

the link



2 *Is Christian Education Worth It?*

ED NOOT

10 *Money Matters... To Every Board Member*

TRACEY YAN

14 *A Way of Beeing* DARREN SPYKSMA

18 *Embracing Intercultural Awareness with International Education*

SARAH EDGAR





Ed Noot

Is Christian Education Worth It?

A surprising and provocative question, but outgoing SCSBC Executive Director Ed Noot feels it is an important one to ask. Engaging the question can help Christian schools reflect on mission relevance, sustainability, and potential drift.

CHRISTIAN EDUCATION COMES at a cost, a tremendous cost. It can be measured in countless hours of volunteerism from board, committee, and staff members, millions of dollars in capital funds raised, and hard-earned income paid in tuition by parents. It can be measured in dedicated staff working at wages that usually do not match the public sector, and countless hours of leaders and teachers deliberating carefully over innumerable decisions.

I've spent my entire professional career, some 37 years, working in and for Christian education, so you may find this article's title somewhat discomforting. However, the proof is in the pudding. Doesn't the fact that I've toiled diligently to make Christian education "the best it can be" speak to my ongoing commitment to the cause?

Yes, it certainly does. Rest assured, I remain fiercely committed to the cause of Christian education. But this question is essential and, from time to time, needs to be asked, helping Christian schools reflect on mission relevance, sustainability,

and drift. Organizations that go from year to year and decade to decade without asking this important existential question court the danger of existing not for their intended purpose, but for merely perpetuating the organization itself.

Organizational literature portrays a consistent model of corporate life that looks something like this graphic found at Organizational Life Cycle: Definition, Models, and Stages – AIHR (below left).

Most models include a crisis event or declining factor precipitating a renewal process. SCSBC schools are between 30 – 70 years old. They are generally mature organizations that risk falling into decline, apathy, or mediocrity if they dare not ask hard questions that require an honest and penetrating look at organizational well-being. In *How the Mighty Fall*, Jim Collins illustrates a potential organizational decline like this (below right).

Wherever your school might be in its organizational life cycle, taking organizational stock is a healthy exercise. One simple and effective way to do this is to reflect using the categories

of celebrate, lament, and hope (CLH). As I approach the end of a 37-year career in Christian education, I find this protocol a useful reflective tool.

CLH – Vision

As highlighted by the thinking of 19th-century Dutch theologian and statesman Abraham Kuyper, I celebrate our vision, a vision that emphasizes the essential role parents have in the education of their children. I celebrate that our vision balances protection and impact,

Five Phases of Organizational Life Cycle



1. A birth event

2. A growth stage

The organization either grows or fails

3. A maturity stage

The dangers are stagnation, bureaucracy, and failure to innovate

4. A decline stage

Growth and innovation slows and the organization becomes a self-perpetuating bureaucracy that creates diminishing returns

5. Renewal

Renewal can take many forms: a change or reorganization in the right direction, merger, acquisition, or sale

an inward and outward focus. Most of our mission statements highlight our need to harbour students to educate, nurture, and disciple them on the foundation of God's word, with the stated goal of impacting/transforming/shaping the world for Christ. This is a bold, ambitious, and gospel-centred vision.

I lament that our vision is often stifled by a lack of resources, shunted by parental expectations, diminished by financial hardship, and hindered by low biblical literacy. I lament that in this cultural moment some parents want our schools to shift away from our compelling vision and to a diminished vision of isolation where our focus is to shelter and protect our students as we withdraw from a hostile culture. Or conversely, to adopt an aggressive and assertive posture of antagonism towards our culture, essentially engaging in a culture war.

