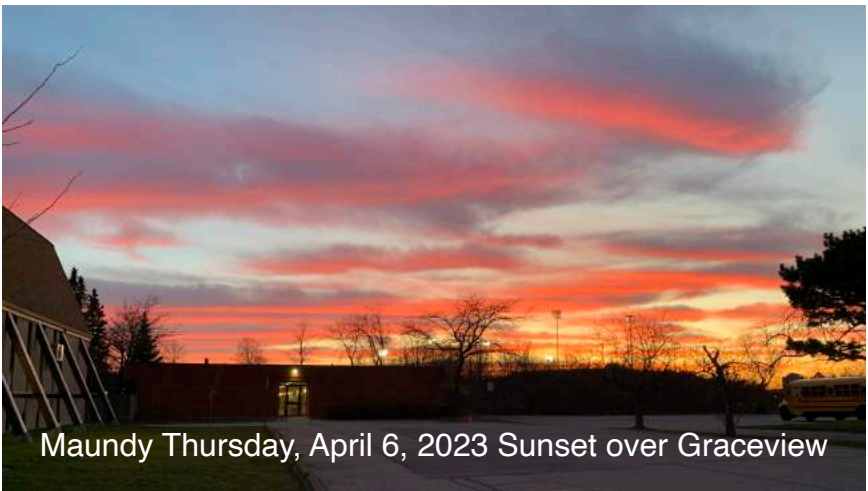


GRACEVIEWS

March/April 2024

Our mission is to worship God, to spread His word, and to serve communities near and far.



**Graceview Presbyterian Church
588 Renforth Drive, Etobicoke ON M9C 2N5**



Minister's Message...

Dear Graceview Family,

Ministers and elders are supposed to be empathic, aren't they? In fact as a community grounded in faith, there's a beautiful journey ahead of us as we all strive to cultivate greater empathy.

Reflecting on Jesus' life, we see how He defied societal norms by embracing those on the margins. He didn't judge or correct them; rather, He genuinely enjoyed their company and connected with them on a profound level. Jesus's ability to understand their struggles and walk alongside them made all the difference.

Jesus exemplified profound empathy, recognizing our innate need for connection. As followers of Christ, our challenge involves seeing the world through His compassionate eyes and forming meaningful connections with others. Apparently, we witness that technology of digital connectivity and social media has failed to bring people closer and get them to understand one another's perspectives any better. So what does it take?

Empathy means stepping into someone else's shoes, understanding their actions and emotions from their perspective. It requires curiosity and a willingness to acknowledge that different backgrounds shape different responses. When someone shares a story of hardship, we may not relate to the specifics, but we can empathize with the underlying emotions of loss, fear, and uncertainty.

Practicing empathy involves more than just saying, "I understand." It's about actively demonstrating that

understanding by acknowledging the other person's feelings and experiences. Over time, with practice, empathetic conversations become more natural, fostering safety, trust, and respect within our community.

In a world where genuine connection is often lacking, empathy is the key to meeting our deep-seated need to feel understood and appreciated. Church is difficult because people are difficult and they disagree all the time. Yet church is by nature a perfect place for us to grow the empathic character as we seek to embody the love of Christ in our interactions with one another.

Rev. Eric Lee

“Rejoice with those who rejoice; mourn with those who mourn.”- Romans 12:15 NIV



Anyone ever watch The West Wing, starring Martin Sheen, Rob Lowe, and many others? In my view it is the absolute best TV series ever, the standard by which I rate every other TV series. Sitting on President Josiah Bartlett's desk in the Oval Office on the show is a little brass plaque:

***Dear God, be good to me,
The sea is so wide
And my boat is so small.***

This prayer was given to new submarine captains by Admiral Hyman Rickover (1900-1986). He gave President Kennedy a plaque with the words. Kennedy used this quotation in his remarks at the dedication of the East Coast Memorial to the Missing at Sea, May 23, 1963. He kept the plaque on his desk in the Oval Office, and a replica of the plaque is available at the Kennedy Presidential Library.

Here is an article that first appeared in the March 2013 issue of Graceviews. It has been revised and expanded. As a rule, I don't get much feedback about articles I write for Graceviews, but once in a while something strikes a chord with people. This one did.

"Just don't say I'm damned for all time..."

Judas Iscariot, in Jesus Christ Superstar.

