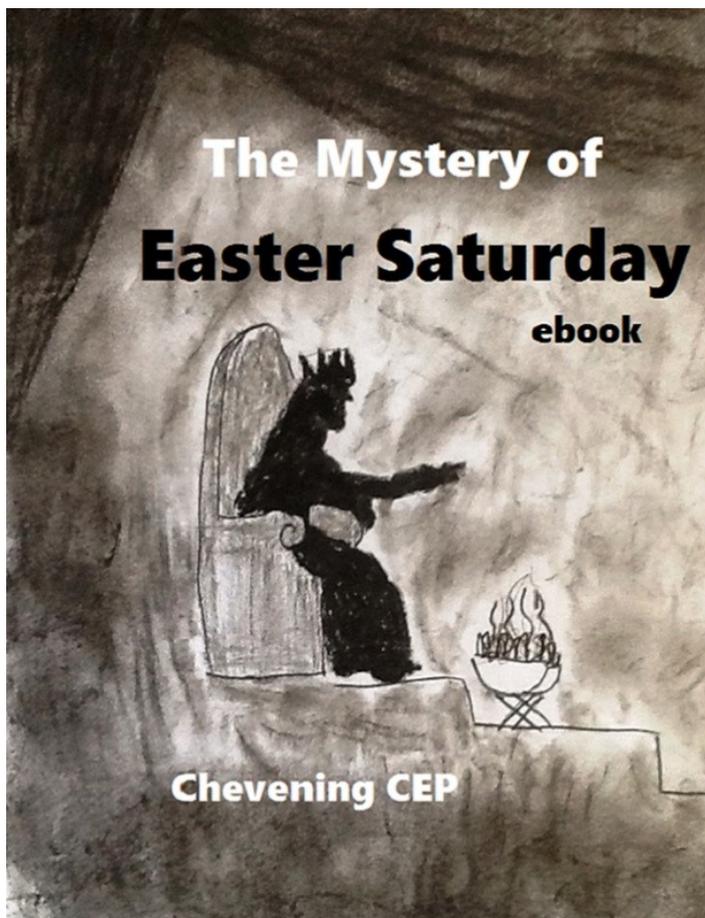


THE MYSTERY OF EASTER SATURDAY ebook



THE MYSTERY OF EASTER SATURDAY

A short play written and illustrated by the
pupils of Chevening CEP School

*Dedicated to all of our amazing children,
who bring such colour and life to our community.
Written in celebration and faith, with the gift of
new hope for new life.*



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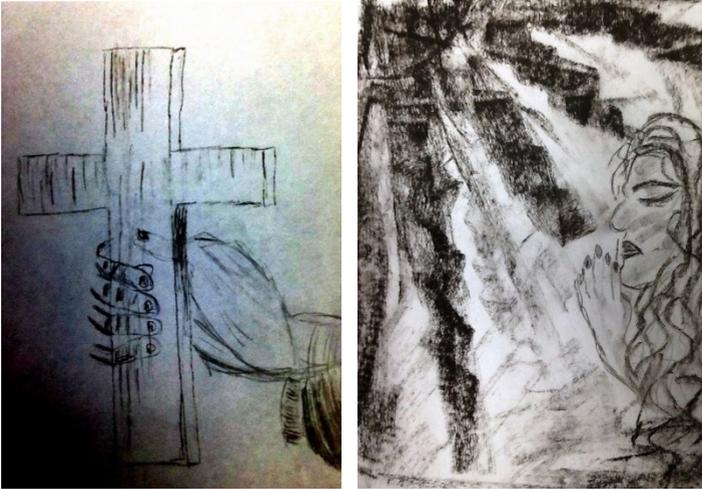
We hope you enjoy it and that it inspires readers to see beyond chocolate and bunnies this Easter!

If you have liked reading our play
and would like to contribute to charity,
may we suggest one that is close to our hearts?
The Milly Moo Right Now Foundation
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THE MYSTERY OF EASTER SATURDAY

~ A 'flashmob' Play ~

Introduction



From the Bible we can find out all about Good Friday and Easter Sunday; but very little was written about the Saturday in between.

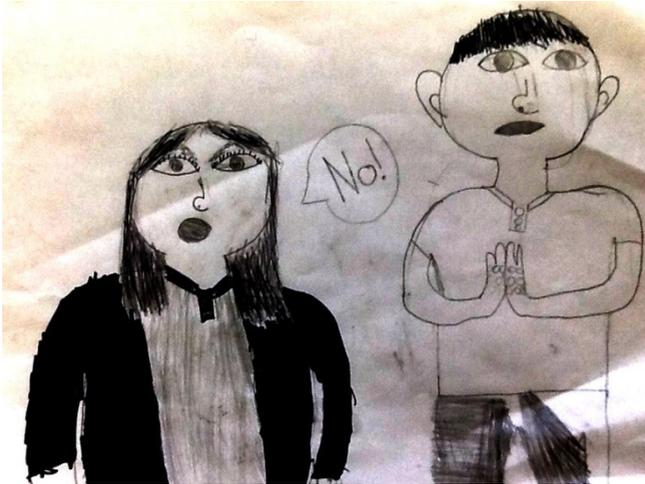
In Year 6 we decided to try to put ourselves in the place of the people there at the time; and imagine what may have been running through their minds and hearts on Saturday.

This is the script for the play Year 6 performed.

(There are details about the performance at the back of the book.)

Scene 1:

(Two children in a house at Easter.
Child 1 is looking through a Bible)



Child 2: Can I have a look?

Child 1: OK.