I hope our schools can build on our foundational vision, discerning intent, meaning and relevance in the 21st century – for where there is no vision, the people perish (Proverbs 29:18 KJV). I hope that we resist the pressure to adopt the extremes of isolation or culture war, finding legitimate ways to be a faithful presence (cf. James Davison Hunter: *To Change the World*) in our communities. I hope we can live the gospel in compelling ways that erect signposts to the Kingdom of God, thereby subtly but subversively challenging the dominate narratives of our day. I hope for Joshua 1-inspired courageous leaders. I hope for Biblical literacy that is profound, deep and faithful, developing wisdom that is both deeply

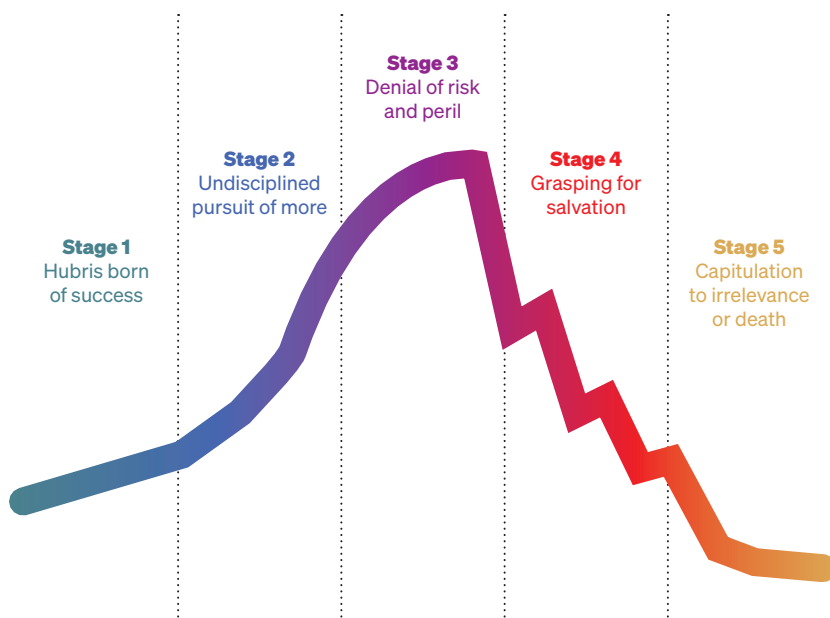
insightful and large-hearted (1 Kings 4:29 MSG). Along with sons of Issachar-like discernment that helps our leaders understand the times and know what they are to do (1 Chronicles 12:32).

CLH – Committed Supporters

I celebrate our founders. Founding scholars like Nick Wolterstorff, Harro Van Brummelen, Gordon Spykman, and so many more helped Christian schools understand mission, vision, curriculum, and pedagogy. Founding parents who gave sacrificially to start Christian schools in their communities, often being recent immigrants themselves with very limited financial security or resources. Founding boards who forged ahead establishing societies, securing facilities, writing policy, and hiring staff. And founding staff members who toiled diligently for a cause they believed in, often underpaid and under-resourced. I celebrate those deeply invested in Christian education and committed to the cause.

I lament that as our schools have matured, our commitment to the cause has changed. I lament

Five Stages of Decline



that, for some, Christian education is not an investment, but a transaction. I lament that a consumer mindset has beset Christian education, causing some parents to assess the cost of their tuition payment against the value presented by the school and causing some staff to increasingly compare salaries and benefits to other sectors.

I hope our schools can cultivate a profound commitment by all stakeholders to the cause of Christian education so that our parents, students, board members, and staff show deep investment in our important work. I hope we can establish fair tuition and salary scales while embodying a deep commitment to the cause.

CLH – Support Organizations

I celebrate Christian school organizations like SCSBC. Supporting organizations play a key role in Christian education in BC, throughout Canada, and across the world. They provide service and advocacy, doing collectively what no school could or should do independently. They create community where ideas, policy, and practice are shared and sharpened, and they reduce isolation that can result in myopic leadership. Supporting organizations create national and international networks that enhance connection and nurture synergy. They also remind us of our core mission and vision, calling us to remain true and helping us discern our cultural moment.



