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FROM THE MARGINS TO THE CENTRE: THE DIASPORA EFFECT

Conclusion

Michael Krause

Now that we've come to the end of this book, have we been able to answer the two questions that were posed in the introduction? How do we understand the shift in Canadian culture and what do we do about it? I've learned some new things as I've read through this book and have also been challenged to change some of my attitudes and behaviours. I'll use the rest of this concluding chapter to summarize some of the key things the authors have taught us ("What have we learned?") and then turn to some ideas of how we can change our behaviours ("What do we do now?"). Each chapter also has reflection questions to help us think through some of the content, or to use some of this material as discussion starters in classrooms or small groups. Because the authors have stated it so well, I've unabashedly used some direct quotes from the different chapters and attempted to reference the authors (at least most of the time).

What Have We Learned?

Our first learning point is that the world is changing and it is actually God's idea. In spite of the difficulties people are going through, this shake-up is making way for the advance of the Kingdom of God. "It's the end of the world as we know it (and I feel fine)." That was the title of an apocalyptic song that the band R.E.M. released in 1987 (Stipe 1987). The lyrics speak of natural disasters like earthquakes, hurricanes and mountains dividing. But most of the song tells of the shifts taking place in technology, commerce, politics and in society in general. The apocalyptic language describes things that make me feel a bit uncomfortable and I wonder if society will get even worse before we see the light at the end of the tunnel. I see the change in the world and I like some of it, but other parts of it make me sad and sometimes a bit

frightened. International crises have brought refugees and migrants to our shores. Wars and natural disasters have displaced millions who are still looking for a home. Human trafficking is a problem that is growing worse, with no solution in sight. Sometimes I hear my neighbours talking with derision about “those people” and I wonder how we can move forward to embrace the newcomer. There is resistance to immigration and to accepting refugees. There are stories of protectionism (not in my back yard) and xenophobia. It IS the end of the world as we have known it.

Things have become radically different than they were even 20 years ago – when the TIM Centre was first started. What was expressed clearly as I read the chapters of this book, was not just the acknowledgement of the deep, fundamental change going on around us – in Canada and the rest of the world – but also the deep conviction that this change is actually a good one. This deep change is actually part of God’s plan and providence. T.V. Thomas states that God may very well be allowing this for his ultimate redemptive purpose (Acts 17:26-27). When we trust that God is at work, we can move forward with confidence. To quote another old song: “He’s got the whole world in his hands.”

The people of the globe are migrating and the nations are looking different. Metaphorically speaking, there are more colours and variety in every land, both in bright pockets of individual ethnicities and in the swirling blending of many of the colours of the world, as places like Toronto become even more multicultural. God is in the middle of the migration. He is the one mixing the colours. We see it in the life of Joseph as he was taken to Egypt as a slave (Lisa Pak). What others intended for evil, God intended for good. “You intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives” (Gen 50:19).

Even though God meant it for our good, that doesn’t mean the journey will always be easy or the changes simple. We are dealing with adaptive challenges as we deal with some of these issues. Adaptive change requires that the people with the problem, change their attitudes and their behaviours (Pullenayegem). It’s a constant call to innovate and anticipate the changes that may impact us (Nelson). That means we can’t just hire an “expert” to come in to give a few pointers on better worship teams, or how to more effectively connect with the

newcomers in our neighbourhood. We can't be just a bit more innovative or hire a new pastor. If all that was needed was superficial cosmetic change, leaders could continue to function as they always have (Nelson). Disruption is God's way of transforming the church (Pullenayegem). Disorienting times require disoriented thinking (Nelson). Effectively responding to "the end of the world as we know it" will require good analysis, diligent exegesis (of scripture and of our context), deep reflection, passionate prayer, complete humility to accept the changes we need to make and a willingness to work with the diverse group of people who will help us move forward.

It's amazing to see how the TIM Centre has navigated many of these changes through the years, mostly by being nimble and adaptive. When opportunities appeared: to train leaders, to research how churches responded to immigration, to host seminars, to partner with diaspora church planters, to create awareness of missions "from everywhere, to everywhere," the TIM Centre acted. They had no building, no classrooms, no marketing or research budget and few paid staff members - just a passion to network across the city (and the country), partner with other organizations and connect with diaspora leaders. Over these 20 years, a key lesson for TIM Centre has been that vision always precedes funding. As Dr. Gary Nelson, the President of Tyndale University College and Seminary has often said, "no one can squeeze more from a dollar than the TIM Centre."

