

# Trinity Cathedral

## *The Carillon* for April 2011



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*The Carillon* is the monthly  
newsletter of Trinity Cathedral  
(Episcopal)

Sara Calkins, Editor

[www.trinitysj.org](http://www.trinitysj.org)



# *The Carillon*

April 2011

## **Trinity Episcopal Cathedral**

*“A place at God’s table for everyone”*

**Diocese of El Camino Real**

The Right Reverend Mary Gray-Reeves, Bishop

### **Dean’s Desk**



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**Dean and Rector**

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**Director of Music**

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**Cathedral Administrator**

Mr. John Davis  
**Sexton**

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Mr. Paul Archambeault  
**Treasurer**

In debate as to which is the greater value, freedom or respectful conformity to authority, Episcopalians have tended to emphasize freedom. After all, we are Americans and the American Revolution included a determined adherence to freedom of religion.

Catholic structure, by comparison, places more emphasis upon responsible conformity. Thus we are caught in the inevitable tension between our American love of freedom and individuality and the Church’s desire that we conform to established patterns of belief and structure.

This juxtaposition is evident in a current controversy over the implementation of authority within the Anglican Communion, of which the Episcopal Church is a part. The controversy began when the Episcopal Church ordained as a bishop an openly gay, partnered priest.

In addition to raising questions among the Episcopal Church’s membership, certain African national churches essentially decided they had had enough of the Episcopal Church’s perceived liberalism and demanded that an authority structure be put into place whereby the Episcopal Church could be brought into line with traditional Christian teaching on sex, as those African Churches perceive such teaching. Failing that, they requested that the Episcopal Church be disciplined.

The worldwide Anglican Communion is currently seeking to resolve this situation through a proposed “Anglican Covenant.” This covenant, if accepted, would greatly change the authority structures of the Communion.

(Continued on page 4)

### **Trinity Cathedral**

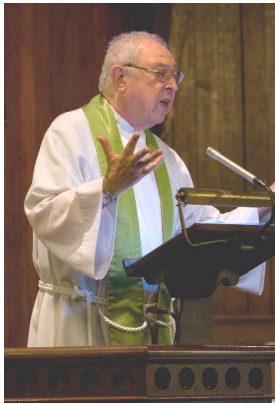
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Please indicate “For the Carillon” in the subject line.



## Canon's Corner

Easter comes late this year. Actually, I must admit that I'm kind of happy that's the case, given the fact that winter has been so brutal around here in Connecticut this year. What do I mean by that? Well, I'm kind of hopeful that Easter will be warm and without snow, and, at the rate that snow has fallen around here this year, the later Easter ar-

rives the more likely we'll be able to enjoy it without snow. In fact, in the time Ann and I have been in New England – a bit more than two and a half years – Connecticut has had its wettest year on record and its snowiest month on record. Now I spent twenty-one years here before heading to California and these two and a half have topped all those years – and more – back into its pre-recorded history. We've also been in Russia during a heat wave and drought and in Ireland while Great Britain was experiencing terrible flooding.

So what conclusions can we draw from these facts other than that something is happening with our climate patterns? I'm no scientist; so I'm in no position to draw any conclusions about the most interesting – and controversial – topic of global warming and – especially folks like us in industrialized countries – our responsibility for creating the changing weather pattern that we have been experiencing. I did, however, not long ago, read the provocative conclusion of some scientists in Scotland that computer models show that the recent flooding in the United Kingdom appears to be well outside that which would be expected from normal climate change. We can also take note that the past couple of winters have certainly been weird in several parts of our own country – for example, the huge swath of states with high snowfalls that were not wont to get very much in past years.

The importance of all the brouhaha about climate and global warming may be rather opaque to those of us without sufficient science in our training – or even to many who are indeed scientists. But, irrespective of whether or not we bear much of the blame because of our own behavior for the change in weather, as massive consumers of carbon-based fuels, as Christians whose scriptures strongly imply our need to care for our planet we need to consider what duty we all have, both individually and also as members of the greater society, to care more responsibly for the world God has entrusted to us.

