



THE WORD

January 2010

Quod libet...

Thanks to all who sent Christmas greetings. It was good to hear from all of our friends and benefactors...Despite the weather conditions on Christmas Eve, we had a wonderful celebration...During December, Bishop Yingling officiated at the funerals of Helen Miller, Sondra Warner and Anna Houser, and offered the panegyric at the funeral of Joseph Fitzgerald. May their souls rest in peace...Once again, the Coleman's provided the poinsettias for our Christmas celebrations; many thanks!...More thanks to those who provided extra financial contributions for our work and mission...Our canned goods and prepared foods distribution stayed in the parish. We have decided to continue to provide for those in need within the parish family...We continue to pray for our admission as an Anglican patrimony parish within the Roman Catholic Church. The Lord will provide the path for us to follow, and we are very hopeful that this might occur within the next year...All of our readers are remembered at Mass, and we hope that you will remember us in your prayers.

Incarnation

The left-over turkey wasn't even cold when the secular world finished celebrating Christmas. The radio stations stopped playing Christmas carols and songs, the merchants began getting rid of the Christmas fare, preparing for St. Valentine's Day, and the trees were put curbside for pick-up by the trash collectors. So much for the Christmas season.

It seems that even the most devout Christians have succumbed to the secular celebration of the material rewards holiday. And don't even get me started on the insufferable "Happy Holidays" greeting so prevalent today (yet another insult to us Christians!).

Christmas marks the initiation of that mystery we know as The Incarnation. I say initiation because the Nativity is only the beginning of the Christian's year-long (and, thus, perpetual) marking of this mystery. It is the high mark of salvation history; the central event in each of our lives.

Everything in Christian theology is con-

nected to the Incarnation. In liturgical terms, the entire Christian year is centered around and focused upon this mystery. We begin the year, in Advent, anticipating the Incarnation of God in the form of Jesus at the Nativity. And then at Epiphany, we discover and proclaim to the world what God has done in coming down to earth as a human being. Lent then brings us to the wilderness experience of God-made-man, and imitated by each of us. The Passion of Our Lord prepares us for the return of the Incarnate God to his heavenly home. The Resurrection and Ascension end this "field trip" of God into His earthly realm.

If that isn't enough Incarnation for us, the entire season after Pentecost is centered around the teachings of the Incarnate God while He sojourned on earth.

Everything for the Christian is centered around the Incarnation. Our attempts to shut away this important event into the closet only hours after the celebration of the Nativity is, then, a royal insult. And perhaps this insult

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The Magi and the Star

A wondrous star appears to the Magi. Its extraordinary brightness attracting their gaze, awakens their attention at the same time that an inward grace of illumination enlightens their souls. This grace prepares them to recognize the prerogatives of the one whose birth the star announced: it inspired them to set out to seek him in order to offer him their homage.

The Magi's fidelity to the inspiration of grace is wonderful. Doubt takes no hold upon their minds; without staying to reason, they immediately begin to carry out their design. Neither the indifference nor the skepticism of those who sur-

round them, nor the disappearance of the star, nor the difficulties inherent to an expedition of this kind, nor the length and dangers of the way stop them. They obey the divine call without delay or hesitation.

In this the Magi are our models, whether it concerns the vocation to the faith, or whether it be a question of the call to perfection. There is indeed for every faithful soul a vocation to holiness: "Be holy because I am holy..."

The manifestation of this vocation is for each of us his star. It takes different forms, according to God's designs, our character, the circumstances wherein we live, the events that befall us;

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represents the ultimate sin of pride; we tell God that He is not as important as the lives we mortals have to “get on” with. We cannot possibly spare any more time for Our Lord. We have to get ready for the next holiday on which the secular economy depends.

We Christians should note the habit of non-Christians making money off the Christmas orgy of buying. I recall the old “saw” that says that the non-Christian merchants sing, “What a friend we have in Jesus” all the way to the bank night deposit box on Christmas eve. But, we do the same thing, professing “friendship” with Jesus on the day of His earthly birth, but promptly forgetting Him the day after.

