

# Jaffray perspectives



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

## Reflections on the JaffrayAng Symposium

by Wayne Regehr

A few years ago, I was in a conversation with our District office about a potential church plant in an Edmonton neighborhood that is known for its diversity and multi-ethnic composition. A few days later, I was in another conversation with a colleague who had just returned from an International Church conference. As we talked about international churches, the two conversations melded in my mind, leading me to say out loud, "Maybe we need an international church in Edmonton".

Much has changed since those conversations. Despite all that, we are still on a journey of discovery about multicultural churches in Edmonton. Earlier this year, that journey led a few of us to the JaffrayAng Symposium 2021 entitled "Beyond Multiculturalism: Intentional Intercultural Congregations in a Globalizing and Hybridizing World".

Some of the learnings from the conference are as follows:

- **There are many approaches to multicultural churches.** While this is likely self-evident, the breadth of the variety surprised me. Part of the variety is based upon the degree to which multicultural is a program or is integrated fully in the leadership and structure of the church.
- **There are growing multicultural churches.** While no one has crafted a 'one-size-fits-all' solution, many are finding a path through to fruitfulness.
- **There are opportunities to connect multi-cultural churches** here with our global venture.

So where does that leave us and our journey?

We are still reading, processing and praying. Some of the books we are processing are *The Multicultural Leader* by Dan Sheffield, *The 3D Gospel* by Jayson Georges and some fascinating papers and case studies presented at the Symposium (available in the next JaffrayAng book).

Regardless of our journey, we know that our destination is before the throne, together with our sisters and brothers.

**// After this I looked, and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and before the Lamb. //**

Revelation 7:9

**JAS**  
JAFFRAYANG  
SYMPOSIUM  
2021

Perspectives is published  
twice a year for the Jaffray  
Centre for Global Initiatives  
at Ambrose University




Fall 2021  
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An alumnus  
of Ambrose  
Seminary, **Wayne  
Regehr** has been  
the Executive Pastor at Sherwood  
Park Alliance Church since 2015.

The second JaffrayAng Symposium was held online May 26-28, 2021. Continuing the discussion on Beyond Hospitality, started at the 019 JaffrayAng Symposium, this year's event addressed the topic of **Beyond Multiculturalism: Intentional Intercultural Congregations in a Globalizing and Hybridizing World**. As more ethnic expressions of the Christian church emerge across Canada, new and old Canadians alike need to explore innovative ways to move beyond our historic cultural and linguistic silos to greater collaboration and deeper covenantal unity "so the world will believe and know" (John 17:20-25). Over 60 people from across Canada attended the event representing 50 different churches from 13 denominations.

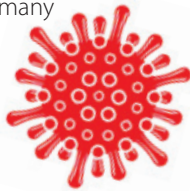
**As a faculty member at Ambrose Seminary, Jaffray Director Dr. Cook has the opportunity to read many students' papers and engage with their insights and learnings. We are glad to be able to share one student's reflections and insights on the Covid-19 Pandemic's impact on the Church and Missions.**

## Implications of the Covid-19 Pandemic on the Church and Missions

### Allen Adrian

In late 2019, a new virus emerged in China for which there was no known cure or prevention. This virus was named the Covid-19 virus and as it had the potential for high transmissibility and fatal outcomes, it was declared a pandemic in early 2020 and was transmitted globally within months. Governments around the world tried to prevent the spread by imposing restrictions on travel and social gatherings affecting many areas of life.

Understanding the long-term outcomes of Covid-19 on the church and missions is something that is desirable if we plan to minister effectively and are prepared for obedience to God's call as a church. One must ask whether this situation is a threat or an opportunity. Throughout the course of church history, there have been many large-scale events that have shifted the paradigm for the church. How the church reacted to these events has been the under-girding of how missions was perceived and how outreach was practiced. Some of these events resulted in the spread of Christianity while others took huge tolls on the church and missions. By looking at some of these historical, large-scale events, similarities with Covid-19 may be recognized that may allow us to discern elements of the future global church. This could help direct what missions' methods and strategies to preserve and what ones might have to be developed or redeveloped.



#### Covid Facts

The Covid-19 virus was named for its coronal shape and the year of its discovery, 2019. Coronal viruses in themselves are quite common, and because they are lipid-based, cleaning with soap kills the virus on contact surfaces<sup>1</sup>. The main transmission agent is through respiratory droplets<sup>2</sup>. Therefore, close contact is the primary venue of transmission. Because of this, a major strategy of governments around the world was to limit physical proximity (i.e., gatherings) and encourage good hygiene while waiting for an effective means of prevention and treatment.



