

A script from



“The Christmas Experience”

An Interactive Christmas Play

by

Mitch Teemley and Trudy
Teemley

What A family-oriented Christmas event designed to evoke the feeling of being present at the time of Jesus' birth. The audience journeys to four different settings where brief Christmas dramas are performed, then gathers for singing, a short message, and candle-lighting. **Themes:** Drama, Duo, Scene, Monologue, Christmas, Jesus, Herod, Wise Men, Shepherd, Elizabeth, Zacharias, John, Bethlehem, Nativity

Note: This program contains four dramas (*No Room, Listen! A Shepherd's Testimony* [both monologue and scene versions], *His Name is John*, and *The King of the Jews*) that are also available individually from Skit Guys.

Who 8-10 Actors from teen to middle-aged. Also: 1 or 2 Speakers, 4 Guides, and any number of Musicians.

When At the time of Jesus' birth.

How Each of the four scenes (below) is presented four times, i.e. for each of four different audience Groups (which means that each Group will see the scenes in a different order). Between scenes, Groups are led, caroling, by Guides to the next station. When performances are finished, the Groups reunite in a large space (e.g. church sanctuary) for singing, homily, and (optional) lighting of candles. Progression:

Group 1 – begins at Station 1, then progresses to Stations 2, 3, and 4

Group 2 – begins at Station 2, then progress to Stations 3, 4, and 1

Group 3 – begins at Station 3, then progresses to Stations 4, 1, and 2

Group 4 – begins at Station 4, then progresses to Stations 1, 2, and 3

Time 45 minutes to 1 hour

Key Elements

- **Stations** – Four performance spaces around which audience members gather (allow room for children and wheel chairs at the front). Sets may be minimal or elaborate:
 - The King of the Jews* – Large room with a throne-like chair
 - His Name is John* – Open area outside a doorway
 - No Room* – Another open area outside a doorway
 - Listen!* – Area reminiscent of a marketplace (e.g. fellowship hall)
- **Christmas Trail** – Luminary-lined path leading from *Initial Gathering* place to each of the four *Stations*, and ending at *Final Gathering* place. The Trail should form a large loop and, if possible, not crisscross. Luminaries (paper bags with candles in them) may be placed close together or far apart, as long as they clearly mark the trail. Decorative luminaries may be made or purchased, although simple white paper bags will suffice. Electric (battery-powered) votive candles are available online and at many stores.
- **Accompaniment** – The four audience Groups sing *carols* as they travel from station to station. Since dramas do not run exactly the same length, music cues will put Groups back in sync when they travel from Station to Station. Accompaniment may be handled in one of two ways:
 - Option #1** - Accompanist/musicians play live through p.a. system. All four audience Groups sing the *same* carol at the same time. Beginning of accompaniment is the cue for Groups to start (or resume) their Journey; end of accompaniment is the cue for Groups to stop singing, and for Guides to begin *Introductions* (see scripts below).
 - Option #2** - Each group sings a *different* carol tied to the drama they are about to see (e.g. "O, Little Town of Bethlehem" before *No Room!*), either a cappella or with traveling accompaniment (e.g. guitar). This may result in dissonance if Groups are not well separated from one another during Journeys.
 - Note:* If Option #2 is chosen, *Chimes* or *Trumpet* should be used to cue *all four* Groups to resume their Journey at the same time.
- **Ornaments** – Four paper Christmas ornaments are inserted into each Program/Bulletin. These may be purchased or made out of colored construction paper by volunteers. They represent each of the four dramas, as well as important traits of Jesus (you may wish to print a Bible verse on the back of each):
 - Heart** - *No Room*
 - Shepherd's Crook** - *Listen!*
 - Cross** - *His Name is John*
 - Crown** - *The King of the Jews*

- **Programs/Bulletins** – Should include lyrics to carols and any additional items desired (explanations, credits, notes/response page), along with inserted Ornaments (above).
- **Candles** (Optional) – Each audience member receives a candle for lighting during final portion of program. You may wish to use a large Christmas candle or Advent Wreath to begin the lighting.

