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The LINK

JANUARY 2006

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Breaking Down the Barriers

DIVERSITY IN WORSHIP

As God created each beautiful human face differently, it is safe to assume that He enjoys variety. There is one Christian faith, but many cultures. The gospel is one, but it finds expression in a variety of cultural forms as each individual's culture shapes both his or her response to Christ and understanding of the gospel. Consequently Christians around the world worship God in a variety of ways.

*God's Global Mosaic,
Paul-Gordon Chandler*



Through this special party, these two students hoped to teach that all of us come from differing cultural perspectives. They hoped to demonstrate that, by learning from each other, we may break down the barriers of race and ethnicity and become a community. A community that can model inclusion and continue to learn from these different cultural perspectives.

Through various activities that would enable students to share their differing values and norms, these student leaders hoped to enable those attending to understand the definition of culture: that it is a learned set of shared interpretations about beliefs, values, and norms which affect the behaviours of a relatively large group of people.

Culture is learned as a child and includes everything one needs to live, work, make

Two students at Langley Christian School recently prepared for a very special party. The intention of this party was to create awareness within the student body that each student has a unique cultural identity, recognizing that many of us carry along with us the assumption that only those whose skin color is different from ours or those who are learning English as a Second Language come from different cultures.

friends, and be part of a cultural group. Culture consists of the unwritten rules that guide our behavior and the way we look at the world.

Culture provides the answers for such questions as:

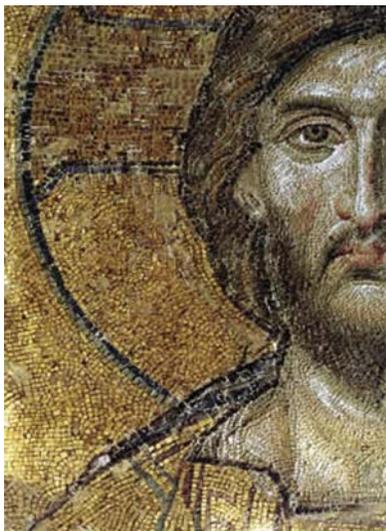
- Under what circumstances can you visit another person's home?
- What sorts of questions are too personal to ask?
- What obligations do you have toward your parents or toward your brother or sister?
- What is the relationship between teacher/student and parent/child?
- What sort of relationship do you establish with your neighbors?



(CONTINUED ON PAGE 2)

By exploring how people from different cultures answer these questions, it may be possible to open the eyes and hearts of individuals who have never been aware that people in other cultures have different ways of thinking. Then they will be able to gain a deeper appreciation of each other and an appreciation for the diversity with which God has created us.

Creating an awareness of cultural diversity enables individuals to take a look at the differing ways in which God reveals himself through individual cultures. We often fall into the trap of thinking that “our way is the right way.” However, God has revealed Himself through the scriptures to every tongue and tribe; by isolating ourselves within our own cultural group we deprive ourselves of a deeper understanding of our Lord and Savior.



Hopefully, through dialogue we can begin to appreciate the strengths and recognize the weaknesses of our individual cultures and obey our calling as Christians to transform in such a way that we will be a people who personally and communally reflect the work of the Spirit in our lives.

In the introduction to his book *God’s Global Mosaic*, Paul-Gordon Chandler writes:

“ . . . the church worldwide is an extremely diverse collection of people from every country, ethnic group and culture. Today’s Christianity is a multicultural global movement that is polycentric and largely non-Western. It is like the canvas of a beautiful painting with contrasting and complementary colors. The foundation for our unity as Christians throughout the world is not our likeness but our diversity . . .