As of the submission of this article, globally, there have been over 175 million cases of Covid-19 and over 3.8 million deaths due to the virus or related complications<sup>3</sup>. There are cases present in every nation on the globe. To date, there are several vaccines that have proven effective in preventing transmission of the virus and a global roll-out of the vaccine is in progress. However, more virulent variants have adapted and pose additional prevention and treatment challenges.

The church has been directly affected by the Covid-19 pandemic, firstly by Christians who have experienced illness and death globally. Second, mandatory closures due to physical gathering restrictions have isolated members of Christ's body. Next, it has been affected by an increase in social needs due to job losses and mental and emotional outcomes due to isolation. Finally, the

church and missions' organizations have been restricted in its ability to maintain regular ministries. An offset to these restrictions is the increased availability of communications technology as a suitable, though not preferable, alternative to in-person gatherings. In some ways, this has enabled an expansion of the Christian community. A disappointing observation is the energy spent propelling misinformation and conspiracy theories regarding the cause and seriousness of the virus and the intent of national governments in managing the virus. It has been seen that quite often, elements of conservative Christianity have espoused these negative attitudes and beliefs.<sup>4</sup>

#### World Events

In considering historical events that had an impact on the church, those that had a large enough scale to change the paradigm for a significant portion of a continent or that have an element that directly relates to Covid-19, will be considered. There are no events that are perfect parallels nor are all events pandemics. They also include financial systems, emergence of new faiths, transcendence of new ideologies, and communication and technological advances. In Table A, a select list of such events is displayed including their timing, duration, extent, and element of similarity with the Covid-19 pandemic. Focus will be on three "events", globalization, the plague, and Communism. **Table A** summarizes the impact of a few other large-scale events.



<sup>1</sup> Dr. Michael Parkins. University of Calgary Medical Clinic, Calgary, Alberta. personal communication, January 4, 2020.

<sup>2</sup> Manuel Canales and Alexander Stegmaier. "How it Attacks". In *National Geographic Magazine* (November, 2020). 34-36.

<sup>3</sup> "COVID-19 Map." Johns Hopkins Coronavirus Resource Center. Accessed March 25, 2021. <https://coronavirus.jhu.edu/map.html>.

<sup>4</sup> Jason Mandryk, "Global Transmission Global Mission," Operation World, May 2020, <https://covid-19.operationworld.org/wp-content/uploads/2020/05/Global-Transmission-Global-Mission.pdf>, no. 24.

**Table A. Selected Large-Scale Events and Their Characteristics**

| Event              | Dates ACE     | Extent              | Similarity to Covid-19   | Dissimilarity to Covid-19                       | Notes   |
|--------------------|---------------|---------------------|--|---|---|
| Covid-19           | 2019 -        | Global              |  |   |   |
| HIV/AIDS           | 1980s - 1990s | Global              | Viral, incurable, 32 million died                                    | Preventable transmissibility<br>Morality stigma | No treatment at first, lack of Christian compassion       |
| Communism - Soviet | 1922-1991     | Regional/<br>Global | Affected gathering and missions freedoms<br>many killed, nationalism | Christianity persecuted                         | Vital Christianity virtually eliminated                   |
| Communism - Asia   | 1954-         | Regional            |  |   | Underground church flourished, grew                       |
| Colonialism        | 1500s-1900s   | Global              | Globalizing effect   | Not medical                                     | Missions and church expanded, Westernized national church |
| Bubonic Plague     | 252           | Regional            | Bacterial, unknown dead  | Recurring bacterial outbreaks                   | Christians served the dying                               |
|                    | 1347-1350     |                     | Bacterial, 75 million died   |   | Christians turned to racism and corruption                |
| Globalization      | Variable      | Global              | Interconnectedness   | Cause and effect relationship                   | Globalization spread the disease and helped solve it      |
| Constantinianism   | 313- 1453     | Regional/<br>Global | Demanded Christian response  | Religious / political                           | Church was accepted, grew but lost vitality               |

## Globalization

Globalization is comprised of many elements that intersect at different cales. Richard Tiplady defines globalization as the “increasing interconnectedness, so that events and developments in one part of the world are affected by, have to take account of, and also influence, in turn, other parts of the world.”<sup>5</sup> Globalization has had powerful influence on the church, missions, and society throughout history. It is not so much an event as it is a process that continues at ever changing rates.

