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They went across the lake to the region of the Gerasenes. When Jesus got out of the boat, a man with an impure spirit came from the tombs to meet him. This man lived in the tombs, and no one could bind him anymore, not even with a chain. For he had often been chained hand and foot, but he tore the chains apart and broke the irons on his feet. No one was strong enough to subdue him. Night and day among the tombs and in the hills he would cry out and cut himself with stones.

When he saw Jesus from a distance, he ran and fell on his knees in front of him. He shouted at the top of his voice, "What do you want with me, Jesus, Son of the Most High God? In God's name don't torture me!" For Jesus had said to him, "Come out of this man, you impure spirit!"

Then Jesus asked him, "What is your name?"

"My name is Legion," he replied, "for we are many." And he begged Jesus again and again not to send them out of the area.

A large herd of pigs was feeding on the nearby hillside. The demons begged Jesus, "Send us among the pigs; allow us to go into them." He gave them permission, and the impure spirits came out and went into the pigs. The herd, about two thousand in all, rushed down the steep bank into the lake and were drowned.

Cultural engagement based on Humility, Hospitality, and Hope

As Jesus was getting into the boat, the man who had been demon-possessed began to shout with him. Jesus did not let him, but said, "Go home to your own people and tell them how much the Lord has done for you, and how he has had mercy on you." So the man went away and began to tell in the Decapolis how much Jesus had done for him. And all the people were amazed.

When Jesus had again crossed over by boat to the other side of the lake, a large crowd gathered around him while he was by the lake. Then one of the synagogue leaders named Jairus, came, and when he saw Jesus, he fell at his feet. He pleaded earnestly with him, "My little daughter is dying. Please come and put your hands on her so that she will be healed and live." So Jesus went with him.

A large crowd followed and pressed around him. And a woman was there who had been subject to bleeding for twelve years. She had suffered a great deal under the care of many doctors and had spent all she had, yet instead of getting better she grew worse. When she heard about Jesus, she came up behind him in the crowd and touched his cloak, because she thought, "If I just touch his clothes, I will be healed." Immediately her bleeding stopped and she felt in her body that she was freed from her suffering.

"God's faithful presence in our community while addressing the social issues of our time."

But Jesus kept looking around to see who had done it. Then the woman, knowing what had happened to her, came and fell at his feet and, trembling with fear, told him the whole truth. He said to her, "Daughter, your faith has healed you. Go in peace and be freed from your suffering."

While Jesus was still speaking, some people came from the house of Jairus, the synagogue leader. "Your daughter is dead," they said. "Why bother the teacher anymore?"

Overhearing what they said, Jesus told him, "Don't be afraid; just believe."

He did not let anyone follow him except Peter, James and John (the brother of James). When they came to the home of the synagogue leader, Jesus saw a commotion, with people crying and wailing loudly. He went in and said to them, "Why all this commotion and wailing? The child is not dead, but asleep." But they laughed at him.

After he put them all out, he took the child's father and mother and the disciples who were with him, and went in where the child was. He took her by the hand and said to her, "Talitha koum!" (which means "Little girl, I say to you, get up!"). Immediately the girl stood up and began to walk around (she was twelve years old). At this they were completely astonished. He gave strict orders not to let anyone know about this, and told them to give her something to eat.

CHRISTIAN SCHOOLS CONTINUE to refine their understanding of how and when to engage with culture or the social order of the day. This complex and nuanced topic has been explored by God's people since they were enslaved in Egypt. The social complexity of our world today requires clear thinking from Christian school leaders.

Much of Scripture speaks to the critical topic of cultural engagement. Mark 5 offers keen insight into how Jesus engaged with, and upended, the social order of his day.

In the story of the demon possessed man, sometimes called Legion, Jesus releases the man and allows the demons to enter the pigs who go mad and plunge off a cliff. Jesus' action here demonstrates care for the marginalized, in healing the possessed man, and a challenge to misappropriated power, as the herd of pigs was likely used to provide bacon and pork chops to a Roman Legion stationed nearby.