The Rev. Canon Sally Bingham, Canon for the Environment in the Diocese of California, became so concerned about the

dangers to the environment of “over-fishing, deforestation, lead in paint, [and] coral reefs dying,” which she heard scientists speaking about during meetings of the Environmental Defense Fund, of which she has been a trustee for many years, that in 1993 she began the Regeneration Project. In 1998 the organization began to develop what in a couple of years became Interfaith Power and Light, an effort across the country to involve congregations of all denominations in an effort to make churches greener as well as to join with other organizations and communities of faith around the world to work to effect more environmentally conscious legislation and to stand against such destructive practices as deforestation and coal mining through mountaintop removal, as has been occurring in Appalachia.

There are many ways in which our environment continues to be destroyed in our own country, to say nothing about in the rest of the world, through what have to be thought of as practices derived far more from consideration of the bottom line rather than from their benefit to society as a whole. Not only carbon emissions but also the dumping or creation of toxic waste – no, Erin Brokovich didn't succeed in stopping that practice – clearly cause grave harm both to the environment and to the people who live in it.

The question for us, then, is whether or not we shall be numbered as among those who might help to mitigate the damage – by living greener, more sustainable lives ourselves and by encouraging those organizations with which we are connected to do the same. God didn't give us dominion over the earth so that we could use it up. We often hear, or even say, these words, ever so slightly augmented, in our church's worship: “For all things come from you, and of your own have we given you.” They were originally spoken, the Bible reports, by King David, in reference to a ritual sacrifice. They pertain just as well, however, I think, to what must be our acknowledgement that just as a renter owes it to a landlord to return an apartment in good condition, so also we owe it to God to preserve that which he has entrusted to us in equally good condition.

– Lance

## Dean's Desk, continued

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(Continued from page 2)

When the Church of England broke with the pope during the reign of King Henry VIII, the mantra was "the bishop of Rome hath no jurisdiction in this land." To put it simply, the Church in England was a national Catholic Church, not a Roman Catholic Church.

As Anglicanism spread through the world, not least through the British Empire, branches of Anglicanism took hold and, eventually, became themselves national churches. The national churches of the Anglican Communion were united by "bonds of affection" and the archbishop of Canterbury was seen as the natural convener and chair of meetings of the communion, but the local (i.e. national) church operated within its own legal framework that regulated ministry, governance, property, prayer book revision and liturgy.

The Anglican Covenant seeks to add in effect a centralized, international disciplinary structure which would be mostly composed of bishops and archbishops and the voice of non-ordained laity would be greatly diminished.

The Church Times, a thoroughly respectable institution within the Church of England, and rarely seem as an instrument of liberal Anglican polemic, polled its readership and found that roughly 80% voted in opposition to the proposed Anglican Covenant. The covenant document can be found online at:

<http://www.anglicancommunion.org/commission/covenant/final/text.cfm>

I would suggest that if the Church of England, usually a more conservative organization than we, seems to be deeply suspicious of the proposed Anglican Covenant, the Episcopal Church of the USA should be even more concerned at a movement which many of us consider antithetical to the spirit, traditions and identity of Anglicanism.

Right before finishing this piece for our newsletter, a brief statement appeared on the Episcopal Church's official news-

wire. This statement indicated that the House of Bishops were not convinced by the fourth section of the Anglican Covenant document which deals with the implementation of new authority structures within the communion. In addition, three overseas Primates (archbishops or bishops with oversight similar to that of our Presiding Bishop in the USA) expressed their discomfort with this section. For example, one Episcopal bishop wrote on his blog of the meeting that: 'the primate of South Korea [Archbishop Paul Kim] expressed a concern from his House of Bishops about "the vestiges of colonialism" in section 4 "with decisions being made about a local church (province) outside that local church about its internal decisions."' The other overseas primates to express concern were Archbishop Fred Hiltz of Canada and Archbishop Henri Iningoma of the Congo.

In what I have written above, I realize my own convictions are very clear. If you find them disturbing, do please go on to the Internet and read up on this issue for yourself. I would only add that while I may seem to be totally in favor of our local, national church, my conviction is deeply rooted in the belief that the church proposes a position and then implements that position. Eventually we find out whether we were right or wrong as future generations come either to accept or reject our conclusions.

The Holy Spirit does not give immediate answers to difficult theological, pastoral and ethical issues: just look at a few of the controversies we have been through in the relatively short history of The Episcopal Church: slavery, contraception, the ability of women to serve on vestry, or to serve in the ordained ministry and the acceptance that all people are indeed equal in the eyes of God.

