

# Jaffray perspectives



...fresh ways  
of looking at  
God's global  
mission

## CoVid-19: Preliminary Implications for Global Mission

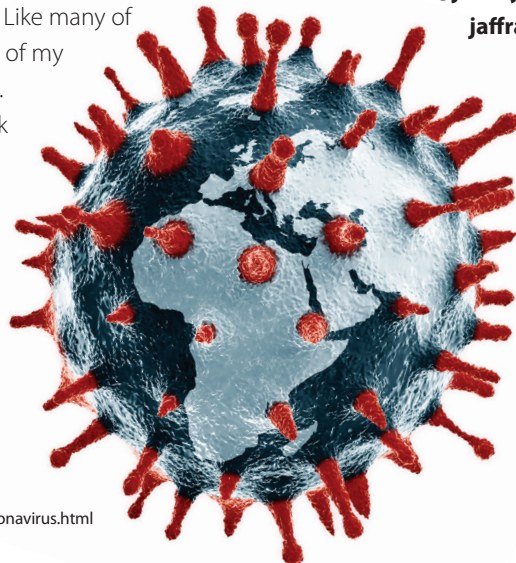
by Dr. Charles Cook

One of the first diaspora leaders in Canada to call our attention to the impending CoVid-19 pandemic was the Jaffray Centre's Diaspora Network Convenor Dr. Sadiri Joy Tira. On February 25th, 2020 in a *Christianity Today* Blog Dr. Tira drew our attention to the events that were already unfolding in Southeast Asia and proposed that the faith community should begin by responding theologically, pastorally and missiologically.

- **Theologically:** In that we need to anchor our response to the burgeoning pandemic to biblical and theological truths which underscore that our confidence is in a sovereign all knowing God (Ps 91) whose "...eyes are not closed to global current events ... [and who is] our refuge in times of trouble ... our deliverer." <sup>1</sup>
- **Pastorally:** In that we must encourage the community of faith to be the people of God and respond with compassion and empathy to the marginalized and hurting. To remind Jesus followers to "...practice peace, hope, and courage" amid the inevitable anxiety and fear that can lead to finger pointing and discrimination. <sup>2</sup>
- **Missiologically:** In that we should creatively engage in ministries that enable the church to minister innovatively in spite of the challenges presented by the global lockdown. That we must be attentive to new ways through which "... kingdom ethics and qualities ... [like] humility, mercy, peacefulness..." might shape new ministries in the midst of a disorientating global pandemic. <sup>3</sup>

As I write, several months have passed since Dr. Tira's three-fold challenge. What have we learned? How has this "collective global pause" enabled us to refocus for this unique time and recalibrate for ministry in a post-pandemic world? Like many of you, I have listened, prayed, read, and "Zoomed" with many of my friends from around the globe over these past few months. While it is true that no one knows for sure what life will look like post CoVid-19, we do know that significant change is often spawned by catastrophic events. So as we continue to move through this season, I would simply draw our attention to three preliminary overarching areas of concern that have captured my attention, and which will undoubtedly require our collective attention as we gradually re-engage in face-to-face ministry in the months and years to come.

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<sup>1</sup> <https://www.christianitytoday.com/edstetzer/2020/february/global-family-and-coronavirus.html>

<sup>2</sup> Ibid.

<sup>3</sup> Ibid.

### Collaborative Sustainable Ministry

The first area revolves around the whole matter of collaborative sustainable ministry initiatives. The church in the West and its mission machine can generate all manner of ministry activity that can keep westerners busy in various parts of the world—particularly when they are the ones creating and funding the initiatives.

The collective pause caused by the pandemic, provides us with an opportunity to reflect and engage in conversations with global ministry partners about how we might rethink and collaborate to develop more sustainable local ministries in their parts of the world.

