

GRACEVIEWS

July/August 2025

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...



This past June, I had the opportunity to attend my very first General Assembly of The Presbyterian Church in Canada. While new to me in a church context, the structured format—plenary sessions, debates, networking, and reports—felt surprisingly familiar due to my prior years participating in business conferences and seminars. It was a full and often intense experience, but one that left me reflecting deeply on the future of the church in our country and the resilient **hope** God continues to instill in us.

The context is sobering: congregations are aging, giving is tightening, and our cultural landscape is shifting rapidly. And yet, amid these realities, I was comforted and challenged by the voice of the prophet Jeremiah, who writes to a people in exile: *“Seek the welfare of the city... for in its welfare you will find your welfare... For surely I know the plans I have for you, says the Lord... to give you a future with **hope**”* (Jer. 29:7, 11). That word **"hope"** in verse 11 has stayed with me.

At Assembly, I witnessed that **hope** stirring through the younger generation. Rachael Chen, though not officially nominated as a Young Adult Representative (YAR), chose to attend as a guest—observing the court in action, and building relationships with a passionate cohort of YARs from across the country. It was moving to see her and others like her choosing to be part of something larger than themselves, asking hard questions and exploring how to be faithful in this time of change.

One key decision was the creation of a Change Leadership Team, tasked with helping our denomination reimagine its future. It was especially encouraging to see the court affirm the importance of

young adult representation on this team. That, in itself, is a **hopeful** step.

Beyond Assembly, I commend to you an article in the summer issue of Presbyterian Connection (p.38), titled “*The Value of Defending Faith for the Church Today*.” The writer makes a compelling case that apologetics—the thoughtful and faithful defence of the Christian faith—is not a relic of the past, but a vital practice for today’s church. In a time when many are leaving religion behind or grappling with doubts, we are reminded that the Gospel still speaks. People are still asking life’s big questions: *Is there truth? Is there **hope**? Does faith make a difference?*

Apologetics today is not about winning arguments; it is about walking alongside others with humility, listening deeply, and gently offering the reason for the **hope** that is in us (1 Peter 3:15). It’s about rediscovering the Gospel’s beauty and clarity—not just for seekers and skeptics, but for ourselves as well.

Dear friends, we are not without direction. Even when the path forward feels uncertain, we are reminded: God is not finished with His Church. God calls us not to fear, but to plant, to build, to pray, to seek the good of our city—and to trust that His plans are not to harm us, but to give us a future filled with **hope**.

Let’s keep seeking. Let’s keep **hoping**. And let’s keep being the Church—together.

With you on the journey,

The Rev. Eric Lee

*“... Always be prepared to give an answer to everyone who asks you to give the reason for the **hope** that you have. But do this with gentleness and respect, keeping a clear conscience, so that those who speak maliciously against your good behaviour in Christ may be ashamed of their slander.”*

– 1 Peter 3:15-16 (NIV)

The Witch and the Wardrobe – But No Lion

Kathy Twynam

On May 21, Bob and I went to Niagara-on-the-Lake to see the Shaw production of *The Lion, the Witch and the Wardrobe*, the first book in C. S. Lewis' *Chronicles of Narnia* series. I went with trepidation, because the *Narnia* series is very dear to my heart and I was afraid the stage production would ruin it for me, just as the Mirvish production of *Harry Potter and the Cursed Child* managed to ruin *Harry Potter*. (My opinion only – the critics loved it!) But Shaw had a ticket sale – all seats \$37 – and who doesn't love a bargain?

The Toronto Star theatre critic was ruthless, giving the *Lion, the Witch and the Wardrobe* one star out of five. Joshua Chong describes it as a “dull and half-baked *Narnia* misfire that wastes its onstage talent and seemingly has no clue what it's supposed to be.” He doesn't like the choreography, he doesn't like the characterization, he doesn't like the costuming or the “drab and uninspiring” sets – especially the winter scenes which look like they were constructed out of long shreds of white fabric, to depict snow. (This is true.) He deplores the fact that “they've shoehorned in a random assortment of songs that neither serve the plot nor make much sense in the context of the story.” (This, too, is true). In fact, it is clear that he was less than impressed. I guess I'm not much of a discerning theatre critic, because despite his resounding thumbs down, I kind of enjoyed it, once I got over the fact that although there were certainly a *Wardrobe* and a *Witch*, there was no *Lion*.