The Anglican Covenant still has a long way to go, I strongly suspect, before several national churches will be able to endorse it. Surely we shall not be alone in our concern to value freedom more highly than enforced conformity.

- David

## Internet Insights

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If there is a sin against life, it consists perhaps not so much in despairing of life as in hoping for another life and in eluding the implacable grandeur of this life.

-Albert Camus, writer, philosopher, Nobel laureate (1913-1960)

# Opportunities

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## Lunch for People Who are Homeless

The March 2011 lunch featured another special meal that was put on by 12 regular volunteers and supported by three new volunteers! We served turkey, rice and bean burritos, green salad, along with milk, ice cream sundaes, and plenty of dessert. The burritos were delicious and were thoroughly enjoyed by the almost 100 lunchers coming from both the Julian Street Inn and Cecil White Center.

Many thanks to Graciela Velazquez for not only planning the meal but also being the head chef, organizing the volunteers on prepping, cooking, and tasting (!) the rice, beans, and turkey for the burritos. Joining Graciela were her friends, and also new volunteers, Isabel Cervacio, Suzie Quintero, Suleyma Ortiz, and Jessica Medina who helped cook and, later, serve the meal. Thanks to Roger Lobbes for not only being an assistant cook but also for arriving early and helping Graciela start up the kitchen.

Thanks also go to Sunday schooler, Kimberly Fong, who brought mom, Michelle, to friends of the parish Susan Parks, Ira Cohen and his wife, Susan Boyd visiting from Oregon, to Jennifer Shortt and her friends, and to Halley Smith and Jackie Lyons, and her father, Steve, for helping with just about every aspect of prepping the meal; pulling apart steaming hot turkey in preparation for making the burritos, chopping lettuce and veggies, and grating carrots for the salad. A big thanks to David Anthony who helped wash and rinse knives, spatulas, plates, chopping boards, bowls, pots, and frying pans.

Saving the best for last, the big effort, after the rice and beans were made and the turkey cooked with the meat separated, was assembling the burritos. With time running short, after a couple of irregular shaped burritos, the team got into a rhythm and whipped out 120 expertly stuffed and rolled burritos, beautifully wrapped in aluminum foil!

Many thanks to Rick Hawes who brought in the veggies for our salad along with lots of juice, a variety of fresh fruit, and several delicious cheesecakes. Thanks also to Karen Gillette who dropped in to offer her services if we were short-handed.

Once again, Lucky supermarket at the intersection of Saratoga and Pruneridge Avenues in Santa Clara made a much-appreciated donation of fresh French bread, cakes, pies, and other pastries. Many thanks to managers Andrew and Reuben and to bakers Bertha, Ernie, Amina, and Sandy for their continuing support of this ministry. Susan Parks deserves another thanks for coordinating and picking up the bakery donation.

**The next lunch will be held on Saturday, April 9, 2011.** At least 10 volunteers are needed for this local mission activity so if your schedule allows please consider coming and helping. We meet to prepare lunch at 10:30 am in the kitchen of the Great Hall. No experience is required, just a desire to help those less fortunate than ourselves. There is

(Continued on page 6)

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## Sunday Coffee Hour

**Thanks go to the many of you for donating goodies or adding cash to the "Parish Pig" for the Sunday Coffee Hour. Your donations are dearly appreciated and always go over well with our parishioners and guests.**

**There is a sign-up sheet on the Bulletin Board in the Great Hall if you wish to bring goodies on a particular Sunday. Help with setting up and cleaning up is also greatly appreciated.**



## Opportunities, continued

(Continued from page 5)

a sign-up sheet on the bulletin board in the Parish Hall. If you have any questions, please ask any of the volunteers or Fr. Bird.

- Alan Fong

### Trinity Dinner Groups

*Dinner Group* is setting up new groups. If you are not a current dinner group participant, you're missing a great way to get to know other people and eat good food too. Everyone is invited to our group organization meeting on April 14 in the Great Hall at 7 pm . Come join us.

Contact Richard Cox for more information.



The poster features a stylized green and blue logo on the left. The main text is in purple and teal. The event details are listed in purple and teal. The location and address are in black text at the bottom right.

