Society of Christian Schools in British Columbia

October 2026
Volume 50 • Number 1

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Strategic thinking is essential to leadership, but what happens when achieving the goal becomes more important than how we achieve it? A reflection on Bonhoeffer, moral leadership, and the practices that keep Christian leadership rooted in faithfulness.

BEYOND STRATEGIC LEADERSHIP

I HAVE BEEN REFLECTING LATELY on the life and work of Dietrich Bonhoeffer, especially the moral leadership he embodied. His example has made me think about the challenge school leaders face in being strategic: we need to cast vision, implement change, manage conflict, communicate clearly, and make difficult decisions. But as followers of Jesus, how do we ensure that our strategic leadership remains rooted in a deeper calling – to do the right thing for the sake of the kingdom? How do we become not simply effective leaders, but moral leaders?

Before we get to Bonhoeffer, let me back up and explain what I mean by "strategic leadership" and why that matters when we place too much emphasis on strategy.

In the early twentieth century, thinkers such as Max Weber and, later, members of the Frankfurt School examined how rationality and bureaucracy could become detached from questions of human flourishing. Weber described a form of rationality concerned primarily with finding the most effective means to achieve a desired end. The question becomes not "Is this action good?" but "Will this work?"

The alternative is what Weber called value-rational action: choosing a course of action because it reflects a value that is worthwhile in itself. The distinction is important. Instrumental rationality asks whether our actions will achieve the goal. Value rationality asks whether the actions themselves are good, right, or worthwhile.

Strategic thinking is essential to leadership. We need to be strategic in how we cast vision, implement change, manage conflict, communicate new



ideas, and solve problems. The risk comes when we become so strategic, so focused on achieving the desired outcome, that we begin to sacrifice small pieces of integrity, honesty, empathy, or authenticity along the way.

Think of highly strategic leaders you have known. They may have been very successful at achieving their goals, but did the people around them flourish? I can think of several highly strategic leaders, and when I reflect on their leadership, I realize that I engage them with a certain level of guardedness. When someone is exceptionally strategic, there can be a nagging question about authenticity. When they show care for you, are they simply showing care, or are they doing it as a means to another end? When they are vulnerable, are they being vulnerable for its own sake, or are they using vulnerability as a tool to build buy-in and trust?

Consider the leader who makes a very public apology but never takes the time to sit with the person who was hurt and seek to make things right. Or consider the public expressions of support for a cause that never translate into the person's actual way of living. In these situations, there is a risk that our actions become performative rather than authentic. The action itself is no longer the point; it has become a means to some other end.

So, in the call to be strategic leaders, how do we guard against the temptation of instrumental rationality? How do we prevent ourselves from becoming so focused on the end goal that we employ increasingly effective strategies to achieve it without a deep concern for the people involved?

Let's go back to Bonhoeffer for some answers.

Bonhoeffer's life and work remind us that Christian leadership is about more than having the right beliefs or achieving the right outcomes. It is about faithful discipleship. In this, I think Bonhoeffer shared something important with his intellectual forerunner, Søren Kierkegaard. Both challenged Christians to place faithful obedience to Christ ahead of cultural, institutional, or political loyalties.

I would suggest that Bonhoeffer's moral clarity was rooted in his submission to God through three

closely connected means: Scripture, the community of faith, and the presence and guidance of the Holy Spirit. We can see these themes in a passage from Geffrey B. Kelly and F. Burton Nelson's *The Cost of Moral Leadership: The Spirituality of Dietrich Bonhoeffer*:

> Following Jesus is, in Bonhoeffer's theology, more than mere orthodoxy. It is doing the right thing under the tacit, steady guidance of God's Word and Spirit conjoined. It is not that in each instance of Christian action to achieve peace and justice the follower of Jesus Christ must consciously tell themselves, "I do this because God's Holy Spirit commands it." The Holy Spirit's way is to embody itself in the person of faith and in the spirit of the church community. The movements of the Holy Spirit are subtle, gentle, forceful, persuasive, compelling, and, if so, willed by God, irresistible.

