



# *immersion* IN THE NEIGHBOURHOOD

An immersive internship experience launching in the summer of 2021

## PROGRAM OVERVIEW

*about us*

*the program*

*how to apply*



# DWCC

DOWNTOWN WINDSOR  
COMMUNITY COLLABORATIVE

[WWW.DWCC.CA](http://WWW.DWCC.CA)



**IMMERSION** is the best way to learn something, whether it be a new language or a skill or a way of life. When you immerse yourself in something, there's a higher likelihood that it will stick. When it comes to discipleship and formation in the church, here, too immersion makes the most sense.

We are working to create an immersive experience of living in monastic Christian community where a community of interns will learn how to be the church embedded in the neighbourhood.

This internship community will live together, pray together, be formed by scripture together, and love their neighbourhood together.

**THE DWCC** is a new monastic community of neighbours and friends who are committed to the ongoing renewal of downtown Windsor. At the centre of our community is a way of life that is focused on our love for God, our love for one another, and our love for our neighbours.

Our desire is to see Windsor be a good place to grow up and a good place to grow old, and we pursue collaboration with anyone who shares that vision. We will work toward this by creating and supporting loving community at the neighbourhood level, where everyone has a chance to be valued and find a place to belong.

At the heart of this internship experience is our mission of creating and supporting loving community at the neighbourhood level. It's fused together with a desire to raise up young leaders to have a passion for the church in the city, recognizing that loving God and loving neighbours means actually knowing our neighbours; it means being a faithful life-giving presence in the places we live, work, play, and pray.

### OUR WAY OF LIFE

Our community is rooted in a covenant of place-based practices. This too is counter-



cultural, and it is focused on small and incremental steps toward the alternative vision we long to see in our city. Our covenant has three primary directions: our love for God, our love for one another, and our love for our neighbours.

“This three-dimensional pattern for living a balanced life is evident throughout Scripture. It can inform us in how to experience fruitfulness in our ministry, our relationships, and our personal spiritual walk. We see these three dimensions in Jesus’ lifestyle throughout the Gospels.” **-MIKE BREEN**

### PLACE-BASED

We are rooted in particular neighbourhoods in our parish. This parish spans four square kilometres and is home to approximately 16,000 people. It includes several diverse neighbourhoods within the boundary markers of Giles, the Detroit River, Caron / the railroad tracks, and Howard. By committing to these parish boundaries, we live into the restrictions and benefits of limitation, even as the world around us lives unbound and untethered.

### ORTHOPRAXY

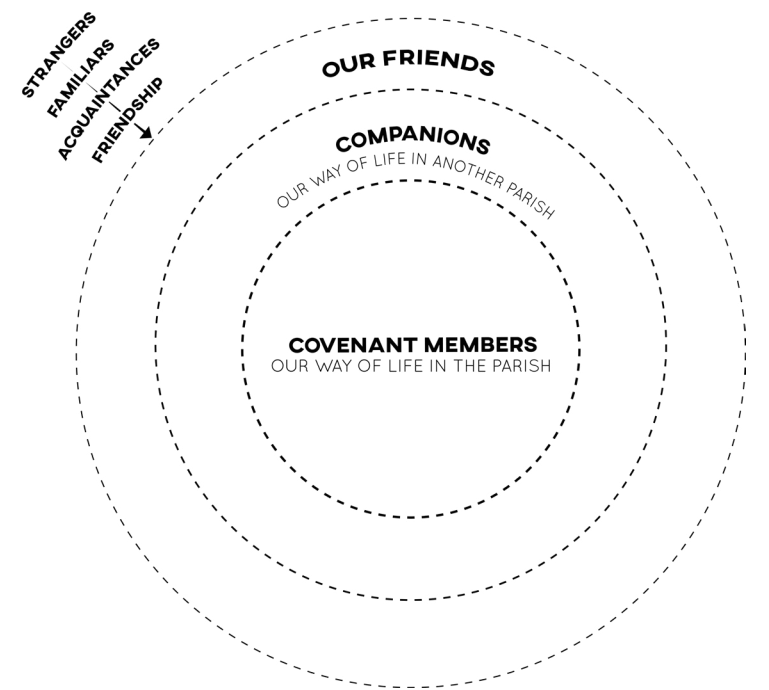
Our covenant is intentionally practice-based. While we hold to a foundational story of God reconciling the world to himself, our beliefs are embodied and lived out in our personal and communal lives through a set of practices. Each practice flows from our way of life: loving God, loving one another, loving our neighbours.