That's right – the *Lion*, Aslan, a central figure in the story, is totally absent. No attempt whatsoever was made to portray him in all his majesty as the mysterious, magnificent, powerful and benevolent Christlike figure he is. In this stage

adaptation, Aslan was costumed as an ordinary man, simply clad in khaki shirt and pants – as unassuming and unimpressive a character as you could imagine. This was very disappointing, and hard to understand. In fact, it seemed to miss the entire point of the story. To explain this lack of “lion-ness”, the dialogue threw in the weak excuse that “Aslan appears as people want to see him”. A lame excuse if there ever was one, not true to the story, and a total departure from what the character of Aslan was meant to be. To me it looked like the creators of the show, the set designers and costumers, were too lacking in imagination to figure out how to bring the majestic Aslan to life on stage, and so decided not to even try. As a result, the climax of the play, the execution scene where Aslan sacrifices himself to save the human traitor Edmund, falls flat and does not have the impact it was meant to have.

For those of you who don't know the story at all, the plot concerns four children, Peter, Susan, Edmund and Lucy, who, to keep them safe during the second world war, are evacuated out of London and sent to live with an eccentric old professor in his massive country estate. While there, they discover a huge old wardrobe, which magically transports them into the world of Narnia. All is not well in Narnia. The White Witch, who rules the country with a malevolent fist, has plunged the kingdom into a perpetual winter. The story tells of Narnia's salvation, redemption, and transformation into a world of peace and beauty, where the four children fulfill the prophecies of old and grow to adulthood as Kings and Queens, ruling the land with mercy, justice and love.

The author of the series, Clive Staples Lewis, was an Irishman, born in Belfast in 1898 and who died in Oxford in 1963. He was a Medieval and Renaissance scholar, and as an adult convert to Christianity became a Christian writer of

great influence. Much has been written about the Christian allegory in the Chronicles of Narnia, but C. S. Lewis did not set out to incorporate Christian theological concepts into his Narnia stories. That is something that occurred as he wrote them, and he did not hesitate to point them out after the fact.

My research led me through pages of extensive scholarly controversy about the Narnia series and its Christian allegory, with at least one writer stating outright that those who consider it a Christian allegory have got it all wrong. Many writers, both Christian and non-Christian, have serious objections to the pagan references – for example, the appearance of Bacchus during a pagan “romp”, as described in the fourth book of the series, *Prince Caspian*. Nevertheless, the Narnia books have a large Christian following and are often used to promote Christian ideas. To me the Christian allegory cannot be more clear. The salvation, redemption and reconciliation of Edmund by Aslan, an innocent victim who sacrifices himself on the Stone Table to save Edmund and then is restored to life, is an unmistakable example of the deep symbolic meaning I believe Lewis intended to convey throughout the Narnia series.

The Chronicles of Narnia have been dear to my heart throughout my life, from the age of eleven when I first read them. They occupy a prominent place in my library, which boasts two editions, and rank right up there with Tolkien’s *The Lord of the Rings* as books I would want to have with me if I were marooned on a desert island. Both deal with the ongoing universal struggle between good and evil; in both, the “good” prevails and the world becomes a place of beauty, peace and justice, fulfilling in fantasy Christ’s vision for the world.

C. S. Lewis himself says this about the Narnian Chronicles: "The whole Narnian story is about Christ. That is to say, I asked myself 'Supposing that there really was a world like Narnia and supposing it had (like our world) gone wrong and supposing Christ wanted to go into that world and save it (as He did ours), what might have happened?' The (Narnia) stories are my answers."

Welcome Dr. Glen DeLine

On June 8, our new organist/choir director, Dr. Glen DeLine, began his leadership of the musical portion of our worship services. He comes to us with a wealth of experience and has many ideas on how to improve and expand our choir.



Welcome, Glen, and we all look forward to musical expertise which will, no doubt, enhance our worship every Sunday.