I lament that some Christian schools choose to operate without joining a larger network, gaining support and enriching the community by their presence. I deeply lament that in British Columbia we have two separate, and sometimes competing, Christian school support organizations. I lament our inability to live into what St. Augustine is purported to have said, “In essentials, unity; in non-essentials, liberty; in all things, charity”. Finally, I lament an increasingly prevalent spirit of disagreement and acrimony in Christian schooling.

My enduring hope is for greater unity among Christians in the Christian school movement. In John 17 Jesus prayed fervently for the unity of his followers, and I pray that we, as leaders in Christian education, heed this desire. I hope that we can break out of our bubbles to build bridges one to another, increasing unity as we move forward, thereby enhancing our witness to politicians, bureaucrats, and the culture in which we live. I hope we can cultivate civil discourse when we disagree, modelling a more excellent way. I hope we can demonstrate profound respect for one another even if we disagree.

CLH – Diversity

I celebrate the growing diversity of Christian education. Since our schools were founded, many have been joyfully and faithfully growing in diversity, adding parents and students from different denominations and ethnicities, demonstrating the unity of Christ across denominational or ethnic boundaries. I celebrate the excellent programs many of our schools have for diverse learners allowing students of varying abilities and exceptional abilities to be welcomed and educated in our schools, often

proving to bless us for more than we bless them.

I lament that some families and students are not welcome in our schools. I lament fear that causes us to raise institutional barriers delineating who is in and who is out. I lament the increasing costs of Christian education that exclude some who cannot afford it, and I lament that so few schools find creative ways to remain affordable and accessible.

I hope for courageous leaders and boards grounded in discernment, wisdom, and deep desire to love our neighbours as ourselves who seek to make Christian schools places of unfettered welcome and profound belonging for all. I hope for Christian schools that can navigate questions of equity, diversity and inclusion, the work of this cultural moment, balancing grace and truth as Jesus modelled for us. I hope that schools will pour creative energy into tuition structures that increase and ensure accessibility for those who genuinely desire a Christian education.

I hope that we recognize the call of the Old Testament laws, prophets, and the gospel as a call

to care for the marginalized. The Old Testament laws were revolutionary in their day because of their consistent focus on caring for the widow, orphan, and stranger and Jesus modelled for us how to engage the other authentically in grace and truth (John 1:14). I deeply hope that a faithful biblical vision allows the vulnerable and marginalized to find safety, care, and belonging our Christian Schools.

CLH – Growth and the Common Good

I celebrate growth and building. The increase in demand for Christian education is encouraging. I appreciate that more and more people see the need

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and value what Christian schools offer. This growth has required many Christian schools to expand and build, and I celebrate our new buildings' innovative and God-honouring designs. While our founders necessarily constructed functional school buildings just to get things started, we now design buildings that facilitate 21st-century learning and honour God as aesthetically pleasing places, using wood, glass, steel and concrete to praise the God of line, space, and colour.

I lament that our primary measure of success far too often is enrolment growth. I lament that we rarely ask how Jesus would have us measure success. I lament that we focus on measuring growth rather

than faithfulness. I lament that, at times, building and fundraising take more time and attention than cultivating a gospel-infused education that allows our students to imagine a beautiful way of living in a world mired in individualism, consumerism, and narcissism. And I lament that our amazing school programs and facilities are often reserved exclusively for the use of our students and restricted to being used for 6 to 8 hours a day, five days a week.

I hope we celebrate growth, building, and fundraising while developing more authentic and robust metrics to measure our faithfulness related to our core mission of educating students in a gospel-infused manner and preparing them to impact this



world for Christ. I hope that we can embrace a posture of generosity and hospitality to those outside of our school. I hope we can envision sharing our facilities and programs (blessed to be a blessing a la Gen. 18:18 NIV) to bless our communities: offering ESL classes to immigrants, making our computers available to those in need, assisting with food and shelter insecurity, and sharing our facilities so that they are used far beyond the confines of our school and extracurricular schedule. I hope that schools would have the courage to take risks to bless the communities in which we reside, thereby modeling for our students the opportunity to take beautiful risks for love so that we collectively can be engaged in offering a cup of cold water to the least of these (Matt. 25). I hope that our school communities are profoundly committed to contributing the common good.