Our second point is that "the pace of change is faster than the pace of learning" (Nelson). Things won't ever be like they were in the good old days (if those ever actually existed). Our world and our country will continue to change and we won't be able to predict those changes; we can only understand these changes by researching our context, adapting to them and trusting God. Culture change requires a very painful first step - unlearning. To do this we must take a hard look at the assumptions we hold. It's hard to unlearn the things that brought us success (Nelson). Many of the things that worked so well before, or worked so well in our home countries, are no longer effective. This can be painful and disorienting. That's why I liked how James Watson used the term kaleidoscope instead of mosaic to describe the cultural mix around us. It is a constantly shifting and unpredictable mix of patterns and colours. The pattern of a kaleidoscope provides a more accurate image of contemporary life in Canada. The social patterns are not static; they are constantly changing. A missional theology

of the church pushes us to engage the change (Watson). Sam Chaise calls this constant change “multiplicity.”

Our third point is that we need to develop a deeper awareness of the “other.” This includes the otherness of culture, ethnicity, race, age, gender, worldview, politics, creed and a host of other differences (Dong). We must not only be aware of them but we must find ways to welcome them – into our homes, churches and relational networks (Best & Kwok). The golden rule of “treat others as you would have them treat you” has been replaced by what is often known as the platinum rule: “treat others as they want to be treated.” (Tang) We need to realize there is not just one kind of newcomer. Just as it is in the rest of society, there are different needs for different age groups in different stages in life. We often miscommunicate because we are speaking a different cultural or generational language. Tim Tang describes the deep frustrations of first generation immigrant leaders as they faced the challenges of maintaining unity in a parallel or aggregate church structure with three or four related, but separate congregations trying to move forward together. The second generation leaders often experienced equally frustrating situations when trying to do something new. When we replace the heart of fear with love, ignorance is replaced by curiosity and knowledge, assumptions by understanding, anxiety is reduced, no heightened, and integration replaces isolation (Pullenayegem). Rupen Das says that when ministering to the diaspora from the global south, there needs to be space for different ways of perceiving truth, God and spiritual realities rather than trying to fit their spirituality into traditional western methods, traditions, and forms. There is a need to observe, listen and learn before strategizing.

Fourth, we need to recover “work” as a legitimate missions calling. We have failed to value work as a primary means of witness. God has always used his people’s vocation (in every area of life) to bear witness, with the vocation being an essential part of the witness’ credibility. The Agora (the marketplace) must be included, along with the Academy, Agency and Assembly, as the fourth participant in missions endeavours (Fuller & Morris). This new generation is capable of travelling the globe, they are willing to sacrifice and they are energized by the idea of their vocation being redeemed for the Kingdom. Other organizations, like Doctors without Borders, have embraced this idea. Why don’t we release engineers, bankers, social workers, teachers and others to embrace and fulfill their call in Canada and around the world?

What Do We Do Now?

As you've read through the chapters, you may have found dozens of ideas that you might want to try out. We hope that knowledge will lead to action. I'll list a number of possible action points that stood out to me. Maybe you'll agree.

I believe our first action should be that we must all develop greater levels of intercultural competency. This is at the heart of the ministry of the TIM Centre. This competency is defined as "a complex set of abilities needed to perform effectively and appropriately when interacting with others who are linguistically and culturally different from oneself" (Sheffield). Leaders must become more culturally self-aware: aware of the way they see the world and how culture impacts what they do, in one way or another. Leaders develop intercultural competence through an increasing capacity to perceive, to recognize cultural differences for what they are. This competence is built upon actual relationships and experiences with people of diverse cultures, combined with reflection on that experience (Sheffield). Tim Tang asks: What if pastors of different cultural backgrounds and language went beyond merely exchanging pleasantries and committed themselves to learning intercultural competencies? What if lay leaders and congregants saw their disagreements as opportunities for cultural exchange and awareness? It would be good for all of us to take the IDI (Intercultural Development Inventory) (Cousins) and perhaps have every church invite a facilitator to come in to administer the instrument and interpret the results for the whole congregation. Becoming interculturally competent in our ministries happens as we effectively use the skills and knowledge we have learned in dependence on the Holy Spirit (Cousins).