Certainly one thing the pandemic highlighted, is that the more dependent you are on outside sources the more you suffer. So in a post CoVid-19 world, it is important that the Canadian church collaborate in both understanding and developing more realistic and sustainable indigenous ministries that are not as susceptible to disruption because of their dependence on outside sources.

Similarly, as the church in Canada emerges from the pandemic it will no doubt have to realistically assess how it will reengage in global ministry. The economic effect of CoVid-19 on the Canadian community of faith has been substantial and has spawned a variety of questions. Will we be able to reengage globally at the same level as before the pandemic? What will international ministry look like for many Canadian ministries in a post lockdown world? What do we in the West have to offer the church in the majority world when perhaps we might no longer have the financial wherewithal that

we had pre-pandemic? What non-financial resources would the global church request of the Canadian church?

### Renewed Challenge of Global Poverty

The world was not long into the pandemic when it became abundantly evident that the global lockdown would affect the poor immeasurably more than the wealthy. Very quickly I began to hear from pastor friends in various parts of the world that they, along with many of their congregants, were suffering because of a loss of income and an inability to put food on the table.

In an ironic twist, the poor of our world have become more afraid of the hunger virus than of the coronavirus; while the wealthy became increasingly afraid of the coronavirus and locked up in the comfort of their homes. The wealthy ultimately want everyone to stay home to curb the spread; while poor need to leave home in order to be fed.

The church in the wealthy nations will need to reengage in mission recognizing that the pandemic has devastated economies in nations and cities around the globe. A setback that will likely take decades to recover from. Unfortunately, in the pandemic world it is the poor that will be suffer disproportionately. This is an urgent need. It should move us to sacrificial living and giving.

### Pre-existing Diversity Fissures in Regions

Looming large in many regions of the world is also a third matter of concern for the global church. The uncertainty and stress of these days has exposed pre-existing race-related fissures in many nations. The strains

of CoVid-19 have put pressures on many longstanding inequities where minorities have been subjected to egregious injustice the result of systemic abuse of power.

The global community of faith moving through and out of the pandemic needs to be more attentive of the pain of the marginalized and vulnerable by demonstrating in practical terms the love of Christ for all people.

### Conclusions

Forecasting is a risky business, given that between the time something is written and then read, much can change. However, ongoing reflection around the need to develop sustainable ministries, and the importance of addressing global poverty and diversity fissures will undoubtedly continue to be part of our collective global mission rethink in the days to come.

A more substantive reflection on the future of global mission in a post CoVid-19 world can be found in Janson Mandryk's publication *"Global Transmission, Global Mission: The Impact and Implications of the CoVid-19 Pandemic"* published early in 2020 by Operation World.

We welcome your input as the Jaffray Centre engages with the implications of the pandemic on the mission of God both domestically and internationally. In the meantime we would do well heed Dr. Sadiri Tira's February pre-pandemic exhortation to *"... persevere in time of trials, ... pray for each other and ... extend care and respect to other nations."*<sup>4</sup> ♦

<sup>4</sup> Ibid.

# Recognizing our Cultural Lens

Lauren Goldbeck

The events of this year have resulted in many much needed conversations about race, systematic racism, diversity, and inclusion. Over the past several years, the Jaffray Centre has been working in this area as we have been developing a series of Cultural Fluency workshops. In August, we had the privilege of leading the Ambrose University staff, faculty, and student leaders through the Intercultural Development Inventory (IDI). The IDI is an effective tool which helps identify the common patterns and behaviors we each employ when interacting with those who are different from us. The tool assesses the complexity with which one experiences cultural differences.

The campus wide initiative to work through the IDI provided a great foundation for conversations on the topics of culture and diversity. The training has provided a common language and shared framework from which to approach these important topics across departments. As our society grapples with how to respond to institutional racism, we each need to recognize how we contribute to maintaining the systems in place.

