

The Chosen Vessel

a play of Paul of Tarsus

in four Acts

for Sixth Grade

by

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Author's note:

This play is one of a group of plays written for the classes I taught at the Rudolf Steiner School in New York from 1982–1991 and at The Hartsbrook School in Hadley, MA from 1991-1999. The theme of each play was chosen to address a particular class's issues and interests, and the characters were rendered with specific students in mind.

When other teachers and classes have performed my plays, I have encouraged them to adapt or revise the play as necessary to derive the maximum pedagogical value from it. Other class's performances have showed me artistic dimensions of my plays that I could not have imagined, and I have always been grateful to see that my work has taken on new life.

I have posted my plays on the Online Waldorf Library as Microsoft Word documents so that they can easily be downloaded and changed. I have purposely given few stage directions so that teachers and students will make the plays more their own.

Dear Colleagues: I hope that these plays will serve you well as inspiration, as a scaffold on which to build your own creation, or as a script to make your own. Please don't hesitate to take whatever liberties you wish so that the play may serve you in your work. If you have questions, don't hesitate to phone or email me.

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Cast of Characters
(in order of appearance)

First Narrator
First Rabbi
Second Rabbi
Third Rabbi
Messenger
High Priest
First Witness
Second Witness
Third Witness
Stephen
Fourth Rabbi
Fifth Rabbi
Sixth Rabbi
Seventh Rabbi
Saul of Tarsus
Second Narrator
Third Narrator
First Companion
Second Companion
The Voice of Christ
Ananias
Fourth Narrator
Fifth Narrator
First Slaveowner
A Slave Girl
First Townsman
Second Townsman
Second Slaveowner
Lictors
Praetor
First Prisoner
Second Prisoner
Silas
Prison guard
Sixth Narrator
Seventh Narrator
First Christian Brother
Second Christian Brother
Temple Guard
Centurion
Lysias
Festus
Eighth Narrator
First Speaker
Second Speaker
Third Speaker

Enter Messenger

Messenger: Rabbis, Rabbis, come be quick,
The blasphemer is brought to trial!

Second Rabbi: The blasphemer? Whom do you mean?

Messenger: Why Stephen, sire, have you not heard?
He's brought to trial this very day
To answer to a serious charge
Of blasphemy against our God.

Third Rabbi: The Lord be praised throughout the land,
And let the blasphemer be damned!

ACT I, scene 2 - *In the Temple in Jerusalem*

The rabbis are seated and standing, talking about the trial; Stephen is conspicuous, standing alone in the front of the stage. The High Priest enters, seats himself, but the company of Rabbis continues to talk.

High Priest: Reverend Rabbis, I pray you—silence.

The rabbis continue their loud discourse.

Silence now, I ask you please!

Talking continues.

A quiet room I order you!
The time will come for every Jew
To speak and thus bring forth his plea;
We will all listen carefully.
But now I ask that you be still
That justice may here be fulfilled.

Good men—we here assembled be
To judge a charge of blasphemy
Brought forth against this man.
I ask the witnesses to stand.

The witnesses rise, each in turn, and each pushing in front of the previous speaker.

First Witness: I will be first, my reverend lord,
And tell in no uncertain words—

Second Witness: Let me but speak, I beg of you,
And I will give such evidence
As will give such evidence
As will convict the traitor sure—

Third Witness: With your permission, learned judge
I ask naught but your leave and plead
For your indulgence in this case.
On me the burden rests to tell
Each word I heard, I listened well!

Third Witness: When I have finished with my speech
The blasphemer will us beseech;
He will of blasphemy soon tire,
When stoned, or flogged, or tried by fire.

High Priest: Speak, then speak, but make it brief!
Spare us your embellishments,
Displays of lofty rhetoric.
Say your piece as you know best
But try our patience not to test.

Third Witness: O reverend judge, but let me say,
I heard this man—to our disgrace—
Speak blasphemous words, and plain as day
Against our Law, and 'gainst this place.

High Priest: All this we've heard, but tell us plain:
In what way did the man blaspheme?

Second Witness: Allow me simply to state
The words he said I will relate.

Speaking ever more sarcastically and cynically.

Jesus (the Jew from Nazareth,
Whom we all knew and did detest,
Was none but God's own son,
As Christ to earth had come;
And to redeem mankind,
He suffered on the cross.