When considering its effects, it is important to recognize that globalization has many more facets than economic globalization. Global interconnectedness affects the elements of communication, travel, finance, health issues, security, cultural influences, language, and



values. For this article, the key elements of mobility, technology, and communication will be the focus. In fact, the global spread of Covid-19 is a direct result of increased mobility as part of globalization. Colonialism was another type of globalization that had many similar effects but was an intentional strategy by colonizing nations. The degree of globalization has a direct correlation on the ease of travel, the ability to communicate across cultures, and in time periods where large empires existed, on the spread of ideas, cultures, values, and finances. Examples are the Roman Empire at the time of Christ, and vestiges of empire in the colonial systems after the 15th century. Ruth Tucker notes in *From Jerusalem to Irian Jaya* that globalization during the time of the early church meant that for “early missionaries, circumstances were almost ideal for spreading the faith within the Roman Empire in the centuries after

Christ.”<sup>6</sup> Mobility within the Roman Empire was enabled with the universal Greek language and the existence of a relative peace. The communication and mobility facets of globalization also helped propel missions and the church during the colonial era. It caused a beneficial situation for sending missionaries and the geographic range of Christianity grew immensely. A less than ideal outcome was that the indigenous church tended to be Westernized. Contextualized church plants of the early church were based on “the voluntary principle, as a self-supporting and self-governing body”.<sup>7</sup>

Similarly, we have been in an unprecedented surge of globalization. What happens to this trend post-Covid will have a significant impact on missions and the church. A resurgence of nationalism can easily be recognized as the pandemic mind-set gets entrenched in our society.

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<sup>5</sup> Richard Tiplady, *One World or Many?* (Pasadena, California: William Carey Library, 2003), 2.

<sup>6</sup> Ruth A. Tucker, *From Jerusalem to Irian Jaya: a Biographical History of Christian Missions* (Grand Rapids, Michigan: Zondervan, 2004), 21,22.

<sup>7</sup> John Hunt, *Concise Church History: Clear, Simple, and Easy-to-Follow Overview of Church History* (Chattanooga, Tennessee: AMG Publishers, 2008), 50.

## Bubonic Plague

The Bubonic Plague is a deadly, contagious, bacterial disease that still exists with intermittent epidemic and pandemic outbreaks throughout history. The first noted outbreak of the Bubonic Plague that affected the church was in 252 ACE. According to Patrick Johnstone, 25% of the Roman Empire population, including the military, was killed. "Fear of disease and death made Romans open to witness by Christians who cared for the sick despite the dangers."<sup>8</sup> In this case, a pandemic helped bolster the church because of their selfless acts.

However, when the bubonic plague resurfaced during warfare in eastern Europe in the mid 1300s, perhaps 50% of the European population eventually died and the Christian church did not act nobly. Initial true penitence led to cultish self-flagellation and then, despite opposition from Pope Clement VI, Christians blamed the Jews for the disease and massacred about 200 Jewish communities.<sup>9</sup> The church and the general population were severely affected both mortally and in reputation. Notably, a reduction in the working class led to a decrease in both serfdom and feudalism and pockets of Christianity displayed Christ-like character. The stage was being set for reform in the church.

While not as infectious as the plague, the Covid-19 pandemic has many parallels to it. Covid-19 is a wide-spread, deadly disease that is producing responses across the spectrum from fear and bias to compassion care and Christian growth.<sup>10</sup> The similarities of the plague to the Covid-19 pandemic are medical



but also inextricably linked to the accompanying globalization effect of mobility. If access increases, it should be beneficial for missions and the church to enter new areas, but counter-intuitively, if access is restricted and nationalism becomes retrenched, a truly indigenous church expression may become exemplified.

## Communism

The surge of Communism was an event that, although regional in practice, had a major global effect. This polarized view of the world that was politicized as a movement for the ordinary people was out rightly anti-Christian. In the Soviet Bloc, a group of nations that held together because of similar ideological views and shared military strength, the church was repressed and persecuted under the official religion of atheism. The church that had been strengthened through various reformers like Jan Hus, Martin Luther, or a strong national orthodox church, could not hold onto their members as persecution wreaked havoc.

