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(See Exodus 32)

02-28-2011

HOLY COW!

## Ash Wednesday

The first day of Lent is March 9 this year. We will observe this with a celebration of the proper liturgy of the day at 10 a.m., and everyone is invited—nay, encouraged—to attend. This may mean adjusting one's work schedule, finding child care or transportation, or otherwise disrupting your accustomed routine. That's the whole point, of course. Lent disrupts our accustomed routines, and helps us better prepare to celebrate Easter joys.

For those who absolutely cannot be present at 10 a.m., here are some other options:

Grace Church, Westwood Four Corners: Mass with Imposition of Ashes at 9:15 a.m., 12 noon, 5 p.m., and 7:30 p.m.

St. Matthew's, Paramus: meatless pizza and salad, 6 p.m., service at 7 p.m.

There are also two Lenten resources available to you at the church: 1) a book of *Lenten Meditations* published by Episcopal Relief and Development, giving a one-page inspirational message for each day in Lent, and 2) a 'hope chest' especially for children to collect monetary offerings to assist the poor (if you are of a certain age, you will call this a "mite box").

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## March Dates to Note on Your Calendar:

**March 8:** Pancake Supper 5:30 – 8:00 PM

**March 9:** Ash Wednesday Service @ 10:00 AM

**March 12:** Fellowship and Faith @ 5:30 PM

**March 15:** Daylight Saving Time

**March 20:** First Day of spring

## Pancake Supper

Join us on Shrove Tuesday March 8, 2011.

From 5:30 – 8:00 PM in the Parish Hall.

If you would like to volunteer your help with this fundraiser, please see Grace Oliff.

The word *shrove* is the past tense of the English verb *shrive*, which means to obtain [absolution](#) for one's [sins](#) by way of [confession](#) and doing [penance](#).

## Parish Communications

Did you know there is a Google Group for Annunciation parishioners?

If you are not a member and would like to join please send me an email at [lynnademay@gmail.com](mailto:lynnademay@gmail.com)

The monthly newsletter is available via the google group. It is also available on the Annunciation website. There are hard copies available on the table in the hall.

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## From the Rector:

### Attending a CREDO Conference

I have accepted an invitation to attend a CREDO conference from June 20-27, 2011, at the Solomon Conference Center located in Loranger, Louisiana. The eight-day conference provides participants with the means to find direction and clarity in four component areas: spiritual, health, vocational, and financial. CREDO provides a foundation for participants to embrace wellness and to prayerfully discern the direction of their vocation. While not officially required, these conferences are “strongly recommended” by our bishop and the wider church. CREDO was founded in 1997 as a pilot program funded by the Church Pension Group. Episcopal priests, deacons, and bishops from virtually every diocese in the country have taken advantage of the CREDO benefit. Participants are selected at random from all active clergy with more than one year in the Pension Fund. The Church Pension Fund pays all but \$500 of the conference costs.

Approximately 30 other clergy will join me in the CREDO conference. Over the course of the conference, participants will meet in plenary sessions, small groups, and private consultations with faculty members. Participants also have ample quiet time to reflect on their personal and professional lives. Each participant commits to extensive reflection through pre-conference instruments and surveys that focus on personal and professional wellness. The work of CREDO is organized around four major areas in each person’s personal and professional life. Each of these components is explored as an integral part of the whole.

- Spiritual – offers a sacred space where each participant can reflect on his or her interior life and relationship with God in Christ.
- Vocational – provides opportunities for reflection, discernment, and planning in the professional areas of vocation, career, and work.
- Health – encourages reflection on physical and emotional health and well-being, stewardship of the body, and development of a plan to address the individual’s health needs.
- Financial – explores all aspects of personal financial management and encourages reflection on God-given resources and how best to use them in response to God’s call.