Judas Iscariot... Damned for All Time? Kathy Twynam

A number of years ago my son James and I had the distinct privilege of attending the Stratford Festival's production of Jesus Christ Superstar. The show was a sell-out. I had seen this show several times before in different venues, including a concert version back in the seventies – but this production was unlike anything I had seen before. The audience was spellbound from start to finish – the crucifixion scene had people sobbing, it was so intensely moving. Apparently, Sir Andrew Lloyd Weber himself came to see it, and pronounced it the best production ever. After the Stratford production closed, the show had a short run in California before moving almost intact to Broadway, under the direction of Des McAnuff, then Stratford's artistic director. It marked the first time a full production came from the Stratford Festival to the heart of North American theatre for a commercial run.

The show might be called Jesus Christ Superstar, but in the Hollywood-ized, popularized, Andrew Lloyd Weber genre of larger-than-life musical theatre, the real "star" of the show, the person around whom all the action revolves and upon whom the plot hinges, is Judas. It is Judas, lurking in the background behind every decision that Jesus makes as he deliberately sets in motion the events leading to his

crucifixion, events designed to fulfill the prophecies of old. It is Judas, grasping the need for an instrument to bring about the crucial fulfillment of these prophecies, the death of Jesus, if the Messianic Hope is to be realized for all time. It is Judas, sharply intelligent friend of Jesus, concluding that he must be that instrument, perhaps even believing that Jesus wanted and needed him to be that instrument. It is Judas, angst-filled, remorseful, broken, for whom the audience is encouraged to have sympathy as he comes to the realization that his betrayal of Jesus would actually result in the torture and death of the embodiment of that Messianic Hope. The New Living translation of Matthew's Gospel supports this interpretation, stating clearly: "When Judas...realized that Jesus had been condemned to die, he was filled with remorse." Let's say those words again: "When Judas realized..." The implication here is that until it actually happened, Judas had not fully appreciated the probable consequences of his actions. He perhaps had underestimated the extent to which the chief priests and elders would go to rid themselves of this blasphemous preacher who was inciting the people. What did he expect would happen? A flogging and a time in jail, to allow the highly charged situation to settle down? In view of his later actions, he clearly did not expect that Jesus would face the most heinous torture and execution that the Romans had to offer.

We contemplate the crucifixion of Jesus every year about this time, following the stations of the cross reverently, but not dwelling on the reality of what crucifixion entailed. The gory details are glossed over, and with good reason. I did some research on crucifixion, and the cruelty and torture

inflicted on people sentenced to die that way is unimaginable. The flogging alone was so brutal that some died during the flogging. One could say mercifully. They used a flagrum, a whip designed to rip skin off the body in shreds after a very few blows. After thirty-nine lashes you can well imagine what would be left of a person's flesh. And that's just for starters. I won't go into the rest – it's too monstrous to think about. But you can be sure that Judas, and Jesus, indeed anyone living in Palestine in those times of Roman occupation, knew exactly what was involved. No wonder Judas was so tortured when the reality of what was about to happen hit home.

One of the most fundamental Christian beliefs is the belief in an afterlife, where the good are rewarded and the wicked punished for all eternity. The belief in an afterlife is also one of the basic teachings of Judaism and Islam. Most Christians would automatically assume that the soul of Judas, by his betrayal of Jesus, would be, in the words of the character in the play, “damned for all time”. The very name, Judas, has become synonymous with “traitor”, in much the same way that “Kleenex” has come to mean “tissue”. But I don't see how we can be sure that this is true. Another fundamental Christian belief has to do with forgiveness – the forgiveness of an omnipotent and all loving God, the forgiveness of Jesus Himself, telling the man on the cross beside Him, “Don't worry, today we will meet in paradise”. We do not know what this man, or the second man crucified with Jesus, did to warrant the punishment of death by crucifixion. Traditionally, they have been called “thieves”, but in Matthew and Mark, the New Living Translation calls them “revolutionaries”. In Luke, the translation is “criminals”, and

John simply calls them “two others.” Christian theologians Marcus J. Borg and John Dominic Crossan tell us that crucifixion was used specifically for rebels - people who systematically refused to accept Roman imperial authority. Ordinary criminals were not crucified. Whatever the serious crimes of the one who proclaimed his faith in Jesus, he was readily forgiven, and promised eternal life.