Concluding Thoughts

As I approach the end of my formal service in Christian education, I've asked school boards and leaders, "What would people in your town or city say if your school were to cease operations?" Would they notice? Would they respond with indifference or pleasure? Can you imagine them responding with outrage? Can you envision the citizens of your town or city rising up in support of your school – advocating for you to remain open because you are an integral part of the community in which you live? I believe this is the deep hope that God expresses for his people in their Babylonian exile (Jeremiah 29:4-9). As exiles in our pluralistic and increasingly secular culture, I pray that we can embody a Jeremiah 29 vision of cultural engagement.

I believe the path to realizing this deep hope lies in avoiding the extremes of accommodation or isolation while pointing towards a better story that moves from profit to service, from individualism to community, and from marginalization to love. A story grounded in hospitality and generosity, a story that overcomes fear through grounded wisdom and bold visions.

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This inspiring, gospel-infused story rises above superficial, certainty-oriented, black-and-white thinking, acknowledging the pursuit of wisdom in an arduous and honourable journey. This story resists overly simplistic certainty while delving into the nuanced and complex work of discernment, comfortably leveraging doubt, embracing ambiguity, and allowing wonder in the pursuit of wisdom.

This story evades a triumphant-despair dichotomy by pursuing authenticity, embodying humility, and inspiring hope while moving towards shalom for all. This story personifies grace and truth (John 1:14) as Jesus magnificently modelled.

This is the type of Christian education that has inspired me to serve for 37 years! The cost is

high, perhaps higher than ever. And the need is great, perhaps greater than ever.

Blessings to those of you who continue to toil faithfully, seeking to make Christian education flourish. May you be blessed with ever-present shalom even as you seek to impart the same. 🌻

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Outgoing SCSBC Executive Director

Tracey Yan

MONEY MATTERS...

School finances are closely intertwined with the educational decisions and the mission of the school. This means financial decisions are within the purview of every board member, not just the accountants.

FOR SCHOOL BOARD MEMBERS who are not accountants or businesspeople, it may be tempting to tune out when finance is on the agenda and just assume someone else will take responsibility for the discussion. However, managing the school's resources is the job of the entire board, not just the treasurer.

Each individual board member is legally obligated to "exercise the care and diligence of a reasonably prudent person with similar knowledge and expertise" (the duty of care) and to "act honestly and in good faith in the best interests of the organization" (the duty of loyalty). The board as a whole is responsible for overseeing all aspects of the management and operations of the school and for making decisions in the best interest of the school and its stakeholders. When a board member abstains from a vote or is absent from a board meeting, they are still responsible for the decisions made by the board. It is crucial that everyone be prepared for meetings, ask

questions, and voice their opinions.

This does not mean that every board member has to take an accounting course or micro-manage the school's finances. But it does mean that they:

- ensure that proper financial policies and procedures are in place and are being followed,
- read the monthly and annual financial reports and ask questions so they understand these reports to the best of their ability,
- understand how the budget has been developed and follow up on significant variances during the year to ensure corrective actions are taken when necessary,
- ensure funds are used by the school for their intended purposes, particularly funds from donors,
- confirm that all taxes are remitted to the



TO EVERY BOARD MEMBER


government in a timely manner,

- review and approve contracts or decisions that have a significant financial impact,
- manage financial risks through appropriate investment policies and insurance,
- take appropriate steps to protect financial and personal data from cyber security risks, and
- help build a long-term plan for the financial sustainability of the school.

Every board should consider whether it has the right mix of skills to fulfill its financial stewardship obligations. A board member who is a professional accountant will have a greater legal responsibility for financial management because their duty of care in this area – their “knowledge and expertise” – is higher than that of other board members. A board

full of finance people is also not ideal. Having a good breadth of knowledge and expertise is a sign of a healthy board and means that everyone can contribute their skills and talents in ways that benefit the school. If certain skills are missing at the board level, an effective committee structure can help fill some of those gaps. A well-functioning finance committee can be of huge benefit to even the smallest of schools.