In Asia, a similar movement took place with militaristic advances of the communist parties and here too the churches, many newly formed indigenous churches, were subject to torture and persecution. The communist advance affected China, Cambodia, Vietnam, Laos, and North Korea. While initially the churches lost numbers, eventually their commitment to Christ, and their contextualized indigenous church grew with God's blessing so that today there is a large vibrant church in most of those countries. Here it is seen that it was



not the event that affected the church, but the church's reaction to the event that determined the outcome.

Similarities to Covid-19 exists in the sense that there was persecution and death and repression of freedoms toward all society.

However, the outcomes of the church depended more on their reliance on the Holy Spirit than the events themselves.

## Church History

Church historians tend to break history into significant periods from the time of the resurrection onward (Table B). Different historians used different characteristics in determining the eras or paradigms. Reference will be to the paradigms published by Myers<sup>11</sup> which is highly related to global missions' history.



### Table B. Timing and Duration of Mission/Church Paradigms.<sup>12</sup>

#### Bryant Myers Mission Paradigms ACE

|             |   |
|-------------|---|
| 33-200      | Apocalyptic - Early Church Paradigm               |
| 200 - 500   | Greek - Patristic Orthodox Paradigm               |
| 600 - 1400  | Christendom - Medieval Roman Catholic             |
| 1500 - 1750 | Reformation - Protestant                          |
| 1750 - 1950 | Modern Mission Era                                |
| 1950 -      | Emerging Mission Paradigm of the Third Millennium |

<sup>8</sup> Patrick Johnstone, *The Future of the Global Church - History Trends and Possibilities* (Downers Grove, Illinois: Intervarsity Press, 2011), 26.

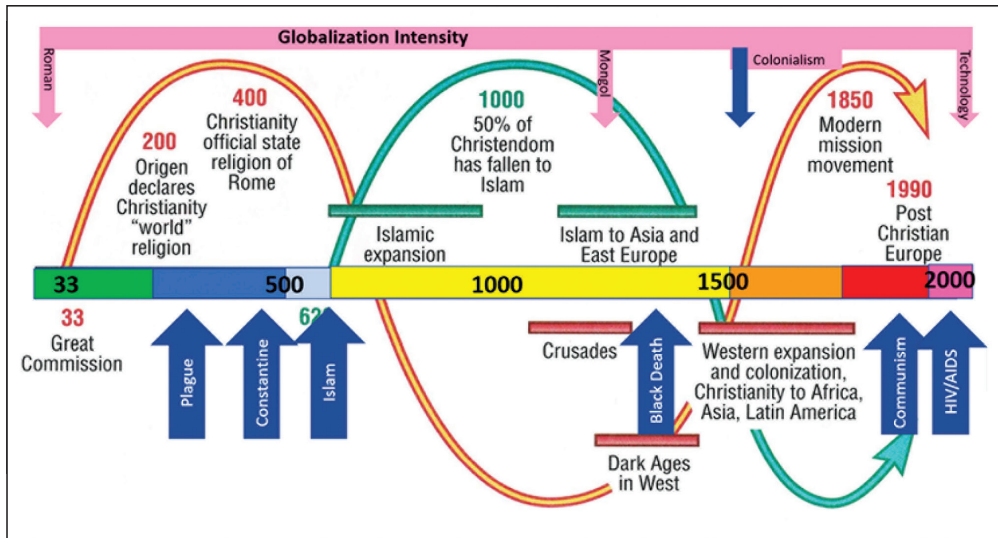
<sup>9</sup> Alfred McBride, *The Story of the Church - Peak Moments from Pentecost to the Year 2000* (Cincinnati, Ohio: St. Anthony Messenger Press, 1996), 94.

<sup>10</sup> Dave Coles, "MISSIONS IN A COVID CRISIS: MOVEMENT IMPLICATIONS," WEA Mission Commission, February 11, 2021, <https://weamc.global/covid-movements/>.

<sup>11</sup> Bryant L. Myers, *The New Context of World Mission* (Monrovia, California: MARC, 1996), 8,9.

<sup>12</sup> Myers, 8,9.





**Figure 1.**  
**Ebb and Flow of**  
**Christianity and**  
**Islam. Adapted**  
**from Meyers**<sup>13</sup>

The growth and health of the church was not uniform. Reactions to things like globalization, persecution, political change, religious confrontation, church polity, vitality, and corruption led to overall upward and downward trends. A graph showing the overall strength of Christianity relative to Islam, along with significant world events and mission paradigm is shown in figure 1.