Given the Diaspora world we live in, we will need to read the biblical text with new eyes. Both Cousins and Pak provide biblical case studies that illustrate some cross-cultural ministry and diaspora realities I had never really noticed before. We must have ears to hear how newcomers to Canada read the text and make application to their new realities. As the margins have moved to the centre, so have the theologians, thinkers and entrepreneurs. The majority world is producing amazing commentaries, textbooks and innovative thinking that we must acknowledge and embrace. They see the world through different eyes and experiences, and we need to learn from them. As one mission leader stated: "The global church is the hermeneutic of the Gospel"

(Cousins). As we listen to different cultural interpretations of scripture we will perhaps see the Bible from a new perspective.

Rupen Das also calls us to develop a more integrated biblical and theological foundation for intercultural ministry. It will provide space to understand diversity and the way God has created human beings. It will also allow for greater creativity rather than just trying to squeeze the forms of ministry into specific molds and traditions. If done well an integrated theological foundation will place this type of ministry not only within the wider ministry of the Church but also within the eternal purposes of God.

We will need to learn how exegete the community as well as the biblical text. To exegete our community is to become observers and explorers: mapmakers for our own neighbourhoods. Discover the key stakeholders. Where are the local gathering spots? What makes your neighbourhood tick? Watson and Chaise both speak of the need to be deeply knowledgeable about our contexts and they challenge us to become local gardening experts; know what grows well in the soil of your community and learn to spot the weeds. While questions about demographics are helpful in establishing some basic patterns, it is when a local leader can describe the web of relationships which makes their town or neighbourhood a functioning community, that opportunities for ministry most clearly appear (Watson). Exegeting our community also means developing a deeper understanding of our neighbours. Rupen Das emphasizes the need to understand context. Many of the immigrants from the global south understand the nature of knowledge, the rationality of belief, and perceive the spirit world and the Divine very differently than those of us in the West. The emphasis is not on a logically presented contextually appropriate argument, but on enabling a person to experience the reality of Christ in their specific context.

We need to live in our communities, not above them. Too often our churches are completely cut off from the neighbourhoods where they are located, because almost everyone drives far distances to attend. Often, even the pastor doesn't live in the community! To be an expert in your own neighbourhood, you need to be involved. Attend local events. Be an Elections Canada poll station volunteer. Participate in your local traffic committee, or parent-teacher association. (Thomas). Do what it takes to develop local relational networks. Sam Chaise challenges us to

embrace an embodied apologetic, which is truth demonstrated in the physicality of lived experience. Narry Santos declares that he learned the value of missional ministry through hospitality. Gary Nelson describes it as working at the grassroots level and starting small. Starting with the relationships around us and intentionally discovering more people, and what is important to them, can begin to reveal at least the pieces of the pattern and some of the general directions people are travelling in our immediate social connections (Watson). Exegeting our community also means developing a deeper understanding of our neighbours. Rupen Das emphasizes the need to understand context. Many of the immigrants from the global south understand the nature of knowledge, the rationality of belief, and perceive the spirit world and the Divine very differently than those of us in the West. The emphasis is not on a logically presented contextually appropriate argument, but on enabling a person to experience the reality of Christ in their specific context.

We need to question traditionalism (we've always done it that way before). Nelson offers a quote: "Tradition is the living faith of the dead; traditionalism is the dead faith of the living ... Traditionalism supposes that nothing should ever be done for the first time ..." We need to give people, especially younger leaders, permission to try something new. Therefore, we need incubators and laboratories where we can experiment with new ideas - even if we fail (Tang, Chaise). Body builders need to tear muscle (by exercising) in order to rebuild bigger and stronger ones. That is nature's rule. Why not apply the same rule to the Church at this time (Pullenayegem)? Traditionalism resists change, but we will need to realize that the margins have now shifted to the centre and we must embrace that shift. There are some great new ideas about how to connect with new Canadians, like WelcomeAirport (Best & Kwok). The most dynamic and growing churches in the GTA tend to be those with pastors born in another country. In my denomination, most of the new churches are being planted by diaspora leaders. Santos calls this "reverse missions" and the reality of it is already here. He planted six churches in his first four years in Canada and his church network plans to plant seven more by 2024. The Canadian church needs to see the immigrant church, not simply as a rental opportunity, but as a Kingdom opportunity to partner with God in his mission to bless the nations living among us (Cousins).