Through this discernment and visioning process, and with the help of a faculty team of professionals, each participant builds a CREDO Plan – a personal covenant based on his or her CREDO work and a formal expression of the CREDO experience. The CREDO Plan provides personal baseline and strategy for effective implementation. ✕

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—The Rev. Dr. J. Barrington Bates

### Why Pancakes?

Some of you have asked, so perhaps it may be interest to revisit the origins of pancake suppers. In the Orthodox tradition, Lent is observed as a period of great austerity. Everyone gives up meat, dairy products, fish, olive oil, and alcoholic beverages. (That’s right: there isn’t much left!) Their Lent also begins on a *Monday*, not Ash Wednesday—and they start giving up some foods even before it officially begins. For some Orthodox, dairy products and meat are the *last* things to be abstained from, and so a meal of pancakes, sausage, and bacon was a sure way to empty the larder of soon-to-be-prohibited foods. A version of this tradition may have crept into

England. The English church always had a certain affinity for the Orthodox, and certainly Shakespeare mentions pancakes and Shrove Tuesday, which suggests the custom was not unknown in his time.

(Yes, I know, you want the quote. Here ‘tis:

As fit as ten goats is for the hand of an attorney,  
as your French crown for your taffeta punk,  
as Tib’s  
rush for Tom’s forefinger, as a pancake for Shrove  
Tuesday, a morris for May-day, as the nail to his  
hole, the cuckold to his horn, as a scolding queen  
to a wrangling knave, as the nun’s lip to the friar’s mouth, nay, as the pudding to his skin.

—*All’s Well That Ends Well*, II.2.844)

While none of us have had so severe a Lenten discipline in hundreds of years (literally), many mainline denominations adopted the practice anew in the 1950s and ‘60s, usually as a fundraiser for the church’s youth group. Teenagers would shop for, cook, and serve the meal—and thereby learn lessons about responsibility, cooperation, and service, in addition to raising fund for the group trip to an amusement park. (Does anyone remember Dorney Park in Allentown, Pa.?) As the youth groups dwindled, the custom was taken on by adults, who recognized the value of such a fellowship event.

In the Western church, of course, the pre-Lenten tradition that we can realistically claim as our own is that of the *Mardi gras*: that extravagant, indulgent party on the eve of Lent. Yet, we do not much revel in fat Tuesday, and we don't really know why we eat pancakes. In addition, at Annunciation, we now have a new and exciting opportunity: the Faith and Fellowship gatherings (bring your own Bible and brew). These seem to serve the purpose of the old pancake supper, but without the pancakes and with a component of Bible study and discussion—so let's by all means support and

and reading. I hope you will enjoy this brief exposure to new ways to sing the praises of the ancient God of all creation. ✠

*(Note: This article appeared in the January edition of e-News, but so many of you questioned why we were singing these hymns that I think it bears repeating. — JBB)*

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## Special Thanks to...

- The folks who organized our first Faith & Fellowship event in January: *Brian, Brian, Elaine, Nancy, Sue, Lynna, Doug, Eric.*
- *Grace Oliff*, who has completed a long term on the Vestry and, for the past two years, as Warden.
- To *Ginny Baird*, members of the choir, and all those who helped at Sue Hoag's funeral. Sue's mortal remains will be cremated and placed in our columbarium later this spring.
- *Chic Woehrle*, for helping with the columbarium—still.
- *Elaine Gustenhoven* and *Nancy Olsen*, for cleaning the kitchen
- *Preachers, Lay Worship Leaders, and musicians* who served last month in Linda's and Barrie's absence. (And, yes, we know we still need to work the kinks out of the organ-recording module!)

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## Parishioners' Milestones

**Birthdays:** Alice Bezdjian 3/1, Nicholas Gray 3/2, Jacqueline Krott 3/2, Nicholas Palladino 3/8, Janet Atwater 3/14, Brianne Cottone 3/14, David Palladino 3/15, Samuel Wekselblatt 3/17, Leanna Cottone 3/17, Nicole Cannizzaro-Garcia 3/21, Anthony Palladino 3/22, Roger Soback 3/27, Janet Corrado 3/28, Mauro Palladino 3/29, Ava Bramson 3/30

**Baptisms:** Kay Benning 3/7, Nicholas Gray 3/3, Chuck May 3/31

**Confirmations:** Kay Benning 3/7, Marilyn Youakim 3/20, Emily Oliff 3/24

**Anniversaries:** Eric & Nancy Olsen 3/22, John & Nancy Terrell 3/24

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## Through Joy and Sorrow

I have been asked to write a review of a new collection of hymns for a scholarly journal. As part of the process, I will be involving our whole congregation in singing some of these texts. A hymn, of course, is first and foremost a text. Its essential character as a work of poetry is enhanced, however, when the text is set to a tune and sung by the assembly gathered to worship and praise God. Hymns are designed to foster in us an attitude of praise and wonder that allows the Holy Spirit to bring about the kingdom of God in each of us, according to the great Orthodox theologian Sebastian Brock. By singing these texts to familiar tunes, we will discern together how much and how well this happens.