. . . When living near Carthage (in modern-day Tunisia) I developed an interest in ancient Christian mosaics. Some of the most beautiful examples there date from the time of Augustine, the bishop of Hippo and the North African early church. Yet today the beauty and glory of many of these tremendous mosaics has faded—not because of aging but due to individual pieces that have been lost. If we

could only retrieve those pieces! In the same way, I see the church in any one culture—such as in the West—as an incomplete mosaic. In order to enhance the beauty and glory of our own faith and church we need to accept, grasp and apply this principle of learning from other cultural Christian expressions . . . Christianity worldwide is a divine mosaic, with each piece being a different cultural expression of the Christian faith and the whole portraying the beauty of God’s character as perhaps nothing else can. It is in our continual learning from these many cultural expressions of Christianity that our own faith can be made most complete.

. . . these many and varied expressions of the Christian faith are windows on God, giving us a glimpse of God’s understanding of perfection and completion in the new heaven and new earth that are to come. For as John recorded: I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb. (Rev 7:9) . . . A spectacular vision of the future that we can begin to experience in the present, seeing our God as never before.

One Church in many, many places
One Faith with many, many faces
One World with many, many ways
Of singing praises to the Lord of Life. “

“Christianity worldwide is a divine mosaic, with each piece being a different cultural expression of the Christian faith and the whole portraying the beauty of God’s character as perhaps nothing else can.”

The event that the Langley students hosted is only a small start in promoting intercultural understanding. However, it is a start.

My prayer is that events like this will challenge others to “look outside of the box.” The result will be that we will become communities who model inclusion and mutual understanding and who embrace and celebrate diversity.

Resources

God’s Global Mosaic: what we can learn from Christians around the world. Paul-Gordon Chandler. InterVarsity Press. 1997, 2000

What's the True Cost?

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Somewhere at the Campbell's Soup company, someone has a job for life. Why? Because he (or she) came up with a brilliant marketing idea: get people to save Campbell soup labels (and consider all the free advertising we're getting) and we'll give their charity something for them—oh, let's say, we'll give them a cheap VCR for every 30,000 labels.

Wow, what a deal for the charity! All it needs to do is to get its donors to save soup labels and the charity gets a VCR.

So let's figure out the true cost: if generic soup costs 20 cents less than the brand name, let's assume that Campbell's makes 25 cents on every can your supporters purchase. That's a profit of \$7500! And for that they will give the school a VCR! If instead your supporters bought generic soup and gave that 25 cents to the school, the school would have \$7500 and Campbell's could keep their VCR. That's a lot smarter and a lot more stewardly of people and money.

Boards and committees and administrators need to keep all costs in mind when determining the profit on any fundraiser. That includes volunteer and teacher time. If your school expects either 20 hours of volunteer time or \$200 annually from each parent, then that time has a value of \$10/hour. Volunteer intensive fundraising events can easily eat up a lot of volunteer hours. Think of the time it takes to collect supplies or in-kind donations, to sell tickets or get the crowd out, to set up and clean up, and to run events. You could easily run up thousands of dollars in volunteer time. Is it any wonder that parents are asking, why doesn't the school just ask me for a gift?

What's your most biblical, stewardly, efficient, cost-effective way of raising support for your school? Get back to the basics.

When calculating the cost of teacher time, use \$25/hour as a conservative average. Now look at some of your fundraising activities and calculate how many teachers and how many hours are used to organize, attend, supervise, and record the activities associated with bottle drives, chicken dinners, pizza sales, walk-a-thons, car washes, etc. etc. And don't forget to add in the time of your office staff who frequently are responsible for selling tickets or collecting money and paying bills.

Some schools are selling grocery certificates as a way to raise funds for their school. That is a lot less labor-intensive, however, the cost in time is increasing as hundreds of businesses now offer certificates and the bookkeeping is increasing.

What's your most biblical, stewardly, efficient, cost-effective way of raising support for your school? Get back to the basics. Share your compelling vision and mission with your parents and supporters. Build and maintain life-long, meaningful relationships with them. Then simply ask them to join in supporting this work of God which is making an eternal difference in the lives of children.