High Priest: *to First Witness* Have you aught you can add to this?

First Witness: Most holy judge, the man said this:
Jesus shall destroy this place
And change the laws which Moses gave.

Commotion, outrage, and noise among the rabbis; the High Priest repeatedly asks for silence. When the company is settled, he approaches Stephen.

High Priest: Are these things so?

Stephen: O my breth'ren, hear my words!

The God of Glory showed himself
To our great father Abraham;
He promised him this land of ours,
And made a covenant with him.

The Lord of Hosts revealed himself
To Moses in the wilderness,
Who wrote God's very word and law,
And brought them to us, carved in stone.

Stephen: Yea even in that day,
Our fathers would not heed,
But thrust the teaching from their hearts,
And turned to idols made of gold.

But then a teacher came to us,
Who taught that pure, abiding love,
The greatest sinner could redeem.

With increasing anger and force.

But then, as now, ye would not heed.
Ye scorned the very Son of God;
The Son of Man ye did despise.
Ye did betray him to his death,
Forced to suffer on the Cross.

Ye stiffnecked and most stubborn folk,
Whose hearts are steeled and minds are closed;
Ye do resist the Holy Ghost,
And as your fathers did, *so do ye now!*

One after another, the rabbis speak out, rising out of their seats and remaining standing.

First Rabbi: What nerve, what sheer audacity!

Second Rabbi: How can he speak such words to us?

Third Rabbi: We'd better silence him today!

Fourth Rabbi: Stone him! Stone him now, I say!

Fifth Rabbi: Come men, be quick! I'll lead the way!

All the rabbis are standing, about to descend on Stephen. When Saul speaks, they pause to look at him.

Saul: Blasphemers shall rue this day.

They rush towards Stephen, but before they can lay hands on him, he stops them short with his revelation.

Stephen: Behold! I see the heavens opened,
And the Son of Man standing
On the right hand of God himself.

The rabbis grab Stephen, rush him offstage. Shouts and the sound of stoning is heard from offstage. The sound of Stephen's voice cuts through the commotion.

Stephen: Lord Jesus, receive my spirit.
Lord, lay not this sin to their charge.

ACT I, scene 3

Saul, who has followed the group of angry rabbis offstage returns.

Saul: Gold folk I ask if you did see
What comes of speaking blasphemy?
The words that Stephen spoke lit sparks
And flames of hate in righteous hearts.
'Tis right and just that this should be:
Sin should be met with firm decree.

This Jesus many knew right well,
Was he a good man, just and fair?
'Tis not my place his faults to spell,
But listen not when men declare
That Jesus was the Holy Christ!

He died the death that he deserved,
Like any common criminal,
Who tried by thought and deed and word
To raise himself and rule us all.

So learn by this example plain,
The Christ will come, as is ordained,
But till that day I do beseech
All men to watch their thoughts and speech.
Swear not by Jesus or beware,
A gruesome fate awaits you there!

Second Narrator: And on that day a great persecution arose against the church in and they were all scattered throughout the region. Devout men buried Stephen and made great lamentation over him. But Saul laid waste the church, and entering house after house, he dragged men and women and committed them to prison.

ACT II, scene 1 - *On the road to Damascus*

Third Narrator: Saul, still breathing threats and murder against the disciples of the Lord went to the high priest and asked him for letters to the synagogue at Damascus, so that if he found any belonging to the Way, men or women, he might bring them bound to Jerusalem.

First Companion: Saul, O Saul, why do we speed?
Why rush we so upon our way?
I beg of you my plea to heed:
May we not stop and rest today?

Saul: Rest you say? Did I hear right?
We shall not rest till it is night.
'Tis many a mile we must still go
Before we reach Damascus town.

Saul: And there I tell you—I will seek
Out every Jew who's strayed an inch.
I'll ferret out those wayward souls,
Blasphemers and criminals,
And bright them back with me in chains
To stand trial in Jerusalem.

Second Companion: Come Saul and honor our request;
Ahead I see a place to rest.
Damascus town is not so far
That we cannot spare half an hour.

Saul: Have your way then, lazy oafs!
We'll rest and then resume our trek.
If all the world, both hub and spokes
Did rest upon your shoulders weak,
We'd slip and slide at no slow pace
Right down to that dark "other place."

