



News

THE NEWSLETTER OF EMMANUEL COLLEGE – WINTER 2018

Spreading God's Message of Hope and Love on Campus: Jeanette Unger and Ralph Carl Wushke

It seems unlikely that children born about 20 years apart in rural Saskatchewan would end up working together at the Ecumenical Chaplaincy at U of T (ECUT), but this is only one example of a few coincidences about the lives of Jeanette Unger Emm oT6 and Ralph Wushke Emm oT4.

Having shared an office space now for over 10 years, the two often finish each other's sentences, share a love of cycling in the city and, following graduate degrees at Emmanuel, took on short-term positions as ecumenical chaplains—posts that have since become permanent. "It was definitely meant to be," says Wushke.

In the spring of 2000 Ralph Wushke decided he needed a change. "I realized I was a pastor at heart, and I wanted to go back to church. I wanted to study theology again." Four years earlier, he had moved to Toronto and was ready to move on after over a decade of work and activism in HIV/AIDS and a brief stint as a regional therapeutic specialist in the pharmaceutical industry. Having already received his MDiv from the Lutheran Theological Seminary in Saskatoon and having served as pastor to Moose Mountain Lutheran Parish for six years,



Jeanette Unger Emm oT6 and Ralph Wushke Emm oT4 have worked together for over 10 years as ecumenical chaplains.

Wushke applied to Emmanuel's ThM program choosing a focus on queer theory, philosophical hermeneutics and sexuality ethics.

"My goal with the ThM was to reflect theologically on my work as a gay activist and as a person living with HIV/AIDS. It's difficult to separate my spirituality from my homosexuality," says Wushke. While studying part-time he served half-time as a minister at Bathurst Street United Church, a position he continues to hold. In 2004 he graduated from Emmanuel and a few months later was approached to see if he would be interested in a three-month

contract at ECUT. "It turned out to be a really great fit and the contracts just kept coming," he says, laughing, "and it was agreed that I should stay on."

In 2001 Jeanette Unger had completed both a degree in theology from Canadian Mennonite University and a BA in social development studies from the University of Waterloo. She had a similar yearning to get back to school and to explore her own faith through stories from the Old Testament. By 2006 she had completed her MTS from Emmanuel College and had worked as a summer chaplain at Naramata, the United Church retreat

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centre in B.C. Shortly after she heard from a classmate who encouraged her to apply for the chaplaincy position at U of T.

“I was unsure at the time about the position but they were convinced that I had potential,” she jokes. “I was drawn to the chaplaincy, I think at first, for the academic setting and the possibility for my own growth and learning; however, it has become so much more to me than that. I feel privileged to be in a place where I help people and honour the human spirit.”

Fast forward a decade and Unger and Wushke affectionately call each other their ‘work partners.’ The two share office space for at least 20 hours a week depending on the time of year and the programming. They split their time on the St. George campus between offices at Knox College and Emmanuel College—in-kind contributions to ECUT—reflecting the chaplaincy’s roots in the traditions of both the Presbyterian and United Churches, and the pair attends presbytery meetings to keep the churches apprised of their ministry. ECUT was founded by Presbyterian and then chaplain Karen Bach, and it continues to be supported by agencies of the Presbyterian Church in Canada, as well as United Church funding sources.

While Unger and Wushke are not university employees, (ECUT is a registered charity), they do offer friendship and support to the entire university community—students, faculty and staff included—in the search for learning, meaning, purpose, community and wholeness. “Religion,” says Wushke, “is generally suspect on campus, so when I started in this role, I knew I had work to do and relationships to foster—not only for students, but also within the university administration and departments. Students don’t park their identity—religious or otherwise—at the edge of campus so it’s important that we meet them where they are, not just geographically, but through our programming as well.”