Child 1: We've learnt all about Good Friday.
I wonder why it's called Good Friday? Nothing
good happened on that day. Jesus was crucified.
It was all bad.



I wonder what happened on the Saturday?

Child 2:

(Flicking through book)

Well, let's find out.

Ok – sooo... there's Friday... Satur...

(Looking confused) wait...

It skips straight to Sunday. Where's Saturday?

Child 1: *(Taking the book from Child 2)*

You've probably missed a page. Let me look.

Friday... Satu...? Sunday! You're right! It's not here. Well, I wonder what happened?

Let's try to imagine it.



...

Scene 2:



Virgin Mary: Why did they crucify our son? How could they do such a thing to our beloved? He wasn't a sinner. He did nothing wrong.

Joseph: He was innocent. He was our son as well as our leader. Why would they take him away and crucify him? I can't bear it. Our loss will never end.

Virgin Mary: Joseph...

there's Mary Magdalene. She said to me that she knew something terrible would happen. [1](#)

Joseph: It was the same with Simeon.

He warned us that a sword would pierce our soul and it has. [2](#)

Virgin Mary: Tragic and depressing loss. It's too much to bear. He was our precious son and we have lost him.



(Mary Magdalene arrives)

Joseph: Mary

Mary Magdalene: I'm so sorry to hear the awful news, I am filled with despair. I had so many things to tell him, I feel so alone without him.

Joseph: Why did everyone turn against him?

Mary Magdalene: I don't understand - why would they do this to Jesus?

The Pharisees and Romans are the ones to blame. It was all their fault.

(Points toward the temple.)



Scene 3:

(By the temple - 2 Pharisees and the Priest)



Pharisee 1: I'm so glad our plan worked and Jesus is dead. He was ruining it all. ³

Pharisee 2: Finally, he has gone forever.

Pharisee 1: We tried so many ways to make him stop but he wouldn't listen.

Pharisee 2: Making the Romans put Jesus on the cross was a perfect idea. ⁴

Pharisee 1: It's a good job he didn't die on the Sabbath.

Pharisee 2: Yes, that would have been terrible on our most precious day. ⁵

Pharisee 1: At last now everything can go back to normal.

Pharisee 2: Our religion is saved!

Priest: I hear footsteps, I wonder who it is.

(Opens the door to Judas)

Priest: What do you want? This is a holy place.

Judas: I've got money to give to the temple.

(Agitated, trying to put the money on the altar)

Hurry up - count the money and take it.



Priest: I cannot accept this money. This is blood money. It cannot be offered to the Lord! ⁶

Judas: Please, I have made a horrible mistake!

Priest: No! You should have thought of that before you did it. You have been paid in full. Now be off with you!

Judas: But... the money for the temple...

Priest: *(Interrupting)* I said be off with you!

(Shouting and pointing)

(Exit - Judas walks out)

Judas: I need to find somewhere peaceful to clear my head and think about what to do. I can't stand it. I can't be forgiven for what I have done. I know of a field I could go to.

(Catching sight of the disciples)

Oh no, the Disciples! I am too ashamed to talk to them! *(Runs away)*

Scene 4:

(Disciples walk onto stage
passing by Judas without seeing him)



Disciple 1: I'm so angry! Why has God let this happen? Judas has betrayed us and now we are lonely forever, without our leader!

Disciple 2: Keep your voices down! We're out in the open!

Disciple 3: Look there is a house; we can shelter from the Romans and Pharisees there. ²

Disciple 4: Why did this happen? We are all alone now. God has left us. I'm so distraught.

Disciple 1: I can't believe we took Judas as one of us - a disciple.

Disciple 2: Thomas has gone missing too. But we can't go to look for him. We must stay in the shadows and keep our voices down.

Disciple 4: I can't stand it; maybe we should just give ourselves in.

All except Disciple 4: No! Never! We can't.

Disciple 3: Shhh... I hear something, maybe it's the Romans.



Scene 5:

(Roman soldiers walk over
towards where the disciples are hiding)



Soldier 1: Yes! He's dead and I won his clothes, look at these robes.

Soldier 2: (*Laughing*) You should have seen him on the cross! He couldn't even save himself. ⁸
Surely he can't be the son of God.

Soldier 3: He was the son of God! Don't mock him! The sky went black and the Earth shook. ⁹



Soldier 1: It was just a trick of the light.

He was just an ordinary man.

Soldier 3: No! It was God being angry!

Soldier 2: Well, he won't come back now.

Soldier 3: I know it isn't the end.

Soldier 1: Stop your silly talk.

We have orders to go to Pilate now.

Soldier 3: I can't come.

Soldier 2: You have to come or you could be stoned to death or worse.

Soldier 3: I can't come - not now I know the truth.



Scene 6:
(In Pilate's Palace)



Pilate's Wife: You should have listened to me!
I told you I have been having dreams about
Jesus. He did not deserve to be crucified. [10](#)

Pilate: I know but he wouldn't even answer any
of the charges against him.
All he talked about was the truth – what even is
truth?! It was no use. So I sent him to Herod. [11](#)

(Scene switches to Herod's Palace)



Herod: How can he be the son of God! He couldn't even save himself. He came to me and couldn't show me a miracle or answer any of my questions. Where were all these great signs? Nothing! It was no use, so I sent him back.