The Christmas Experience - Step by Step:

- **Initial Gathering** - Audience members gather as they arrive in an entrance area (e.g. church foyer). Each is given a *Program* containing the order of the service (optional) and lyrics to the carols that will be sung. Cookies, wassail (spiced apple juice, cold or heated), or other treats may be served, as Christmas music plays. Once the announced start-time arrives, the *Speaker* (perhaps the same pastor/preacher/teacher who does the homily at the end of the service) welcomes the audience, explains the themes and purpose of the event and how it will occur. *Guides* gather audience into four Groups of more-or-less equal size. (Size of Stations will impact how large audience Groups can be. If you anticipate a large number of people, you may want to schedule more than one presentation of *The Christmas Experience*.)
- **First Journey** – Guides lead each carol-singing Group along the *Christmas Trail* to a pre-determined Station.
- **First Presentation** – When singing ends, Guides speak a few words of *Introduction* (see scripts below) and dramas begin. At end of dramas, Guides lead brief *Discussion* with reference to paper *Ornaments* (see scripts). If music Option #1 is chosen (see above), sound of accompaniment through p.a. system is cue for each Group to resume singing and journey on. If music Option #2 is chosen, a *Trumpet* or *Chimes* sounds from some central location, signaling all Groups to resume their Journey.
- **Second Journey** – Guides lead Groups, caroling, to next station where process is repeated (Introduction, Drama, Discussion)
- **Second Presentation** – As with First Presentation
- **Third Journey** – As with Second Journey
- **Third Presentation**
- **Fourth Journey**
- **Fourth Presentation**

- **Journey Home** – After final round of Presentations, Guides lead their Groups, caroling, along the *Christmas Trail* to the Final Gathering place.
- **Final Gathering** – Group members are given *candles* (optional) as they enter, singing, into the Final Gathering place (e.g. church sanctuary or fellowship hall). When the last of the Group members arrives, singing concludes. Length and order of this segment is up to you, but the following elements are recommended:
 - ***Homily (brief message)*** – Given by Speaker (same or different Speaker from Initial Gathering). It is suggested that this message be used to tie together the four themes/ornaments employed during the dramas: *Heart, Cross, Shepherd's Crook, and Crown*
 - ***Candle Lighting*** – Light first candle from a central candle (perhaps an *Advent Wreath* themed around the four Ornaments). From the first candle, Speaker or Worship Leader lights Guides' candles. They, in turn, light candles of individuals seated at end of each row. Audience/congregants then "pass the light" down their rows.
 - ***Concluding Song/Benediction*** – Audience/congregants are invited to leave with lighted candles while singing (e.g. "Silent Night"). They are encouraged to place the four Ornaments on their Christmas trees and to discuss (perhaps on Christmas Eve) what these symbols mean to them.

A script from



“No Room”

by
Trudy and Mitch Teemley

- What** In Bethlehem on the eve of Jesus’ birth, we meet a man whose heart has "no room" and a woman who is ready to make room, no matter what it takes. With God all things are possible, even the inconvenient!
Themes: Christmas, Comedy, Drama, Bethlehem, Nativity, Selfishness, Giving, Impossible, Inconvenience, Grace, Conscience
- Who** Chaim – (male, middle-aged) Decent, but materialistic and hardened. The name rhymes with "climb," with the first consonant pronounced like the Scottish "Ach!"
Abigail – (female, middle-aged) Down to earth, but faithful and tender-hearted.
- When** Bible times
- Wear (Props)** Bible costumes desirable, but not required.
- Why** Luke 2:7; Matthew 19:26; I Corinthians 13:1, Exodus 25:2
- How** Be careful not to fall into New York-style Jewish accents—no accents are needed, really, just attitudes.
- Time** Approximately 3-5 minutes

As caroling ends, **Guide** speaks or paraphrases these words of Introduction (make them your own):

Introduction

Guide: Even before the Messiah was born, God challenged people to make room for Him in their hearts. Abraham stopped everything to make room for Melchizedek, the “king of righteousness.” King David, “a man after God’s own heart,” longed to build a “house” for Him. Isaiah, who prophesied the coming of the Savior, urged us to “make a way” for Him. But on the eve of the Messiah’s birth, in Bethlehem, there was “no room” for Jesus or his parents, Mary and Joseph.

