Malcolm Sinclair: Preaching to Inspire Transformation

In ecclesiastical Latin, the word pulpitum—from which the term pulpit is derived—refers to a stone screen in a church separating the choir from the nave. The secular use of the word, however, more commonly refers to a theatrical stage or platform used for public speeches, recitations and plays.

Malcolm Sinclair Emm 7T0 and Emmanuel College’s most recent Distinguished Alumni/ae Award recipient is no stranger to the pulpit as a stage: “I’m basically an entertainer, a player,” he says when referring to his preaching style. Alongside his preaching, many of his interests revolve around performance too: he is a member of the Royal Canadian College of Organists and is Padre to the 78th Fraser Highlanders, York Garrison. His friend and colleague, Mark MacLean, describes this “bearded bard . . . this kilt-wearing performer” as a talented tenor who loves singing, composing hymns and poetry; he is charismatic and gregarious; he is funny and has a keen sense of the absurd.

MacLean says that just as the myth—the external persona—of Malcolm Sinclair “The Player” is genuine, so too, is his faith. So while Sinclair is not averse to engaging his congregants through various dramatic devices, he takes his ministry and his preaching seriously. “People sometimes approach the church, or a minister, with an empty plate,” he says. “They come to service on a Sunday morning and expect this plate to be filled. If they’re underwhelmed by the preaching, they’ll come back with a smaller plate next time, or they won’t come back at all.” For Sinclair, a good sermon, a transformative sermon, begins in the gut; if he can move people from the gut, then they can be similarly moved intellectually.

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Born in 1945 in Toronto, Sinclair grew up attending Simpson Avenue United Church in Riverdale, now Metropolitan Community Church, where he was fascinated by the church as a sacred space. Following the service, he often stayed seated to enjoy the smell of extinguished candles, to hear the postlude and to otherwise revel in the ambience of church life. Entering the ministry was a natural choice. He received a BA in 1967 from Laurentian University in Sudbury. Immediately following, he joined the MDiv program at Emmanuel College.

Sinclair recalls his days at Emmanuel College with a distinct feeling of insecurity: “I was quite certain that when I walked down the aisle for graduation, someone would step out in front of me and say, ‘not you.’ For me, studying at Emmanuel was a vulnerable time.” Sinclair was always struck by the low, dark and grey hallways and ceilings of Emmanuel College and, for a long time, felt that they were a metaphor for his experience there—not that it wasn’t rich, but it was hard; the academic rigour required was intensive, and he often felt that he was playing “catch up” with his studies. He had to take a few “desperate runs’ at E.C. Blackman’s New Testament Greek lessons;” likened William Fennell’s Vic 3T9, Emm 4T2 class on systematic theology to ‘climbing steep hills’ and jokes that C. Douglas Jay’s Vic 4T6, Emm 5T0 class on Christian ethics “hurt [his] head.” And yet, in spite of “too little library time and too much time around the ping-pong table,” he completed his degree requirements and was ordained in 1970.

At the time, ministers could be ordained to further study and so he enrolled at the Royal Conservatory of Music to study voice, piano and theory, while also serving at Woodbine Avenue United where he stayed until 1974. For the next 10 years, he worked at Victoria Village United (now part of Jubilee United). It is also where he married his second wife, Elspeth, with whom he has three sons, two daughters and nine grandchildren, combined from their previous marriages. Four more challenging years at Trinity St. Paul’s United followed, where, Sinclair believes, he was not a good fit for the congregation.

In 1986 at age 40, he received a DMin from Drew University, New Jersey. The experience, he says, was enriching: “I was really ready to learn. Everything I learned at Emmanuel years before was ripening so that I was able to make good connections.” In 1988 he was invited to preach at Metropolitan United Church: “As soon as I walked in there, I felt like I was at home.” Although his friends told him that “the Met would never hire a ‘nobody,’” he was asked back to preach again and this eventually led to a long-term ministry. As of October 2014, Sinclair will have been preaching there, full-time, for 26 years. “My life in ministry has been a wonderful gift,” he says. “I wouldn’t change a thing.”

Over the years, Sinclair’s memories of Emmanuel have softened to an afterglow. “As a student in the middle of it,” he jokes, “I was trying to keep from being burned to death so I’ve only recently grown into the ambience of the College.” He notes that he now has a much deeper appreciation of his professors and what they were teaching. He is “thankful for being taught the discipline of preparation, reading and the value and intentionality of ministry done thoroughly.”