The companions find places to rest at either side of the stage, while Saul is left standing alone at center stage. Suddenly he is bathed in blinding light. He falls to his knees as he hears the voice of the Lord.

The Voice of Christ: Saul.

Saul.

Why persecutest thou me?

Saul: Who art thou, Lord?

The Voice: I am Jesus, whom thou persecutest.
This I know and do ye tell:
'Tis hard for thee to kick each day
Against the goads that prick thy soul.

Saul: What wilt thou have me do, O Lord?

The Voice: Arise and go into the town
And there it shall be told to thee
What thou must do and what become.

Saul: Men, I beg ye, come I pray!
Give me your hands and guide my way.

Second Companion: Saul, come quick and tell me clear:
Whose was that voice that I did hear?
Methought you spoke with someone else,
But I saw no one but yourself.

Saul: O come my friends, come help me stand,
All blinded am I by the light.
O please come hither, give your hand,
I cannot find my way alone.

ACT II, scene 2 - *Ananias's house*

Ananias is resting on a couch. When he hears the voice of the Lord he falls to his knees.

The Voice of Christ: Ananias, hear my call.

Ananias: Behold, I am here, my Lord.

The Voice: Arise and go this very hour
Into the street which is called Straight,
And there at Judas's house inquire
For one called Saul, who doth now pray.

Ananias: Of this man have I heard, O Lord,
And how much evil he has done
To Thy saints in Jerusalem.
He here did come to charge and bind
All those who on Thy name do call.
With threats he came to seize or slay
All men who unto Thee do pray.

Voice: Go thy way, then you shall see
 That this same man of whom you spoke
 A chosen vessel is to me,
 To bear my name before the folk—
 The heathen, Gentile, and the Jew.
 For Saul my messenger will be,
 And though he suffer for my name,
 My word to all he will proclaim.

ACT II, scene 3 - *Judas's house*

Saul sits on the edge of the couch, his head in his hands.

Saul: Since Christ's great glory I beheld
 Three days in darkness have I dwelled.
 For three long days of anguish deep
 I've prayed to Christ my soul to keep.

Ananias enters.

Ananias: My brother Saul arise,
 For unto you this day I come
 Through Christ the Lord, the Risen One,
 That through his love and through his might
 You may this hour receive your sight.

Ananias places his hands on Saul's head.

 Be with His Holy Spirit filled,
 Receive your sight, your eyes be healed.

Saul staggers up, falls on his knees and gives thanks.

Saul: My Lord, myself to Thee I give,
 And from this hour for Thee I live.

Ananias: Born again are you this day
 That you may go and preach the way
 of Christ, who healed you with His power.
 And now I say that from this hour
 No longer art thou Saul,
 But now thy name be Paul:
 The Chosen Vessel of the Lord
 Who calls you now to bring His word
 To all the nations of the world.

Fourth Narrator: For several days he was with the disciples at Damascus, and in the synagogue he immediately proclaimed Jesus, saying "He is the Son of God." And all who heard him were amazed and said, "Is not this the man who made havoc in Jerusalem of those who called on Jesus's name? But Paul increased all the more in strength and confounded the Jews who lived in Damascus by proving that Jesus was the Christ.

ACT III, scene 1 - *Outside of Philippi*

Fifth Narrator: Paul proclaimed the word of Christ to Jew and Gentile both alike. Abroad he traveled far and wide, and spread the word in many lands.

Once, as Paul went to the place of prayer, he was met by a slave girl who had a spirit of divination and brought her owners much gain by soothsaying. She followed Paul and Silas crying, "These men are servants of the most high god who proclaim to you the way of salvation." And this she did for many days.

But Paul was annoyed, and turned and said to the spirit: "I charge you in the name of Jesus Christ to come out of her." And it came out that very hour.

But when her owners saw that their hope of gain was gone, they seized Paul and Silas and dragged them into the marketplace before the rulers.

Slaveowners with Paul and Silas come from the rear, pushing through the crowds.

First Slaveowner: Make way, make way, don't block the path!
Make way, stand clear, and let us pass!

First Townsman: Where rush you now at such a pace.
Say, do I not recognize his face?

First Slaveowner: We have no time to stop and talk
Or answer idle, questioning folk.

Second Townsman: What men are these you've bound so tight?
They look like Jews if I see right.

