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Christmas Mass

Midnight Mass on Christmas Eve is the event of the year in Rome. Every Roman Catholic church in the Holy City is crowded with men, women and children anxious to see the processions of church officials in their splendid robes. The larger the church, the more beautiful the sights. And, of course, the service at St. Peter's is the most magnificent in the world. At St. Peter's all the men present are required to wear evening clothes and the ladies must be dressed in black, thus offsetting the brilliant beauty of the robes. Even the guards on duty are attired in elegant red and white uniforms.

United States Is Christmas Carol 'Meeting Place'

IN TOWNS AND CITIES throughout America, in churches, public squares and along home-lined streets, over millions of radios and public address systems come the strains of the world's Yuletide melodies—old as bygone centuries, young as "I'm dreaming of a White Christmas."

The United States, meeting place of carols from all Christendom, contributes yearly to the traditions of Christmas music by writing new songs and popularizing old ones.

The carols of Europe arrived with the peoples who came to America to settle. "O Come, All Ye Faithful" (Adeste Fideles), eventually translated into 119 languages and dialects, belonged to no one nation but was the common gift of the continent. From Germany came Luther's hymn for children, "Away in a manger, no crib for a bed..." England sent "God rest you, merry gentlemen, let nothing you dismay..." And France provided the beautiful "Cantique de Noel" or "O Holy Night."

Three American composers did much to revive the ancient custom by writing new songs which are today among the world's best-loved carols.

"It Came Upon a Midnight Clear" was the inspiration of Edmund H. Sears, a Massachusetts Unitarian minister, in 1849. Less than 10 years later Dr. John Henry Hopkins, Jr., Episcopal rector from Williamsport, Pa., composed both the words and music for "We Three Kings of Orient Are."

Perhaps the best-known American carol, "O Little Town of Bethlehem," was written in 1908 by Phillips Brooks in Philadelphia. The young Episcopal minister, later bishop of Massachusetts, was inspired to write the poem by the memory of a trip to the Holy Land two years earlier. The rollicking "Jingle Bells," though non-religious in theme, also came from the pen of a churchman, John Pierpont, and has enjoyed almost a century of popularity.



PLEASANT as it is to dream of a "White Christmas" with its carols and gifts, feasting and merry-making, the sparkling eyes of children delighting in Santa Claus and the wonderful Christmas trees, these things never can symbolize the tremendous significance of the day.

The birth of the Saviour was the greatest event in the history of the world. In spite of all the backslidings, Christian peoples have pressed forward steadily. However vicious and corrupt, the world today is far better than the world of pagan times; familiarity with the cross and crucifixion has abolished legal tortures and much cruelty—and, if given a chance, might shame us into banishing the curse of international viciousness for the sake of Him who became the Saviour of Mankind.

Brazil's Christmas Features Performance Of the Miracle Plays

Brazilian Christmas festivities embrace an aggregation of modern observances entwined with ancient traditions brought over from the mother country of Portugal.

The Christmas season in Brazil begins on Christmas Eve and ends with Epiphany on January 6. And because it is really summertime (south of the equator) festivities and entertainments appropriate to summertime hold sway throughout the season.

Miracle plays have always been performed in adoration of the Holy Child. From olden times, the plays have had all the dramatic fervor of a religious performance together with the gracious hospitality of a social function.

The scene is at once solemn and fantastic, with costumes bedecked with feathers, spangles, jewels and what-not sparkling in a setting of luxuriant tropical foliage and blossoms.

Out of the great variety of miracle plays, all on different themes, of which many are in the form of elaborate dances meticulously performed and accompanied by the music of an orchestra, the dance of the Four Parts of the World may be cited as a typical example.

The roles are enacted by girls dressed for the part and, in succession, Europe, Asia, Africa and America declaim. The discussion finally involves their respective rights to make oblation to the Christ Child. Eventually, Father Time appears and settles the dispute to the satisfaction of all concerned.



By Leola M. Syerly, Field Rep. Gastonia Social Security Office

No doubt you have heard or read that employees of non-profit organizations may become entitled to Federal old-age and survivors insurance protection under the amended social security law. The definition of these "non-profit organizations" for social security purposes is taken from the Federal income tax laws, which describe this group of such organizations as:

"Corporations, and any community chest, fund or foundation, organized and operated exclusively for religious, charitable, scientific, literary, or educational purposes, or for the prevention of cruelty to children or animals, no part of the net earnings of which inures to the benefit of any private shareholder or individual, and no substantial part of the activities of which is carrying on propaganda, or otherwise attempting to influence legislation."

Under the 1950 amendments to the Social Security Act, employees of these nonprofit organizations may have Federal insurance under certain conditions.