Mark 5 also tells the story of the hemorrhaging woman who, in faith, touched Jesus' robe. Like Legion, this woman was an outcast of society. Viewed as unclean, she was isolated and segregated. Jesus is on a mission to help a synagogue leader, a man of status, privilege, and power when his journey is interrupted by the courageous touch of this vulnerable woman. The crowd of the day was appalled by the audacious act of this woman who violated the cultural order and societal expectations. Jesus blesses her for her faith and courage and she is healed of her affliction. Once again, Jesus challenges the social order of the day, delaying his mission to those of status, bestowing blessing and honour on the marginalized and outcast.

How do we understand the social order of today? Who is honoured and why? How do we treat those on the margins due to sickness, economic status, homelessness, addiction, race, sexuality, or identity? Are we prepared, as Jesus modelled, to take risks to challenge a social order based on wealth and status, measuring success not by power and privilege, but how the vulnerable are treated?

Many issues highlight our posture of cultural

engagement, but for us in Canada at this time, the topic of residential schools is prominent. How do Christian schools respond in the face of the devastating discovery of unmarked graves of children on residential school properties? Other social issues, such as SOGI and COVID-19 pandemic response, can cause serious division and heightened consternation in Christian school communities.

Michelle Dempsey, Chief Executive Officer of Christian Educational National, an SCSBC partner organization in Australia, offers a well reasoned matrix for cultural engagement based on *Humility*, *Hospitality*, and *Hope*. The framework is designed to help schools understand what it means to be "God's faithful presence in our community while addressing the social issues of our time." Dempsey writes:

HUMILITY

In recent years, various communities in Australia have expressed their frustration with the perceived intolerance of some within the Christian community, much of it directed towards the church and some towards Christian schools. The sad reality is that people have felt hurt and angered by actions of the church and school leaders in the past, and in some instances, in the present.

I want to suggest to our members that rather than taking up the bats and assuming a defensive, self-protective posture, our tone and responses should be based much more on a sense of repentance and on-going humility. I don't think it is unfair to say that, by and large, Christian organisations have not dealt with these challenging issues particularly well, including some of our own Christian schools. If we are to do better it would be appropriate to admit that we have often been ignorant of the facts rather than informed, judgmental rather than understanding, fearful rather than faithful, proud rather than humble, clumsy rather than careful, and defensive rather than proactive.

CEN can't speak on behalf of its member schools for actions of the past. But I believe that there are plenty of regrets, situations that weren't handled well, decisions that were misunderstood, advice that was clumsy or insensitive, people who were condemned and lifestyles that were publicly and harshly judged. Rightly or wrongly,

these experiences did create considerable hurt and pain for some minority groups in Australia.

We now live in a society that, by and large, has reflected on its past opinions and actions and changed the way it approaches minority communities. We, too, need to reflect and consider our own responses very carefully and very prayerfully. Our communities will continue to grapple with a range of theological responses and I know that some of us are by nature more the ‘warriors’ and some of us are ‘diplomats’ or ‘peace-makers’ in the way we think and act in these matters. None of us, in my view, should shy away from the fact that despite our good intentions, we have often not expressed God’s love and grace in the way we have approached many of these issues in the past. Recognition, repentance, on-going humility — I think that’s where we must start.

HOSPITALITY

A sincere humility should lead us on to the next essential attitude or approach. I believe that we are being called to a radical new season of being God’s people in the world and in one simple word, I think we are being called to be increasingly ‘hospitable.’ I believe our schools should literally be flourishing with expressions of hospitality!

“Do not forget to show hospitality to strangers for by so doing some people have shown hospitality to angels without knowing it.” (Hebrews 13:1-2)

True hospitality is not about agreeing with everything someone else says: it is about knowing someone, welcoming someone, listening to someone, sharing yourself, your home, your thoughts, your food, your environment, your values, in a most open and vulnerable way. Vulnerable for you as the host and vulnerable for the guest.

I remember when the Harry Potter books came out. That was 20 years ago! I was Deputy Principal at a small school in the Dandenong Ranges. Like every other Christian school, we were about to face the big question of whether Harry Potter should be included in the library! I recall at the time that our leadership team agreed that we would read the books and only entertain conversations around a decision when we had actually engaged with the content. We didn’t have to like it, but at least we were going to be informed.

Perhaps the same should be applied to these issues that are difficult for Christian schools. Are we really informed (on the issues of the day, be it SOGI, pandemic response, residential schools or other)? We find it easier, don’t we, to extend hospitality to those who think the same as us, or who have the same beliefs, or who make us feel good about ourselves. Are we really displaying hospitality to all of our families in our schools? Are we displaying hospitality to those external groups who criticise us?