Much of their work at ECUT focuses on ecumenism and interfaith exploration. An interfaith discussion group held last year attracted Christians, Muslims, Buddhists and agnostics. Additionally, ECUT supports the Student Christian Movement as well

as administering three main programs: monthly Grief Support Sharing Circles; Ecology and Spirituality, which is an exploration of the ways in which faith, religions and spiritualities interact with the world; and Qu(e)rying Religion (QR), which Wushke founded in 2005. The QR program fosters conversations about the intersections between gender identities, sexual orientations, cultures, religious faiths and spiritual practices.

While the chaplains are not registered psychotherapists, more often than not they spend much of their time listening and engaging in pastoral care. “Once people are offered a safe space on campus to talk about how they’re feeling—their struggles and experiences, their joys, too—there is often this sigh of relief that they can be open.” Unger also finds the listening aspect of her ministry deeply spiritual: “It’s about the art of holy listening or being a compassionate presence, it is about the ways in which my Christian faith gets lived out in my work,” she says. “I think a lot about attentive listening so that, when a student shows up, I can be really present to them. Where is God’s presence or absence in this story? To truly listen to someone is hard work and I need to practise this skill over and over again, but when listening does happen, I feel like it is a holy moment in which God’s love is present.”

“It’s rewarding, affirming, life-giving work,” says Wushke, and Unger agrees. “It’s fulfilling work. I like getting up and going to work—I’m happy to go—I look forward to it and I recognize that this is a gift. Every day is different, and I feel sad and worried for some of the people that we encounter, but I know we are doing valuable work and I feel so supported.”

“As chaplains,” says Unger, “we are really uniquely situated on campus. We aren’t professors so we aren’t in charge of grades, and we’re also not doctors or psychologists making records about anyone’s health or status, and this allows us to have confidential conversations with people, making it a very safe place.

And yet, should we need to offer further resources to someone and help them gain access to additional help for their wellbeing, or to assist them with academic accommodations, we can share our knowledge about campus resources and help them to find the help they need. The way we can express care is a unique gift and it’s sacred.”

Chaplaincy provides both Unger and Wushke with profound spiritual fulfillment. Unger describes feeling a sense of awe that she is able to witness a special moment in someone’s life: “I feel blessed that someone can be so vulnerable with me and can trust me. It feels holy. I’m sad for the hurt in the



Relaxing in the ECUT office at Knox College.

world, but I also get momentary glimpses of grace, hope and healing.” Wushke agrees and remarks that his desire to be a chaplain is a direct result of his own university experience both at Emmanuel and elsewhere. “University chaplains were key to my coming out, to my faith and to my social life,” he says. “Student Christian communities were everything that mattered to me in my student years.”

While they are markedly different individuals, their differences—particularly in the workplace—are complementary. Soon, Wushke will be looking for another change: retirement. This next stage is sure to be interesting, although he admits that his excitement is mixed with trepidation. He can be certain, however, that he is leaving ECUT in most capable hands. ◉

Disrupting Faith Then and Now

BY PHYLLIS AIRHART

“Disruption” is a word that often crops up in discussions nowadays, whether the topic is Trump, technology or trends in religion. Coming across that same word in publications commemorating the 500th anniversary of Martin Luther’s role in launching a movement that became known as the Reformation reminded me that the 21st century has no corner on disruption or the anxieties about the future that it unleashes. The technological disrupter in 1517—the printing press—dispersed Luther’s critique of church corruption and spread ideas that displaced conventional assumptions about the role of religion in society.

“Stop the gravy train” once helped to elect a disruptive mayor of Toronto, and we could take our pick of slogans that energized American voters at the polls a year ago. Luther too had his slogans, chief among them “justification by faith alone.” Like most slogans, it was shorthand for other issues: it encapsulated reaction to the anger and cynicism of men and women who were persuaded that they had been manipulated by doctrines that were untrue and exploited by religious demands that were unnecessary. Luther’s slogans offered alternative answers to theological questions. What must I do to have assurance of salvation? Nothing, said Luther, apart from faith. To the question “how do I know what to believe,” *sola scriptura* elevated the authority of the Bible over tradition. And “the priesthood of all believers” affirmed the duty of all Christian men and women, not just the religious elite, to intercede for others and instruct them in the faith.