Go into All the World, Starting with Your Neighbourhood

Finally, we need to join what God is doing now and leave the future to Him. You've seen a lot of statistics in this book and read many examples of what is happening all around us. That you're even reading this book is no accident. This book may be a call to you to become more aware and get more involved. Maybe you can start by getting the TIM Centre to conduct an IDI assessment with you and your church leaders and spend some time reflecting what the results are telling you. It could be that you need to start living in your neighbourhood instead of above it – driving everywhere and just coming home to sleep. Walk your block. Practice hospitality by inviting a neighbour to dinner. Frequent your local grocery store and get to know the names of the people who work there. Attend a local festival or street party. All the while you will need to be listening ... to the still small voice of the Spirit as he speaks to the Church (you) about what he's already doing in your neighbourhood, in the midst of the beautiful tapestry of the nations gathered. Then, join him there.

Reference List

Stipe, John Michael, Michael E. Mills, Peter Lawrence Buck, William Thomas Berry. 1987 "It's the End of the World as We Know It (And I Feel Fine)." R.E.M. *Document* (CD: IRS DIRMT 180, 1987): 1. lyrics © Universal Music Publishing Group



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Appendix A

Overview: Tyndale Intercultural Ministries Centre

The face of Canada is changing

According to Statistics Canada, by 2031 nearly 46% of Canadians aged 15 and over will be a first generation immigrant or will have at least one parent who is a first generation immigrant. 82% of the population of Canada live in large and medium urban centres. 35% of the population in Canada now live in three cities: Vancouver, Toronto and Montreal. This means that Christians will need to know how to embrace Christians of other cultures and how to interact with people of different faiths.

Tyndale Intercultural Ministries (TIM) Centre was launched by Dr. Irving Whitt in 1998 as a strategic ministry of Tyndale University College & Seminary in Toronto, one of the world's most culturally diverse cities. Dr. Bob & Carol Morris gave leadership to the TIM Centre from 1998-2004. Dr. Robert Cousins was seconded from Africa Inland Mission Canada to the TIM Centre in 1998, where his role was to direct MissionPrep, an inter-mission training organization. From 2005 to 2018, Dr. Cousins served as director of TIM Centre. In 2018 Dr. Timothy Tang became the Director of TIM Centre. For 20 years TIM Centre has sought to promote effective engagement in global missions whether locally or globally. We provide intercultural resources for networking, training and research using the city's diversity as a setting for practical application to course work and resource development.

Our vision statement reads: *The church from all nations bringing Christ to all nations. Our mission is: To act as a catalyst to mobilize the intercultural Christian faith community towards a more intentional and effective engagement in local and global missions.*

The TIM Centre is missions central - A one-stop agency where you

can learn about missions, whether around the corner or to the ends of the earth. We offer the advantage of being connected with many immigrant and urban intercultural leaders throughout the Greater Toronto Area and across the country. We partner with a vast network of local churches, denominations, mission agencies and para-church organizations to carry out our mandate. The TIM Centre offers exposure to international leaders who offer academic and practical teaching related to missions. We also provide networking opportunities through forums and roundtable discussions on a variety of relevant topics, to say nothing about to our popular TIM Centre Brown Bag Lunch events.