Attention all bell ringers! Glen is starting a new Bell Ringers Choir. Anyone of any age can join. No music knowledge or experience is

required. Rehearsals will be once a month, every third Sunday for 20 minutes after church. The first performance will be Thanksgiving Sunday. This is going to be fun! You may think you can't sing, but you can certainly ring a bell. Just show up on Sunday July 20 after church. I, for one, will be there with bells on.

Outreach

On Monday, June 2, Outreach had its final meeting before the summer. The short “wrap-up” meeting was preceded by a pot-luck supper at the church – a first for our Outreach Committee. It featured great food, as all pot-lucks do, great conversation, and general good fellowship among its hard-working members.



Our esteemed leader, Sheila Thomas, celebrated her birthday that week, and to mark the occasion Jean Ross made a birthday cake, which was our dessert. The cake was magnificent, so expertly decorated that when I first saw it I thought it had been purchased at a bakery.

Great work, Jean!

The minutes of that short meeting highlighted some of our most recent activities:

Pastoral Care:

Cards were sent or phone calls made to those of our members who are ailing and unable to get to church.



Community Living: Outreach members delivered a hanging basket, flat of flowers, soil, gardening gloves and crafts to the Community Living group home on Wellesworth. Plans were tentatively made to host a craft party in the Fall.

Work Party: Two hours were spent on May 27 cleaning and organizing the downstairs closet (where the tablecloths are.)

Cash support was given:

\$1050 from Loonies for Lent, plus an additional \$600, was sent to the Food Bank in May.

\$300 to Change Her World.

\$200 to Reaching Up will be sent in the Fall.

These Hands: *This song by Johnny Cash could be the theme song of so many of us who have spent a lifetime working so faithfully for our church, our community, and our friends and families.*

These hands aren't the hands of a gentleman,
These hands are calloused and old.

These hands raised a family, these hands built a home,
Now these hands raise to praise the Lord.

These hands won the heart of my loved one
And with hers they were never alone.

If these hands filled their task then what more could you ask,
For these fingers have worked to the bone.

Now don't try to judge me by what you'd like me to be,
For my life hasn't been a success.

Some people have power but still they grieve,
While these hands brought me happiness.

Now I'm tired and I'm old and I haven't much gold,
Maybe things ain't been all that I planned.
But Lord above, hear my plea, when it's time to judge me,
Take a look at these hard working hands.

Morning Has Broken - Eleanor Farjeon

Kathy Twynam

*Morning has broken, like the first morning;
Blackbird has spoken, like the first bird.
Praise for the singing, praise for the morning,
Praise for them springing fresh from the Word.*

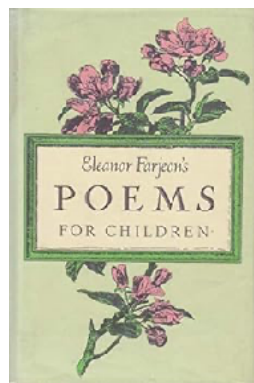
(Interesting note: I looked up the lyrics on the internet in two different places, and in both cases the last word of the first verse was “world”. Our hymnbook uses “Word”, which I believe is the correct version, but requires some knowledge of Christianity to understand.)

At our May Outreach meeting, our friend and Outreach member Debbie Homebrook was responsible for the pre-meeting devotion. She chose to talk about her favourite hymn, “Morning has Broken”, and tell us about its meaning, significance and author, Eleanor Farjeon.

This brought to mind a recollection from more than sixty years ago, when I was a teenager and one of my favourite places to spend a Saturday afternoon was the Rexdale Library. Many of my all-time favourite books were housed in its young people’s section. One of the books I loved was called “Kings and Queens”. It was a collection of wonderfully funny, satiric poems about the kings and queens of England, from William I (The Conqueror) to Elizabeth II. I withdrew it several times, so I could savour it at home. In much later years, I was delighted to find a copy of this book in the British Library in



London, and of course I had to buy it. I particularly liked a poem called “Bad King John”, so much so that I memorized it and can recite it in its entirety to this day. I never knew who wrote it, until I bought the book and discovered that the author of “Bad King John” was none other than Eleanor Farjeon, author of *Morning Has Broken*. She and her brother Herbert wrote the whole “Kings and Queens” book – along with many, many other children’s stories, plays and poems, including some wonderful Christmas and Advent hymns and carols. One of the hymns that we at Graceview often sing during Advent is Eleanor Farjeon’s “People Look East”.



