Open to Life in all its Fullness: John R. Thompson, Distinguished Alumni/ae Award Recipient

Nine-hundred-and-fifty kilometres north of Winnipeg, on the Hayes River, sits Oxford House—a remote, First Nations Cree community of about 2,500 people. Established in 1798 as a Hudson’s Bay Company fur-trading post, and a thruway between York Factory and Norway House, Oxford House is accessible only by ice-road for six to eight weeks of the year, between February and March. The winter-road network is the only link to the south for dozens of First Nations and other small towns that dot the muskeg and hug the shorelines of many northern lakes and rivers.

This is where John Thompson Vic 6T5, Emm 7T1 calls ‘home’ and where he carries out his ministry. “I believe that Oxford House is where God has called me to work and to live,” he says. For his dedication to his parishioners and the broader Oxford House community, Thompson was celebrated at Emmanuel College and presented with the 2015 Distinguished Alumni/ae Award, to a standing ovation.

Thompson first arrived in Toronto as a Victoria College student in the early 1960s, graduating in 1965 with a BA. Immediately following, he joined Crossroads Africa as a volunteer and travelled to Ethiopia to help build a school. Later, he and his twin brother (two of a set of triplets) set out on a two-and-a-half year journey that took them to over 30 countries around the world—primarily western Europe, east and central Africa, Pakistan, India and south-east Asia. For a year Thompson taught at the highly acclaimed Tafari Makonnen School in Addis Ababa. At the same time, he helped to lead a troop of Boy Scouts, many of whom had lost their parents through sickness or war. While in India, they met with Ghandi’s son, Ramdas, who had worked to try to put an end to India’s caste system. Both Thompson brothers cite their exposure to the world as a most rewarding experience and one that broadened their perspectives and inspired them to join the ministry. Upon his return home Thompson enrolled at Emmanuel. He conducted all of his internship placements in First Nations communities across Canada.

In 1971, after ordination and graduating with an MDiv, he was settled on the Saddle Lake Pastoral Charge, Alberta, where he established the Alberta Conference Native Ministries Committee. In 1974 he travelled across Canada in an attempt to learn traditional ways from aboriginal spiritual leaders. After settling at Oxford House he continued studying traditional ways under the guidance of Rev. Vernon Grieves and his family. It is here where he met Elenor, whom he married in 1977. Thompson served as a minister in South Indian Lake where he was elected to council and became deputy mayor. He and Elenor began their family there, raising three boys.

In the 1980s Thompson was busy teaching liberation theology in the Indian Ministry Training Program at Norway House, MB. His work there sowed the seeds for that which would enable the local elders to make the historic decision to form ‘Keewatin’ in 1982—the first all-native

Continued on page 2
Presbytery. If aboriginal people were to have an autonomous voice in the United Church and develop their own leadership, then they needed their own structures and organization, argued Thompson. Several years later the success of Keewatin (and the momentum generated by the 1986 Apology to First Nations Peoples) led to the creation of All Native Circle Conference (1988); Thompson was invited to be the first staff member to the Council on Sharing. With these developments underway, he worked with First Nations people to try to restore and renew a sense of self-worth and personal integrity in their lives and in their vision for future relations with the church.

In the nearly 30 years since, other clergy on the Reserve at Oxford House have left, mostly due to sickness, retirement and death. And yet, John Thompson remains. He now performs all the baptisms, weddings and funerals in the area. Tragically, many of the area’s funerals are due to diabetes, cancer, violence and suicide. When asked how he does it, he says: “I just focus all my attention on one task at a time.” Thompson and his family have formed deep roots in the community and he knows almost everyone. He is also the ‘official’ skate sharpener for the region’s hockey teams and the ‘unofficial’ pizzeria. These extra sources of income provide additional support for him and his family in a northern community where food costs can be double or triple those on the mainland, and salaries are often far less—as much as 30 per cent less—than the national minimum wage. His brother, Jim, is “humbled” by what John has achieved, often through extreme hardship and sacrifice: “His spirits are high, his hope is strong and his faith transcends all confinements of denomination.”