I think it is the stories of grace, hospitality, and love that in the long run are going to trump the stories of homophobia, distrust, disgust, intolerance, and ignorance that we appear to be surrounded with and labelled with.

The lovely surprise for me in Scripture is the way Jesus shows us how to be hospitable to the stranger. In two stories in particular, the “stranger” or the guest, becomes the host. We see this particularly in the story of the Wedding of Cana (John 2:1-11) where Jesus makes the party better by turning the water into fine wine, and in the story of Zacchaeus (Luke 19: 1-10). Jesus tells Zacchaeus that he will eat with him on that day, and actually he’s going to forgive him as well. Jesus uses this opportunity to bring grace to the host and to those looking on. He literally turns our understanding of hospitality (I am the host, you are the guest), upside down! I think Jesus is showing us that hospitality has the chance to transform us. It transforms the giver and it transforms the receiver.

We have an extraordinary opportunity in our time to present ourselves, as James Davison Hunter suggests, as a “faithful presence” in society — a presence that is marked by humility and hospitality.

HOPE

If we are a community of humility and hospitality, we will not respond to people or issues with fear or aggressiveness. We will always be motivated by the hope of the Gospel and by God’s good presence which brings hope and encouragement. So, let me conclude my open statement to our CEN members by expressing some *deep hopes* which I believe capture what we aspire to be as an organisation representing our Lord Jesus.

Humility, Hospitality, Hope

It is our deep hope

→ that our schools would be defined as schools that teach, lead, and govern from a Biblically informed worldview.

It is our deep hope

→ that our schools would seek the path of humility and grace in everything that we think and do.

It is our deep hope

→ that our schools would be repentant of the mistakes of the past and seek to restore relationship with past teachers, students, and families who have been hurt by our actions and responses.

It is our deep hope

→ that our schools would be committed to loving and nurturing all students in their care.

It is our deep hope

→ that our schools will always be safe places for all students to grow and flourish.

It is our deep hope

→ that our schools would be hospitable and relational to all within the school community and to those beyond the school gates.

Flourishing Christian schools are places of prophetic vision and healing. We are no longer complicit in shamefully supporting economic practices or social order that runs counter to the beautiful, and somewhat mysterious, nature of the Kingdom of God as presented in the gospels and in Jesus' parables. May you lead so that your school provides a Kingdom vision, acting in humility, hospitality, and hope, to be a prophetic voice and healing balm in your neighbourhood, city, province, country, and indeed the world. 🌍

Sections on Humility, Hospitality and Hope used with permission from CEN publication of that name. Thanks for sharing, mates!

ED NOOT

ed.noot@scsbc.ca
SCSBC Executive Director



Michelle Dempsey has been in or around Christian Schools for a long time. Starting out as an enthusiastic teacher in Tasmania, Michelle has taught all ages and served as a coordinator, deputy, and principal. She remains truly passionate about Christian education and gets excited about schools, teachers, and leaders laying claim to the Lordship of Christ in “every square inch” of this world, especially the sphere of education. Currently, Michelle serves as the CEO of Christian Education National. She loves her role and the people she gets to work with. Michelle is married to the lovely Mic (also an educator), and is mum to two fabulous kids, Max & Meg. In her spare time, Michelle loves to cook and entertain, and enjoys a good laugh with friends and yet-to-be friends.

Audits vs. Reviews of Financial Statements

How are financial statement audits and reviews different?

And why is it important?

YOUR SCHOOL HAS LIKELY just completed its financial statements for the 2020/21 fiscal year and you may be wondering about the significance of the report the external accountants have attached to those statements. What does the audit report mean and how much can you rely on it? And what if you have a “review engagement” report instead? Let’s breakdown the contents of these reports to give you a better understanding of what they mean and how they differ.

The Auditors’ Report

All auditors in Canada are required to conduct their work in accordance with Canadian generally accepted auditing standards. Those standards are set out in the report and include understanding the school’s accounting policies and internal controls, obtaining sufficient evidence to support the figures

in the financial statements, and evaluating that all the relevant information is disclosed fairly.