## Missions Methods

Since the end of WWII, Christianity, albeit not in equal proportion, exists across the world and missions is becoming truly global like no other time in history. Missions' efforts are increasingly from the whole earth to the whole earth and touching on the redemption of all of creation, not just people's souls. Increased globalization has allowed greater ease of access and communication and the ability to help Christians around the world live a life of community, service, and mission with an unprecedented diversity in methods ranging from Business as Mission to Diaspora missions.

Historically, methods varied and suited the times and needs of those who were reached. Global (and local) missions

today is practiced in a plethora of ways using multiple methods and strategies and it is to some of these that the effect of Covid-19 pandemic will be related. Much of the prognosed change is due to secondary effects of Covid-19, like increased nationalism and increased technology for communication. Some common missions' methods and strategies used today are:

### 1 Career Cross-cultural

- This common missions endeavour, where a long-term or vocational worker is sent cross culturally with a primary task of proclamation has been augmented by many other ministries and models.
- This fundamental method of missions could be impacted if nationalistic tendencies become entrenched and make access more difficult. Even now, isolation is proving challenging. The increasingly global nature of missions will be strategically important.

### 2 Short-term Missions (STMs)

- Short-term missions began to be popular when globalization allowed easier means of travel. While ministering for a limited

time (2 weeks - 2 years), STMs aim to accomplish ministry by non-vocational workers that preferably supports international workers or attends to relief or development work.

- Because there are so many types of missions that can assisted with Short-Term workers, it is logical that not all STMs will be affected by Covid to the same degree. Because of the growth and ease of use of digital communication, no doubt some ministries and missions will change to or expand their online footprint resulting in less STM trips. Alternatively, there are initiatives that have used long term workers that may opt to hybridize with short-term elements coupled with digital ministry.

### 3 Church Planting and Home Church Methods

- The church-planting model of missions has been considered one of the most effective ways to spread the gospel and build an indigenous church. Paul employed this method on his missionary endeavour, allowing the new church to quickly become self governing, self-sustaining and,

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<sup>13</sup> Meyers, 13.

evidently, self-propagating. One could also call this a discipling movement as trained people were disciplined to lead the church and make more disciples.

- Popular today because of its multiplying effect and its relational core, this method should hold steady and perhaps even grow with help from online resourcing and nationalism.

#### 4 Justice and Compassion Ministries

- Relief and development work when done solely as a means of bettering the environment in which people live might be called ministry but when proclamation is given along with the compassionate service, missions and church growth can occur. Both, however, are part of *missio Dei*.
- Justice and Compassion ministries, especially ministries to the disenfranchised and poor should be a larger part of mission. In countries where the church is providing medical and social care during this crisis, incredible fruit is being produced.<sup>14</sup>

#### 5 Business as Mission (BAM) and Tent-making

- A relatively new phenomenon, BAM has workers doing a bona fide job in an area that they intend to evangelize. The business is a not just a vehicle for proclamation but a demonstration of working with biblical principles, so it is a ministry as well.
- A "tent-maker" is secularly employed but primarily as a means for financial or logistical support to support ministry and mission.

- In a post-Covid world, where nationalism has slowed the runaway globalization trend, one could expect more restrictions on allowing BAM and tentmaking endeavours. If rampant economic globalization returns post-Covid, these methods of mission would flourish.

#### 6 International Student Ministries (ISM)

- ISM is an avenue for proclamation to students who are temporarily in a cross-cultural setting. It involves becoming a community in which faith and life can be shared. Sometimes students come from areas that cannot be accessed by Christian workers and the hope is that reached students will return to their home countries and evangelize and disciple nationals.
- Because of the importance of "presence" in this method, it is threatened because of potential global mobility changes.

#### 7 Diaspora

- Diaspora missions is missions to a "dispersion" of people group in their new setting.<sup>15</sup> This may be possible in both a multicultural and intercultural church setting.
- The growth of Diaspora missions will depend somewhat on the amount of global human migration that occurs post-Covid but will in any case be something that remains with us as there is an incredible need for the hundreds of millions of people already displaced.

