The 21st century is witnessing the ascendency of China onto the world’s stage on various fronts as a superpower. It is the world’s manufacturing workshop; engine of the world’s economy; a big sibling intent on bolstering its maritime influence on the South China Sea. Against this backdrop, Christianity is seemingly thriving in China while other faith traditions are not. How might we understand this phenomenon? What does the future hold for Christianity and China in the 21st century?

With this in mind, Emmanuel College and the United Church of Canada hosted the Christianity and China in the 21st century conference from October 22–24, 2015. The conference featured scholars from China, Hong Kong SAR, the United States and Canada. Each shared his or her views on one of five broad topics: Theology in Chinese Christianity; Church and State; House Churches; Church and Context; and, Christianity in Public Life.

The conference, jointly sponsored by the United Church of Canada, began with a banquet in Alumni Hall gathering key church leaders and scholars across the theological spectrum. Guests included moderator of the United Church, Jordan Cantwell, and James Hudson Taylor IV, consulting director of Overseas Missionary Fellowship International Chinese Ministries.

At the banquet, Mark Toulouse welcomed guests and introduced and thanked members of the planning committee who worked on bringing this conference to fruition. Prior to the main course of the evening, Mimi (Ke Yeh–min) Taylor, partner of James Taylor, beautifully sang two songs that enthralled the gathered community. Following dinner, James Taylor gave a presentation that traced the history of Christian ministry in China—past, present and future—that is best summed up in the Chinese idiom, 抛砖引玉 (pāo zhuān yǐn yù), or, to throw brick to attract jade—a preamble for the conference proceedings on Christianity and China.

Over the next two days, several scholarly papers were presented based on the five sections. The first section, Theology in Chinese Christianity, included presentations by Gao Ying from Yanjing Theological Seminary, Beijing, Thomas Leung (Cultural Regeneration Research Society, Vancouver), and Daniel Yeung (Institute of Sino-Christian Studies).

Continued on page 2
Continued from page 1

Hong Kong. Their papers highlighted ongoing theological reflection pertaining to Chinese Christianity. The second section featured Ying Fuk Tsang (Divinity School of Chung Chi College, Chinese University of Hong Kong) and Rachel Zhu Xiaohong (Fudan University, Shanghai); their research focused on the Church and State relationship in China. While Ying focused on the political ramifications of cross demolition by authorities in Zhejiang, Zhu spoke on Roman Catholicism in China.

A third section, Church and the City, sparked the most interest among the participants who were eager to learn about the house-church movement in China. Sharing from her forthcoming book, Chloe Starr (Yale University) presented a paper discussing the literary efforts emerging from this indigenous Christian movement. Wang Yi (Qiuyuzhifu Church, Chengdu) passionately spoke on the ethical values and concerns of the house-church phenomenon, and Edwin Lee (Global Enrichment Theological Seminary, Los Angeles) presented his thoughts about the possibility of Christian theology serving as a socio-cultural building block for China in the 21st century.

On the final day of the conference, the section on Christianity and Context featured Emmanuel College’s Guo Sheng Ping, Swee Hong Lim and Judy Zhou (Zhejiang Theological Seminary, Hangzhou). Guo assessed the role of American missionary Minnie Vautrin in the midst of the 1937 Nanjing Massacre, while Lim offered an overview, based on the practice of church music in China, concerning the ability of music making to help form Christian identity. In Zhou’s presentation, she showcased two institutions in Zhejiang and their efforts toward Christian formation through music training.

In the Christianity in Public Life section, Joy Tong (Purdue University, Indiana), Eirene Wee (Knox College, Toronto), and Emmanuel’s Zheng Jia-dong presented on the intersection of Christianity and Ethics. Tong offered a comparative study about trust in business practice by entrepreneurs of different faith traditions, in particular, Protestant Christianity and Daoism. Wee presented an overview of the strategies in faith endeavours within the business sphere. Zheng rounded out the session with his presentation on Confucianism and Christianity, focusing on those influences in China.

An extended question-and-answer section, chaired by Zheng, provided an opportunity for participants to raise questions and offer their responses to the presentations. Following the Q&A, Mark Toulouse thanked the speakers and presented gifts expressing Emmanuel College’s appreciation for their individual contributions to the success of the conference. The Christianity and China conference represents a significant contribution to Emmanuel College’s efforts to fulfill its vision of “connecting academic excellence and global awareness to responsible public engagement.”

