

GRACEVIEWS

January/February 2026

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



December 2025

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

Minister's Message...



When the Bells Ring:

A Renewed Hope for the City

As this year draws toward its close, I find my heart lingering on a moment of grace God provided for me earlier this month—one that arrived at just the right time. I had the privilege of being invited by the Canadian Bible Society to the 25th Anniversary **Bells on Bay Street** breakfast worship event at the Fairmont Royal York.

The gathering began at 7 a.m. on a snowy Toronto morning, the kind of day when staying home with a warm cup of tea would be tempting. Yet the moment I stepped into that ballroom, everything within me was lifted.

More than 300 Christ believers from across our city gathered—men and women representing a remarkably wide range of professions, particularly within the business, financial, and philanthropic sectors. The program celebrated a quarter-century of prayer, witness, and Christian presence in the heart of Toronto's financial district. What moved me most was the unity and sincerity among believers committed to honouring Christ in their work and in their daily responsibilities, even within a city that feels increasingly secular. Seeing such conviction was deeply encouraging.

For those of us in ministry, there are seasons when the emotional and spiritual load grows heavy. Pastors pour out love, compassion, and guidance day after day. We walk with people through joy and sorrow, transition and uncertainty, often carrying more than we realize. The pressures of ministry—and the subtle discouragements present in a secular culture—can drain a pastor's energy quietly and quickly. Before long, many find themselves emotionally worn down or spiritually depleted.

That snowy morning became a moment of renewal for me. God reminded me that He sees, He understands, and He knows exactly when to breathe fresh encouragement into weary hearts. Being surrounded by believers who also navigate the tension between faith and vocation restored something in me that had quietly faded.

The event also stirred memories of my past career in finance. I once attended countless conferences and industry gatherings, yet this one felt profoundly different in purpose. One of the speakers, a respected woman leader in the financial sector, underscored an important truth: ministry is not confined to pulpits or sanctuaries. Every workplace—finance, philanthropy, education, healthcare, trades, or the home—offers opportunities to witness for Christ. Every believer carries their own ministry wherever God has placed them.

I am grateful to the Canadian Bible Society for inviting me to this meaningful anniversary celebration, and I look forward—if the Lord wills—to deeper collaboration with them in the coming year.

Paul's words resonate deeply: *"And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus."* (Philippians 4:7) **As we prepare to enter a new year, may God protect our hearts, renew our strength, and anchor us again in the hope of Christ.**

Grace and peace,
The Rev. Eric Lee

New Year's Prayer Hour – January 1 at 1:00 pm

We invite you to a gentle and reflective New Year's Prayer Hour on New Year's Day at 1:00 pm. This will be a peaceful time with hymns, projected images, and quiet space for personal prayer. This new initiative was suggested by our organist Glen De Line, who will help co-lead the hour.

Come start the year in calm, hope, and God's presence.

Guest Minister - Rev. Dr. Ernest Van Eck

On Sunday, November 9, (Remembrance Day Sunday) we were blessed with the presence of Rev. Dr. Ernest Van Eck, Principal of Knox College, in our pulpit. Many people commented on his sermon, and a few of you, including me, confessed to having some difficulty understanding his charming South African accent. His most excellent sermon is worthy of a second look. It is printed below with his permission, and an introduction by himself.

On Sunday, November 9, I had the privilege of preaching at Graceview Presbyterian Church in celebration of

Remembrance Sunday. It was a meaningful experience, and a joy to share the pulpit with Eric Lee, an alumnus of Knox College. I was present at his ordination and induction two years ago, and it was wonderful to return to Graceview and witness his continued faithful ministry. A heartfelt thank you to the congregation for their warm welcome and a memorable morning together.



Romans 15:13-17 1Peter 3:8-16

Theme: Wise Hope - We can make a difference!

We woke up this morning in a time when it is easy to lose hope—or even to feel that there is no hope at all. Wars are raging without end. We woke up in a world where fascism is rising, where political and economic troubles press on us every day. We woke up in a world groaning under ecological

collapse, torn apart by division, and weighed down by personal struggles of despair.