John sees himself less as a teacher or leader than as ‘an enabler.’ “These are not my accomplishments; they are things we—as a people—have accomplished together.” From his community he has learned how to build log homes, how to trap rabbits and how to farm. For his community, Thompson, who discovered weaknesses in the foundations of many of the government homes in the north (damaged by permafrost), designed a better type of foundation. This re-vamped foundation can withstand the stresses of permafrost and helps to keep inhabitants warm, and their homes intact. Similarly, in an effort to foster greater food security for the area for everyone, his family began a successful vegetable garden near temperature-moderating rivers in an effort to take advantage of the few frost-free days. The gardens were a success as large quantities of potatoes and other root crops were produced and community members were invited to harvest what they needed to supplement their diets. These types of initiatives help to address greater problems of malnutrition and poverty.

Recently, he drafted a document “The Plight of Our (First Nations) People.” Many church elders have adopted it as a ‘working document’ to try to address the most pressing concerns of First Nations communities. One of the overarching goals of his ministry is to try to restore the value of native spirituality in the Christian community and to emphasize its parallel and complementary beliefs with Christianity.

John Thompson was nominated for the position of moderator of the United Church of Canada three times, although he did not hold the post. He has, however, accepted roles such as the Keewatin presbytery representative to the Aboriginal Ministries Council and to the General Council Executive. For the past five years, he has served as the western co-chair of the Sandy-Saulteaux Spiritual Centre, an Aboriginal Theological and Ministry Training Program associated with the United Church of Canada, which prepares aboriginal people for lay and ordered ministry. Emmanuel College celebrates Thompson for all the work he has done thus far and his dedication to his ministry. As his brother Jim said at the 2015 Distinguished Alumni/ae Award celebration, John is also celebrated for helping to “enable the church to embark on a journey of healing and reconciliation that has only just begun, but must continue, so that our peoples may be blessed and God’s creation healed.”
Over the last few years, I have worked with two Vanderbilt Divinity School professors to write a book, due out this month, that challenges notions of how we think about the nature of what we consider to be religious. The central question for *The Altars Where We Worship* is not whether we are religious, but how we are religious. There is something peculiar with North Americans that seems to infect all of us, no matter what our social location. Though we claim to serve things that are sacred, in actuality we deem sacred those things that serve us. Put another way, for many of us, if we are going to go to the trouble to be faithful, the object of our devotion must be useful to us. People are taking control of religion in their own lives, making it a home-based commodity where sacred altars can be privatized. A sizable number of us approach religion as if it were a large salad bar, picking and choosing goodies from a seemingly infinite variety of bowls, mixing up our own favorite combinations.

We are not, however, arguing that this is the first generation that has experienced disillusionment with traditional religion. But we do believe this is a watershed moment. Traditional religion is being challenged fundamentally in ways previous generations would never have dared to imagine. North Americans secure order for our lives, find moral guidance, and uncover life’s meaning in cultural locations our grandparents most likely tried to avoid. If an older meaning associated with religion was “faith seeking understanding,” today’s meaning is more likely “pleasure seeking opportunity.” Self-denial and service to others, as religious notions, are increasingly set aside.

Where do we find shared notions of morality, meaning, and community in our modern society? Increasingly, we don’t rely on the traditional churches or faiths. In their places, we have constructed “altars” from the stuff of popular culture—namely, body and sex, entertainment, sports, politics, big business, and science and technology—to supplement or supplant the role once occupied by traditional faith. Each of these popular cultural altars is treated as a separate chapter in this book. Whether consciously or not, many of us have discovered we can meet our basic religious impulses and spiritual needs in overtly nonreligious endeavours that end up serving us, ironically, in religious ways.

There’s a new “sacred” in town. For many, in both the United States and Canada, religion is no longer about the normative rhetoric and practices attached to communities of faith and related institutions, and how we derive meaning from them. Rather, it is about “meaning-making” and our preferences for those places where we enjoy a greater sense of our own fulfillment. Consequently, North Americans often derive more meaning from altars found in the supposedly “secular” arena than in traditionally sacred locations. But this schism between secular and sacred actually marks a key fallacy in contemporary parlance: we have created a dichotomy between the sacred and the secular, to our own detriment. The distinction between the two is never as clear as it first appears.

This kind of analysis is timely because it seeks to understand the way people actually live, not the way—perhaps in their better moments—that they think they should live. Most books on popular culture that touch on religion attempt to understand popular culture as something distinct from the religion that surrounds it, or attempts to influence it, or is influenced by it. This book examines how popular culture itself is religious.

The altars we examine here operate religiously for folks, maybe especially in cases where the heart might experience what the mind has not yet fully understood. That is why they can operate religiously, without any sense of contradiction, and create community simultaneously between persons as different from one another as the fundamentalist Christian and a secular humanist. The religious dimensions of these cultural altars can gather an amazingly divergent group of persons to worship together who otherwise have very little in common, especially considering traditional religious commitments.