The auditors’ report also lays out the responsibility of management and the board. Management (the school’s administration) is responsible for the preparation and fair presentation of the financial statements, for establishing the necessary internal controls, and for assessing the ability of the school to continue operating (i.e., that the school is a “going concern” and is not in danger of closing or being forced to liquidate its assets). The board is responsible for overseeing the school’s financial reporting process.

Audits provide an opinion on whether the statements provide a fair presentation of the school’s finances for the year “in all material respects.” Materiality depends on the size of the school and indicates that any errors or omissions would likely not be significant enough to affect a decision made

AUDITS VERSUS REVIEWS



by someone based on the financial statements. Audits do not guarantee that the accounting records are perfect, but that they are materially correct.

Sometimes the audit report will include a qualified opinion. This means that the auditors have an exception to one particular aspect of the financial statements. For charities, it is very common for auditors to qualify their reports because they cannot verify the completeness of donations revenue. This is because there is no contract or invoice to serve as evidence of a donation, which often comes in the form of unsolicited cash or cheques. Boards should not be overly concerned about this qualification, as it should not affect any agreements with the bank or other vendors.

Any other report qualification does require immediate board attention. If your auditors' report indicates uncertainty about the school's ability to continue as a "going concern," it can influence lending agreements, the ability to attract donation revenue, and the attractiveness of the school to new families and employees. Serious efforts should be made by school management and the board to address the issues raised by the auditors in order to remove the qualification in future years.

The Review Engagement Report

Depending on society bylaws, lender requirements, budget constraints, and board preference, schools may decide to have a review engagement instead of an audit. The external accountants are still required to perform their work in accordance with Canadian generally accepted standards for review engagements. However, review engagements are

limited assurance engagements and do not provide the same opinion as an audit. Whereas an audit provides positive assurance that the statements are fairly presented in all material respects, the review engagement provides negative assurance that

nothing has come to the accountants' attention that makes them believe the statements are not fairly presented in all material respects. Think of it as the difference between "everything looks right" (audit) and "nothing looks wrong" (review). It's a subtle variation but important to distinguish. This is why review engagements do not involve as much work and are typically less expensive than audits. Choosing a review engagement, where allowed by the school's lender, can save some fees while still providing a good level of assurance to the board and the society members.

Whether your school chooses to have an audit or a review, it is a good idea for management and the board to revisit this decision periodically with both your auditors and your lenders, especially when key staff or operations have changed, the school has changed

in size, or expansion plans are being considered. It is also important to remember that no audit or review is designed to detect fraud, which is by nature often cleverly disguised. Every organization still needs to have robust systems of internal controls, proper accounting policies and procedures, and adequate oversight by administration, the finance committee, and the board to protect itself from financial mismanagement. 🌟

TRACEY YAN

tracey.yan@scsbc.ca

SCSBC Director of Finance

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Fear Normal

What so many of us long for is to go back to the way “it was,” to get back to “normal.” But what if the way “it was” was not actually working very well in the first place? For learning or for students?

FOR DECADES EDUCATORS HAVE been calling for change to the educational system. In March of 2020 we were given no choice. In the turbulent and challenging times, it took only weeks for the call to go out, “When can we get back to ‘normal?’” The challenging task of educating in a pandemic presents us with an opportunity and impetus for change. Yet, many of us long to go back to the way it was, even though we acknowledge that many aspects of the “way it was,” were not working well for learning and for students.

One of the mysteries of faith, the power of doubt to propel us, is best represented by Saint John of the Cross when he coined the phrase, “the dark night of the soul.” For many educators, there has been a professional dark night of the soul. For some it lasted a day or two, here or there. For others it brought them face to face with their own fear, insecurity, and lack of trust. For each of us, as we

face our own frailty and fallibility, to try to return to how it was, is in actuality, taking a professional step backward deeper into the dark night of our profession. The other choice we face, is the choice to face our doubt, raise our face to our Creator in an act of trust, and step boldly forward into the morning using what we have learned as educators through the night, to propel us toward a new beginning for Christian education.

Each school leadership team, staff, and community need to discern their own characteristics or definition of “new beginning.” Just as God created all people as unique image bearers, each Christian school community is also unique in who they are and which families they serve. Here are three questions, with a little background, that can serve as discussion starters for schools who want to propel themselves forward into living out their role as co-creators with God in anticipation of the new creation.



OLD WAY

Fear

Do we prioritize relationships and belonging as foundational elements of our Christian school community?