Can you see those three areas of submission?

Bonhoeffer believed followers of Jesus are called to submit to Scripture, the guidance of the Holy Spirit, and the discernment of the Christian community. I believe our best safeguard against reducing leadership to instrumental rationality is humble submission.

It takes courage and humility to open Scripture and invite the Spirit to convict us, surprise us, inspire us, and change us. It takes courage and humility to join a community of faith and fully participate in the awkwardness and wonder of the body of Christ, even when we are not perfect and do not agree with one another on everything. And it takes courage and humility to create space in our lives for quiet prayer, seeking the presence of God, and allowing ourselves to hear the Spirit's still, small voice above the noise of our busy schedules and our own egos.

In Exodus 33, God calls Moses to lead His people, and he asks who God will send with him. God responds that His own presence will go with Moses. Moses then says that if God's presence does not go with them, there is no point in going. How else will they be distinguished from "all the other people on the face of the earth" (v. 16)?

I think there is something important here for Christian leaders. If our leadership is to be shaped by the moral faithfulness we see in Bonhoeffer, it cannot be merely strategic. It needs to be led by the Spirit. Like Moses, we need to earnestly seek God's presence and have the humility to recognize that, without it, we may achieve our goals while missing the real work of the kingdom.

We risk becoming like all the other leaders of the earth.

This year, I am challenging myself not to take on more or achieve more, but instead earnestly seek the presence of God, through what Bonhoeffer and Scripture seem to point us toward: God's Word, the community of the saints, and the creation of space to hear and see the Spirit calling us forward.

Because being part of the movement of the Spirit is not simply a means to achieving something else. It is itself part of the life we were made for.

It takes courage and humility to open Scripture and invite the Spirit to convict us, surprise us, inspire us, and change us. It takes courage and humility to join a community of faith and fully participate in the awkwardness and wonder of the body of Christ.

Dave Loewen
SCSBC Executive Director

Kelly, Geffrey B., and F. Burton Nelson. *The Cost of Moral Leadership: The Spirituality of Dietrich Bonhoeffer.* Grand Rapids, MI: Eerdmans, 2002.

Weber, Max. *The Protestant Ethic and the Spirit of Capitalism*. 1904.

Tracey Yan

MULTI-YEAR BUDGETING

Are schools missing an opportunity to plan more proactively for mission continuity and growth?

Developing the school's budget can be stressful. Predicting enrolment, anticipating staffing needs, and planning tuition increases—these decisions require considerable wisdom from school administrators, finance leaders, and the board. A collective sigh of relief is heard when the numbers finally work, and the budget is balanced or, even better, there is a small surplus projected for next year. But what if schools, by focusing only on a 12-month budget, miss a greater opportunity to plan for mission continuity and strategic growth? Switching instead to a multi-year rolling financial forecast allows schools to take a more proactive approach to financial stewardship.

While having an annual budget is crucial for planning cash flows and monitoring results for the current school year, this type of budget is often based on reactive decision-making. Circumstances change, and questions need to be answered about how to get through the next year. How large will the incoming kindergarten class be next September compared to the graduating class? How will we fit all our students into the space we have? What salary increase will keep our staff happy enough to stay? How will we pay for a new bus after the old one is finally beyond repair?

The development of a three-to-five-year financial forecasting model shifts this mindset from simply surviving the school year to a longer-term vision for stewarding the school's mission. It helps plan for demographic changes in the school community, builds a buffer against government funding changes, provides a roadmap for improvements to staffing ratios and compensation, and anticipates the financing of current and future capital needs. Once the board has set this strategic course through the multi-year budget, school administrators and finance leaders can begin making operational plans that align with this direction. Some ideas need



LOOKING BEYOND THE 12-MONTH HORIZON

more than one year of lead time to implement, and the multi-year rolling budget provides the framework to ramp up to those bigger changes or larger expenditures. Administrative staff are empowered to manage the annual implementation of the plan, freeing the board to concentrate on strategy rather than operational management.