Chaim: *(Opens a door, reacts to audience as if they were visitors)* No! We don’t have any space available. Ah, but I suppose you’re going to say you’re relatives. Suddenly everyone’s related to us!

Abigail: *(Off stage)* Chaim, who is it?

Chaim: More relatives.

Abigail: What?

Chaim: *(To the crowd)* You’re here for the census, right? And so you came to the “inn.” Ha! One large extra room, and that makes us the official inn at Bethlehem in Judea.

Abigail: *(Now standing in doorway next to Chaim)* Please excuse my husband. Four or five times a year a traveler will come through and need lodging—

Chaim: *(Interrupting)* For which he will *pay* us—sometimes quite well.

Abigail: But because of the census, Bethlehem is overrun and we are so crowded that we’re turning people away in droves – even some relatives.

Chaim: Some who are about as closely related to us as my donkey!

Abigail: *(To Chaim)* And that’s why you gave a whole room to that tax collector? Oy, what will the neighbors say?

Chaim: At least he was willing to pay good money.

Abigail: Money skimmed from the purses of poor hard-working Judeans! *(To crowd)* And what does he do for a nice young couple from Nazareth?

Chaim: What? I gave them the other room!

Abigail: “Other room?” It’s a stable!

Chaim: It's a room.

Abigail: It's a *cave*.

*To read the rest of this script and perform it, download the full version at
SkitGuys.com!*

ENDING:

Abigail: *We* could have stayed in the stable, Chaim.

Chaim: Impossible! It's winter. You know how my back gets. And you...you yourself said, "It's not clean. It's unhealthy."

Abigail: I would have lived— *we* would have lived. I do love animals. And, besides, God gives us the grace to do the—

Chaim: Inconvenient?

Abigail: *(Smiling)* I was going to say *impossible*.

Abigail touches Chaim's hair. His face softens. But then he pulls away.

Chaim: Well, what's done is done. *(To the crowd)* And we have no more room, even if you could pay. *(He exits.)*

Abigail: *(To the crowd)* Go in peace, friends. May Adonai give you grace to do the impossible...and even the inconvenient. *(She exits.)*

Discussion

Guide asks:

Was there really "no room" for Jesus' family in the scene we just saw?

Does God give us "grace to do the impossible," as Abigail said?

What does it mean to you to make room for Jesus in your heart?

*When accompaniment resumes or Chime/Trumpet sounds, the **Guide** leads his/her group, singing, to the next station.*

A script from



“The King of the Jews”

by
Mitch Teemley

- What** After hearing from the Magi about the immanent birth of the King of the Jews, Herod plots to retain his own claim to that title. Pride and a desperate need to remain in control challenge everyone, not just Bible bad guys—there’s a bit of Herod in each of us. **Themes:** Drama, Christmas, Herod, Magi, Wise Men, Pride, Control, Power, King, Lordship of Christ
- Who** Herod the Great – Has a certain charm, but is unpredictable and prone to sudden outbursts. In near-constant pain from an incurable disease.
- Ten – Herod’s tenth wife. A flippant Greek-born agnostic; a survivor.
- Eliyahu – A rabbi and advisor to Herod. Ashamed of his own former timidity.
- When** Bible Times
- Wear (Props)** A throne-like chair is useful but not mandatory. Likewise biblical costuming, though this piece may also be done in contemporary dress (upscale for Herod and Ten, clerical for Eliyahu).
- Why** Matthew 2:1-8, 16; Proverbs 16:18; James 4:6-10
- How** It would be very easy to be melodramatic with this script, but that would draw away from the weight of the message. Be sure that you immerse yourself into these characters. Just because someone is angry, doesn't mean that they yell. Anger can be spoken through a clenched jaw and with emphasis as well as volume of voice. It's best to have someone directing this piece.
- Time** Approximately 4-6 minutes

As caroling ends, **Guide** speaks or paraphrases these words of Introduction (make them your own):

Introduction

Guide: Herod was a successful but ruthless soldier whom Caesar, the Emperor of Rome, made king over the Jews. Pride and a desperate need to be in control consumed him, even as he was dying and the *true* King was being born. But then pride and control are challenges to everyone, not just Bible bad guys. There's a little bit of Herod in each of us.