Eleanor Farjeon was born in London, England on February 13, 1881, and died in Hampstead, England on June 5, 1965. She was a small, timid child who due to ill health was educated at home and spent much of her time in the attic, surrounded by books. Her father, author Benjamin Farjeon, encouraged her writing from the age of five, and by age seven little “Nellie” was writing stories on her father’s typewriter. Writing was a family trait – her brothers Joseph and Herbert were also writers, and brother Harry was a musician, music teacher and composer. Eleanor’s mother, Margaret, was the daughter of Joseph Jefferson, the American actor who created the role of Rip Van Winkle and whose close ancestor was President Thomas Jefferson. The family was well off, and all the children were exposed to opera and other theatre at very early ages. Nellie was only four when she attended her first opera. The Farjeons moved in literary and theatrical circles all of her life, and Nellie counted among her friends such people as D.H. Lawrence, Walter de la Mare, and Robert Frost.

Eleanor never married, but had a thirty-year friendship with English teacher George Earle. After World War I, she earned

her living as a poet, journalist, and broadcaster. In the 1950's, she was the recipient of three major literary awards: The Carnegie Medal for children's literature, the Hans Andersen Award for career contribution to children's literature, and the Regina Medal of the American Catholic Library Association. (At the age of seventy, Eleanor had converted from Anglicanism to Roman Catholicism.)

"Morning Has Broken" is by far Eleanor Farjeon's most famous poem, written to fulfill a need for a hymn to give thanks for each day and specifically metered to fit the lovely Gaelic tune known as "Bunessan", which had been composed in the Scottish Highlands.

In 1972, "Morning Has Broken" was made even more well known to the general public when Cat Stevens recorded it. (In fact, Cat Stevens has occasionally been erroneously



credited with its authorship.) The piano arrangement on Stevens' recording was performed by classically trained keyboardist Rick Wakeman, who had agreed to do it for £10 and who later claimed that not only was he not paid, but had been omitted from the credits. (This oversight was later corrected during Stevens' reincarnation as Yusuf

Islam.) The hymn has also been recorded by many other well-known artists, such as Judy Collins, Floyd Cramer, Neil Diamond, Art Garfunkel, Kenny Rogers, and the Mormon Tabernacle Choir. Rick Wakeman felt that Stevens' version of "Morning Has Broken" had "brought people closer to religious truth". Farjeon's poems for children are often mentioned alongside those of [A.A Milne](#) and [Lewis Carroll](#) as "hardy annuals from the garden of English verse."

Eleanor Farjeon is buried in the north churchyard extension of St John-at-Hampstead, London.

May 4 - Graceview's 25th Anniversary Celebration



Happy Canada Day!

Since you-know-who took office you-know-where, Canadian patriotism has been soaring. In honour of Canada Day 2025, and in honour of Simcoe Day, celebrated in Ontario on the first Monday of August every year, let's find out just who Simcoe was.

John Graves Simcoe was a British army officer, politician and colonial administrator who served as Lieutenant-Governor of Upper Canada (Ontario) from 1791 to 1796. He founded York, now Toronto, and was instrumental in introducing courts of law, trial by jury, English common law, freehold land tenure, and in the abolition of slavery in Upper Canada.

Interestingly, in light of the present political situation we are in vis-a-vis the U.S., Simcoe's long-term goal was the development of Upper Canada (Ontario) as a model community designed to demonstrate the superiority of those above principles to the republicanism of the United States.