Building a multi-year budget or forecasting framework involves two main steps:

1. Defining the key assumptions that will drive the numbers, including variables such as enrolment projections based on community demographics, inflation expectations, trends in government funding in the local school district, and desired changes to staff compensation and benefits packages. Boards must also discuss anticipated costs related to capital expansion for increasing enrolment, or for simply upgrading aging building infrastructure, and how those costs will be budgeted for during the forecasting cycle.
2. Creating a three-to-five-year rolling budget template that incorporates the above assumptions and calculates expected revenue and expenditures over the next few years. Schools should build in several levers that allow them to see various scenarios – conservative numbers for a drop in enrolment or higher inflation, baseline numbers for the status quo, and growth numbers for expansion campaigns. This type of sensitivity analysis creates nimbleness in decision-making and allows faster pivots when circumstances unexpectedly change.

Whether the budget spans three, five, or even ten years depends entirely on the school's circumstances and what information the board and school leadership need to make good decisions. Three years is a good place to start for an established school with no immediate plans for expansion or other major expenditures. Schools planning for a larger capital or operational expense, such as replacing the roof or adding a pension plan, might need a four- or five-year timeframe. Schools contemplating major building projects and capital campaigns should be looking eight to ten years out.

The development of a three-to-five-year financial forecasting model shifts the mindset from simply surviving the school year to a longer-term vision for stewarding the school's mission.

Financial forecasting provides clear benefits for the board and administration through better strategic planning and decision-making, but it also reassures other stakeholders, such as current and prospective parents and donors. Multi-year budgeting can make tuition increases more predictable because it accounts for future plans, and scenario planning and sensitivity analysis can minimize surprises. Donors will be more comfortable giving to a school that is looking tactically towards the future, rather than having their gifts directed towards simply balancing the operating budget every year.

There is no downside to developing a multi-year budget other than the initial time to create it. The main caveat is that this is a living document that must be reviewed and 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. God has blessed our schools with eager students, supportive communities, and abundant resources. Being good stewards of those gifts is an act of both worship and obedience. The worst outcome would be to develop a great plan to fulfill your school's mission and then put it on a shelf to gather dust.

Tracey Yan
SCSBC Director of Finance






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Kristie Spyksma

Empowering Staff and Students

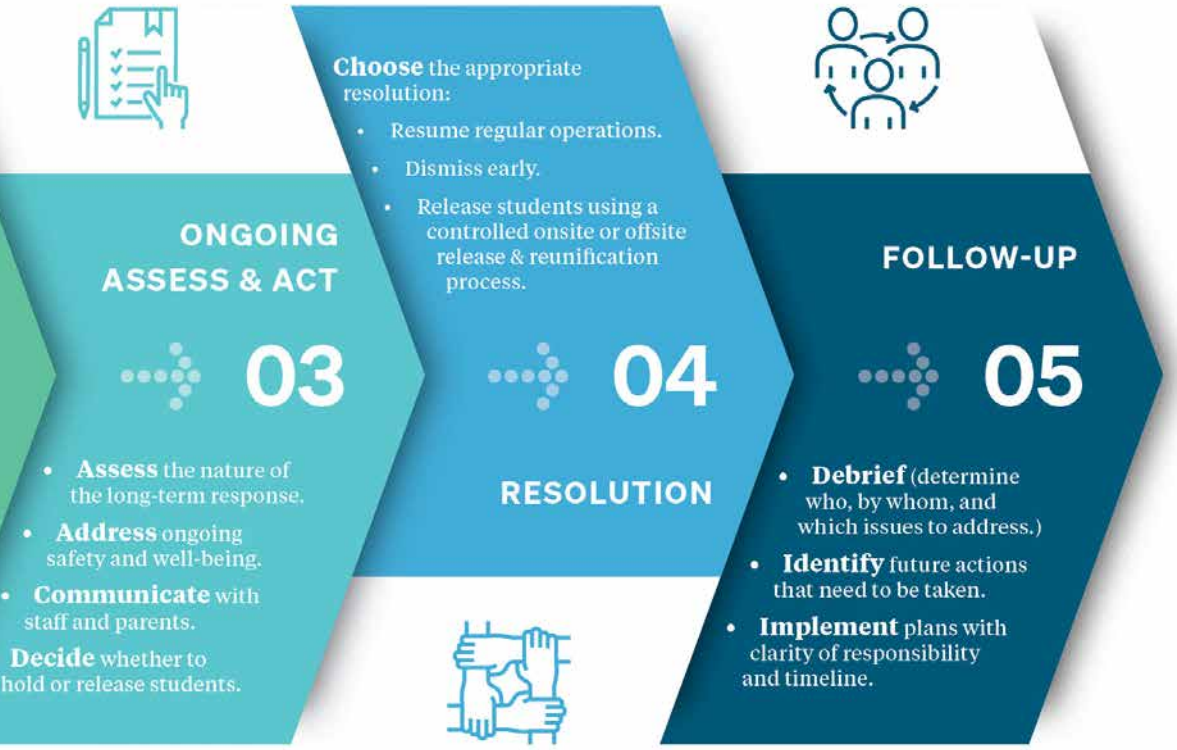
Emergency preparedness is more than drills and designated response teams. When every member of a school community understands how to respond, schools are better equipped to meet a crisis with confidence, clarity, and care.