One condition is that the organization for which they work agrees to assume the employer's share of the social security tax on its employees' wages. It does this by filing a certificate of waiver from tax exemption with the Bureau of Internal Revenue. A second condition is that at least two-thirds of the employees of the organization eligible for coverage indicate in writing their desire to participate in social security. If these two conditions are met, those workers who signed would come under social security, but not the employees who did not sign. However, any employees hired by the organi-

zation after the calendar quarter in which the certificate is filed would have this protection. Even if a nonprofit organization meets these conditions, certain kinds of work are excluded from social security, for instance, work done by members of the clergy in the exercise of their ministry, or by members of religious orders in the exercise of the duties required by such orders.

Employees of other types of nonprofit organizations are covered by the new social security law on a compulsory basis if they are paid \$50.00 or more in a calendar quarter. Among these organizations are many agricultural and labor groups and voluntary employees beneficiary organizations, both private and Federal. Employees of building and loan associations, mutual savings and cooperative banks are included, also fraternal beneficiary societies, business and boards of trade, social clubs, civic and recreational associations.

Work done for a university or college by enrolled students regularly attending classes is not covered by the law, nor is work done in a hospital by an intern who has completed a four-year

course in a medical school. When work is performed in a hospital or nurses training school by a student nurse regularly attending classes, the work does not count toward old-age and survivors insurance. Domestic service performed for a college club, fraternity, or sorority by an enrolled student who is regularly attending classes is also excepted.

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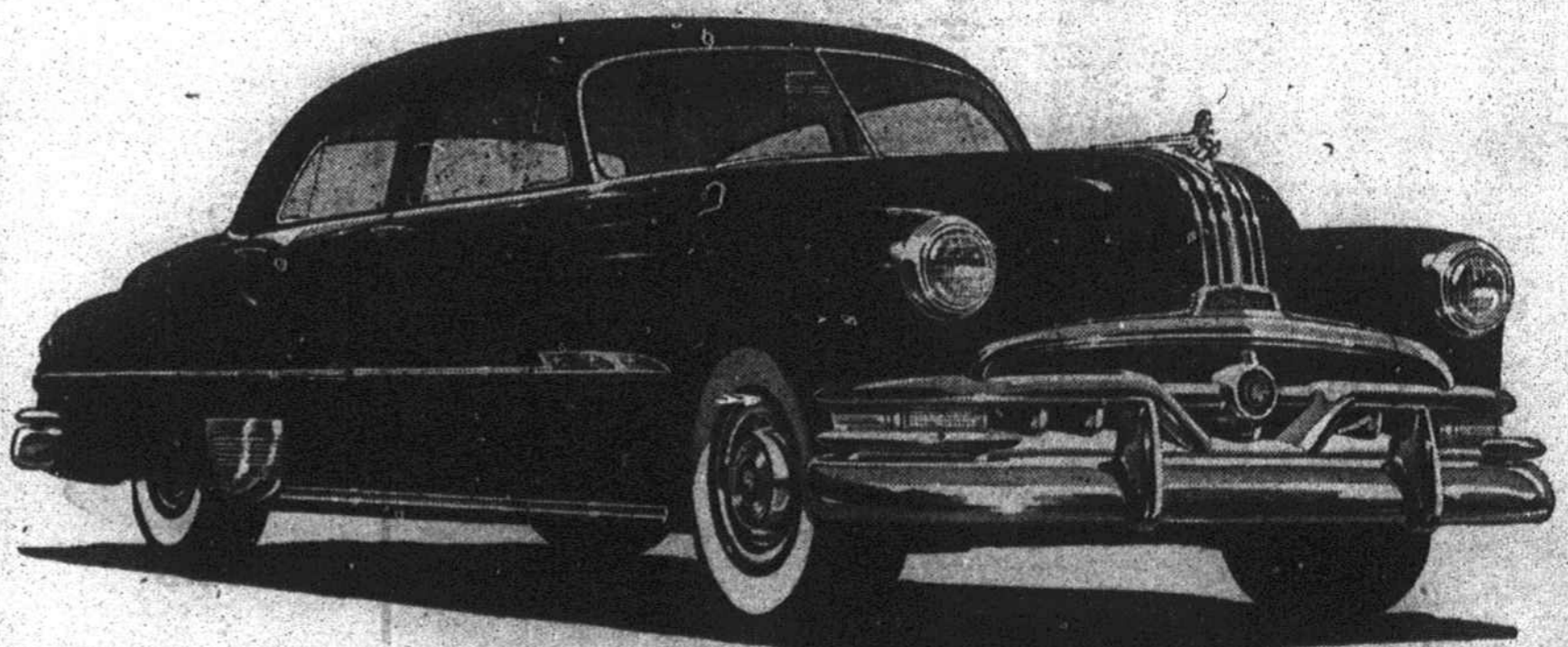
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