The Growth of Christianity in the Global South: Alumnae Perspectives

For Wenh-In Ng Emm 8T0, 1T0 the Christianity and China conference was “an enlightening experience.” Ng participated both as an attendee and as a planner on the committee on Chinese Christianity. Organizing the conference was “rather hectic, but well worth it,” she says. “It was relevant for laypeople, ministers and academics alike. The conference struck an excellent balance between scholars presenting their research and church leaders who are actively embodying theological education and practice.” She also pointed out that it was especially helpful for ministers interested in Chinese-congregational outreach.

For Maria Mindszenthy Emm 9T5, who serves in the Temperanceville Wesley Pastoral Charge in the Oak Ridges and Gormley area, the event was an opportunity to see old friends and colleagues, which was “heartwarming,” but it was also an exciting immersion into a global context of scholarship and research. A conference highlight was Swee Hong Lim’s presentation on church music in China. “The development of indigenous Chinese Christianity including music, in addition to those forms of Christianity which are similar to western forms, was very interesting,” she says. As a minister, Mindszenthy was inspired by what she learned about Chinese culture, in particular. “I feel that empathetic sensitivity to culturally variable experiences of subjective consciousness and compassion are extremely important in the pluralistic Canadian context and the intercultural United Church. In congregational ministry at times people share with me their desire for worship to be the same as it was in their childhoods with re-creation of experiences they had as children. In global Christians, who come from other parts of the globe and attempt to join us, I see a different pattern. They may be giving up their mother tongue, their familiar worship forms and any possibility of even asking for their favourite childhood hymns. That is an amazing feat of adult learning and an immense gift offered to us in the United Church.”
Is God Among Us or Not?

BY MARK G. TOULOUSE

When the Israelites were wandering in the wilderness, they approached Moses in a threatening manner, so much so that he feared for his life. They demanded to know, “Is God among us or not?” Or did he “bring us out of Egypt” just “to kill us and our children and livestock with thirst?” This text from Exodus 17 emphasizes that the Exodus is not an easy trek, where everybody enjoys the fields and the wildlife. The people get hot, tired and hungry. They are severely dehydrated. Actually, it seems fairly reasonable to complain. We are told God responds by standing in front of Moses as he strikes the rock at Horeb, delivering life-giving water.

At the end of the story, the narrative takes an interesting turn. Walter Brueggemann points out that the narrator focuses on two verbs to describe the people: their tendencies to “test” (Massah) and to “quarrel” (Meribah). The end of the story could have celebrated God’s life-giving gift. Instead, Israel continues to define the reality of God’s presence by whether things are going right or not. God exists to take care of our needs. The one telling the story feels differently.!

Our storyteller believes the reality of God transcends Israel’s demands. The value of God’s presence cannot be determined by whether a particular human community feels its needs are met adequately or not. The Bible often reminds us that the divine presence must not be seen as synonymous with our peculiar definitions of human prosperity, especially since we are the ones who generally mess up the possibility of human flourishing.

The Israelites of the Exodus are not the only ones guilty of this twisted understanding of God. Today, we often define God by our self-interests by collapsing the activities of God into concerns for the survival of our own church, or our own people, or even our own happiness or health. Some among us understand God to be Christian, or white, or male, or particularly interested in Canadians. Some think God must surely oppose the irrational things they fear, like difference as represented in women who wear the niqab, or in Muslims who have chosen to make Canada their home as Muslims. We prefer to make God in the image of our self-interests, rather than to understand the radical meaning of the biblical claim that every one of us is created in the image of God.

Philippians 2 offers a helpful contrast to the story found in Exodus. Paul says it well: “...each of you look not to your own interests, but to the interests of others.” Do you want to know how to flourish as a human community, how to live an appropriate life, how to understand God? Paul says: “Let the same mind be in you that was in Christ Jesus.” Christ did not define the presence of God by his own self-interests. Instead, his self-interests were defined by the presence of God.