On this Remembrance Day, we gather to remember those who gave their lives in the hope that war would end, that peace would prevail, that future generations would know freedom and justice. Yet here we stand, generations later, and the wars continue.

The war in Ukraine is now stretching into its fourth year. The war in Gaza adds daily to unbearable civilian suffering and famine. The conflicts in Sudan, Yemen, and the Democratic Republic of Congo continue without relief. Around the world, leaders gain support by sowing fear and division, while political debate grows more toxic and polarized.

When we lay our wreaths and observe our minutes of silence, we might wonder: Did their sacrifice mean anything? Have we learned nothing from the wars they fought? The very question can deepen our despair.

Closer to home, families feel the heavy weight of economic uncertainty. The cost of housing, food, and basic necessities is beyond reach for many. Creation itself groans under record-breaking wildfires, violent storms, and floods. Ecological collapse is no longer a distant warning but a present reality. And then there are the fractures in our own society, and the very personal struggles of despair, anxiety, and exhaustion quietly carried by so many.

When all these forces combine, it is no wonder that hope feels fragile, if not impossible. The very air feels heavy with despair. And yet, in such a world, people still dare to ask: Is hope possible?

Some would say no. In a world like ours, hope is not possible. In fact, they would say it is hopeless to hope. Perhaps the clearest example of this view comes from Friedrich Nietzsche, the well-known 19th-century philosopher. As many of you know, Nietzsche once wrote: "Hope, in reality, is the worst of all evils, because it prolongs the torments of man." For Nietzsche, hope was a cruel trick. It kept people clinging to illusions instead of facing life as it really is. In his eyes, hope was not strength but weakness. It was a delusion, a distraction, a foolish dream. Hope, he argued, stops us from facing reality head-on and tempts us to postpone hard truths or live in denial.

But this is not the Christian vision of hope. Jürgen Moltmann, one of the most influential theologians of the last century, saw it very differently. In his groundbreaking book *Theology of Hope*, Moltmann wrote that true hope is not an illusion or a denial of reality. It is not a weakness, but a strength. It is not a delusion, but a revolution. Hope is not passive waiting. It is not wishful thinking. Hope is active. Hope means engaging with the realities and struggles of our world, building community, and standing with those who suffer. Hope means believing that God's future is already shaping the present, breaking into the here and now through acts of justice, compassion, and love.

This is the kind of hope that sustained many who served in wartime—not a naïve optimism, but a determined commitment to stand against evil, to protect the vulnerable, and to build a better world even at great personal cost. On Remembrance Day, we honour not only their sacrifice but also the hope that motivated it: the belief that love is stronger than hate, that peace is worth fighting for, and that the future can be shaped by courage and compassion.

Why, we may ask, did Moltmann have this understanding of hope? If we asked him, he would have simply answered: "Because hope is rooted in the promises of God."

Although I agree with Moltmann, I would like to take this a step further. Hope can be active. It can engage with the realities of the world in which we live. Hope, as revolution, can change the here and now through acts of justice, compassion, and love—not only because hope is rooted in God's promises, but also, and especially, because hope is a gift from God, as Paul tells us.

Let us read Romans 15:13 again: "May the God of hope fill you with all joy and peace in believing, so that you may abound in hope by the power of the Holy Spirit." Notice that Paul does not speak of hope as a vague wish or empty optimism. Hope, Paul says, is a gift from God—a power that fills our hearts with joy and peace and enables us to live with courage in the present, even in the midst of despair.

A gift, however, that must be used in a very specific way. How? 1 Peter 3:15 gives us the answer: "Always be ready to give an account for the hope that is in you, yet do it with gentleness and respect." Hope, as a gift from the God of hope, Peter argues, should not be private or hidden. It should be visible in how we live, in how we speak, and in how we treat others. True hope is embodied hope. It is hope that acts. Hope that loves. Hope that confronts injustice and stands with the oppressed.