○ Congratulations to Penticton Christian School—named as one of the finalists for the eighth annual Donner Canadian Foundation Awards for Excellence in the Delivery of Social Services! Awards totaling \$70,000 were announced at a luncheon on Nov. 23. 42 applications were received



from 652 qualifying organizations across Canada; Penticton Christian was one of four finalists for "Traditional Education".

Curriculum Perspectives for Science

The Ministry of Education's new curriculum documents for science recognize greater plurality in perspectives for teaching science than previous versions. However, they continue to maintain their caution about personal beliefs.

The Science K-7 Integrated Resource Package (IRP) reasons that aboriginal content can make “the subject more authentic, exciting, relevant, and interesting for all students.” At the same time, it also admits that “numerous difficulties arise when incorporating indigenous knowledge and world views into the western science classroom.” (p.12)

The Ministry recommends that teachers use “a parallel process, where Aboriginal and Western understandings exist separately, yet side-by-side and in partnership with one another. Each side is enriched by the contrasting perspective that the other brings to any discussion.”

(p. 12) Aboriginal-connected learning outcomes exist among the learning outcomes identified for each grade level. For example, the Life Science outcomes for Grade 4 include, “demonstrate awareness of the Aboriginal concept of respect for the environment;” and the Earth and Space Science learning outcomes for Grade 5 include, “analyse how the Aboriginal concept of interconnectedness of the environment is reflected in responsibility for and caretaking of resources.”

By recognizing and including the Aboriginal perspective the Ministry essentially goes against its own position regarding Course Requirements Respecting Beliefs. In that statement they make the case that science curriculum should be based on the scientific method and should be kept free from being

To a Christian the earth is neither Nature (suggesting an almost mysterious divine-like force), nor resources (a stockpile of raw material waiting to be developed), nor is it simply environment. The study of any part of creation points beyond itself to recognize the Creator and His rule over all of life.

influenced by beliefs: “While respecting the personal beliefs of students, teachers should be careful to distinguish between knowledge based on the application of scientific methods, and religious teachings and associated beliefs” (p.16)

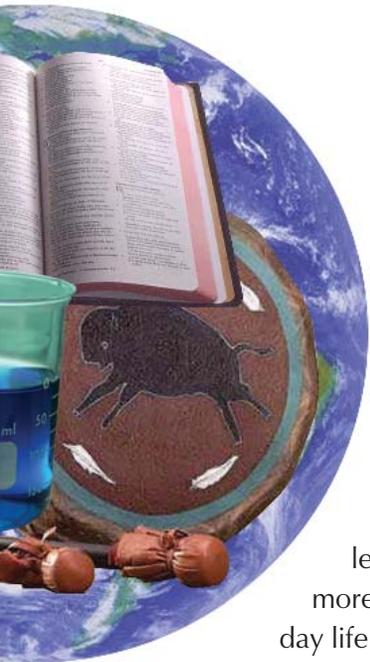
What might this mean for Christian schools?

Part of our task continues to involve discerning the direction of Ministry of Education curriculum. It is important that we design science programs that flow from a biblical vision of reality which recognizes that all teaching and learning are based on beliefs and values.

The new Science K-7 IRP advocates greater plurality—it is important that Aboriginal perspectives be included in BC curriculum. I find it interesting that BC curriculum has to draw on Aboriginal and Traditional Ecological Knowledge and Wisdom understandings of the world. Modern, value-free, neutral science has been found wanting: it has no framework for seeing the world as an interconnected whole, nor does it have a basis for teaching respect for sustaining community and environment. At the same time we need to realize that this increased plurality is insufficient for Christian approaches to teaching science.

The new Science IRP contains rich themes for teaching and learning about nature and the environment. Yet we need to continue to provide students with a biblical framework for interpreting this curriculum. To a Christian the earth is neither Nature (suggesting an almost mysterious divine-like force), nor resources (a stockpile of raw material waiting to be developed), nor is it simply environment. The study of any part of creation points beyond itself to recognize the Creator and His rule over all of life. In science we study creation, knowing that it is the handiwork of the Creator, and coming to understand our place as creatures and our task as stewards.





