

**THE LAST
DAYS OF
JUDAS
ISCARIOT**

A PLAY BY

STEPHEN ADLY GUIRGIS

Dramaturgy Packet

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Characters

Satan: Sometimes referred to as “the devil,” in modern times he is viewed in pop culture as the ruler of Hell. Usually depicted with red skin and a pitch fork, Satan is sometimes shown as a creature with wings, otherworldly and unknowable, and is sometimes pictured as a variation of human. Before the New Testament was written, there was not a popular belief in the idea of good forces vs. evil forces. Hell and Satan were not characters in this story. The God of the Hebrew Bible, referred to as YHWH, has no nemesis except the wrongdoings of mankind. The Hebrew word *śātān* means “accuser” or “adversary.” This word appears several times in the Hebrew Bible and used to refer to enemies both human and celestial. This “Accuser” position is a job, rather than a name, and seems to essentially involve being the prosecuting attorney of the court of YHWY. By the first century CE, Judaism developed a belief in divine forces of darkness (as seen in the New Testament and other divine writings). This idea of an army of spiritual forces making war on the righteous led to the placement of the Accuser as the main evil force. Around this time other names for the Accuser began to appear, such as *diabolos* (the Greek word from which “devil” comes). This is also the period where we begin to see the equating of the serpent from the Garden of Eden with Satan. The Satan of the New Testament is portrayed as a glorified prison warden who has been corrupted by his own power. The stories of Satan in the New Testament reflect a struggle for spiritual freedom. The Satan we think of today was developed out of several centuries of influence from a wide variety of cultures. “Stephen drew on the image of the army commander, who hones in on the prey’s weakness” (154).

Gloria: The Gloria we see in the script does not necessarily come from a specific Biblical story. She is clearly an angel (depicted with wings) and is a link between Purgatory/Hope and Earth. The name Gloria could be a reference to *Gloria in excelsis deo* (*Glory to God in the highest*), a popular hymn that comes from the Gospel of Luke. The Gloria recalls the mystery of the incarnation, and through this prayer Christians praise God by recalling how great He is. The character of Gloria in the script is one of the only characters who seems content with her afterlife—perhaps a nod to the glory of God and the famous Gloria hymn.

Mother Teresa: Mother Teresa was born Agnes Gonxha Bojaxhiu in Macedonia in 1910. Her family was of Albanian descent. She was very religious from a very young age, and at 18 she left her home to join the Sisters of Loreto, an Irish community of nuns with missions in India. From 1931-1948, Mother Teresa taught at St. Mary’s High School in Calcutta. There, she witnessed great poverty and suffering outside of the school, and so in 1948 she received special permission to leave the school and devote herself to walking among the poor in Calcutta. In 1950 she began her own order, “The Missionaries of Charity.” This society has today spread all over the world, and has been deemed an International Religious Family. She has won many prestigious awards for her humanitarian work, including the Nobel Peace Prize. Mother Teresa passed away on September 5, 1997. In 2016, Mother Teresa was canonized by Pope Francis. Many would be surprised to learn that Mother Teresa struggled with her belief in God. After leaving the Sisters of Loreto, Mother Teresa described a period of doubt

and intense despair. According to James Martin, it was after hearing this that Guirgis decided that Mother Teresa was expert witness of despair.

Judge Littlefield: Littlefield fought for the Southern Confederate army during the Civil War, and hung himself in 1864 following Robert E. Lee's surrender. In the afterlife, he has become a judge. The role (powers/functions/method of appointment/etc.) varies widely and is dependent upon jurisdiction. From the script, we know that he hung himself in 1864 on a battlefield in Georgia from an oak tree. There was a real Confederate Army officer named George W. Littlefield, though the real officer did not die until 1920 of natural causes in his home. He was born in Mississippi and died in Texas, and does not appear to have any significant connection to Georgia.

Saint Matthew: Saint Matthew was a first century tax collector who eventually became an apostle of Jesus. Though not much is known about Saint Matthew, the account he wrote of Jesus' ministry is traditionally considered to be the first of the four Gospels, and serves as verification of Jesus as the Messiah. The Bible recounts that Jesus invited Matthew to join his inner circle of followers near the house of Peter. His joining of Jesus' group of followers signified Jesus' role as a helper of sinner, rather than the righteous. Matthew was a witness of Christ's resurrection, as well as his ascension (Acts 1:6-12). He is traditionally thought to have died a martyr while preaching the Gospel, potentially somewhere near present-day Egypt. "In the Gospel of Matthew, Jesus approaches the tax collector and says, 'Follow me.' Matthew, as a Jewish tax collector, would have been a detested person in his town, unclean to his fellow Jews. And so Jesus' call to him was all the more remarkable" (118).

Loretta: The character of Loretta is not necessarily based on any particular religious figure. Loretta is stuck in an in-between phase, in a coma in the hospital. She is a member of the jury.

Mary Magdalene: Mary Magdalene is one of the best known figures of the Bible. When the disciples abandoned Jesus at the hour of mortal danger, Mary of Magdala was one of the women who stayed with him until Crucifixion. She was the first person to whom Jesus appeared after his resurrection at the tomb (according to John), and she was the first to preach the "good news" of this miracle. Jesus cast seven demons out of her, but we do not know how these demons had manifested themselves in her behavior. From the New Testament it is clear that Mary of Magdala had an intimate relationship with Jesus. Many believe that Mary Magdalene was a prostitute, though this fact is almost definitely untrue; created out of the confusion of the multiplicity of Mary's and a need for a through-line through disjointed scriptures. Nonetheless, the character of Mary Magdalene has long been viewed as "the redeemed whore and Christianity's model of repentance, a manageable, controllable figure, and effective weapon and instrument of propaganda against her own sex." Mary's traditional title was "Apostle to the Apostles."

Bailiff (Julius of Outer Mongolia): The Bailiff's full name is Julius of Outer Mongolia. Though this character is not necessarily based on any religious figure, we can ascertain some facts about them from their name and job title. A bailiff is a law enforcement officer whose main role is to maintain order

during courtroom proceedings. Judges depend on bailiffs to ensure that the proper decorum is met. The term “Outer Mongolia” could be a reference to biblical times, but is more likely a reference to a territory of the Manchu-led Qing dynasty of the same name from 1691-1911. This area was roughly equivalent to that of the modern state of Mongolia plus the Russian republic of Tuva. It is possible that the Bailiff was alive during this period and came from this region. See figure A.