This is how we truly honour those we remember today—not merely by looking back with gratitude, but by looking forward with determination. We honour their memory when we refuse to let despair win, when we choose reconciliation over retaliation, when we work for peace rather than resign

ourselves to violence. We honour them when we embody the hope they carried into battle: the hope that a better world is possible.

This brings us to what I referred to in something I wrote for the Winter 2025 edition of *Vocations* as wise hope. Wise hope is not naïve. It does not pretend that the world is fine when it clearly is not. Wise hope is not passive. It does not wait for God to act without our participation. Instead, it is hope lived in action.

Wise hope is the hope that prays, "Thy kingdom come," and then shows up in the world as an instrument of that kingdom. It is hope that responds to suffering with compassion. It is hope that seeks justice and tends to the vulnerable. It is hope that acts in small ways, through kindness, generosity, patience, and courage.

Hope is wise when it becomes visible, when it moves from heart to hand, from belief to action. Wise hope is not only felt; it is lived. It shows itself in small acts of kindness and courage. It is listening deeply to someone who is struggling, offering a word of encouragement, or taking time simply to be present with someone in need. It is helping a colleague with a difficult task, holding the door for a stranger, or sharing a simple smile. It is standing up for someone who is treated unfairly or showing patience in moments of frustration. It is being kind to others—always. It is showing compassion, practicing forgiveness and reconciliation, saying hello in the store, or showing empathy to a co-worker or neighbour who is overwhelmed.

Each of these acts may seem small, even ordinary, but they are seeds of God's kingdom planted in the present. They are the embodiment of hope: hope that acts, hope that loves,

hope that turns despair into action, fear into courage, and division into community. This is the hope Paul describes in Romans 15:13—the hope that fills our hearts with joy and peace by the power of the Holy Spirit. This is the hope 1 Peter 3:15 calls us to live out, a hope that is seen, spoken, and felt in the world around us.

On this Remembrance Day, let us remember not only those who fell, but also the hope they carried. Let us resolve to be bearers of that same hope in our own time. Let us make their sacrifice meaningful by refusing to accept war as inevitable, by working for peace in our communities, and by showing the world that God's love is stronger than human violence.

I pray that we, as Knox College, will always embrace wise hope. Let us love others as God loves us. Let us carry hope in our hearts, and let it guide our hands, our words, and our lives. When we do this, we say to the world: "God's future is greater than the world's cruelty." We say to those who have gone before us: "Your hope lives on in us."

Charge and Benediction

Go in peace; be of good courage

hold fast to what is good,

render no one evil for evil;

strengthen the fainthearted,

support the weak,

help the afflicted,

honour all people,

love and serve God,

And may the Lord bless you and keep you;

may the Lord make God's face to shine upon you,

and be gracious to you;

the Lord lift up God's countenance upon you,

and give you peace. Amen

Lynne and Jan Hieminga

We have had so much to be thankful for this year – not only joys, but also the challenges.



We opened our time together in prayer of thanksgiving for food and time together.

Then we had the charity presentations. Each family was asked to select to select a charity they thought we should give the money to. Each family picked the charity they had a personal connection with. The presentations were incredible.

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The Sick Kids poster they made showed Pip in hospital last year, Pippa explained what happened to her (“her pee turned red”) and how well she was treated while in hospital. She was diagnosed with *Glomerulonephritis*. She was able to meet the

Cirque de Soleil people who visited the hospital while she was there. Sick Kids Foundations 525 University Ave. Suite 1400 Toronto.

The other poster showed the devastation in Jamaica. Lynton spoke about the situation in Jamaica and how his family has been affected. He also warned us not to send money to Jamaica at the moment because it is not clear where it will end up. PWS&D have a special drive for this disaster which we have used and trust.

James, Audrey, Maia and Noah-Jan chose a charity in Quebec for abused women. It is a charity that provides everything for abused women and children. Emergency shelter housing, counselling, support services, security, referrals, advocacy and the impressive list of care goes on, to women and children exposed to domestic violence.