In schools, we show we value something by allotting it time. If we as educators do not have enough time to prioritize practices such as standing at the door to look each student in the eye and greet them by name as they enter our room, our practices show that relationships and belonging are less important than doing the last-minute marking, scrolling, or emailing. When we set aside time each morning to complete an opening circle where every child is named, shown they belong, and invited into the classroom story through a framing activity, we show with our actions that relationships and belonging don't just matter, they are a priority. When we know our students enough to curate some of the learning taking place to their interests and needs, we show students that they matter.

Do our practices promote interdependence or independence?

I am humbled almost to the point of shame when I read Acts 4: 32-36 or Luke 19:1-10. At no point in

Jesus' description of the Kingdom of God is there a call to independence. Repeatedly, Jesus, God with us, invites us into a life of interdependence, a life where we are first to look to the needs of others even as we are blessed enough to be able to take care of ourselves.¹ Yet, when we look to incorporate this principle into the practices of school, we are reluctant to examine age old practices that either harm the learner or the school culture. Do we rank learners for the sake of personal accolades and institute a valedictorian based on academic achievement alone? Are summative assessments done as individuals, or is there the expectation that part of completing a summative assessment is collaborating with a peer about what you might have missed and then adding it to the assessment in a different colour or font?

Do our structures and practices reflect the complexity and interconnectedness of the created world and the Christian life?

In schools, the default structure divides learning opportunities into subject areas. There is merit to breaking down a concept or skill into manageable pieces. When we forget to reconnect the

1. See Philippians 2:4, Galatians 6:2, Romans 12:10, John 13:34-35, and 1 John 3:17-18

NEW WAY



Normal

Photo: iStock

subject-based specifics with a larger whole we no longer reflect God's design in our curriculum design. Experiential learning opportunities and secondary course pairing are two options for exploring a learning program which is closer in design to the created order. How would learning change if students who signed up for Physics 11 were also enrolled in Fitness and Conditioning 11 and the two teachers co-planned the learning to intersect in various places throughout the learning cycle? Physics, and God's designed order, should have something to say about efficient and effective fitness and conditioning. Are we pointing to the interconnected nature of the Trinity with the very structures that we use shape the learning lives of our students? Placing interconnected learning as a priority over "but I want to take just this course" will take resolve and determination based on a school's values and mission. In a world where students and families are told it is all about them,

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inviting students into another story needs to be justified and invitational, inviting students into a more compelling learning journey than could be provided by one course alone.

Change is needed. Change is hard. As we return to school, long enough to begin to feel like it is familiar, may we have the courage to stop, examine, and intentionally alter our course away from "because we have always done it this way." May we take these moments of realization as opportunities to examine each repeated pattern or practice for its validity in meeting the faith formational and learning needs of this group of students, at this time in history. 🌈

DARREN SPYKSMA
darren.spyksma@scsbc.ca
SCSBC Director of Learning

Forging a Path to Well-Being

Engaging in daily disciplines that build faith and hope, self-regulation skills, caring relationships, and belonging, will help develop more resilient and courageous school leaders, educators, and students.

THE SOCIAL UPHEAVAL AND global public health crises have made focusing on leadership, staff, and student well-being more urgent than ever before. Stress impacts the way our brains work and influences how we all think, feel, and behave. Focusing on a hopeful and faith-filled perspective, and understanding how stress affects the brain, will help lead us to greater resilience, mental health, well-being, and learning.

Stress is essential for learning and healthy development. When it is predictable, moderate,

and controllable, it can lead to resilience. However, when it is prolonged and overbearing, it may lead to physical and emotional exhaustion. When stress is unpredictable, extreme, and prolonged, we may become more sensitized to stress and, therefore, more vulnerable.¹

Everyone has experienced stress and adversity during the pandemic, but not all have been impacted equally. Some of the stressors we have experienced include:

- A decreased sense of safety
- Isolation
- Disrupted routines and activities
- Increased sedentary time
- Disrupted sleep
- Loss of family income/jobs
- Increase in child abuse

Research on Teacher Well-being

Some teachers are starting the school year exhausted because of stress, distress, and unpredictability. When the body's stress response system is continuously activated, it takes emotional and physical energy, and prolonged stress brings exhaustion.¹ A UBC study found a link between teacher burnout