The Incarnation *is* Christianity. As John notes in the premier Gospel, the Word was, is, and will be forever. The entrance of God into the human experience places Him in a position of being able to empathize with the human condition and not simply stand back and say, “Oh, I am so sorry for you.” God cared/cares so much for us that He took the time to completely humble Himself to be one of us.

He didn’t have to do this. He could have completely wiped us off the face of the earth for all of our manifold sins against Him. But His love for each and every one of us was and is so great that he was lowly born, lived, suffered an agonizing death at our hands—all for what? To be ignored the day after His earthly birthday celebration.

What ingratitude for the King who will judge us at the second coming. We will pay heavily for this oversight. For ignoring Our Lord and

His teachings, we will be met with an “I know you not” when the time of judgment comes. Simply being baptized is no guarantee that we will be counted among the sheep and not the goats.

The message of the Incarnation is one of faith, hope and love. It is a message of reconciliation (there is that word again!). And it is a message that keeps playing itself over and over again; a recording so much stronger than that terrible rubbish being played the day after the Nativity.

We modern Christians just don’t get it. We have been completely overcome by secular society the same way we took over the pagan celebrations, replacing the Roman *Sol Invictus* holiday with Christmas. We have come full circle, and God is not amused.

I urge you to take this Christmas celebration into the rest of the year. Celebrate the entire Nativity of Our Lord “officially” until the feast of the Presentation on February 2. And then continue to mark the Incarnation every day of your life. Don’t be afraid to profess boldly the faith of Our Lord in every thing you do, each and every day of each and every year you live on this earth. Let everyone with whom you come in contact know that you profess and practice the living faith of the Incarnate God, Jesus Christ our Lord. Do not shrink from letting all know that you are a Christian and that you are struggling each and every day of your life to live out the faith given to us by Our Lord—not as a perfect person, but as an imperfect child of the God who suffered and died for you.

In caritas Christi,

+ Barry, CSSS, Ebor.

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but it shines in the soul of each one.

And what is the end and object of this call? For us as for the Magi, it is to lead us to Jesus. The heavenly Father causes the star to shine in us; for, says Christ himself, “No man can come to me, except the Father who has sent me draw him.”

If with fidelity we listen to the divine call, if we generously press onward with our gaze fixed upon the star, we shall come to Christ who is the life of our souls. And whatever be our sins, our failings, our miseries, Jesus will welcome us with kindness. He has promised to do so: “All that the father gives me shall come to me; and him that comes to me, I will not cast out.”

-Blessed Columba Marmion (D. 1923 - Was Abbot of the Benedictine abbey of Maredsous, Belgium.)

Prayer of the Master (John 17:13-26)

Spirit of joy
Oh, protect us,
As we work hand in hand
Through the world.

Sent by the Son
And the Father.
Fruit-bearers,
Called and commissioned.
Witnesses to the world
Of the Word that speaks
Hope into despair,
Wholeness into
disintegration,
Forgiveness into fault.

Spirit of love
Overwhelm us,
That the world might
believe
And be changed.

Activate the prayer of the
Master,
Make us one.
By Daphne Kitching

Day & Night Blessing

May God’s blessing be
yours,
And good be it sent;
May Christ’s blessing be
yours,
And good be it meant;
Spirit’s blessing be yours,
For life’s good intent,
Day arising indoors,
Night lying down spent.
Ancient Celtic Prayer



SAINT ALBAN CHURCH
The United Anglican
Church
Meeting at Trinity UCC
32 West Market
York, Pennsylvania

SUNDAY SCHEDULE
8:15 am - Mattins
8:45 am - Confessions
9:00 am - Sung Mass
10:00 am - Education
6:30 pm - Holy Eucharist

at The Brunswick at
Longstown, Carol
Road, York

WEDNESDAYS
9:00 am - Holy Eucharist
at The Brunswick at
Longstown

THURSDAYS
6:00 pm - Mass
7:15 pm - Study Group

1st SATURDAY
6:00 pm - Latin Mass

The Rt. Rev'd Barry E. Yingling,
CSSS, ThD
Rector

The Rev'd Thomas H. Kiefer,
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Priest Associate

