



“TORAH TIME LIVE!”

THE CHANUKAH SHPIEL – STUDENT EDITION

The “Torah Time Live!” parashah play programs provide a fun and fully-realized program where students are entertaining themselves while focusing creative energies on their learning. Best of all, they remember the stories, the characters, and the moral lessons, and use them in future discussions. No preparation is needed: just figure who plays which character and off they go!

A play by David J. Smolar

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Jewish Education, right out of the box.



SHALOM! Thanks for purchasing one of Kikayon Productions' "Torah Time Live!" *Parashah* program series (a.k.a. TTL), perfect for age 10+ Junior Congregations, Hebrew school classrooms, and preteen/teen youth group events.

At Kikayon Productions, we create and develop fun, experiential teaching materials and programs for Jewish education. Kids learn, comprehend, and retain information but more effectively when their lessons involve movement, drama, and experiential learning. Through play-acting the Torah stories they learn, they gain a deep level of empathy for the characters and a deeper grasp of the ethical decisions their Torah heroes make.

Here's a quick breakdown of the tools included in each TTL program.

The Cast Chart: Inclusion, Pronunciation, and Time-Saving Tool

Each play covers a different Torah portion, providing a funny yet informative teleplay that students love to perform. At the start, you'll see a chart listing useful information, all the characters' names, both in English and in the transliterated form used throughout the play along with proper pronunciation guides for each name. This way, you can be sure that everyone is pronouncing the names of the characters exactly as they appear in the Torah. And the last column on the right allows room for the leader to write down who's playing which character, a really great classroom time-saver.

Inclusion and outreach are paramount in our minds in creating our plays and programs. For students who aren't the strongest readers [or maybe not in the mood for acting that day], the opening chart also indicates in which scenes each character appears, how many lines of dialogue they have, and even suggestions of non-speaking roles for kids who don't want to read but want to act. By adding line numbers, it's that much easier to indicate where the group is during a reading in case someone comes in late or an actor loses their place.

Character Signs [so you don't have to write]

By popular demand, we've added character signs! If you're using TTL for Junior Congregation and aren't allowed to write down the names of the kids in the cast, no problem! Following the text of the play, you'll find pages with the names of each character already printed out for you in big letters, in both Hebrew and English where applicable. Print out just one copy of these signs, punch holes in the top corners, and run some string through the holes. The kids can wear the signs around their necks during their performance, making it even easier to remember their names. And if one kid plays multiple parts, well, they'll get multiple signs as well. Or have them split a longer role by handing off the sign to someone else during the play. Sky's the limit!

The Middah as a Public Service Announcement

As for the material, in addition to the play covering various stories or *mitzvot* taught by in the *parashah*, each play includes a “public service announcement” [PSA] in the middle. This break from the action provides another episode in the continuing adventures of Mitzvah Man, who appears each time to break up a spat between two siblings, Tzipi and Shlomo. When one's obnoxious behavior pushes the other's breaking point, Mitzvah Man appears to stop the selfishness, wisely point out what's wrong with this picture, then teach the kids about a *middah*, a moral lesson or ethic that seem to be missing. This part of the play may go by quickly but can provide a great opportunity for further discussion afterwards.

Ending Wrap-Up

Each program ends with various characters summarizing some of the themes and lessons addressed during the course of the play. Here we quickly review, clarify, and reinforce the deeper meanings of the plots. Knowing how much concentration the kids need just performing the plays, this gives them a chance to absorb what they've read before moving onto thoughtful discussion.

Provocative Thought Questions

Following each TTL play are a series of thought questions, touching on aspects of the stories covered in the play as well as the ethical lesson of the PSA. Feel free to use these questions as you like, either as a review of the Torah story to make sure the

participants absorbed the information or as a jumping off point for deeper dives into the moral lessons of the *parashah*. We hope you’ll see how these plays can be used for various types of programming, covering anything from a fun ½ hour diversion to a full Torah-oriented activity.

Variations of use

“Torah Time Live!” programming is perfect for Junior Congregations as well as Hebrew schools where Torah portions are studied. Of course, as you’ll find out at our website at www.KikayonProductions.com, the TTL *Parashah* play programs can serve a variety of venues. Please consider using our plays for any of the following:

- Synagogue, as the centerpiece of Shabbat or holiday junior congregation services;
- Hebrew school, as a great classroom teaching tool where kids can just grab the play, figure who’s playing what, and act it out with no preparation needed;
- Jewish summer camps and retreat centers, as a fun drama activity that can happen anywhere, for the group or for an audience, especially as a great RAINY DAY ACTIVITY;
- Retirement and convalescent homes, where teens or grown-ups can use the materials with little or no preparation as fun and respectful entertainment for residents and patients;
- Or at home, for holiday parties or family celebrations or just a fun way for kids to act out and burn off energy while learning Torah all the while.