One of their wealthy neighbours was strangled by her husband recently (two teens were in the house). So sad, we were all in tears. James and Audrey have to drive by the house twice a day - the crime scene tape is still up. They

wanted to support abused women so that they can be rescued from violent situations. Their emergency Shelter choice is Athena's house, sheildofathenena.com.



Jeff, Tara, Maisie and Bennett, gave a brilliant presentation on Dyslexia! Maisie explained how she has been diagnosed with it and how it affects her reading, writing etc. and what the Dyslexia people are doing now to support her.

Dyslexia runs in our family.

Lynne is dyslexic and thus it is a gene she passed on to our children and now grandchildren - but thanks to the support in place they are getting the help they need to navigate dyslexia. This was a fascinating report by the family that pointed out all the positive super gifts they have as well. They put their presentation together on the laptop.

So proud of these kids!!! All the presentations were so great. Each charity filled a great need. We all voted that we should split the \$2100 in the charity pot three ways.

This was followed by a secret Santa of the home-made presents. We drew numbers and each one could either pick a present or steal one that had already been picked. Awesome creations!



It was a special day indeed – the food was fantastic it was spread out on the living room table and everyone could help themselves. James Audrey and the “grands” had to leave at 4:00 to get back to Montreal by midnight. School and work were waiting on Monday.

We all chipped in to be creative (thanks to internet).
We had a wonderful time, and we thank God for our family.

Christmas day will be filled with great music, pondering the wonder of Jesus' birth and what it means to us and Charles Dickens – A Christmas Carol.

MERRY CHRISTMAS! May you all enjoy the light and love of Jesus this season and all year.



Lynne and Jan

The Real Saint Nicholas

Kathy Twynam

“The giver of every good and perfect gift has called upon us to mimic God’s giving. by grace. through faith, and this is not of ourselves.” St. Nicholas of Myra, patron saint of children, sailors and merchants.



St Nicholas is a revered Christian saint who is celebrated for his piety, generosity, and numerous miracles. Little is known about the historical Saint Nicholas. The earliest accounts of his life were written centuries after his death and probably contain legendary elaborations. He is said to have been born round 270 AD in Patara Lycia, on the southern coast of what is now modern-day Turkey. Tradition tells us that he died on December 6, 343, in Myra, and was buried in his cathedral church.

He was born to wealthy Christian parents, who tragically died from an epidemic when he was a young man, leaving him with a significant inheritance. Obeying Jesus' words to "sell what you have and give the money to the poor", Nicholas used all of his inheritance to assist the needy, the sick, and the suffering. He dedicated his life to serving God, and was made Bishop of Myra while still a young man.

In one of the earliest attested and most famous incidents from his life, he is said to have rescued three girls from being forced into prostitution by dropping a sack of gold coins through the window of their house each night for three nights so their father could pay a dowry for each of them. On the third night, he was caught by the girls' father, who had stayed awake all night for this very purpose. Nicholas implored him not to tell anyone about the gifts. Other early stories tell of him calming a storm at sea, saving three innocent soldiers from wrongful execution, and chopping down a tree possessed by a demon. A number of other miracles are attributed to him.

Under the Roman Emperor Diocletian, who ruthlessly persecuted Christians, Nicholas suffered for his faith, was exiled and imprisoned. He was said to have attended the Council of Nicaea in AD 325 after his release from prison, but he is never mentioned in any writings by people who were at the council¹, so the historical accuracy of his presence there is in dispute. Unsubstantiated legends claim that he was temporarily defrocked and imprisoned during the

¹ The First Council of Nicaea in 325 AD, convened by Emperor Constantine I, was the first ecumenical council of Christianity, called to resolve the Arian controversy (whether Jesus was divine or created) and establish core doctrines, resulting in the first Nicene Creed, affirming Jesus as "of one substance" (Homousios) with God the Father, condemning Arianism, and setting rules for church discipline, notably the date of Easter. (Wikipedia)

council for slapping the heretic Arius, for questioning the divinity of Christ. This interested me because when we visited Turkey in 2008, we actually stopped at Nicaea, which today is the modern town of Iznik, about 90 km southwest of Istanbul. Part of its ancient fourth century walls still stand. But I digress...