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Monthly Devotion:
The Holy Infancy
Monthly Virtue:
Love of Jesus Christ

*An Anglican Communion
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January 2010

SUN	MON	TUE	WED	THU	FRI	SAT
	* Abstain ** Fast and Ab- stain *** Fast HD - Holy Day of Obligation				1 <i>The Circumci- sion of Our Lord Jesus Christ</i> *	2 <i>Octave of S Stephen</i> 6:00 pm, Latin Mass (Of the Vigil)
3 <i>Holy Name of Jesus</i> Sunday Schedule	4 <i>Octave of the Holy Innocents</i>	5 <i>Vigil</i>	6 <i>The Epiphany of Our Lord Jesus Christ</i> Wednesday Schedule	7 <i>Of the Octave</i>	8 <i>Of the Octave</i> *	9 <i>Of the Octave</i>
10 <i>The Holy Family</i> <i>Sunday in the Octave of the Epiphany</i> Sunday Schedule	11 <i>Of the Octave</i>	12 <i>Of the Oc- tave</i>	13 <i>Octave Day of the Epiph- any</i> Wednesday Schedule	14 <i>S Kentigern, BC S Hilary, BCE S Felix, Pr, M</i> Thursday Schedule	15 <i>S Paul, First Hermit, C S Maurus, Ab</i> *	16 <i>S Marcellus I, PM</i>
17 <i>Epiphany II S Anthony, Ab</i> Sunday Schedule	18 <i>Chair of S Peter, Ap, at Rome S Prisca, VM</i>	19 <i>S Elizabeth Seton, V S Wulfstan, BC S Marius & Comp, Mm S Canute, KM</i>	20 <i>S Fabian, P, & S Sebas- tian, Mm</i> Wednesday Schedule	21 <i>S Agnes, VM</i> Thursday Schedule	22 <i>Ss Vincent & Anastasius, Mm</i> *	23 <i>S Raymund of Pennafort, C S Emerentiana, VM</i>
24 <i>Epiphany III S Timothy, BM</i> Sunday Schedule	25 <i>The Conversion of S Paul</i>	26 <i>S Poly- carp, BM</i>	27 <i>S John Chrysostom, BCD</i> Wednesday Schedule	28 <i>S Peter Nolasco, C S Agnes, VM</i> Thursday Schedule	29 <i>S Francis de Sales, BCD</i> *	30 <i>Epiphany IV Anticipated</i>
31 <i>Septua- gesima Sun- day S John Bosco, C</i> Sunday Schedule						

MISCELLANEOUS KALENDAR NOTES FOR JANUARY

2 January - Basil the Great (c330-79)

Basil was most people's idea of the perfect diocesan bishop. He was a theologian of distinction, who as a monk devoted himself to much prayer and teaching. He leapt to the defence of the church from the persecution of the Arian emperor Valens, but also appreciated great secular literature of the time, gave away his inheritance to the poor, knew how to run a soup kitchen, and counted thieves and prostitutes among his converts. Not your everyday bishop!

Basil came from a distinguished and pious family, and he had the best education available at Caesarea, Constantinople and Athens. He decided to become a monk with Gregory of Nazianzus, and settled as a hermit near Neo-Caesarea. He became bishop of Caesarea in 370, with 50 suffragan bishops to look after. It was the time of the great Arian heresy, and Basil would come to be seen as one of the great champions of the Church, defending it from secular encroachments.

Basil loved his people – and was known for his generosity and care for the poor – both through food and medical care. He was a great preacher – preaching both morning and evening to vast congregations, and organising services of psalms before daybreak.

He was interested in monastic legislation, and to this day, nearly all monks and nuns of the Greek Church follow his rule. His emphasis was on community life, liturgical prayer, and manual work, rather than on solitary asceticism. His rule allowed for almsgiving, hospitals and guest-houses. Basil wrote some important works on the Holy Spirit.