Simon the Zealot: Simon the Zealot is one of the most debated characters in the Bible. He has multiple names and titles, depending on the translation; Simon the Cananaean in the Amplified Bible, Simon the Canaanite in the King James Version, and Simon the Zealot in most others. Bible scholars argue over whether Simon was a member of the radical Zealot party, or if the term merely referred to his religious enthusiasm. The Zealot party was vehemently against taxes and Romans, and generally agreed with the Pharisees as far as legalistic observance of the commandments (two facts which complicate his character further). Aside from his name, Scripture tells us next to nothing about Simon. He is mentioned in only three places in the Gospels, and all of these mentions merely list his name with the other disciples. It is traditionally believed that he spread the gospel in Egypt as a missionary, and was martyred in Persia. It is not specifically mentioned in the Bible if Simon was present at the disturbance of the Temple, but, in the verse before, it is insinuated that his disciples may have been present for the event and the preceding events (Mark 11:11-19).

Sigmund Freud: Freud was an Austrian neurologist and the founder of psychoanalysis. He created an entirely new approach to understanding human personality. He was born in 1856 in Freiberg, Moravia (now in the Czech Republic) to a Jewish family, though he himself was non-practicing. He studied medicine at the University of Vienna, and worked at Vienna General Hospital after graduating. In 1885 he went to Paris as a student of the neurologist Jean Charcot. Freud developed the theory that humans have an unconscious in which sexual and aggressive impulses are in perpetual conflict for supremacy with the defenses against them. In 1900, his major work “The Interpretation of Dreams” was published. He worked closely alongside Carl Jung at the University of Vienna, though Jung later broke with Freud and developed his own theories. In 1923 he published “The Ego and the Id,” which suggested a new structural model of the mind. Freud chose to stay in Germany when the Nazis rose to power rather than seek asylum. As a result, his property was seized, and his books burned. Eventually he left for London, where he died of cancer in 1939.

Saint Thomas: St. Thomas was born a Jew and called to be one of the twelve Apostles. His birth and death dates are unknown, but his feast is traditionally celebrated on July 3. He is now recognized as the patron saint of architects (though he lived before the time of the Catholic Church, of course). Thomas was a dedicated follower of Christ—he accompanied Jesus on his trip to Judea to visit Lazarus in spite of certain danger and possible death. At the Last Supper Thomas received the “beautiful assurance that Christ is the Way, the Truth, and the Life.” He is best known for his role in verifying the Resurrection of Jesus. Because of Thomas’ unwillingness to believe that the other Apostles had seen their risen Lord, he earned the title of “doubting Thomas.” Supposedly, Thomas was killed in an

accident when a fowler shot at a peacock, and struck Thomas instead. His relics can be found in the San Thome Basilica in India and in the Cathedral of St. Thomas the Apostle in Italy.

Pontius Pilate: Pontius Pilate was the Roman prefect (governor) of Judea from around A.D. 26-37, and is most famous for presiding over the trial of Jesus. Despite his fame, relatively little is known about Pontius Pilate. From historical accounts we can ascertain that he belonged to the upper class of Roman society and that he came from a wealthy family. It is also known that he had strained relations with the Jews. Pontius Pilate most likely spent many years as a Roman soldier before he was assigned his role in Palestine. Furthermore, Judea was most likely not the first place a Roman soldier would choose as a home. The sentiment behind his description of his time in Judea as his feelings toward Judea in the script are based in historical and biblical fact. The gospels of Matthew, Mark, Luke, and John have different accounts of the trial of Jesus, but all agree that Pilate was reluctant to execute Jesus. They claim that a crowd encouraged Pilate to crucify Jesus. The gospels also agree that Pilate offered the crowd a choice between freeing Barabbas (a man accused of leading a violent rebellion), or Jesus; the crowd chose Barabbas. Pilate was canonized, and thus is now considered by many (especially Eastern Churches) to be a saint with his feast day being June 25. Apparently, early Christians saw Pilate very differently than we do today. Augustine hailed Pilate as a convert, as according to tradition he converted after Jesus' death. In early Christian art, he is often juxtaposed with Abraham, Daniel, and other great believers.

Uncle Pino: Uncle Pino is the Uncle of Loretta who appears only briefly in the script. His line, "I believe, because it is absurd! It is certain because it is impossible!" (pg. 26), references Tertullian's creed. Tertullian is widely regarded as having originated the expression *Credo quia absurdum (est)*, translated as "I believe because it is absurd." This phrase is often used in contemporary debates about the rationality of religious belief. Tertullian's original expression was not the above, however. In reality, it can be translated as "It is certain, because impossible." The phrase was changed throughout the ages, and this maxim played a significant role in Enlightenment representations of religion as irrational. Tertullian is referenced more than once throughout the play, and his ideas seem central to some of the playwright's central themes. Most pointedly, Tertullian believed that one of the greatest joys in heaven would be thinking about the anguish of those who ended up in hell.

Matthias of Galilee: Saint Matthias was not one of the original twelve apostles, but replaced Judas as the twelfth. Acts says that Matthias accompanied Jesus and the Apostles from the time of Jesus' Baptism to his Ascension. Soon after his election, Matthias received the Holy Spirit with the other Apostles, and is not mentioned again in the New Testament. Tradition says that Matthias ministered in Judea and then served as a missionary in other locations. Greek tradition states that he brought Christianity to Cappadocia, and then moved to the Caspian Sea where he was martyred by crucifixion. His symbol is either a cross or a halberd. His relics were transported from Jerusalem to Rome, supposedly by St. Helena.

Saint Peter: St. Peter was a disciple of Jesus Christ, recognized in the early Christian church as the leader of the twelve disciples. He is also recognized by the Roman Catholic Church as the first of its unbroken succession of popes. What we know of Peter we know from the New Testament: the four Gospels, the letters of Paul, and the two letters of Peter. Peter's birth name was Simon (Greek), or Simeon (Hebrew). His family came from Bethsaida in Galilee—he was the son of John and was married in his lifetime. He lived in Capernaum during the period of Jesus' ministry with his brother, St. Andrew, and St. James and St. John. Scripture tells us that he was at times vacillating and unsure (Letter of Paul to the Galatians 2:11-14), though he could also be resolute (Acts 4:10; 5:1-10). He is sometimes depicted as rash and hasty or irritable (Luke 22:33). Often, however, he is pictured as gentle but firm and capable of great loyalty and love (John 21:15-17). Peter was untrained in Mosaic Law (Acts 4:13), and likely did not know Greek. He emerged immediately after Jesus' death as the leader of the earliest church. He presided over the appointment of St. Matthias, and served as an advocate for the Apostles before the Jewish religious court in Jerusalem. Perhaps most importantly, Peter introduced Gentiles into the church—this meant that converts to Christianity need not be circumcised (though they would still be welcomed if they were). Peter was a prominent figure both before and after the death of Jesus, and made some radical changes to Christianity in his time.

