke 23:50-54, John 19:38-42)

MARY, OF BETHANY: Mary was there when Jesus raised Lazarus. She has been a faithful follower and friend from the beginning of Jesus' ministry. She was not present at the Crucifixion, and she is having a hard time coping with the death of her friend. She wears ashes and rends her garments in typical Jewish mourning fashion. (Luke 10:38-42, John 12:1-8)

JOHN, THE DISCIPLE THAT JESUS LOVED: A young man with the clear eyes and eager look of a true soldier for Christ. John was present at the Crucifixion and his heart is broken, too. He wears typical Jewish robes and sandals, but his look is not one of wealth. (John 13:23, John 19:25-28)

PRODUCTION NOTES

This performance features five characters who perform monologues: the Centurion; Mary, the Mother; Joseph of Arimathea; Mary, the Sister; and John. It may stand alone, or it may be used as part of a complete Communion service.

TIME FRAME

The play takes place in the hollow emptiness of time following the Crucifixion, prior to the Resurrection, when the whole world was in chaos.

STAGING

The play may be performed on a traditional stage, although a small one is preferable. There are no props or sets. Simple biblical costumes will help to convey the setting. The characters do not interact, so rehearsals may be conducted independently until the entire ensemble is brought together toward the end of the rehearsal schedule.

Each character ascends to the stage assisted by the previous character. (Note: This play adapts well to performance in the round.)

Unless otherwise marked, all Scripture quotations are from the HOLY BIBLE, NEW INTERNATIONAL VERSION®. NIV®. Copyright © 1973, 1978, 1984 by International Bible Society. Used by permission of Zondervan Publishing House. All rights reserved.

All Scripture marked KJV is taken from The King James Version.

*This perusal script is for reading purposes only.
No performance or photocopy rights are conveyed.*

SUGGESTED ORDER FOR THE EVENING

I. The Meal

Have baskets of pita sandwiches on the tables, maybe chips and some kind of cookies, along with tea and water. No silverware, no wait staff. Table decorations are rustic, lighting is subdued.

II. Solo or Ensemble Number

An appropriate and moving hymn or anthem will settle everyone down and turn attention to the drama that follows.

III. The Drama

“Our work on this drama has been a Lenten offering to the glory of God. Please do not applaud.”

IV. The Commemoration of the Last Supper

The congregation shares in the sacred ritual as Jesus instructed us. Servers are stationed at each table. The elements are on each table as part of the centerpiece. Congregants are served at their seats by intinction as the ritual is administered by the officiant.

V. “Were You There?”

Soprano solo, unaccompanied.

The people depart in silence to ponder what they have seen and heard.

1 *(The stage is illuminated by a single spotlight. THE CENTURION*
 2 *enters and walks “tall” into the circle of light. He wears the*
 3 *traditional costume of a Roman soldier.)*
 4

5 **THE CENTURION:** I am a centurion in service to Tiberius,
 6 **princeps penatus** (*Prince-seps pen-ah-toos*) of Rome. My
 7 superiors sent me to this wretched province to help
 8 preserve order. I do not like the Jews, and for the most
 9 part, I do not interact with them — except at crucifixions
 10 or when breaking up disturbances. These Jews are not
 11 happy to be “wards” of Rome, even though they basically
 12 rule themselves through their Sanhedrin. However,
 13 Rome has taxed them heavily, and they do not like it.
 14 *(Removes his helmet.)*

15 Each year as these Jews celebrate their Passover
 16 festivals, our governor Pilate grants them the release of
 17 one prisoner. the Jews could’ve easily asked for the
 18 prisoner Jesus of Nazareth this year, but instead they
 19 called for Barabbas, a Jewish favorite who was a
 20 murderer and a rebel. Perhaps you have heard of
 21 Barabbas?

