



EASTER/SPRING 2014

www.fortmasseychurch.com

FROM THE PASTOR...

An Australian preacher penned these words to begin an Easter sermon: “Easter Day, today, is traditionally regarded as the most important day in the liturgical life of the church. Its stories are passionately told every year.”

The most important day in the liturgical life of the church, yet I expect that many of us feel as if we have seen and heard it all before. In fact, some of us likely prefer Christmas over Easter. We like the weeks of Advent - the music, ‘God come into the world’, the silence and holiness of it all. Silent Night echoes in our souls.

For others Easter is the day - the hallelujahs, the drama of Holy Week. It’s a bit less commercial with perhaps not the same built-up expectations. The Passover meal, then the despair of Good Friday, concluding with the joy that comes on Easter morning. For some that resonates in their very beings. They know what it is like to face utter and complete despair and then find that with the dawn comes new hope.

Some of us find it easier to celebrate when we question less of it. Others of us may come to Easter wondering exactly what we believe. We question some of the church’s more traditional theology of Holy Week which seems to dismiss all that Jesus did and said and stood for. It is all about his death, ignoring the thirty some years of his life. Stephen Patterson, theologian says, “Jesus’ death mattered to his followers because his life had mattered to them.... No executioner could kill what he was. To kill Jesus, you would have to kill the vision. This is what the cross could not do.”

Easter, then, is what transforms us from caterpillars into butterflies, into people who believe in his truth – the Kingdom or Empire of God - and proclaim it. We have to step back and leave behind the layers of institutional talk about Jesus and start again. Who was this man? We have talked about him for centuries, yet dulled his image. He was a man who wandered about the countryside with a band of followers and who upset the religious establishment so badly that they killed him on a cross. He challenged their ideas, insisted that it was about people instead of rules, and ate with sinners and prostitutes. He would be pretty uncomfortable in most of our churches today.

This Easter, may his truth be set loose in the world once again. It is still out there waiting for us to leave our cozy corners and listen to the voices of the world. May we take up the challenge to change the world, making it an Empire built on other values - the kingdom of God come among us.

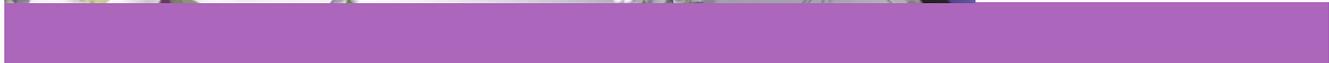
Happy Easter!

Rev. Trent



INSIDE THIS ISSUE

- Where Words & Expressions Originate..... 2**
- Easter Wish From the Editor 3**
- Cozy Wear Update 4**
- Canada Post Celebrates Black History Month... 5**



UPCOMING UCW EVENTS

Saturday, May 3rd, 2014: Spring Flea Market & Book Sale, 9:30 AM to 11:30 AM. Tables: Clothing (spring and summer only), New-to-You, Jewellery, Large Items, Pantry, Books, Tapes & records, Linens, Toys & Puzzles and Miscellaneous.

Wednesday, June 11th, 2014: Annual Gathering & Luncheon at Carol Sinclair's cottage. Ladies Coffee Group & UCW, Pot Luck.

Submitted by Irene Parks

THE ENGLISH LANGUAGE – AND WHERE WORDS AND EXPRESSIONS ORIGINATE

In part as a result of receiving an e mail re trivia, I started thinking about the English language and realized how very like Canada it is - in that it is very eclectic -with many of its expressions coming from other languages much like the Canadian population being made up of people from many different countries!

For instance, do you know:

1. Why do ships and aircraft use 'mayday' as their call for help? It is because it comes from the French word m'aidez - meaning 'help me' -- and is pronounced, approximately, 'mayday.'

2. Why are zero scores in tennis called 'love'? It is because In France, where tennis became popular, the round zero on the scoreboard looked like an egg and was called 'l'oeuf,' which is French for 'the egg.' And when tennis was introduced in the US, Americans (mis) pronounced it 'love.'

3. Why do X's at the end of a letter signify kisses? It is because in the Middle Ages, when many people were unable to read or write, documents were often signed using an X. Kissing the X represented an oath to fulfill obligations specified in the document. The X and the kiss eventually became synonymous.

4. Why is shifting responsibility to someone else called 'passing the buck'? It is because: in card games, it was once customary to pass an item, called a buck, from player to player to indicate whose turn it was to deal. If a player did not wish to assume the responsibility of dealing, he would 'pass the buck' to the next player.

5. Why do people clink their glasses before drinking a toast? It is because it used to be common for someone to try to kill an enemy by offering him a poisoned drink. To prove to a guest that a drink was safe, it became customary for a guest to pour a small amount of his drink into the glass of the host. Both men would drink it simultaneously. When a guest trusted his host, he would only touch or clink the host's glass with his own.

6. Why are people in the public eye said to be 'in the limelight'? It is an expression apparently invented in 1825, when limelight was used in lighthouses and theaters by burning a cylinder of lime which produced a brilliant light. In the theatre, a performer 'in the limelight' was the center of attention.

7. Why is someone who is feeling great 'on cloud nine'? It is because types of clouds are numbered according to the altitudes they attain, with nine being the highest cloud.

(Continued on page 3)

(CONTINUED FROM PAGE 2)

If someone is said to be on cloud nine, that person is floating well above worldly cares. (We have yet to verify this with Peter Coade!)