Up until the Reformation children traditionally received gifts on St Nicholas's Day. This tradition began to meet with opposition during the Reformation, because one of the chief objections of the reformers to the practices of the church at that time was the veneration of the saints and the long list of “saints’ days” in the church calendar. As the Reformation took hold over large swathes of Europe, prohibitions on holding traditional St Nicholas Day processions were formally issued in areas under Reformed control. But while the two other main Reformers, John Calvin and Ulrich Zwingli, remained rigid in their rejection of Saints' Feast Days, Martin Luther's attitude was less restrictive.

He had a very soft place in his heart for children, and did not want them to be deprived of their gifts on the Feast of St. Nicholas, which was now cancelled. In Germany, he introduced the “Christkind” (Child Jesus) as the gift-giver, to shift focus from saint veneration to Jesus, moving gift-giving from December 6th (St. Nicholas Day) to Christmas Eve/ Day, though the Dutch/Belgian tradition of Sinterklaas persisted, evolving into modern Santa. Luther wanted to emphasize Christ as the ultimate giver, not saints. But the custom of Saint Nicholas placing presents in boots on the eve of December 6 did not die out — after all, gift-giving can be traced back to the story of the three girls and the lumps of gold.

Nowadays, Saint Nicholas Day is still the main gift-giving day in some countries — like Belgium and the Netherlands, where the "Sinterklaasfest" is celebrated. Although Santa Claus is derived from the Catholic 'Saint Nicholas', the Reformer Martin Luther did not want the gift-giving tradition to stop. Luther's humanity, his desire not to deprive children of their gifts, has contributed to making Christmas the most popular feast in much of the Western Hemisphere.

(Thank you, Wikipedia.)

* * * * *

Centuries after his death, Martin Luther's deep affection for home and children still lives on in his writings. In 1530 he wrote the following letter to his four-year-old son Hans. I was intrigued by it, by the gentle, loving, sensitive message to his little boy, from a man we know as the brave, determined monk who transformed the Christian church and changed the Christian world.

I Know of a Lovely Garden

Martin Luther

To my little son, Hans Luther, grace and peace in Christ.
My heart-dear little son: I hear that you learn well and pray diligently. Continue to do so, my son. When I come home, I will bring you a fine present from the fair.

I know of a lovely garden, full of joyful children, who wear little golden coats, and pick up beautiful apples, and pears, and cherries and plums, under the trees. They sing, and jump, and make merry. They have also beautiful little horses with golden saddles and silver bridles.

I asked the man that kept the garden who the children were. And he said to me, "The children are those who love to learn, and to pray, and to be good.

Then I said, "Dear sir, I have a little son named Hans Luther. May he come into this garden and have the same beautiful

apples and pears to eat, and wonderful little horses to ride upon, and may he play about with these children?"

Then said he, "If he is willing to learn, and to pray, and to be good, he shall come into this garden, and his friends and Justus, too. If they all come together, they shall have pipes, and little drums, and lutes, and music of stringed instruments. And they shall dance, and shoot with little crossbows."

Then he showed me a fine meadow in the garden, all laid out for dancing. There hung golden pipes and kettledrums, and fine silver crossbows, but it was too early to see the dancing, for the children had not had their dinner.

I said, "Ah, dear sir, I will instantly go and write to my little son Hans, so that he may study, and pray, and be good, and thus come into this garden. And he has a little cousin Lena, whom he must also bring with him. Then he said to me, "So shall it be. Go home and write to him."

Therefore, dear little son Hans, be diligent to learn and to pray, and tell Lippus and Justus to do so too, that you may all meet together in that beautiful garden. Give cousin Lena a kiss from me. Herewith I recommend you all to the care of Almighty God.