The disruption that followed the shakeup of the institutional Christian church five centuries ago resulted in institutional change and theological reformulation. It also led unintentionally to the division of western Christendom and to the devastating consequences that followed. The religious plurality that we take for granted in Canada today was foreign to the mindset of Europe in 1517. The Christian church was established by the state, with limited toleration (and sometimes none) for other faiths. Even for a Christian, dissent from the established church could leave one without the full rights of citizenship. We sometimes hear the term “ethnic cleansing” used today. What the early modern period experienced in some regions was tantamount to a “theological cleansing,” with people forced to become religious refugees when they found themselves on the wrong side of a confessional line.

Many parts of Europe were shattered by wars of religion that lasted for more than a century, even intensifying at the beginning of the 17th century during what was known as the Thirty Years’ War that broke out in 1618. The desire of Catholics and Protestants to spread their versions of the Christian message beyond Europe also caused generations of hurt as they competed for the souls of Indigenous peoples. We have been reminded of the tragic outcomes of that encounter by the report of the Truth and Reconciliation Commission, which is pricking the conscience of Canada with consequences we cannot yet name. Emmanuel has joined with others at the Toronto School of Theology in exploring how to respond to its calls for action.



Organized religion is now situated in a milieu that is as disruptive to old assumptions about belief and belonging as the revolution that propelled the Reformation 500 years ago. The outlook for ideas and institutions once considered enduring, whether democracy or department stores, appears more uncertain than even a decade ago. Differences over belief now extend beyond competing doctrines about God, as in Luther’s day, to whether there is even a God. Across the theological spectrum, there is a strong impulse toward individual autonomy among spiritual seekers who are guided by neither the Bible nor tradition, but by their own experience. Addressing concerns about the purpose of the institutional church and its ministry is complicated by indifference to the notion of belonging to a community of faith of any sort. We may be headed towards a time when spiritual matters will be disputed in tweets from our digital devices, rather than in sermons or pamphlets produced by a printing press.

Is it too much to hope that a reshaping of religion might again emerge out of disruption, this time uniting people of faith and respecting, rather than resisting, religious plurality? That question brings me back to the Reformation of 500 years ago. The first of Luther’s 95 theses was this: “When our Lord and Master Jesus Christ said, ‘Repent,’ he intended the entire life of believers to be repentance.” As historian Martin E. Marty points out in *October 31, 1517: The Day That Changed the World*, repentance in the biblical sense always involves “a turning, an about-face, a basic change” that runs counter to our culture with its positive thinking, feel-good entertainment and emphasis on success.

Marty adds: “In a world of conflicts, many foreparents used power to build empires that led to the killing of millions of God’s children in wars, the enslavement of others, the exploitation of the weak. But when believers are asked to repent, they cannot change the inherited past. They can only deal with the present, with today, which is why the confession of evil acts, thoughts, words, and ways is to occur daily.” If that is so, perhaps it’s not too much of a stretch to imagine “truth and reconciliation” as a new call to repent that will be as consequential today as it was 500 years ago. ☉

Search Committee Begins Interviews for Emmanuel College Principal

Victoria University is conducting an extensive search for a principal for Emmanuel College, who is expected to take office in July 2018. Victoria University has struck a search committee and invited expressions of interest, applications and nominations from the community. The committee has met several times and has begun interviewing selected candidates and will continue to do so until the position is successfully filled.

The principal is the senior academic and administrative leader of Emmanuel College and a member of its faculty. The principal will provide inspirational, strategic, academic, and

financial leadership, and work co-operatively within Emmanuel College and its affiliates, including the Toronto School of Theology, to strengthen and expand its programs and activities in ways that exemplify its mission. Understanding and respecting the theological traditions of the United Church of Canada, as well as the multi-religious context of contemporary Canada, the principal will effectively represent Emmanuel College with its internal and external communities to advance its vision, mission and values, increase its resources and well-being, and raise its profile locally, provincially, nationally and internationally.