And yet, they contribute meaningfully—perhaps more so than traditional religious altars—to how North Americans define their lives, how they interact with others on a regular basis, and ultimately how they make sense of the world around them. Though, as you might infer from the cover, the book essentially contains an analysis of popular cultural life in the United States, I think Christians and others in Canada might find a great deal that connects with their own experiences of these popular cultural categories.
Pitching in to Make History

Emmanuel College student Rachel Clark made history on June 10 when she threw the ceremonial first pitch representing the Pride Toronto board for Pride Night at the Rogers Centre. She is the first transgender person to throw the first pitch before a Jays game.

“When I was asked to throw the first pitch at the Blue Jays game, I was sure that another transgender person had done it before,” says Clark. “When I was informed that the answer was ‘no,’ I was saddened. In 2016, I shouldn’t be the first to do anything. That is the world that we strive to work toward; one where being yourself is the norm and not the exception. When we can love and accept one another, and when a transgender person is throwing a ball in the major leagues simply for the love of the game rather than as a political statement, we will know then that we have finally won our freedom.”

The historic occasion marked Canada’s first-ever Pride Month, which ended on July 3 with Toronto’s annual pride parade.

Two New Professors: Cuilan Liu and Pam McCarroll

Emmanuel College is pleased to welcome Cuilan Liu and Pam McCarroll as assistant and associate professors respectively. Liu holds a PhD from Harvard University, Department of South Asian Studies, with a focus on Chinese and Tibetan Buddhism. As a doctoral student, and as part of her Secondary PhD Field in Critical Media Practice, she produced a documentary film, Young Jigme (2014), with the Harvard Film Center. The film has been shown in at least four international film festivals (Paris, Leipzig, Guanxi and Taipai). She also has an edited volume, Discipline: Vinaya Texts and Practices Across Asia currently under consideration with Hamburg University Press. In 2014 she held a postdoctoral fellowship at the Ludwig Maximilian University of Munich, Germany. As well, she holds an MA in linguistics from Peking University, Department of Chinese Language and Literature, and a BA from Beijing Language University. Mark Toulouse, principal of Emmanuel College, says, “Professor Liu brings impressive credentials as a scholar specializing in Chinese and Tibetan forms of Buddhism. She also possesses a remarkable record of working with Buddhist communities and will make important connections for us across Buddhist traditions in the Greater Toronto Area.”

Pam McCarroll did not have to travel quite as far to make her way to Emmanuel’s campus, as her previous post was associate professor of pastoral theology and director of the Theological Field Education program at U of T’s Knox College. She completed a PhD in 2006 at the University of St. Michael’s College, with Emmanuel’s Harold Wells Emm 6T6, professor emeritus, as supervisor. She holds an MDiv from Knox College and a BA in English literature and art history from the University of Guelph. A full member of the Graduate Centre for Theological Studies within the Toronto School of Theology, McCarroll is also a registered psychotherapist, a certified teaching supervisor, a specialist in clinical pastoral education and a member of the Canadian Association of Spiritual Care (CASC). She currently serves on the CASC National Research Committee and as the CASC representative on the board of the Journal of Pastoral Care Publications. Mark Toulouse says, “Pamela brings established and impressive credentials in the area of spiritual care and counselling. Her appointment provides immediate and substantial support for the new stream within our existing Master of Pastoral Studies program.
Retirement of Principal Mark G. Toulouse: Leader and Transformer of Theological Education

Mark Toulouse has announced that he will retire from his position as principal on June 30, 2017. Toulouse has served as principal of Emmanuel College since January 2009 during which time the College’s educational profile has been enhanced by new academic programs introduced during his tenure, including the MA and PhD degrees, the Certificate of Spiritual Care and Psychotherapy as part of the Master of Pastoral Studies and a proposed Bachelor of Theological Studies program. His innovative work with new constituencies, including the creation of Muslim and Buddhist Studies programs, has helped Emmanuel College become a prominent forum for dynamic interreligious engagement. Toulouse has also revitalized the physical spaces of the College, spearheaded advancement efforts, and expanded the areas of recruitment, the registrar’s office, and contextual education.