“The gospel becomes so much more tangible and compelling when the local church is actually a part of the community, connected to the struggles of the people and even the land itself. It can be easy to miss what holds this together. By crafting a life together in a definable place, the parish becomes a platform for a whole new way of being the church.” **-FRIESEN, SOERENS, SPARKS**

### LOVING COMMUNITY

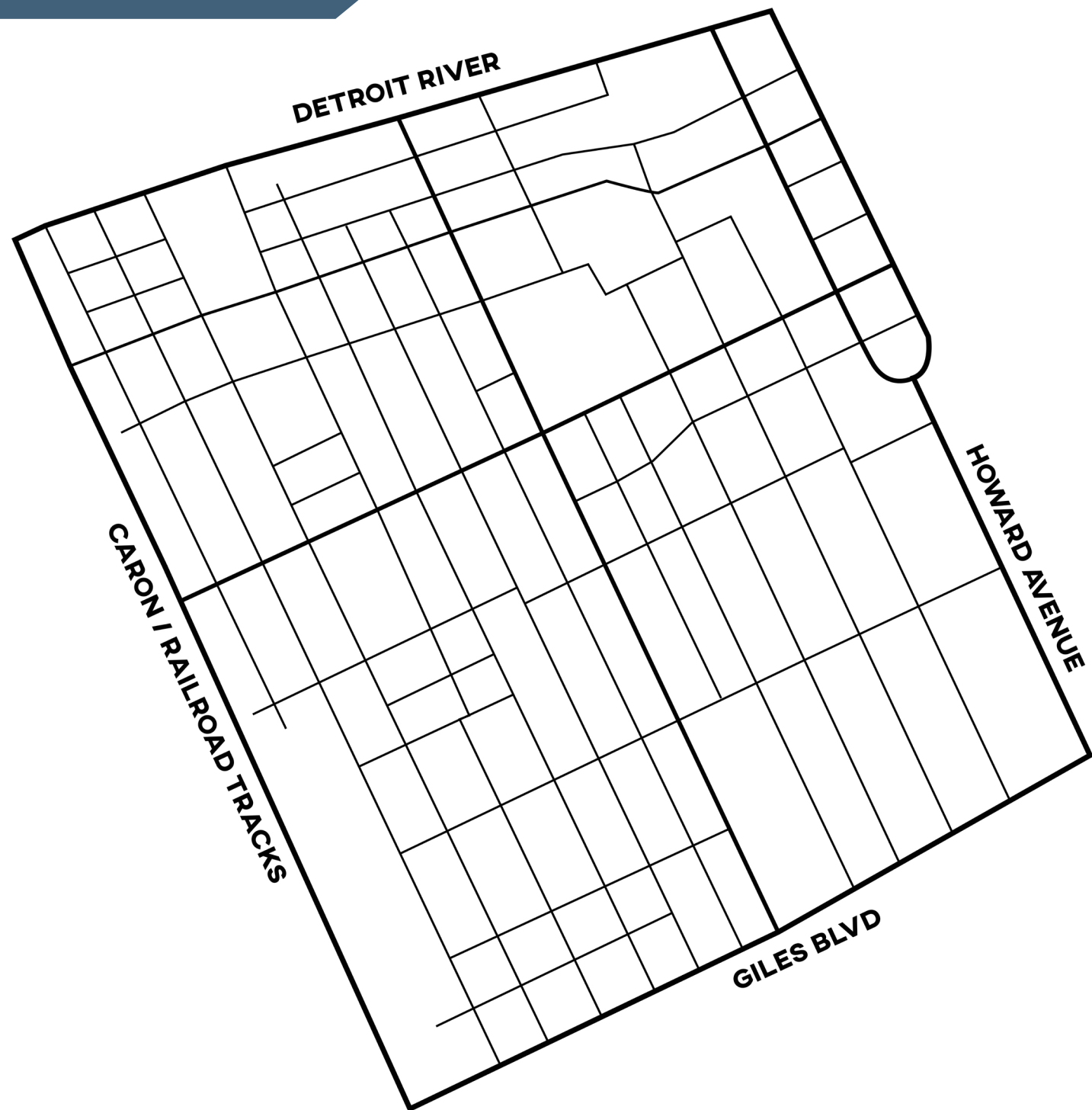
Creating and supporting loving communities happens through a variety of activities and structures. Our place-based way of life involves helping people move out of isolation and into meaningful community life. Many of our activities are designed to help people move from being strangers to friendship.

We visualize this as a series of concentric circles that are open and inviting. Our place-based values and practices are at the centre of our life together, and those who commit to our way of life in the parish are covenant members. The next circle out are companions. These are people who do not live in the parish, but they participate by being actively involved in their own parish, or by coming alongside other covenant members in supportive relationship.



Further out relationally come our friends. These friends might live downtown, or they might be aspirational about our way of life. They might be curious about our community. Our friends have yet to covenant with us, and we happily embrace their friendship and their support in the work of creating and supporting community at the neighbourhood level.





### PARISH BOUNDARIES

Boundaries and limitations are often looked upon negatively for the constraints they present to us. But boundaries also help us narrow our scope and focus our attention. We see the benefits of parish boundaries in our everyday life together.