Islamophobia and Anti-Semitism Colloquium: Connections and Parallels

Following a community lunch on November 1, Emmanuel College hosted a colloquium to increase knowledge of Islamophobia and anti-Semitism. Ivan Kalmar, who holds the Hon. Newton W. Rowell Professorship in Vic One, addressed some of the common historical origins, connections, commonalities and differences between Islamophobia and anti-Semitism. He delved deep into history, exploring stereotypes and this “hatred with two faces.” Azeezah Kanji, director of programming for the Noor Cultural Centre and *Toronto Star* columnist, explored the colloquium’s topic from a legal perspective while Gail Allan Emm OT4, coordinator of ecumenical, interchurch, and interfaith relations for the United Church of Canada, spoke to the role the United Church has played in helping to improve relations with Jewish and Muslim faiths while still acknowledging the past and that “racism is part of theological history.”



(left to right) Gail Allan, Ivan Kalmar, Azeezah Kanji

Caring For All: EC Student Barbara Helms is First Female Muslim Chaplain with the Canadian Armed Forces

In October 2017, Emmanuel College doctoral student, Barbara Helms, enrolled with the Canadian Armed Forces as its first female Muslim chaplain. She serves with the 30th Field Artillery Regiment (33 Canadian Brigade Group, 4th Canadian Division). “Care for all is the primary motto for my role as chaplain and I am grateful for this opportunity to serve,” says Helms. She is currently pursuing a Doctor of Ministry degree specializing in Muslim chaplaincy. She has over 10 years of experience working in interfaith ministries and works as a registered psychotherapist, (qualifying). She holds a BA in religious studies and an MA in Islamic studies, both from McGill University, and a master of counselling psychology from Athabasca University.



Barbara Helms, current DMin student, enrolled in the Canadian Armed Forces as the first female Muslim chaplain.



Natalie Wigg-Stevenson



Susan Beaver

Exploring Social Identity, Privilege and Intersectionality in Grand River

For the past three years, Natalie Wigg-Stevenson, associate professor of contextual education and theology, and Susan Beaver Emm 1T4, minister at Grand River United Church, have partnered to lead an experiential learning activity for students in Wigg-Stevenson's "Context and Ministry" course at Emmanuel College. The trip occurs during the course unit on settler/Indigenous relations in colonial Canada.

Beaver offers the students a unique opportunity to hear about the history and impact of colonialism in Canada from an Indigenous, but also personal, perspective. Through her eyes and experience, the students learn about the challenges, joys and hope for ministry, specifically as it relates to her work in the community at Grand River. Additionally, Beaver shows the students a small section of the reserve and she invites them to "be present and feel themselves on the land," says Wigg-Stevenson.

Kim Penner, sessional faculty member at the College, says that the trip is the "kind of integrative and experiential learning that we seek to foster among our students as it integrates in an embodied way classroom learning with our visit to Six Nations." The trip also highlights the "importance of context for ministry—in this case, the history of colonization in Canada, including, residential schools, and ongoing work towards Indigenous justice and reconciliation."

Current MPS student, Jianhui Xiong, remarked that the experience was deeply touching: "I have never experienced anything like this before and I really appreciated the opportunity to learn in this way." For fellow classmate Caro Ibrahim, the trip was his first time on an Indigenous reserve: "I was surprised to learn that her own process of reconciliation did not involve

ending [Beaver's] own spirituality, but actually reconciling her identity with her faith; this was enlightening to hear." MDiv students Nathalie Waite and Kay Mountford similarly noted how impressed they were by Beaver, her ministry and how much they appreciated the way in which she integrated and affirmed the First Nations people with their own religious practice. "I affirm our traditions because I accept and reflect both the Haudenosaunee and Christian inheritance in my life. I affirm our pre-contact traditions because they too are from God and bring tremendous goodness, love and sanity to our lives," said Beaver. The trip, said the students, was a gift, and one that was "energizing, enlightening and transformative—not to be missed."