A FEW YEARS AGO, my school experienced a lockdown. One of our teachers was in the bathroom at the time and sheltered there with a couple of students who'd been in the hallway. I imagine this teacher spent much of the lockdown running through scenarios of what might be occurring in her classroom. Once the lockdown was resolved, she learned that one of her students had taken charge in her absence. Based on their recall of a recent drill, the student had reminded classmates to shelter silently, barricaded the door, and taken attendance.

When we debriefed this lockdown as a staff, the consensus was gratified amazement that a student had felt confident enough to step up in this way. In hind-

An Emergency Response Framework



sight, I wonder: what would it look like to empower every member of the school community to take up the appropriate role in an emergency with similar confidence. Emergency preparation and response are often seen as the school leader's responsibility. However, a school is better able to respond to an emergency when each student and staff member is equipped to do so with confidence and care.

The term "Incident Command" commonly describes an emergency response in which designated staff, members of the Emergency Management Team, take on specific roles in a large-scale emergency such as a major earthquake. A recent conversation with a colleague helped to expand my understanding of Incident Command and reflect on a more effective approach. This conversation led to

the framework outlined here.

While it may be tempting to limit emergency preparation endeavours to standard emergency drills and the required emergency management teams, this approach may do a disservice to our staff and students. Research shows that both anxiety about potential emergencies and trauma after actual emergencies will decrease when every member of the school community understands what is expected of them, and is empowered to take an appropriate role in emergency response. Our duty of care to students and staff includes opportunities to build resilience in challenging situations.

When we invite each member of our school community to play their part in emergency preparedness, we are inviting them to live into their identity in the body of Christ. As we practice and debrief emergency protocols that help keep us safe, we embody God's call to care for each other. In this context, schools best protect their community through regular attention to emergency preparation and procedures and by educating different members about their roles and responsibilities in crisis situations.[1]

> **"A school is better able to respond to an emergency when each student and staff member is equipped to do so with confidence and care."**

Among various definitions of the term *emergency*, the two common denominators are:

1. The need for an immediate response
2. The goal of avoiding or minimizing harm

Using this definition, it is apparent that both staff and students are engaged in emergency response on a regular basis. A classroom teacher functions as an incident commander whenever they deal with a safety incident in the classroom, in the hallway, on the playground, or on a field trip. A student functions as an incident commander every time they intervene to care for a peer with an immediate need or tell another student to get help. Given this reality, each member of our community is best served when they clearly understand the role they can play.

The newly revised *MECC Safety and Emergency Management Planning Guide for School Districts and Authorities* suggests an "all-hazards approach," which "enables school…staff to respond effectively… by applying common procedures in a coordinated and confident manner" (p. 18).[2] The following Five-Step Emergency Response Framework can support this endeavour by providing a clear process that can be applied to an emergency of any scope.