The wise men have just left Herod's throne room. Herod, his hand raised in salutation, calls after them.

Herod: The God of Abraham guide you, noble Magi! As soon as you find this King of the Jews, tell me, so that I too may go and worship him!

Ten: Jupiter be praised.

Eliyahu: Blasphemy.

Ten: Yes, but useful blasphemy. Jupiter is *Caesar's* god.

Herod: Cease! Ten, be civil. *(Tosses a gold coin to Eliyahu.)* Here, rabbi, buy her a sin offering at the Temple. In fact, buy one for each of my wives. *(Doubles over in pain.)*

Ten: *(Rushing to him)* My lord husband!

Herod: *(Wincing)* You're not as beautiful as Mariamne, but you're twice as devious. I like that in a wife. Never use it on me. *(Rallying)* So what do you think, Eliyahu? What is the soul of this matter.

Elyahu: My lord?

Herod: This "King of the Jews" business. Who is this King of the Jews?

Elyahu: Caesar Augustus and his Senate say you are, my lord.

Herod: But what do the Jews say?

Elyahu: *(Hiking up his courage)* They say you are not a true Jew, that you are an Edomite, a son of Esau, who sold his birthright—

Herod: Who rebuilt your Temple for you!

Elyahu: Over the entrance of which you placed an eagle, the symbol of Jupiter!

Ten: The symbol of Augustus Caesar.

Herod: True, and if Caesar's symbol were a pig, I would have—

Elyahu: No! No true Jew would say such a thing, or burn to death the ones who tore down that abomination! A true son of David—

Herod: I am the truest Jew that ever was. I rebuilt the Temple of Solomon, rebuilt the walls of Jerusalem, fed the people when famine came— twice! What more can they want?

To read the rest of this script and perform it, download the full version at SkitGuys.com!

ENDING:

*Herod turns his back on him. **Eliyahu** leaves slowly, guessing what this means.*

Ten: Why? He's just a harmless believer.

Herod: No. Religion is harmless. Believers are dangerous. They change things.

Ten: I don't know, he—

Herod: What? I'm arranging for him to meet his King. You see how "merciful" I am? "Surrender control!" I surrender to no one! *(Crumples)*

Ten: My lord husband, by now the doctors must have found a cure for—

Herod: "Gangrenous loins?" They will. If they don't, I'll... *(Sarcastically)* Well, if they don't at least I'll die King of the Jews.

Ten helps him as they exit.

Discussion

Guide asks:

Why was Herod so desperate to wear the crown over a people who hated him?

Who's really in control of our future: us or God? Why do we sometimes act like we are?

Jesus said, "If you want to find yourself, you must lose yourself for My sake." What does that have to do with who wears the Crown in your life?

*When accompaniment resumes or Chime/Trumpet sounds, the **Guide** leads his/her group, singing, to the next station.*

A script from



"His Name is John!"

by
Mitch Teemley

- What** Elizabeth and Zacharias, the parents of John the Baptist, speak of their joy, and of giving back to God what He has given to them.
Themes: Drama, Christmas, Elizabeth, Zacharias, John the Baptist, Trusting God, Surrender to God's will, Humility
- Who** Elizabeth – 40+, gracious, forgiving, witty
Zacharias – 50+, passionate, humble but outspoken
- When** Bible Times
- Wear (Props)** Simple Bible costumes. No props required.
- Why** Luke 1:5-25, 57-80; Malachi 4:5; James 4:10
- How** The actors playing Elizabeth and Zacharias should have some rapport. They've been married for a long time and older married couples act a certain way. They're at the stage in their lives where they finish each other's sentences. Keep the energy up and the pacing steady.
- Time** Approximately 3-5 minutes

As caroling ends, **Guide** speaks or paraphrases these words of Introduction (make them your own):

Introduction

Guide: John the Baptist prepared the way for Jesus, even in birth. But before that, someone had to prepare the way for *him*—his parents, Elizabeth, Mary’s cousin, and her husband Zacharias. When they returned from having their baby dedicated in Jerusalem, they brought an astonishing announcement with them.