Each of us has a culture which has shaped us and our worldview, but often we take this for granted as it can be difficult to see how culture shapes our perspectives and actions. Some elements of culture are obvious such

as differences in food, art, and clothing. However, other aspects of culture hide below the surface, not as easily seen, such as our values, beliefs, and norms. Yet these aspects of culture greatly shape how we perceive and engage with the world around us. A helpful metaphor for culture is that of a pair of sunglasses. We each have a cultural lens through which we see the world, and just like sunglasses, these are not always tinted the same colour, but the colour (or our culture) shapes how we see the world around us.

Recognizing that we have a cultural lens, can help us begin to see how some of our assumptions or actions which we perceive to be normal and universally true, are in fact simply normal for us and true within our culture but may not be the same for people from other cultures. Once we begin to understand how our cultural lens shapes us and our actions, we can then begin to understand how our actions or beliefs can sometimes have unintended implications in our interactions with others. We may not be racist or intentionally discriminate against others, but if we do not recognise how cultural differences are at play in our interactions we can sometimes minimize significant differences which may cause



hurt and communication breakdowns. The starting point is being aware of our culture; learning to identify how it shapes us, and how it may be different from the cultures of those around us. No one culture is inherently good or bad, they are just different. Once we can articulate some of these differences, we can start to enter into meaningful dialogues.

So just as we encouraged the Ambrose staff and faculty we encourage you to take some time to reflect. How are you being shaped by your cultural lens? ♦

*At a September online chapel, Ambrose University Professor Dr. Monetta Bailey had a great conversation with Chaplain Terry Fach on the topic of Racism. You can watch the conversation at <https://tinyurl.com/yyjpjguev>. Dr. Bailey also contributed a chapter on race in the Jaffray Centre's book *Beyond Hospitality*.*

## Event Calendar • CoVid-19 Edition

**Debriefing the IDI with Ambrose University**  
Calgary, AB • August 2020



**CPD Cultural Fluency Workshop**  
Surrey, BC • December 1, 2020

**Jaffray-Ang Symposium**  
Calgary, Alberta • May 26-28, 2021



**Global Missions Podcast**  
Bi-Weekly  
[www.globalmissionspodcast.com](http://www.globalmissionspodcast.com)



**For more information on these and other Jaffray events and projects, please visit us at [www.jaffrayglobal.com](http://www.jaffrayglobal.com) or send us an email at [jaffray@ambrose.edu](mailto:jaffray@ambrose.edu).**



# Yazidi Ministry in Calgary

Heather Webber

**One of the marvellous things about community is that it enables us to welcome and help people in a way we couldn't as individuals. When we pool our strength and share the work and responsibility, we can welcome many people, even those in deep distress, and help them find self-confidence and inner healing.**

*(Community & Growth, page 165, Jean Vanier)*

I have enjoyed working with the Yazidi's this past year and have found the above words written by Jean Vanier helpful as they have an important principle in working with some of the Yazidi families. I believe people of faith can contribute to making a difference in the lives of those who are living in the margins and struggling in our communities today. One of my roles as a *Community Engagement Facilitator* with *Vision Ministries Canada* is to help churches engage with their communities by facilitating and collaboratively generating ideas for mapping out ways churches can help people living in their own neighbourhoods.

Last year, while I was attending a Calgary Local Immigration Partnership (CLIP) meeting with the City of Calgary, I heard about the three hundred Yazidi refugees that came to Calgary in 2018.

When I asked the speaker where they were located in our city, I found that six families were living just five blocks from my church. I decided to get involved in a pilot project thru the "Thriving Yazidi Future". Many of the Yazidi families here in Calgary have lost members of their own family due to ISIS in Northern Iraq.

Calgary Catholic Immigration Services (CCIS) in Calgary has done a good job in helping these families settle into life in Calgary by finding places to rent, and

connecting the families to the various services and agencies who support refugees arriving in Calgary such as the Mosaic Health Clinic. Although they are a strong and resilient people group, they are still struggling as they do not have the support needed here from extended family, etc. which is so important to them. Despite the resources available to Yazidi families, life for many continues to be a struggle. Asking a group of six volunteers to get involved rather than one volunteer per family is a good way to use the gifts of volunteers to help a family thrive and move forward. I knew that if we could get to know some of these Yazidi families, our church could also welcome them to a number of our community programs and get to know them better.