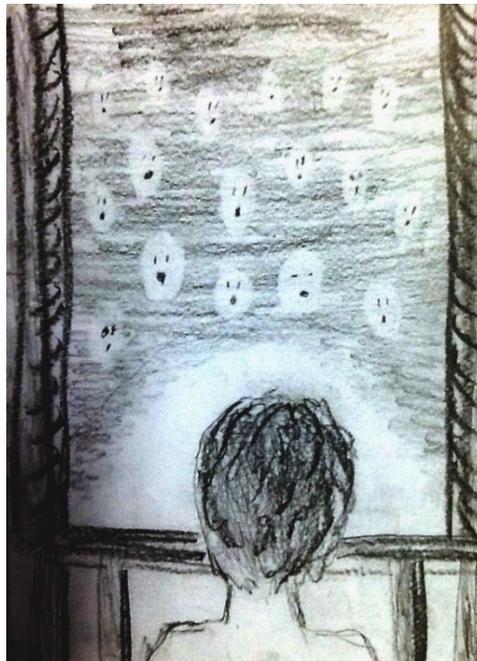
He is dead now and it's all finished.

Perhaps now the Jews will settle?

(Scene returns to Pilate's Palace)

Pilate's wife: I'm still having nightmares. You should have let him go!

Pilate : The crowd made me do it. I don't know why they let that murderer Barabbas go instead of that innocent man Jesus. I have washed my hands from his blood. [10](#) It was the crowd's doing.



Scene 7:

(Crowd gathered in the market square)



Crowd 1: We should have saved Jesus!

Crowd 2: It's all over now - it's in the past; just forget it!

Crowd 1: Don't you even care?

Crowd 4: That's nonsense, why should I care?

Crowd 3: I don't understand, who is this Jesus?

Crowd 4: Others said he was the son of God!

Oh look, there is Barabbas (*Pointing at him*).

Crowd 1: Why did we release him? [12](#)

He's a murderer.

(Barabbas enters, then walks towards Peter.)

Barabbas:

(Shakes hands with crowd or audience)

Thank you so much. Thank You. I was just about to be crucified but now I'm alive. I was set free.

Thank you. *(Shaking hands with Peter)* I'm

Barabbas nice to meet you.

Peter: *(Shocked and shouting)*

Get away from me! Barabbas! Get away from me, you vile man! *(Barabbas walks off stage disgruntled. Peter looks down to the floor.)*

No. Jesus is dead. And I betrayed him. I'm no better than Barabbas. [13](#)

I betrayed him. I denied him. Three times. And now he is dead. I'll never be able to make it up to him. It is too late now. The world has changed.

(Peter leaves without noticing Thomas arriving.)

Scene 8 :

(Thomas in the market place)

Thomas: Everything is different now ¹⁴.

It is over.

I don't know why the disciples are hiding away
in that room. They need to get on with life.

He is dead.

*(Spotting a Roman soldier and shrinking back
into the shadows.)*

Look - there is that soldier who was at the
crucifixion. I wonder where he is going?

Scene 9:

(Soldier in the market place)



(Soldier walks through market towards the tomb where 2 angels are waiting)

Angel 1: Why are we still here? Why didn't God send us to save him, we could have done it. We could. [15](#)

Angel 2: God knows what to do and we must obey.

Angel 1: But Jesus is dead! How can we help him now?

Angel 2: God wants us to be obedient and wait.

Angel 1: But we can't wait, we have to do something.

Angel 2: God must have a plan for us, we just have to be patient.

Look over there! There's that Roman! [16](#)

Angel 1: Isn't that the one who changed to believe? He was too late as well.

Angel 2: I wonder what business He has at the tomb?



Scene 10:
(At the tomb)

Narrator: The tomb! That's where Saturday finishes and Sunday starts; where sadness is defeated and joy rises up.

What was lost, is gained; and death has a hold of us no more. [17](#)



The End?

We hope you enjoyed our play. What do you think was happening on Easter Saturday?

Are there other people we haven't considered? Perhaps you could come up with a scene for the people you can think of?

Easter Sunday was not the end, it was the beginning – the beginning of new life.

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Performances

If you would like to perform this play:

You are very welcome to use this play yourselves; we only ask that you tell us about it and how it went.

If you would like to contact us please use...

nqureshi@chevening.kent.sch.uk

Bible References:

There are references to events in the Bible throughout and we hope that you find some of our thoughts interesting, provoking and that they encourage you to explore the Bible yourself.

The following could be a good place to start.

Matthew Ch 26 to 28 v 8

Mark Ch 14 to 16 v 11

Luke Ch 22 to 24 v 12

John Ch 16 v25 to 20 v 29

Hymns:

There are many hymns and songs which tell the story of the run up to Good Friday as well as others which focus on resurrection and new life.

For our performance we ensured that we kept some very joyful and uplifting songs for the end.

Bible Study

Ref 1: Mary Magdalene is one of the most important women in the Bible. In the past there has been speculation as to whether she was the woman who 'lived a sinful life' and later washed Jesus' feet with her tears and anointed Him with oil or perfume.

[Luke 7 v 36-50.](#)



The passage is a very moving one where Jesus compares her love for Him and God with Simon the Pharisee's. Some suggest that her actions in anointing Jesus with oil was a pointer towards His crucifixion. It is a beautiful

example of where Jesus sees through the people around Him into their hearts.



However, many people refute the connection between Mary and the unnamed woman, so we have not referred to the account – we have just made clear the closeness of Mary and the possibility that she may have had a better understanding or what Jesus was trying to explain about His crucifixion than others. Indeed the disciples seemed to find it hard to grasp in [Luke 18 31-34](#).

Also in John's gospel there is a similar account, in a different home, where Jesus defends Mary's actions of pouring perfume on Him against Judas' complaints. It also points towards Jesus' knowledge of His death [John 12:1-8](#).