Jesus of Nazareth: The historical Jesus was born sometime before 4 B.C. He grew up in Nazareth, in Galilee, as a peasant. His father was a carpenter, and he became one, as well. Jesus was raised Jewish, and remained deeply Jewish all his life. His intention was not to create a new religion, but do something within the existing framework. As an adult, he left Nazareth, met the prophet John, and was baptized. Shortly after this time, Jesus began preaching publicly with the message that the world could be transformed to a “kingdom of God.” Jesus was a noted healer, teacher, and prophet. He was crucified by Roman imperial authority, and after his death he was declared “the Son of God.” The Council of Chalcedon in 451, “reaffirmed that Jesus was both fully human and fully divine: God incarnate” (144).

Judas Iscariot: Judas is known to us today as the disciple of Jesus who betrayed him in exchange for money. Despite his biblical fame, his story is so unclear that many scholars are not sure that the historical Judas actually lived at all. There is no information available about Judas outside of retellings of the New Testament narratives, so little to no proof exists of his actual life. What we know of Judas, we know from the New Testament. There is no information provided about where he was born, and there are differing accounts of how he died. What they do agree on, however, is that Judas was a disciple of Jesus and he betrayed his leader, turning him over to a crowd led by chief priests, in exchange for money (30 pieces of silver, according to Matthew). Matthew, Mark, and Luke, all specify that Judas distinguished Jesus by kissing him when the crowd approached in the Garden of Gethsemane. The crowd then brought Jesus to Pontius Pilate—he was tried and crucified. According to the Gospels, Jesus confronted Judas at the last supper, telling him, “What you are about to do, do quickly.” Luke and John both mention Satan “entering” Judas and influencing him. John describes Judas an untrustworthy person. Judas' last name, Iscariot, is interpreted differently by different scholars. There are four main theories: first, the name is said to derive from Judas' membership in the *Sicarii*, or “dagger wielders.” This theory assumes that Judas was a Zealot—however, the *Sicarii* did

not emerge until around 40 or 50 AD. Second, the name Iscariot may have come from the Semitic root verb *sqr*, which means “to lie.” Third, the name may have a link to another Semitic word describing an occupation—a red dyer. Finally, Iscariot may refer to a town named Kerioth in Judea; in this case it would refer to his place of birth. This theory would place Judas as the only apostle not from Galilee, but it is not clear that a town called Kerioth ever existed. Another possibility, however, is that Iscariot was the name that Judas took from his father, Simon Iscariot (as mentioned in John).

Saint Monica: Saint Monica was a Christian, though her parents gave her in marriage to a pagan, Patricius, who lived in Tagaste in North Africa. Patricius has a violent temper and criticized his wife’s charity and piety, but always respected her. Monica’s prayers and example finally won her husband and mother-in-law to Christianity. Patricius was baptized in 370, and died in 371. Monica had at least three children, Augustine being the most famous. When Augustine was 29 he decided to go to Rome to teach rhetoric, and Monica was determined to go along. He lied to his mother and set sail without her, and she was heartbroken—still, she followed him. When she arrived in Rome, she found that he’d left for Milan. In Milan, Augustine was greatly influenced by Saint Ambrose, who also became Monica’s spiritual director. She died in 387. Almost all we know about St. Monica is from the writing of St. Augustine. “Monica’s fire expresses not anger as much as passion for helping others” (114).

Henrietta Iscariot: Henrietta is a fictional character, not based on any historical or biblical account of Judas’ mother. We don’t know much about the life of Judas, so little in fact that many scholars believe that he was not a real person. Henrietta was created for the purposes of this script.

Sister Glenna: Sister Glenna appears very briefly while Mother Teresa is on the witness stand. Mother Teresa speaks of her friend, Sister Glenna, who would often quote Thomas Merton on the subject of despair. From the script, all we know about Sister Glenna is that she is an Irish Catholic Nun, described as one of the “Sisters of Loretto” from Dublin, Ireland. Though Sister Glenna is a fictional character, created for the purposes of this script, a woman named Sister Cyril Mooney bears striking resemblance. Sister Cyril Mooney is an actual Irish Catholic Nun working in Kolkata, India. She is a member of the Sisters of Loretto. Sister Mooney was awarded the Padma Shri award for social service—she works with poor children in Kolkata. She was born in 1936 in Ireland, and came to India in 1956.

Butch Honeywell: Butch Honeywell is a fictional character, created for the purposes of this script. It does not seem as though his character was specifically modeled after any real person. Guirgis describes Honeywell as an “Everyman character, a jury member... (who) would at some point relate his own experience of betrayal in a monologue, as a way of inviting the audience to reflect on how the play’s themes might relate to their own lives.” (51)

Fabiana Aziza Cunningham: Cunningham is the defense lawyer for Judas' case. She is a fictional character, created for the purposes of this script. The name Fabiana is traditionally of Italian and Spanish origin, a feminine variation of Fabian. The name Aziza is traditionally of Arabic and African origin, and has been translated as "powerful and beloved." The last name Cunningham is of Scottish and Irish origin. Stephen Adly Guirgis' own mother was a devout Irish Catholic, which may have played a role in the creation of this character. From the script, we know that her mother was a Romanian Gypsy who settled in Harlem in the 1960s and her father was a local parish priest.

Yusef El-Fayoumy: El-Fayoumy is a fictional character, created for the purposes of this script. In the play, he is an attorney assigned to prosecute in the case of "God and the Kingdom of Heaven and Earth v. Judas Iscariot." We know from the script that El-Fayoumy is a current citizen of Hell who is Egyptian and grew up in Cairo. He has a cousin named Amghad Wahba, and he idolizes Mother Teresa. Stephen Adly Guirgis' own father was an Egyptian immigrant who was baptized in the Coptic Church, which may have influenced this character.

Soldiers: These are three Roman soldiers stationed in the employ of Pontius Pilate. The fundamental idea of discipline was quite important to the Roman soldier. For a Roman soldier, the most important thing was the feeling of law and order.

Caiaphas the Elder: Caiaphas was the high priest in Jerusalem during the time of Jesus. He was appointed by the Roman governor of Judea (Valerius Gratus). The responsibility for the death of Jesus Christ is frequently placed on either the shoulders of Caiaphas, or Pontius Pilate. As high priest in an era under direct Roman rule, Caiaphas would have had to answer to the Roman governor.

Act One, pgs. 1-25

"Domine adiuva incredulitatem meam": "Lord, help my disbelief!"

Symbol – Potter's field (8, Henrietta): A potter's field, pauper's grave, or common grave, is a place for the burial of unknown, unclaimed or very poor people. The term "potter's field" refers to Akeldama (meaning "field of blood" in Aramaic). Akeldama was originally a site where potter's would source deep red clay; according to the Bible, this land was purchased by the high priests of Jerusalem after Judas' death using the 30 pieces of silver he was supposedly paid (Matthew 27:3 – 27:10).