**second  
thursdays**

April 14, 2011      Second Thursday of each Month  
All are welcome • Drop by from 7 pm

Good Food  
Good Drink  
Good Conversation

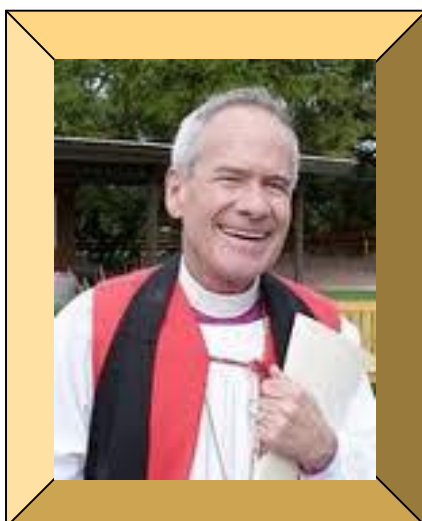
O'Flaherty's Irish Pub  
25 N. San Pedro Street, Downtown San Jose

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### The Celebration of Bishop Richard Shimpfky's Life—A Message from Bishop Mary

Along with Robert Seifert, Brian Nordwick, Maly Hughes and Steve Pearson as well as a few ECR transplants to the east coast, I attended the celebration of Richard Shimpfky's life, held at Christ Church in Ridgewood, New Jersey. It was a beautiful and well-attended celebration. Jamel and Richard's family, along with colleagues and friends were blessed by our presence. Please be assured that we carried the prayers and blessings of our diocese with us as we joined in both celebration as well as grief at Richard's passing.

**We will also have a celebration of Richard's life at Trinity Cathedral in San Jose, on April 9th at 2:00 p.m.** All are welcome to attend. Clergy please vest in white stoles.



## Palm Sunday and Holy Week Schedule

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### *Palm Sunday April 17*

8:00 a.m.                      *Rite I Holy Eucharist*  
10:30 a.m.                     *Rite II Choral Eucharist*  
   *(Distribution of Palms at both services)*

### *Maundy Thursday April 21*

6:15 p.m.                      *“Supper” Great Hall, directly behind the*  
   *Church.*  
7:00 p.m.                      *Shared Service with Our Lady of Guadalupe*

### *Good Friday April 22*

12:00-1:30 p.m.              *The seven last words of Jesus: readings,*  
   *meditations and music*

### *The Great Vigil of Easter April 23*

7:30 p.m.                      *Rite II Choral Eucharist - Baptisms,*  
   *Confirmations, and the first Eucharist of*  
   *Easter; Bishop Mary Gray-Reeves presiding.*

### *Easter Day April 24*

8:00 a.m.                      *Rite I Holy Eucharist*  
10:30 a.m.                     *Rite II Festival Eucharist*  
   *Followed by our traditional Easter Egg Hunt*

# Trinity History: Mrs. McClaine

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MRS. McCLAIN — One of Trinity's Exceptional Assistants

By Janice Paull, 2010

Helen Victoria Carlson (McClaine) was born in Chicago, Illinois. She had an older sister Minnie and a younger sister Mabel. When they were young ladies, they decided to move to California. The plan was for Minnie to keep house while the other two sisters would seek bookkeeping jobs for which they had been trained.

The sisters took the train to San Francisco, found a house and settled in. The younger sisters found bookkeeping and secretarial jobs as planned. Later, the older sister met a sea captain and married. They then found a larger house and all lived together.

Helen felt that she needed some social life so she joined the Order of the Eastern Star in San Francisco (her father was a Mason). In Eastern Star she met, Millard Andrew McClaine and they married. The couple moved to Oakland. Around 1921 they had a son, Leslie. Without more children in the ensuing years, the couple decided that Leslie should have some company so they adopted Virginia on November 27, 1926. (Virginia never knew this until her mother died. She was family and it wasn't felt important to tell her.) About 1927 - surprise! Younger sister Gladys joined the family.

The McClaine family moved to Burlingame due to a job change by Mr. McClaine. He worked in a furniture store and also, at this time, he and Mrs. McClaine joined the Lutheran church. In the early 1930s their last move was made when Mr. McClaine became credit manager at Hart's Department Store in San Jose. The family lived on South Eleventh Street, number 498, and Mrs. McClaine and the three children joined Trinity Episcopal Church at 81 South Second Street. Virginia and Gladys loved going to church. It was a big thing for them to dress in their best clothes and wear hats every Sunday. Throughout Mrs. McClaine's years at Trinity the church was under the rectorship of the Rev. Dr. Mark Rifenbark (1925--1956).