“Under Professor Toulouse’s eight years of leadership, Emmanuel College has strengthened its longstanding tradition of academic excellence and has contributed notably to the transformation of theological education in Canada and North America,” says William Robins, president of Victoria University. “Emmanuel College and Victoria University are stronger thanks to Mark—an astute administrator, extraordinary leader and inspiring colleague.”

Tow Preaching Fellowship

Ministers will have the opportunity to sharpen their preaching skills thanks to the Tow Preaching Fellowship established through a generous gift from David and Eleanor (Tow) Walker. Co-sponsored by Emmanuel College and Metropolitan United Church, the fellowship will be offered annually to a mid-career minister looking to further develop her/his practice. The Tow Preaching fellow will be mentored in preaching by the Emmanuel College homiletics professor and the preaching minister of Metropolitan United Church. They will be available to meet during the sabbatical period to offer feedback, resources and reflection on the art, vocation and practice of preaching. Read more at uoft.me/tow.

Awards and Accolades: Phyllis Airhart and Judith Newman

Phyllis Airhart, director of the Master of Divinity Program and professor of the history of Christianity, was awarded a Louisville Institute Sabbatical Grant for Researchers for her proposal The Crisis of Faith in Fellowship in the United Church of Canada, 1950–1990. In addition, Airhart was named the winner of the Canadian Society for the Study of Religion (CSSR) book prize. This annual award recognizes an outstanding monograph in religious studies written by a CSSR member in good standing who has published during the previous five years.

Judith H. Newman, associate professor of religion and Old Testament/Hebrew Bible, is the recipient of two fellowships and one grant: the 2016–2017 Harry Starr Fellowship in Judaica from Harvard University; the 2016–2017 Henry Luce III Theology Fellow, administered by the Association of Theological Schools (ATS); and the Social Sciences and Humanities Research Council (SSHRC) Connection Grant, with additional support from the Victoria University SSHRC Institutional Grant and the Emmanuel College AI Intellectual Life Grant. The funds helped to support the conference, It’s about Time! Rethinking Temporality in Early Judaism, that was held at Emmanuel in June.

On Belief: New Podcast Produced by Emmanuel College

On Belief is a podcast for conversations about the place of religious belief in the public sphere. It explores the role and place of belief, whether defined as organized religious practices associated with Islam, Christianity, and other religious traditions, or individual spiritual understanding within culture and politics in a supposedly secular society. On Belief explores the major ways in which religion and public life intersect. Listen today by visiting http://www.emmanuel.utoronto.ca/about/On_Belief_Podcast.htm.

Phyllis Airhart (left) and Judith Newman (right)
Healing the Soul in a Contemporary World

BY PAMELA McCARROLL

What a joy and privilege to be called to serve as a member of the Emmanuel College faculty! I look forward to working with colleagues and partners to provide leadership for the new MPS, Spiritual Care and Psychotherapy Certificate (MPS, SCP Cert.) and in practical theology within the graduate centre at the Toronto School of Theology (TST). The new SCP certificate being launched this fall is embedded within the MPS degree as a specialization that aims to equip graduates to pursue membership and further training in the Canadian Association for Spiritual Care (CASC) and in the College of Registered Psychotherapists of Ontario (CRPO). The program brings together the wisdom of religious traditions and practice with contemporary research in spirituality and health so as to train spiritual health therapists for service in counselling centres, hospitals, hospice and long-term care facilities, social services, etc. In a very real sense the MPS, SCP Cert. retrieves the ancient and core meaning of psychotherapy—‘healing care of the soul.’ 

_Psyche_ (ψυχή), from the Greek, means life, spirit, soul or breath. _Therapia_ (θεραπία), from the Greek, means healing. Our new program equips practitioners to engage in the art of healing care from a wholistic and spiritually grounded perspective, integrated within a faith-based worldview.

Since the 1960s Emmanuel College and its TST partners have taken the lead in Canada for training chaplains and pastoral counsellors. Emmanuel’s new program continues this important work while also providing leadership in response to changes in government regulations and to the massive cultural shifts in the public engagement of spirituality and religion. Over the last few years provinces have begun to regulate the practice of counselling psychotherapy. In some cases these regulatory changes include the practice of spiritual health therapy (sometimes called chaplaincy or pastoral counselling) and require education programs to prepare students for the specific competencies of the regulatory body. Not only does our program educate students for service within a public regulating college, it also claims specialization in spiritual-health therapy—modalities of care that view healing and wellness through a spiritual-religious framework, and recognizes the yearning for the sacred as intrinsic to what it means to be human.