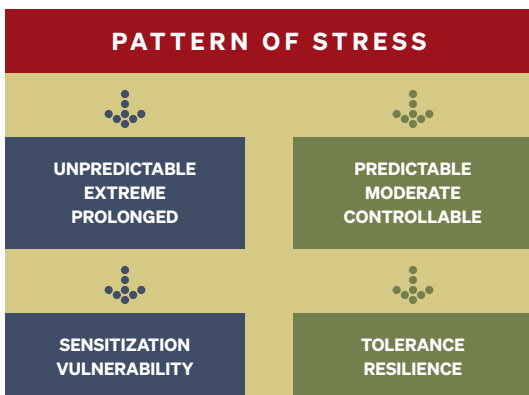


Illustration: iStock



and student cortisol levels, a biological indicator of stress.² Implementing effective self-care plans for teachers will have a positive impact on the students as well.

New research conducted by UBC found that 80.5 percent of teachers reported that their mental health was worse than before the COVID-19 pandemic,³ compared with 40.5% of the general population.⁴ Declines in the mental health of educators were linked to:

- Fewer opportunities to connect with students, families, and colleagues
- Unmet needs for students
- A feeling of having a lack of support
- Challenging work experiences during the pandemic (e.g., workload and implementing COVID-19 safety measures)

Researchers found that there are protective factors that were also at play for educators. These

included when educators felt supported within schools by colleagues and administrators and supported by the Ministry of Education and the broader community.

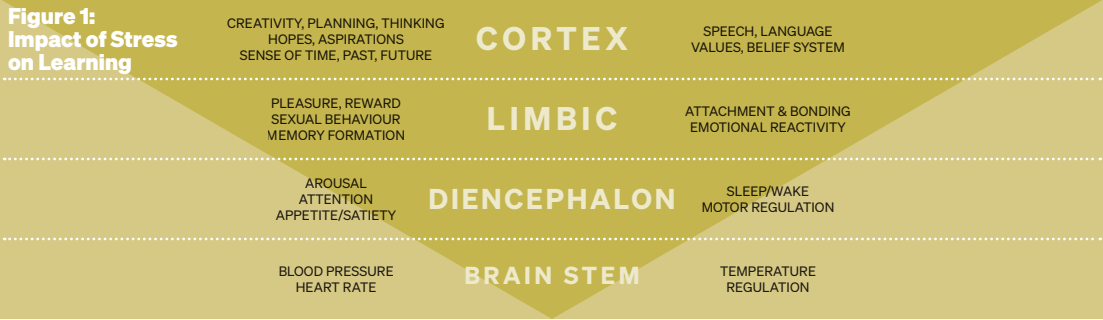
A Focus on Staff Well-being

Administrators can support staff well-being by:

- Taking time in staff meetings for meaningful connection, reflective pauses, and questioning
- Establishing collaboration time where staff can process experiences and plan together
- Providing the resources for staff to implement effective social-emotional learning practices and programs
- Establishing staff wellness strategies and programs

Research on Student Well-being

A recent study by BC Children’s Hospital showed that two-thirds of BC youth indicated an increase



in mild to moderate mental health conditions such as anxiety, depression, lack of coping skills, acute stress, and post-traumatic stress.⁵

During learning, incoming information in the brain goes through the lower parts of the brain first, then the emotional and relational parts of the brain (fig. 1). When distress sets in, it shuts off access to the cortex where learning takes place, therefore a distressed brain cannot learn. The more systems that are stressed, the easier it is for an individual to become more reactive and more easily overly stimulated, overwhelmed, and dysregulated.⁶

During heightened anxiety, higher cognitive skills such as executive function skills are compromised. Executive function skills help us focus and pay attention, make good decisions, have flexible thinking, manage emotions, meet challenges, and accomplish goals.

The frontal cortex manages executive functioning skills, including:

- Focus and attention
- Decision making
- Working memory
- Flexible thinking
- Initiating and inhibiting
- Managing emotions
- Monitoring thoughts
- Planning and organizing
- Flexibility
- Time management
- Goal focused persistence
- Self-monitoring

In class, this may show up as students not remembering a series of tasks to achieve a goal. They may have difficulty getting started, and they may get so frustrated by little things that they quickly lose emotional control.