Second Slaveowner: Jews or not, this I do know:
Before this day is out, they'll go
Straight off to prison, underground,
Their hands and feet in shackles bound.

First Slaveowner: O must we stop and answer clear
Each question put before us here?
Make way, I say, or you'll regret
The day you caused us such delay.

ACT III, scene 2 - *The marketplace in Philippi*

Second Slaveowner: Praetor, praetor, come and see
The criminals we bring to thee,
To try and sentence them aright.
O, I shall glory at the sight
Of these two troublemakers stripped,
And on this day, in public, whipped!

The Lictors fetch the Praetor, who looks over Paul and Silas and speaks slowly, with great dignity and scorn.

Praetor: What is all this we hear resound?
What men are these whom you have found
And brought to us for questioning?
Speak man, and tell us everything.

Second Slaveowner: O most renowned and righteous judge,
Thy wisdom known both far and wide,
Thy judgments hailed on every side—

Praetor: Come man, and spare us such fine talk!
For flattery we have no time.
Tell us what weighs upon your mind
That you to us these men have brought.

First Slaveowner: My lord, if I may so address:
Thou know'st what simple folk we be,
Of humble ways, and low degree.
We earn our keep as best we may;
We slave by night as well as day,
We ply our trade as best we can,
And would still do, had not this man
Come here and meddled with his speech.
O, had'st thou been there, heard him preach
Thou would'st have been incensed—

The Praetor has cut off the First Slaveowner's speech with a sharp gesture and these words:

Praetor: If—you cannot condense a bit—
My lictors will soon see to it.

Second Slaveowner: A longer tale I will make short:
Our fair young maid he did exhort,
And by Christ's devilry and power
Her wisdom fled this very hour.
No more a fortune teller she,
Nor we her fort'nate owners be.

First Slaveowner: And so we ask, O Praetor wise,
Can it be fair? Can it be right?
That men come peddling with their lies
And teaching filled with Devil's might,
And with it ruin poor folk and good,
And thus destroy their livelihood?

Praetor: Such men as these we've seen before
And of their strange faith we have heard.
For them there is an answer sure:
to lictors Seize and bind these foreigners!

Paul: O royal sire, but let me speak,
And let me tell my story true. . .

Praetor: Your turn will come my "royal sire."
Your cries will tell us all we need
To know what kind of man you are.
Lictors come and pay good heed:
Take these men to the market square
And whip them till they tell you fair
That never will they come again
To preach or meddle with our men.

ACT III, scene 3 - *In prison outside Philippi*

First Prisoner: Say comrade, can you tell me clear
What men these were who entered here?

Second Prisoner: Methinks they're Jews and wounded sore;
Yet one did smile as he passed my door!

First Prisoner: What rubbish is this that you say?
Men who were flogged as these today
Have not the wherewithal to smile.

Second Prisoner: Say what you will, but think a while
Upon what all of this may mean:
What sort of man can smile at pain?

Paul: My dear friend Silas, speak to me,
And tell me how it fares with thee.

Silas: Not well, dear Paul, not well indeed;
The lictors did with vigor heed
The praetor's cold and cruel command
To flog me till I could not stand.

So torn my shoulders and my thighs,
I cannot move, and here must lie
In such great torment and such pain,
I fear I may ne'er walk again.

Paul: Ah, dearest Silas, how I grieved
To hear you moan and cry with pain.
I would have willingly received
Your share of wounds without complaint.
Yet Christ, Our Lord, did suffer more
Than all the pain we did endure.
So let us pray and worship Him,
This very hour His praises sing;
He will our humble prayers heed,
And comfort us in our great need.

Paul and Silas sing "Hear Thou My Prayer O Lord".

First Prisoner: What men are these who can now sing
Despite their wounds and suffering?

Second Prisoner: Who is the Lord whom they implore
For help to ease their troubles sore?

Paul: It is the Christ, the Son of God,
Who helps all those who pray to Him.
Behold he comes with judgment sure
To set his servants free this hour.

An earthquake strikes, with flashes of light and peals of thunder. Paul and Silas's bonds are shaken loose. They arise slowly and begin freeing the prisoners.

ACT IV, scene 4 - *Outside the prison*

The prison guard enters with a lantern.