As such, covenant members are to locate their lives within these boundaries, and our Board of Directors must be made up of a majority of covenant members. This helps us prioritize the neighbours who live here and the challenges we face together.



### NEW MONASTICISM

is how we describe ourselves in the context of faith communities. We share a way of life, and we live into the twelve marks of new monasticism.

**#1 Relocation to the abandoned places of Empire.** The DWCC has lived this out by relocating to the parish, a series of connected neighbourhoods that have been described as impoverished, under-resourced, and neglected. Covenant members are faithfully present in these “abandoned places of Empire”.

**#2 Sharing economic resources with fellow community members and the needy among us.** The DWCC has embraced economic and resource sharing on an individual basis (through a culture of looking out for one another) and through a system of monthly giving and benevolence. We have also created a tool lending library and a sharing pantry to foster and develop a sharing economy.

**#3 Hospitality to the stranger.** The DWCC has had intentional homes that offer hospitality to the stranger: River’s Edge Men’s House, Women’s Community House, Recovery House. Some of our members offer this kind of radical hospitality through their own homes. And our gatherings intentionally make space for strangers to become friends.

**#4 Lament for racial divisions within the church and our communities combined with the active pursuit of a just reconciliation.** We have been wrestling with this one in particular over the past year, lamenting that we have not always done well here. Through a neighbourhood lament walk and focused teaching on this particular mark of new monasticism, we have started a conversation we hope will continue throughout our community about just reconciliation as a sign of the kingdom of God in our midst.

**#5 Humble submission to Christ’s body, the church.** The DWCC has encouraged collaboration with congregations across the city. We valued the relationship with St. Andrew’s, and currently Central United, First Baptist, and All Saints Anglican. Our Love the City event has been an annual attempt to bring the Church of Windsor together and listen to the Spirit’s direction in loving our city.

**#6 Intentional formation in the way of Christ and the rule of the community along the lines of the old novitiate.** The DWCC embraces a covenant of orthopraxy that shapes the way we love God, the way we love one another, and the way we love our neighbours. We are looking to embrace language of Covenant, Companion, Friends, and the relational spectrum from stranger to friendship as a way of intentional formation in the way of Christ.



**#7 Nurturing common life among members of intentional community.** The DWCC has pursued common life in the intentional community homes. A distinctive of DWCC is viewing our common life through the lens of our parish. We seek to nurture and support one another as we live in walking distance of each other.

**#8 Support for celibate singles alongside monogamous married couples and their children.** The DWCC aspires to be a living application of “God places the lonely in families”, that the intimacy of friendship and brothers and sisters comes in finding a place where I am valued and have a chance to belong.

**#9 Geographical proximity to community members who share a common rule of life.** Members of the DWCC strive to live in walking distance to one another, sharing and embracing the boundaries of the parish. We strive to live, work, play, and pray as much as possible within the parish.

**#10 Care for the plot of God’s earth given to us along with support of our local economies.** The DWCC has been a key contributor to our local community garden collectives, ensuring neighbours have access to fresh produce. We also encourage our members and our broader community to seek the welfare of the city by buying and eating locally, going to the farmers market, and supporting local businesses.

**#11 Peacemaking in the midst of violence and conflict resolution within communities**

**along the lines of Matthew 18.** Every community has conflict, and we strive to work through it toward restoration and reconciliation. When we have had conflict, we have leaned on the principles of conflict resolution detailed in Matthew 18. The DWCC has also been a catalyst of peacemaking in the neighbourhood, helping to facilitate opportunity for conversation between neighbours and organizations where there is disagreement, such as neighbours on Victoria and the Downtown Mission.

**#12 Commitment to a disciplined contemplative life.** The DWCC leans into contemplative practices of daily scripture reading, daily prayer, sabbath, simplicity, breathing prayers, the hands prayer, trios, and many other contemplative disciplines.

### COMMUNAL DISCERNMENT

This past year, we slowed down as a community to embrace new ways of making decisions together. We embarked on a slow process of communal discernment and decision making with the focus on how we could best utilize a DWCC owned house. It’s original purpose and vision had come to a close after several years of life-giving ministry, but we wanted to make sure that the many voices of our community were involved in shaping a new purpose and a new vision.

After several months of *lectio divina*, collaborative conversations where we diverged in wide and creative ways, and then through similar conversations of converging on ideas that would align with our mission and best serve our community, we arrived at



the idea of using the house for an immersive internship experience.

With a renewed sense of purpose and vision, our goal is to provide an immersive experience of living in monastic community, sharing life together, intentional spiritual formation in the way of Jesus, and with a mandate of doing justice locally, loving kindness locally, and walking humbly with God in the neighbourhood.