Graceview Balanced Budget Matching Gift Campaign

In order to help achieve a balanced budget at Graceview this year, one of our members (who wishes to remain anonymous) has generously offered to match any special offerings (not regular weekly offerings) given by other members of the congregation to help balance the budget, up to a maximum of \$5,000 in matching donations. Please consider making a one-time special donation in order to help balance our 2025 budget and to take advantage of this generous offer. To make a donation, you may use the envelopes provided, or e-transfer. A tax receipt will be given.

***Email from my sister Lynne:** I thought you might be interested in this. I found it in a little booklet of devotions for Advent that was given out at church today.*

***Note from me:** You know I am a big fan of C.S.Lewis' *Chronicles of Narnia*. (Feel free to roll your eyes and think, "There she goes again.") I thought it interesting that this appeared in a booklet of devotions given out at a Catholic Church on Marco Island, Florida, where my sister and brother-in-law own property and attend church weekly.*

Message of Hope

Seventy-five years ago, renowned writer and theologian C.S.Lewis whisked readers away to the land of Narnia. His book, *The Lion, the Witch, and the Wardrobe*, was published on 1950 and is considered a classic. Twenty years ago, the film version premiered, bringing Narnia to life for a whole new generation.

Although C.S. Lewis was not Catholic, many of his friends were, including *The Lord of the Rings* author J.R.R. Tolkien, who helped Lewis return to Christianity after falling away from his faith. Lewis is considered one of the greatest defenders of the Christian faith of all time.

In *The Chronicles of Narnia*, the story of the gospel is told in a masterful way. The devil -who has wrongly taken control of the world - is represented by the White Witch, who has trapped the land in a hundred years of winter. Jesus Christ is represented by Aslan, the great lion who sacrifices his own life to free Narnia and release it from darkness.

*Wrong will be right, when Aslan comes in sight,
At the sound of his roar, sorrows will be no more,
When he bares his teeth, winter meets its death,
And when he shakes his mane, we shall have spring again.*

The quote above, from the novel *The Lion, the Witch and the Wardrobe*, symbolizes the Christian truth that good has the ultimate victory over sin and death. **It is the same message of hope that has been moving hearts for more than two thousand years.**

Pancake Supper

Tuesday, February 17, 2026

6:00 PM



Come and enjoy our famous homemade Down East pancakes, made from scratch, smothered in butter and syrup. With sausages. Yummy!!! Free will donation gratefully accepted.

What is Shrove Tuesday, and What Does it Have To Do With Pancakes?

Kathy Twynam

“Shrove” is the past tense of the verb “to shrive”, meaning “absolve from sin”, and seems to be currently used only in relation to “Shrove Tuesday”, the day before Ash Wednesday.

In the Middle Ages, on Shrove Tuesday morning the church bell would ring, calling Christians to church to confess their sins and be “shriven” - in other words, receive absolution or forgiveness. This was especially important at the start of the Lenten season, a forty-day period leading up to Easter in the liturgical calendar. During this time, strict Christians would practice self-denial by abstaining from meat, sweets, and often dairy products, to commemorate the forty days Jesus spent fasting in the wilderness in preparation for his ministry.

Post-Reformation, the ringing of the church bell also signified the beginning of festivities, the last chance for a party and a feast before the dry days of Lent. In some parts

of the world, these festivities would take the form of a raucous carnival (Latin “vale a carne” – “farewell to flesh”).

On the Tuesday before Ash Wednesday, households would use up items such as sugar, butter, milk, and eggs, so they would not be tempted to break their fast during Lent.

Pancakes were easily made from these ingredients and provided needed nutrients before the fasting period.

Traditionally, fasting meant only one meal a day. Since the Reformation, the practice of fasting has gradually been replaced by an emphasis on giving to charity.

The first pancake recipe known was in a cookbook dating back to the year 1439. That pancakes were considered a luxury food in those calorie-starved days is evident in this commentary from the sixteenth century:

“Then there is a bell rung, cal’d the Pancake-bell, the sound whereof makes thousands of people distracted, and forgetful either of manners or humanitie: then there is a thing called wheaten floure, which the cookes do mingle with water, eggs, spice, and other tragical, magical inchantments, and then they put it little by little into a frying pan of boiling suet...until at last, by the skill of the Cooke, it is transformed into the forme of a Flip-Jack, cal’d a pancake, which ominous incantation the ignorant people doe devour very greedily.”