1. SAFETY SCAN

When encountering an emergency situation, we begin by taking a moment to self-manage, then address immediate safety concerns. Considerations include:

- **What is my emotional state?**
- **What safety concerns must be addressed first?**
- **Do I need to call 9-1-1 or contact the office?**
- **Who is in charge of the situation?**

2. PRELIMINARY ASSESS & ACT

Next, we assess the nature of the emergency and initiate the appropriate response, seeking to address both physical and emotional safety. Considerations include:

- **What is the nature of the emergency?**
- **What physical and emotional safety concerns need to be addressed?**
- **Which emergency response protocol(s) should be initiated?**
  - **Hold & Secure**
  - **Evacuation**
  - **Drop, Cover, Hold**

- Room Clear
- Shelter in Place
- Lockdown

3. ONGOING ASSESS & ACT

Until the situation is resolved, we address long-term safety and well-being, communicate with different stakeholders, and determine how to resolve the situation. Considerations include:

- What longer-term response is necessary?
- How can we address ongoing safety and well-being for both students and staff?
- What needs to be communicated:
  - To staff? To students? To parents?
- Do we need the support of outside services?

4. RESOLUTION

We determine what it looks like to resolve the situation, either by resuming school or releasing students to parents or caregivers. Options and considerations include:

1. Resume regular operations or dismiss early
   - Can staff and students resume learning?
   - Are the facilities safe to use?
2. Controlled onsite or offsite release and reunification
   - Are students missing or injured?
   - Are confidential parent conversations necessary?
   - Is there media attention?
   - Is the school a crime scene?

5. FOLLOW-UP

Once the situation has been resolved, we debrief with appropriate stakeholders to reflect on the response and determine future actions. Considerations include:

Debrief:

- Are teachers equipped to do an emotional debrief with students?
- What kind of situational debrief is necessary?

Future Actions:

- What future actions are indicated?
- How will we ensure that actions are completed?
- What needs to be communicated to staff, students, and parents?

While staff and students typically have different roles in emergency preparation and response, both will benefit from considering what it looks like to respond in a healthy and caring way. Schools are invited to use the Emergency Response Framework to initiate important conversations. The following suggestions are a place to start:

- Debrief drills and minor emergencies so that community members can internalize the key steps in emergency response.
- Provide opportunities to consider different emergency scenarios and talk through how to address them.
- Educate both staff and students on their roles and responsibilities during different types of emergencies.
- Rehearse all emergency protocols and use safety drills as opportunities to reflect on how different situations could be handled.

We hope the Emergency Response Framework will help all members of the school community respond to an emergency with confidence, clarity, and care.

Kristie Spyksma
SCSBC Associate Director of Learning / Safe & Caring Schools

The author is grateful to colleague Patrick Lee for the conversations and insights that helped shape this framework.

1. See the May 2025 *The Link* article introducing the new SCSBC Emergency Handbook website.
2. BC Ministry of Education and Childcare. *Safety and Emergency Management Planning Guide for School Districts and Authorities*. Revised: September 2026 (Version 3). The Province of British Columbia, 2026.

Darren Spyksma

Remember Why We're Here

1. Our Whole World Belongs to God

God's very nature is found in the Trinity: a mystery of three-in-one, always giving and receiving, never running out. Embedded in the fabric of creation is a similar reality of interdependence. No matter how small scientists break down creation, others will discover a smaller, interconnected whole that sustains the part being studied.

If the very essence of God reflects interdependence, our learning design should likewise reflect this reality.

Implications for Education

A. Subject areas should be tolerated, not celebrated or reinforced.

Subject areas serve an important purpose in organizing learning, but they should not come at the expense of interdisciplinary and interdependent learning. Breaking knowledge, skills, and understanding into manageable parts is helpful. However, learning more fully reflects the order of creation when knowledge and skills are brought together, applied across subject areas, and used in new circumstances to serve others and creation.