At Kikayon Productions, we create experiential and interactive products for Jewish learning, holidays, and special events. We call our method “Education through Entertainment.” And we use plays, improv, art, song, and even food as non-frontal tools for learning. Our teaching materials guide adult leaders and teen mentors through fun and engaging activities while maintaining decorum within an age-appropriate context. Our holiday texts and prayer books offer engaging and insightful elements for worship and celebrations. And we offer all kinds of products and services

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for your shul's special events, from custom-made original plays and musicals to leading interactive and creative learning workshops at your institution.

Find out more at www.KikayonProductions.com! Sign up for our mailing list for coupons on other products, updates on new stuff coming out, and where and when you can attend a seminar in using drama and improv in your Jewish educational setting. Connect with us on LinkedIn, Twitter, and Facebook. Keep up with our “Frontal Free” blog on our site.

And thanks for helping spread the word of the Kikayon, all around the world.

Kikayon Productions. Jewish education, right out of the box.



Preferred Transliteration Key

Note re: Vowels – the first letter in each option is standard, the second is phonetic.

For anything, consistency within a document or set of documents is the highest priority.

A or AH	אָ אַ	L	ל	(nothing)	א
	אֵ אִ	M	מ/ם	B	ב
AI or IE	אֵי אִי	N	נ/ן	V	ב
		S	ס	G	ג
I or EE	אִי אֵי	' or (nothing)	ע	D	ד
		P	פ	H	ה
EI or AY	אֵי אִי	F	פ/ף	V	ו
		TZ	צ	Z	ז
E or EH	אֵי אִי	K	ק	CH or <u>H</u>	ח
		R	ר	T	ט
O or OH	אֹו אִו	SH	שׁ	Y	י
		S	שׂ	K	כ
U or OO	אֹו אִו	T	ת	KH or CH or <u>H</u>	כ/ך
Standard: ' or (nothing) Phonetic: ih or (nothing)	אִי				

NOTES:

* Silent Hei (at the end of the word): Including the H is preferred (*lamah*) but if you leave it off (*lama*), be consistent.

** Dagesh: Doubling mid-word letters with a dagesh is optional (*k'hillah* / *k'hilah* are both acceptable), but be consistent throughout.

CAST

<u>Characters</u>	<u>Pronunciation</u>	<u>Hebrew Names</u>	<u>English Name</u>	<u>Description</u>	<u>Scenes</u>	<u>Lines</u>	<u>Cast Member</u>
Reader				Narrator	All	52	
Meneleus	meh-neh-LAY-us			The current <i>Kohain Gadol</i>	1	7	
Antiochus (IV)	ahn-tee-OH-chus [the fourth]			The Seleucid [Greek] King	1, 4	23	
Eustachian	yoo-STAY-shun			Seleucid soldiers	2	10	
Consortium	kon-SOR-shee-yum				2	10	
General Nuisance					2	27	
Mateetyahu	Mah-teet-YA-hoo	מַתִּיתָיָהוּ	Mattathias	Head of the "Maccabee" family	2	23	
Y'hudah	Yi-hoo-DAH	יְהוּדָה	Judah	The Maccabee Brothers	2, 3, 5	47	
Shim'on	Sheem-OHN	שִׁמְעוֹן	Simon		2, 3, 5	34	
Eliezer	Ay-lee-YEH-zehr	אֵלִיעֶזֶר	Eliezer		2, 3, 5	36	
Yonatan	YO-nah-tahn	יוֹנָתָן	Jonathan		3	7	
Antiochus V	ahn-tee-OH-chus [no. 5]			The Next Seleucid King	4, 6	30	
Lysias	LI-see-yus			Antiochus V's regent	6	24	

1 **PART I**

2 **Scene 1**

3 Reader: Our Chanukah story begins in the time of the second Temple, around 167 BCE.
4 The Seleucids have conquered the Holy Land. Meneleus takes over as High
5 Priest of the Holy Temple in Jerusalem. But at the king's insistence, he spends
6 most of his time at the Seleucid capitol – up north, in Syria!

7 Chorus: Meneleus!

8 Reader: Meneleus, who yearns for more power.

9 Chorus: Meneleus!

10 Reader: Meneleus, who would rather be a Greek than a Jew.

11 Chorus: Meneleus – maybe not such a nice guy!

12 Reader: We take you now to the Royal Court of King Antiochus the Fourth.

13

14 Meneleus: Your majesty, I bring greetings from Jerusalem.

15 Antiochus: Great!

16 Meneleus: I bring gold and jewels, incense and oils.

17 Antiochus: Great great great!

18 Meneleus: But, best of all, I bring...myself.

19 Antiochus: Well, not so great, but useful. For you, Meneleus, shall be my mouthpiece in
20 the Jewish Kingdom.

21 Meneleus: Sire, I've already told the people that the old ways are done, they're in the
22 past. We must learn to mix in, hang out, and just, plain get along with the
23 Greeks.

24 Antiochus: Meneleus, I need taxes, tributes, cabbage, coin...and that comes with the
25 loyalty and respect of the people. So let's start by putting up a statue near
26 the altar in the Temple.