Burial before sundown (8, Henrietta): Jewish law traditionally states that bodies should be buried the same day that they passed, and that a body should not remain out overnight. Deuteronomy 21:23 states both that "Thou shalt surely bury him the same day," and "His body shall not remain all night." This tradition was so important to Jews historically, that even those who had been crucified would be taken off the cross for burial before sunset.

Symbol – a kiss on the cheek (9, Jesus): Supposedly, this is how Judas gave away Jesus' identity.

Thorseen the Implacable (11, Bailiff): This seems to be a reference to the god Thor from Norse mythology. Thor is one of the most prominent figures in Norse mythology, and was a major god of all branches of the Germanic peoples before their conversion to Christianity. "Implacable" means relentless, or unstoppable. The only obvious connection I found in my research was to a character, "Thorseen" in World of Warcraft, who is modeled directly after Thor.

Benedict Arnold (11, Bailiff): Benedict Arnold was an American military officer who served as a general during the American Revolutionary War. Now, however, his name is synonymous with traitor because of his betrayal of his fellow Americans.

Writ (12, Cunningham): There are several different types of writs, but all refer to "a formal written document" usually "an order or mandatory process in writing issued in the name of the sovereign or of a court or judicial officer commanding the person to whom it is directed to perform or refrain from performing an act specified therein."

Ethel Merman (12, Littlefield): Ethel Merman was born in 1908 in Astoria, Queens, New York City, and died in 1984 in Manhattan of natural causes. She was best known for her roles in musical comedies on Broadway, many of which were later adapted to the screen. She starred in *Anything Goes*, *Annie Get Your Gun*, and *Gypsy*, among many others. She is well known for her rendition of "Everything's Coming Up Roses" and "There's No Business Like Show Business."

El-Fayoumy's full name (13): Yusef Akbar Wahid Al-Nassar Gamel El-Fayoumy. Yusef comes from the name of a prophet in Islam (the biblical Joseph). It is the title of the 12th sura of the Qur'an. Akbar is also of Muslim origin, referring to "greater" or "greatest." Wahid is an Arabic given name meaning "one" or "absolute one." Al-Wahid is one of the 99 names of Allah. Nassar comes from the Arabic personal name meaning "granter of victory." Gamel seems to come from France, and may refer to the occupational name for a textile worker, miller, or baker.

Attila the Hun (13, El-Fayoumy): Attila the Hun, known as "flagellum dei" or "scourge of God" was one of the most fearsome enemies the Romans ever faced. He was raised in the most powerful family north of the Danube River; his uncles jointly ruled the Hun Empire in the 420s and early 430s. He and his brother received an extensive education. When Attila rose to power, the first thing he did was negotiate a short-lived peace with the Romans. Emperor Theodosius II agreed to pay some 700 pounds of gold per year as a promise of peace. However, a few years later, Attila claimed that the Romans had violated this treaty and led a series of attacks through cities in Eastern Rome in 441. A treaty was formed in 443. Attila decided to challenge his brother for sole power over the empire, and Attila eventually killed him. He then led an even more gruesome attack on the eastern section of the empire, and negotiated another treaty. According to Priscus (a Roman historian), the Hun leader lived

relatively modestly and humbly despite his legendary lust for gold. Attila died mysteriously on his wedding night, and no one knows where he's buried.

Judas' death (15, Littlefield): Matthew 27:5, "I have sinned by betraying innocent blood," he said. "What is that to us?" they replied. "You bear the responsibility." So Judas threw the silver into the temple and left. Then he went away and hanged himself. The chief priests picked up the pieces of silver and said, "it is unlawful to put this into the treasury, since it is blood money..."

Gethsemane (15, El-Fayoumy): As the story goes, Jesus and his apostles go out to the Garden of Gethsemane, where they've come many times before. Jesus tells them to keep awake and pray, and then goes a distance away. When he comes back to the apostles, they are asleep. He tells them three times to stay awake, but each time he returns, they are asleep. The last time he returns, Jesus says "how can you sleep at a time like this? The hour has come for me to be handed over to my enemies." Then, a large crowd is heard coming with swords and clubs. Judas steps out and kisses Jesus on the cheek. This lets the crowd know that this is Jesus, so his enemies step forward to grab him.

Beatitudes (15, Cunningham): The Beatitudes are the solemn blessings which mark the opening of the Sermon on the Mount—the first of Jesus' sermons in the Gospel of St. Matthew (5:3-10). They are part of the Catholic tradition and are as follows...

- Blessed are the poor in spirit: for theirs is the kingdom of heaven.
- Blessed are the meek: for they shall possess the land.
- Blessed are they who mourn: for they shall be comforted.
- Blessed are they that hunger and thirst after justice: for they have their fill.
- Blessed are the merciful: for they shall obtain mercy.
- Blessed are the clean of heart: for they shall see God.
- Blessed are the peacemakers: for they shall be called the children of God.
- Blessed are they that suffer persecution for justice' sake, for theirs is the kingdom of heaven.

Kierkegaard (15, Cunningham): Kierkegaard (1813-1855) was a writer in the Danish "golden age." His work crossed the boundaries of philosophy, theology, psychology, literary criticism, devotional literature, and fiction. His purpose was renewing Christian faith within Christendom through social critique. He is known as the "father of existentialism," but he also critiqued Hegel and the German romantics, contributed to the development of modernism, represented biblical figures in such a way that brought out their modern relevance, and created key concepts which have been explored by countless thinkers since. Kierkegaard believed that the Christian ideal judges the totality of an individual's existence for their eternal validity. He believed that the purpose of judgement should focus on the whole life, not just one part.

Hegel (15-16, Cunningham): “Within every idea – *thesis* – is contained its contradiction – *antithesis* – and out of that struggle is created – *synthesis*.” Hegel (1770-1831) belongs to the period of German idealism in the decades following Kant. Hegel attempted to create a comprehensive and systematic philosophy from a logical starting point. He is most well-known for his teleological account of history. Since the turn of the twentieth century Hegel has been looked at largely for his political and social philosophy and theological views, rather than his logical standpoint. The above quote references Hegel’s triad known as the dialectical method. The foundations for this method were created by Kant, and elaborated on by many thinkers to come.

Saint Augustine (17, Monica): Also known as Augustine of Hippo, Saint Augustine was born in Tagaste, Algeria, in North Africa to Saint Monica and father Patricius. He spent many of his years focused on parties, entertainment, and worldly ambitions. Augustine became a teacher of rhetoric first in Tagaste, then Rome, and Milan. He was converted to the Catholic faith largely because of the influence of his mother; he was baptized at the age of 33 in Milan. Following his baptism, he set out for Tagaste where he wished to pursue a monastic lifestyle. After his mother died on the journey home, Augustine lived an intense life of prayer, work, and fellowship. A few years later, while on a journey to Hippo, Augustine was called to become a priest. See Saint Monica’s entry on page 7.