### CO-VOCATIONAL COHORTS

Each cohort of interns will live and work together for a full calendar year, running from July to June of the following year. Throughout the year, each intern will participate in the life of the DWCC community through the use of their gifts and by participating in our way of life. Further to this, they will also engage with the neighbourhood and work in the community. Each of our staff is covocational, and this is a shared value and way of doing ministry.

### INTENTIONAL COMMUNITY HOMES

Intentional community homes are part of our history. Since 2010, the DWCC has launched the River’s Edge Men’s House, the Recovery House, and the Women’s Community Home. Community homes are a living model for discipleship; we learn what it means to follow Jesus together. It is an alternative

way of doing life - in close community rather than being isolated - being hospitable, and pursuing simplicity. Each community home has a set of basic rhythms that shape our life together, and each has a set of practices that sustain and shape the community and its mission.

Community homes support our mission in further living into what it means to be a new monastic community in the heart of the city. New monastic mark #6: nurturing common life among members of an intentional community.

### GUIDING PARABLES

Two of Jesus’ parables serve to guide and inspire both the DWCC and this immersive internship experience: leaven and mustard seeds. Found in Matthew 13 and Luke 13, these two parables are about culture change at the micro level, that the kingdom of God shows up in small and minute ways that, at first, seem small and insignificant. Over time, these grow and develop into something vast and large and impressive.

Mustard seeds grow like weeds, and are very much akin to the wild and untamed way weeds grow. They teach us about the way the kingdom of God grows in spontaneous ways, led by a wild and untamed Holy Spirit. Modern breadmaking offers us little insight





into the parable of the leaven. This isn't a quick rise yeast that we add to some flour and water and magically have bread. Instead, this is the process of fermentation, where a culture of microbes ferments and transforms the host culture into something new, into something dynamic, into something lifegiving.

"A plant and yeast - these are figures from life. The same God who hid life in the mustard seed and in the yeast spore is daily working imperceptibly by the Spirit to reconcile all things in Jesus Christ. That's how the kingdom grows. The beginnings are small and unimpressive, but growth comes and the kingdom advances. And people are surprised." **-HOWARD SNYDER**

Our collective vision for this immersive experience is that it would be a fermenting and transforming process for both the neighbourhood and the community of interns, and that the kingdom of God would grow in our midst like mustard seeds that grow into something wonderful and inspiring, and sourdough that transforms both the ingredients and the whole culture into something lifegiving and vital.

## **BORDERLANDS & MOUNTAIN TOPS**

Gathering and sending. Coming in and going out. These are rhythms we see all throughout scripture. When we speak of the borderlands and the mountain tops, we're speaking about this rhythm.

The borderlands is this idea of moving out of our comfort zones and into the places where God is at work by His Spirit. They are places of risk where we need a posture of downward mobility. Churches tend to want to create comfortable experiences; they want to vacate the places that make us uncomfortable. But the borderlands are the places where the Spirit is at work, and the Church is called to be present there, even if it's uncomfortable. This is the going out and the sending forth.

There is also the coming in and the gathering. We need a balance of borderlands and mountain tops. Jesus models this rhythm for us. We see him retreating from the ministry before him to rest in the presence of his Father. The mountain top experiences are where our souls are nourished and our spirits are restored, where we can slow down and



sit in the presence of God. Even when the world around us is challenging and stressful, we can be still and know that God is God.

One of the stories that helps us in the borderlands is that of Luke 10. Jesus sends his friends and followers out in pairs to seek the peace of the city, to be peacemakers, and to proclaim through word and action the arrival of the kingdom of God. We heed these words and see the value of collaboration and partnership in the borderlands.

When they return from the borderlands, they debrief with Jesus. They share how it went and what they learned. We embrace this as a practice, that when we gather, we share our experiences in the borderlands of our city.

## **SOULFUL PRACTICES**

Storytelling is one of many mountain top practices that we find nourishes our weary souls. Mountain top practices are really important when it comes to sustaining the work set before us over the long haul. These practices provide rest and nourishment for our souls, and so we lovingly refer to them as

*soulful practices.*

Many of these practices are drawn from the contemplative tradition, deepening our spirituality through rich practices of stillness, silence, and solitude. We often find that these practices are best experienced in community.

Our DWCC way of life is described in our covenant. This covenant is practice-based, for we as a community see the importance of orthopraxy as a means of discipleship and spiritual growth.

## **LIFE TOGETHER**

Creating a healthy culture for our interns to grow and thrive is a priority. To do this well, the following considerations have been given:

- ◆ Interns must be at least eighteen (18) years of age at the outset of the internship.
- ◆ Interns are to aspire to live according to the DWCC Covenant, as well as conduct themselves according to the rules of the *Immersion in the Neighbourhood* program.





