Seeing the Ordinary in an Extraordinary Way: William D. Lord Emm 6T3 and the Importance of Lifelong Christian Education

“We value education,” says William D. (Bill) Lord Emm 6T3, “and we value mutuality in education. We believe that it is essential to pass on to the next generation the information, values and processes that we believe they need to know.” Such values and processes are tools that will serve people well over a lifetime, he says.

There is a need for continuing—or lifelong—Christian education and learning. “Christian adult education has the power to inform, to shape, to form and to transform and move us to see the ordinary world around us in an extraordinary way,” says Lord. To achieve this transformation, he believes we need to see teaching and learning through a new lens.

Education has traditionally been practised as a transfer of information from the competent to the uninformed. Lord refers to this as the “mug-and-jug” theory that posits education as indoctrination. Also known as the “guru” mentality, the “mug-and-jug” theory affirms the idea that someone else has the truth. Lord believes that this type of teaching and learning, particularly in ministry, means that the search for truth is not a search within, but is an external one. “This mentality limits our understanding,” says Lord, “and contains within it a set of assumptions about how people learn and about the purpose of learning. This can leave learners stranded with new information, but with no idea how to integrate it or how it will make a difference in their lives.”

For Lord, learning is an internal process that is unique to each individual. He agrees with educators and scholars such as Virginia Griffin who have argued that “each of us is both a learner and a teacher.” In some areas, he says, we teach others; in others, they teach us. One way of recognizing this duality in ourselves is to conceive of education as what people will learn, rather than what people will be taught. Once this shift happens, he says, the whole approach changes.

Lord makes a strong case for Christians to recognize themselves and others as both students and teachers of and for Christ, and he credits Emmanuel College for giving him the start on a “journey of lifelong learning.” He graduated with an MDiv from Emmanuel in 1963 and was ordained the same year. He was called to serve at Plumas-Lakeshore Pastoral Charge in Plumas, Manitoba. At the time he believed he was committing himself to what he “thought would be pastoral ministry to retirement.” Instead, he served there for two years and it was
Continued from page 1

during this time that he was recruited to chair the presbytery’s Christian education committee. The position included membership on a boys’ camp committee—and serving as camp counsellor.

During a week of observation practice school in Winnipeg with the intermediate-aged boys and girls, Lord “encountered the great possibilities for educational ministry.” The experience moved him back to Toronto and, in 1965, he began serving as associate minister at Eastminster United Church. His primary role there was developing its Christian education program. While in this role, he attended a one-day continuing education event on adult learning led by Alan Thomas, then executive secretary of the Canadian Association of Adult Education and, later, chair of the Department of Adult Education at the Ontario Institute for Studies in Education (OISE). Lord describes that encounter with Thomas in this way: “On my journey from Jerusalem to Jericho, I fell among educators.”

Thomas suggested that Lord consider taking courses at OISE and, in 1969, he enrolled whilst remaining a part-time consultant in Christian education at St. John’s United Church in Scarborough. He completed his master’s degree in adult education in 1971 and joined the staff as the conference minister for Christian development with the Toronto Conference.

In October 1985, he moved to the Toronto School of Theology (TST) as its director of continuing education. His former colleague and current TST director, Alan Hayes, says that Lord “built up probably the most effective ecumenical resource for continuing education for clergy and church leaders that we’ve ever had in Toronto. He had a deep respect for church leaders and a profound appreciation of the kinds of professional development that they needed and wanted. Because he was so widely respected and so well networked into the churches, he was always able to recruit the best teachers available for TST’s programs of continuing education.”

In 1986, Lord invited Morar Murray-Hayes and colleague Jack Roberts to join him to teach a course in multiple staff ministry, which they taught together for 13 years. Murray-Hayes says that Lord had “really good instincts for pastoral ministry.” She describes his work at TST as “wonderfully creative,” while as a person he was a “collegial, caring and discerning friend and teammate with a sense of humour that made teaching together fun.” Our “evaluations were always highly positive,” she remembers, “but we still updated and improved the course each year. Some folks returned when staff changed; others contacted us after as issues arose. Lord was a wonderfully creative director of continuing education at TST. He was responsive to the needs of graduates in the design of courses, was aware of how adults learned, and was always up to date on the literature.”