27 Meneleus: A statue. Fantastic. A statue of what?

28 Antiochus: Of what? Of my pinky! Now go!

29

30 **Scene 2**

31 Reader: And so, word went out throughout the land –

- 1 Chorus: No *Shabbat*, No *Torah*...Jews can't be Jews!
- 2 Reader: And what about Meneleus? Could he really stop the Greeks from conquering
3 and desecrating the Holy Jerusalem Temple?
- 4 Chorus: Sure, he could!
- 5 Reader: But did he?
- 6 Chorus: We're guessing "no"?
- 7 Reader: Some Jews gave up and tried to act like the Greeks. Some people threw on
8 togas and joined a gym.
- 9 Chorus: Heavy lifting!
- 10 Reader: Some people put Greek idols in their house.
- 11 Chorus: Great Zeus!
- 12 Reader: Some people put feta cheese on their heads and dance in circles.
- 13 Chorus: Wait, is that a thing people do?
- 14 Reader: A storm was brewing beneath the surface: the air was rife...with revolution!
- 15 Chorus: You said it!
- 16
- 17 Eustachian: Well, here we are again.
- 18 Consortium: Where exactly are we?
- 19 Eustachian: Somewhere up north...the form says "Modin".
- 20 Consortium: "Modin". Lovely. Where's the boss?
- 21 Gen. Nuisance: Ah, good, you're both here. Now, we'll need some supplies to get
22 started. Eustachian, bring me the pig and knife you brought.
- 23 Eustachian: Sir, I have the knife...and this pig.
- 24 Consortium: That's an awfully small pig. And furry, too.
- 25 Gen. Nuisance: Well? How do you explain this?
- 26 Eustachian: Uh, it's a magic pig. Bought with magic beans.
- 27 Consortium: So you brought a guinea pig?
- 28 Eustachian: *Magic pig!*
- 29 Consortium: But it's not even a pig. It's a rodent.
- 30 Gen. Nuisance: Consortium, go get us a proper pig, will you?

1 Consortium: Sure, let me just call a few pig people. [exits]
2 Gen. Nuisance: Meanwhile, where's the local priest? Ah, Mateetyahu, so glad you
3 could join us.
4 Mateetyahu: I got your note, with the Greek army pounding on my door non-stop.
5 Gen. Nuisance: As the best known priest in town –
6 Mateetyahu: That's *kohain*, not priest. A *kohain* is chosen from descendants of the
7 tribe of Levi.
8 Gen. Nuisance: Mateetyahu, as the best known *kohain* in town, I know that if you
9 sacrifice a pig, roast it on the town altar, and eat the cooked swine flesh
10 for all to see, then they'll all feel comfortable with your decision and
11 soon follow suit.
12 Mateetyahu: [pause] Now that's a plan!
13 Gen. Nuisance: Indeed!
14 Mateetyahu: Just one thing – there's no way in Tophet you'll catch me anywhere
15 near that pig.
16 Gen. Nuisance: You have no choice.
17 Mateetyahu: Oh, really?
18 Gen. Nuisance: Everyone, gather 'round. It's time to start.
19 Consortium: [runs back in] My group has provided a pig, sir.
20 Gen. Nuisance: Excellent, Consortium.
21 Eustachian: And here's your knife, sir.
22 Mateetyahu: Look, I'm not sacrificing and eating a pig.
23 Gen. Nuisance: We'll see about that. Everyone, close in. People of Modin! I bring
24 greetings from your leader, his majesty Antiochus the Fourth, ruler of
25 Syria, Egypt, and everything in between. That means you, too.
26 Mateetyahu: I'm telling you, your plan won't work....
27 Gen. Nuisance: People of Modin! You will soon witness the new traditions we bring to
28 you, as your leaders will demonstrate.
29 Mateetyahu: I'm telling you –
30 Gen. Nuisance: [aside] Alright, look. I'll make you a deal. Let's say you didn't offer up
31 a pig. Let's say it's a *kosher* animal.

- 1 Reader: They got back to their capitol, but found Philip had returned from Persia and
2 stolen the throne!
- 3 Chorus: And?
- 4 Reader: And so they stole it back and retook their kingdom.
- 5 Chorus: Good for them.
- 6 Reader: [pause] Well, did you know that the Seleucid capitol of Antioch was a major
7 home for Jews who wanted to live like Greeks?
- 8 Chorus: Not impressed.
- 9 Reader: Demetrius escaped from Rome, sailed back to Syria, retook the throne, and had
10 Antiochus V and Lysias both put to death.
- 11 Chorus: So the story's over?
- 12 Reader: The Maccabees retook the Jewish Kingdom, rebuilding the Temple, restarting
13 the service –
- 14 Chorus: And Jerusalem was the capitol, once again!
- 15 Reader: And so our looking forward to the past
16 Has come to a sure close, at last
- 17 Chorus: We leave our heroes to their fates
18 Reserved for their more ancient dates
- 19 Reader: Their stories shall inspire us so
20 And guide us where our lives will go
21 There's more to say and much to do
- 22 Chorus: IN FEELING PROUD TO BE A JEW!

מַתֵּיָהוּ

Mateetyahu

יהודה

Y'hudah

שמעון

Shim'on

אליעזר

Eliezer