As an institution formed by the United Church of Canada and committed to representing religion in the public square, it is significant that our new program engages two massive cultural shifts taking place in the Canadian context: First, the program responds to the increasingly “spiritual but not religious” (sbnr) phenomenon of national public discourse by acknowledging a general decline of interest in religious institutions and communities alongside a growing interest in “the spiritual.” Over the last 25 years in North America there has been an exponential growth of public interest in spirituality, spiritual practices and the relationship with health and wellness. Our new program seeks to plumb the depths and expand the heights of what is possible in the healing professions given the reality of the sbnr phenomenon in Canada. The program seeks to carve out greater space for the healing discipline of spiritual-care therapy within the public sphere while also remaining committed to faith traditions, communities and practices.

Second, the increase in religious pluralism in the Canadian context requires intentionality to open up the Christian dominated landscape of theological education. Emmanuel College has been prophetic in its leadership in just and inclusive practices for theological education. The development of the Muslim and Buddhist studies programs alongside the Christian programs continues to be transformative. Our new program brings together leaders of diverse religions to learn, to engage the wisdom of their own and other religious traditions, and to offer this wisdom in generative dialogue with the psychological and health literature on health and healing. Some of the key principles for education in the MPS, SCP Cert. include the following:

1. Spiritual care therapists must be well-grounded in a religious worldview, embedded within communities and traditions of faith;
2. Spiritual care therapists must be well-versed in diverse religious traditions and intercultural practices of care that promote justice, respect and human flourishing;
3. Spiritual care therapists must possess the requisite experience and skill to support communities, families, and individuals in their search for the sacred, for spiritual wholeness, and integration.

It is with enthusiasm for Emmanuel’s prophetic vision that I look forward to working with all of you, our supporters and alumni/ae, and with my colleagues that together we might continue to dream dreams, see visions, and work to bring them to fruition.

Pam McCarroll is an associate professor of practical theology. Read more about Pam on page 4.
News and Moves

To read more alumni/ae updates or to submit your own, visit Ministry on the Move at www.emmanuel.utoronto.ca/alumni.

JoAnne Lam Emm 1T1 began her first call in January 2016 at Mount Calvary Lutheran Church. She is engaged in doctoral studies at St. Paul University in Ottawa with a focus on biblical studies. Currently, she is in the process of completing a research paper on the analysis of 1 Kings 19:1–19 with a narrative-criticism approach.

Richard Chambers Emm 8T6 was awarded the 2016 Joan E. Foley Quality of Student Experience Award. Chambers was recognized for his commitment to interfaith dialogue and for his leadership of the university’s Multi-Faith Centre for Spiritual Study and Practice.

HyeRan Kim-Cragg Emm 0T6 is the co-author of two new books: Hebrews, part of the Wisdom Commentary Series (Michael Glazier, November 2015) highlights the similarities between the New Testament Book of Hebrews and the Book of Wisdom/Sophia, which share cosmological, ethical, historical and sapiential themes. The Authority and Interpretation of Scripture in the United Church of Canada (Daejanggan Publisher, 2016) is an overview of how the United Church understands Scripture and has tended to interpret it, and a window on one aspect of the United Church’s history.

After 14 years in ministry and 21 years in the Manitoba Legislature, Doug Martindale Emm 7T6, has come out of retirement and is in full-time ministry at Hamiota and Kenton, Manitoba.

Resource Publications has recently released a book by Bradley Morrison Emm 9T1 entitled Already Missional: Congregations as Community Partners (Wipf and Stock, 2016) in which the author provides tools that can help parish leaders discern the shape of the mission God gives them to do in their local context.

Joni Sancken Emm 0T9 has published Stumbling Over the Cross: Preaching the Cross and Resurrection Today (Wipf and Stock, 2016) in which she addresses how to approach this subject in a fresh and culturally relevant way. The book includes a foreword by Emmanuel College professor of homiletics, Paul Wilson Vic 7T2.

Tom Sherwood Emm 7T6 has written Listening to The Echo. It is a report based on statements from 722 young adults across Canada. Themes include environmental concerns, gender and sexuality, multiple religious practices and spirituality. There is also a chapter about young adults who grew up in the United Church. Tom is a volunteer minister with Faith and Arts Ottawa and First United Church, but continues to teach and supervise graduate students at Carleton University in Ottawa. Tom can be contacted at tom.sherwood@carleton.ca and his book can be purchased through Friesen Press.