On some Sunday mornings when Virginia and Gladys would begin the walk home ahead of their mother, they would stop and sit on a stone fence to listen to the singing and clapping from the African Methodist Episcopal Zion Church (called AME Zion Church) on Fourth and San Antonio near San Jose State College (later University). One time when Mrs. McClaine caught up, they asked if they could go to that church because "they

have so much fun". The answer was a "No, you can't" and that ended that idea.

In these early 1930s Mrs. McClaine became the head of the Lowell Grammar School cafeteria, a position she held for several years. At Trinity she became the Sunday school treasurer about 1934 and held that position for many years. While holding the treasurer job, she became a part time office secretary and in late 1935 became the full time secretary and held that position until the early 1950s. She had complete charge of the financial and accounting work of the church. Throughout the years, she assisted Dr. Rifenbark in his work and was available to help parish organizations with their projects. In addition to her work as parish secretary, Mrs. McClaine was the Secretary-Treasurer of the Altar Guild for years. She was a member of the Daughters of the King, a church religious Order formed in 1886 for women to pray, to serve, to know Him and make Him known by bringing women into the church. The following is from the booklet "Seventy-five Years in the Life of Trinity Episcopal Church". "The Daughters of the King are admitted to membership only after a probation period of three months. The admission service is held before the altar where candidates are received, invested with the Cross of the Order and pledged to obey the rules of the Order: the rule of prayer and the rule of service, and to offer at all times such loyal aid to the Rector of the Parish as he may deem necessary to the furtherance of the cause of Christ." Trinity's group was Bishop Nichols' Chapter with about twenty members at the time the booklet was written -1936. Mrs. McClaine lived up to her pledge meticulously throughout her years at Trinity.

Even though Mr. McClaine was of a different faith (Lutheran) he made a beautiful cross for Trinity's Junior Choir as the regular cross that was carried was just too heavy for the young people to lift.

The monthly newsletter, "The Trinity Churchman", was edited by the Rector and Mrs. McClaine was the advertising manager.

Mrs. McClaine lent her services to about every event that took place at Trinity. In the summers the church held Sunday school picnics at the Roosevelt Junior High School picnic grounds by the Coyote Creek at 21st and Santa Clara Streets. There were games and prizes and the Men's Club barbecued hamburgers. The youths who attended felt it was a very special annual event and, of course, Mrs. McClaine gave her helping hand in assisting

(Continued on page 9)

# Trinity History

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wherever there was a need and kept an eye out for the young people. Whenever the church held bazaars and the like, Mrs. McClaine was right there helping with the dishes after the event. On Sundays she would stand at the back of the church in her Sunday dress, hat and coat, greet the people and pass out the Sunday bulletins. One woman told her this was her first time at Trinity. Mrs. McClaine told her she was very welcome and hoped she would join the church. At the end of the service the lady told Mrs. McClaine she was very impressed with Dr. Rifenburg and would be back the next week and that she was going to the bank to get her jewelry as she felt she was not properly dressed. Mrs. McClaine told her she didn't need to do that but the next week when she came back she had on her jewelry. Later, daughter Virginia said she and Gladys used to hear many people speak of the sweet white-haired lady that greeted people at the church door.

When Virginia was 13 she was elected to go to the Episcopal conference in Pacific Grove as Trinity's youth representative. She wondered "Why me?" While there she took a course from Bishop Block and found that he used a number of "big" words that she didn't understand. She told her mother about it and Mrs. McClaine mentioned it to Bishop Block. He said something to Virginia and that embarrassed her no end.

Older brother, Leslie, married, worked at Stanford and then went into the service. Later he worked in the development that produced the atomic bomb at the Lawrence Livermore lab. He and his family then moved to the state of Washington where they took a very active part in the Episcopal Church and he retired there.

No matter what the weather, on her weekday trips to the post office, Mrs. McClaine always wore her hat, coat, dress and Eastern Star pin.

It was in the early 1940s that Virginia and Gladys joined the San Jose Job's Daughters Bethel No. 129 (a Masonic organization for girls between the ages of 12 and 20) and this is where I got to know them.

During the World War II years (1941-1945) every Friday night Trinity held dances for the service men in the Parish Hall. Also, every Sunday Mrs. McClaine brought a serviceman from Moffett Field home for a Sunday dinner of Swiss steak. Gladys loved to bake and made chocolate cakes for the dessert. The family enjoyed meeting the servicemen and hearing about their

lives and homes in various states. Even Mr. McClaine thought their stories interesting.