Elizabeth and Zacharias have just returned from having their baby, John, dedicated at the Temple in Jerusalem. Elizabeth greets the audience as though they were hometown visitors crowding into her house.

Elizabeth: Come in, come in! It is so good to be back home in Hebron, dear friends! And you’ve brought so much food—thank you! Put it by the hearth. I have been so touched by your kindness and prayers during the years of barrenness, and now—

Zacharias: Though, in truth, not *all* prayed for her during those years. Some whispered, “In the law of Moses it says that those who are *faithful* will never be without child.” Yet a godlier woman never walked in Israel than my Elizabeth!

Elizabeth: (*Embarrassed*) As you can hear, the rumors are true—Zacharias has regained his voice! (*To Zacharias*) God is gracious.

Zacharias: The same grace that took it from me, that His purposes might be revealed.

Elizabeth: Zacharias, how can they understand unless you tell them how you lost your voice?

Zacharias: Yes, yes, you’re right, Elizabeth. I was in the Temple for I had been chosen by lot to burn incense before the Lord, when a glorious man appeared before me. He said he was Gabriel, the same angel who appeared to the prophet Daniel 400 years ago! I fell to my knees in fear, but he said, “Do not be afraid. Your prayers have been heard.”

Elizabeth: After 30 years of prayer! So, you see, Leah, Naomi, keep praying. Don’t give up!

To read the rest of this script and perform it, download the full version at SkitGuys.com!

ENDING:

Elizabeth: So when we went to the temple to dedicate our baby, I told them, "His name is John." But the high priest said, "No, the first son should be named after his father." They gave Zacharias a tablet, and he wrote, "His name is John." Everyone was astonished.

Zacharias: Suddenly my tongue was freed and I shouted, "John, John!"

Elizabeth: *The mercy of God.* And then he prophesied—my husband prophesied—of all that John will do to prepare the way for Messiah. I still can hardly take it in. Yet there he lies...

Zacharias: Our son, God's gift to us...

Elizabeth: Our gift to God.

They exit.

Discussion

Guide asks:

*In the New Testament, baptism represents both death and life—death to our old selves and new life in Christ. How does the **cross** also signify these things?*

What “cross” did Elizabeth and Zacharias have to bear? Did this make them sad...or joyful? Why?

What cross do you think God would have you bear—what gift would He have you joyfully give back to Him—this coming year?

When Accompaniment resumes or Chime/Trumpet sounds, the Guide leads his/her group, singing, to the next Station.

A script from



"Listen! A Shepherd's Testimony: Monologue Version"

by
Mitch Teemley

- What** The morning after the Nativity, a shepherd tells the throng of people in Bethlehem about the miracle he and his brothers have witnessed.
Themes: Christmas, Shepherds, Savior, Manger, Nativity, Angels, Fulfillment of Prophecy
- Who** Elyasha ben Hazael
- When** The morning after the birth of Christ
- Wear (Props)** Shepherd's robe and staff
- Why** Isaiah 7:14, Micah 5:2, Luke 2:8-18
- How** An Israeli or Middle Eastern accent is an option (but not required). If you do decide to use an accent, be very careful that it is done well so as not to appear insensitive. There are some original Hebrew words that are pronounced differently than we pronounce them (i.e. Joseph=Yuseph) so be sure to practice saying them so that your delivery is fluid and consistent.
- *This script is also available as an ensemble version and follows this version.
- Time** Approximately 3-4 minutes

As caroling ends, Guide speaks or paraphrases these words of Introduction (make them your own):

Introduction

Guide: Imagine what it must have been like that first Christmas morning 2,100 years ago. At the marketplace in the bustling sheep-trading center of Bethlehem Ephrata, a group of shepherds suddenly bursts into the square, shouting excitedly. And one steps forward...