Mary was one of the people who ministered to Jesus at the crucifixion and was the first to see Him resurrected. That is why we have placed her at the scene in our play. You can find out more about Mary using '[Bible Gateway](#)'.

[\(Click to return to Scene2\)](#)

Ref 2: Simeon devoted his life to God and had been told by the Holy Spirit that he would not die before seeing the Saviour. Mary and Joseph brought Jesus to Simeon and he was filled with joy. However, he also had a warning for Mary and Joseph about the future. It was an indication that not only was Jesus born to save, He would also suffer – as would those who love Him. He said “... a sword will pierce your own soul too.”

[Luke 2:25-40](#)



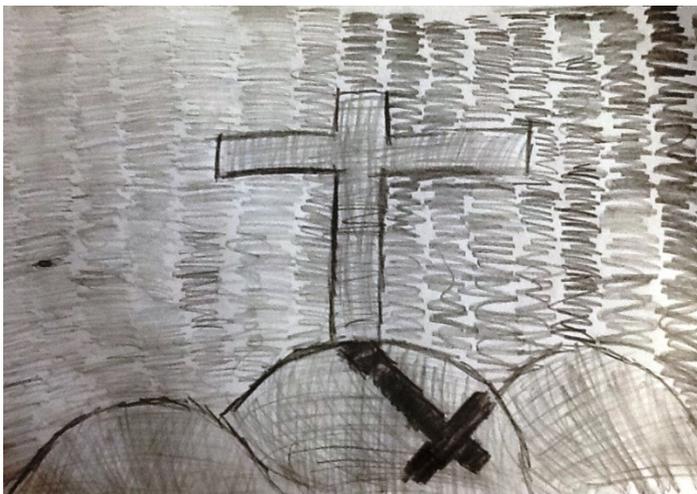
[\(Click to return to Scene2\)](#)

Ref 3: The Pharisees felt so threatened by Jesus that they completely missed the truth of who He was/is.



They felt the need to protect their religion and quite quickly came to the decision to kill Him. There are many attempts to stop Jesus but perhaps the one which speaks of the most truth is when Caiaphas the Pharisee said... “You do not realise that it is better for you that one man die for the people than that the whole nation perish...” [John 11:45-57](#). It is assumed that he meant that the Jews would be saved by killing Jesus; and in that beautiful way that God turns terrible pictures of our human world (priests plotting to kill) into beautiful ones, the Bible goes on to explain that yes – the death of Jesus does save the nation. In fact Jesus’ sacrifice saves all those who come to Him from any and every

nation. Paying for our sins, Jesus' death renews our relationship with God.



[\(Click to return to Scene 3\)](#)

Ref 4: The Pharisees were not allowed to kill Jesus as Israel was under occupation and so they often tried to pitch Jesus against the Romans. [John 18:28-38](#). In fact, Pilate said that he could find no charge against Jesus under Roman law. Still the Pharisees persisted. In the end, perhaps the pivotal point was when they pitched Pilate against Caesar by saying “If you let this man go, you are no friend of Caesar...” [John 19:12-16](#). Eventually, they got what they wanted.



An example of how the Pharisees tried to place Jesus against the Romans was the question posed about taxes. It must have felt like genius. If Jesus answered that people should not pay taxes, He would have found Himself in mortal trouble with the Romans. However, if He said yes, then Jesus would probably lose His followers since taxes and the Roman occupiers were so hated. Wonderfully, Jesus' reply disarms the question and asks for an even deeper response from His followers.

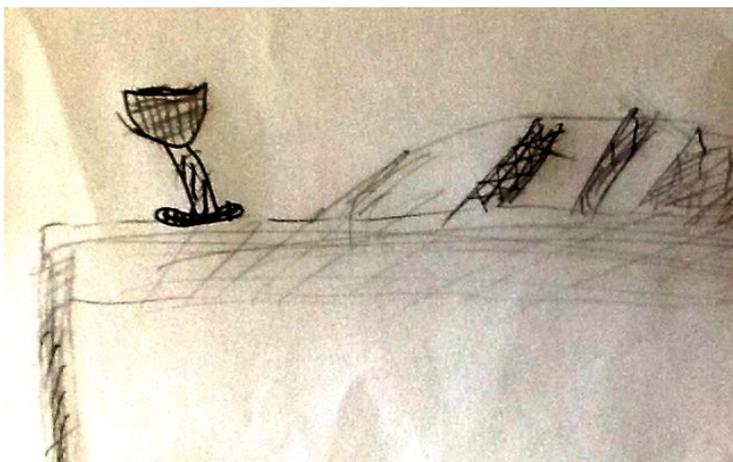
People often focus on Jesus saying “So give back to Caesar what is Caesar’s...” and don’t always consider the full impact of what comes next “...and to God what is God’s” – surely that is everything? Mind, body, soul and all we possess. [Matthew 22:15-22](#)



[\(Click to return to Scene 3\)](#)

Ref 5: Passover was one of the most important times in the Jewish calendar. Jesus came to Jerusalem for the festival. There are many connections between Passover, when the Jews were rescued; to Easter, when all of mankind could be rescued. During Passover, the best lamb was to be slaughtered for the sake of the Jews so that God would ‘pass over’ their house. Moses said “It is the Passover sacrifice to the Lord” In [Exodus 12:1-30](#).