- ◆ Interns must commit to the full calendar year. Should they choose to leave the program or need to be removed from the program as a result of their conduct, they will still need to pay for the remaining cost of the program.
- ◆ The interns will form a community living at 725 Church St. Interns will be expected to contribute to this community home, sharing household responsibilities, sharing the cost of food, and treating each other with love and respect.
- ◆ Interns will commit to a curriculum that seeks to provide a formative experience, blending together intentional communal life, life-giving practices, study and application, and a hands on experience of urban ministry and community development.

As such, we have developed a curriculum that weaves together key texts, the development of spiritual habits and soulful practices, rhythms of debriefing and aligning, and the development of a mustard seed initiative over the course of the internship. These are necessary ingredients for discipleship, growth, and leadership development.

Our way of life is based on a covenant of life-giving and loving practices. It is three dimensional in that it focuses love in the three directions: up, in, and out.

“Jesus lived out his life in three relationships: Up - with his Father; In - with his chosen followers; Out - with the hurting world around him.”  
-MIKE BREEN

It will also be a year brimming with potential for personal growth, as we lean into several useful tools such as MBTI, DiSC, the Enneagram, conflict styles, APEST, the six traditions in Christian history, and so much more.

The DWCC is committed to caring for and investing in this community of interns. Each intern will be assigned a host family that they can connect with for weekly meals, friendship, and a chance to get away from the house from time to time. We are also pursuing spiritual direction, coaching, and counselling services for our interns, ensuring that the spiritual and emotional needs of these interns will be tended to.

We see tremendous value in ensuring that our community prioritizes these three primary relationship: with God, with one another, and with our neighbours. As such, the three key texts for this internship program follow this pattern.

While the interns begin in the summer, working in our parks and community gardens, they will learn about parish life, and the church embedded in the neighbourhood. *The New Parish* by Paul Sparks, Tim Soerens, and Dwight Friesen teaches us how to be a faithful life-giving presence in our particular place.

We will sprinkle in various readings from *The Abundant Community* by John McKnight and Peter Block to build upon the ideas of *The New Parish*. When the summer ends and fall moves us gradually indoors, we will turn our attention to our love for one another by reading *Relational Leadership* by Walter C. Wright. This is a book that will help our interns become better leaders and better communicators.

After the Christmas break, when we're in a season of winter, more intimate conversations, and deeper relationships, we turn our

attention to the cultivation of spiritual practices and our love for God. Our primary text will be *The Deeply Formed Life* by Rich Villodas. We'll also turn to the work of *Renovaré* and their work on the balanced spiritual life, and Richard Foster and his classic *Celebration of Discipline*.



We will be leaning into a human centred design process, walking with our community of interns to design, research, ideate, implement, revise, and evaluate their mustard seed initiatives over the course of the year.

Year over year, this means the creation of a myriad of mustard seed initiatives. Some will grow and flourish; others will fade. And through it all - failure or success - we learn. Some ideas will be for a particular season, while others will develop and grow into something vast and impressive.

Finally, we'll be asking each intern to choose one book from our library to read and share with the internship community. The DWCC oversees a lending library of books and tools and other resources, and we will make that lending library available to our interns.

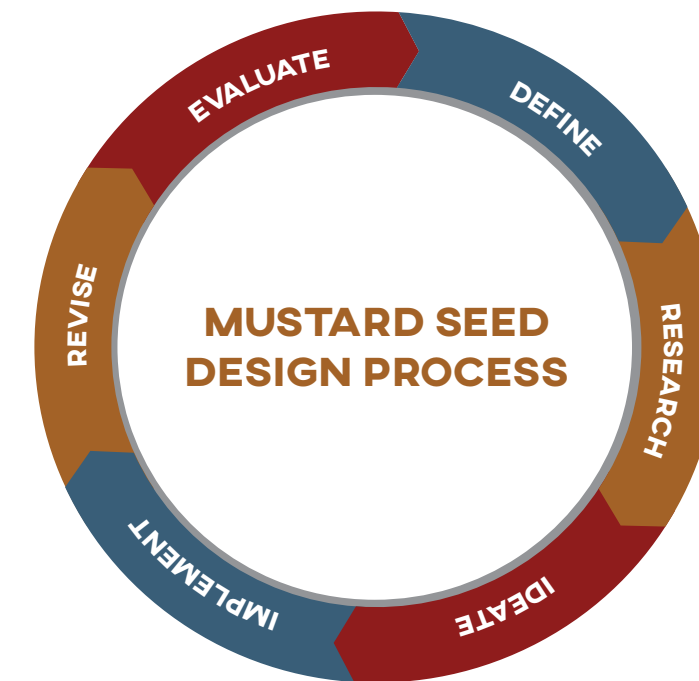
### MUSTARD SEED INITIATIVES

This is happening hand-in-hand with the design and implementation of mustard seed initiatives. We're embracing the parables of the mustard seed and the leaven, intentionally aiming for micro innovation and small ideas. These are not small big ideas; these will be initiatives that will need to be tiny in scale and rooted in the neighbourhood.

