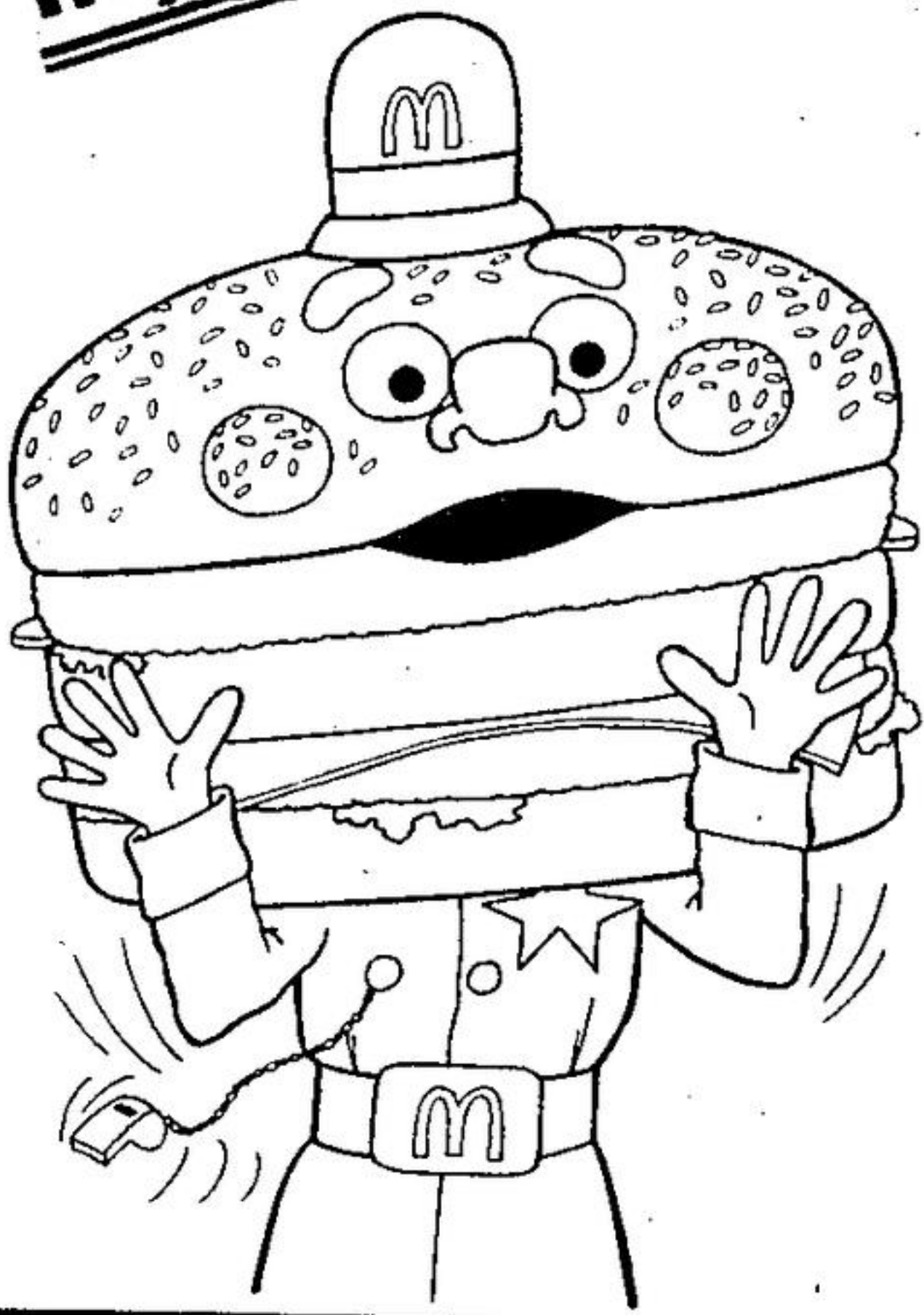


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KIDS
Letters for Santa Claus can be guaranteed for publication if received by Friday.

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The Christmas revolution

By Rev. Dr. H.E. Llewellyn
United Church of Canada
Christmas has been a tradition long in association with such things as the tree, the wreath, family gathering, quiet candle-light service and the presents under the tree. It seems harsh to suggest there might be anything as disquieting as revolution connected with it. Peace on earth and good will among men, the Christmas theme, has more of a soothing effect upon us than an unsettling one. At least, this has been our experience in the past.