He died at 49, worn out by austerities, hard work and disease. He was so loved that even strangers mourned his death, and in the centuries that followed, many artists painted pictures of him. His cult spread rapidly in the West, through Greek monks in Italy and through St Benedict admitting that his rule had been inspired by “our holy father Basil”.

5 Simeon Stylites (390 -459)

Quite frankly, this hermit was about as weird as they come. But he loved God, and God blessed him, strange though he was. So perhaps Simeon Stylites should be the patron saint of all REALLY eccentric people.

Simeon was the son of a shepherd on the Syrian border of Cilicia. He joined a monastery near Antioch, where he practised mortifications and penances that nearly killed him. When the abbot dismissed him in disgust as crazy, Simeon moved on to Telanissos (nowadays Dair Sem'an) and spent his first Lent there in a total fast. He was found unconscious on Easter Day.

After three years in that monastery he felt life was too easy, and moved himself to the top of the nearby mountain, where he chained himself to a rock. He began to be talked about, and more and more people came to see him.

Simeon did not want their company, and so planned his escape: to the top of a pillar. For the next four years he lived on top of a pillar that was nine feet high. More people came by, and so Simeon in desperation added to his pillar, until it grew to be 18 feet high. Still people came to see him, and so three years later, Simeon built himself a real skyscraper – a pillar 33 feet high, from the top of which he enjoyed 10 years of comparative solitude.

Still people came to see him – both Christians and pagans, and so Simeon decided to somehow to build a pillar that was 60 feet high and six feet wide. Here he found peace and quiet, and so here he lived for the last 20 years of his life. People still came to see him, and tried to catch the ‘sacred’ lice that fell off his body. They enjoyed his twice daily exhortations to everyone below. Even the odd emperor came by for a look – Theodosius, Leo and Marcian.

A scholar has written of Simeon: “His preaching was practical, kindly, and free from fanaticism. ... In an age of licentiousness and luxury he gave unique and abiding witness to the need for penance and prayer; his way of life provided a spectacle at once challenging, repulsive and awesome.”

Simeon finally died and was buried at Antioch. Perhaps he would have enjoyed the recent chance to take the plinth at Trafalgar Square!

6 January - Epiphany

On 6 January we celebrate Epiphany - the visit of the wise men to the baby Jesus. But who were these wise men? No one knows for sure. Matthew calls them ‘Magi’, and that was the name of an ancient caste of a priestly kind from Persia. It wasn't until the third century that they were they called kings - by a church father, Tertullian. Another church father, Origin, assumed there were three - to correspond with the gifts given. Later Christian interpretation came to understand gold as a symbol of wisdom and wealth, incense as a symbol of worship and sacrifice, and myrrh as a symbol of healing - and even embalming. Certainly Jesus challenged and set aright the way in which the world handled all three of these things. Since the eighth century, the magi have had the names Balthasar, Caspar and Melchior.

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25 January - The Conversion of St Paul

January is a month of the beginning of great things! As well as the naming of the Son of God, we celebrate the conversion of the greatest ever apostle of the Christian faith. Many books have been written on Paul, and here is the briefest of introductions.

He was a Jew, born as 'Saul' at Tarsus, and brought up by the rabbi Gamaliel as a Pharisee. A devout, fanatical Jew, Saul persecuted the Christians, and watched with satisfaction the first Christian martyrdom, the stoning of Stephen. Then on his way to Damascus Saul had a vision of Christ that stopped him, literally, in his tracks. He realised that this Jesus whom he was persecuting was in fact the Messiah for whom he had longed.

Saul changed overnight. He took a new name, Paul, and became an evangelist for the cause of Christ. He became a leader in the early Church, and his special calling was as an apostle to the Gentiles. He wrote many epistles to the young churches he founded - and thus, inadvertently, wrote a great part of the New Testament.

Life as the greatest apostle was hardly full of perks: he was stoned, beaten, mobbed, homeless, hated, imprisoned, and finally martyred. Tradition has it that he was beheaded in Rome during the persecution of Nero in AD 64, and buried where the basilica of St Paul 'outside the walls' now stands. His mighty faith in Christ has kindled similar belief in many millions of people down the centuries.