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So what should we do with the new Science K-7 and soon-to-be-completed Science 8-10, and Grade 11 and 12 science IRPs? We need to:

• celebrate that these documents contain many effective and up-to-date learning strategies and build in more connections to day-to-day life. The IRPs interconnect content, process and assessment better than previous curriculum.

- discern and constructively critique the science curriculum, asking to what extent it, in part, reflects the reality that God has created everything and accurately describes human responsibilities.
- faithfully explore God’s world of wonder and delight
- thoughtfully develop a Christian worldview for teaching and learning science
- discerningly evaluate human discoveries and choices in God’s world
- responsibly develop ways of living that respect creation’s integrity, bringing restoration to human beings’ destructive actions.

As Christian educators, our science curriculum finds its coherence by listening to God speaking to us through the Scriptures, through His son Jesus Christ and through God’s creation and creatures. Christians live in this culture but ought not to conform to its beliefs and patterns.

Instead, we are transformed by the renewal of our hearts and minds to examine the Integrated Resource Packages, to see the ways in which they can assist our understanding of God’s world and all that He has created, and to identify the ideas and practices that are not consistent with a Christian way of life. May we continue to develop science programs that grow out of our own schools’ vision that have biblical and creational integrity.

MEDIA EDUCATION RESOURCE

The Center for Media Literacy has published the “MediaLit Kit™, A Framework for Learning and Teaching in a Media Age,” developed and written by Elizabeth Thoman and Tessa Jolls:

<http://medialit.org/>

The kit has two components:

Literacy for the 21st Century: an overview and orientation guide to media literacy education

Part I: Theory – 50 pages

Sections include: literacy for the 21st century; MediaLit kit overview; pedagogy in plain language: the framework explained; alternate questions for different ages and abilities; and, getting started: strategies and tools.

Five Key Questions that Can Change the World: classroom activities for media literacy

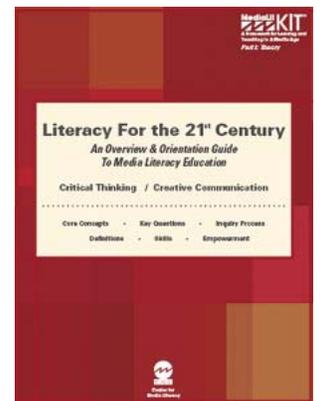
Part II: Practice – 80+ pages

Sections include: the CML MediaLit Kit: from theory to practice to implementation; five key questions: a practical approach to media literacy in the K-12 classroom; how this book is organized – the 25 lessons.

There are 5 lessons for each of the five questions (see below) and all can be used in language arts, many in social studies, many in the arts, some in health and some in math.

The Five Questions (CML MediaLit Kit)

1. Who created this message? (authorship)
2. What creative techniques are used to attract my attention? (format)
3. How might different people understand this message differently than me? (audience)
4. What values, lifestyles and points of view are represented in, or omitted from, this message? (content)
5. Why is this message being sent? (purpose)



NOTE: See also the “SCSBC Framework for Media Education” in **Educating with Heart and Mind** and on the SCSBC website: www.scsbc.ca/services/curric/curric.html

What's a Fair Compensation for Administrators, Teachers and Support Staff?

A challenging and critical issue addressed annually by the SCSBC school community is the matter of compensation. School Boards desire to both keep Christian education affordable for parents and make certain that they attract and retain gifted and committed principals, teachers and support staff.

Over the years the SCSBC has had to shape recommendations for consideration by member schools and their staff balancing those two priorities. Generally that seems to have worked well. Recent labour conflict within the BC public school system has accentuated our communal thankfulness for the cooperative spirit in which our teachers, administrators, school boards and parents work together.