Lord stayed with the TST until his retirement in July 2000, but he has remained committed to learning. During his career, he modelled life-long learning by directing and co-directing research projects, acted as a consultant, facilitated, led and taught workshops, seminars and university-level courses. He has also continued to publish scholarly articles and has written for various academic and theological journals. He has completed training in psychodramatic bodywork in psychotherapy and in the Ignatian spiritual exercises program, Anotation 19. He has also fulfilled all the course-work requirements for the OISE’s EdD degree.

He has served on numerous committees and boards, including serving as a member of Victoria University’s Board of Regents from 1978–1988 and from 1989–1994. He also has over 15 years of serving and leadership with the Emmanuel College Alumni/ae Association (ECAA) and received an Arbor Award in 2000 as a commendation for his volunteer work with the College. From 1973–2008, he was a member of the Religious Education Association and an executive board member from 1981–1989. He was a member of the Association of Professors and Researchers in Religious Education from 1981–2007, and served on its executive board between 1997 and 2000. Following his retirement, he served for nine years on the board—with three years as its chair—of Stonehenge Therapeutic Community, a treatment facility for severely addicted individuals.

Internationally, he served as president of the Society for the Advancement of Continuing Education, on the executive of the Association of Professors and Researchers in Religious Education and as a member of the steering committee for the “Faith Development in the Adult Life Cycle Research Project.” He has also participated at the national, conference, presbytery and local levels of the United Church of Canada. In short, Lord’s research, work and impact both in and on continuing theological education have benefitted clergy, scholars and parishioners alike. For this and more, the College and ECAA celebrated him and his achievements with the 2016 Distinguished Alumni/ae Award. In his words of acceptance, Lord noted that he was deeply moved to receive this honour, and he believed it was an occasion to honour lifelong learning in ministry and faith development. ✽

Bill Lord Emm 6T3 (middle) and his wife, Catharine (right), surrounded by their friends and family who made the trip from Guelph to Toronto to celebrate with him at his alma mater.
Inns and Educators: Making Room for Change

BY PHYLLIS AIRHART

When the phone call from Roy came last winter, I knew that things were about to change at our favourite inn. He and Hélène ran the wonderful place in Maine where we had stayed during our last seven hiking trips. They were about to retire and wanted to say good-bye to some of their guests before sending out a broadcast e-mail.

The news did not come as a complete surprise. They were in their late sixties, and we knew their property had been listed for sale the year before. But it was disappointing all the same. To us their inn seemed perfect: easy connections to trails and within walking distance to shops and restaurants. The backyard overlooked the harbour of Frenchman Bay where we enjoyed delicious breakfasts in the morning and collapsed after a hike. On the occasional cool or rainy day, we joined others around the old fireplace in the living room.

Among the people we met early on was a couple whose visit often overlapped with ours. Once during their stay they would gather in the living room with some of the other guests for what was called “The Discussion”—a lively exchange of ideas and opinions (aided by a bottle of good scotch provided by their brother and sister-in-law). Since they had booked their vacation earlier than ours this year, I emailed to get the scoop on what was happening at the inn.

Their verdict: there was just too much change for their liking. They conceded that some modifications were for the better, such as the new and more comfortable beds. But the ground floor of the house had been totally renovated to create two additional guest rooms. Gone was the old living room, and the fireplace was now part of a new small suite called the Library Room. By the time I contacted them, they and some of their friends had already decided to move their reservations to another B&B next year.

As I pondered how to cast what lies ahead for Emmanuel College over the next few years, it struck me that theological educators and innkeepers have some things in common as they struggle with continuity and change. You will have heard by now that Mark Toulouse has retired from his post as Emmanuel’s principal, and there is a search underway for his successor. Michael Bourgeois, who has served as vice-principal since 2009, will be enjoying a well-deserved research leave next term, and Tom Reynolds is beginning a three-year term in that role. And we’re willing to give the new innkeepers time to build a new living room.