When the birth of Jesus was announced to the world originally, however, such was not the case. If we remember, Herod was so troubled in mind, so threatened in position, that he ordered the slaughter of all children two years and under to rid his life of this fact. There was something politically disturbing in the baby Jesus that caused this violent reaction. The first Christmas, thus, caused a stir and upset to which we have seldom given our attention.

The Magnificat, the song of praise of Mary, in Luke's gospel, is full of such revolutionary flavour. Walter Bowie in his commentary says the season for her rejoicing, her song of praise, "was not in that which she herself might do, but in that which might be done by him who was to be born of her." She was announcing a salvation of explosive power, the kind of salvation that would be welcomed by some but turned aside in distaste by others. A few words within the song may help us to understand:

He has shown strength with his arm, he has scattered the proud in the imagination of their hearts, he has put down the mighty from their thrones, and exalted those of low degree; he has filled the hungry with good things, and the rich he has sent empty away.

Such words are hardly sweet innocence, hardly the opiate of the people, pie in the sky or dreams of the "beyond" reality. They are words centered on the earth, because they seek a change on the earth. They are words that speak of the oppressed of the earth, those which a self-satisfied and conformist society has reduced to nothing on the earth. It is thus a document of social change. Indeed, it involves political and economic change as well. It is a document that conflicts political and economic change as well. It is a document that conflicts with vested interests and rooted preconceptions and thus for many would be abhorrent.

It may seem strange and even shocking, when speaking of Christmas, to think of it as something abhorrent. For many, however, any suggestion that the lowly of the earth must be raised and exalted is a direct attack on their security. It causes them to draw back in fear and resentment. This happened in Jesus time, throughout his ministry. It happens in the world even now wherever the gospel of salvation is truly and courageously proclaimed. In South Korea, Chile, South Africa, Russia, even in Canada to some extent, the church is the power for those who are oppressed, for those "of low degree". But, of course, the church, in turn, is suffering, from the exercise of that explosive power. Many Christians are in prison and persecuted this Christmas because they seek to be loyal to the Christ child. They have become aware of the truth which the Magnificat affirms. There can be no peace on earth, there can be no good will among men until there is a drastic change in the grim condition of men, the lowly men of the earth.

Jesus said, at one point in his ministry, "The Son of Man has come to seek and to save that which was lost." The lost in this biblical context means the lowly. It means those who have no hope. It means the "others" of our given society - Jews, blacks, Indians, orphans and widows. It means the outcast, the abandoned, those left without protection and nothing. Christmas is the identification with these people, these conditions. This is the message of Christmas, says the Magnificat. This is the salvation that is coming to the world.

As we celebrate this Christmas season, may we have the courage to open our minds and hearts to this fact. Let us worship, sing praises and give thanks. Let us also go out to serve the "others" this year. Let salvation come.

Food Poisoning
Because cream pies and cream-filled pastries get soggy if refrigerated too long, it's a temptation to leave them at room temperature. Don't! It encourages bacteria to grow and is why cream pies and cream puffs are foods often involved in food poisoning. Fill pastries as close to serving time as possible.

GLT's Christmas fantasy production perfect play for kids, adults and the season

Ar review
By LOUI TAYLOR
Herald staff writer
What can a reviewer say about a musical with hero name Shawn Patrick O'Plunkussay the 1st, a heroine named the Straw Princess, two villains named Henry and Jacques who happen to be a turtle and a mouse, and a trio of hunching clowns who get things right purely by accident?
For starters, it's called "The Straw Princess", and the program describes it as being "For the young and young at heart". And if you haven't seen it by now-you're too late.
The Straw Princess is the second offering of the Georgetown Little Theatre's 1977-78 season. The musical is from a book by Alan F. Argue, and was directed by Ron Hunt. It was performed in the auditorium of the Howland Wigglesworth Public School from Dec. 7 to 10.