Simcoe's Legacy

- First known Valentine's Day letter was given by Simcoe to Sally Townsend.
- Simcoe named London, Ontario, and the River Thames in Ontario, and lent his name to many other places in Ontario.
- Lake Simcoe and Simcoe County were named after his father.
- Act Against Slavery passed in 1793, leading to the abolition of slavery in Upper Canada by 1810.
- Simcoe named his summer home Castle Frank after his first son Francis, who was preceded by eight daughters. It is in what is now Rosedale. Imagine his delight when young Frank was born.
- Civic Holiday, a statutory holiday celebrated throughout Canada under a variety of names, was established in honour of Simcoe by Toronto City Council in 1869. In 1965, the Toronto City Council declared the holiday would henceforth be known as Simcoe Day within Toronto.

A First-time Observer's Experience at General Assembly

Rachael Chen

It's hard to use a single adjective to describe the General Assembly for a young observer. While it was a very valuable and eye-opening experience to see how the church operated, admittedly it was also quite dry and confusing at times. I'm very grateful that a pastor helped get me registered as an observer and that GA was close enough this year for me to attend. What I enjoyed the most were: getting a better understanding of our church as a whole (not just as single congregations), a greater appreciation for our church polity, fuller awareness of our church's situation, and fellowship with likeminded peers and pastors.

Since the meetings started at 8:30 am in the mornings, and I had to commute 2 hours to reach McMaster, I usually arrived around 10:30 am. Everyone was seated in rows in a big lecture hall, and I felt transported back to my college days. I felt very timid slipping into the hall while the first presentation was going on, but soon felt at ease as I saw a few commissioners going in and out to take breaks. The rhythm of the meetings ebbed and flowed; it was difficult to pay attention the entire time, and sometimes certain topics projected on the screen were only referred to by a code. As someone who only read around 25 pages out of the 250 pages of reports, it was impossible to understand everything. Even many commissioners couldn't fully grasp all the relevant aspects of certain topics, and it was at these moments that historic gems like Pastor James Hurd from Parkwood church in Ottawa stood out with their expertise on documents such as the Book of Forms, and vast experience

from past GA's. I was filled with deep admiration for such pastors that help guide our church in discussions, and at the same time I was slightly worried whether there were such experts to take their place in the future.

The discussion periods were often very interesting. During the first sederunt's discussion, I clapped along as each speaker finished sharing their view; however, we were politely called to order by the moderator who told us not to clap because it was simply a discussion and not a debate for each side to cheer on their proponents. I chuckled a bit, realizing that even commissioners get carried away sometimes. Although I had my disagreements with some speakers, I was glad to hear everyone's perspective.

The biggest topic of this year's GA was confronting the harsh reality of our dwindling numbers. Many found this situation addressed far too late since we had been decreasing in size for decades, but I suppose it's better late than never. This is an issue close to my heart as well because I love the Reformed tradition and am actively working to spread awareness of it and encourage Christians to check out the PCC, or any mainline church. The Assembly Council's report, "Narratives of Hope and Possibility", pointed to the story of Jesus meeting his disciples after the resurrection and telling them to cast their net on the other side, after which they caught so many fish that the boat began to sink (John 21:1-6, 15-17). Jesus asked Simon Peter three times if he loved him, harkening back to Peter's threefold denial, and Jesus instructed Peter to feed the sheep. The report called for creative ways to reach out to our communities with the gospel, and for regional resource centers to be created for

the purpose of greater efficiency. However it also encouraged amalgamations of small congregations (which would negatively impact the rural congregations) and centralization of many functions of the church. In my opinion, a key part missing from this report was examining the underlying theological reasons of our denomination's decline. There's a study I've been meaning to read up on and popularize through PCC Renewal, which is David Haskell's 2016 research paper that noted a strong correlation between church decline and liberal/progressive theology. Comparing growing churches vs. declining churches, the latter had

1. Fewer churches with a teen ministry and bible study
2. More focus on music and social activity programs
3. Pastors that were less likely to read their bible daily
4. Less firm belief in the bodily resurrection of Christ
5. Belief that Christian doctrine needed to adapt to the times
6. Less desire for evangelism
7. Less belief in miracles

Some may say correlation does not equate causation, and that there are many factors behind our decline. While that may be true, I find it very logical that with a diluted gospel, there will be a weakened church. Anecdotally, I've heard that the most progressive churches are dying the fastest (see the UCC), and those who are still standing firm are mostly orthodox. Not to say that sound doctrine alone can guarantee stability, as churches still need to find engaging

ways to share the gospel in our increasingly pluralistic and tech-driven society, but it's an indispensable component of growth. I am praying for the denomination as a whole to return to God's Word and not compromise the gospel. In the meantime, I will do my part, and have felt greatly encouraged by faithful ministers that have been working very hard for decades.