Some of the ways we have helped this family have been taking them grocery shopping once a month for some of the heavier items (pre-Covid); bringing them to our church's ESL conversational class (pre-Covid); getting bikes for them thru a local charity, Two Wheel View; helping them get chrome books from their schools; picking up lunches throughout

the summer; and now collaborating with U of C nursing students to build relationships with the Yazidi's.

CoVid-19 has not helped us the past several months, but we continue to learn ways to move forward and are now using the church to offer some workshops put on by the nursing students from U of C in a large room with physical distancing. The Church is a huge asset in any community and the needs in various neighbourhoods are now as high as they have ever been with the CoVid-19 pandemic. The collective good of people and faith communities can make a big difference to those who are feeling isolated and in need of hope for the future.

This past year has been a gift to me personally as I have gotten to know a number of Yazidi women. I am learning so much from and about the Yazidi people. Their resilience, strength, courage, and their openness to build relationships with us and adjust to our culture is something that I greatly admire. ♦

*Heather Webber  
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# An Introduction to the Work of the Canadian Bible Society

## Majd AlAjji

**The Jaffray Centre has been privileged to partner with the Canadian Bible Society on their research of local diaspora congregations. This past year, Majd AlAjji joined us as the Jaffray Centre's newComers convener, so we wanted to give him the opportunity to introduce himself.**

This is Majd AlAjji, the Prairies and NWT Regional Manager at the Canadian Bible Society. Let me introduce myself. My wife Angel and I have been married for 4 years and have a one year old, Emmanuel Marcus, and Lucas Micah was born in the summer of 2020. My country of origin is Syria, and I have an undergraduate degree in English Literature from Syria and a Masters of Divinity from Lebanon. I have served the church in Syria, Lebanon and Canada, and have mainly focused my work among refugees and the diaspora churches here in Canada.



My role with the Canadian Bible Society is to focus on reaching out to churches—especially the diaspora churches in the Prairies. I believe that the diaspora church is the future of Christianity in Canada, and am interested in coming alongside of these congregations to find out how CBS can help resource their ministries with literature and programs in their own languages as well as in English. My role is to initiate and build relationships with these local churches, get to know their ministries closely, and prayerfully find ways to engage their congregants with the word of God. We at the Canadian Bible Society provide a wide range of foreign language Bibles as well as other National Projects that help support several ministries. For example, newcomer Bibles, Prison Bibles, Military Bibles, and many others.

In addition to the scripture itself, we are able to provide other programs like the Bible Course, Bible Based Trauma Healing Training, and other initiatives which enable Christians to engage with the word of God in different and exciting ways. The Prairies are a hub for diaspora churches. The city of Winnipeg has around 35 Filipino Churches. The city of Calgary has more than 150 different diaspora church, from different countries and languages. There are many opportunities. ♦

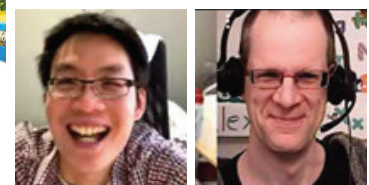
## Friends of Jaffray - Socially Distanced

Social media is a fascinating aspect of our modern culture. Social media can easily distract, depress, and fill us with despair as we look at the seemingly perfect lives of friends and family. Social media is also a vital and crucial part of modern business and it seems as though this reality will continue to rise. Social media, at its core, was designed to connect us and bring us into community together.