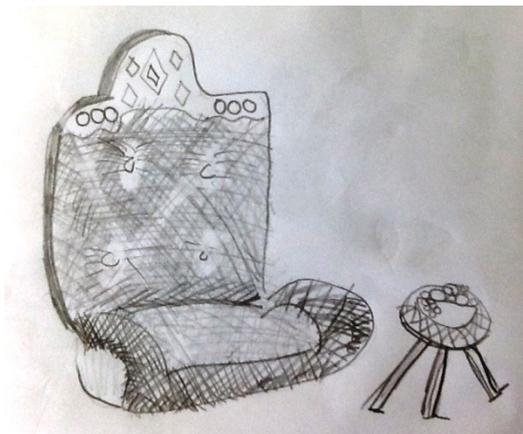
The Jews were worried that the ceremony would become unclean if Jesus died on Saturday, the Sabbath. [John 19:31-37](#) However, perhaps the point was missed again by the Pharisees. In this case, Jesus was the sacrificial lamb, given to make things right with God.



[\(Click to return to Scene 3\)](#)

Ref 6: Judas is another character from the Bible where there is much debate about his motives. Many see him as seduced by money but others speculate whether his disillusionment with what happened compared to what he expected would happen was the driving force for his betrayal. Some consider that Judas expected Jesus to overthrow the occupying Roman force in setting up God's kingdom. Instead, the Kingdom of God is

completely different to those thinking of a literal and physical sovereign kingdom on Earth.



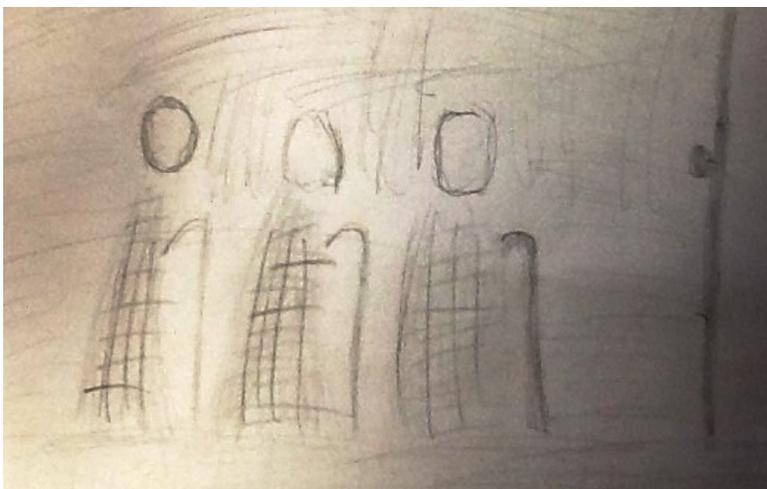
However, John points out Judas' weakness about money and refers to him as a thief [John 12:1-8](#).

According to [Matthew \(27:1-10\)](#), Judas so regretted his decision that he returned the money to the temple and took his own life. The Pharisees recognised that the silver was 'blood money' and couldn't be used for the temple; but it is striking that they considered that their plot to kill Jesus did not make them unclean and unsuitable as religious leaders. (Matthew's account places these events on Friday but we have included it on Saturday in order to incorporate what we think is a relevant part of the story in terms of both Judas and the priests).



The mention of the Devil in the gospels also shows us how Judas' may have been controlled. [Luke 22:1-6](#)

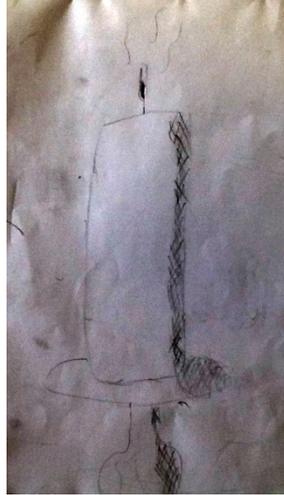
In many ways, this betrayal was necessary and in John's account we find that not only did Jesus know about the betrayal and following death but He also knew who would do it [John 13:18-30](#) .



The Pharisees actually use the money to buy the field referred to at the end of the scene.

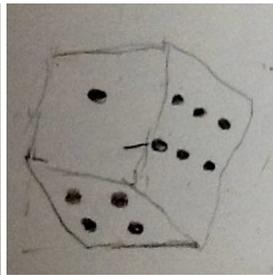
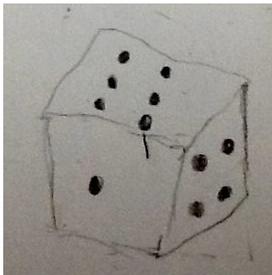
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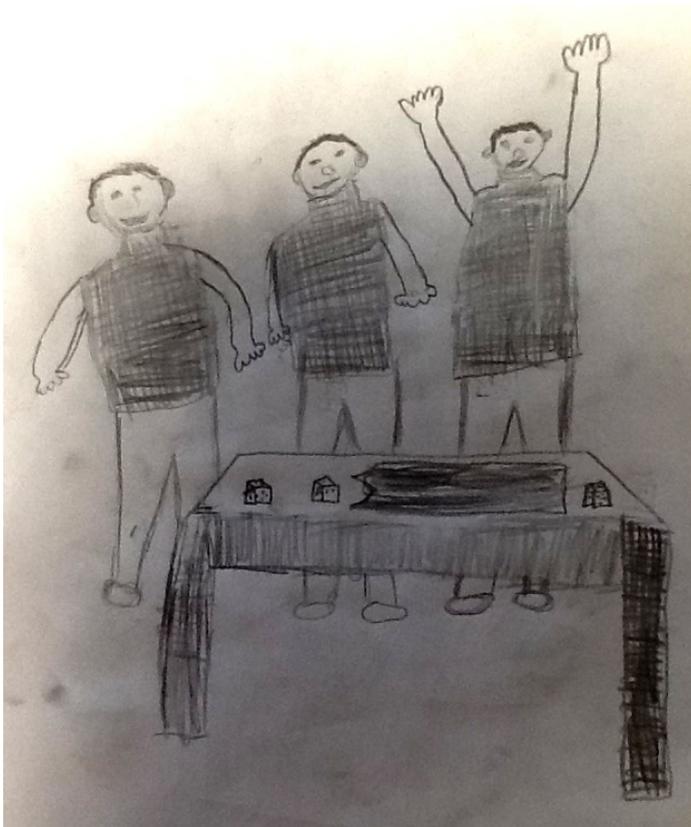
Ref 7: The Disciples must have been very fearful about what might happen to them. The account in John tells of them locking themselves away in a room, in fear of the Jewish leaders. [John 20:19-23](#) Thomas was notable by his absence at this point.