I was really blessed by the conversations I got to have with various pastors and YARs (Young Adult Representatives). I was able to bring encouragement about the renewal of interest among youth in traditional, classical Protestantism, and be encouraged by stories in their churches of how they found ways to thrive after Covid. The orthodox YARs and I quickly became friends as we related in many ways. They faced quite a lot of pressure to be conformed to the rest of the YARs opinions of the church, but with much prayer and encouragement, they stood firm and delivered a message that struck a deep chord with many pastors.

Despite all the procedures and tensions that come with being part of a large historic denomination, I love Presbyterian polity. I believe this is the best form of unity we can have while on this side of heaven – accepting our differences (within reason), keeping each other accountable, making decisions together through open discussions, and celebrating diversity. While it hasn't all gone perfectly, I believe this form of church governance at least makes reform possible. I'm so glad I got to participate and feel a greater sense of belonging in this church.

"Never doubt that a small group of thoughtful committed individuals can change the world. In fact, it's the only thing that ever has."

Margaret Mead

Clara Barton, Angel of the Battlefield

Kathy Twynam

With help from an essay by Joanna Strong and Tom B. Leonard, from The Book of Virtues, edited by William J. Bennett.



The year was 1862. The Civil War was raging in America. In the battlefields of the country, men were dying, left maimed and bleeding on the field until the battle was over and they could be collected and taken to hospitals, far from the lines of battle. Many of them never made

it to hospital, transported in rough horse-drawn wagons over bumpy terrain and often bleeding to death on the way. Soldiers in the heat of battle could not take time to care for their wounded comrades.

But one day a soldier, badly injured and in danger of losing a leg, came to consciousness on the battlefield to find a woman bending over him. He thought he was hallucinating - who was this angel of mercy? Had he died and gone to heaven? No women were allowed anywhere near the lines of battle. But this one was right in the thick of things. Her name was Clara Barton, and after many persistent attempts to persuade him, she had managed to wrest from the

commanding officer a pass that would allow her to go onto the field to minister to the wounded.

With the help of two soldiers, she lifted the wounded man onto a stretcher. She bound up his leg, gave him a pain-killing draft, got him into a crude horse-drawn ambulance which carried him away from the fray while the fighting was still ongoing, and gave him a chance at life.

Clara Barton was an American nurse who had been haunted for months by the idea of men dying on the battlefield, who might be saved with timely care if it could be given right on the field. She procured a van, equipped it with medicine and first-aid supplies, and then paid a visit to the general to plead her case. "What you ask is impossible!" he told her. "The battlefield is no place for a woman." And that, he thought, was the end of that.

But Clara was not deterred. Determined to change his mind, she appeared before him many times, making the same request and being consistently refused - until one day, wishing to rid himself of this constant pest who would not go away, the general gave in and granted her access.

During the entire course of the Civil War, Clara ministered to all she could reach on the battlefield. Working unceasingly, she bound up wounds, splinted limbs, offered water and comfort, and got them out of the fighting and on their way to hospital.

As what she was accomplishing became more evident, her presence on the battlefield began to be more widely

accepted, and the army began to help. They supplied more medical equipment, more vans, and more men to drive them. Clara Barton's name became a byword in the army, spoken of with love and gratitude.

When the war ended, Clara did not go home and put her feet up. She could not stop thinking of the many wives, children and families who did not know for sure what had happened to their husbands, fathers and sons. She was determined to learn the fate of those missing soldiers and set the hearts of their loved ones at rest, and worked tirelessly to that end.

When she learned that there was a man in Switzerland, Jean Henry Dunant, who had a plan to help soldiers in wartime, she headed to Switzerland to learn more. Going to Switzerland in the 19th century did not mean a few hours in an airplane; it meant several weeks of travel by sea and by land. Dunant had formed an organization called the Red Cross, whose workers were to wear a red cross on a white background so they could be easily identified. They were to be allowed free access to battlefields to help all soldiers, no matter their nationality, race or creed.