I did not know, until I engaged in a bit of exegesis, that Paul uses the plural form of “your” in telling the Philippians to “work out your own salvation.” This is no individual task. It is the community’s job. Paul speaks to the community when he says, “Work out your own salvation with fear and trembling, for it is God who is at work in you.” God is always present, even when there seems to be no evidence that this is the case. Just keep plugging away, even if you have to do it in fear and trembling. But don’t forget to do it in community. The community, which always includes those different from us, can remind us of the presence of God especially when, as individuals, we lose sight of it.

For me these two passages call into question the appropriateness of Israel’s question in Exodus 17—is God among us or not? Sometimes the work of a church, a denomination, or any religious group can get hung up by concentrating on one question: what is God doing in the midst of us? It is an important question, but I think we are more particular and more confident in our answers than we have a right to be. These texts suggest we should work out our own salvation, as a community, in fear and trembling, by asking a different question: what are we doing in the midst of God? *


Just before press time, the Emmanuel community learned that Ted Kersey Vic 4T9, Emm 5T2 had been awarded France’s Legion of Honour. I wish to extend my congratulations to Ted for being named to the rank of France’s highest award, and the valour and unwavering faith in God associated with it during a tragic chapter of modern history. Please read more about Ted on page 5.
C. Douglas Jay, C.M. Honoured with Naming of TST Boardroom

On October 20, 2015, colleagues, friends and former students gathered to celebrate C. Douglas Jay Vic 4T6, Emm 5T0 at a special reception at the Toronto School of Theology. The former Emmanuel College principal and TST founding director was honoured with the naming of the building’s first-floor boardroom: the “Charles Douglas Jay Boardroom.” His friend and former colleague, Roger Hutchinson Emm 7T5, spoke at the event and noted, in particular, the achievement of TST’s conjoint PhD in Theological Studies, which was originally proposed by Jay. The occasion also marked Jay’s 90th birthday, which was celebrated with singing and birthday cake, of course!

The dedication plaque in the boardroom reads:

Charles Douglas Jay Boardroom

In deep gratitude for his inspired achievements in the life of this School, this Boardroom is named in honour of C. Douglas Jay, Founding Director of the Toronto School of Theology, 1969–1980.

After serving pastoral ministries in the United Church of Canada and earning his Ph.D. from the University of Edinburgh, Douglas Jay taught philosophy of religion and Christian ethics at Emmanuel College from 1955 to 1991. As the Toronto School of Theology’s first Director, with clear-sighted vision, exceptional gifts of leadership, unstinting dedication, and enormous tact, he ably shepherded this ambitious experiment in collaborative ecumenical theological education. His efforts helped ensure its success. During his term, the Toronto School of Theology was accredited by the Association of Theological Schools, and affiliated with the University of Toronto.

New Course Offered: Engaging Aboriginal Theologies

Thomas E. Reynolds, associate professor of theology, and First Nations House (U of T) director, Jonathan T. Hamilton-Diabo Emm 1T1, introduced a new course to Emmanuel College this past fall called Engaging Aboriginal Theologies. The course examines Aboriginal understandings of the sacred in both Traditional and Christian contexts, including oral traditions, ceremonies and spiritual practices. There is a focus on the history and impact of residential schools, and the role of the church in those schools. Reynolds notes that: “It was gratifying to learn from the students that they found the course material, which included field trips and many guest visits by Indigenous elders and leaders, to be a transformative experience that will shape their ministry.” Due to the timing of the course, which followed the conclusion of the Truth and Reconciliation Commission, there was an emphasis on how church communities might take up the challenges of the final report and recommendations. Hamilton-Diabo says of the course: “Not only were the students exposed to a great deal of information, but also had actively engaged and wrestled with the issues, resulting in much self-reflection and, at the same time, forged stronger relationships with each other.”

On October 13, 2015, guests of the Association for Theological Education in Southeast Asia (ATESEA) visited Emmanuel College to learn more about its curriculum, teaching methods and scholarships for overseas students. Guests included the executive director and chair of ATESEA and guests from the Foundation for Theological Education in Southeast Asia (FTESEA). Grounded in their common vision of developing theological scholars in Asia, FTESEA and ATESEA aim to work together to support and strengthen Christian theological education in China and South East Asia. The foundation also hopes to offer support through grants to institutions and projects, scholarships, consultations and publications. Mark Toulouse is pictured receiving a gift of art from Wei Wu, associate general secretary of the China Christian Council and president of Beijing Christian Council.
Emmanuel College Participates in the United Church Delegation: Betsy Anderson and David Jones Visit China

At the invitation of the China Christian Council (CCC) and the National Committee of the Three-Self Patriotic Movement of the Protestant Churches in China, Betsy Anderson Vic 8T2, Emm 8T7, 1T3, and current MDiv student, David Jones, travelled to China for the United Church of Canada’s national delegation. The delegation had many purposes and one was certainly to deepen the relationship between the China Christian Council and the United Church of Canada.