[\(Click to return to Scene 4\)](#)

Ref 8: The Roman Soldiers mocked Jesus and cast lots for His clothes. [John 19:16-28](#) It is said that many of the events that happened at the crucifixion occurred in order to fulfil prophecy from the Old Testament. [Matthew 27:32-44](#)



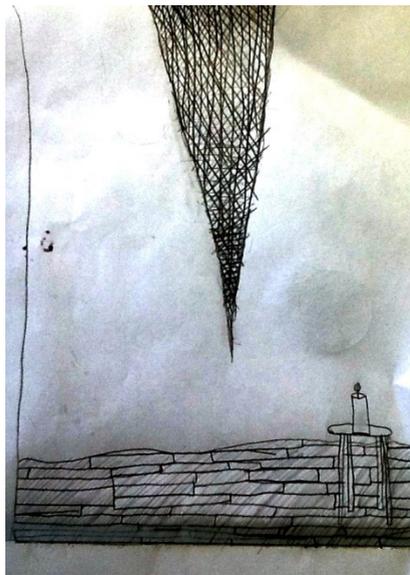


They mocked that Jesus couldn't even save Himself but failed to understand that Jesus died in obedience to God. It was part of God's plan to save mankind.

[Matthew 27:39-44](#)

[\(Click to return to Scene 5\)](#)

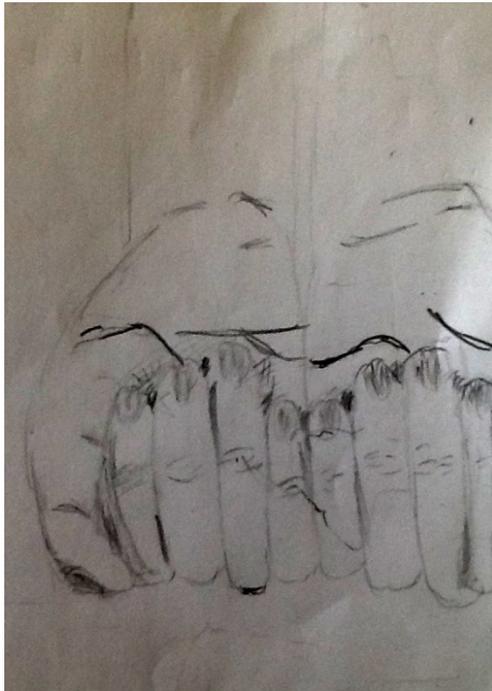
Ref 9: The Centurion at the crucifixion however, when witnessing what happened, suddenly recognised who Jesus truly was. [Matthew 27:45-56](#) So even some Romans started to believe; and indeed in the future Rome would become the seat of the Christian church.



The barrier between God and the Jews as well as Gentiles, was torn in two due to Jesus' sacrifice – just like the temple curtain. The relationship between God and mankind was renewed.

[\(Click to return to Scene 5\)](#)

Ref 10: Pilate sat in judgement of Jesus but was unable to find anything against Him. In Matthew's account, even Pilate's wife was said to be terribly concerned that Jesus was innocent [Matthew 27:11-26](#) . Pilate famously 'washed his hands' of the decision to crucify Jesus.



The reply from the crowd when Pilate tried to release Jesus could be seen as another example of people saying or seeing truth without really understanding it.

The crowd, accepting that the responsibility of Jesus' death would not be on Pilate's hands but their own, say "His blood is on us and our children!" In some ways this could be seen as Jesus' blood being spilt so that we and all sinners may be brought back into relationship with God.

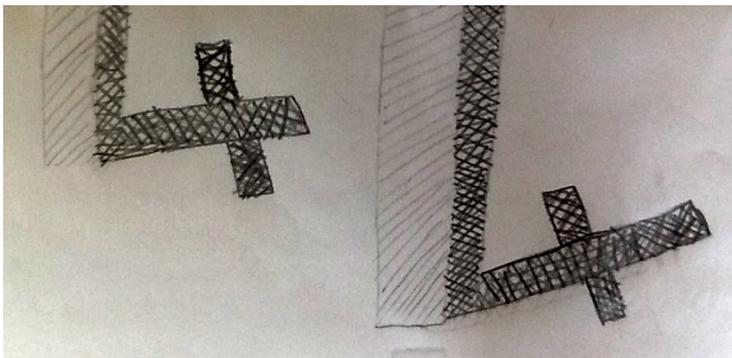
[\(Click to return to Scene 6\)](#)

Ref 11: Herod was in charge of Galilee and when Pilate learned that Jesus was from there he decided a neat solution to his problems may be to send Jesus to Herod. Not only might the difficult decision be made for him; but he might even gain favour in the eyes of Herod, who had wanted to meet Jesus to see signs and wonders.