In the season after the Epiphany and in some of Lent, we will sing one hymn by Edith Sinclair Downing each week. These come from a new collection entitled *Through Joy and Sorrow*, published in 2009. Born in 1922, Downing continues to serve as a church organist in her retirement in the State of Washington. For many years, she directed children's and youth choirs, served in campus and congregational ministries, and provided pastoral care. She began writing hymns in her late sixties, and this book is her third collection. Calling us to help change the world for good, here is a sample, a stanza of one of her hymns:

Creation now is crying  
for us to do our share  
in changing selfish lifestyles  
to show we truly care.  
You call us, God, to witness  
your love for humankind,  
yet we still fail to follow  
with heart and soul and mind.

"I treasure the power of the Spirit in all life, and seek to convey it in my hymns," she writes. Her interests include activism for simple living, care of the earth, feminist theology, peace and justice, classical music,

## Music Corner:

### ...merry singing in the Quire

The old carol seems to suggest that the sound of choirs ["quires," obsolete spelling] was always beautiful, with well-trained voices blended in glorious sound. Alas, it was not so!

When King George II was crowned in 1727, the Archbishop of Canterbury noted in the Order of Service next to George Frederic Handel's *My heart is inditing*, sung by a choir of 47 voices: "The anthems in confusion: all irregular in the music." Without a metronome to train musicians in rhythmic accuracy, it is likely that much other choral music experienced the same confusion. Many 18<sup>th</sup> century accounts from all over Europe indicate that loud time beating in the form of foot-stamping or stick-pounding was often necessary to hold the ensemble together. Contrary to what we might think from the quality of the music that has survived, early composers rarely had the luxury of hearing their works performed with what we consider to be good musicianship. Charles Burney, an 18<sup>th</sup> century music historian described church music thus: "...our singing must be so barbarous as to ruin the best Compositions of our own or of any Country on the Globe."

Then, there was the task of finding good sopranos. Women were not allowed to sing in choirs until the late 19<sup>th</sup> century, and boys' voices were not

so well-trained as those of today. They often pursued the "higher callings of composition and scholarship" and donated their performing skills in appropriate situations. Here is a 17<sup>th</sup> century account of the rowdy behavior of the paid choir:

*The Common singing-men in Cathedral Churches are a bad Society, and yet a Company of good Fellowes, that roare deep in the Quire, deeper in the Taverne. Upon Workydayes they behave themselves at Prayers as at their Pots, for they swallow them downe in an instant. Their Gownes are lac'd commonly with streaming of Ale. Long liv'd for the most part they are not, especially the base [bass], they over-flow their banke so oft to drown the organs. Briefly, if they escape arresting, they dye constantly in Gods Service.*

An 18<sup>th</sup> century description of a London performance of Handel's oratorio *Samson*, with the King and Queen present, speaks of the "loud and violent" English choral singing: "Often [the choral singing] was filled with screaming from the most wretched voices." This was often because of the "falsettists" whose music reading was better than most of the boys, but whose voices were generally awful. Once women were allowed into choir, the situation began to improve!

After reading about choirs of earlier days, I hope you feel blessed to have such a wonderful, musical, skillful, and *happy* choir at Church of the Annunciation! We do have a good time, and we invite any of you who are willing to put in a bit of extra time, to join us in the **...merry singing in the Quire!**

Linda Lanier-Keosaian  
Director of Music Ministries

Church of the Annunciation

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## Note Worthy:

- Congratulations to Linda Lanier-Keosaian, our director of music ministries. She conducted the All North Jersey Women's Chorus in a fine program at Secaucus High School on February 12. The program included a work of Leo Delibes and the spiritual "Music Down in My Soul."
- A number of parishioners have worked as volunteers at the Habitat site in Englewood and at the Waldwick site and met Bob Priest, the site supervisor. Bob, always with a smile and a pleasant expression and willing to entertain with his accordion at lunchtime.