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What remains the same at Emmanuel College is not only the building itself, but the spirit of collegiality shared among the faculty and staff and the sense of community treasured by our students, present and past. We hope you will come to appreciate the changes that are on the way for Emmanuel—and that you will stay with us in your prayers and support as we make them.
Kim Penner Joins Emmanuel College

Emmanuel College welcomes Kim Penner as continuing education and events coordinator. Kim is a PhD candidate in theology at St. Michael’s College, but calls Emmanuel home. Marilyn Legge Vic 7T4, Emm 8T1 is her dissertation advisor, and Penner was a fellow in the Teaching for Ministry program with Natalie Wigg-Stevenson. Drawing on these experiences, as well as her years as a coordinator for the Toronto Mennonite Theological Centre, Penner is excited to begin her new role.

Jonathan Hamilton-Diabo Appointed Director Indigenous Initiatives at U of T

Jonathan Hamilton-Diabo Emm 1T1 was appointed director of Indigenous Initiatives at the University of Toronto in April, 2017. In response to the report by the University of Toronto’s Reconciliation Commission Steering Committee, the University expressed a “need for building capacity . . . as an essential precondition for [the] collective efforts toward reconciliation.” The committee recommended the creation of a “permanent central office in the provost’s office that supports the success of Indigenous initiatives through resources, education, training and advocacy” at U of T. In response, the university has appointed Hamilton-Diabo as director. In this role, Hamilton-Diabo will oversee initiatives that support reconciliation between the university and Indigenous people and communities. He will listen, coordinate, advise and collaborate with academic and non-academic communities in addressing the committee’s calls to action. Prior to this post, he served as director of U of T’s First Nations House and as coordinator for the Council of Aboriginal Initiatives.

Lukas Soko Welcomed to Campus as Anne Duncan Gray Scholar

Emmanuel College is pleased to welcome Lukas Soko to campus as its 2017 Anne Duncan Gray Visiting Scholar. Soko, an ordained minister of the Reformed Church in the Republic of Zambia, is dean of studies at Justo Mwale University, Zambia, and lectures in a variety of courses including pastoral theology and counseling, theology of ministry, congregational leadership, stewardship and finance, African traditions, and cross-cultural and Christian ethics. He holds a doctor of theology degree in practical theology and his academic interests lie in practical theology and assessments of schisms in Christian denominations. He also has 24 years of service as a congregational minister in both rural and urban congregations. More recently, he has focused on emerging Christian expressions in Africa and their influence on peoples’ lives and faiths. During his stay in Toronto, he will continue working on his research paper “The Reformed Church in Zambia and Her Space of Religion for Sustainable Development,” which was previously accepted by the Association of Theological Institutions in South Africa and Central Africa for its July 2017 conference. He will also serve the Emmanuel community as a speaker and resource to the broader church. The Anne Duncan Gray World Outreach Teaching Fellowship was established in 1978 by the United Church of Canada through a bequest from the estate of George L. Gray in memory of his wife, Anne. The fellowship supports an international scholar of theology.
New Emmanuel College Alumni/ae Service Award

Over the past year, the Emmanuel College Alumni/ae Association has developed the Emmanuel College Alumni/ae Service Award to recognize a single, noteworthy achievement. This award is different from the Distinguished Alumni/ae Award, which honours lifetime achievement at the local, national or international level. The award was inspired by the late Sylvia G. Dunstan Emm 8T0, 8T6, who is known to the Emmanuel community for “Go to the World,” a hymn performed at every College convocation. Dunstan served as a minister, prison chaplain and the editor of Gathering, a Canadian worship journal. While thinking about the terms for this award, the ECAA recalled the late Dunstan and believes the award appropriately commemorates her dedication to service in her community. The inaugural celebration will be held this year on Alumni/ae Day on May 7, 2018 to coincide with the Distinguished Alumni/ae Award dinner. Nominations for this year are accepted until December 31, 2017. Please visit http://www.emmanuel.utoronto.ca/alumni/Achievement.htm for more details and the online nomination form.