Diaspora Initiative

For the first 10 years of the TIM Centre's ministry, the focus was on global mission engagement. In 2008, the TIM Centre recognized the demographic changes taking place both locally & globally and launched "The Diaspora Initiative." The mission for the Diaspora Initiative was that, *together with our partners, we will seek to establish a hub for ministry to, and through, the diaspora. The Diaspora Initiative will provide anyone involved in ministry with new Canadian people groups, access to networks, information and research data, so that such organizations and individuals may further the work of the Kingdom in Canada and globally. One of the key elements of resourcing individuals and groups is the UREACHToronto website.*

Our Vision is that the TIM Centre and UREACHToronto will become Canadian hubs for diaspora ministry (mostly individuals and people groups new to Canada). We want to be known for our excellence in applied research and advocacy. We seek to become a primary facilitator of dialogue, exchange and training for churches, organizations and individuals engaged in this expression of God's Kingdom. We see ourselves functioning as collaborators and conveners, partnering with other organizations by organizing networks, facilitating dialogue, and providing low cost training for newcomers to Canada. We hope this will create opportunities for interaction between people of diverse backgrounds across Canada.

Appendix B

TIM Centre's Certificate-Diploma Foundations in Missional Ministry & Church Leadership

Overview

TIM Centre is committed to training leaders for effective Missional Ministry in this diverse multicultural ministry context. The Foundations in Missional Ministry and Church Leadership seeks to provide accessible and affordable training for immigrant church leaders and others desiring to be equipped for ministry in multicultural Toronto.

The Certificate comprises of four foundational courses. The completion of four additional courses will lead to a full Diploma (this is a non-credit Diploma). To see the list of course requirements, please go to Curriculum. <https://www.tyndale.ca/tim/diploma-missional-ministry/curriculum>. On a case-by-case basis, up to two TIM Centre courses may be transferred into the Tyndale Seminary degree program.

CERTIFICATE COURSES (4 courses)

- Bible Interpretation
- God's Mission & His Church
- Survey of the Old and New Testaments
- Basic Bible Doctrines

DIPLOMA COURSES (Certificate + any 4 courses)

- Introduction to Urban Mission
- Developing Intercultural Leadership
- Church and Pastoral Ministry

- Spiritual Formations for Missional Ministry
- Window on Global Mission
- Principles & Practices of Mentoring

Appendix C

New Canadian Church Planters (NCCP)

The Ministry Vision Of New Canadian Church Planters

A number of years ago, as the TIM Centre was expanding its reach, it came into contact with a number of diaspora leaders who were involved in new church plants. They discovered that many of the new Canadians they were connecting with were looking for help with their churches: and these churches were often comprised of new immigrants who had recently gathered together to support one another. Unfamiliar with Canadian denominations or charity rules, many of these new pastors and churches were struggling to find space space to rent or even a denominational home. Seeing a need, the TIM Centre connected denominational leaders with New Canadian Church Planters (NCCP) and helped these planters and agencies address the issues they all had in common. Church planters needed Canadian credentialing and denominations needed standardized training. The TIM Centre was able to network them together and provide training through the Foundations of Missional Ministry & Church Leadership Diploma program.

NCCPs are doing ‘missions to the diasporas’ by reaching out to members of their own linguistic and ethnic groups and planting churches among them. Immigrant church planters are effective in finding a network of ethnic groups and reaching out to people of their own ethnic origin.

NCCPs are also engaged in ‘missions through the diasporas.’ NCCP’s evangelize their kinsmen in their home country or diaspora in other countries. For example, one Arabic speaking church in Toronto, which was planted about two years ago by an Arabic NCCP, has purchased a broadcasting facility in order to produce gospel materials in Arabic language. The church is planning to spread their gospel materials to their home Arabic countries using the local network.

NCCP’s are practicing ‘missions beyond the diasporas’ as well. They

have a vision for reaching out, not only to their own ethnic groups but also to the broader Canadian community. These NCCPs and their churches choose to become intentionally intercultural in their ministry. Green Hills Christian Fellowship Toronto Church, which was planted by a Filipino pastor in 2007 and planted 5 other churches in its first four years, shares a vision described as 3M Vision: Metropolitan, Missional, and Multicultural. These churches are intentionally crossing cultural boundaries in seeking to bless the nations God has brought to our doorstep in Toronto.

Marc Nzikobari came to Canada 5 years ago from Burundi, a relatively small country in central Africa, with a population of less than 10 million people. Having had theological education in Africa and been in church ministry for more than 15 years, Marc sensed God's calling to Canada and is now a bi-vocational pastor, planting a house church among Burundian community. Within 2 years of beginning his ministry in Toronto, Pastor Marc was able to plant a house church and establish a vibrant outreach ministry among Burundian families in Toronto.