No one can really know the final outcome of another’s wicked earthly deeds. I clearly remember discussing Judas in one of my daily religion classes in my Catholic high school, and being told by my teacher that there is no way we can be certain of what happened to Judas after death. The thinking was that no one knows what was in the mind of Judas at the moment of his own death, and an individual’s relationship with God is a private matter. Perfect contrition - that is, sorrow for your sins because they have offended God, not just because you got caught and are going to jail - coupled with the resolve not to sin again, guarantees God’s forgiveness. Did Judas, in his agony of remorse, express his sorrow to God and plead for forgiveness in the moments before he took his own life? Was he forgiven, or did his subsequent suicide preclude the forgiveness of God? Christians believe that nothing precludes the forgiveness of God. Did Judas die absolved and reconciled? How can we know for sure that he did not?

World Day of Prayer 2024

Saturday March 2, 10:30 AM

Christ the King Anglican Church, 475 Rathburn Road

Prepared by the Christian women of Palestine, before the war.

This article appeared in the February 2024 E-newsletter of the Royal Canadian College of Organists. Thanks, Kento, for agreeing to share.

Meet CRCCO Graduate Kento Stratford



I remember first becoming interested in the organ after having heard Stanford's *Morning, Communion, and Evening Service in C* at St. George's Cathedral in Kingston, ON; I'd quite literally never heard anything like it and I was floored. I was doing my undergraduate at Queen's University at the time in piano and composition, and I

decided to apply for the introductory organ scholarship with the local RCCO Centre. I thoroughly enjoyed it and wanted to continue studying after the scholarship had ended, but I soon found myself having to prioritize preparing piano recitals and composition commissions. So, unfortunately, organ fell by the wayside.

A few years later, after having finished my master's in composition at the University of Toronto, I found myself looking for work in the city. I'd been playing the piano in churches since starting music in my teens, and given my (albeit very limited) experience on the organ, it made sense to me that I apply to church music positions in the area. I ended up landing at Graceview Presbyterian Church, Etobicoke, where I still serve as music director today. Shortly after starting the job though, it hit me that I should really know how to play this instrument properly if I wanted to succeed as a church musician. Dr. Pat Wright (whose choir I had spent some time in a year or two earlier) recommended that I reach out to Aaron James about lessons. All I can say

is he has been an outstanding friend and teacher, and I'm happy to have been working with him ever since. I continue to have amazing experiences with the organ, including my first concert as a guest organist this past fall, and certainly not least of which was the incredible festival I was able to attend last summer.

More than anything, I think the organ (and church music, more generally) interests me because it offers a medium for music-making that's very different from other activities I engage in as an artist. I value the fact that the music I make on Sunday morning is not commodified in the same sense as my other work, even if I do earn a wage from it in the end. At the same time, the reason why I make music in this setting is crystal-clear. Despite the fact that I don't believe the same things as most church-goers, for me and for many other RCCO members, I know that purpose is to create an environment which makes it easier for these community members to worship, reflect, pray, and maybe occasionally doze off. As I was sitting in the basement during the pandemic, sketching, composing, wondering who was ever going to hear the music I was writing, the organ gave me a sense of personal and artistic grounding that I desperately needed. Without that experience, I don't think I would be a musician today.

How did March 17 become St. Patrick's Day?

When church officials wanted to honour the patron saint of Ireland's birthday, they realized that much of St. Patrick's life was a mystery and they didn't know for sure when his birthday was. They managed to narrow it down to March 8 or 9, but because they couldn't agree on which was correct, they added them together and declared March 17 to be St. Patrick's Day.

More about our Banners

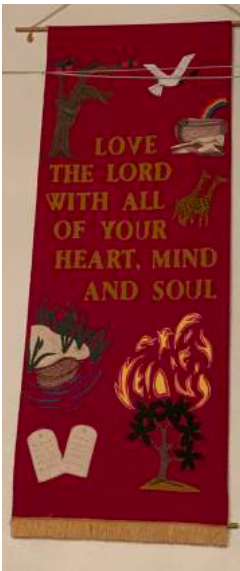
Janet Ottewell

In the mid-to-late 1990's, it was decided to make a couple of banners for Hillview Presbyterian Church.

One banner would represent stories from the Old Testament and the second would reflect New Testament stories. Our minister, Rev. Jeremy Lowther, was asked what wording he would like to see on the banners.