Roger Hutchinson’s Publications Available Online

Publications of essays and lectures by distinguished scholar and theologian, Roger C. Hutchinson Emm 7T5, Hon. 0T7 and professor emeritus, are currently available online. Hutchinson served as Emmanuel College principal from 1996–2001. His academic and theological interests lie in social ethics and in religious engagement with public issues; his focus involves seeking the consensus and self-knowledge required to achieve cooperation in the search for a just, participatory and sustainable society. One of his many notable accomplishments is his development of a method of dialogue for ethical clarification in situations of diversity. The articles are available courtesy of the Chester Ronning Centre for the Study of Religion and Public Life, based out of the University of Alberta and named for Chester Alvin Ronning (1894–1984), Canadian diplomat and former principal of Lutheran College, now Augustana University. Hutchinson’s works and others’ are available for online viewing at https://www.ualberta.ca/augustana/research/centres/crc/resources/publications.

Professor Emeritus Mark Toulouse Helps to Bring Parliament of the World’s Religions to Toronto

Toronto will be host to the seventh Parliament of the World’s Religions, which will take place in November 2018. The city was selected, in part, for its “diversity and pluralism of religious presence,” says Mark Toulouse. More than 10,000 people are expected to participate in the Parliament, which will last one week and comprises more than 500 programs, workshops and dialogues, alongside music, dance, art and photography exhibitions, and other related events. “Few things are more important than developing global literacy concerning religion and initiatives seeking social justice, partnerships and dialogue among religions, and understanding between the religious and the non-religious,” says Toulouse. The goal of the Parliament is to accomplish greater understanding between religions and to identify participants who will serve as ambassadors who will go back to their communities and help to dispel stereotypes. These ambassadors will also look at issues, such as climate change and poverty, and use their religious traditions, values and ethics as a basis for social activism. “The content and global relationships associated with the Parliament advance all these ends in significant ways. It is especially exciting to welcome the Parliament to Toronto as it celebrates its 125th anniversary.”

Mark Toulouse, Emmanuel College professor emeritus and past principal, was instrumental in bringing the Parliament of the World’s Religions to Toronto.
Maintaining a balanced approach to music is a shared challenge in all religions. Depending on the context in which it is used in religious activities, it is either praised as a powerful medium to please the divine or condemned as a sensual allurement that hinders spiritual advancement. Despite its continued presence in Buddhist practice and a moderate scholarly interest among contemporary ethnomusicologists, music, however, was never placed under a spotlight in the intellectual discourse on Buddhism. There is no major Indic treatise devoted to discussing the nature of music in Buddhism, nor instructions on the ways in which it should or should not be used in Buddhist practices. While practitioners and scholars have exhibited inexhaustible interests and curiosity in thinking and writing about the history, thought and ethics of Buddhism, the lack of intellectual interest in music in Indian Buddhist discourse subsequently led to a failure to inspire serious inquiries on the nature of music and its role in Buddhism outside of South Asia. Even among scholars of Buddhist ethics, rules concerning music were not nearly as popular as those on violence, sexuality, economy, tax or gender. If so, why should we spend time studying a subject that is doctrinally insignificant and intellectually neglected?

A proper understanding of how music is conceptualized and regulated in Buddhism offers unparalleled insights into larger issues concerning the interaction between Buddhism and the lay society on which it depends and also from which it tries to keep a distance. The contrast between the insignificance of music as an area for criminal offence and the abundance of attention paid to it in Buddhist legal literature offers a significant window for a panoramic view of the social and religious landscapes in which Buddhism interacted with its lay supporters and religious rivalries in ancient India. Current scholarship on Buddhist ethics focuses on significant crimes such as murder, stealing and illicit sex. Yet regulations on these matters are identical to the social expectations on how a good lay individual should behave. Thus, examinations on these rules often fail to reveal a most important function of the Buddhist canon law: to demarcate and maintain a boundary between the lay and ordained communities. This unspoken overarching principle is only implied in Buddhist rulings on insignificant matters whose violations are not intrinsically criminal but only socially inappropriate for ordained members of the Buddhist clergy. Regulations on such insignificant offences range from involvement in entertainment, behavioral manners, to personal body care and other etiquette.