A Focus on Student Well-being

When students become dysregulated, they become disengaged with learning. It would be beneficial for all students to have regular regulating and faith-building activities throughout the day to promote successful learning. We are created for belonging and connection, to be seen, known, and cared for. Being regulated and connected will help students and adults access higher cognitive areas necessary for learning. (fig. 2)

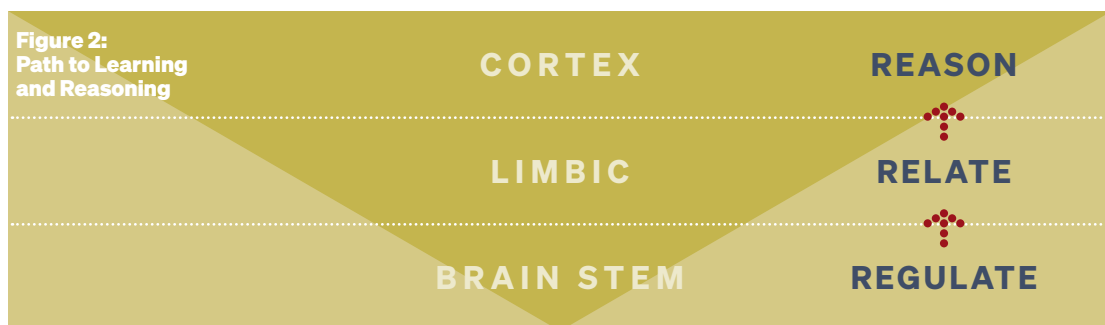
Opening the Way to Learning Each Day

Opening the superhighway to learning involves establishing hope, a sense of safety, structure, predictability, self-regulating opportunities, and positive relationships. Students are showing more significant dysregulation than ever, and starting each day with faith-building, regulating, and connecting activities will be critical.

To build a sense of physical safety, emotional safety, and trust, educators can:

- Provide a focus on being thankful and trusting in the Lord
- Provide a pleasant physical environment
- Develop trusting relationships between adults and students, and among students

Figure 2:
Path to Learning
and Reasoning



- Teach routines and behaviour expectations
- Encourage student voice
- Teach growth mindset
- Build self-awareness about emotions and body awareness

To foster a sense of belonging and connection, educators can:

- Provide a focus on belonging to the family of God and being connected through faith
- Provide opportunities for student voice and choice
- Practice using warm greeting rituals and asking students about their life outside of school
- Implement circle time or class meetings to help students feel connected, heard, and cared for
- Create a sense of shared responsibility through service roles

To provide opportunities for students to regulate physically, emotionally, and cognitively, educators can:

- Provide a focus on prayer and meditation on Scripture
- Teach about the brain and stress
- Intersperse learning with patterned, repetitive,

rhythmic activity to provide supports for students with trauma (e.g., box/calm breathing, listening/clapping/moving to calming music, stretching, clapping and singing, colouring, drumming, swinging, sensory activities, choice reading).

- Implement brain breaks and activities that allow movement, going outdoors, playing, and connections with others
- Support the development of executive function skills
- Help students understand the importance of physical activity, adequate sleep, and healthy eating and drinking water throughout the day

Engaging in daily disciplines that build faith and hope, self-regulation skills, caring relationships, and belonging will help develop more resilient and courageous school leaders, educators, and students amid pandemic challenges. May the Lord richly bless you this school year. I trust you will be able to sing that famous hymn, “It is well with my soul,” and that His love will flow through you to touch others within your school community. 🌸

JENNY WILLIAMS

jenny.williams@scsbc.ca

SCSBC Director of Educational Support Services

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2021



2000



1981



1977

SCSBC

A New Brand for SCSBC



ORGANIZATIONS TYPICALLY EXPERIENCE brand renewal over the course of their existence. SCSBC is no exception: the previous logo has been part of the SCSBC brand for over twenty years – about the same time as the logo before it! Reasons for re-branding are numerous: repositioning, change in mission, addressing audience misperceptions, or, in our case, a move into a new office space in a new building, still on the Trinity Western University campus.

Our new logo is a departure from what was, but if you look closely, it builds on the logo it replaces.

Five by Five

The previous SCSBC logo contained five “school houses” that formed a circle. Five symbolized the “many” schools represented in the Society, and also referenced BC’s official flower, the dogwood. The circle represented the unity of vision shared by these schools.