Armed with this information, Dave and Jackie Taylor and Frank and Janet Ottewell started the project. The Taylors bought the red felt and the Ottewells had pieces of other coloured felt on hand. Now the fun began. After deciding on what stories would be highlighted, Frank Ottewell designed and drew the images. Using the Ottewell's house as a base of operation, the team went to work cutting out the pictures and letters from the felt. It wasn't a hard job but fiddly.

Dave Taylor used his carpentry skills and made the wooden dowels from which the banners would be hung. The top edge of the red felt was folded over and sewn, creating a channel for the dowel. Gold coloured fringe was added to the bottom edge of the red felt. Now all the pieces of the puzzle could be laid out-pictures and letters. Once we were satisfied with the spacing of letters and placement of pictures, the pieces were glued into place.



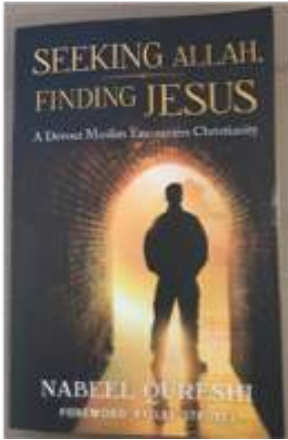
Finding Jesus...

Kathy Twynam

When Rev. Stephen Dunkin was our minister (2012-2016), he would hold regular bible studies, which I always attended. Those of you who remember Stephen will remember that he held very fundamental beliefs when it came to Christianity and was not open to more liberal interpretations of the Bible. He used to describe himself as more of a teacher than a preacher, and most of his sermons were designed to be instructional, with heavy emphasis on Old Testament stories. I enjoyed his sermons, lengthy as they often were, because he would expand upon the political, economic and social realities of the time, which interested me. I think we all learned a great deal during his time with us. He left us two great legacies – the contemporary music he introduced us to and compiled into our Graceview Hymnbook, and the series “The Story”, which took us through the Bible from Genesis to Revelation in thirty-one weeks.

That’s a bit of background. At one of Stephen’s Bible Studies, whose topic I can’t remember, I was bold enough to venture the opinion that “Allah” was just another name for “God.” Well, that certainly raised his hackles. He pounced, and I was treated to a ten-minute lecture on just why I was so wrong. Several days later, he gave me a book and urged me to read it.

That book sat on my bookcase since Stephen gave it to me in 2015. I would look at it every now and then, briefly wonder why he encouraged me to read it, and promise myself that I



would read it “someday”. That someday finally came in late January this year when I was looking for something to read and an angel on my shoulder told me to pick it up. The book is called **Seeking Allah, Finding Jesus**. Its author is Nabeel Qureshi.

It turned out to be the most compelling story I have read in a long time. Thank you, Stephen.

Nabeel Qureshi is a young American Muslim-turned-Christian, the holder of three university degrees - MD in medicine, MAs in religion and apologetics. Raised in a devout, loving Muslim family in the United States, Nabeel tells the story of his determination to arrive at the truth about the nature of his beloved Allah, of God and of Jesus. He describes his family, father (whom he called Abba), mother (Ammi), and older sister Baji, a family he loves very much. He paints a picture of a childhood and adolescence that is protected, innocent, and happy. His father was in the U.S navy, stationed in Norfolk, Virginia. His mother was an ever-present factor in his early life, nurturing and loving as she taught Nabeel and his sister the **aqeeda** (deeply held Islamic beliefs) and impressed upon them that living in the West as they were, they were to consider themselves ambassadors for Islam.

An ambassador for Islam...

The story of Nabeel's quest for truth is organized largely as a series of conversations, beginning in middle school, with his Christian classmates. The nature of Jesus is a prominent feature of these conversations. Christians believe that orthodox Christianity requires a belief in the divinity of Jesus; Muslims believe that Jesus was a prophet, was sinless, was born of a virgin, and that he did perform miracles – but that to consider him God incarnate is blasphemy. Muslims also do not believe that Jesus died on the cross, but was taken down by Joseph of Arimathea and Nicodemus while still alive, thus explaining his post-crucifixion appearances. These beliefs are debated by Nabeel and his Christian friends throughout high school, with each “side” earnestly defending its position. Meeting his friend David Wood in first year university was to eventually change Nabeel's life forever.