30 pieces of silver (18, Monica): Supposedly, Judas betrayed Jesus for a reward of thirty pieces of silver.

Kools (23, Littlefield): Kool is an American brand of menthol cigarette, currently owned and manufactured by ITG Brands LLC (of Imperial Tobacco Company). Kool was first launched in 1933 by Brown and Williamson as an unfiltered cigarette—it was the first popular menthol cigarette. In 1953 a Roper survey showed that 2% of white Americans and 5% of black Americans preferred the Kool brand.

Act One, pgs. 26-56

Newports (26, Gloria): Newports are an American brand of Menthol cigarettes, owned and created by the R. J. Reynolds Tobacco Company. Newport was launched in 1957 by the Lorillard Tobacco Company; it originated in Ireland and was marketed towards male drinkers. The spinnaker present on the packs today is meant to reference its association with sailing. In the 1980s, Newport began an advertising campaign that targeted black Americans, especially in urban areas. A 2005 study showed that 49.5% of all cigarette sales to black Americans were Newports. Newports are currently America’s second best-selling cigarettes, behind only Marlboro.

“I believe, because it is absurd! It is certain because it is impossible!” (26, Uncle Pino): References Tertullian’s creed. Tertullian (ca. 160-225) was an early Christian theologian who wrote about the trinity (among other subjects). Tertullian is widely regarded as having originated the expression *Credo quia absurdum (est)*, translated as “I believe because it is absurd.” This phrase is often used in contemporary debates about the rationality of religious belief. Tertullian’s original expression was not the above, however. In reality, it can be translated as “It is certain, because impossible.” The phrase was changed throughout the ages, and this maxim played a significant role in Enlightenment representations of religion as irrational.

Ontological (27, Honeywell): “Ontological” means, “relating to the branch of metaphysics dealing with the nature of being” or “showing the relations between the concepts and categories in a subject area of domain.”

Roman tax collectors (35, Saint Matthew): Roman tax collectors were people who collected tolls and taxes on behalf of the Roman government. In areas ruled by the Roman Empire, wealthy foreigners were usually afforded the contracts for collecting these taxes. These wealthy foreigners then hired local inhabitants to actually collect the taxes. Tax collectors were responsible for paying to the government the revenue they had promised in their contracts, but were free to collect extra taxes in order to make a profit. Thus, there was a large amount of fraud, theft, and corruption. In the New Testament, “tax collectors and sinners” are cited together as undesirable people (Matthew 9:11; Matthew 11:19; Luke 15:1).

Thomas Merton (38, Mother Teresa, Glenna): Thomas Merton (1915-1968) was a Catholic monk in the twentieth century. He was a prolific writer, publishing over sixty books and hundreds of poems and articles in his lifetime on topics ranging from monastic spirituality to civil rights, nonviolence, and the nuclear arms race. Merton was born to a Kivi father and American mother in France, and he eventually found himself at Columbia University where he converted to Catholicism. In 1941 he arrived at the Abbey of Gethsemani, a community of monks belonging to the most ascetic Roman Catholic monastic order (the Order of Cistercians of the Strict Observance (Trappists)). He spent twenty seven years in Gethsemani, and eventually found himself drawn into the political arena, where he became heavily involved in the peace movement of the 1960s. He spoke of race and peace as the two most urgent issues of his time. Merton was a huge supporter of the nonviolent civil rights movement. During his last few years he became interested in Asian religions and promoting East-West dialogue. He met with the Dalai Lama several times, and eventually died on a trip to Bangkok. Perhaps most interestingly, Merton was baptized in the Corpus Christi Church, Stephen Adly Guirgis’ own childhood parish, and the place where Stephen first got the contact information for the priest who originally worked on the production. Merton’s quote on despair referenced in the play is, “despair is the ultimate development of a pride so great and so stiff-necked that it accepts the absolute misery of eternal damnation rather than accept that God is above us and that we are not capable of fulfilling our destinies by ourselves.” Merton also observes the value of hope in the face of despair, “how close

God is to us when we come to recognize and to accept our adjection and to cast our care entirely upon Him!” (105)

“One must participate in one’s own salvation.” (39, Mother Teresa): This line in the play is a direct reference to a conversation that Stephen Adly Guirgis had with the priest who worked on the original production. Stephen and James were discussing the despair of Judas, and Stephen asked passionately why God couldn’t simply break through the despair of Judas to bring him to salvation. James responded angrily, “No! That’s not the way it work! You have to participate in your own salvation!”

The Duvaliers (39, Mother Teresa, Cunningham): The Duvalier dictatorship began in 1956, when Francois “Papa Doc” Duvalier seized power in a military coup and was elected president one year later. In 1964, Duvalier declared himself “president for life” and officially established a dictatorship with the help of the Tontons Macoutes militia. In 1971, Duvalier died, and was succeeded by his 19 year old son, “Baby Doc,” who also declared himself president for life. In 1986, Baby Doc fled Haiti, and was replaced by Henri Namphy. After her visit to Haiti in 1981, Mother Teresa praised the Duvalier family, mentioning the “beautiful lesson” she had learned that “poor people could be so familiar with their head of state.” This was just five years before the Duvaliers were run out of town.

Charles Keating (40, Mother Teresa, Cunningham): Charles Keating was a banker and financier who bought Lincoln Savings and Loan of Irvine, CA, in 1984. This company became part of an empire built by taking advantage of loose government restrictions on banking investments.

Vatican II (40, Mother Teresa, Cunningham): In the early 1960s Catholic bishops convened at the Second Vatican Council to consider contemporary theological issues. The council lasted three years, from 1962 to 1965, and included some 2,800 bishops from 116 countries. Together, those individuals created 16 documents that set the course for the future of the Catholic church. Vatican II came to a number of very important conclusions, but some of the most pertinent to our script are included in *A Jesuit Off-Broadway*: there was a “reemphasis on serious Scripture scholarship” that “led to a flowering of Catholic biblical scholarship...” Furthermore, the “council reaffirmed the role of the Jews as the ‘people to whom the covenants and promises [of God] were made.’” And “repudiated the ancient accusations that the Jewish people as a whole were responsible for the death of Jesus.” Mother Teresa did not agree with these reforms, which essentially speaks to her anti-Semitism.

The Zealots (42, Simon the Zealot): The Zealots were a radical and aggressive political party who were very anti-Roman. They were so concerned with the national and religious life of the Jewish people that they despised not only Romans, but Jews who sought peace and conciliation with Roman authorities. Extremists among the Zealots became known as the Sicarii and turned to violent methods such as terrorism and assassination.

The riot at the Temple (44, Simon the Zealot): According to all four Gospels, near the end of Jesus’ life and during Passover, he entered the temple courts in Jerusalem and drove out all of the people

who were buying and selling there, overturning the tables of the money changers. He says, “my house will be called a house of prayer. But you are making it a den of robbers.”