The board should expect complete and timely financial reports and budget analysis from management on a regular basis. The board might establish key financial ratios or benchmarks it wants the school to achieve, and these should be reported and monitored as well. Every board member has the right to request any information that it needs to fulfill its fiduciary duties. If the finance office is not providing this, then changes need to occur. This may include potentially adding staff resources, updating accounting software, or reviewing processes to gain more efficiency.



***The board plays a crucial role in ensuring
that the school's strategic plan and
its financial plan are always aligned.***

The board should also work with management and the finance committee to develop a long-term financial plan for the school. Schools are often so concerned about meeting the budget on an annual basis that they forget to plan for the future. Setting a financial plan for the next five to ten years is a part of good strategic planning. It involves looking at issues that cannot be fixed or accommodated on short notice, for example:

- forecasting enrollment and future staffing and space needs,
- developing a plan for enhancements to staff compensation to help with recruitment and retention of employees,
- establishing goals for reserve funds, and
- planning to address deferred building maintenance or to begin new capital projects.

And like the annual budget, the long-term financial plan is not a static document, approved one day, and then put on the shelf. Financial plans need to be updated regularly based on actual results, changing situations, and new priorities, so that decisions are made based on the best and most up-to-date information.

The board plays a crucial role in ensuring that the school's strategic plan and its financial plan are always aligned. Even if they are not a "numbers person," every board member can contribute meaningfully to these planning discussions because financial decisions are an extension of the

values and mission of the school. "How does our school best serve its current and future students and families, how do we value its staff, and how do we take care of its assets?" These questions involve long-term, big-picture thinking as much as they require number crunching.

Some of these discussions will not be easy, as there is always an inherent tension between the desire for a top quality educational program and the resources available to provide that program. Board members may also need to do some personal education and learning to fully engage in these conversations. But the hard work is worth it, remembering that is every board member's job to ensure good stewardship of resources and the long-term financial sustainability of the school, not just the job of the accountants. 🌟

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You may be interested in these resources for your board that are available through the Chartered Professional Accountants of Canada:

<https://www.cpacanada.ca/en/business-and-accounting-resources/strategy-risk-and-governance/not-for-profit-governance>

A Guide to Financial Statements for Not-for-Profit Organizations

Not-for-Profit Governance: Summary Resource Guide (includes links to all the not-for-profit governance resources available from CPA Canada on topics such as board basics, director's duties, human resources, and risk management)

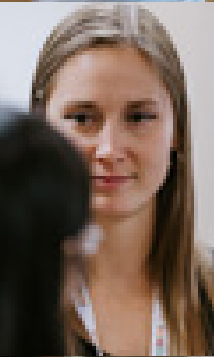


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**Institute for
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A Way of Beeing

Too often, schools promote individual flash over collective faithfulness. But God's created order invites us to see how we should live in the here and now.

ASCHOOL CAN PRAY in the morning, teach Bible in the afternoon, and have chapel on Friday, yet not be a Christian school. A school's practices, whether intentional or inconsequential, shape their students' version of a good life. Every Christian school needs to explore the reality that their practices may espouse a version of the good life that does not align with their mission or core values.

Christianity is not just a belief system, but a way of being in the world. Christians in the early church were called to live well, and to impact their culture through a life of interdependence. It was the early church's ability to live well together, looking first to the needs of others while excitedly anticipating the next letter from a close follower

of Jesus Christ. This way of living shaped their thinking. It was when thinking well preempted the ability to live well that the early church found themselves challenged by Paul (Galatians 5). How do Christian schools ensure that students are developing a way of living in the world that aligns with the gospel and the coming of a new community* here on earth?