Woven together with a curriculum of study is this design process for mustard seed initiatives. It begins with defining both a problem and an idea. Our interns will have spent the summer in the parks and community gardens, interacting with neighbours, seeing the challenges of our urban landscape. From there it moves to a phase of research. Who else has this problem? What creative ideas already exist? It also begins with research in a contextual sense, by exegeting the neighbourhood.

By Christmas we are hoping that an idea is beginning to develop. In the new year, we move into the ideation phase where an idea is developed and it moves from abstract to concrete. By the middle of February our interns begin to implement their ideas in the neighbourhood. From there, we move into a phase of revision, where adjustments are made to the idea.

Finally, toward the end of the program, we enter into reflection, evaluating the idea and evaluating the process. We will tell the stories of our mustard seed initiatives. All along the way, we are hoping that our broader DWCC community will connect in with these ideas. If an idea is to stay beyond the life of the internship, it will need to have roots. It will



## curriculum

The development of a learning community is central to this immersive internship experience. Learning happens best in an environment where theory and practice are woven together in a seamless weave.





need others to tend to it, to nurture it, to carry it on.

### **SPIRIT-LED DISRUPTION**

While we find process models very helpful, we also recognize they have limits. Moreover, rarely do they make enough space for God. When we look to scripture, we see the disrupting work of the Holy Spirit. Ever on the margins, the Spirit disorients and reorients, helping God's people to see new possibilities, to awaken our imaginations and experience God in new places and in new ways.

Pentecost reminds us that God's Spirit comes as a violent and disrupting wind that at first confuses and then establishes a new orientation for God's people. We see this pattern continue in the Acts 27 shipwreck story, as the wind is described like a character in the story, coming like a violent storm and changing the course of the ship and its people.

Similarly, the Spirit reorients Peter through visions and dreams, helping him to see that the kingdom of God is far wider and more vast than he had believed. Or Philip who responds to the Spirit's nudge in Acts 8 to be curious about what the Ethiopian official was reading. Or Paul's vision in Acts 16 of a Macedonian man pleading him to come to Macedonia, and when he arrives he instead finds a God-fearing woman named Lydia.

The disrupting work of the Spirit cannot be contained by process models. So while we believe that a well thought out process is good to have, we will lean into contemplative practices like lectio divina, and we cultivate a culture of curiosity, ever asking where God is at work in our midst, prompting us to respond to the Spirit's leading.

"Unless, as leaders, we are willing to enter this in-between space that disrupts our settled assumptions and threatens our formulas and expectations, we will remain locked into a monologue of church questions and strategies."  
**-ALAN ROXBURGH**

## *rhythms*

Between the meetings and the planning is a community living together, eating together, and praying together. For this to be a truly immersive experience, it needs to impact our daily and weekly rhythms. For our interns, this begins with sharing all of the ordinary and mundane aspects of life. It means washing dishes together, cooking together, and even figuring out the rhythms of chores and household responsibilities.

Ministry is deeply relational, so a significant part of this program is learning how to relate to one another, how to have healthy conflict, and how to lean into reconciliation when things are challenging.

### **DAILY RHYTHM: AM SCRIPTURE**

Eating together is significant. There are a great many stories about Jesus that are centred around tables and meals and food. We will be encouraging this community to share groceries, the burden of cooking, and the joys of eating together.

As a community, the DWCC gathers for daily scripture every weekday morning at 8am. Together we read a Psalm, the Proverbs, a Gospel story, and a reading from an Epistle.

In the Psalms we learn the language of prayer. There are prayers of disorientation

and lament, prayers of ascension and joy, and prayers of new orientation that help us make sense of the character of God.

In the Proverbs we lean into the way of wisdom and this helps us shape our ethic and our decision making.

In the Gospels we see the character of God up close in the person of Jesus, and in Acts we see the Spirit leading the Church in new and exciting ways. We also see Jesus modelling a rhythm of mountaintops and borderlands, of mission and rest.

Finally, in the Epistles, we learn how to love one another. What are the distinctive characteristics of the beloved community? How can we lean into those as we seek to create and support loving communities in our particular neighbourhoods?

### **DAILY RHYTHM: EVENING COMPLINE**

In the evening, the DWCC community comes together again for evening compline prayers. These are another opportunity to connect, to share the good and the bad from our day, and to close out our day by trusting God together. In the Hebrew concept of the day, the new day begins as the sun is setting; God rises as we settle into slumber. This reminds us to rest and to trust, for we have finite limits and we cannot do everything.

We have leaned into the resources of other monastic communities, and some from our own community have written compline







prayers particular to our people and our place.

Tend your sick ones,  
O Lord Jesus Christ;  
Rest your weary ones;  
Bless your dying ones;  
Soothe your suffering ones;  
Pity your afflicted ones;  
Shield your joyous ones.  
And all for your love's sake.