Victoria University celebrated Sinclair and his ministry formally with an honorary Doctorate of Divinity in 1997. At the time, it was noted that while all Christian denominations in Canada were losing membership, membership at Metropolitan United Church stood against the tide and was actually increasing—in some years by over 50 new members. It is, without doubt, his characteristic enthusiasm for preaching and for liturgy that congregants and church visitors find so compelling and it is what drives Sinclair’s ministry. He is adamant that good preaching is what will drive the future success of the church at large.

Strong, public worship has the power to bring change, argues Sinclair: “I’ve heard enough great preaching and felt enough great liturgy to know that ministry has the power to transform individuals from the inside out.” Mark MacLean agrees and believes that one of the reasons Sinclair is such a great church leader is because he offers “an unquestioning vision, a clear and strong voice in the midst of crisis and uncertainty... [Sinclair] is lyrical, whimsical and yet he is theologically rich, a master wordsmith and expert of the craft. He has mastered the basics of preaching and his sermons deeply and profoundly engage God’s word.” Emmanuel College Principal Mark Toulouse describes Sinclair as “a minister’s minister. He embodies the rare combination of a shepherd’s heart, a poet’s voice and a prophet’s commitments. Near the top of any list of Canada’s best preachers over the last 100 years, he’s also provided a model for integrity in ministry for the next generation to follow.”

Sinclair maintains that preaching and church life can be rich, affirming and worthy. “Life is a mystery,” he says, “and we have no idea what it means,” but “good preaching can satisfy that basic human desire to try and figure out how life works, how and where individuals fit into the world at large.” Sinclair uses the Christian story to help people with this human quest, to transform from the inside that which prevents people from acting in ways that are harmful, hurtful or even sinful. As he demonstrates each Sunday, a good preacher tells a story that gets under people’s presuppositions, beyond their biases and vested interests, and tells a story deeper than a culture to change the way people respond to life itself. Sinclair has a natural gift for performance, but his preaching and his ministry were nurtured at Emmanuel and the College is proud to recognize him as one of its truly distinguished alumni. ❄️

Malcolm Sinclair Emm 7T0 with his wife Elspeth.
Religion for the Religionloose

BY PHYLLIS AIRHART, ACTING PRINCIPAL
Principal Mark Toulouse is on research leave until January 2015.

“Homelooseness” is a word I recently came across in a London Review of Books essay “On Not Going Home.” It was coined by literary critic James Wood as he reflected on moving first to London from Durham, where he was born, and then to the United States. Wood left the place he considered home not because he was forced to depart, as sometimes happens in situations of war, natural disasters or disease, but to pursue new opportunities. He now finds himself not homeless but homeloose: a situation “in which the ties that might bind one to Home have been loosened, perhaps happily, perhaps unhappily, perhaps permanently, perhaps only temporarily.”

With apologies to Wood for tampering with his neologism, it strikes me that “religionlooseness” is an apt characterization of the spiritual mood of our day. Surveys find that many Canadians no longer identify with the faith community in which they were raised. Like Wood, they have made choices that didn’t seem large at the time—perhaps leaving one Sunday school for another, joining a youth group or a choir, falling in love with someone from another religious tradition, trying out different congregations, or (increasingly) joining none. They have moved—geographically and spiritually. I have to confess that after each of the several moves I’ve made during my own lifetime, I find it a little harder to connect with a new neighbourhood or congregation.

It will not come as news to readers that homelooseness and religionlooseness have complicated the work of secular and religious organizations. People don’t do things together or support causes the way they used to, and there is much speculation about the social consequences of that lack of sociability and sense of belonging. Technological devices divert attention from real-time conversations or other conventional ways of forming relationships, and in doing so change our sense of collective experience. Except for occasional events like Olympic gold medal hockey games, we no longer assume we will watch the same television program at the same time as our friends. We don’t know the same songs because we have different playlists on our iPods. Little wonder that it is harder to think of gathering for public worship at the same time and location. Technological mobility is giving us a different sense of place: geographically, mentally and emotionally. Our bodies and our minds are continually on the move. Short attention spans make us impatient with stopping or even slowing down to take time for God.

...there are signs that people are looking for ways to be not only spiritual but, yes, religious.