Prison guard: What ho! What happened here of late?
Are those the prisoners I see?
This spells a most disast'rous fate
If I allow them to escape.
The praetor, with a sneering face,
Will soon dismiss me in disgrace.
He'll question me: "How can it be
The prisoners were all set free?"

As the Second Brother speaks, the First Brother becomes visibly impatient and anxious to leave.

Second Christian Brother: He's surely suffered hard and long
Since he escaped Damascus town.
Chased from Antioch, but fled,
Stoned in Lystra, left for dead;
Cruelly flogged, unjustly jailed,
Yet he endured, his faith prevailed.
For years he traveled far and wide,
Proclaimed his faith on every side,
To heathen, Gentile, and to Jew,
To multitudes, and to the few:
That Jesus Christ the Savior be,
Who rules in Holy Trinity.

First Christian Brother: My thanks for your inspiring words,
But I must find him now to tell
The secret threats I overheard.

Second Christian Brother: Of threats against his life, you say?
O Lord, preserve our Paul today.

ACT IV, scene 2 - Inside the Temple in Jerusalem

Paul enters, walks past the Rabbis, who are talking among themselves, and kneels in a corner to pray.

First Rabbi: Say Rabbi, did'st thou see the face
Of him who entered in this place?

Second Rabbi: I've seen him oft and heard him preach.
It makes my blood boil when I see
That he should dare come here to pray.

Third Rabbi: 'Tis Saul of Tarsus who's come back!
His presence doth defile this place.
A Jew who doth renounce his faith
Should not have been 'lloved past our gates.

Second Rabbi: Get thee gone thou trait'rous Jew;
We want none of the likes of you!

Third Rabbi: We will not suffer this disgrace;
Begone and show us not thy face!

Paul: But brothers, I am still a Jew
And still believe as well as you
In God most high, and in the law
That he gave Moses for us all.

Second Rabbi: A Jew? What kind of Jew can'st be
Who goes 'round preaching of the might
Of Jesus, whom thou call'st the Christ?

Paul: Pray let me tell thee but one thing:
There was a time, when I, as thou,
Did scorn and not believe in Him.
But then one day I did perceive,
With my own eyes I saw the Lord,
The Risen Christ, and did receive—

Third Rabbi: Stop! Say no more! We will not hear
Nor suffer that you speak that name
Within our holy Temple gates.
Go forth before our fellows come
To do thee a most serious harm.

Paul: Just one more word I ask thee now—

Enter four more Rabbis, carrying knives, each in succession, speaking his lines. The Temple Guard is unobtrusive in the shadows of the stage.

Fourth Rabbi: The time has come, good men arise!

Fifth Rabbi: Cast out the turncoat with his lies!

Sixth Rabbi: 'Tis blasphemers we most despise!

Seventh Rabbi: Set on him men—the traitor dies!

Temple Guard: Stop this riot instantly!
What is all this calamity?

to Paul Here man, thou had'st best come with me.

ACT IV, scene 3 - In the Roman Army Quarters in Jerusalem.

Paul is brought in bound by the Temple Guard, who leaves him to fetch the Centurion.

Centurion: Arrested have you been I see
For breach of peace and harmony
Within the holy Temple's gates.
What can you say in your defense?

Paul: There is but little for to say:
To Temple went I forth to pray
Myself to cleanse and purify,
When men attacked me with their knives.

Centurion: Why did these men attack you so?
What said you that they were provoked?

Paul: Naught but the truth to them I spoke.

Centurion: And then?

Paul: There is no more to say?

Centurion: No more? Speak on while yet you may.

Paul says nothing.

Since you will not answer me,
And since you do me so defy,
I will suggest a remedy,
Whereby some answers you'll provide.

To the Temple Guard.

Go and tie him to the beam,
And whip him till he cries in pain,
And begs permission to explain
Why he withheld his tale from me.

The Centurion exits. Paul's cloak is ripped off and he is tied to the beam. Just as the Temple Guard is about to scourge him he asks

Paul: Is it lawful now that you
May whip and scourge as you intend
A Roman citizen, uncondemned?

The Temple Guard drops his whip and goes quickly to fetch the Centurion.

Temple Guard: Take heed in what thou doest man,
He is a Roman citizen!

The Centurion fetches Lysias, who approaches Paul and questions him.