**-AUGUSTINE OF HIPPO**

### **WEEKLY RHYTHM: GATHERING**

The DWCC embraces a rhythm of sending and gathering. We are a people sent into the world. In particular we see Acts 1:8 as central to our sentness: first to our city, and then out from there. Our weekly gathering is a time of liturgical worship, encouragement, prayer, and also when we realign to the mission of reconciliation we are called to before heading back out into our particular neighbourhoods.

### **WEEKLY RHYTHM: HOUSE MEETING**

In our previous experience with intentional homes of hospitality, we found the weekly rhythm of a house meeting to be very valuable. A weekly house meeting allows for

checking in, clarification of expectations, airing of concerns, and praying for one another.

### **WEEKLY RHYTHM: SABBATH**

As a community and as individuals, this is an area we have been appreciating more and more. A decade of faithful presence in downtown Windsor has led to so many great ideas and resident-led initiatives, but we have not always rested well. For us, sabbath is taking time out of our week to disconnect from productive activity to rest and rejoice in our relationship with Jesus.

### **SACRED RHYTHM: ZIGZAGGING**

Proximity and place are significant for our rhythms. When we are faithfully present in a particular place for long enough, we begin to know others and be known. When we live, work, play, and pray in our neighbourhoods, strangers become familiar, and we eventually move toward friendship.

When we spend time in the neighbourhood, we run into people. Sometimes it's through intentional activities like community gardens, sports, or spending time in the commons of our place. There are also times it's through the spontaneous activities we engage in. In

either case, one of the rhythms we embrace as a community is that of zigzagging.

Zigzagging happens when we run into people in the neighbourhood. It is shifting from *chronos* time to *kairos* time, recognizing the Spirit's work before us and the presence of God in our midst, seeing the interaction as a divine opportunity.

### **SEASONAL RHYTHMS**

Author and teacher Parker Palmer offers us the rich metaphor of seasons, and with it comes a set of seasonal rhythms.

Seasons is a wise metaphor for the movement of life, I think. It suggests that life is neither a battlefield nor a game of chance but something infinitely richer, more promising, more real. The notion that our lives are like the eternal cycle of the seasons does not deny the struggle or the joy, the loss or the gain, the darkness or the light, but encourages us to embrace it all—and to find in all of it opportunities for growth. **-PARKER PALMER**

Our DWCC community has leaned into this metaphor of seasons to help us make sense of different times in our decade of faithful presence. There have been seasons of discovery, seasons of loss and death, seasons of new life and generativity, and seasons bursting at the seams with life and joy and activity.

*Immersion in the Neighbourhood* begins in summer, when people are outside, when kids are playing in the parks, and when it is most natural for the new friendships to be made. This provides the best opportunity for our interns to get to know neighbours, to exegete the neighbourhood, and to see the beauty of our urban landscape.

With the coming of fall and winter, we turn inward and focus on the transformation of our own lives, and our own leadership styles. God is at work beneath the surface; seeds that fall in autumn emerge as new life come spring.

When spring does come, we're launching our mustard seed initiatives. It's a messy season, a muddy season, and one characterized by emerging life and vitality.

The internship comes to a close at the outset of summer, with a celebration of a year of growth and harvest, and a commissioning of a new group of interns to begin once again in the parks and public spaces.