In 1944 Mrs. McClaine worked on the Every Member campaign and earned \$50 above her usual salary for all the extra work she did canvassing for members' pledges.

In 1945 Virginia married Donald Holt in his grandfather's home in Los Altos. The home was built in 1913 and Virginia still lives there in 2010. (Virginia is the surviving McClaine child plus grandchildren and great grandchildren.)

It was during the mid 1940s that Trinity's vestry had thoughts to build a Youth Center - Administration Building in the place of the old 1872 rectory. Plans were drawn up in late 1945 and a fund started. It was the end of 1945 that the sexton, Charles R. Syres, retired after serving the church for twenty plus years. It was felt that his place would be difficult to fill because of low pay and living quarters that weren't the most desirable (old rectory). For a time a college boy slept in the building so as to open the church in the morning and close it at night. Trinity had problems with drunks and others coming onto the grounds at night and even sleeping on the steps. They needed someone to live in the building and be there all the time. It was made known to the congregation that they were looking for such a person. At this time the McClaine family was not at its happiest. Gladys wanted her mother to apply for the opening. Mrs. McClaine was reluctant. Gladys declared that if her mother didn't apply, she would move out anyway. Mrs. McClaine applied and was accepted so she and Gladys moved into the old rectory.

Gladys did feel it was odd to live there because it was so old. Mr. and Mrs. McClaine separated but never divorced and Trinity became Mrs. McClaine's life. Mr. McClaine eventually moved to the Odd Fellows Home in Saratoga where he later passed away.

Gladys worked for Dr. Browton, a dentist, who was a member of Trinity and who had his office at First and Santa Clara Streets. Living in the old rectory made it an easy walk for Gladys to get to and from her job.

It is interesting to note that during most of the Rifenburg years Christmas turkeys were given to the rector, secretary, sexton and an assistant rector when Trinity had one.

(Continued on page 10)

# Trinity History

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(Continued from page 9)

In the fall of 1948 a bid was accepted for the construction of the Youth Center-Administration Building. On September 5 of that year Gladys Victoria McClaine married Robert Rankin Ross, Jr. in a lovely wedding ceremony at Trinity. Gladys and her family eventually moved to Willow Glen and attended St. Francis Episcopal Church.

In 1949 construction of the new building got under way and, while this was going on, Mrs. McClaine slept in the kindergarten room and didn't mind it a bit. The wait was worth the inconvenience as she loved the new apartment and being so close to the office. She lived there at the will of the vestry and convenience of the parish and not as part of her compensation. Part of each summer she allowed her eldest grandson, Virginia's eldest boy, Ronald, to stay with her so he could go to the YMCA to take swimming lessons, go to movies and have a good time. Virginia said it always took awhile after his visits to "unspoil" him.

At the end of 1950 long time church member, Miss Nancy Kynasten, was hired as an assistant to divide the secretarial work done by Mrs. McClaine. In 1952 they were two of the six people authorized to handle the parish funds.

In September of 1953 Mrs. McClaine was taken by a heart attack while sitting on a couch in her apartment. What a shock it was to everyone who knew her. Services for her overflowed with people and Mr. McClaine also attended.

Many gifts were given in her name for the Altar Guild and for the Youth Center. The following is from the booklet, "The Trinity Windows". "Three of the four clerestory trefoil windows across the middle of the church (east side) were installed in the summer of 1954, and were given in memoriam for Helen Victoria McClaine, by family, by friends, and by Trinity's Altar Guild. Devoted to Trinity and highly motivated to give assistance whenever possible, Mrs. Millard A. McClaine contributed in countless ways to Trinity and to the parish." She was "always at the church and always ready to extend a helping hand."