Wigg-Stevenson sees the trip as part of the larger work Emmanuel College is doing in trying to determine what reconciliation could look like in Canada. The trip has become an important part of her own work at a more personal level, she says. The first trip to Grand River was part of a pilot project within the "Context and Ministry" course. It was so well received that students suggested it become part of the course—a degree requirement for all MPS and MDiv students. "I applaud Professor Wigg-Stevenson and Emmanuel College for demonstrating continued commitment to a relationship with Indigenous peoples and the work of reconciliation," says Beaver. "The colonial wound is deep, ugly and painful in the lives of Indigenous peoples; it was inflicted by and is perpetuated through social structures, policy, ideology, racism and Canada's narrative about itself. Only through love and truly knowing each other can this wound begin to heal. I can't tell you how happy this continued relationship with Emmanuel College makes me."

Before the Bible: the Liturgical Body and the Formation of Scriptures in Early Judaism

BY JUDITH NEWMAN

In the 21st century we take the printed and bound character of the Bible for granted. Whether in the form of the Jewish *Tanakh*, a.k.a., the Hebrew Bible, or bound with the New Testament as a Christian Bible, we think of the Bible as a single book. Christians may be most familiar with the Bible from church services. They see the Bible read and they hear it preached in sermons from a pulpit. Outside of Sunday worship, Christians might open their Bibles to read and study them, either privately or in Bible studies. But while we may think of the Bible as a book with a fixed text from which we draw to craft theology or as the substance for reading and preaching, in truth the Bible in its formative stages was anything but fixed, and certainly not a single book.

The Dead Sea Scrolls are starting to change the way scholars understand the formation of the Hebrew Bible. Aside from the Nash Papyrus, comprising two short excerpts from Exodus 20 and Deuteronomy 5 dating to the 2nd century BCE, the scrolls include the earliest known manuscripts of the Jewish scriptures, dating from 250 BCE to 70 CE. Up until their discovery the two earliest copies of the Hebrew Bible were medieval manuscripts dating 1,000 years later, the Aleppo Codex (920 CE) and the Leningrad Codex (1008 CE). What is striking about the discovery of the scrolls is that not only do they reveal that the canon of the Hebrew Bible was not complete, but also that the individual books themselves were still fluid. While the 66 chapters of Isaiah formed a complete scroll, albeit with many minor differences from the medieval codices, Jeremiah appears in variant forms. Multiple manuscripts of psalms were found, but none of them corresponds with the exact ordering we know from the 150 psalms in the book of Psalms. Moreover, additional psalms, heretofore unknown, appear in some psalms manuscripts.

Just as with printed Bibles, we also take for granted that prayer as a means of communicating with God is a fundamental part of religious life, both for individuals and communities. But this was not always so. The religion of ancient Israel in the pre-exilic period (1200 BCE–587 BCE) was one in which there was no Bible, and the central feature of religious practice was animal and vegetable sacrifices, offered either at regional cult sites or in the Jerusalem Temple. After the destruction of the temple by the Babylonians, the importance of prayer, “the offering of the lips,” emerged as a central kind of substitute for sacrifice. The Dead Sea Scrolls also reflect the growing importance of prayer in the life of individuals and communities. One-fifth of the 800 manuscripts are prayers, hymns and psalms. Many prayers start appearing in the post-exilic literature. Consider Jonah’s prayer from the belly of the fish, or the prayers of Elizabeth and Mary in the Gospel of Luke. A central feature of the prayers we see in the scriptures themselves is their interpretive use of earlier scripture.



My forthcoming book, *Before the Bible: the Liturgical Body and the Formation of Scriptures in Early Judaism* (Oxford University Press) tells a new story about the formation of the Bible. Other scholarly accounts trace the origins of scripture through source-critical excavation of the archaeological “tel” of the Hebrew Bible. My book is not concerned with the origins and closure of the Bible but on the reasons why scriptures remained open. I argue that the formation of scriptures and prayer practices are intimately intertwined. Drawing on new methods from cognitive neuroscience and the social sciences, as well as traditional philological and literary analysis, my new book argues that one key to understanding the formation of scripture is the widespread practice of individual and communal prayer in early Judaism as a vital means of shaping selves and communities.