Now, Bob is no longer associated with Bergen Habitat but is waiting for another affiliate to begin operations. In the meantime, he is "unemployed".

Bob is a professional builder with a wealth of experience, is knowledgeable, a conscientious worker and is honest.

Any one who hires him for a small or large project would be totally pleased with the end result. I have worked with Bob throughout the entire successful project in Englewood and at the Waldwick site. I can vouch for him.

He may be reached at: 201-207-5881

Thank you Gregory Kouletsis

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## The Profiler

The U.S.Navy has a branch, the Submarines, that is well known as "The Secret Service". Here at Annunciation, Chris and Jim Gwynne have earned the sobriquet "Silent Service"

Christina (Chris) and Jim have a long and dedicated relationship with the Church of the Annunciation. As a matter of fact, Chris can respond to "Oradell All the Way". Although she was born en-route as her parents made their way to New Jersey, she has been pretty much a lifelong resident of Oradell. Chris went

through the Oradell and River Dell Public schools and graduated in 1967 from Riverdell High School.

Chris attended Westchester State College which is now Westchester University and graduated with a teaching degree and a specialty in Early Childhood in 1971.

After graduating from Westchester, Chris became the Head Teacher at the Dr. David Goldberg Child Care Center in Westwood. Jim was the Recreation Director for the Borough of Westwood, He retired in 2008. Their "destiny" was arranged since Jim's secretary and the Borough welfare director (who also was the Social Worker for the Goldberg Center) decided to play matchmakers. They did not give up easily and now years later the rest is history. Jim and Chris were married at Annunciation on May 3, 1975. Their daughter Katie was born in 1979 and was baptized at Annunciation.

Chris has been the director of the Reformed Church Nursery School since September 1987. Many area residents have attended this school and know Chris very well.

The Gwynne's are connected to the Mitchell's and the May's. They are their second family. Chris's brother was married to Diane's sister, Bonnie. The Gwynne's have two nephews from that union Scott and Todd. In addition, they have a niece and nephew from Jim's brother, Mackenzie and Tyler.

Chris has been an active member of Annunciation; serving as Sunday School Teacher, member of the Altar Guild, member of the Vestry, member of Memorial Fund Committee, member of Search Committee (Kim Haag).

In her spare time (what spare time?) she loves to read, loves gardening, enjoys her fish pond with two goldfish, enjoys, celebrating Ground Hog Day and many more fine attributes.

The Profiler's sincere comment: "a very worthwhile member of the Annunciation family".

Anonymous

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## Finance Report

Thanks to the hard work of our Treasurer in improving our bookkeeping and accounting, this feature appears regularly in e-News.

As of January 31:

	Since Jan.	Annual Budget
Offerings Received	\$9,243	—
Offerings Promised	\$8,234	\$91,500
Difference	<b>\$-1,009</b>	
Total Income	\$16,643	\$139,251
Total Expense	\$17,069	\$178,963
Difference	<b>\$-5,628</b>	<b>\$-39,711</b>
Unrestricted cash on hand:	\$12,844	
Total pledges for 2011:	\$82,400	

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The monthly newsletter is a joint effort by all members of the congregation. It's a place to get updates and share things that are happening that are important to us.

If you have something you would like shared in a future edition please email me at:

[lynnademay@gmail.com](mailto:lynnademay@gmail.com)

Thank you

Lynna Demay.

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### Prayer Request

*Please add this name to the Prayers of the People:*

Name \_\_\_\_\_

Relationship to  
You \_\_\_\_\_

Concern or  
Illness \_\_\_\_\_

Your Name  
\_\_\_\_\_

Date to  
Remove \_\_\_\_\_

*Please leave this form in the Administrator's mail box. Instead of using this form, you may send a request containing this information via electronic mail to [administrator@annunciationoradell.org](mailto:administrator@annunciationoradell.org).*

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### The Church of the Annunciation

*A Parish of the Episcopal Church in the Diocese of Newark*  
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