The recently released 2006-07 Compensation Report contains recommendations which have been jointly shaped and recommended by the boards of the SCSBC, Christian Teachers Association of BC (CTABC), and Christian Principals Association of BC (CPABC). It is sent to schools with endorsement of all three groups.

This annual Compensation Report is intended to serve member schools as a guideline for fair compensation. It describes the general landscape and does not necessarily assume that compensation must be the same in every community. The SCSBC Board noted that last year about the same number of member schools exceeded the recommended salary grid as those who were below the grid. That fact may reflect healthy local discretion given the wide disparity in housing and transportation costs throughout the province, and the different debt/equity ratios that exist among our school communities. Nevertheless, some factors such as the cost of living adjustment

(COLA) and the increased costs of the CSI Pension Plan and employee benefits are more universal, and this report therefore informs all schools whether they are on, above or below the recommended salary grid.

The report is part of a continuing effort of the SCSBC, CTABC and CPABC to provide their membership with a useful compilation of employment policies and recommended wages and salaries. Its main purpose is to assist member schools and their staff in:

- establishing fair and equitable treatment for all teaching, administrative and support staff;
- providing continuity and uniformity in employment policies and salaries;
- giving experienced teachers incentive to stay in teaching as well as attracting new teachers to the profession;
- giving experienced administrators incentive to stay in administration



as well as attracting new administrators to the profession;

- providing a sense of security that builds employee morale and attitudes; and
- helping school boards budget adequately, efficiently and on a timely basis.

The following set of principles taken from the CSI Salary Report has also guided the careful development of the SCSBC Compensation Report. It states that a salary study:

- should be based in large measure on the ability of the Christian school community to pay;

- John Knox Christian School celebrated their **50th Anniversary** in 2005.



On Oct. 14th, festivities were held at New Westminster Christian Reformed Church, followed by a commemorative photo of students/staff and refreshments at the Primary Campus. On Oct. 15th, an evening program at NWCRC brought together many founders

and pioneers, parents, grandparents, and alumni of JKCS and allowed the school community to



“reflect on our past, present and future; and above all, thank God for His faithfulness to our school. These events brought out the best of JKCS.” Congratulations!

- Richmond Christian School has kicked off their capital campaign, **“Sending Out Roots...Bearing Good Fruit”**. Funds raised will go towards additional



classrooms, gym, industrial education and music space to meet increasing enrolment at the high school. Campaign organizers choose the theme and logo based on Jeremiah 17:7-8, depicting the growing Christian as someone who is “planted by the water” and who “sends out its roots by the stream.” \$94,600 has already been pledged.



- Bulkley Valley Christian School (Smithers) is pleased to announce that Klaas Kort has been appointed principal of its Elementary campus (where he is currently serving as assistant principal) for the 2006-07 school year. Thea Ewald will continue as principal of the Secondary campus (where she is currently serving as interim principal).



- At the recent board leadership conference – **Lead Me to the Rock** – the SCSBC community had the opportunity to say a heartfelt “Thank you!” to retiring board chair John Luymes, for “six years of dedicated service on the SCSBC Board of Directors, and two years as the SCSBC Board Chair. We give thanks to God for your leadership, your inspirational vision, and your commitment to the SCSBC community of Christian schools.”



- implies that all Christians should be willing to share financial burdens so that teaching in a Christian school is an attractive professional opportunity for Christian service, reasonable and fair in its financial rewards;
- must conform to provincial and federal laws;
- should reflect requirements for certification and professional improvement;
- should compare salaries in other areas of work;
- should relate to salaries of teachers, administrators and other staff in other schools, both public and independent;
- should consider a change in economic conditions.

is a challenging task.