Now that I have told the story of the Bible’s formation from the perspective of worship, this may seem obvious, but it has escaped the attention of biblical scholars, and is the period “after the Bible” so much different from the period “before the Bible” in this regard? We continue to interpret scripture in the language of hymns, and in the wording of prayers. Take, for example, this United Church communion prayer, in which the scriptural history of God’s interaction with humanity is recalled: “For you smiled on an outcasted Hagar, blessing her descendants, you guided the doubtful Israelites, leading them to freedom, you spoke through the Judges and the Prophets, providing words of wisdom.”¹ This creative interpretative use of scripture has a long genealogy and is crucial to sustaining identity in scripture-shaped communities. May it always be so. Amen. ◉

Judith H. Newman is an associate professor of religion and Old Testament/Hebrew Bible at Emmanuel College and cross-appointed as an associate professor of religion at U of T.

¹ Prayer composed by Dr. Alydia Smith.

Achievements

NEW ALUMNI/AE SERVICE AWARD: INAUGURAL WINNERS ANNOUNCED

The ECAA announced the newly created Alumni/ae Service Awards in the Autumn 2017 issue of *EC News*. This award was established to honour and recognize notable achievement in a particular area, as opposed to the Distinguished Alumni/ae Award, which honours lifetime achievement at the local, national or international level. The inaugural winners of this important new award of achievement are **RICHARD CHAMBERS EMM 8T6**, **LESLIE DAWSON EMM 8T7**, **CHERI DiNOVO EMM 9T5**, **OT2**, **JOHN McTAVISH Vic 6T3**, **EMM 6T6**, **PETER NEWBERY Vic 6T1**, **EMM 6T6** and **LEE SIMPSON Vic 7T4**, **EMM 0T5**. Please join us on May 7 for Alumni/ae Day when the Emmanuel College community will congratulate and celebrate the first six winners who have been selected for their wide-ranging accomplishments, including pastoral care, work in government, chaplaincy, publishing and church ministry.

DALE SKINNER EMM 0T3 has accepted a call to serve the congregation as minister at St. Paul's United Church in Milton, Ont.

Births

To **BRONWYN CORLETT Vic 0T3**, **EMM 1T0** and **DANIEL HALLORAN**, a daughter, Helen Elizabeth Corlett Halloran, on December 12, 2017, in Toronto, a sister for Morgan.

Deaths

BARBARA ISABELLE COOK EMM 8T4, in Winnipeg, Man., October 26, 2017.

DOUGLAS G. GARDNER Vic 5T0, **EMM 5T3**, in Toronto, October 19, 2017.

W. GORDON HUME Vic 4T7, **EMM 5T0**, in Meaford, Ont., August 11, 2017.

KUNIO KEN MATSUGU Vic 5T8, **EMM 6T1**, in Scarborough, Ont., September 27, 2017.

HOWARD O. WAKELIN Vic 4T8, **EMM 5T0**, in Summerfield, FL, September 19, 2011.



PETER WYATT NAMED WINNER OF THE DISTINGUISHED ALUMNI/AE AWARD

When Peter Wyatt Vic 6T6, Emm 8T3 completed his seven-year term as principal of Emmanuel College in 2008, then President Paul W. Gooch remarked that Wyatt was a “true citizen of Victoria University,” and that he “passionately and eloquently represented Emmanuel on the senior administrative team and in governance . . . in a spirit that [was] both gracious and wise.” Wyatt’s firm belief in the importance of theological education and its association with leadership roles in the church, his dedication to ecumenism, his excellence in preaching and in teaching as well as his work as editor of *Touchstone*, the United Church of Canada’s theological journal, were just a few of the reasons he was selected to receive the award. Wyatt will receive the Distinguished Alumni/ae Award at Emmanuel Alumni/ae Day on May 7, 2018, and all are welcome to join the celebration.