[Luke 23:1-25](#)

Some of the gospels seem to suggest that Pilate and the Romans would not have chosen to crucify Jesus themselves. This can be taken at face value, placing the responsibility with the religious leaders and crowd. However, some historians speculate that at the time the gospels were written it would have been unwise to criticise the Romans, particularly as the church grew and even Caesar became Christian.

Herod's commands in [Acts 12:1-4](#) may make it hard to believe that he was overly concerned with the innocence of Jesus. Indeed, he had James put to death and recognising that he would gain favour with the Jews, he attempted to have Simon Peter killed too.



[\(Click to return to Scene 6\)](#)

Ref 12: Barabbas was freed instead of Jesus when Pilate offered to release someone for the festival of Passover. The accounts seem to suggest that it may have been an attempt to get around the problem of crucifying Jesus when he was found to be innocent.

The name Barabbas (Bar – Abba – s) can be translated as ‘Son of the Father’; and Father is another of the names for God. The crowd which welcomed Jesus to Jerusalem just a few days earlier as their king,

[Matthew 21:1-11](#), seem to be the same people who then call for His crucifixion.



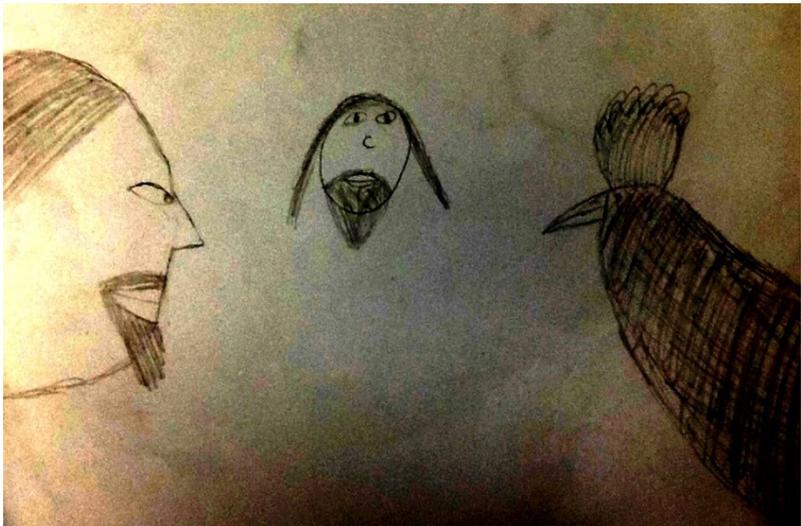
Some accounts say the crowd was stirred up by the priests. They shouted for the release of Barabbas, literally 'Son of the Father' instead of the real Son of the Father – Jesus [Luke 23:13-25](#). It could be seen as another example of the Jews trying to live by the literal rules of religion, rather than the Spirit of them in their hearts. Could this be an exchange where Adam (in a way also Son of the Father) representing all of the life of mankind; is redeemed for the price of Jesus' life?

Some think that Barabbas was popular because he was involved in the uprising or insurrection . We can only speculate. However, whatever their reasons, Jesus' crucifixion was to be the most important, pivotal point in human history.



[\(Click to return to Scene 7\)](#)

Ref 13: Simon Peter was convinced that he would never let Jesus down and must have felt torn to shreds when he realised that he had denied Jesus three times as predicted. [John 13:31-38](#), [Matthew 26: 31-35](#)



We know he was a man of action, as was seen in the Garden of Gethsemane where he drew his sword to protect Jesus [John 18: 1-14](#). So we can only imagine what would have happened had he met Judas or Barabbas. However, it may be even harder to imagine how he felt about his own denial [Mark 14: 66-72](#) .

On the 3rd occasion Jesus appears to the disciples after His resurrection, Peter is terribly upset that Jesus asks

him three times whether Peter loves Him. However, perhaps each time is acting as a counter to each denial?

It could be that the declarations of love are setting things right and helping Peter to understand he is forgiven. From then on perhaps Peter is free to lead as Jesus wants him to? [John 21:15-17](#)

[\(Click to return to Scene 7\)](#)

Ref 14: Thomas is often referred to as ‘Doubting Thomas’ due to his refusal to accept that Jesus had appeared to the other disciples in the locked room without physical proof.

It is easy to make assumptions about him due to this; but should we? For example, what if Thomas’ refusal to accept the disciples witness was more to do with trying to encourage them to go outside and live again - perhaps in the way Jesus wanted them to rather than hide away from the Jews and Romans?



What if he wanted the disciples to take some action in Jesus' name and saw the story as wishful thinking? We really don't know what was in Thomas' mind, so we have hinted at other possibilities in the play.



The Bible does tell us that Jesus used the doubts as an opportunity to explain how blessed people are who can have faith, without seeing proof. (Indeed, is that not one definition of faith?) [John 20:24-29](#) This could be a very important message for the church as Jesus was soon to ascend and not walk on the Earth anymore.

(The word 'doubt' usually has negative connotations. However, there are times when it can further your understanding rather than limit it. It can be very uncomfortable to have doubts but most people have them at some point and they can often lead to a stronger belief.)

[\(Click to return to Scene 8\)](#)

Ref 15: The Angels in our scene ([John 20:11-12](#)) are given the opportunity to speak their thoughts. I am not aware of anywhere in the Bible that this happens but we have included it because we wanted to highlight the obedience and self-control the angels demonstrate.



How desperate must it have been for them to watch the events unravelling, as well as Jesus' pain; and yet to stand back, stand firm, in obedience of God?