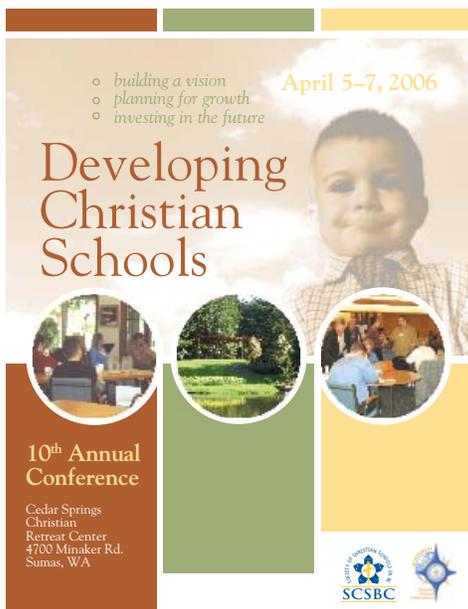
I believe the 2006-07 Compensation Report has achieved fairness for all. The words of Micah ask and answer the question essential for living as a people of the Lord. “And what does the Lord require of you?” The answer is, “To act justly and to love mercy and to walk humbly with your God” (Micah 6:8).

Please receive this report in that light. May it reflect a community that honors each member of the body.

Making recommendations that are intended to guide all members of our Christian School community

EVENTS

Coming Up



o building a vision
 o planning for growth
 o investing in the future

April 5-7, 2006

Developing Christian Schools

10th Annual Conference
 Cedar Springs Christian Retreat Center
 4700 Minaker Rd.
 Sumas, WA




SCSBC'S 10th ANNUAL DEVELOPING CHRISTIAN SCHOOLS CONFERENCE

April 5-7, 2006
Cedar Springs Christian Retreat Center

www.scsbc.ca/services/conferences/dev/devcon.html

CALENDAR

January-April

January

January 3 Schools re-open
 January 16 Extending Student Learning specialist meeting
 January 23 Special Education specialist meeting
 January 27-30 MissionsFest
 January 27 Sunshine Coast Pro-D - Powell River

February

February 10 Business Managers/Bookkeepers Networking meeting
 February 10-11 SCSBC Board Meeting/Visioning Retreat
 February 17 Island Pro-D - Duncan
 Northern Pro-D - Smithers
 February 27 International Student Coord. Network Meeting

March

March 3 Secretaries/Admin. Assistants Pro-D day
 Lower Mainland Pro-D Day - "In-house Day" (elem./sec.)
 March 13-17 Spring Break – one week
 March 13-24 Spring Break – two weeks

April

April 5-7 SCSBC Developing Christian Schools conference (Cedar Springs Retreat Center, Sumas WA)
 April 7 Interior Pro-D - Penticton
 April 14 Good Friday
 April 17 Easter Monday
 April 23-29 CSI Christian Education Week

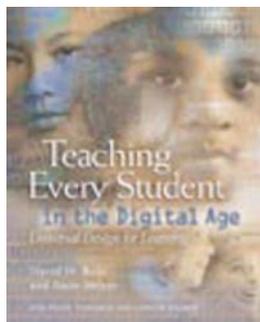
www.scsbc.ca/calendar.html

RESOURCES

Curriculum

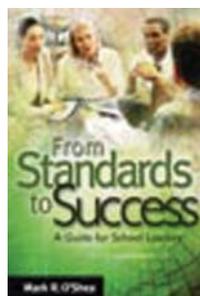
- Teaching Every Student in the Digital Age: Universal Design for Learning.** David H. Rose & Anne Meyer, 2002. Alexandria, VA: ASCD. ISBN 0871205998.

This book is the first comprehensive presentation of the principles and applications of Universal Design for Learning—a practical, research-based framework for responding to individual learning differences and a blueprint for the modern redesign of education.



- From Standards to Success: A Guide for School Leaders.** Mark R. O'Shea, 2005. Alexandria, VA: ASCD. ISBN 1416602070

School leaders must find more sophisticated ways to help all students succeed. Education professor Mark O'Shea introduces the Standards Achievement Planning



Cycle (SAPC), a comprehensive protocol for addressing the standards and making adequate yearly progress.



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