And yet there are signs that people are looking for ways to be not only spiritual but, yes, religious. The Economist recently reported that more young Britons are choosing to become priests, despite well-publicized trends of low church attendance and declining financial support. These younger ministers see an upside to the declining numbers: “a steady exodus of middle-class churchgoers has left smaller but more committed and vibrant flocks.” They are proud that ministry is no longer a “shortcut to the establishment” as in the past, but an opportunity to serve at the margins of society. A government survey finds that U.K. clergy are happier than any other profession polled. Even more surprising is the discovery that not all atheists want to be religionless. A new group called Sunday Assembly will soon be launching what it calls “godless congregations” in Toronto. Its motto is “live better, help often, wonder more,” and its aim is to create “a godless congregation in every town, city and village that wants one.”

The United Church of Canada once dreamed of doing something similarly bold—with God included. At the time of union one of its leaders boasted that there would “be not a hamlet or a rural community in the whole land where the United Church will not serve.” As many of those small pastoral charges close, a new generation of leaders now laments what seems to be the failure of a model of church life that once had a secure sense of being at home in those communities. And yet failure need not be fatal if we learn from it in time. As George Bernard Shaw put it in Major Barbara, “You have learnt something. That always feels at first as if you had lost something.” One hopes that as we calculate what has been lost with the end of Christendom, we are also learning something about effective ministry to those among the religionloose who want to tighten their connection to God and one another—whether we call it evangelism, hospitality or by some other name.
Promotions for Two Emmanuel Faculty

Two Emmanuel College faculty members, Phyllis Airhart and Leif E. Vaage, have been promoted from associate professor to full professor, the highest academic rank. Both professors are pleased with their recent promotion, which, among other things, signals their commitment to teaching and publication of long-standing research projects. Vaage, whose specialty is the New Testament, cites the commonly used phrase “full professor” and says: “I’m obviously pleased about the recent promotion. It has entailed, however, the on-going effort to explain to my father what exactly ‘full’ means. In Norwegian, which is his first language, the word means: ‘drunken.’ And for him, I suspect, that is simply redundant when combined with the noun ‘professor.’” Descended from staunch Maritime Baptist and Methodist forebears, Airhart, who specializes in the history of Christianity, reports no similar dilemma.

Abier El Barbary: First Graduate of the MPS-Muslim Studies Stream

Fall 2012 saw the launch of Emmanuel College’s Muslim track in the Master of Pastoral Studies degree. This past spring, the College was able to congratulate Abier El Barbary for being the first graduate of the program. With an emphasis on interfaith dialogue, this professional master’s degree prepares students for careers in the non-profit sector and in a variety of ministry settings such as hospitals, prisons and the Canadian military.

Although initially hesitant to take Muslim studies in a traditionally Christian setting, El Barbary has no regrets today. “I wondered if it would be a richer experience in an Islamic school,” she says, “but I have learned to talk about Islam to non-Muslims. I have learned the skill of communicating in a multi-faith setting, a true reflection of the Canadian context. I have become more conscious of my word choices, better attuned to subtleties and now have the experience of learning with ‘the other.’ I would not trade that. My experience at Emmanuel has strengthened my ability to express my religiosity without assumptions.”

El Barbary received her undergraduate degree in psychology from the American University in Cairo. Keen on pursuing more studies in psychology, she went on to complete a master’s degree at the University of Houston, Texas. After completing her formal education, El Barbary practised counselling in a number of international settings including Egypt, Qatar and the southern United States.

As time went on, she found there was somewhat of a disconnect between the Muslim faith and Western psychology. “It seemed to me that there was a real need to integrate Islam into my work. So, I purposely worked within my own practice for a full decade to bring the two traditions together. When I discovered that there were courses in pastoral counselling, I was happily surprised to find that such a term existed and that this field of study was in place! Studying at Emmanuel College became a logical next step for me.”

El Barbary is considering doctoral studies and is also interested in writing a book. “I hope to publish a new kind of self-help book that combines Western psychology with the added spiritual component of Quranic stories. There is a definite need for such an approach and nobody seems to have made this bridge yet. Adding a spiritual component to counselling can help with any issue, from anger management to parenting.”

Congratulations, Graduates!