How might summative assignments allow students to serve others while applying newly acquired skills and understanding in unique and unfamiliar environments?

B. School is not preparation for life; school is life.

If our whole world belongs to God, our whole lives belong to God as well. Learning should focus on how to be faithful today, how to be kind today, and how to persevere in our academics today. Not simply because these things will help us in the future, but because we are invited to live each day fully.

Do students have opportunities to struggle together, make mistakes, show kindness, and practice resilience? Do the practices at your school invite grade 8 students to act justly and love mercy because it is right for today, rather than simply because it will prepare them for the future?

C. Every practice has a formative impact.

Every decision an educator makes tells students a story. When we take attendance, decide how to

Institutions are founded on **beliefs**. Over time, however, those beliefs can become muffled or even silenced as decisions are made. Institutions can lose sight of a faithful trajectory. They continue to make significant strategic decisions but may do so without remembering their purpose. When that happens, institutional protection can drive decision-making more than the reasons the institution was established in the first place. ■ **What beliefs form the foundation for the systems, relationships, and learning design in your school?** ■ Christian education in Canada was established by families who believed that schools could play a significant role in supporting parents as they raised their children in the way of Jesus. Historically, this work was rooted in a particular understanding of the world, the learner, worship, and our calling as Christians. ■ Revisiting these foundational beliefs and considering their implications for education today can help Christian schools remain faithful to their purpose in challenging times.

begin a lesson, or welcome students into the classroom, we are forming learners. Are we forming students to see themselves as known, loved, and capable?

How might you use openings and closings to remind students, through your words and actions, that God knows and loves them?

D. Everything is sacred.

Sin does not create something new; it redirects something that has already been created good. Learning should reveal the amazing breadth of thought and creativity found in God's creation. Each leaf, insect, cell, and well-crafted phrase can reveal something of the Creator.

How are we using learning to help students see something of who God is in every area of human experience?

2. Imago Dei

Each person you encounter each day is an image-bearer: some have something to offer you, and others seem to take from you. Each person is loved by God, and God longs to be in relationship with them. Each person is invited by God to see themselves as beloved, even before they achieve anything.

If this is true, then the way we understand and respond to every learner matters.

Implications for Education

A. There are no bad students, low students, or dumb students.

When we label students as "low" or "dumb," we risk suggesting that the Creator has made an error in the creative process. Specific language focused on learning goals is more faithful to the dignity of the learner. For example, saying that a student currently knows the letter sounds for a, d, g, and m describes what the student knows without making a value judgment about the student.

Our language should reflect the reality that every learner bears the image of God.

B. Relationship is foundational to learning.

Relationship is at the heart of the Christian understanding of God as Trinity. Through relationship, connection, and interdependence, students learn that they are not their own, but are connected to God and to one another.

The formation of a healthy relationship between God and the learner begins, in part, through healthy relationships between learner and the people entrusted with authority over them.

C. Constructive struggle is possible when a student is known and supported.

Struggle without hope leads to helplessness. Constructive struggle, however, can become a place for deeper learning when students know they are valued and supported.

Consider Jesus' interaction with Peter following Peter's denial. Jesus does not simply let Peter off the hook. He confronts Peter by asking him three times whether he loves him yet affirms Peter's place in the work that lies ahead.

How do we walk with struggling students in ways that affirm their value while calling them forward into the important work ahead?

D. Increasing accessibility to meaningful learning is an act of justice.

If every learner bears the image of God, every learner should have access to meaningful learning that meets them where they are and helps propel them forward.

Pursuing accessibility through the learning environment, lesson design, and skill development acknowledges that every student is worthy of this effort because every student bears the image of God.

3. All of Life is Worship

No matter what you are doing, you are worshipping. The question is not whether you are worshipping, but what you are worshipping.

Each learner is created to worship through thoughts, desires, and actions. What we worship is developed through our rhythms and routines. It is formed by what we value and repeatedly give our attention to.

What is your school teaching students to worship?

Could some of our practices invite students to worship intellect, compliance, competition, or influence rather than God?