#### 8 Insider Movements

- Insider movements are an emerging trend of the church in which new believers choose to remain connected to their cultural/religious setting but follow Jesus in that context, without joining a Christian church. In certain contexts, this is happening with some degree of frequency.<sup>16</sup> For Western theologians, this is a difficult concept to accept where the line between authentic Christ followers and syncretistic belief system is narrow.
- In a post-Covid nationalistic world, one could see this becoming more common. Churches wanting to do missions work would have to strategize and contextualize their process of discipleship and Christian community.

#### Analysis/Comparison

When cross-correlating historical events, the health of Christianity, and the methods and strategies of reaching the world, there are several natural observations. First, world events may place barriers in front of Christian growth endeavours, but it is almost always the character of the church that determines whether the church advances or declines. The multiple recurrences of the Bubonic Plague show that obedience and a Christ-like attitude was more important to the trajectory of the church than the event itself. When the church was Christ-like, it grew. When it was selfish and self-reliant, the church lost moral authority and diminished. Another example is the church's response to persecution during communism. In the Soviet Bloc, there was great decline but in SE Asia, the church

<sup>14</sup> Dave Coles, "MISSIONS IN A COVID CRISIS: MOVEMENT IMPLICATIONS," WEA Mission Commission, February 11, 2021, <https://weamc.global/covid-movements/>.

<sup>15</sup> Enoch Wan and Sadiri Joy Tira, "Diaspora Missiology" in *Missions Practice in the 21st Century* (Pasadena: William Carey Press, 2009), 27.

<sup>16</sup> Snyder Howard A Snyder, "Models of Church and Mission: A Survey - Tyndale University" (Center for the Study of World Christian Revitalization Movements, 2010), <https://tyndale.ca/sites/default/files/ws/Models-of-Church-and-Mission-A-Survey-Dr-Howard-A-Snyder.pdf>, 11.



**Figure 2. Analysis of the Influence of Globalization on Missions Methods**

grew tremendously. Today, the reaction to Covid-19 by the church ranges from churches that are displaying compassion and service and God is making His presence known while other Christians, are being judgemental and biased and being examples of intolerance and hate.

Second, methods of missional outreach will be challenged and have to change if the world becomes more nationalistic in its approach to post-Covid. This is what is predicted by many, especially in the short to medium term.<sup>17</sup> However, even as many elements of globalization have declined with the Covid-19 pandemic, the facet of technology and communication has surged, potentially allowing more effective ministry and missions whether the world returns to “normal” or not.

A prognosis of the effects of nationalism versus globalization on missions’ efforts now is purported in Figure 2. Certain missions methods require globalization and mobility while others are strengthened in a nationalistic context. Overall globalization is more beneficial for missions methods that are prevalent now.

## Conclusion

One can see from the global and large-scale events that have been studied that while these events may provide a new paradigm by which the world is seen, the events themselves are not necessarily the deciding factor on whether the church and missions thrives. Christ says, “I will build my church!” (Matthew 16:18) and to that hope,

we cling. Christians should view this “disrupted” period of Covid-19 isolation and restriction as an unexpected time of renewal, preparation, and strategy. Paul says, “forgetting what is behind and straining toward what is ahead, I press on toward the goal” (Philippians 3:13). ♦

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<sup>17</sup> Evi Rodemann, “MISSIONS IN A COVID CRISIS: YOUTH IMPLICATIONS,” WEA Mission Commission, February 11, 2021, <https://weamc.global/covid-youth/>, 4.



## Friends of Jaffray

**The Jaffray Centre's work is only possible through the prayers, support, and partnership of the many friends of Jaffray like you. Longtime friend and Jaffray diasporaNet Convener, Dr. Tira wanted to pay tribute to the lives and legacy of Jaffray's faithful supporters Mr. and Mrs. Ang. We are grateful for our wonderful community of friends.**

### A Tribute to Dr. Michael and Rosario Ang

*By Dr. Sadiri Joy Tira*

#### Brother and Sister in God's family

Michael and Rosario Ang are members of God's family. They are forerunners—happily joined in the City of God.

Michael came to know the Lord Jesus through the ministry of an American Presbyterian missionary while he was studying at the Siliman University in Central Philippines. With their five children, the Angs settled in Davao City in Mindanao, southern Philippines. It was at Davao Evangelical Church, under the ministry of Rev. Shao, that Rosario decided to follow Jesus Christ.