Cappadocia (51, Satan, Judas): Cappadocia is a historical region in modern day Turkey. Cappadocia appears in Acts 2:9, when the Cappadocians were named as one group hearing the Gospel account from Galileans in their own language on the day of Pentecost shortly after the resurrection. Acts 2:5 seems to suggest that the Cappadocians were God-fearing Jews. During the early periods of Christianity, the first followers of Jesus and his apostles settled in the area to hide from the soldiers of the Roman Empire. It is known that St. Paul came to Cappadocia and established the first Christian colony in this region. Cappadocia is a mainly a high plateau over 1000m in altitude that is pierced by volcanic peaks. Due to its inland location and high altitude, Cappadocia has a continental climate with hot, dry summers, and cold, snowy winters. At the time of Jesus, Cappadocia had recently been reduced to a Roman province. Cappadocia contains several underground cities with vast defense networks. See Appendix, Figures B. and C.

Mary Chapin Carpenter (54, Satan): She is a gifted singer and songwriter who began her career as a folk-influenced performer (in the DC area), but found favor on country radio starting in the 80s. Some of her most well-known songs include, “Down at the Twist and Shout,” “Shut Up and Kiss Me,” and “I Feel Lucky.”

Lepers (54, Satan, Judas): Lepers are those diagnosed with leprosy, a chronic infectious disease caused by the *bacillus leproe* and characterized by the formation of growths on and in the skin, mucous membranes, nerves, bones, and internal viscera, which produces various deformities and mutilations, and usually results in death. The origin of leprosy is unknown. The question of whether or not leprosy is contagious from person to person has not yet been answered in full, though it seems as though it likely is. The average course of leprosy is about eight years. Leprosy is, of course, mentioned several times in the Bible. Leprosy seems to have been prevalent in Palestine—it was looked upon as a Divine punishment, and the Hebrews believed it to be both contagious and hereditary. Thus, lepers were excluded from the community.

Act Two, pgs. 59-85

“Sic deus dilexit mundum”: For God so loved the world, from John 3:16. “For God so loved the world that He gave His one and only Son, that whoever believes in him shall not perish but have eternal life.”

Psychoanalysis (61, Freud): Psychoanalysis was founded by Sigmund Freud, who believed that people could be cured by connecting their conscious and unconscious thoughts and motivations. Psychoanalysis therapy is meant to release repressed emotions and experiences. Things commonly

associated with psychoanalysis are the Rorschach ink blot test, Freudian slips, Free Association, and Dream Analysis.

“An ounce of prevention is worth a pound of cure.” (63, Freud): Originally said by Benjamin Franklin in regards to fire safety, but is used most frequently today to address health issues.

Freud and cocaine (64, Freud): Cocaine was the miracle drug of his time, and no one was aware of the addictive effects of cocaine while he was working with it. Freud loved the way cocaine made him feel, and was amazed about how it made he talk endlessly about things that he thought he'd forgotten. The psychoanalytical technique of Free Association may have been born out of his cocaine use, as in this technique you talk freely from one things to another and try to connect with your unconscious. Most important, Freud's cocaine use is evident in his book, *The Interpretation of Dreams*. The model dream that he write about is what addiction therapists today would call a “using dream.”

Don Ho (65, El-Fayoumy): Don Ho was a famous Hawaiian singer and musical ambassador for Hawaii starting in the mid-60's. He was most well-known for his song “Tiny Bubbles.” He passed away on April 14, 2007.

Judas' recanting (76, Judas, Cunningham): Matthew 27:3, “They bound Him, led Him away, and handed Him over to Pilate the governor. When Judas, who had betrayed Him, saw that Jesus was condemned, he was filled with remorse and returned the thirty pieces of silver to the chief priests and elders. ‘I have sinned by betraying innocent blood,’ he said. ‘What is he to us?’ they replied. ‘You bear the responsibility.’”

Quincy (78, Saint Thomas): Quincy, M.E. was a popular medical mystery-drama from Universal Studios that aired from 1976-1983 on NBC. Dr. Quincy was a strong-willed, over excited, very principled Medical Examiner (forensic pathologist).

Sanhedrin (81, Soldiers, Pilate): “The Jewish priestly council at the time of Jesus.” (87) The Great Sanhedrin was the supreme religious body in Israel during the time of the Holy Temple. There were smaller religious Sanhedrins in every town, as well as a civil political-democratic Sanhedrin.

Ducat (83, Pilate): A word used to refer to many different types of coins throughout history.

Pax Romana (84, Pilate): The Pax Romana (or Roman Peace) was a period from 27 BCE – 14 CE of relative peace and stability within the Roman Empire under the initial rule of the Emperor Augustus.

Philo of Alexandria (84, Cunningham): Philo of Alexandria lived from c. 20 BCE – 40 CE. He was a Hellenized Jew, sometimes referred to as Judaeus Philo. Philo produced a synthesis of both traditions

(Greek and Hebrew) developing concepts for future Hellenistic interpretation of messianic Hebrew thought.

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Circles of Hell (87, Pilate): Referencing Dante's *Inferno*, which is the first part of three-part epic poem, *The Divine Comedy*. In this work, he outlines the nine circles of Hell; he says the ninth circle is Treachery, the deepest circle of Hell, where Satan resides. The circle is further divided into Caina (for traitors to family), Antenora (for political/national traitors), Ptolomaea (for hosts who betray their guests), and Judecca (named for Judas Iscariot, for traitors to their lords/benefactors/masters).

Ornery (87, Pilate): Defined as "bad-tempered and combative" or "stubborn."

Symbol – Washing hands (88, Pilate): According to the Gospel of Matthew, after condemning Jesus, Pontius Pilate publicly washed his hands and declared himself innocent of Jesus' blood, blaming responsibility on the crowd that had formed.

High Holidays (89, Pilate): Sometimes referred to as the High Holy Days, but more properly known as Yamim Noraim; may refer to strictly the holidays of Rosh Hashanah and Yom Kippur, or may include the period of ten days including these holidays, or even the entire forty day penitential period in the Jewish year from Rosh Chodesh Elul to Yom Kippur.

Hegemon (90, El-Fayoumy): "Something (such as a political state) having dominant influence or authority over others."

Darvon (93, Satan): Darvon was invented in 1957 by Eli Lilly and Co. It is comprised of an opiate called propoxyphene, which is similar to codeine. It was widely prescribed for pain management until it was eventually banned by the FDA, and it had a wide range of serious adverse health effects. If taken in concert with other drugs or alcohol, it may cause fatal heart attack.