A Pancake Day race has been run on Shrove Tuesday since 1445 in the village of Olney, Buckinghamshire, England. It is said to have started when a housewife who was busy cooking pancakes lost track of time and heard the village church bell calling people to confession. She ran to the church still holding her frying pan. Over the years the race

has continued, with runners dressed in aprons and bonnets flipping their pancakes as they run.

The custom of eating pancakes on Shrove Tuesday is not peculiar to the English, however. In Scotland the day is called Fasten's E'en, or Bannocky Day, in reference to bannocks of eggs and meal mixed with salt and baked on a gridiron. Many other countries have their own version of the pancake: crepes in France, fastlagsbulle in Sweden, fasnacht in Germany, wheat flour and potato pancakes in the Netherlands, etc.

So what did people eat during Lent, after the pancakes were gone? Since Church rules decreed that fish was not meat, it appeared that fish was the chief Lenten fare. Edward III had a particular penchant for herring pies, according to his royal household accounts. Charters granted to seaports often stipulated that the town should send a quantity of herrings to the King during Lent. This rule was preserved after the Reformation by Protestant politicians, because it was good for the fishing industry.

In modern times, Christian society has largely abandoned the practice of eating no meat at all during Lent. In the household of my childhood, we adhered to the Catholic rule of "no meat on Fridays", as do most present-day practising Catholics. In a house full of children who weren't crazy about fish, one heavily featured dish on Fridays, and my favourite, was macaroni and cheese. I still make it the way my mother did, using a pound of Velveeta cheese, milk, butter, and elbow macaroni. Occasionally she would add a can of tomatoes or a layer of sautéed onions to it, to please my father. (We children preferred she didn't) . My family loves it as much today as I did sixty-five years ago.

So, now that you know more about Shrove Tuesday than you really needed to know, aren't your mouths watering for some of our famous Down East Pancakes? This year, 2026, Shrove Tuesday falls on February 17, and a Pancake Supper featuring light, fluffy pancakes made with milk, eggs, canola oil, sugar and flour, and no added chemicals, will be hosted by the Outreach Committee. Perhaps for our entertainment this year we should stage a Pancake race, complete with aprons, bonnets, and frying pans...or not!

Soup by Dave - November 10

This popular event was made possible by the generous giving of time and talent by Dave Taylor. Thank you, Dave, for an entertaining and engaging commentary as you prepared Dutch split pea soup, which we then enjoyed for lunch. Thank you, Ashley, for providing dessert. Thank you, Jan, for sharing with us personal memories of wartime Europe. And thank you, Graceview, for your generous support, which allowed us to send \$1000 to Presbyterians Sharing.



Learn from yesterday, live for today, hope for tomorrow.

Albert Einstein

Deck the Halls - November 28



On Friday, November 28, we decked the halls for Advent and Christmas. As usual, we had a great time decorating, singing carols (Thank you, Harry!) and eating goodies. A wonderful way to kick off the Christmas season!

Christmas with The Chosen - December 16



Susan covers the windows to darken the sanctuary.

Something new - a pizza lunch and viewing of the video Christmas with The Chosen - Holy Night. This inspiring video, telling the story of the birth of Jesus and the visitation of the shepherds, reminded us all of the reason for the season, as we set aside our secular concerns and preparations to reflect on this holy time of year and what it means to us.

The pizza was delicious!



I hope you have enjoyed the January/February 2026 issue of Graceviews. The next issue will be available early in early March. **The deadline will be Sunday, February 28.**

At the start of a new year, let us reflect on the themes of this issue of Graceviews: [Family, Home and Hope](#). May the blessings of God embrace our families, both inherited and our chosen families of friends and church, as we pray for peace, joy, good health and hope for the future, in the coming year.

Church Directory

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