RECENT FACULTY PUBLICATIONS

Nevin Reda and Lim Swee Hong both published books in 2017. Nevin Reda, assistant professor of Muslim studies, has written *The Al-Baqara Crescendo: Understanding the Qur’an’s Style, Narrative Structure, and Running Themes* (McGill-Queen’s University Press, 2017) about the poetics of Qur’anic narrative structure. Lim Swee Hong, Deer Park Associate Professor of Sacred Music and program director has co-written *Lovin’ on Jesus: A Concise History of Contemporary Worship* (Abingdon Press, 2017), the first scholarly work on the origins and development of contemporary Christian worship. In *Faith, Hope, and Love: Songs for the Church* (Hope Publishing, 2017), he sets 59 original hymn compositions to contemporary texts.



MILESTONES

Alumni are invited to send information for inclusion in *Milestones*. For marriages, please indicate, if applicable, whether you prefer to be known by your married or birth name. An obituary must accompany death notices.

Or e-mail your *Milestones* news to emm.alumni@utoronto.ca.

Grad Year: Vic Emm

Name (Please add title and/or maiden name if applicable) _____

Address _____

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Please include my e-mail address in my *Milestones* notice.

Capacitar: Trauma Healing and Transformation Training Course
with Patricia Mathes Cane and co-sponsored by Emmanuel College

Module 1 June 23–24
Module 2 Sept. 15–16
Module 3 Jan. 26–27, 2019
Module 4 April 27–28, 2019

Emmanuel College

Workshop fee \$910 plus HST, includes light refreshments and e-handbook.

Register by April 1 for early-bird fee of \$860 plus HST, or by May 1 for regular fee.



**ARE YOU GOING?
SAVE THE DATE FOR
EMMANUEL ALUMNI/AE
DAY 2018: 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 annual worship, fellowship and time to gather with former classmates, faculty and staff, and more! The new Alumni/Ae Service Awards will be presented to the six inaugural winners and the Distinguished Alumni/Ae Award will be given to Peter Wyatt Vic 6T6, Emm 8T3, former Emmanuel College principal and professor emeritus.

Save the date and stay tuned for more details. We look forward to welcoming you back to campus in May!

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.

EMMANUEL COLLEGE NETWORK

What do you get when 100-plus Emmanuel College alumni/ae all agree to form a community to support other Emmanuel graduates in the pursuit of their vocation beyond their degree? You get the **Emmanuel College Network**—grads helping grads and student interns around Canada and beyond to help spread the good news! If you are interested in having your name and contact information added to this list, please contact alumni/ae officer, Jennifer Wells, at jennifer.wells@utoronto.ca. Your contact information will be shared only with fellow Emmanuel alumni/ae who are interested in making a meaningful connection.

EMMANUEL COLLEGE CONVOCATION

MAY 10, 2018

All are welcome to congratulate Emmanuel's newest alumni/ae—the Class of 2018—at this year's convocation! The ceremony will begin at 4 p.m. in the Isabel Bader Theatre at 93 Charles Street West. The celebration will continue afterward with a reception in Alumni Hall, Old Vic. We hope to see you there!



DAY WITH EMMANUEL

An open-house event for prospective students.

MARCH 3, 10 AM TO 2:30 PM,
EMMANUEL COLLEGE.

Advanced registration required.
Please visit bit.ly/DWE2018register.



**WELCOME BACK
LUNCH & COMMUNITY
WORSHIP**

SEPTEMBER 12, 2018

12:30 P.M.—1:30 P.M. LUNCHEON IN
EMMANUEL COLLEGE, ROOM 119

1:30—2:45 WORSHIP SERVICE IN
EMMANUEL COLLEGE CHAPEL, ROOM 319

Please call 416-585-4500 to register for this event.

For continuing education 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.



EMMANUEL COLLEGE
OF VICTORIA UNIVERSITY IN
THE UNIVERSITY OF TORONTO

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