22 I hate crucifixions. The suffering is terrible, and the
 23 victims usually scream and beg and shout to their God to
 24 give them death. Yesterday it was different. There were
 25 three of them — a thief on either side of the man Jesus,
 26 the so-called “King of the Jews.” They said he never
 27 responded to Pilate’s accusations. He took his lashing
 28 and physical abuse without protest, then carried his own
 29 crossbar, as best he could, up the hill. When he was too
 30 weak, we asked a bystander to assist him. *(Kneeling and*
 31 *going through the motions)* Once on the hill, we fitted the
 32 crossbar into the upright, nailed his wrists and feet, and
 33 then lifted the whole thing erect. *(Pauses, remembering)*

34 It was a very long afternoon. *(Rising)* He spoke seven
 35 times, sometimes to people standing around him,

1 sometimes to his God. When he said, “Father, forgive
 2 them, for they know not what they do,” I was truly
 3 touched (*Luke 23:24, KJV*). The man was dying, and he
 4 asked his God to forgive me, the instrument of his death.
 5 About halfway through the crucifixion, the sky turned
 6 dark. At the end, he commended his spirit into the hands
 7 of his God, and raised his eyes to the heavens as if he
 8 could see his God, as if his God was a personal friend.
 9 Then we felt the earth shake under our feet ... just
 10 another earthquake. We have them all the time.

11 His friends took the body away to entomb it before
 12 their holy day began, which is today. Now I find myself
 13 thinking of him constantly. There is much here to be
 14 discovered about this Jesus of Nazareth. I want to know
 15 more about this quiet man who died with such dignity.

16 Perhaps our Roman gods are false gods. I have never
 17 truly prayed to Jupiter or Apollo. I certainly could never
 18 pray to the Emperor Tiberius as a God. The Jews say
 19 their God is the one true God. And this man Jesus
 20 certainly had a link to his God and was able to endure
 21 and die gracefully with his God’s help.

22 (*Almost whispering*) I have a feeling ... in my heart, in my
 23 soul ... that this man was the Son of God.

24 I’m not sure what will happen next. Maybe this is not
 25 finished for me ... (*Slowly*) Maybe it’s just beginning.
 26 (*Freezes for count of three, lights go down. THE CENTURION*
 27 *exits, pausing at the step to assist MARY, THE MOTHER as she*
 28 *climbs the steps to the stage. MARY, THE MOTHER wears a*
 29 *rustic robe and a stole that covers her head. She is pale and*
 30 *obviously sad. She goes up to the stage, the lights come up, she*
 31 *walks straight ahead, removes her head covering, and begins her*
 32 *speech.*)

33 **MARY, THE MOTHER:** (*Quietly*) It is over.

34 For six hours I watched him hang on the cross, and I
 35 suffered with him. I felt the stabs of pain in his wrists

1 and feet, I felt the agony of trying to breathe through
2 lungs compressed from his own hanging weight. I felt his
3 thirst, and ... I felt his love. He was my son, after all, my
4 own flesh and blood. But he was Someone else's son as
5 well. And as he looked down from the cross, even in his
6 agony, we could feel his love for us, all of us, even his
7 persecutors.

8 When Jesus was a little boy, he was not well liked by
9 his peers. He was always too perceptive, too advanced for
10 his age. I remember when he was twelve and he was
11 missing from the group heading home to Nazareth after
12 the festival of the Passover. We hurried back to
13 Jerusalem and searched until we found him in the
14 temple, sitting among the teachers. He was not only
15 listening to them, he was answering their questions with
16 wisdom and intelligence beyond his years. They were
17 amazed. And when we admonished him, his reply was,
18 "Didn't you know I had to be in my Father's house?" (*Luke*
19 *2:49*).

20 "My Father's house" ... but of course. I knew he was
21 going to be a special child, for the mystery of his birth I
22 still cannot talk about. But never did I foresee the events
23 that happened yesterday, never did I imagine that my
24 son, who had ministered to his people for three years
25 with gentleness and love, would be crucified by the
26 Romans, and for what? For being a good man? A man
27 who stood for peace, who taught that the *meek* would
28 inherit the earth, not the bullies?