8. In golf, where did the term 'Caddie' come from? When Mary Queen of Scots went to France as a young girl, Louis, King of France, learned that she loved the Scots game 'golf.' He had the first course outside of Scotland built for her enjoyment. To make sure she was properly chaperoned (and guarded) while she played, Louis hired cadets from a military school to accompany her. Mary liked this a lot and when returned to Scotland (not a very good idea in the long run), she took the practice with her. In French, the word cadet is pronounced 'ca-day' and the Scots changed it into 'caddie.'

9. Why are many coin collection jar banks shaped like pigs? Long ago, dishes and cookware in Europe were made of a dense orange clay called 'pygg'. When people saved coins in jars made of this clay, the jars became known as 'pygg banks.' When an English potter misunderstood the word, he made a container that resembled a pig. And it caught on!

And to come to the Easter season, I then wondered where the expression **MAUNDY THURSDAY** originated, and learned through Google that:

maundy ('mɑ:ndɪ)

n, pl maundies

1. (Ecclesiastical Terms) *Christianity* the ceremonial washing of the feet of poor persons in commemoration of Jesus' washing of his disciples' feet (John 13:4-34) re-enacted in some churches on Maundy Thursday

[C13: from Old French *mandé* something commanded, from Latin **mandatum** : *order, decree, mandate, instruction*, commandment, - apparently from the words of Christ: *Mandatum novum dō vōbīs* A new commandment give I unto you]

Collins English Dictionary – Complete and Unabridged © HarperCollins Publishers 1991, 1994, 1998, 2000, 2003

Submitted by Ruth MacKenzie



COZY WEAR UPDATE FROM THE OUTREACH COMMITTEE

Our small group of cozy wear makers have been busy for the past couple of months creating toques, sewing mittens and revitalizing scarves for the comfort of folks who spend a great deal of their time on the streets.

A stockpile of 48 reversible fleece toques in many colors, 36 scarves spruced up to make them more appealing and 10 pair of cozy mittens are ready to be delivered to shelters like ARK, a non-profit organization located on Gottingen Street.

This shelter specializes in helping troubled youth between the ages of 16-24 years. Next fall, when the winter winds whistle down the streets of Halifax, we can take some comfort in knowing that some folks on the street will be a little more comfortable because of the efforts of our church family.

Thanks to all who have contributed to making our outreach project a reality beyond our pews.

Submitted by Muriel Hale

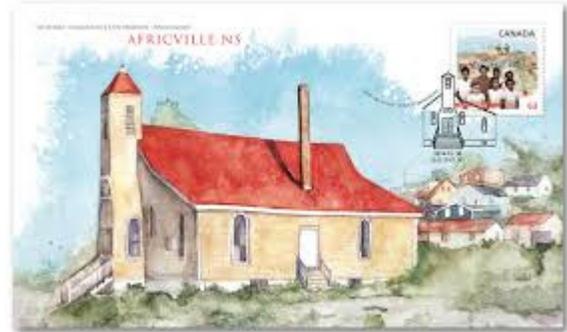


CHUCKLES FROM THE CHILDREN

~A Kindergarten teacher was observing her classroom of children while they were drawing. She would occasionally walk around to see each child's work. As she approached one little girl who was working diligently, she asked what the drawing was. The little girl replied, "I am drawing God." The teacher paused and said, "But no one knows what God looks like." Without missing a beat or looking up from her drawing, the girl replied, "They will in a minute."

~A father was approached by his small son, who told him proudly, "I know what the Bible means!" His father smiled and replied, "What do you mean, you 'know' what the Bible means?" The son replied, "I do know!" "Okay," said his father. "So, son, what does the Bible mean?" "That's easy, Daddy. It stands for 'Basic Instructions Before Leaving Earth.'"

CANADA POST CELEBRATES BLACK HISTORY MONTH



I wanted share this accomplishment of my sister, Karen Smith. We are very proud of her. Taken from the Canada Post website:

“This is the first time Canada Post has issued their Black History series which feature two communities Africville in Halifax and Hogan's Alley in East Vancouver, rather than specific individuals.

Hogan's Alley was the unofficial name of a four-block-long dirt lane that formed the nucleus of Vancouver's – first concentrated African-Canadian community. Though relatively small, the alley had a huge cultural impact, offering Vancouverites unique restaurants and a lively nightlife – filled with the sound of blues and jazz. In the late 1960s and early 1970s, the community fell prey to construction of the Georgia Viaduct, but many stories of life in Hogan's Alley have been preserved in local oral history. Two of its most prominent residents - Fielding William Spotts Jr., a cooper by trade and the first Baptist in Western Canada, and Nora Hendrix, grandmother to rock legend Jimi Hendrix, cook at Vie's Chicken and Steak House and instrumental in securing the property for the community's church - are featured on the stamp.

Africville was a small community located in Halifax, Nova Scotia, composed almost entirely of black residents. As the community developed, leaders struggled to access common municipal services, including education, water and policing. Conditions degraded, the area became known as a slum and, in 1964, the City of Halifax relocated 400 residents, destroying a community that had built a strong sense of historical continuity. Halifax's Africville stamp features seven young girls, all members of the community in the 1950s, set against an illustrated background of the neighbourhood homes against the Bedford Basin, with the Seaview Baptist Church at the center.

The first day cover for both stamps prominently feature the church of each community, as the church was not only the central place of worship for both communities, but also the meeting place for social events.

Stamp designer Karen Smith paired real photographs with photo-inspired illustrations in attempt to marry the physical legacy and memories.”

Submitted by Gwen Smith-Dockrill