Led by the U.C.C. moderator, Jordan Cantwell, and the general secretary of the General Council, Nora Sanders, the delegation visited four cities in 10 days between November 27 and December 8: Shanghai, Suzhou, Nanjing and Beijing. While in Beijing, delegates met with the Canadian consul general in Shanghai and the Canadian ambassador and staff. A highlight was a two-day consultation at the Nanjing Union Theological Seminary. This joint discussion offered a range of mutual interests, including “Current Contextual Challenges for the Church in Canada and China,” “Community Ministries and Social Services,” and “Church Governance and Structure for the Church of the Future.” The delegation also visited notable cultural sites such as the Yu Gardens in Shanghai, the Humble Administrator’s Garden in Suzhou, the Memorial to Dr. Sun Yat Sen in Nanjing, Tiananmen Square and the Forbidden City in Beijing, and the Great Wall in Hebei Province. Although the trip was exhausting, Emmanuel College student David Jones found it transformative and exhilarating: “We [heard] a great deal from our hosts about the ongoing struggle of Chinese Christians to contextualize or indigenize or inculturate . . . It [was] mesmerizing to dwell on this process in the midst of China’s opening to the world . . . I have heard my fellow delegates discussing the experience of ‘un-learning’ . . . We all arrived with certain prior knowledge and prior ignorance of this giant country. [These] prior assumptions have been supplanted by fresh inquisitiveness and [an] authentic embrace.”

France Honours Ted Kersey

Edward (Ted) James Kersey Vic 4T9, Emm 5T2 has been awarded France’s prestigious Legion of Honour, the country’s highest national order. The WWII veteran, who has been knighted, received the medal at Glen Abbey United Church in Oakville, Ont., for his part in liberating France and western Europe from the Nazis. In 1943 at the age of 19, Kersey served as a dispatch motorcycle rider with the Royal Canadian Ordnance Corps. He was released from the Canadian Army on March 18, 1946, and returned to Canada where he attended Victoria College. After graduating, he attended Emmanuel College and was ordained in 1952 as a United Church minister. Kersey had felt a call to ministry and has spoken about how his faith helped and comforted him following the war.

Two Full-time Faculty Opportunities at Emmanuel

Emmanuel College has announced two new openings: the Shi Wu De 蕭悟德 Professorship in Chinese Buddhist Studies program and a professorship in practical theology. Both appointments are full-time tenured streams and are open to all ranks. Application reviews began in December 2015 and will continue until the position is filled. Detailed descriptions of both positions are available online at www.emmanuel.utoronto.ca/about/news.
Continuity and Change: Christian Education at Emmanuel College

BY JOHANNA M. SELLES

Before Christian education become an academic discipline, Sunday-school teacher Grace Dodge was dismayed by the disengagement of her young women students at the Madison Bible Chapel in New York. In 1891, and with deep frustration, she asked a student what was going on and what could be done. The student suggested inviting her friends, other workers from the local silk mill, to join the class. She said they were eager to learn even after their long hours in the factory and had no chance or place to study. Although cushioned by family wealth from the realities of factory labour, Dodge agreed. In the subsequent classes, she listened carefully. As Dodge wrote to her friends, the experience was transformative: “Have we ever, in imagination . . . tried to put ourselves in the place of the majority of working girls?” Well, Dodge did—and put into practice this insight from teaching Sunday school. She became a founder and trustee of Teachers College and the Association of Working Girls’ Societies as well as president of the National YWCA.