# timeline

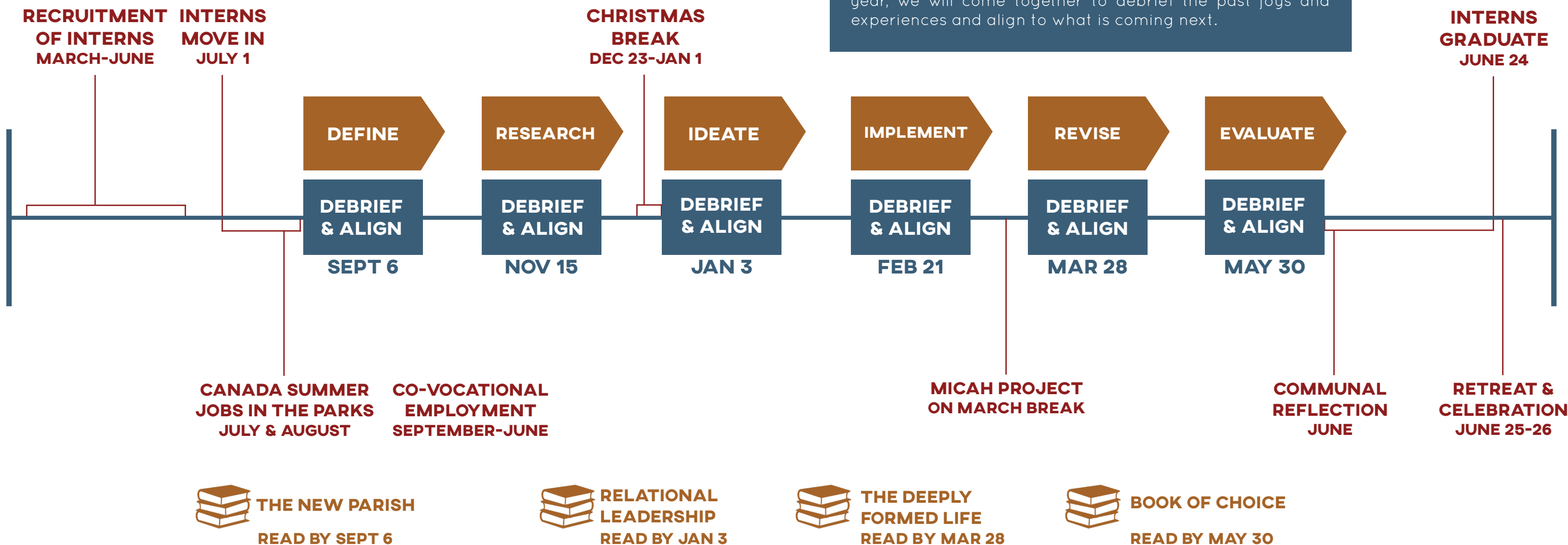
## A SNAPSHOT OF THE YEAR

The following timeline is meant to be a high level snapshot of the *Immersion in the Neighbourhood* program. It includes key moments, a pattern of debriefing and aligning, the design process for mustard seed initiatives, the schedule of reading, graduation, and the annual retreat for both graduating interns and new interns.

## DEBRIEF & ALIGN

The pattern we see in Luke 10 is that Jesus aligns his followers before sending them out in pairs. Upon their return, they debrief the joys and the experiences together. It's a pattern akin to that of *Mountain Tops* and *Borderlands* (see the Neighbourhood Immersion concept document for more on this).

This internship community will be immersed in the neighbourhood, putting into practice the things that are being cultivated and learned. At key points throughout the year, we will come together to debrief the past joys and experiences and align to what is coming next.



## A LEARNING COMMUNITY

Throughout the year, we will have three key texts and one book of choice that will be chosen by each intern from a selection of relevant books. Our hope is that this community of interns becomes a learning community that is shaped and formed as much by the texts as by their experiences, and one another.

## RHYTHM OF RETREAT

Each year, we will embark on a retreat together. This retreat will include members from the DWCC community, the graduating interns, and the new group of interns joining the program for the following year. It will be a rich week of feasting, storytelling, and resting. It will also be when the new interns are commissioned by the outgoing interns.



## how to apply

We are currently accepting applications for the first internship cohort, beginning July 1, 2021

The *Immersion in the Neighbourhood* program is a 1 year commitment to an immersive internship experience in Windsor, Ontario. Each year, a new cohort of interns will live together, serve together, and learn together.

To begin the application process, simply go to [www.dwcc.ca/immersion](http://www.dwcc.ca/immersion) or go directly to the initial application form [here](#).

### COST OF THE PROGRAM

The program is quite affordable. The cost for the year is \$5,000. This includes rent, utilities, direct instruction of the learning community, and the costs incumbent in the mustard seed initiatives. This amounts to \$417 per month.

The internship community will be sharing the cost of food and daily household items. Each intern will need to come with their own books (*The New Parish*, *Relational Leadership*, and *The Deeply Formed Life*).

### CO-VOCATIONAL LEADERSHIP

Surrounded by an amazing community, Co-Directors Bob Cameron and Steve Coupland will provide oversight to the *Immersion in the Neighbourhood* program. Both are co-vocational, with complementary skillsets, and both families live in close proximity to the internship house.

Bob is the founder and visionary of the DWCC, leading with creativity, innovation, and a desire to connect and collaborate. Steve handles the details, synthesizes ideas, and provides operational oversight. We are both graduates of Tyndale University and Seminary. Bob is a Doctor of Ministry Candidate at Northern Seminary.

We have been richly formed by the cohort model of learning we experienced through Tyndale's Masters of Divinity: In Ministry program. As co-vocational leaders who have experienced the joys of a learning community that weaves together theology and practice, we believe this learning environment to be ideal for this immersive experience.

To inquire further about the program, reach out to one of us.

Bob can be reached at [bob@dwcc.ca](mailto:bob@dwcc.ca).

Steve can be reached at [steve@dwcc.ca](mailto:steve@dwcc.ca)



The DWCC is a registered charity, established in 2010 as a creative way of being the church - dispersed and embedded in the neighbourhood. Find out more at [www.dwcc.ca](http://www.dwcc.ca) or follow us on social media.

[WWW.DWCC.CA](http://WWW.DWCC.CA)