Pictured here are 16 of the total of 26 members of the 2014 Emmanuel College graduating class. They celebrated their achievements over lunch at St. Andrew’s United Church on May 13, 2014. Principal Mark Toulouse brought greetings from the college while ECAA President Dale Skinner welcomed its newest members to the Alumni/ae Association. Alison Mock (fifth from the right), was selected by her peers to speak at the event.
ATLAS Catalogue Available to Emmanuel Alumni/ae for Additional Year

Emmanuel College has renewed the subscription to ATLAS materials from May 2014 to May 2015. Previous access was funded by the Lilly Endowment. The ATLAS catalogue provides graduates with research materials from as early as 1908 to the present, drawing from over 285,300 articles and book reviews. Covered topics include: the Bible; archaeology and antiquities; human culture and society; church history, mission and ecumenism; pastoral ministry; world religions and religious studies; and theology, philosophy and ethics. Visit www.alumni.utoronto.ca/emmanuel to register an account and access the ATLAS catalogue.

Jenn Neufeld and Jo-Ann Graham Join the Staff of Emmanuel College

Emmanuel College welcomes two new staff members: Jo-Ann Graham as administrative assistant, and Jenn Neufeld as the recruitment coordinator and admissions counsellor. Prior to Graham’s recent post at Emmanuel, she was executive assistant to two directors at Trillium Health Partners in Mississauga. “I am very happy to be part of the Victoria University and Emmanuel College team and look forward to working with staff, faculty and students,” she says. Neufeld brings context and a wealth of experience to her post. She has an MA in philosophy from the Institute for Christian Studies and previously worked as the advanced degree administrator and assistant registrar for the Toronto School of Theology. “I’m thrilled to be part of this dynamic, diverse and welcoming community. I look forward to cultivating relationships with alumni, future and current students, faculty and fellow staff.”

Anne Duncan Gray Visiting Scholar Fall 2014

Emmanuel College is pleased to announce that Aruna Gnanadason will be the Anne Duncan Gray Visiting Scholar from September to December 2014. Gnanadason, a member of the Church of South India, is a theologian, ecumenist, feminist and social activist. She holds a Doctor of Ministries degree in eco-feminist theologies and has served the ecumenical movement in a variety of positions, including nearly 20 years at the World Council of Churches, directing the Women’s Programme. She currently lives in Chennai, India, where she works as a consultant, editor, and lecturer. During her stay in Toronto, she will serve as a guest and resource to the broader church. The Anne Duncan Gray World Outreach Teaching Fellowship was established in 1978, after The United Church of Canada received a bequest from the estate of George L. Gray in memory of his wife Anne.

EMMANUEL COLLEGE SWAG!

Did you know that Emmanuel College has merchandise available for purchase?

Proudly support Emmanuel College by purchasing t-shirts, mugs and tumblers available online at www.emmanuel.utoronto.ca/about/news.htm.
Preaching as Poetry in an Age of Math: Beauty, Goodness and Truth in Every Sermon

BY PAUL SCOTT WILSON VIC 7T2, EMM 7T9

Poetry and math are two ways of knowing. There is poetry in math, for instance, in elegant solutions to problems; and there is math in poetry, for instance, in rhythm, rhyme schemes and word patterns. That said, poetry and math tend to be contrasting ways of thinking. Math (at least basic Newtonian math) generalizes from a vast number of particular situations to establish its rules, axioms, theories and definitions. At least until the collapse of Newtonian math and logic, math abhorred contradiction and paradox. Math is a good metaphor for popular ways of thinking: People want to be finished with one thing and move on to the next connection or Internet link. Long answers, theories and reviews of history provoke impatience.

A problem arises for the church in this age because much of the Christian faith is poetry. There is math in how some of the creeds are understood or moral rules are applied, but generally, the way of thinking that faith calls for is poetry. It probes the depths of pain and brokenness within and around us, points to the stunning beauty of God’s love, and opens us to mystery. It is precise, yet it also invites multiple meanings. Poetry takes time to savour and appreciate. It is associated with things not practical, thus some people discard poetry.

The temptation of the church in this age may be to adjust its message for the practical, mathematically inclined mindset. Preachers in this age have already done this with the wide adoption of PowerPoint to project outlines of sermons. They have leaned into math by underscoring and organizing their sermons with graphics, as in academic-type lectures. Some preachers talk faster, as much of the culture does, so the sermon does not take so long. They offer summary statements of church teachings, hand out fill-in-the-blank sermon-outline forms, or post sermon themes on Twitter accounts, compact bursts of important information, or to give renewed emphasis to propositional and cognate learning. Some of this may be important; however, math may not work for several reasons:

1) Christianity is unlikely to appeal to a postmodern mindset suspicious of organized religion and closed systems of predetermined truths; people tend not to be interested in joining something to which they can bring little, where the problems have already been resolved and the answers determined.