One powerful way to explore this idea is to look at the earth now. God's created order invites us to see how we should live in the here and now. The

* I have intentionally used the word "community" rather than "kingdom." This is not an attempt to adjust scripture, but rather to unshackle the call to interdependence away from what has become a term that points toward colonial thinking and living.

main goal of all science study should be to reveal an even deeper understanding of the Creator. As we develop a deeper understanding of God through His creation, we can invite students into a rhythm each time they learn something about the earth. They can be prompted to ask, “what does this teach us about our Creator?” Creation reveals the wonders of the Creator. Each year students should be heading into summer knowing more about who God is through their

study of creation. In the study of creation we are introduced to a concept that undergirds a Christian way of being in the world: interdependence. God’s call to interdependence, seen first and foremost in the very nature of God as found in the Trinity, and repeatedly seen in both the law of the Old Testament and the evidence we have of the early church, is also seen in the easily ignored mason bee.

Mason bees do not get sucked into the world’s soul crushing story of independence; rather they exist to benefit others while also sustaining their population.

Though it might be a stretch, I would like to suggest that a mason bee demonstrates a way of life that aligns with Paul’s call to a way of being as found at the end of Galatians 5. Mason bees do not get sucked into the world’s soul crushing story of independence; rather they exist to benefit others while sustaining their population. Their nests are built by a collective, they take what they need to survive, and thrive without destroying their

environment. Mason bees are active in almost any weather. Their existence benefits the lives of those around them. They don’t sting, and their homes provide homes for other species. Their work is constructive and benefits other animals and humans, contributing to the common good through their way of being.

Now, let’s admit that a mason bee does not make a great mascot or logo. They are small, black, and nondescript. They don’t have menacing stripes or a large stinger. Yet, isn’t that part of the problem? Too often our practices encourage students to be more like a wasp at a late summer barbecue, taking as much as you can get, regardless of the impact on others around you, and less like a mason bee, using what you have to make life and creation better. Too often schools promote individual flash over collective faithfulness. What might happen if a school committed to model their way of being on the concept of

interdependence and promoted the mason bee as a model for “the good life”?

In the classroom, a mason bee looks out for their classmates, giving up their chair for someone who needs one, making sure that an absent bee (or student) has all the notes and updates they need to be successful. Classroom jobs include helper bee, a bee whose job it is to look around and see who needs help with their job because it is too big for them today. Individual awards are replaced with collective reflection of how the community is working together and what could be improved. Each bee knows that while they learn, they learn while making other learner’s lives better.

Out of the classroom, a mason bee mission trip would be closer to home or, at least, carbon neutral. Learning would always focus on the positive impact it can have on others. Field trips are replaced by field work, where leaving campus means deepening our connection to our local community, solving problems, enhancing environments, and making other peoples lives better. A mason bee learner would spend thirteen or more years at a school which invites them to see learning as a means to not firstly improve themselves, but rather improve themselves through supporting the improvement of others and their environment.

Chapel, prayer, and Bible class, though important rhythms, do not define a Christian school. It is the combined practices which promote self-giving love, peace, joy, persistence through hard times, and a willingness to work toward being kind and good, that along with meaningful learning and the regular rhythms of a Christian school that work together to point to the new community that God calls us to. 🍯

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Sarah Edgar

Embracing Intercultural Awareness with International Education

Can we strengthen our community-building goals by including the perspectives and voices of our international families? By expanding the visions of our international programs as intercultural opportunities, we can create richer educational experiences for everyone in our community.

OUR SCHOOLS CREATE GENUINE opportunities and spaces for students to feel like they belong in community. We value the cross-denominational and generational approaches as our students grow both in knowledge and in Christ. Many of our SCS-BC schools have healthy international programs based on long- and short-term programming for secondary students. Most of these students are new to the faith and the Canadian learning environment. Some of our international programs' founding principles focus on how we demonstrate and support one another as servant-workers, earth-keepers, and beauty-creators in helping students strengthen their faith and follow His Word. Over the years, several international students have come to love and serve the Lord through our programs. But what if there are even more opportunities for depth and value within our programs? By expanding the cultural representation in our schools, we will enrich the experiences of all learners.