The Straw Princess is really a book within a play. Two children, Annette (played by Susan McGowan) and her brother Paul (played by Steve Saxon), have been listening to wondrous tales spun by Shawn Patrick O'Plunkussay the 4th about his heroic ancestor, Shawn Patrick O'Plunkussay the 1st, both played by Simon Joyes.
On the way home to supper, the children discover an enchanted book, which causes them to shrink, and traps them within its pages. And so the adventure begins.
The two children find themselves in chapter six of an unfinished book. There they meet the book's author Father Time, played with the right touch of hepecked husband by Joe Delguicchio, and his shrewd wife Mini, played by Tiffany Hamilton, who manages to appear dominating without becoming strident.
It is obvious that Father Time has a problem on his hands. His wife has begun interfering in his book, and as a result, the characters are in chaos. What is more, Mini sends guards to capture Paul and Annette, after telling them that Shawn Patrick O'Plunkussay the 1st is a

prisoner in the jail in chapter three. Paul is captured by the guards, but Annette manages to escape, to the accompaniment of cheers from the children in the audience.
Annette starts off towards Paul and Shawn the 1st. En route, she meets a trio of clowns well-played by Pat Joyes, Maxine Passer and Susan McGowan, who come to her aid. She also encounters two villains named Henry "with an H" and Jacques "not Jack", who are studying to become heroes in "20 easy steps."
Henry and Jacques are probably the most popular characters in the play, next to the Straw Princess herself. Jacques, played by Ed Arcuri, got some of the biggest laughs of the evening with his mouse noises. There was a bit of a problem with the children laughing each time he made the noises, causing a break in the action, which the children didn't notice. Henry, played by Ron Hill, was more menacing than Jacques as he schemed and plotted, to no avail, of

course, to become the hero of the piece.
The Straw Princess, played by Kelly Crawford, was definitely a hit with the audience, which was made up mainly of Cubs, Scouts, Guides and Brownies on the night. Herald viewed the musical. She danced very well, and one "Oooh, isn't she beautiful?" as the princess danced across the stage.
The children in the audience eagerly participated in the play when called on. The prime example was in the middle of Act 2. The trio of clowns and Shawn the 1st were trying to decide in which direction Henry had escaped after kidnapping the Straw Princess. Two of the clowns disagreed as to which direction the villain had gone in. They decided to flip a coin, and asked the audience, which had seen which direction Henry had fled in, to remember which direction was heads and which was tails.
The musical had a similar ending to "The Wizard of Oz." It was all a dream, but a happy ending eludes the two children, who are chastised by their

Aunt Rachel, (who bears a strange resemblance to Father Time's wife, Mini) for telling ridiculous tales when they try to explain what had happened to them.
The musical was one which really should be seen in the company of children. Much of the fun for adults comes in watching the reactions of the children as they "ooh" and "aah" over the princess and try to warn the heroes and heroines of imminent peril.
The Straw Princess was the perfect play for an audience of children, ending before the younger ones had a chance to get restless. The Georgetown Little Theatre certainly plecks its material well.
If the quality of the performance wasn't enough to win the hearts of the children in the audience, the cast ensured their undying devotion by standing outside the exit, still in their costumes, and handing out free lollypops to all the children.
But it wasn't necessary-the children loved the play anyway.



SITTING PRETTY

Vicky Ingils, of Ostrander Boulevard, sits in the chair in which she is seated in a drawing by Bob Gougeon. The drawing was held by Bob Gougeon. The draw was to celebrate the official grand opening of Mr. Gougeon's expanded, renovated furniture store on Main Street in Georgetown.

Good Neighbour HQ in Guelphview plaza

Headquarters will be set up at Guelphview Plaza for the Good Neighbour Service, in the former Homestead Furniture premises, next to Col-Craft. Letters have been sent out to many business and professional people but cheques are very slow in coming in. More letters will be sent out.
With 73 families looked after last year it was anticipated an increase for this year and there are 84 names on our list to date, with a promise there will be more added in the next few weeks.

strong, 115 Delrex Blvd. is still looking for toys to pack with the food baskets.
The headquarters will be open Wednesday Dec. 21 from 9 a.m. to 5 p.m., Thurs. 1 p.m. to 5 p.m. and Friday 1 p.m. to 5 p.m. Not open on Saturday.
Anyone wishing to help is certainly welcome to come in during those hours and particularly for the deliveries.
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