2) The church in some ways is at a disadvantage in being necessarily rooted in the Bible, tradition and history, a subject for which there is relatively little patience.

In the Enlightenment, history was important. Most knowledge lay in the past and needed recovery. Now, people say: “That’s history,” as a way to dismiss something. They care less about where things came from than where things are going. What is the newest technology, undiscovered business opportunity or upcoming event? The future is in and the past is out. The past seems to have little to teach us by way of practical outcome. What counts is information that is expanding exponentially with the help of computers. It comes to us out of the future.

3) Math is not faith’s strength, poetry is. Math and poetry are not necessarily in conflict, but the church in worship should concentrate on its strength.

4) The language of spirituality is not certainty, but poetry: “Faith is the assurance of things hoped for, the conviction of things not seen” (Heb 11:1). The contemporary world has a hunger for spirituality. The Enlightenment relied excessively on reason. Preaching has recently moved away from heavy reliance on propositions in the direction of metaphor and story and needs to be reconceived as a kind of poetry.

Preaching is not poetry in the usual sense of high art. Poetry is a way of pointing to God in the world, of praising God’s beauty and love and finding both mystery and ongoing purpose and meaning—often in the midst of suffering. Poetry is the capacity of the sermon to “put a frame around the mystery,” as Frederick Buechner once described preaching. Poetry refers to the sermon’s ability to take the fragmented nature of daily life and offer in—and through it—glimpses of a coherent and meaningful whole and, even more, the hand of a loving God.

The poetry in question is not the preacher’s creation but God’s. The sermon opens windows to show the new creation amidst the old, Christ drawing all things to himself, and making all things new. I like to think that the best words in a sermon come not from the preacher alone, but from the Spirit, thus preachers say: “All thanks be to God,” not, “All thanks be to me.” God’s poetry synthesizes, harmonizes, integrates, pulls together; it portrays divinity infusing the ordinary events of each day, saving and renewing life. In short, preaching can be a source of profound beauty, goodness and truth.

Paul Scott Wilson Vic 7T2, Emm 7T9 is professor of homiletics at Emmanuel College and an ordained minister of the United Church of Canada. His book Preaching as Poetry in an Age of Math is published by Abingdon Press.
News and Moves

**Andrea Allan Emm 1T0**

has accepted a call to Knox United Church in Embro, Ontario, about 140 km southwest of Toronto. Following graduation, she worked as an ordained minister at Killam Pastoral Charge, Alberta. Moving closer to home, however, has been a blessing: “Our daughter Gillian was born in Alberta (May 2011), and we needed to be closer to our families . . . and friends.” As an Emmanuel student, Allan took part in an integrated learning course following her internship, and credits this experience with helping her develop lasting relationships with fellow Emmanuel alumni, with whom she is in regular contact: “We keep in touch throughout the year and meet annually for three days in January. We continue to learn from each other, sharing our thoughts, experiences, and resources! To read more about Andrea Allan or to submit your own update, visit Emmanuel’s new webpage, Ministry on the Move, at www.emmanuel.utoronto.ca/alumni.

**Fred Kimball Graham**, retired Emmanuel College faculty member, was recently honoured by being named a Fellow of The Hymn Society in the United States and Canada, the highest honour conferred by the organization. The award was bestowed at their annual summer conference in Bexley, Ohio, in July. For further information please visit the website at www.thehymnsociety.org.

**Desmond Jagger-Parsons Emm 0T7**

Chair of the Board of KAIROS: Canadian Ecumenical Justice Initiatives, headed the Philippine Learning Tour, a KAIROS-sponsored tour including delegations of Canadian Churches, CUPE, Canadian Mining Watch and Idle No More representatives. For more information about the tour, its findings and its Filipino partners, see www.kairoscanada.org.

**HyeRan Kim-Cragg Emm 0T6** and co-author EunYoung Choi have had their book *The Encounters: Retelling the Bible from Migration and Intercultural Perspectives* (Daejanggan, 2014) published in English. Originally published in Korean, the book invites readers to encounter the biblical figures whose lives were marked by migration and crossing boundaries.

**Ross Lockhart Emm 0T3** was appointed director of ministry leadership and education of St. Andrew’s Hall and Presbyterian director of denominational formation at the Vancouver School of Theology.