Several of our schools welcome and support

new families as they integrate into our local communities, not just as extensions of the students in our schools. The face of international education is changing. Covid forced a pause for institutions as markets halted and families reassessed the viability and safety of sending their children abroad alone. This change partners with an ever-increasing labour shortage across the nation. As recently reported, Canada's population grew by over one million this past year, a new record. British Columbia had an influx of working professionals either seeking employment or continuing their studies at post-secondary institutions. New families are moving here with permits ranging from six months to four years. Families are encouraged when they find a supportive network to rely on for guidance and insight, both in our schools and surrounding communities. It is an exhaustive and often complicated process navigating with agents, schools, employers, banking institutions, and government organizations. A supportive community can make all the difference. Many look for small independent Christian schools across the province as they



value the honesty, faith, care, and love we openly offer. As new parents find friendships in local churches, transfers to our schools become a natural progression. Language and cultural support have taken on a more holistic direction to help these families. The ways our schools approach international education has shifted since the pandemic, forcing many of us to review the vision and function of our schools' programs.

Our international coordinators share great pride when discussing the vibrant ways our Christian school communities support these new students and families. Some schools offer evening Alpha programs, while others host weekly Bible studies for international teens. Some lend support for parents and children with Mandarin and Korean counselling services, while others offer international parents afternoon tea once a month. Some schools have broadened their global networks even further with collaborative sister-school exchange programs, demonstrating the importance of a focused approach. We value deeper connections and build cultural awareness

by organizing groups for the student body, such as ambassadors clubs for language exchanges or global lunch activities for enjoying new cuisine. It is important to find different ways we can share common ideals, knowledge, and norms while celebrating the beauty in the differences. These activities and programs encourage our international and domestic students to learn about the value of diversity together.

We strengthen our goals in community-building when we include the perspectives and voices of our international families. When we view our international programs as intercultural opportunities, we create richer educational experiences. Therefore, to reflect the cultural diversity in our schools, we must extend deeper transformative opportunities outside our classrooms and halls to further inspire new ways of interacting with one another. 🌍

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Student Program Coordinator*

Navigate Conference 2023



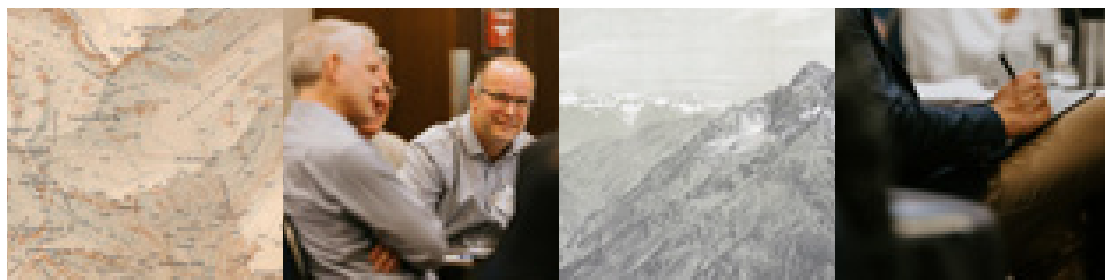
New name. New location. Charting a new course.

A NEAR-RECORD NUMBER attended the annual SCSBC Conference for Finance and Advancement, now called Navigate. About 90 people, including school finance and advancement staff, administrators, board members, and SCSBC staff, gathered from April 2-4 at the Coast Tsawwassen Inn learning, networking, and fellowship over some delicious meals.

Plenary speaker Rod Wilson made us think about how our biography affects our view of money and how we can approach the issue of money in our school roles with a spirit of God's abundance rather

than a fear of scarcity. Another 12 workshop leaders shared their expertise in various topics, including volunteer engagement, marketing and fundraising, business office processes, social enterprise, and banking.