God's creation of Satan (96, Cunningham): It's commonly thought that the Devil first showed up in the Bible in the book of Genesis as the serpent who convinced Eve to eat the forbidden fruit in the Garden of Eden. Many Christians believe that the Devil was once a beautiful angel named Lucifer, who defied God and fell from grace. This is based on the book of Isaiah which says, "How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken nations."

Fallujah (101, Jesus): There were two Marine battles in Fallujah during the Iraq War. The first took place from April 4-May 1, 2004. The second took place from November 7-16, 2004. 27 US servicemen were killed in the first battle, and 51 were killed in the second.

Darfur (101, Jesus): The Darfur Genocide began in 2003 and unrest and violence persist to this day. The Darfur Genocide refers to the mass slaughter and rape of Darfuri men, women, and children in Western Sudan. The genocide is carried out by a group of government-armed and funded militias known as the Janjaweed.

Sixty-third and Park (101, Jesus): 583 Park Avenue is a New York event space that was built in 1923. It is used for an array of functions, but is home to the Third Church of Christ, Scientist, to this day.

Ellen Barkin and Ron Perelman (101, Jesus): Ellen Barkin, a famous actress, and Ron Perelman, Revlon chairman, were married for nearly six years. After the premier of this play, in 2006, they divorced. Ellen Barkin is best known for her roles opposite Dennis Quaid in *The Big Easy*, and Al Pacino in *Sea of Love*. Ron Perelman had a diverse array of holdings from candy to cosmetics, earned a reputation in the 1980s as one of the era's fiercest corporate raiders, and is currently worth \$7.8 billion.

Lafayette and Astor (101, Jesus): This may be referring to Astor Place, a project from the early 2000s that was to create an apartment building at the intersection of Lafayette and Astor. It seemed like it was going to do well, but, basically, bombed.

The Rose Garden with George Bush (101, Jesus): May be referring to a famous picture of George W. Bush and Chairman Karzai walking along the colonnade in the Rose Garden after their joint press conference in January 2002 where it was stated that "The United States is committed to building a lasting partnership with Afghanistan." See Appendix, Figure D.

Donald Rumsfeld (101, Jesus): Rumsfeld is a former American politician. He served as Secretary of Defense under Ford from 1975-1977, and again under George W. Bush from 2001-2006. He is both the youngest, and second-oldest person to have served as Secretary of Defense. He was also a three-term US Congressman from Illinois (1963-1969), Director of the Office of Economic Opportunity (1969-1970), Counsellor to the President (1969-1973), the US Permanent Representative to NATO (1973-1974), and White House Chief of Staff (1974-1975).

Osama (101, Jesus): Osama bin Laden had a hide out in a cave after 9/11 where he was eventually killed by SEAL Team Six.

Mohamed Atta (101, Jesus): Mohamed Atta piloted the first plane, American Airlines Flight 11, into the World Trade Center on September 11, 2001.

“Will you feed my lambs?” (105, Jesus): “When Judas spat in Jesus’ face, Jesus offered him forgiveness, asking, ‘Will you feed my lambs?’—the same request he made to Saint Peter in the Gospel of John.” (211) Jesus gave Peter a three-fold command to “feed my sheep” in John 21:15-17. Each time, it was in response to Peter’s three-fold declaration of love for Jesus. Throughout the scripture, believers are referred to as sheep—by describing his people as lambs, He is emphasizing their nature as immature and vulnerable and in need of tending and care.

Rebel Yell (109, Butch): A type of Kentucky bourbon whiskey dating back to 1849.

W. H. Auden (110, Butch): Wystan Hugh Auden was an English poet, playwright, critic, and librettist who had major influence on the poetry of the 20th century. His first book, *Poems*, was published in 1930 with the help of T.S. Eliot. He emigrated to the United States where he met the poet Chester Kallman, who became his lifelong lover. He won the Pulitzer Prize in 1948 for *The Age of Anxiety*.

Symbol – Washing feet (111, Jesus): This references the last supper—not only did Jesus reenact the Passover, but he also enacted for the disciples his ideal of service: the washing of feet. Rather than telling his disciples that they should be servants, he stripped off his tunic and washed the feet of Peter. Jesus literally acted out his message. (218)

Insights from “A Jesuit Off-Broadway”

“In this case, the streetwise lingo represented the playwright’s attempt at what theologians call an “inculturation” of the Bible—that is, a translation of the Gospel texts not simply into a different language but for a specific culture.” (xvi)

“...the church has never affirmed that any individual human being has been consigned to hell. Not even Judas.” (21)

“Ultimately, the playwright wanted to help the audience appreciate the complicated mix of motives that led to the crucifixion of Jesus of Nazareth.” (28)

“The various ways of telling Jesus’ story [in the Gospels] reflect the different views and concerns of the Gospel writers... Despite what many fundamentalist Christians contend, the Gospels are not to be treated as strictly historical chronicles.” (32)

“Stephen is trying to bring all this into the culture and world we live in. It’s like it’s this little Gospel, a self-contained Gospel for today.” (41)

One of the largest themes tackled in this show is the theme of despair. This concept is mentioned time and time again in *A Jesuit Off-Broadway*. “Judas was condemned to hell not simply because of his betrayal of Jesus but also because of the despair that led him to suicide.” (42)

The play was originally produced at a theatre that was founded with the goal of challenging racial norms in theater. It was an “environment where Latino actors could hone their skills—and make themselves known to directors and producers. They called it the Latino Actors Base, or LAB.” (54)

The show was originally directed by Phillip Seymour Hoffman, called Phil by Martin. He says that “Phil was providing something like contemporary parables for the cast” (66). A parable is “a metaphor or simile drawn from nature or common life, arresting the hearer by its vividness or strangeness, and leaving the mind in sufficient doubt about its precise application to tease it into active thought.” (67)

“...it was clear that Judas would have to decide whether to embrace humility and seek reconciliation or reject it and continue his time in hell. It would be a choice for or against poverty of spirit.” (104)

“The essential humanity of the saints—was absolutely central to Stephen’s presentation of the story of Jesus and his disciples and I didn’t think it was possible to stress it too much.” (112)

“The Gospel story was being ‘inculturated’ for a new audience. Second, the language was a reminder that the saints were real people; and third, if Jesus hung around fishermen and prostitutes, he probably heard the same kind of language we hear on the stage.” (186)

“I hoped the play would cause nonreligious people to reconsider things, religious people to think about how strong their faith is, and those in between to be stimulated to embrace spirituality a bit.” (188)

“But, in the end, I said to the audience, the respectful and deep consideration of Christianity in *Judas* seemed to have trumped any problems people might have had with the language or the contemporary portrayal of the saints.” (189)

“At its best, the theater is really like a church. It’s all about the human condition and how we deal with life.” (220)

Relevant Information

The Stations of the Cross: a series of images depicting the trial, crucifixion, and death of Jesus. There are 14 images in the series: Jesus condemned to death, Jesus bearing the cross, Jesus falling for the first time, Jesus meeting his mother, Simon of Cyrene bearing the cross, Veronica wiping Jesus' face, Jesus falling a second time, the women of Jerusalem weeping over Jesus, Jesus falling a third time, Jesus being stripped of his clothes, Jesus nailed to the cross, Jesus dying on the cross, Jesus being taken down from the cross, and Jesus place in the sepulcher.