The North American Sunday-school movement provided many women with an early immersion into teaching, often at a young age. When formal teacher training became available through teachers colleges and departments of religious pedagogy, missions, diocesan training and programs in Christian education, women were eager to enroll. Women students at Victoria College, for example, engaged in extra-curricular activities in settlement work, missionary societies, and the Student Christian Movement. To meet the desire for formal education for service and education, Emmanuel College and the United Church Training School (1930–1969) offered the Bachelor of Religious Education in 1954, followed by the Master of Religious Education that for a time was considered to be preparation for diaconal ministry (http://ducc.ca/diaconal-education/historic-emmanuel-college/). Changes in context and mission continued to affect the content, distribution and location of these programs in the ensuing decades.

Creative change has been the norm for the courses and programs housed under the rubric of Christian education at Emmanuel College, partly because each professor and lecturer in the Christian-education program has brought distinctive interests and creative perspectives to the program. For example, Frederick Langford brought his interests in both rural and urban ministry and Sunday school to teaching at Emmanuel and the United Church Training School. From 1977–1990 Doris Dyke, a professor of Christian education, brought the arts into the classroom and location of these programs in the ensuing decades.

Developed teaching materials and instructional strategies for ecumenical and intercultural dialogical education; for her, faithful Christian leadership was rooted in gender and racial justice pedagogies, across generations and diverse communities, and especially in relation to Indigenous and racialized voices. For example, her work and teaching attended to worship and reading the Bible with postcolonial and feminist eyes. Ng was also pivotal in growing Asian and Asian-north women’s theologies in North America.

Empathic engagement with the complex challenges of our times requires a solid grounding in faith and a willingness to innovate. Throughout the changes in the program, Christian education has held steadfastly to the centrality of sharing and teaching the Christian story. Pedagogical and curricular developments have allowed that story to be formed and transformed by the contexts into which it has been lived, studied and taught. Since I started at Emmanuel College in 2003, my teaching, research and service reflect engaged teaching and learning rooted in traditions based on the early work of social welfare leaders and educators as a starting point for the evolving mission of education and social service. For example, I have offered courses in: “Introduction to Christian Education/Faith Formation;” “Spirituality and Health;” “Education for Justice: Poverty and Homelessness;” “Creativity and Spirituality;” and “Education for Justice and Transformation.” The ecumenical classroom has expanded to include music students, Muslim students and students from other faculties such as medicine, nursing and social work. Together, in the classroom, we have explored the edges of mystery and embraced wonder by engaging the questions of faith in communities and at the margins.

As Dodge might inquire of us: “Have we ever, in imagination . . . tried to put ourselves in the place . . . ?” Beginning with empathy, transformed by education, supported by faith and community, students are equipped to use their education with courage and compassion—in ways that are continuous with, and necessarily different from, those who came before.

Johanna M. Selles is an associate professor of Christian education. After 13 years of distinguished teaching ministry, she is retiring from Emmanuel College on June 30, 2016.
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.

ARUNA ALEXANDER EMM 0T6 chairs the Bay of Quinte Conference Intercultural/Interfaith/Interchurch Committee, as well as Kente Presbytery’s Church and Wider Community Focus Group. After completing her term at the United Church of Canada’s Theology and Inter-Church Inter-Faith Committee, she was invited to join the Board of Directors for the Canadian Churches Forum on Global Ministries. As a doctoral student at Emmanuel College, Alexander was inspired by Wenh-In Ng, the late Margaret O’Gara of St. Michael’s College and Dorcas Gordon of Knox College. In her work, Alexander believes that their spirit of commitment to excellence, and concern for others lives on.

Recently, Alexander was presented with the Provincial Newcomer Champion Award from the Ontario Ministry of Citizenship, Immigration and International Trade, at its offices in Toronto. In recognition of her outstanding leadership, she received a Certificate of Appreciation from the Belleville mayor for her contributions to the city in promoting diversity and inclusivity. To read more about Aruna Alexander or to submit your own update, visit Emmanuel’s webpage Ministry on the Move at www.emmanuel.utoronto.ca/alumni.

Day with Emmanuel

An Event for Future Students
SATURDAY, MARCH 5, 2016
8:30 AM TO 4 PM
EMMANUEL COLLEGE
75 Queen’s Park Crescent, Toronto

Are you considering a program at Emmanuel College? This open house offers prospective students a chance to experience a day in the life of Emmanuel College. Participants will attend a mini lecture, community lunch and worship, learn about programs and financial aid, take a tour, and meet students and faculty. This event is free and registration is required. Please register by February 22 at http://www.emmanuel.utoronto.ca/Prospective/Connect_with_Emanuel/events.htm.