My research offers the first discussion on vocal music in Buddhism: its conceptualizations and regulations in Indian-Buddhist canon law, as well as the subsequent interpretations of these rules in East Asia, with a geographical focus on China and Tibet. A comprehensive examination of the Buddhist legal literature preserved in Sanskrit, Pāli, Chinese and Tibetan reveals that in the context of Buddhist canon law, song, dance and instrumental music are conceptualized as a triad, and their use in Buddhist practices is prohibited. Yet song or singing is one form of vocal music. Apart from singing, Buddhist canon law also distinguishes and regulates two other forms of vocal music: reciting and chanting. This classification is substantiated by the co-existence of three sets of contrastingly different rules regulating the use of these three forms of vocal musical practices. In addition to identifying and establishing a correlation of expressions of these three forms of vocal musical practices in Sanskrit, Pāli, Chinese and Tibetan, my research also discusses how these forms were respectively codified in Buddhist canon law. Whether or not chanting is allowed depends on the context. On those occasions when conveying the content of a text is a more important than attracting an audience with its musical appeal, such as when giving religious instruction or reading aloud monastic regulations, chanting is prohibited because the elaborate musical intonation blurs the pronunciation of words and distracts the audiences from grasping the meaning of the text. Chanting is allowed and required when melodic appeal is more or equally important as the contents. My investigation of Chinese and Tibetan commentaries on novice regulations shows that despite a few minor modifications, East Asian Buddhists are mainly in agreement on the interpretation of regulations concerning reciting, chanting, singing, dancing and instrumental music, as they are presented in Buddhist canon law.

Cuilan Liu is an assistant professor of Buddhist Studies at Emmanuel College. Her research discusses music and performing arts, ethics, law, as well as religions and the state.
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.

John Ambrose Emm 6T2, Hon. 9T6 was named a fellow by the Hymn Society in the United States and Canada. Ambrose received the award at the Society’s annual conference in Waterloo, Ont., in July 2017, for his work as an editor, compiler and “encourager of congregational song” and for his significant contributions to the Society. Founded in 1922, the Hymn Society is an ecumenical organization of people who are passionate about congregational hymns and song.

HyeRan Kim-Cragg Emm 0T6 has co-authored What Does the Bible Say? (Wipf and Stock, 2017). This book is a collaboration between a biblical scholar (Mary Ann Beavis) and a practical theologian (HyeRan Kim-Cragg) who are concerned with the way that the Bible is portrayed and interpreted in popular culture.

Doctoral student Sheng-Ping Guo has been awarded the 2017 Forum for Theological Exploration (FTE) fellowship to support his PhD program. Recipients are awarded a living stipend to support their studies as well as attendance at the 2017 FTE Christian Leadership Forum in Atlanta, GA. The FTE provides students with opportunities to develop a community of peer support, explore issues important to leadership formation, engage in professional development and establish mentoring relationships to lead change for good within communities.

Jason Locke Emm 1T2 has been appointed Minister of Music at Islington United after working at Christ Church in Mississauga. Locke is an award-winning graduate of Emmanuel’s MSMus program.

Keith R. Maddock Vic 7T0, Emm 8T9 has had Praying through the Bars: A Pastoral Testimony for Prison Visitors published online as part of the 2016 Canadian Quaker Learning Series. Expanding on his earlier work Beyond the Bars: A Quaker Primer for Prison Visitors, this new e-book presents a more in-depth discussion of the topic and explains how his own theology forms a foundational framework for his experiences.

John B. McTavish Vic 6T3, Emm 6T6 has edited a book, Preacher (Wipf and Stock, 2017). The book is a collection of sermons by David H.C. Read at Madison Avenue Presbyterian Church. It includes memories of Read’s experience as a prisoner of war for five years during the Second World War.