Poverty of Spirit: spiritual poverty is a concept that was not only vital to early Christians, such as the desert Fathers, but also many Christians in the coming centuries, such as Dorothy Day, Thomas Merton, and Mother Teresa. This concept is central to the play: “spiritual poverty is the antidote to the kind of despair that kept Judas in hell” (100). Poverty of spirit is “the inherent poverty that every human being faces in daily life. This spiritual poverty comes with knowing our limitations and accepting that we are powerless to change certain aspects of our lives” (101). Spiritual poverty is something we should strive for.

The Olive Branch: Tradition says that Judas hung himself from an olive branch, though this is not actually mentioned anywhere in the Bible. The olive branch has been used as a symbol of peace throughout history—it is also used symbolically at place in the Bible, most notably the as a warning of the Great Flood.

Pharisees: The Pharisees were a Jewish social movement and school of thought in the Holy Land during the time of the Second Temple that is mentioned 98 times throughout the New Testament. The New Testament depicts the Pharisees as opponents of Jesus/the early Christians. They do, however, warn Jesus that his life is in danger from Herod in Luke 13:31, invite him to meals, and protect early Christians. Paul asserts that he was a Pharisee before his conversion. Most accurately, they were the holy men who kept the law.

Purgatory: The origins are purgatory are difficult to discern. Though there is no explicit mention of purgatory in the New Testament, there are several biblical texts used to support the idea of purgatory (Mal 3:2-3, Matt 12:31-32, Cor 3:11-15). The birth of purgatory is really in the 12th century. In 1254, Pope Innocent IV defined purgatory, in 1274, the Second Council of Lyons affirmed the idea of purgatory, and in 1300, Dante's *Divine Comedy* graphically framed the specifics of purgatory. Today, most Catholics and a few other denominations believe in purgatory. Most evangelical or Protestant Christians do not. Modern interpretations of purgatory include: *Beetlejuice* (1988), *Corpse Bride* (2005), *The Lovely Bones* (2009), and *The Good Place* (2016-present).

Modern Representations of Satan: *Rick and Morty* (2014), in “Something Ricked This Way Comes,” Summer starts her first job at an antique shop run by the devil. *Lucifer* (2015), Lucifer has left Hell to run an LA nightclub called “Lux.” A woman is killed in front of him and he teams up with the police. *Supernatural* (2007-2018), Lucifer is stated to be the god of the demons and it is said that he created the first demon by corrupting a human soul as part of his rebellion against God. *Doctor Who* (2006), in “The Beast” there is a depiction of the devil called “the Beast,” who claims to have served as a subconscious basis for devil-like entities in religions throughout the universe. *This Is the End* (2013), Satan is portrayed as an enormous 7-headed creature. *The Simpsons*, in “Treehouse of Horror XI and XXV” animated Satan appears. Satan appears in the episode of *South Park* called “Damien” and is depicted as a sensitive and emotionally vulnerable person. See Appendix Figures E-K.

Satan in Different Cultures: Evil is personified in different ways by many different world religions (though not all). Through these different manifestations of evil, the supreme creator in each religious tradition is excused of responsibility for creating death, pain, and suffering. Below is a brief description of these manifestations in various major world religions:

- Zoroastrianism: one of the most ancient world religions that we still know about, it is over 3000 years old. Ahura Mazda is the creator god who has twin children, Spentu Mainyu (“beneficent spirit”) and Angra Mainyu (“hostile spirit”). These different temperaments arise from the choice they made between truth and lies. This a dualistic idea of spiritual warfare.
- Buddhism: Buddhism is an interesting case for many reasons; but, put simply, the “bad guy” of Buddhism is Mara. Mara is identified with the very concept of death, it represents darkness and blindness.
- Judaism and Christianity: the devil as we likely think of him. Satan wasn’t even the name of the “opposer” for most of the history of Judaism, it wasn’t until sometime after the 4th century BCE that Satan became the name of a being.
- Islam: the Muslim manifestation of evil was a Jinn who refused to bow before Adam because he was made from fire, while humans were made from clay. God decides to condemn Shaitan.
- Norse religions: Nidhogg is a dragon living at one of the three roots of the cosmic tree Yggdrasil. Ymir was the first living creature, a frost giant who emerged from the ice and was the evil mother and father of all frost giants. Both Nidhogg and Ymir are manifestations of evil in Norse religions.

History of Crucifixion: Crucifixion was invented by the Persians in 300-400BC and used by the Romans as a punishment for the most serious criminals. The most common technique was the upright wooden cross and the time it took victims to die would depend on how they were crucified. Types of crucifixion included being tied to the cross (which would kill someone in a few days), nailing to the cross with arms stretched to either side (which would kill someone in under 24 hours), and nailing to the cross with arms above the head (which would kill someone in between 10 and 30 minutes), among other options. Crucifixion was also used in Japan before and during the Tokugawa Shogunate. Today, some very devout Catholics are voluntarily, non-lethally crucified for a short time to imitate the suffering of Christ.

Emperor Augustus: Augustus was the first Roman Emperor and led Rome’s transformation from republic to empire during the years following the assassination of Caesar. He was known for his military might, institution-building, and lawmaking, and his political actions led to the 200 year Pax Romana.

Sadomasochism: “Sadomasochism can be defined as the giving or receiving of pleasure, often sexual, from the infliction or reception of pain or humiliation.” Sadomasochism has its origins in 19th century German psychiatry with Richard von Krafft-Ebing who spoke of the natural tendency of men towards sadism and women towards masochism. The ideas defined by the term sadomasochism are not so recent, however.

Paul: Saul of Tarsus was born a Jew and converted to Christianity after his encounter with Christ on the road to Damascus (Acts 9:1-19). The Hebrew name given to him by his parents was Saul, but because his father was a Roman citizen, he also had the Latin name of Paul. Because he grew up in a strict Pharisee environment, the name Saul was most appropriate for him in his early life. After his conversion, however, he became determined to bring the Gospel to the gentiles, so he switched to using his Roman name.

Appendix

Figure A.



Figure B.



Figure C.



Figure D.



Figure E.



Rick and Morty

Figure F.



Lucifer

Figure G.



Supernatural, Mark Pellegrino

Figure H.



Doctor Who

Figure I.



This Is the End

Figure J.



The Simpsons

Figure K.



South Park

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