We know that they ministered to Jesus and saw his suffering in the Garden of Gethsemane [Luke 22:39-46](#) and tended to Him after Jesus' temptation in the wilderness [Matthew 4:1-11](#). Perhaps on both occasions they were able to see the events and yet stood in obedience to God.



So why have we let our angels discuss events? Well, the reading above in [Matthew 4:1-11](#) also tells of a 'fallen angel' who would not stand in obedience to God; but rather, would do everything he could to oppose God's command and creation. (Matthew also goes on further to talk of his angels.)

We know that they could have helped. In [Matthew 26:52-54](#) we hear Jesus telling Peter to put his sword away in the Garden of Gethsemane; explaining that His Father could put 12 legions of angels at Jesus' disposal, should He ask. Also, in [Acts 12:1-16](#), we hear of an angel freeing Peter from Herod's prison.

They certainly had the ability to intervene but showed great obedience not to.



In our play the angels are engaged in a discussion about the future. There are times, such as in [Matthew 24:36](#), where it is clear that they do not know God's plan.

In our modern world and culture, some people group angels with mystical creatures and as such can sometimes think of them as inventions of fantasy. However, their appearance and existence is woven throughout the books in the Bible. We do not usually

find ourselves questioning the existence of other characters who appear so frequently. To do so with angels would be our loss. [Revelation 19:9-10](#) warns John (and us) not to worship angels; but we should not ignore the part they play in God's creation and kingdom. There are so many wonderful things that that are beyond our understanding.

[\(Click to return to Scene 9\)](#)

Ref 16: The Roman centurion who recognised who Jesus was when He was crucified, appears in our play at the end. [Mark 15:37-41](#). We did this because we wondered what he would do next and whether he would follow Jesus to his place of burial.



We also wanted to draw attention to how the relationship with God is open to everyone, whether Gentile or Jew.

Indeed, there are times in the Bible when Jesus makes a point of explaining how strong the belief of Gentiles can be. In [Luke 7:1-10](#) we hear of a Roman Centurion, whose faith in Jesus' ability to heal is so strong, that he knows Jesus can command his servant to be well from afar and it will be so. Jesus appears amazed by the soldier's faith.



In [Acts 10](#) Peter learns that he must travel to a good, God-fearing centurion named Cornelius and teach him about Jesus. Peter needs the persuasion of a vision to

do so but once he does we find that he and his followers are amazed to discover that the Holy Spirit descends upon the gentiles, just as it had on the disciples themselves.

Everyone who is called, is welcome to God's kingdom. I wonder what became of the centurion at the cross?

[\(Click to return to Scene 9\)](#)

Ref 17: The Resurrection is where everything changes. What seemed to be a terrible defeat turns into the ultimate victory, as death cannot keep its grasp on Jesus and is defeated. In [Acts 2:14-41](#), Peter gives witness at Pentecost, linking prophecy with the events he saw. He tells all present about the gift of the Holy Spirit and we would like to leave you with his words...

“The promise is for you and your children; and for all who are far off - for all whom the Lord our God will call.”

[\(Click to return to Scene 10\)](#)



Cast List (in order of appearance):

(We had a cast of 29. However it would be easy to combine or split roles to range between 20 and 40.)

Child 1 & 2

Mary & Joseph

Mary Magdalene

Pharisees (Can split this into as many roles as needed)

Temple Priest

Judas

Disciples in locked room (apart from Peter, Thomas)

Roman Soldiers (as many as required)

Roman guard at the cross

Pilate (opportunity for non-speaking roles of servants)

Pilate's wife

Herod

Crowd (as many as required – it is good to use the audience too)

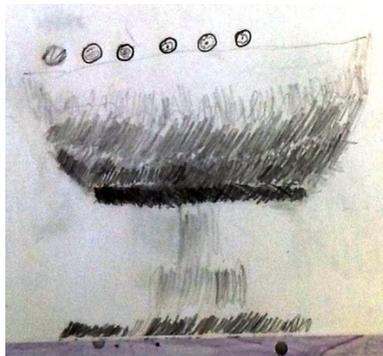
Barabbas

Peter

Thomas

Angels (2)

Narrator



Summary of Scenes:

(The aim of the scenes is for one to flow into the next. Our play was performed as a flashmob, with the actors placed within the audience to immerse them in the experience. It is designed so that the play is performed within the audience space with attention being directed by gestures, pointing and actors walking to new locations. However, it could be performed as a straight play on a raised stage.)

Scene 1: Modern day house at Easter -
2 children reading about the Easter Story.

Scene 2: Mary, Mary and Joseph -
Comforting each other and blaming the Pharisees for losing their son and saviour.

Scene 3: Pharisees at the temple -
Pleased with their success

Priest preparing the temple -
Judas arrives and tries to return the silver.

Judas leaves -
Judas travels to a field and avoids disciples.

Scene 4: Disciples -
Discussing what to do and looking for a room to hide from the Roman soldiers.

Scene 5: Soldiers -
On their way to the palace.

Scene 6: Pilate and wife
Discussing the dreams and sending Jesus to Herod.

Herod discussing Jesus. Then scene switches back to Pilate's palace.

Scene 7: Crowd members -
Discussing the choice between Jesus and Barabbas.

Barabbas -
Arrives in the town and greets people

Peter -
Barabbas meets Peter. Peter distraught about denial.

Scene 8: Thomas -
Out in the town trying to continue with life.

Scene 9: Soldier who now believes -
Walks towards the tomb

Scene 9: Angels -
At tomb discussing the events.

Scene 10: Narrator
Tells us about third day.



Spread the word.