Oh Allah, the Bible couldn't be right, could it?...

David was a devout Christian with strong convictions who had spent the previous five years of his life studying the Bible and learning to follow Jesus. Throughout their college years Nabeel and David had many, many intense conversations about the Bible, focussed on the gospel of the New Testament and the life of Jesus. Throughout it all, each had an identical goal – to convince the other of the truth.

David had a friend, Mike, who held monthly meetings at his house where people of different backgrounds would gather

to talk about religion. David and Nabeel began attending these “Dream Team” meetings, and there met others equally intent on exploring these matters in search of truth. In their meetings, they discuss, among other things:

- the physical reality of what it meant to be crucified, a matter which is generally sanitized and glossed over by Christian believers;
- the resurrection, on which Christianity hinges;
- the gospel of John, so totally unlike the synoptic gospels;
- the Apostle Paul’s writings;
- the Trinity, a particularly difficult concept for Nabeel’s Muslim soul to grasp; it felt like pantheism to him.
- the doctrine of substitutionary atonement, that Jesus takes on himself and pays for the sins of mankind.

Quite a slate of heavy topics for a bunch of college boys to wrap their heads around...

Towards the end of his story, Nabeel starts to reveal glimmers of moving forward. He asks himself, “*Does God really love me, a sinner? How could He be that loving? How could He be that wonderful?*” It was as if he was meeting his Heavenly Father for the first time. He reaches a point where, as he says, the work of his intellect is done. It had opened a way to knowing God. To do so, he had to throw himself on God’s mercy and rely totally on God to reveal Himself.

The cost of embracing the cross...

Nabeel knows that the cost of forsaking Islam and following Jesus would be tremendous. It would mean immediate

rejection by his community, sacrificing the social connections and friendships that have been built from childhood. It could mean being ostracized by his parents and sister. Such a decision would shame his family with incredible dishonour. So of course, when he is beginning to know with certainty that he must accept Jesus as Lord, he is profoundly conflicted.

Throughout the summer of 2005, he continues to resist the gospel, continues to push it away with both hands – but the message of the New Testament is so compelling that it overwhelms him. In the final few short chapters, Nabeel’s story builds almost suspensefully toward the climax, the cathartic moment when he knows he is done. Resistance is futile. He reads the Quran, and in it he finds a god of *“conditional concern, one who would not love me if I did not perform to my utmost in pleasing him, one who seemed to take joy in sending his enemies into hellfire.”* He picks up the Bible and starts with the Gospel of Matthew, and then continues reading feverishly, sobbing, unable to put it down. There he finds a God who *“loves me so much, even in my failures.”* The Bible became his lifeline, and he embraces Christianity. This section made me feel ashamed of myself for so often failing to sufficiently appreciate our own Christian heritage. Nabeel’s struggles are so profound, his final decision so life altering for him – and here we are, most of us handed the gift of Christianity from infancy, freely, without pain or loss, taking for granted our Christian legacy and never questioning it. Thanks be to God.

When Nabeel did tell his parents, his relationship with them was forever changed. They did not totally shun him, but they did make it clear that he had betrayed them and broken their hearts. In the summer of 2006, he and David Wood entered into ministry together. Instead of practising the medicine for which he was trained, Nabeel Qureshi in 2011 started a new ministry that focussed on sharing the gospel. This book was published in 2014. Wanting to know what Nabeel is doing now, I looked him up on Wikipedia and was shocked to learn that he died of stomach cancer on September 16, 2017, at the age of 34. May he rest in peace.

A rose by any other name...

Now, I get back to my comment to Rev. Stephen that Allah is just another name for God, and his forceful rejection of what he considered my misguided notion. Throughout my reading of this remarkable book, I did come to understand why Stephen was so insistent that I read it – but it did not convince me that I was wrong. Christians, Jews and Muslims all believe in one God, creator of heaven and earth. Given that there is only one God, is it surprising that the three great monotheistic religions all ascribe different attributes to Him? We may all view Him differently, but that doesn't mean that non-Christians worship other gods, since there are no others. Does it really matter whether we call Him God, Jehovah, or Allah? After all, what's in a name?

Beautiful music is the art of the prophets that can calm the agitations of the soul; it is one of the most magnificent and delightful presents God has given us.