In our CoVid-19 world, I believe that we are seeing a sustained community in a rich and inspiring way through social media. I am filled with happiness and joy to see families and faith communities using platforms such as Zoom, Whatsapp, and Facetime to continue communicating, worshipping, studying, fellowshiping, and laughing together. I am encouraged to see that social media is no longer just posting the clean, perfect, and polished parts of our lives through pictures and stories. We are collectively moving past that and using this tool that is social media for its original purpose.

Recently, my wife and I were able to connect with fellow Ambrose graduates for a game of Settlers of Catan on social media. I truly appreciated being able to see and communicate with my dear friends as we enjoyed playing a game together. We are planning on continuing to do this as a regular routine in coming together as friends. Our internet connections were surprisingly strong, and we believe that it was a gift at that moment. Social distancing does not mean social isolation. We have a unique opportunity to come together via various online platforms. May the words of Hebrews 10:24 encourage us in these days as we spur one another on through coffee dates, family dinners, and games nights digitally through social media.

**B\*ryan** (B\*ryan and his wife J\*essyka serve with the C&MA as International Workers in the Middle East.)



*B\*ryan and J\*essyka in the Middle East (not pictured) were joined by Wilbert in Canada (left), Alex in the UK (right), and Katie in West Africa (not pictured) for their online game. The group has been playing Settlers of Catan together since their days as students at Ambrose University.*

**Each edition of Perspectives we like to feature a graduate of Ambrose Intercultural Studies program and where they are now. If you are an ICS graduate we would love to hear from you!**



# Certificate of Organizational Leadership

## Caleb Overstreet

Next year the Jaffray Centre will be launching a Certificate of Organizational Leadership in Myanmar. The program desires to transform Christian leaders into the likeness of Christ and equip them with the skills they need to carry out the vision God has given them. It is open to Christian leaders from all sectors of society, but it is particularly focused on pastors and missionaries in rural area that miss out on the opportunities usually offered in cities.



The participants will come together from all over the country for three one-week “residencies” that will take place over the course of a year. The content is focused on practical leadership skills such as conflict management, team building, mentoring, leading through change, motivating others and financial management. In addition, there are courses and activities aimed at the spiritual formation of the leaders. After each residency, the students return home where they submit assignments and correspond with their facilitators and classmates online until the next residency.



As important as the content is, the opportunity for the Christian leaders in the program to gather together. Ministering in rural Myanmar among the predominately Buddhist population is incredibly isolating. The opportunity for fellowship and to discuss the shared challenges and opportunities will be invaluable. Myanmar is in the midst of unprecedented change that is impacting all sectors of society and the need for Christian leaders with the skills to navigate this new landscape is immense.

We are excited to be offering this certificate program in partnership with Development Associates International (DAI). DAI is a global organization that works in over 85 countries with the goal of enhancing the integrity and effectiveness of Christian leaders so that the Church can fulfill its role in extending the Kingdom of God. DAI's Myanmar Director, Go Chin Zam said, “We are so excited about this partnership with the Jaffray Centre and the opportunity for these leaders on the front lines to receive world class training in their own language.. ♦



**The Certificate of Organizational program desires to transform Christian leaders into the likeness of Christ and equip them with the skills they need to carry out the vision God has given them.**

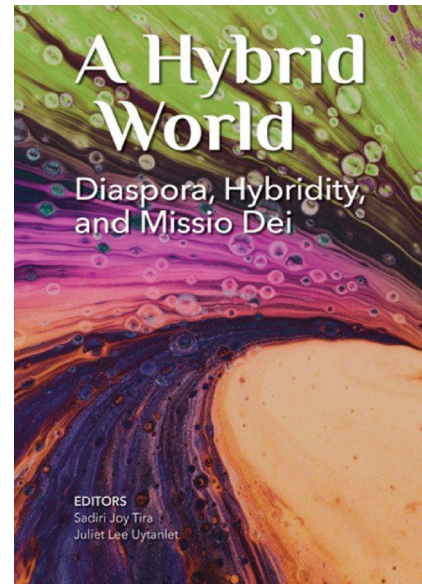
### A Hybrid World: Diaspora, Hybridity, and Missio Dei edited by Sadiri Joy Tira and Juliet Lee Uytanlet