This past August Philip Ziegler Vic 9T1, Emm 9T6, 0T2 was promoted to a personal chair at the University of Aberdeen, as a professor of Christian dogmatics. Ziegler is also a senior fellow of the U.K.’s Higher Education Academy. During this year, he edited two book projects: Eternal God, Eternal Life: Theological Investigations into the Concept of Immortality, (T&T Clark/Bloomsbury, 2016) and Christ, Church and World: New Studies in Bonhoeffer’s Theology and Ethics, co-edited by Ziegler and Michael Mawson (T&T Clark/Bloomsbury, 2016). Ziegler has also been awarded the Alan Richardson Fellowship at the University of Durham for the Epiphany Term of 2017.

Deaths

Cecil H. Carnochan Emm 6T8, in Guelph, Ont., January 7, 2016.

Donald A. Deas, Emm 5T9, in Hamilton, Ont., November 14, 2015.


Kevin E. Johnston Emm 0T5, in Medicine Hat, Alta., April 13, 2016.


John F.G. Morris Vic 4T0, Emm 4T3, in Mississauga, Ont., in April 2016.

John W. O’Neill Vic 5T4, Emm 5T7, in Vancouver, B.C., December 24, 2015.

Robert L. Rumball Vic 5T2, Emm 6T9, in Toronto, June 1, 2016.
NOVEMBER

Jumpstart Your Creative Spirit
with artist and teacher Barbara Muir
November 7, 14, 21 and 28, 10 am to 1 pm
Emmanuel College
Four-part program fee $200 plus HST.
Register by October 31.

Godly Play Introductory Workshop
with Amy Crawford and Maya Landell
Introductory Workshop with Amy Crawford
November 12, 10 am to 3 pm
Emmanuel College
Workshop fee $50 or $25 if registered for entire program (see below), includes lunch.

JANUARY

Godly Play Core Training
with Amy Crawford and Maya Landell
January 28, February 25, March 25, 9 am to 5 pm
Islington United Church,
25 Burnhamthorpe Road, Etobicoke
Program fee $325 plus HST,
includes lunch and refreshments.

Resilience in Ministry
with Morar Murray-Hayes
January 30–31, March 28 Webinar
Maple Grove United Church, Oakville

FEBRUARY

A Spirituality of Depression
with Abigail Johnson Emm 9T0, 9T6
February 6, March 6, 10 am to 4 pm
Emmanuel College
Combined workshop fee $180 plus HST
(or $100 plus HST for single session), includes lunch.

FAITHFUL LIVING: A DAY TO EXPLORE LIFE CHOICES
MARCH 15, 10 AM TO 8 PM, EMMANUEL COLLEGE

Co-sponsored by ECUT and Ministry Recruitment, United Church of Canada.
Faithful Living is an opportunity for youth, young adults and their leaders
to spend a day at Emmanuel College and the U of T campus exploring
where God may be at work in your life.
Registration fee $35 per person or $125 for four people.
Register by February 13, 2017 for early-bird fee
$25 per person or
$90 for four people, or
by March 9, 2017 for regular price.

DAY WITH EMMANUEL
MARCH 4, 9 AM TO 3:30 PM, EMMANUEL COLLEGE

An open-house event for prospective students.
Advanced registration required. Please visit http://www.emmanuel.utoronto.ca/Prospective/Connect_with_Emanuel/events.htm

CALL FOR NOMINATIONS

Do you know an Emmanuel College graduate who should be recognized
for their extraordinary and exemplary ministry to the church, academy or society-at-large? Nominate them today
for the 2016 Distinguished Alumni/ae Award. The Distinguished Alumni/ae Award recognizes recent or lifetime achievements at the local, national or international level. Nominations for the 2016 award are currently being accepted
and must be received by Nov. 30, 2016.
Visit www.emmanuel.utoronto.ca/alumni.htm to make
your nomination or download the nomination form.

SAVE THE DATE FOR EMMANUEL DAY 2017: MAY 8

Your ECAA Executive is pleased to announce that the date for Emmanuel Alumni/ae Day is Monday, May 8,
2017. The spring event will feature our annual worship, presentation of the
2016 Emmanuel College Distinguished Alumni/ae Award, time to gather
with former classmates, faculty and staff, and more! Save the date and
stay tuned for more details. We look forward to welcoming you back to
 campus in May!

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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