Professor Emeritus Mark Toulouse Emm 1T7 has been named an honorary alumnus of the Class of 2017 by the Emmanuel College Alumni/ae Association. Mark Toulouse served as principal of Emmanuel College and professor of the history of Christianity from 2009–2017 after serving for 23 years at Brite Divinity School of Texas Christian University. He is also the author of many articles and books and most recently published The Altars Where We Worship: The Religious Significance of Popular Culture, a religious analysis of North American popular culture. For this and more, the University of Chicago Divinity School’s Alumni Council, his alma mater, has acknowledged his achievements by naming him the Divinity School Alumnus of the Year for 2018. Phyllis D. Airhart, interim principal, wrote in her nominating letter that she could “think of no other Divinity School alumnus more deserving of the award.”

Max Ward Emm 0T3 has been named the Highlander of the Year by the Haliburton Highlands Chamber of Commerce. Ward has been recognized for his involvement in feeding the less fortunate in Minden as well as providing affordable housing in the Haliburton community through his involvement with the Places for People non-profit organization.

Harold G. Wells Emm 6T6 has been awarded a doctor of divinity, honoris causa, from Knox College. The degree was conferred upon Wells, professor emeritus, on May 10, 2017, at Knox College convocation. Wells received the accolade for his “creative and effective church leadership and [his] scholarly contributions to the Church and academic community.” During his career, Wells wrote many statements and responses for the United Church of Canada. In his retirement, he remains an active eco-theologian and continues to advocate for environmental responsibility and accountability.

Deaths

George Everett Speers Vic 4T9, Emm 5T2, in Hamilton, Ont., February 24, 2017.

H. Douglas B. Tomlinson Emm 6T1, in Burnaby, B.C., January 19, 2017.
NOVEMBER

Emmanuel Encounter
November 29
Do you know someone who is interested in studying at Emmanuel College? Anyone interested may register for the opportunity to observe a class, share lunch with current students and faculty, and join Emmanuel for community worship. More information and registration at http://www.emmanuel.utoronto.ca/Prospective/Connect_with_Emanuel/events/register.htm

FEBRUARY

Godly Play Core Training
with Amy Crawford and Maya Landell
February 3, March 3, April 21, 10 am to 3 pm
Islington United Church, 25 Burnhamthorpe Road, Toronto
Program fee $325 plus HST, includes lunch and refreshments.
Register by January 19, 2018

SAVE THE DATE FOR
EMMANUEL ALUMNI/AE DAY 2017: MAY 7

Your ECAA Executive is pleased to announce that the date for Emmanuel Alumni/ae Day is Monday, May 7, 2018. The spring event will feature our annual worship, presentation of the new Alumni/ae Service Award and the Distinguished Alumni/ae Award, fellowship and 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!

CALL FOR NOMINATIONS

Do you know an Emmanuel College graduate who should be recognized for extraordinary and exemplary ministry to the church, academy or society at large? Nominate them today for the 2017 Distinguished Alumni/ae Award. The Distinguished Alumni/ae Award recognizes recent or lifetime achievements at the local, national or international level. Nominations for the 2017 award are currently being accepted and must be received by Nov. 30, 2017. Visit www.emmanuel.utoronto.ca/alumni.htm to make your nomination or download the nomination form.

APPLIED BUDDHIST STUDIES INITIATIVE

Information about Buddhist continuing education events and registration information can be found at www.emmanuel.utoronto.ca/coned/appliedbuddhist_studiesinitiative.htm.

DAY WITH EMMANUEL

MARCH 3, 10 AM TO 2:30 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

APRIL

The Ministry of Supervision Course
with Michael Kooiman
April 30–May 4, Five Oaks, October 22–26, Emmanuel College, 9 am to 5:30 pm
Program fee $1300 plus HST, includes lunch, light refreshments at break and accommodation for the first week at Five Oaks. Breakfast, supper and accommodation for the second week are not covered.
Register by January 7, 2018.

The Tow Preaching Fellowship is offered annually in the fall or winter terms to a mid-career minister. It is based at Emmanuel College, as part of Emmanuel’s sabbatical program. The recipient will receive funding of $3,000 toward a two–three month, full-time preaching sabbatical in Toronto. Deadline for application is February 28 or June 1, 2018.

DAY WITH EMMANUEL

MARCH 3, 10 AM TO 2:30 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

For event details and registration, visit www.emmanuel.utoronto.ca or contact Kim Penner 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. HST is added to all workshop fees.