Lysias: Tell me clear and no mistake:
 Are you a Roman citizen?

Paul: Yea.

Lysias: I had to spend a goodly sum
 To gain at last this great freedom.
 How did'st thy cit'zenship obtain?

Paul: I was born a citizen.

Lysias motions to the Centurion and the Temple Guard to remove Paul's bonds and to restore his cloak to him.

Lysias: I beg thy pardon in this hour
 And will do all within my power
 To see that justice is achieved,
 And that thou may'st go hence reprieved.

ACT IV, scene 4 - In Caesarea, a royal palace.

Assembled are all the Jews, Christians and Romans of Act IV.

Festus: A grave charge have I here before me
 Brought by those who have pursued thee.

Paul looks at the scroll, returns it to Festus, and glares at the assembled Jewish company.

Paul: Sland'rous, base, and without reason.
 I've sinned not 'gainst them nor Caesar.

Third Rabbi: O but he has!

First Christian Brother: Thou speakest false!

High Priest: This man *has* sinned against our law.

to Festus O noble sire, can'st thou not see
 That such a charge as blasphemy
 Must be judged in Jerusalem
 By our most righteous Sanhedrin?

Festus: What thou hast said to us is known,
 Yet in this case it must be shown
 How thy plea can be justified
 That he of his rights be denied.

High Priest: What rights are these? Is it not true
That this man claims to be a Jew?
Then Jewish law he must obey
No matter what he do or say.

Paul: A Jew am I, but Jewish law
Was changed by Christ forever more,
Who lovingly gave up his life
To save the earth from sin and strife.

High Priest: This is thy sin: that thou persist
And on this blasphemy insist.

Paul: And this thy woe: that thou not know
The law of love to men to show.

The High Priest sits down, realizing that there is no more to say.

Festus: Paul, as a Roman citizen
Thou hast the right of all free men
To stand trial in a Roman court.
Dost thou choose then to be taken
To Jerusalem for trial?

Paul: When I came to thy tribunal
Justice did I hope to find.
Death I'd face if it were proven
That I did deserve to die.

Far too long have they pursued me,
Falsely have they here accused me;
Here stand I, alone, forsaken,
But to them I'll not be taken.

As a Roman citizen,
I defy Jerusalem.
I make my appeal to Caesar!

Festus: Since to Caesar thou'st appealed,
So to Caesar shalt thou go,
My firm decree shall be fulfilled
Thou shalt go to be tried in Rome!

EPILOGUE

Eighth Narrator: Thus to Rome was Paul conveyed, and there, in his small room he wrote letters which he sent afar, to all the men whom he had taught the Way of Christ, the Law of Love.

Paul sits in a dark room at a desk upon which a candle is burning while he writes his letters. The voices come from offstage and occasionally Paul looks up as if to listen to them. During the second excerpt, faint singing of "Hear Thou My Prayer" is heard. During the last excerpt, the various characters come onto the darkened stage, some individually, some in groups. Each looks at Paul and remembers what effect this man had on his life.

First Speaker: I Paul, the prisoner of the Lord, beseech ye that ye walk worthy of the vocation wherewith ye are called. Even unto the present hour, we hunger and thirst; we are ill-clad, buffeted and homeless, and we labor, working with our own hands. Being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat. Be strong in the Lord and in the strength of his might. Bless them which persecute you; bless and curse not; avenge not yourselves, but rather give peace unto wrath.

Second Speaker: Put on the whole armor of God—gird your loins with truth; put on the breastplate of righteousness; take the shield of faith and the sword of the spirit which is the word of God. Thus ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness in this world, against spiritual wickedness in high places.

Third Speaker: As for me, I am an ambassador in bonds, that therein I may speak boldly, as I ought to speak. Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophesy, and understand all mysteries and all knowledge, and though I have all faith so that I could remove mountains, and have not love, I am nothing.

Love suffereth long and is kind. Love envieth not, love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

The assembled company speaks in chorus as the lights very slowly come up.

Company: When I was a child, I spake as a child, I understood as a child, I thought as a child, but when I became a man I put away childish things. For now we see through a glass darkly, but then face to face; now I know in part, but then shall I know even as also I am known. And now abideth faith, hope, love, these three, but the greatest of these is love.

The company exits singing "He Brought the Word of Christ Our Lord."