Martin Luther

Musings on Music in Church

Susan Chopp

(first appeared in Jan. 17 Weekly News – worth repeating)

If you have not figured it out yet, my little talk this week is about singing “new” or unfamiliar hymns during Sunday worship. It has been brought to the attention of the Music & Worship Team that there may be too many unfamiliar hymns being sung each Sunday. To me, there is nothing wrong with singing something that is unfamiliar, but I am counted in the category of “those being able to read music” and new hymns are nothing more than being exposed to something different and a chance to hone my sight-reading skills. However, to the “non-musicians” in the congregation, this can be quite a challenge. Reading nothing more than words on the screen does not help as there is no notation for them to follow the ups and downs of the melody. My one suggestion for those who are faced with an unfamiliar hymn is to open the hymn book and try to follow the melody line of the hymn. That could help... or it may not.

It was suggested that we teach the congregation a new hymn by singing it every Sunday for a month. This idea did not meet with success as we were told that Pastor Eric carefully chooses the hymns to fit with the theme of the Sunday sermon. (Has anyone noticed that Kento’s selections mirror the same thing? Everything fits!)

It was then suggested that the M&W team submit their top 5 favourite hymns to Pastor Eric, and when I looked at the compilation of what we had submitted, I was pleasantly surprised. As for my choices, you have to understand that I

sang in a church choir in Montreal that boasted at least 50 members, some of whom were paid professionals. Our anthems on any given Sunday sounded like something out of a British Royal family event. The hymns were what I call “big sings”. They were hymns that were robust and full of lush harmonies and often added descants. So, my choices for Pastor Eric reflected that. To me there is nothing finer than a rousing “Guide Me, O Thou Great Redeemer” with lots of organ pedal and if available brass instruments. In looking at the others’ choices, they were mostly familiar to me, but with a gentler and more reflective vein. Nothing wrong with that. They are all beautiful, but funny enough, some of their suggestions were **not** familiar to me. So, one person’s favourite could be another’s unfamiliar hymn. Again, nothing wrong with that. Would it not be wonderful if we all knew every hymn in our hymn book? Now there is a challenge for us all!

Remember back when Rev. Dunkin introduced those new hymns from the blue Graceview songbook? There was an initial hue and cry about how “nobody knows these hymns!!!” yet now some of them have become so beloved to so many of us. (Ancient Words, Behold the Lamb, The Power of the Cross). *(Ed. Note: When we started singing these more contemporary hymns, I heard one of our dear members grumbling, “We have a perfectly good hymnbook full of perfectly good hymns! What can’t we just sing those?” And now the new ones are “perfectly good” too.)*

So, let us embrace the unfamiliar. If the tune strikes you, go home and look it up on You Tube. You may find it there. When it comes to singing the familiar, sing like no one is listening. Sing with all of your heart and energy. We, in the choir, can hear you and when you fill our wonderful church with song, we are very, very happy!

Guest Minister Rev. Steven Chung



On January 28, 2024, as part of our recognition of Christian Unity Week, we were blessed with a visit from Rev. Steven Chung of Renforth Baptist Church, as he and Pastor Eric participated in a pulpit exchange. He was accompanied by his wife and three-month-old son.

Steven was born and raised in Toronto. He feels that God

has been gracious to him in his pastoral call, and the message he brought to us that day was enjoyed and appreciated by our congregation. Titled “Not Out of Selfish Ambition”, it highlighted Paul’s letter to the Philippians and examined how all Christian denominations can be unified in Christ.

Out of the Cold



On Friday, January 19, members of our Outreach team prepared and served dinner for about seventy unhoused and struggling people at All Saints Kingsway Anglican Church. The popular menu, which we have used for several years, included soup, salad, and shepherd’s pie, with Costco cake for dessert. Nancy and Ken Green, our expert dishwashers, joined us a bit later to deal with the piles of pots, pans and dishes.



Pancake Supper - Tuesday February 13, 2024

Many thanks to the Outreach Team, Harry Learoyd, and volunteers who made our 2024 Shrove Tuesday pancake supper such a success. About 70 people enjoyed our famous “Hillview Soup” (equal parts Campbell’s tomato and consommé soup, with added water according to directions), homemade pancakes and sausages with butter and syrup, ice cream sandwiches and cookies. After supper, Harry led us in song, assisted by Kento on the piano, and a good time was had by all. The net proceeds of \$500 were donated to Jane/Finch Reaching Up Programme.