**Bill Steadman Emm 7T7** was a theme speaker at a conference in Chicago in April, 2014 on “Revitalizing Your Congregation.” His talk on “Transformational Leadership” was based on a book *Wake Up Church* which he co-authored with Ed Kruse of the Evangelical Lutheran Church of America. The book is available from Bill at westeadman03@gmail.com or www.ucrd.ca.

**Lois Wilson Emm 7T8** has written a book *I Want To Be In That Number: Cool Saints I have Known*. A celebratory launch took place on Wednesday, October 1, 2014 at Emmanuel College. The book is available for purchase online at 6canoe@gmail.com.

**Deaths**

**David R. Allan Emm 6T1**, in Oakville, Ont., February 4, 2014.

**Charles R. Catto Vic 5T1, Emm 5T4**, in Pickering, Ont., May 9, 2014.


**Aubrey G.S. Edworthy Emm 4T4**, in Saskatoon, Sask., December 22, 2013.

**William B. Glenesk Vic 5T0, Emm 5T2**, in Harrogate, Yorkshire, U.K., May 18, 2014.

**Earle G. Leslie Emm 5T6**, in Lawrencetown, N.S., January 17, 2014.

**Wolfgang Roth Emm 5T9**, in Evanston, IL, November 25, 2013.

**Robert G. Trimble Vic 5T0, Emm 5T3**, in Toronto, March 29, 2014. To support the Robert G. Trimble Scholarship, please visit my.alumni.utoronto.ca/rtrimble.

**George E. Ward Emm 5T5**, in Regina, Sask., November 27, 2013.
CONTINUING EDUCATION AND UPCOMING EVENTS

OCTOBER

The Toronto Festival of Preaching with the Rev. Dr. Walter Brueggemann, Archbishop Thomas Cardinal Collins, the Rev. Dr. Danielle Ayana James and the Rev. Dr. Barbara Mutch October 26 to October 28, Yorkminster Park Baptist Church. Workshop fee $245. Register at www.lesterrandall.com. Global Song with Michael Hawn October 28, 6 pm to 8 pm, Emmanuel College Chapel. Workshop fee $20. Register by October 23.

NOVEMBER

Creating Sustainable Missional Ministries Part III with Eric Law November 8, 9, Emmanuel College. Workshop fee $350 or $300 for two or more from the same congregation. Register by October 31. For on-line participation, register at www.united-in-learning.com. Footsteps in the Snow: Tracking Faith and Song in the High Arctic with Lori-Anne Dolloff and co-sponsored by the Southern Ontario Chapter of the Hymn Society November 8, 9:30 am to 3 pm, Emmanuel College. Workshop fee $100 (15% discount for SOCHS members). Register by October 31. Facilitating Gracious Intercultural Ministries with Eric Law and co-sponsored by the Church in Mission Unit November 10, 6 pm to 9 pm, Emmanuel College. Workshop fee $20. Register by November 3.

JANUARY

Preacher Gym: A Sacred Playground for Creative Exploration with Florence McGregor Monthly, January 26, February 23, March 23, April 27, 2015, 10 am to 12:30 pm, Emmanuel College. Workshop fee $225. Register by December 15 for early-bird fee $200, or by January 16, 2015, for regular fee. Atonement Theology: Seeking Non-violent Alternatives with Lee McKenna February 6, 2015, 10 am to 4 pm, Emmanuel College. Workshop fee $95. Register by January 30, 2015.

Call for Nominations

Do you know an Emmanuel College graduate whose vision and leadership have distinguished her or him through extraordinary and exemplary ministry to the church, academy or society-at-large? Nominate her or him today for the 2014 Distinguished Alumni/e Award. The Distinguished Alumni/e Award recognizes recent or lifetime achievements at the local, national or international level. Nominations for the 2014 award are currently being accepted and must be received by November 30, 2014.

Visit www.emmanuel.utoronto.ca/alumni to make your nomination.

JOINT BOOK CELEBRATION with Natalie Wigg-Stevenson and Paul Scott Wilson

Celebrate with us as we discuss these new publications with the authors. Wednesday, November 5, 2014 3:30 to 5:30 pm Emmanuel College Chapel RSVP betsy.anderson@utoronto.ca or call 416-813-4096

For event details and registration, visit www.emmanuel.utoronto.ca or contact Betsy Anderson at ec.events@utoronto.ca or 416-813-4096.
A congregational discount of 15% is available for groups of two or more participating members, and students pay half price. There is a 15% discount for an individual attending two or more events in the year.

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