According to Statistics Canada, international migration accounted for 82.8% of all population growth in Canada during the first three months of 2019. The report further states, “in this context, population growth in Canada will probably rely increasingly on international migration.”<sup>1</sup> Census 2016 reported 37.5 % of the under-fifteen population are first-generation immigrants or have at least one parent who is foreign-born,<sup>2</sup> and it projected between 39.3% and 49.1% of the entire population of children aged 15 and under living in Canada would be foreign born or have at least one first-generation parent by 2036.<sup>3</sup> These immigrant-background children grow to be cultural and *multiethnic*<sup>4</sup> hybrids, and many of them racial *hybrids*, highlighting the Canadian government’s multicultural and pluralistic aspirations.

As migration shapes and shifts population profiles, hybridity is a pressing issue for Christian ministries around the world.<sup>5</sup> In Canada, the first country in the world to introduce a points-based immigration system<sup>6</sup> and formalize and implement an official multiculturalism policy,<sup>7</sup> is the trajectory from homogenous to hybrid inevitable? Has hybridity always been? Moreover, for many denominations, is the journey from homogeneity to hybridity an

intentional emulation of the First Century Christian churches that embraced racial, ethnic, and cultural hybridity? What, if any, intentional and successful models of *hybridization* are employed by local churches? What can we learn from them? Further, as a sustained influx of migrants, both permanent and temporary, continues to shape Canadian demography and society, what unique gifts do the hybrid people present to local churches for partnership in God’s mission? It is important for us to address these questions and understand the challenges and opportunities that migration presents to Canadian churches and communities.

William Carey Publishing’s new volume *A Hybrid World: Diaspora, Hybridity, and Missio Dei*, edited by Sadiri Joy Tira, Jaffray Centre’s own diasporaNet Convener who served as the Lausanne Movement’s (LM) Senior Associate/Catalyst for Diasporas from 2007-2019; and Juliet Lee Uytanlet, the Biblical Seminary of the Philippines’ 菲律賓聖經神學院 Professor of InterCultural Studies and LM Co-Catalyst for Diasporas from 2016-2018. *A Hybrid World* highlights the presented research of academicians



and practitioners who are engaging diaspora people groups, particularly hybrid people.

Notably, *A Hybrid World* is the result of the *Hybridity, Diaspora and Missio Dei: Exploring New Horizons* consultation convened, from June 19-22, 2018<sup>8</sup> by Tira and Lee Uytanlet, and organized from the Lausanne Movement platform in partnership with the Global Diaspora Network (GDN). For the consultation and for this new volume, the concept of hybridity, relates to cultural hybridity. Hybridity is defined as the intermixing of “blood” and/or the mixing of cultures or cultural elements.

*continued on next page...*

1 “International migration accounts for more than 80% of the population growth in Canada,” The Daily: Canada’s population estimates, first quarter 2019 Text - Selected (2019), <https://www150.statcan.gc.ca/n1/daily-quotidien/190619/dq190619c-eng.html>

2 “Census in Brief: Children with an immigrant background: Bridging cultures.” Statistics Canada, October 25, 2017, accessed January 13, 2020, <https://www12.statcan.gc.ca/census-recensement/2016/as-sa/98-200-x/2016015/98-200-x2016015-eng.cfm>.

3 Ibid.

4 Dakshana Bascaramurty, “As Multi-Ethnic Population in Canada Rises, Complications Arise for Families,” The Globe and Mail, January 2, 2018, <https://www.theglobeandmail.com/news/national/multi-ethnic-mixed-race-canada-census-2016/article37475308/>

5 The Lausanne Movement, with the Global Diaspora Network, convened the “Hybridity, Diaspora and Missio Dei: Exploring New Horizons” consultation from June 19-22, 2018, hosted by the Biblical Seminary of the Philippines, in Metro Manila. The conference theme for the American Society for Missiology (ASM) June 19-21, 2020 annual meeting at St. Mary’s College in South Bend, Indiana, is “Hybridity in Mission: Mixed and Multiple Identities in the Missio Dei.”