ALAN J. COOPER VICT 6T9, EMM 9T7 has re-launched an updated version of Brain Injury in soft-cover and e-book formats, published by Exile Editions, 2015. Originally released in 2006, Cooper’s story relates his own experience of the complex journey of recovery after being struck by an impaired driver.

STEPHEN MILTON, MDiv student and filmmaker, made a video called “Fishing for the Future” available on YouTube. The video documents the United Church’s historic decision to restructure the church. The decision was made at the 42nd General Council meeting in Corner Brook, N.L., in August 2015. Watch the video at https://youtu.be/dhEI-MbmMv.

HERB SWARTZ EMM 8T8 has published My Loyalist Origins (Friesen Press) exploring what America was, what it became and what it is now and asking the question, “Do we, as Christians have an obligation to offer an alternative to the claim that in order to ‘have peace’ we must go to war?” For Loyalists, this meant leaving home for life in a new place.

Mark Toulouse, Emmanuel College principal, made Canada an official home on November 3, 2015 when he became a Canadian citizen. Congratulations, Mark!

Deaths

ROBERT E. HETHERINGTON VICT 6T4, EMM 6T7, in Edmonton, Alta, May 24, 2015.

KENNETH W. INKSTER VICT 5T7, who served as past secretary of the Emmanuel College Council, in Alliston, Ont., December 6, 2015.
APRIL

Introduction to Holy Currencies
with Eric Law and jointly sponsored by Emmanuel College, Five Oaks and United in Learning
April 23, 10 am to 4 pm,
Five Oaks, Paris, Ont., or online.
Register online at the Continuing Education portion of Emmanuel’s website.

Sexuality and Spirituality
with Anne Simmonds
April 29–30, 10 am to 4 pm
Emmanuel College
Workshop fee $175 plus HST, includes lunch. 15% off for two or more from one congregation, students are half price.
Register by April 21.

MAY

Capacitar: Trauma Healing and Transformation Training
A five-session program with Patricia Mathes Cane, co-sponsored by Emmanuel College and supported by Toronto southeast and southwest presbyteries
Workshop fee $1550, includes training materials, DVD, accommodation, meals and snacks. Commuter-day fees $925, includes lunch and snacks.

JUNE

Emotional Intelligence and Human Relation Skills
with Patti Kenney and colleagues, jointly sponsored by Emmanuel College, Five Oaks and the Hamilton Conference
Workshop fee $1600, includes accommodation and lunch.

April 18, 2016
Emmanuel Alumni/ae Day
Your ECAA Executive is pleased to invite you back to campus for Emmanuel Alumni/ae Day on Monday, April 18, 2016. The spring event will refresh your spirit, offer time to reconnect with friends and faculty, and reflect on your time on campus. The day will feature worship with Mary Jo Leddy, C.M., a Canadian preacher, writer, speaker, theologian and social activist, and small-group discussions and workshops. There will be a wine-and-cheese reception in the late afternoon followed by a Reunion Dinner, featuring the presentation of the Distinguished Alumni/ae Award to John Thompson Emm 7T1. Register by calling the Alumni Office at 416-585-4500 or 1-888-262-9775 or at my.alumni.utoronto.ca/emmday2016. We look forward to welcoming you back to campus in April!

Faithful Living: A Day to Explore Life Choices
A day for youth and young adults, and their youth ministers/leaders. Confirmation classes welcome!

WEDNESDAY, MARCH 16, 2016
9:30 AM TO 8 PM
EMMANUEL COLLEGE

Do you know what you want to be when you grow up?
Do you know who you are meant to be? This event is designed for youth and young adults to explore career and vocation, and is co-sponsored by Emmanuel College, Ecumenical Chaplaincy of the University of Toronto, and Ministry Recruitment, the United Church of Canada.

Early-bird registration by February 15:
$25/person, $90/4 people.

Regular registration by March 10:
$35/person, $125/4 people.


Join Us
WEDNESDAY, MARCH 16, 2016
1:30 PM
EMMANUEL COLLEGE
CHAPEL

Community Worship
Led by Emmanuel College Alumni/ae

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.