In the early 1980's, the Ang family immigrated to Calgary, Alberta (Canada). They started attending the First Alliance Church, pastored by Rev. Wendel Grout. The Ang children remember Pastor Grout to be an anointed preacher, but also a disciple-making pastor. Pastor Grout walked with Michael and mentored him personally. The Angs raised their five children at First Alliance Church, and they became committed disciples of Jesus Christ.



#### Honouring God

In Alberta, Michael and Rosario started a foundry business specialising in building oil pipes for the then-booming oil industry in Alberta. Like other entrepreneurs, the Angs were migrant achievers. As their business was blessed by God's generosity, they remembered to honour God. Like the Hebrew migrants who were travelling from Egypt to the "Promise land" were commanded to remember God by keeping his commandments, and his rules and regulations, Michael and Rosario held to the same commandments.

Indeed Mr. and Mrs. Ang honoured God. They supported Bible colleges and seminaries in the Philippines and in Canada. In Canada, they supported Ambrose University. In the Philippines, they founded the Christian Colleges of South East Asia (CCSEA).



**For the Angs, successful evangelism takes place between the living room and dining room; this is indeed a New Testament-based evangelism. Rosario served food for the body and food for the souls for decades.**



## Supporting People

The Angs have always been committed to accessible education, helping many students in the Philippines who were very talented but could not afford to pay for their education. In response, Michael and Rosario started CCSEA, believing that Bible colleges and seminaries are training grounds for future pastors and missionaries. They have been supporting Ambrose University and other C&MA schools but not exclusively. They are major partners of the Jaffray Centre for Global Initiatives at Ambrose University, supporting the Ang International Educational Exchange, and supporting qualified educational programs in the majority world.

## Faithful and Generous Supporters of God's Servants

Michael and Rosario strongly believe in the community evangelism, church planting, and multiplying discipleship ministries of local churches. While living in Calgary they supported the various ministries of First Alliance Church, including many of the denominational projects and missions programs of The Alliance, through their consistent support of the Global Advance Fund (i.e., funds use to deploy C&MA missionaries around the world).

When the Angs reached their retirement ages from M.A. Steel Foundry Ltd., they returned to their hometown of Davao City where they continued their Philippine product export business. In Davao City, they became founding members of one of the largest evangelical congregations in the city, Christ Fellowship Church (CFC).

## Steward and Evangelist

While Michael was a godly steward who strongly believed in Business as Mission (BAM) strategies and educational missions, Rosario was a hospitable evangelist.

Their home in Davao City hosted itinerant evangelists, missionaries, and visiting professors of CCSEA. For a quarter of a century, "Mama Ang," as she was fondly called by friends in the community, hosted Wednesday night outreaches and discipleship lessons. Their CFC pastors alternately led mid-week prayer services, Bible studies, and disciple-ship lessons.

Once a month she opened their home to twenty-two to thirty-three of Davao's elite citizens: businessmen, politicians, government leaders, socialites, public health workers, academics, and lawyers. In the warmth of the Ang home, they would have dinner and an invited speaker would introduce them to the most important VIP, the King of Kings—Jesus Christ.

For the Angs, successful evangelism takes place between the living room and dining room; this is indeed a New Testament-based evangelism. Rosario served food for the body and food for the souls for decades. Mama Ang invested her energy, resources, consistency, and passion into Kingdom building. Only eternity will reveal the impact and ultimate results of their labour in the Lord.

On August 26, 2014, Michael transitioned to glory and Rosario followed on August 5, 2020. Transitioning from temporary to eternity, they are now together in the presence of their Saviour, in the City of God, even as they are side by side in their resting place at their family mausoleum in Davao Chinese Cemetery. The Angs are survived by five children, fourteen grandchildren, and five great grandchildren. Their godly lives, missional impact, and biblical stewardship of Kingdom

resources are an inspiration and challenge to the next and younger Angs. For the Jaffray Centre for Global Initiatives in particular, the Angs have passed the baton of godly living, missional mindedness, and Kingdom stewardship for Business as Mission (BAM) and educational missions to two of their sons, Carlos and Isidro, and their respective spouses, Chun Wei and Jonna. For their family ministry, we are most grateful. ♦

**// Note: In March 2014, five months before his passing, I had the honour of facilitating the awarding of Honorary degree to Engr. Michael Ang Sr. by the Alliance Graduate School of the Christian and Missionary Alliance of the Philippines (CAMACOP). As a valued member of the community with great contribution to the Kingdom, Michael Ang Sr. Then, in March 2015, I compiled the book *Diaspora Portraits: Deliberations of a Global Traveller* and published it with the Jaffray Centre for Global Initiatives. This essay collection is dedicated to Rosario Ang. //**