Pastor Marc represents the reality that church growth in Toronto and Canada is growing fastest among the immigrant population. Recognizing this reality, TIM Centre is working with NCCP's to resource and equip them for effective ministry in their newly adopted country of Canada. As newcomers to Canada, New Canadian Church Planters often lack resources for life and ministry. However, the experience and passion in church planting, in addition to the knowledge of specific culture and language, give NCCPs potential for their ministry in Canada.

How you Help New Canadian Church Planters?

- Adopt a NCCP leader. Pray for them, their family and their ministry.
- Get to know an NCCP leader personally. Invite them for a meal in your home or a restaurant of their choosing.
- Visit their church and encourage them in their ministry
- Provide a small scholarship enabling them to take the TIM Diploma
- Give a donation to TIM Centre so that we can expand our ministry to NCCP's

For more information contact tim@tyndale.ca

Appendix D

Intercultural Assessment, Coaching & Training

One of the key takeaways from this book, is that we must all develop greater levels of intercultural competency. This is at the heart of the ministry of the TIM Centre. This competency is defined as “a complex set of abilities needed to perform effectively and appropriately when interacting with others who are linguistically and culturally different from oneself” (Sheffield). Leaders must become more culturally self-aware: aware of the way they see the world and how culture impacts what they do, in one way or another. Leaders develop intercultural competence through an increasing capacity to perceive, to recognize cultural differences for what they are. This competence is built upon actual relationships and experiences with people of diverse cultures, combined with reflection on that experience.

In order to effectively minister in Canada, means that Christian leaders need to know how to effectively cross cultural boundaries to embrace people from other cultures. This will require leaders having greater cultural self awareness and intercultural competence for effective ministry in our growing multicultural urban ministry contexts.

What if pastors of different cultural backgrounds and language went beyond merely exchanging pleasantries and committed themselves to learning intercultural competencies? What if lay leaders and congregants saw their disagreements as opportunities for cultural exchange and awareness? What if, as part of the ordination process, all pastors took the IDI (Intercultural Development Inventory) and perhaps have their church invite a facilitator to come in to administer the instrument and interpret the results for the whole congregation.

The TIM Centre has developed an effective online training program that equips leaders to develop greater intercultural competency. The Intercultural Competency Training is designed to help participants evaluate their current intercultural skills as they interact with people

from various cultural backgrounds. The training then aids in moving participants to higher levels of intercultural awareness and skill.

A key component of the training is the ***Intercultural Development Inventory*** (IDI) which assesses intercultural competence—the capability to shift cultural perspective and appropriately adapt behavior to cultural differences and commonalities. The IDI is an online assessment tool used by government agencies, business organizations, and the non-profit sector to help evaluate intercultural competency. Other portions of the training program include online coaching and tutorials to help develop intercultural skills.

Training Outcomes

Below are some of the learning outcomes for this program:

- Exploring Intercultural Competency from a missional frame work
- Developing a biblical theology for celebrating cultural diversity
- Explore the meaning and construct of culture
- Assists participants to understand where they are in their intercultural Journey
- Gaining Cultural Self Awareness and how it impacts your church planting ministry
- Exploring cultural value differences (Power, individualism, time, task v relationship)
- Adapting communication styles across cultures
- Learning skills in exploring the hidden assumptions in your own and other cultures
- Developing healthy multicultural teams

The Training Program

The Program involves six key steps.

1. Attend the On-line Orientation Session
2. Complete the IDI Assessment - an online assessment that takes about 30-40 minutes to complete.
3. Debrief with a Coach. This can be done using online conferencing software (Zoom) or over the phone.
4. Watch the Online Tutorials. This is done through online modules over the span of 2-3 months.
5. Participate in the group online tutorials and forums,
6. Complete the Second IDI Assessment

Time Commitment

The majority of the training is done **online** and at a pace that is manageable for participants. The time commitment is about 1.5 hours a week over a 3-4 month period. It is important for participants to have time to apply and process what they are learning.

Online Training Curriculum

The online training curriculum consists of four modules that each participant will go through. Each module contains several short videos for students to watch. Participants will have 2-3 months to complete them. All videos can be found on a website that each participant will have access to.