6 The points-based system for immigration was introduced in 1967. Refer to <https://pier21.ca/research/immigration-history/immigration-regulations-order-in-council-pc-1967-1616-1967>

7 Refer to Canadian Multiculturalism Policy 1971 & Canadian Multiculturalism Act 1988, <https://laws-lois.justice.gc.ca/eng/acts/c-18.7/page-1.html>

8 See Footnote 5.



## Book Recommendation by Lorajoy Tira-Dimangondayao

### **A Hybrid World: Diaspora, Hybridity, and Missio Dei** edited by Sadiri Joy Tira and Juliet Lee Uytanlet

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As revered Michael A. Rynkiewicz, retired Professor of Anthropology at Asbury Theological Seminary, observes, *A Hybrid World* “establish[es] ‘hybridity’ as being deeply rooted in history and Scripture, not the ‘new normal,’ but simply normal... requiring us to ‘reconsider our mission theology, history, and anthropology’.”<sup>9</sup> Further, the chapters encourage more missiological thinking toward theological, historical, and ethnographic methods,<sup>10</sup> and finally, *A Hybrid World* invites readers to a conversation with new research initiatives outside of the “missiology bubble.”<sup>11</sup>

Widely endorsed by respected missiologists to missions specialists and enthusiasts, church leaders, and those seeking a framework to engage New Canadians, *A Hybrid World* contributes significant material, particularly in the fields of diaspora mission, cultural anthropology, global missions, and urban missions to enhance the study of missiology at seminaries, mission

organizations, denominational organisations, and local churches. *A Hybrid World* raises integral questions and presents successful models to meaningfully engage hybrids who may fall “between the cracks” left between distinct cultural groups. Though the topics discussed are specialised, the authors remain readable and relatable.

In view of current realities and census projections, the Canadian church must realise its innate and intended hybridity; thereby, remaining a vital partner in the public sphere and in the transformation of Canadian society. *A Hybrid World: Diaspora, Hybridity, and Missio Dei* is a timely tool for reflection and a compelling call to partnership in God’s mission in Canada and beyond. ♦

**Available as paperback and e-book at**  
<https://missionbooks.org/products>

8 See Footnote 5.

9 Rynkiewicz, “Foreword” in *A Hybrid World: Diaspora, Hybridity, and Missio Dei*, 6.

10 Rynkiewicz, “Foreword” in *A Hybrid World: Diaspora, Hybridity, and Missio Dei*, 7.

11 Ibid.



**The second JaffrayAng Symposium will be on the topic of Beyond Multiculturalism: Intentional Intercultural Congregations in a Globalizing and Hybridizing World.**

**May 26-28, 2021  
Calgary, Alberta  
[jaffray@ambrose.edu](mailto:jaffray@ambrose.edu)**

## ABOUT



**We often refer to the Jaffray Centre as a combination incubator/greenhouse where new ideas, collaborative initiatives, and fresh ways of looking at God’s global mission are nurtured, developed and then launched into service in the church and in the world.**

**Each of the four hubs (Research Projects and Publishing; Educations, Training and Global Awareness; Global projects and partnerships; and Church in Mission Events and Services) houses the different initiatives we’re working on, and we’re always adding more.**

**The Jaffray Centre is made up of people like you and me who want to engage the world around them in new and meaningful ways. Through collaborative project development, training, and research projects, the Jaffray Centre seeks to rekindle and ignite a passion for God’s unending concern for people. Interested in any of our current initiatives or have ideas for new ones? We’d love to hear from you.**

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