Elyasha: Listen, men of Bethlehem. My name is Elyasha, Elyasha ben Hazael. And I have come— No, not to sell sheep, ben Yacob. For once in my life I have not come to the marketplace to sell sheep. I have come to talk. Yes, yes, I know some of you are thinking, "He's got his sheep. Let him talk to them." But listen, a miracle has happened! Sheep do not need miracles. People need miracles. And God has given us one!

I make poems and songs, so the brother shepherds have chosen me to tell you. No, this is not "a shepherd's wagging tale," ben Yacob—and that's a bad joke. This is as real as a Sabbath sun. Abab saw it, and Daniel, and Yephthah, and even Yephthah the Elder. Listen, we have heard the teachers, and everyone who loves the Law treasures the word that Immanuel, "God with us," will come. Now I am no rabbi, but today the scroll is in my hand, for today...that word is fulfilled!

Last night, my brother Elkanah and I were tending flock. Elkanah was fetching water and olives and barley bread to make our dinner. Our little ewe sheep Ayallah had gone into a thicket running away from a fox, and I was calming her and pulling milk thistles from her coat when Elkanah suddenly ran back, pointing upward. It was like a tear in the sky, as though night was only a blanket, and noonday was just outside. All of the shepherds saw it. We were shouting, "Look! Look!" And then suddenly before us there stood a man clothed in...in light. He was greater in stature than anyone I have ever seen, and the glory of God shone so brightly about him that we were all afraid and fell on the ground. I couldn't even think of any of the songs I had composed for just such an occasion.

To read the rest of this script and perform it, download the full version at SkitGuys.com!

ENDING:

Listen, men of Israel. The Christ, the Meshiach who will make all men free, has been born...here in Bethlehem! My brothers, all of you. God has made a way for us. And in a way that I do fully understand he has given us more than we have asked for, more than we have ever known

we *could* ask. He has made a way, not to vanquish our enemies, sons of Zion, but a way to Himself...for *all* people. Just as I lead my sheep home each night, God came last night to lead *us* home. All of us.

Listen! God is with us. God is *with* us! (*He exits*)

Discussion

Guide asks:

Is it surprising that God chose to announce the royal birth of His son to low-born shepherds? Why did He do that?

Jesus said, "My sheep hear my voice, and I know them, and they follow me." What does it mean to you when you think of Jesus as your Shepherd?

What does it mean to His followers here in _____ to be His "flock"?

A script from



“Listen! A Shepherd's Testimony: Ensemble Version”

by
Mitch Teemley

- What** The next morning after the Nativity, three young shepherds tell the throng in Bethlehem about the miracle they have witnessed, an event that will change the world forever (based on Luke 2:17-18). **Themes:** Christmas, Comedy, Drama, Jesus, Love, Forgiveness, Salvation, Evangelism, God, Nativity
- Who** Elyasha (older teen to 20s) – A first century shepherd and poet
Maryam (younger teen) – His brash, enthusiastic sister
Kishi (pre-teen to young teen) – Their playful, mute little brother
- When** The morning after the birth of Christ
- Wear (Props)** Shepherd’s robes and staffs are a plus, but not required.
- Why** Isaiah 7:14, Micah 5:2, Luke 2:8-18
- How** Sibling digs aside, these three like one another, and are excited about what has occurred. Maryam’s interruptions and Kishi’s pantomimes should support, not distract from, what Elyasha is saying. **Names and pronunciations:** Elyasha (EL-YAH-shuh), Kishi (KEE-shee), Yacob (YAH-kohb), Abab (ah-BAHB), and Yephtha (YEF-thah). Maryam (MAHR-ee-yahm) and Yuseph (YOO-sef) are the Hebrew pronunciations of the names Mary and Joseph.
- Time** Approximately 5-6 minutes

Intro: *(May be read aloud by announcer or shown on-screen)* It's early morning at the marketplace in the bustling sheep-trading center of Bethlehem Ephrata, 2,100 years ago, when three young shepherds suddenly bursts into the square...