But the number five has additional significance for SCSBC. Our website’s job board divides the province into five regions: Vancouver Island and Sunshine Coast, Northern, Okanagan and Interior, Fraser Valley, and Greater Vancouver. Plus, our SCSBC services are divided into five categories (represented by our five directors): Finance, Development, Leadership, Learning, and Educational Support. And you’ll see in the new logo that there are now two sets of “five”: five blue “petals” and five yellow “petals.”

Colour

For the sake of brand continuity, we retained the blue and bright yellow people associate with the organization. Additionally, these colours nicely mirror the BC brand colours. We tweaked the colours slightly, giving the yellow a little more punch and shifting the blue a bit more towards green. Overall, we believe these changes improve visibility and enhance visual interest.

Of Pinwheels and Exuberance

There is a bit of a “pinwheel” quality to our new logo. We wanted our new brand to say something about the exuberance of learning and participating in God’s good creation. The new logo has energy and movement but also is clean and simple, making it not only recognizable but memorable.

So much of a successful brand is dependent on what is reflected back onto it. A logo can only say so much, but in time, a brand reflects back the qualities of the organization itself. We hope that a new brand – like our previous brand iterations – will be something for us to aspire to. We want SCSBC to continue being a place where our member schools can receive significant, wise, and exuberant support and services. And we will continue to be a faithful channel of Christ’s work in Christian schools in British Columbia. 🌻

KEVIN VAN DER LEEK

kevin.vanderleek@scsbc.ca

SCSBC Graphic Designer



The Residency serves to equip Christian educators with practical professional development with anticipation that these practices will lead to deeper learning opportunities for students. Over one week teachers participate in a growth track of their choosing and work with educational coaches and mentors to design learning opportunities specifically catered to their current practice. We offer small coach-to-participant ratios to ensure all participants leave equipped and confident in introducing or continuing their deeper learning practices in their schools. Participants choose either a professional track or

a covenant track depending on their individual or school-based needs. In partnership with academic graduate institutions, participants choose to use their Residency experience as a scaffold to a Master's program and receive program credits. We are committed to working alongside schools, administrators, and teachers to ensure that their professional growth fits the needs of the individual and/or the strategic priorities of their school. In partnership with SCSBC and CEBC, we are committed to offering professional development that meets the contractual obligations for Christian educators in British Columbia.



Residency2021



"Everyone was helpful and clearly passionate about the program they were helping to coach. This helped inspire me as a learner as well."

"It was a wonderful jam-packed week and I'm leaving a better teacher!!!"

"I would highly recommend this! Delivers exactly what it promises."

"Thank you! Thank you for changing my perspective and my teaching practice. Bless you guys for the work and effort you have committed to! I praise God for this experience!"



News & Events

Saturday, 30 October 2021 The Society of Christian Schools in BC invites you to the 22nd annual **SCSBC Leadership Conference** for Christian school board and committee members and administrators. **Institutions remain essential to human flourishing. They are the very means by which communities thrive, individual vocations are fulfilled, and society is changed for the good. We all must learn the wisdom of working effectively within institutions—what Gordon T. Smith calls “Institutional Intelligence.”**



Gordon T. Smith is President of Ambrose University. Smith has served as the executive director of reSource Leadership International and as Academic Dean of Regent College, Vancouver, where he continues to teach.

**VIRTUAL
EVENT**

Institutional Intelligence

SCSBC LEADERSHIP CONFERENCE 2021

The Link is the publication of

**Society of Christian Schools
in British Columbia**

22500 University Drive
Langley BC V2Y 1Y1

604 888 6366 telephone

Visit our website: scsbc.ca

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Letters to the Editor

We invite questions, comments, as well as
any general feedback you may have about
The Link to contact@scsbc.ca

***The Link* is produced by:**

Graphic designer: Kevin van der Leek

Editorial team: Cathy Kits, Ed Noot,
Darren Spyksma, Jaime Spyksma,
Carolynne Tolsma, Kevin van der Leek,
Jenny Williams, Tracey Yan

Printed in Canada: Print It Group

Send all address changes to:

Circulation Manager, *The Link*
c/o SCSBC
22500 University Blvd
Langley BC V2Y 1Y1

kevin.vanderleek@scsbc.ca

ISSN 2563-1616

Online ISSN 2563-1624



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