26 Timothy and Titus

Timothy and Titus are the saints for you if you've been a Christian for some time, and now realize that God wants you to move into some form of leadership. A daunting prospect!

The books of First and Second Timothy and Titus are what is known as the three pastoral letters, where Paul writes to ministers in charge of important churches instead of writing to the churches themselves. Paul gives both Timothy and Titus explicit instructions for how to shepherd the sheep in their care. Timothy had been given the responsibility of the church at Ephesus, and Titus the care of the church at Crete.

Both Timothy and Titus were young men, and both felt quite daunted at the task ahead of them!

Timothy, half Jewish, had met Paul when he was still a child, living with his mother Eunice at Lystra. Paul had come to their city and preached, and they had both become Christians. Timothy had then accompanied Paul on his second missionary journey - a great training experience. But experience is given to us so that we might in turn become productive -

and in due course Paul entrusted the vastly important church of Ephesus into Timothy's care. This church was so vibrant in its faith that within 50 years so many Ephesians became Christians that the city's pagan temples were almost forsaken. A huge responsibility!

Titus was a gentile, almost certainly another convert of Paul's. Paul had used Titus as a trouble-shooter with the Corinthians, and when Titus was successful in that, gave him a real bit of trouble: the church at Crete. Again, Titus served his Lord faithfully, even in this most difficult of situations.

So if you are going to attempt any leadership for God, why not make time to read the three pastoral epistles first? They have been an invaluable handbook for Christian leaders for 20 centuries, and are full of spiritual wisdom and good common sense. If they worked for Timothy and Titus, they may work for you as well!

Timothy became the first bishop of Ephesus, and was finally martyred when he opposed pagan festivals (probably in honour of Dionysius). He was killed by stones and clubs, easily to hand during the pagan festival of Katagogia. His supposed relics were translated to Constantinople in 356.

Titus went on to become the first Bishop of Crete, and is believed to have died there, though history does not tell us how. His relics are supposed to be buried in Crete, except for his head, which was allegedly taken to Venice in 823.

Both Timothy and Titus were good and faithful servants, and could look back on lives well spent. Imagine - one day you will stand before the Lord, as well, and say: "This is what I did with the leadership role you entrusted to me. Was I a good and faithful servant, too?"

QUOTABLE

"When the Bible is put on the shelf, the church will surely follow it." - *Anon.*

"He had a photographic memory - which was never developed." - *Anon.*

"He uses statistics as a drunken man uses lamp-posts... for support rather than illumination." - *Andrew Lang*

"I've had a perfectly wonderful evening. But this wasn't it." - *Groucho Marx*

"Prosperity is something private citizens create, for which politicians take credit." - *Anon*

"If you would know what the Lord God thinks of money, you have only to look at those he gives it to." - *Maurice Baring*

"Dear Lord, during the year ahead, please keep your arm around my shoulder - and your hand over my mouth."

LOOKING AT GOD

Epiphany - the light has come!

Paul Hardingham

At the start of a new year we celebrate the coming of light into our world. Epiphany asserts that Jesus came as the light foretold by Isaiah: 'Arise, shine, for your light has come, and the glory of the Lord rises upon you' (1). However, the prophet also reminds God's people that they are to be 'light for the Gentiles' (42:6; 49:6). How can we shine in 2010?

Shine With God's Love

'I have given them the glory that you gave me, that they may be one as we are one: I in them and you in me. May they be brought to complete unity to let the world know that you sent me.' (John 17:22-23).

How can God's love shine through the practical love demonstrated in our community life as Christians?

Shine With God's Word

'Do everything without complaining or arguing, so that you may become blameless and pure, children of God without fault in a crooked and depraved generation, in which you shine like stars in the universe as you hold out the word of life.' (Phil. 2:14-16).

How can we make God real by holding fast to the Scriptures (both hearing and doing the Word) in our daily discipleship?