29 I do not understand any of this. His death was too
30 cruel. He was my firstborn, and I loved him as only a
31 mother can love. My heart is numb with grief. Now ... it is
32 over. He is gone. (*Pause.*)

33 I pray to God that he will send me comfort in this
34 terrible time.

35

1 I lift up my eyes to the hills —
 2 Where does my help come from?
 3 My help comes from the Lord,
 4 The Maker of heaven and earth (*Psalm 121:1-2*).

5
 6 (*Forlorn*) **Oh Jesus, my son, what have they done to you?**
 7 (*MARY covers her head with her stole and freezes for a count of*
 8 *three, then lights go down. MARY exits, assisted down the stairs*
 9 *by JOSEPH OF ARIMATHEA.*)

10 **JOSEPH OF ARIMATHEA:** (*The lights go up. He walks up on the*
 11 *stage, looks to each side as if checking out his audience, then*
 12 *turns to face the congregation. He wears the rich dress of a*
 13 *member of the ruling Council. He is elderly and has an air of one*
 14 *who gives orders and expects them to be obeyed.*) **I am Joseph.**
 15 **I come from Arimathea, a small town on the road from**
 16 **Joppa to Jerusalem.**

17 I am a wealthy man, a member of the Sanhedrin, the
 18 council that rules this Roman province and reports
 19 directly to Pilate, our governor. We have a king, Herod
 20 Antipas, who is a mere figurehead, but he has done some
 21 good deeds. He is restoring the temple to its former
 22 glory, making it again a focal point for all Jews who
 23 make pilgrimages here during the holy seasons.

24 And so it was that Jesus of Nazareth came to
 25 Jerusalem with his followers to celebrate the Passover. I
 26 have followed his preaching for many months. I cannot
 27 admit this to Herod or to the Sanhedrin, but I truly loved
 28 and admired Jesus. I found nothing seditious in his
 29 words. After all, he said, “Give to Caesar what is
 30 Caesar’s.”

31 He taught a discipline of love, not hate. He spoke of
 32 things in a kingdom to come, not here in Herod’s time.
 33 And he was able to heal the sick and lame with a single
 34 touch or a solitary word.

35 As for his so-called “trial,” he was accused, convicted,

1 and sentenced without making argument on his own
2 behalf. He was treated badly, as are all prisoners, then
3 made to carry his own crossbar to the site of his
4 execution, Golgotha, “the place of the skull.”

5 As he suffered on the cross, he cried out a verse from
6 one of David’s Psalms: “My God, my God, why have you
7 forsaken me?” (*Psalms 22:1*). And we knew his suffering
8 was truly terrible.

9 Afterward, I went to Pilate and asked for his body. The
10 Romans had pierced his side with a spear and certified
11 him dead. We had to lift his abused and torn body off the
12 cross — the Romans would not do it. They prefer to let
13 the bodies rot in place as a lesson to us.

14 It seems that most of Jesus’ followers had dispersed,
15 perhaps in fear of their own arrests. Mary his mother
16 and the disciple called John remained, along with a few
17 others. As we lifted him down, the tears were streaming
18 down our cheeks. We wrapped him in a clean linen cloth
19 filled with spices and took him to the tomb that I had
20 prepared for myself — a tomb hewn out of rock — and we
21 laid his body on a stone bench. Then we rolled a large
22 stone into the opening to seal it.

23 That was yesterday. The women will anoint his body
24 with oils and spices tomorrow, after the Sabbath. (*Pause.*)

25 I pray that his disciples will regroup and remember
26 his teachings. They are a poor lot — basically
27 uneducated, but they are devout in their love for him. I
28 loved him, too, and will mourn with them. What a
29 terrible and tragic end to such a promising life.