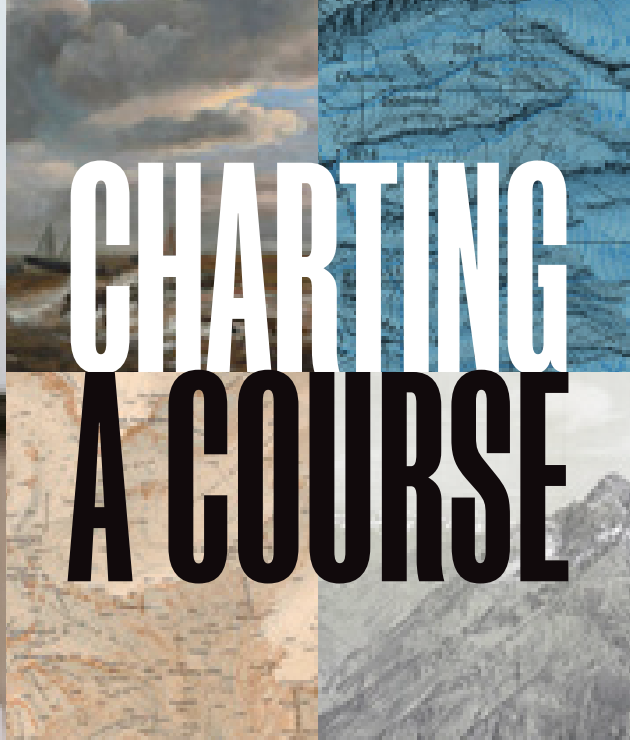
We are grateful to our conference sponsors, Westland Insurance, Acera Insurance (formerly CapriCMW), DeJager Volkenant, and Manning Elliott, whose contributions helped provide this professional development at a reasonable cost to schools. We look forward to welcoming everyone again next year – April 7-9, 2024! 🌈



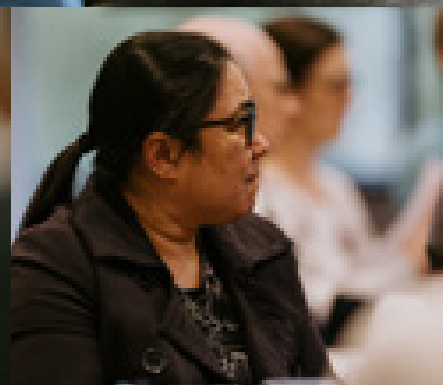
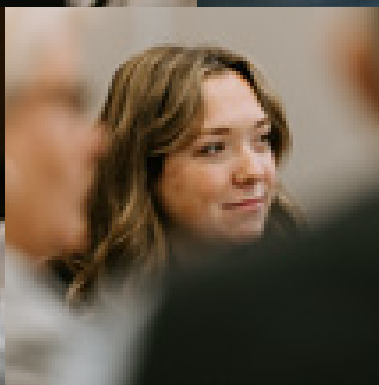




CHARTING A COURSE



Use the QR code
to view more
photos from the
2023 Navigate
conference.



Recommended Resources



***Thank You. I'm Sorry. Tell Me More.:
How to Change the World
with 3 Sacred Sayings***

Rod Wilson (NavPress, 2022)

Rod Wilson's latest book, *Thank You. I'm Sorry. Tell Me More.: How to Change the World with 3 Sacred Sayings* is simple in its delivery and potentially profound in its impact. In short 2-page readings that each start with a personal and often vulnerable story, Rod challenges us to step outside our culture's self-centredness and be more present to those around us, more present and more gracious. Each reflection ends with a "pause and reflect" challenge that makes the ideas raised in the book easily

applicable to our lived realities. The book inspires us to engage the world in a spirit of gratitude, repentance, and curiosity and, in so doing, be more human with those in our lives. *Thank You. I'm Sorry. Tell Me More.* can be used in any context that involves more than one person. My spouse and I have both read it and used it in conversations about our relationship, and I know several of our schools have used some of the short readings for discussion prompts in staff meetings and upper-level classrooms. As we seek to embody the Kingdom of God in our lives, Rod's latest book provides us with inspiring and practical help along the journey.

– Dave Loewen

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Letters to the Editor

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