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## Church Humor: ðWorking Beliefs of Most Episcopaliansö

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- ð Episcopalians occasionally believe in miracles and sometimes even expect them, particularly during stewardship canvasses or when electing bishops or vicars, or recruiting church school teachers.
- ð Episcopalians believe in ecumenical dialogue because they are certain that after all is said and done, everyone else is bound to be an Episcopalian.
- ð Episcopalians strongly believe in Scripture, tradition and reason. While they aren't sure what they believe about these three things, there is almost universal agreement that this is hardly the point.
- ð Episcopalians believe that anything worth doing is especially worth doing if it has an obscure title attached to it - for example: dean, sexton, thurifer, suffragan, canon.
- ð Likewise, Episcopalians believe that any place worth visiting is greatly enhanced by a name that only obliquely describes it - for example, narthex, nave, sacristy, undercroft, church school supply room.
- ð Episcopalians firmly believe that coffee hour is the eighth sacrament, but only if the coffee is caffeinated.
- ð No matter what you believe, there's bound to be at least one other Episcopalian who agrees with you.

# From the Cathedral Cupboardô Easter Crown Bread

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Easter Crown Bread is a traditional European Easter sweet bread that's plaited into a rope, formed into a ring and studded with eggs. The bread derives its name from Christ's crown of thorns as the shape of the bread with its egg decorations sticking out resembles the thorn crown. Though the eggs are also the symbol of hope and re-birth.

This is very decorative bread and makes a wonderful centerpiece for an Easter table. It can then be consumed with coffee for breakfast or a sweet wine on Easter Sunday evening.

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3 to 3 1/2 cups all-purpose flour (divided use)  
1/4 cup granulated sugar  
1 package active dry yeast  
1 teaspoon salt  
2/3 cup warm milk  
2 Tablespoons softened butter or margarine  
2 eggs  
1/2 cup chopped mixed candied fruit  
1/4 cup chopped blanched almonds  
1/2 teaspoon anise seed  
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To decorate this pretty Easter crown, you will need 5 colored eggs but they must be UNCOOKED. They cook as the bread bakes. Be sure to use non-toxic dyes as you color them.

5 uncooked eggs  
Non-toxic egg coloring  
Vegetable oil

In a large mixing bowl, combine 1 cup flour, sugar, yeast, and salt. Add the milk and butter and beat with an electric mixer for 2 minutes on medium. Add the eggs and 1/2 cup flour and beat on high for 2 minutes.

Stir in the fruit, nuts, and anise seed, mixing well. Stir in enough remaining flour to form a soft dough. Turn out onto a lightly floured surface and knead until smooth and elastic (about 6 to 8 minutes). Place in a greased bowl, turning once to grease the top. Cover with a damp cloth or plastic wrap and let rise in a warm place until doubled in size (about 1 hour).

About 30 minutes before dough has finished rising, color the 5 eggs (leave them uncooked) with non-toxic dyes. When dry, lightly rub them with vegetable oil.

Punch down the risen dough. Divide in half. Roll each half into a 24-inch rope. On a greased baking sheet, loosely twist the two ropes together. Form into a ring and pinch the ends together. Gently split the ropes and tuck the 5 colored uncooked eggs into the openings. Cover and let rise again until doubled (about 30 minutes).

Bake in a 350-degree F. oven for 30 to 35 minutes or until a golden brown. Remove from the baking sheet and cool on a wire rack.

Our 2010 Attempt

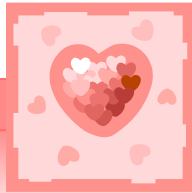
- Sara Calkins



# Celebrations!



Michelle Fong	4/2	Nwanekka Anyanwu	4/4	Dale Bailey	4/17
Spencer Nitkey	4/2	Stan Franke	4/7	Madeline Pengosro	4/20
Eileen Parker	4/2	Marielle Mervau	4/8	Mildred Morrison	4/20
Kathy Richmond	4/2	Robert Gustke	4/9	Kimberly Fong	4/21
Cash Marquez	4/2	Anne Qura	4/9	Elizabeth Archambeault	4/22
Lindy Hayes	4/2	Joe Pon	4/11	Alexander Kel-Artinian	4/22
Nicholas Fosdick Richmond	4/3	Nathalie Koehler	4/13	Stan Bellow	4/24
Alan Fong	4/4	Marie Dolores Schnurr	4/15	Baylee Brecheen	4/25
Steven Sautter	4/4	Christopher Andres Schnurr	4/15	Catherine van Zuylen	4/27
Jack Elzroth	4/4	Kennette Shannon	4/16		



## Happy Anniversary

Mariette and Stanley Franke	4/9
Tracey and Mark Nitkey	4/16
Diana Miller and Ken Durso	4/18
Jean and Philip Getchell	4/23

# Congratulations to all!