30 Still, I cannot help feeling that it all has a deeper
31 meaning. He gave his life for something bigger than all of
32 us. He is either going to be the greatest man in Jewish
33 history or the biggest failure. (*Pause.*) Either way, he will
34 live in my heart forever. (*Freezes for count of three, then*
35 *lights go down. JOSEPH assists MARY OF BETHANY up on*

1 *the platform, then exits.)*

2 **MARY, THE SISTER OF MARTHA AND LAZARUS:** (*Enters*
3 *silently, lights come up, she turns slowly, and tears her stole,*
4 *rending her clothing in Jewish mourning style. Has ashes on her*
5 *face and arms. Perhaps buries her face in her hands. Begins*
6 *facing Stage Right.>) **I, too, mourn him.** (*Holding out her arms*
7 *to reveal the ashes*) **I wear ashes as my ancestors have**
8 **always done, to show that their hearts are breaking.***

9 He is gone, the one I worshiped, the one I believed in,
10 the one who meant so much to me and my family. It was
11 Yeshua, Jesus, who awakened my brother Lazarus from
12 the sleep of death. My brother had been dead and
13 entombed four days when Jesus arrived in Bethany to
14 restore his life. Jesus went into the tomb, then came out,
15 and there was silence as we watched my brother — now
16 perfectly whole, healthy, and sane — emerge from the
17 tomb. At first we were speechless, but then everyone
18 rejoiced that Lazarus, who was dead, was now alive and
19 whole before our eyes. It was a miracle!

20 Not that I needed a miracle to believe in him. The first
21 time I looked into his eyes and felt the message of love,
22 peace, and serenity that dwelt in them, I knew I would
23 follow him.

24 Once, when Jesus and his disciples were visiting, my
25 sister Martha scolded me for not helping her, because I
26 sat at his feet and did no work. But he said I had chosen
27 the better part, and the smile he gave me warmed my
28 heart. When I sat close to him, I felt happy, content, at
29 ease with myself and the whole world.

30 And then, about six days ago, Jesus returned to
31 Bethany. To pay him tribute, I sat at his feet again, only
32 this time I anointed them with costly ointment. When
33 Judas argued that the money I spent on the ointment
34 could have been used to feed the poor, Jesus replied,
35 “The poor you will always have with you, but you will not

1 always have me.” It was as if I were anointing him in
2 preparation for burial. I felt a cold stab in my heart.

3 He knew ... Jesus knew, even then, that he would be
4 put to death. And from the reports that have already
5 circulated, he died an honorable death. He never
6 accused anyone or shouted oaths at anyone, not even at
7 the Romans. He merely implored his Father to forgive
8 them all.

9 His disciples all deserted him, except for John. I wish
10 I could’ve been there. I would not have deserted him. I
11 would have stayed until the end, then helped take him
12 away where the Romans could never find his body. I
13 would have protected him and mourned him and felt, as
14 I do now, this great hollowness in my heart. Jesus is no
15 longer in the world — the world is cold and empty and
16 without love.

17 These words from a psalm of King David comfort me:
18 How can I repay the Lord
19 for all his goodness to me?
20 I will lift up the cup of salvation
21 and call on the name of the Lord.
22 I will fulfill my vows to the Lord
23 in the presence of all his people.
24 Precious in the sight of the Lord
25 is the death of his saints (*Psalm 116:12-15*).

26
27 (*Raises her eyes to heaven.*) Oh, Jesus, how precious you
28 are in the sight of the Lord. (*Freezes for count of three, then*
29 *lights go down. MARY OF BETHANY exits, assisted by JOHN.*
30 *Then JOHN steps up on the stage, the lights come up, and he*
31 *stands quietly for a minute, looking around the room.*)

32 **JOHN, THE DISCIPLE THAT JESUS LOVED:** I speak last,
33 because I must tell you things that the others do not
34 know. I am John, brother of James, the son of Zebedee. I
35 first followed John the Baptizer, until that John



Thank you for reading this free excerpt from:

IN REMEMBRANCE OF ME

by Carol Feickert.

*For performance rights and/or a complete copy of the script,
please contact us at:*

CHRISTIAN PUBLISHERS

P.O. Box 248 - Cedar Rapids, Iowa 52406

Toll Free: 1-844-841-6387 - Fax (319) 368-8011

customerservice@christianpub.com