Elyasha: Listen, men of Bethlehem. My name is Elyasha, Elyasha ben Hazael—

Maryam: And I am his sister, Maryam—

Elyasha: *(Rolls his eyes)*—who does not understand how a girl should behave.

Maryam: *(Unfazed)* That's our little brother, Kishi. He doesn't speak.

Kishi grins, a stalk of grain between his teeth, and does a little bow.

Elyasha: And I have come—

Maryam: We have come—

Elyasha: We have come—

Maryam: No, not to sell sheep, ben Yacob. For once in our lives we haven't come to the marketplace to sell sheep. We have come—

Elyasha: —to talk. Yes, yes, and I know some of you are thinking—

Maryam: "He's got his sheep. Let him talk to them."

Elyasha: *(Glares at Maryam, then)* But listen, a miracle has happened! Sheep do not need miracles. People need miracles. And God has given us one!

Kishi mimes his reaction to a miracle. Elyasha shoots him and Maryam a look. Both gesture for him to go on.

Elyasha: I make poems and songs, so the other shepherds have chosen me to tell you. What? No, this is not "a shepherd's wagging tale," ben Yacob.

Maryam: *(Supporting her brother)* And that's a bad joke!

Elyasha: This is as real as a Sabbath sun. Abab saw it, and Daniel, and Yephthah—

Maryam: And even Yephthah the Elder.

Kishi pantomimes ancient Yephthah the Elder.

Elyasha: Listen, we have heard the teachers, and everyone who loves the Law treasures the word that Immanuel, "God with us," will come. Now I am no rabbi, but today the scroll is in my hand, for today that word is fulfilled!

Kishi reverently pantomimes the sacred scroll. Maryam encourages Elyasha to go on.

Elyasha: *(Continuing)* Last night, my sister and brother and I were tending flock. Maryam was fetching water, olives, and barley bread to make our dinner.

Maryam: *(With a sneer)* A "girl's job."

Kishi acts out the following as Elyasha describes it.

Elyasha: Our little ewe sheep Ayallah had gone into a thicket running away from a fox, and Kishi was calming her and pulling milk thistles from her coat when Maryam suddenly ran back, pointing upward.

Maryam: It was like a tear in the sky!

Elyasha: As though night were only a blanket, and noonday were just outside. All of the shepherds saw it. We were shouting—

Maryam: "Look! Look!"

Elyasha: And then suddenly before us there stood a man clothed in...in...

Maryam: In light!

Elyasha: He was greater in stature than anyone I have ever seen, and the glory of God shone so brightly about him that we were all afraid and fell on the ground.

Kishi does this.

Elyasha: *(Continuing)* I couldn't even think of any of the songs I had composed for just such an occasion.

*To read the rest of this script and perform it, download the full version at
SkitGuys.com!*

Elyasha: Listen, men of Israel.

Maryam: Listen!

Elyasha: The Christ, the Messiah who will make all men free, has been born...here in Bethlehem! Listen, all of you. God has made a way for us. And in a way that I do not fully understand he has given us more than we have asked for, more than we have ever known we could ask. He has made a way, not to vanquish our enemies, sons of Zion, but a way to Himself.

Maryam: For all people.

Elyasha: Just as we lead our sheep home each night, God came last night to lead us home. All of us.

Maryam: Listen!

Elyasha: God is with us.

Both: *(Kishi gestures along with them)* God is with us!

The end.

Discussion

Guide asks:

Is it surprising that God chose to announce the royal birth of His son to low-born shepherds? Why did He do that?

Jesus said, "My sheep hear my voice, and I know them, and they follow me." What does it mean to you when you think of Jesus as your Shepherd?

What does it mean to His followers here in _____ to be His "flock"?