Fired up with this new and innovative idea, Clara returned to America and convinced the United States Government to join with the other 22 member nations to give money and supplies to the International Red Cross, organized to help soldiers in wartime. But she didn't stop there; she added to the plan what came to be called the *American Amendment*, to include the many other calamities that befall mankind: earthquakes, floods, forest fires, epidemics, tornadoes,

hurricanes - disasters which kill and wound many and leave others homeless and starving. The Red Cross, she said, should reach out to help all such victims, no matter where in the world these events take place.

Today, the International Red Cross brings comfort and relief to millions all over the world who are victims of disaster, not forgetting Clara Barton, the founder of its American wing. Her determination, courage and love for humanity will be forever remembered.

You Have Voice Male – a Review

Susan Chopp

Oh, what a night!!! Nothing prepared me for the initial sight of the curtain rising and the stage being filled to the brim with row upon row of men prepared to sing their hearts out. With the first notes of the first selection, I was wrapped in the warmth of those wonderful voices as they sang one of my all-time favourites, Homeward Bound. After performing 3 pieces “en masse”, we then got to hear each choir individually. They were not all of equal calibre, but the support each choir received from the audience was stellar. Our own Kento Stratford was the emcee, and he did a great job with his dry, hysterical sense of humour. Everyone in the audience loved every note of every choir.



I found this recipe on Facebook and it has replaced Duncan Hines Devil's Food cake as my go-to cake for family birthdays. Everyone loves it. I haven't tried the frosting recipe - I use my own.

One Bowl Chocolate Cake

Ingredients

- Softened unsalted butter, for pans (I use spray)
- 1 ½ cups unbleached all-purpose flour, plus more for pans
- 1 ½ cups sugar
- ¾ cup Dutch-process cocoa powder
- ¾ teaspoon baking powder
- ¾ teaspoon baking soda
- 1 ¼ teaspoons kosher salt (we use Diamond Crystal)
- 2 large eggs, room temperature
- ¾ cup low-fat buttermilk (or milk plus 1 tbsp vinegar)
- ¾ cup hot tap water
- 2 teaspoons pure vanilla extract
- 6 tablespoons vegetable oil

Chocolate Frosting (Optional)

- 2 ¼ cups confectioners sugar
- ¼ cup unsweetened cocoa powder
- 1 pinch salt
- 6 ounces cream cheese
- 1 ½ sticks unsalted butter
- 9 ounces bittersweet chocolate
- ¾ cup creme fraiche

Preheat oven, prep pans, and combine dry ingredients:

Preheat oven to 350°F. Butter or spray and dust with flour two 8-inch round cake pans. In a large bowl, whisk together flour, sugar, cocoa, baking powder, baking soda, and salt.

Add wet ingredients:

Whisk in eggs, buttermilk, water, vanilla, and oil.

Move batter to pans and bake:

Divide batter evenly between prepared pans. Bake until tops spring back when lightly pressed, about 30 minutes.

I hope you have enjoyed the July/August issue of Graceviews. The next issue will be available early in early September. **The deadline will be Sunday, August 23.**

If you have anything you wish to share with your church family, please make your editor very happy by writing it up and sending it to me by email. If it interests you it is bound to interest someone else. And don't forget my plea for recipes! I need your help, as my supply of recipes is dwindling.

Church Directory

Church Office		416-621-0888
Minister	Rev. Eric Lee. pastor@graceview.ca.	778-791-1741
Clerk of Session	Bob Twynam	416-207-9170
Music Director	Dr. Glen DeLine delineglen@gmail.com	
Church Secretary	Halyna Parypa office@graceview.ca	647-881-0439
Property Manager	Earl Nixon	416-620-4190
Chairperson, Outreach	Sheila Thomas	416-239-8520
Editor, Graceviews	Kathryn Twynam kmtwynam@rogers.com	416-207-9170
Weekly News	Susan Chopp choppertini@hotmail.com	416-953-7582
Website	www.graceview.ca	