## Scattered to Gather: The Spanish Translation

*Scattered to Gather* is an informative booklet which was created for the Lausanne III Congress 2010 in Cape Town. Reprinted in English in 2017, the booklet provides an introductory look at Diaspora Missiology. Diaspora refers to the increasing numbers of people who are migrating around the world. This growing diaspora is a part of God's plan, and an exciting opportunity for the Church to engage in cross-cultural mission in their own neighbourhoods. The *Scattered to Gather* booklet is a great resource to learn more about the Biblical and theological basis for ministry to and through the diaspora, and how we as Christians should respond to people on the move.

For the past several years, the Jaffray Centre has been working on translating this booklet into Spanish so this valuable resource can be shared with an even wider audience. Translating a book is not a quick and easy process. Yes, you simply take the English words and replace them with the Spanish equivalent, but language is complex and choosing words which reflect the original meaning of the text is crucial. As Spanish is spoken around the world, the cultural differences which are reflected in the language between different regions also need to be taken into account. Throughout the translation process, the text is translated and then reviewed and edited multiple times to ensure the meaning is clear to all who read it. The Jaffray Centre is grateful to all of our volunteers who have contributed throughout this process and helped reflect on the linguistic, cultural, regional, and theological issues which shape the text.

During the translation and review process, the text was sent from Calgary to Miami, from Spain to Mexico, from Toronto to Norway, and from Peru back to Calgary. The Jaffray Centre is grateful to Luis Loera, Marilyn Klassen, Dr. Miguel Angel Palomino, Dr. Levi DeCarvalho, Octavio E. Jiménez, Carolina Holguin, Sandra Romero, Dinora Navarrete de Villalta, Israel Mandujano, Francisco Cerrón, and Dr. Charles Cook who all contributed in various ways throughout the translation process providing invaluable insight into the text. Thank you to these volunteers from around the world—themselves members of diaspora—for taking the time to make this possible.

The Spanish and English Kindle editions of *Scattered to Gather* are available at [amazon.ca](https://www.amazon.ca). ♦

**Scattered to Gather would not exist without faithful love, patience and the gifts of God. May the Lord continue to lead and teach us to love in word, in deed. I thank God for all of you. I thank you, unseen brothers and sisters working behind the scenes, whose names are not written on earth as they are in heaven. Pray, as we prepare our minds for action, and remember this Word: 'Take heart! I have overcome the world' (John 16:33). Let us all continue to glorify our Saviour beyond our colours and labels. It's time to work together. It's time to gather—though scattered.**

**Luis Loera**  
Ambrose Seminary Student  
Calgary, AB



As an International Worker for most of my life in the Spanish speaking world, when we joined the faculty of Ambrose University in Calgary, Alberta, I was wondering what my role might be. We were commissioned to be a link between the student body and missions. As I looked around the campus, I noticed a huge change in the population from

previous years when we had been on campus in Regina. I saw in the micro-population of the school how the demographics had changed. Canada had changed. I looked at how I could be involved in both understanding the campus and how I could have a wider impact. At this time, I became aware of the Jaffray Centre and the need for translating, editing, and proof-reading materials such as the *Scattered to Gather* into Spanish. I could do that and at the same time bring myself up to date with how God was at work around the country of Canada and around the world. I count it a privilege to have been able to work on this project and put challenging material into the hands of all who will read it.

**Marilyn Klassen**  
International Worker in Residence  
Ambrose University  
Calgary, AB

## ENGAGING THE WORLD IN NEW AND MEANINGFUL WAYS



### What is the Jaffray Centre?

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.

## 2021 Event Calendar

### **DAI Strategic Leadership and Management Course**

January 21- March 25, 2021

Online

### **EMS Regional Meeting**

April 16, 2021

Online

### **JaffrayAng Symposium: Beyond Multiculturalism**

May 26-28, 2021

Online

### **Cultural Fluency Workshops**

Living Hope Alliance Church

April 17, August 28 and October 30, 2021

### **Introduction to Cultural Fluency Workshops**

Pacific Life Bible College

March 9, 2021

Online

### **Hungry For Life**

September 14, 2021

Online

Ambrose University

November 18, 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).

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### **ABOUT**



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