Implications for Education

A. Interacting with students and colleagues in the hallway is an act of worship.

Every interaction with another image-bearer can become an opportunity to acknowledge God through kindness, attention, and connection.

As we move through the hallways, are we worshipping efficiency, control, and our schedules, or are we willing to slow down enough to notice the good and beautiful in the people we encounter?

B. Our use of technology can reveal what we value.

When I am with others and choose to scroll on my phone, I may be prioritizing the immediate reward of my device over the people in front of me. What does that communicate about what I value?

Is the staff room one of the only places in the school where adults regularly use their phones? What might that teach us about how we interact with one another?

C. Even our complaints can become acts of worship.

There is always something to complain about in education. The book of Psalms gives us a rich example of how to bring our frustrations before God. The psalmists complain, question God, demand answers, and sometimes express their anger in startlingly direct language. Yet again and again, these complaints return to a recognition of God's faithfulness.

We do not need to pretend that everything is fine. We can bring our frustrations honestly before God while still allowing our complaints to become an act of worship.

4. Invited as Participants in Reconciliation and Restoration

Every corner of a school needs reconciliation and restoration. Consider something as ordinary as scheduling a test on a Monday. A decision that seems insignificant from a classroom perspective can affect family life over the weekend. Or consider a parent who complains on Facebook rather than speaking directly with a teacher. Important relationships may need restoration.

Christian education in Canada was established in part from a desire to be a beacon of reconciliation and restoration within its communities. That calling remains relevant today.

Implications for Education

A. Important learning does not end with a test.

Learning finds its fullest expression when it moves beyond the classroom and contributes to making some small corner of the world better.

Students should have opportunities to apply what they have learned to serve others, address real problems, and participate in God's work of reconciliation and restoration. The school should value this kind of learning transfer and reflect this value when assessing learning.

B. Reconciliation and restoration require practice.

Reconciliation is hard, and everyone makes mistakes along the way. Learners, therefore, need opportunities to use their learning as agents of change. When students take risks and make mistakes while extending their learning into new and practical situations, our response should encourage growth rather than simply penalize failure.

C. Reconciliation grows through relationships and shared responsibility.

Whether kindergarten students bring encouragement notes to the finance team at year-end or middle school students collect primary students before an all-school assembly, these small acts can become practices of reconciliation and restoration.

Schools that understand reconciliation as an outworking of God's story create opportunities for students to care for one another and recognize that their responsibility extends beyond themselves. Over time, these small acts can help students mature into people who care for others and contribute to the their community's flourishing.

Foundational beliefs matter because they give us a faithful trajectory when the path ahead is unclear. They remind us why our schools exist and help us discern whether our structures, practices, relationships, and decisions are moving us toward that purpose or away from it. ■ Our whole world belongs to God. Every person bears the image of God. All of life is worship. And we are invited to participate in God's work of reconciliation and restoration. ■ These are not simply beliefs to be affirmed; they are beliefs to be embodied in the ordinary life of a school. When these convictions shape what and how we teach, how we relate to one another, and how we make decisions, Christian education becomes more than protecting an institution. It becomes a faithful expression of the story that called the institution into being.

Darren Spyksma
SCSBC Associate Executive Director

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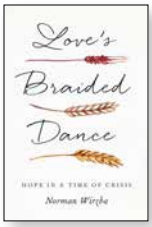
on the RADAR

CURATED RESOURCES FOR CHRISTIAN EDUCATORS

On the Radar highlights books, podcasts, articles, and other resources shaping conversations in Christian education and beyond – ideas and voices worth noticing, considering, and discussing.

The resources featured here are offered for consideration and conversation and do not necessarily represent the views or positions of SCSBC.