Shine With Good Works

'You are the light of the world. A city on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven.' (Matt 5:14-16).

How can we be a real influence for Christ in the places where we live and work in the coming year?

Using a diary to pray in 2010

Life without time for prayer and reflection can easily spin out of control. With so many pressures and demands pushing in from all directions these days, the need to step back and find ways to commune with the Divine is essential. Using a diary to pray is not just a resource for writers. There is no wrong way to do it. In this age of technology, it may be a much welcomed luxury to engage in writing several longhand pages each day you can carve out the time. Whether your words take the form of your own stream-of-consciousness, or a letter to God or to yourself, listen. Pay attention. Be honest. Pray.

Diaries are windows. They allow you to see a glimpse within the deepest part of you, and to let light shine into the

darkest corners of your soul. These pages (and God) can handle anything you write in them. Try trauma, drama and self-pity. Then listen to the soothing echo of release. This is prayer. Try tantrums, confusion and anger. Then listen and let go. This is prayer. Try questions, hopes and dreams. Then listen and let your soul rest. This is prayer. Try gratitude, praise and wonder. Then listen and let yourself celebrate. This is prayer.

When you take time for inner reflection and waiting, quieting your inner self before God, you will see and hear the things of God. Turning your attention away from outer concerns, you will enter into light and discover God's kingdom within. Once things are visible and committed to the realm of conscious thought, then light can shine on its pages and offer a respite. All witnesses will be present – your heart, your thoughts, your spirit, your mind, your emotions, and God. The words in these pages prove you are human, alive, for better or for worse. They create honesty with yourself and intimacy with God.

Prayer is a song of the heart and inside these words will be woven melodies of thought and explorations of discord, creating harmony and a wholeness of spirit, true freedom. A diary is a meeting place, a tool for prayer, where God can fill your memories with reminders of his faithful presence, enlighten understanding with healing, and centre your heart with a steady peace.

Where will good news come from in 2010?

Stephen Cave

For many of us, our first interaction with the world each morning is to tune into the news, whether by radio, TV or online. Sadly, some mornings it is so dreary or even appalling that our first reaction can be to want to go back to bed and cancel the rest of the day.

As January 2010 begins, much of the news coming in from around the world is bad. The war drags on in Afghanistan; politicians continue to argue, an election is looming, the economy is struggling. There doesn't seem to be a lot of good news about!

Perhaps, though, there is a different way of thinking about good news. Nowhere in the Bible did Jesus say that we should be looking to political leaders and our society for good news. Instead, he put the responsibility for bringing hope to people firmly on US, in the living of our everyday lives.

'For I was hungry, and you fed me. I was thirsty, and you gave me a drink. I was a stranger, and you invited me into your home. I was naked, and you gave me clothing. I was sick, and you cared for me. I was in prison, and you visited me.' (Matthew 25:35-36 NLT)

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What a challenge! Jesus put the responsibility on US to BE good news to other people, and to show his compassion in the ordinary actions and relationships of life. Sure he expects some of us to be involved in impacting the 'big issues' of society and government. But for most of us, our challenge is more straightforward, more immediate..

So today, ask yourself: 'The world may be a mess, but for whom can I be good news today? Who will have cause to be thankful today, whose life will be a bit brighter, who will be given fresh hope because of something I have done in the name of Jesus?'

Bringing good news to someone today.... that is the responsibility of each one of us.

The Bible and your New Year's resolution

Why read the Bible this year? After all, few of us are short of things to do. For many of us reading the Bible is one of those 'oughts', or what my parents used to call things 'for the long winter nights' – a mythical time which never quite arrived when garages would be tidied, classic books read and photographs put in albums.

Generally though when there is something we say we would like to do, but never get round to it, there is a reason. Often people don't read the Bible because they think it will be too hard to understand, or because they think an old book won't give straight answers to the issues of their life, and aren't sure they would like it if it did!