Loonies for Lent

Sheila Thomas



Throughout history, people have given each other eggs at spring festivals to celebrate the new season. It is thought that this ancient custom became part of Easter celebrations. In medieval times, eating eggs was forbidden during Lent. On Easter Sunday, tucking into an egg was a real treat. This year Outreach is asking you to set aside loonies and toonies or other monetary donations so that we can send a large donation to the St James Food Basket for the purchase of eggs for their client families. As we continue to enjoy eggs in our daily lives, may we remember the hundreds of people who turn to this organization for their weekly nourishment needs. For them, eggs can be a luxury which they cannot often afford to buy. Let us remember the miracle of Easter and our risen lord. Let us provide funds to buy eggs which represent new life and rebirth and help us to share in Christ's ministry. **Outreach is asking our members to send monetary donations to the church (loonies/toonies in containers, cash, cheques or e-transfers) to support this initiative.** Please mark your envelopes for "Loonies for Lent, Outreach" and include your name and envelope number. We would appreciate receiving your contributions by March 31st.

Graceview's Mission Team, with the help of our Kenyan community invites you to a Kenyan themed luncheon.

Saturday, April 13 2024 1:00 P.M.

Bring your appetite! We will serve some familiar food as well as some traditional Kenyan dishes. There will be a freewill offering in support of our projects in Kenya, Malawi and Nunavik. Everyone welcome! Bring family and friends.

Hymn Stories: Holy, Holy, Holy

Adapted from 101 Hymn Stories – Kenneth W. Osbeck

Lyricist: Reginald Heber 1783-1826

Composer: John B. Dykes 1823-1876

Reginald Heber was born in 1783 of scholarly and well-to-do parents. At the age of seventeen, he entered Oxford University, and later was ordained to the ministry of the Anglican Church. Throughout his ministry he was known and respected as a man of rare refinement and notable Christian character. In 1823, he was sent to India to serve as the Bishop of Calcutta. One Sunday morning, after preaching to a large outdoor crowd of Indians on the evils of their caste system, he suffered a sun-stroke and died very suddenly. After his death, a collection of 57 hymns he had written was published by his widow.

Holy, Holy, Holy was written specifically for its liturgical use on Trinity Sunday, which occurs eight weeks after Easter. The emphasis of the service on Trinity Sunday was to reaffirm the doctrine of the triune God. The tune for the text is called “Nicaea”, after the Council of Nicaea held in Asia Minor in 325 A.D. That is where the doctrine of the Trinity was examined and held to be a true and essential doctrine of the Christian faith. In 1861, the tune “Nicaea” was written specifically for the text of Holy, Holy, Holy by one of England’s leading church musicians, Dr. John Bacchus Dykes.

Baked Chicken Thighs - a kid-friendly recipe

If you find yourself feeding children, these gooey, saucy chicken thighs will make a hit. I have made this recipe a number of times and it is delicious! It comes from The Looneyspoons Collection, by Janet and Greta Podleski.

1/3 cup grape jelly

1/2 cup ketchup

1/3 cup minced onions

2 tbsp white vinegar

1 tsp dry mustard

12 bone-in chicken thighs, skin removed (I always use boneless, skinless thighs)

In a small pot stir together grape jelly, ketchup, onions, vinegar, and dry mustard. Cook over medium -high heat until it comes to a boil and the jelly is melted. Remove from heat.

Arrange chicken pieces in a 9 x 13 baking dish. Pour sauce over chicken and turn pieces to coat both sides. Bake at 400° for about 45 minutes. Makes 6 servings. Great with rice.

Recipe alert: I have been including a recipe in this spot for several years, and people have told me they like this feature. But I am running out of recipe ideas and I need your help! If you have a favourite recipe you would like to share, please send it to me and I'll print it so we all can enjoy it.

Dear Graceview Family,

I hope you have enjoyed the March/April issue of Graceviews. The next issue will be available at the beginning of May. **The deadline will be Sunday, April 21st.** I am always looking for submissions from our church family on any matter that might be of interest. If you have a hobby, a favourite book, TV show or movie to report on, a trip you enjoyed, a family celebration you would like to tell us about - if it interests you, it is bound to interest someone else. Please write it up and send it in, and make your editor very happy!

Church Directory

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