THEOLOGY IN PRACTICE



Love's Braided Dance: Hope in a Time of Crisis
Norman Wirzba (Yale, 2024)

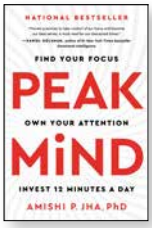
In this beautifully written series of meditations, Duke University professor and Canadian native Norman Wirzba invites us to reflect on the presence and absence of hope. Framed by the metaphor of dance, he explores how belonging, forgiveness, and resilience help us cultivate hope. Along the way, he introduces past and present figures who affirm hope amid crisis. His reflections on architecture and economics deepen our understanding of how hope can flourish in unexpected places.



What Grows in Weary Lands: On Christian Resilience
Trish Harrison Warren (Convergent, 2026)

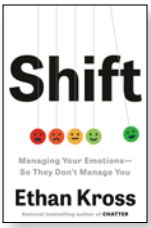
In this new book from the author of *Liturgy of the Ordinary*, Anglican priest Tish Harrison Warren invites us to renew our faith through the wisdom of Christian spiritual tradition. Addressing modern struggles with distraction and burnout, she draws on the desert monastics for guidance and reflects on how doubt and questioning can build resilient faith. Framing faith as an ongoing journey in which God works through us—even when it feels like hard work—she points us toward spiritual endurance and renewal, with early Christians as our companions.

NEUROBIOLOGY



Peak Mind: Find Your Focus, Own Your Attention, Invest 12 Minutes a Day.
Amishi P. Jha (HarperOne, 2021)

In this fascinating exploration of focus and attention, Dr. Jha blends science, stories, and practical exercises to explain why our brains are wired for distraction and what we can do about it. She examines how distractibility affects our work and relationships and how underlying assumptions can shape our focus. Readers gain deeper self-awareness along with simple practices for focusing on what matters most. In an era when educators and students struggle with attention, Jha offers valuable insights and actionable strategies.



PSYCHOLOGY

Shift: Managing Your Emotions So They Don't Manage You
Ethan Kross (Crown, 2025)

In education, the term self-regulation has become widespread. Educators recognize that students must be regulated before they can learn, and that our own ability to self-regulate affects our interactions with students, colleagues, and parents. In *Shift*, psychology professor Ethan Kross deepens our understanding of emotions while offering practical strategies for managing them by redirecting our attention and examining our perceptions. Educators will benefit from the book's insights, as well as from strategies that can be adapted for students.

LEADERSHIP



Dare to Lead Podcast
Brené Brown & Adam Grant
Sept. 17, 2025–Oct. 22, 2025



The Curiosity Shop Podcast
Brené Brown & Adam Grant
March 19, 2026–Present

As sought-after speakers, bestselling authors, and leadership coaches, Brené Brown and Adam Grant have guided many high-profile organizations. After a history of public disagreement, the two came together to discuss Brown's book *Strong Ground*. Their dialogue produced six rich leadership conversations that modeled the curiosity and vulnerability needed to learn from one another. They now co-host *The Curiosity Shop*, exploring connection and change through discussions that blend cultural commentary with current research.



The Principal Project (Edutopia)
www.edutopia.org/principal-project/
(e-newsletter)

Edutopia remains a leading professional resource for educators, offering everything from research summaries to practical classroom strategies. Beyond its extensive collection of articles for teachers, Edutopia supports school leaders through its monthly newsletter, *The Principal Project*. Subscribers receive curated, concise articles with helpful tips on topics ranging from running effective committees to helping students feel seen.



NAVIGATE CONFERENCE

Navigate 2027 – Save the date!

April 12–13, 2027 | Coast Tsawwassen Inn | Delta BC

Join Christian school advancement and finance professionals from across Canada for two days of learning, connection, and conversation. ■ Our plenary speaker will be Ruth Kuder, Head of School at Eastern Christian School in New Jersey and faculty member at the Van Lunen Center. ■ Navigate is designed for advancement staff, finance staff, administrators, and board members, offering professional development alongside a valuable opportunity to connect with colleagues and share ideas within a Canadian Christian school context. ■ Registration details and the full conference schedule will be available in early 2027.

The Link is the publication of

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Printed in Canada: Print It Group

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ISSN 2563-1616
Online ISSN 2563-1624

Cover photo by Kevin van der Leek

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