All of that is to misunderstand the Bible. God has not given us a cryptic book of instructions, which if only we could decode would then give us an answer for every situation we face. The Bible's purpose is to allow us to meet God – the stories, the poetry, the letters, the prophecies are there not so much to give us instructions but to help us understand God better – to renew our minds so we think God's way.

Think about someone you admire and respect. Do you avoid listening to them because you think they will be too hard to understand or because they won't give straight answers to issues in your life? No. You listen knowing that you will only get to know them gradually, maybe some things will always elude us, but over time we get to know them better. And of course they don't tell us what to do, but gradually we are able to 'think like them' in the situations we face.

That is what reading the Bible achieves for us. As we read it in all its glory, its confusing bits, the pieces we like and those we don't, we gradually understand God more, and our thinking becomes more attuned to his. Then as we make the thousands of small decisions which we all face day in day out, we can have

confidence that we are walking God's way. As the long winter nights are here, give it a go. Don't worry about what you don't understand or finding answers - gradually knowing God better is the point.

Beware the 4th of January

On Monday 4th January, don't eat your lunch too noisily, keep your voice down on the phone, and for heaven's sake, don't sniff! You risk really irritating your colleagues if you do.

The first Monday in January is reckoned the most stressful day of the year, and researchers have found that annoying personal habits are most noticed then. It is a day of when millions of us struggle with rising tension, soaring stress levels and increased blood pressure.

The reasons are easy to find: Christmas festivities are finally over and it is time to return to work. The car needs scraping, and it is cold and miserable outside. That is depressing enough if you had a good Christmas, but suppose you had a terrible Christmas? More people visit divorce lawyers on the first Monday in January than at any other time of the year.

Also, January is the month when we pay for December, and fight the urge to keep spending in the sales.... real economic gloom can set in. All in all, researchers warn: don't be surprised if you return to work feeling fragile.

Those New Year resolutions

Some New Year Resolutions can be bad for you. Mind, the mental health charity, has warned that New Year resolutions based on our insecurities - such as being overweight, feeling unhappy, or not living up to our family's expectations – can be doomed to failure. We can end up feeling worse than when we started.

Instead, here are three New Year Resolutions which will do you good: First, get more active. Even gentle exercise releases endorphins, which will lift your mood. Second, visit somewhere green: being in the countryside also promotes well-being. Thirdly, join a group with the aim of giving, not receiving. It seems that helping out in your community or church can help you as much as it does them.



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THE WORD

SMILE LINES

That's telling

Young Jimmie finished his Christmas holiday and headed back to boarding school. Only two days later his teacher was on the phone, telling his mother that he was misbehaving. "Wait a minute!" protested Jimmie's mom. "I had him here for two weeks over the Christmas break, and I never once rang YOU when he misbehaved!"

Incentive to succeed

An old gentleman was on the operating table awaiting surgery. He had insisted that his son, a renowned surgeon, perform the operation. As he was about to get the anaesthesia, he asked to speak to his son, to encourage him. 'Don't be nervous, do your best and just remember, if it doesn't go well, and something

S. ALBAN CHURCH

The United Anglican Church
 The Rt. Rev'd Barry Eugene Yingling, CSSS
 Rector

The Rectory
 505 North George Street
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SUNDAY SCHEDULE

8:15 am - Mattins
 8:45 am - Confessions
 9:00 am - Sung Mass and Sermon
 10:00 am - Education
 6:30 pm - Holy Eucharist at

The Brunswick
THURSDAYS

6:00 pm - Low Mass
 7:15 pm - Adult Study
FIRST SATURDAYS
 6:00 pm - Latin Mass

HOLY DAYS AS ANNOUNCED
MEETING AT
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www.salbans.org

www.unitedanglicanchurch.org

happens to me, your mother is going to come and live with you and your wife.'

Dial-a-prayer

They have Dial-a-Prayer for atheists now.

You ring this number, and it rings and rings, but nobody answers.

Curious business of raising children

You spend the first two years of their life teaching them to walk and talk. Then you spend the next sixteen telling them to sit down and shut up

A final quote

A lot of money is tainted: 'Taint yours, and 'taint mine.