Module One

The missional framing for developing cultural fluency

Our changing ministry context:

- Missional vs. Attractional - What's the difference?
- Developing a theology of diversity

What is culture?

- Definition and models of culture
- Ethnocentrism and stereotyping
- intercultural relationships
- How to develop healthy intercultural relationships

Module Two

Understanding the Developmental Model for Intercultural Sensitivity (DMIS)

Five stages of intercultural development:

1. Denial - Misses differences
2. Polarization - Judges differences
3. Minimization - Deemphasizes differences
4. Acceptance - Deeply comprehends differences
5. Adaptation - Bridges across differences

Biblical examples of leadership skills in crossing cultural boundaries

Exploring your cultural identity

Module Three

Key components in developing intercultural competency

Four levels of intercultural competence:

1. Open attitudes
2. Understanding self and others
3. How to source cultural knowledge of a specific culture
4. Developing intercultural skills

Understanding how cultural perception shapes our view of reality

Exploring hidden dimensions of culture through proverbs and behavior

D.I.E. Describe, Interpret & Evaluate – exploring hidden assumptions

Module Four

Exploring the cultural adaptation process

Intensity factors in adapting to a new culture

Understanding and responding to culture shock

Four adaptation strategies:

1. Separation
2. Assimilation
3. Integration
4. Marginalization

Church Models for adapting to a cultural context

- Mono-cultural church
- Multi-ethnic/Multi-congregational model
- Mono-cultural/Multi-ethnic
- Intentionally intercultural church

Appendix E

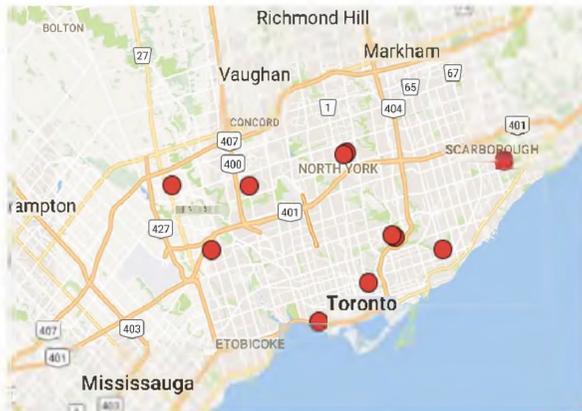
Ureach Toronto Prayer Guide

Toronto (GTA) is one of the most multicultural cities in the world with over 6 million people from 200+ nations speaking 180 + dialects. The vision of the TIM Centre is “the Church from all Nations bringing Christ to all Nations.” Mission is no longer the “West to the Rest” but is now from everywhere to everywhere beginning on our doorstep to the ends of the earth.

The Canadian church must awaken and see the opportunities for engaging in mission is now on our doorstep. Short Term Mission teams can be trained not only for effective mission overseas but also be encouraged to reach the unreached peoples living in our midst. TIM Centre is here to assist the church both in training cross-cultural servants but also in helping strategize to reach unreached populations living beside us in Toronto.

People Groups

- Bengali (Bangladesh & India)
- Gujarati (Gujarat Region West...)
- Somali (Somalia)
- Punjabi (Pakistan & India)
- Japanese (Japan)
- Nepali (Nepal & India)
- Pashto (Afghanistan)
- Farsi (Iran)
- Tibetan (Tibet)
- Urdu (Pakistan & India)



Unreached Peoples

- Nepali's - Did you know the largest Nepali speaking population live in St James Town, Toronto
- Tibetan - 9% of South Parkdale, Toronto is the home of the largest Tibetan population
- Pakistan - 25% of Thorncliffe Park is made up of Urdu speakers from Pakistan
- Bengali - 20% of Crescent Town and Oakridge is home to the largest Bengali population
- Iranian - Willowdale East is home to the largest Farsi speaking population (11%) in Toronto

We need your help?

TIM Centre through its partners is seeking to research and develop a resource prayer guide to help the church pray and engage more effectively in reaching the unreached living on our doorstep. We need 1) Volunteers to help with demographic research, writers & editors as well as finance to print, publish and distribute the "Ureach Toronto Prayer Guide" For more information contact tim@tyndale.ca or call 416 226 6380