

# NEWSLETTER

November 2021  
Vol XXVIII No III

*Do not let anyone look down on you because you are young, but set an example for the believers in speech, in life, in love, in faith, and in purity.*

1 Timothy 4:12



## Important Upcoming Dates:

November 26—PD day  
No school  
December 10—PD day  
No school  
December 14 & 15  
Drama presentation  
December 18—January 2  
Christmas break

## PONDERINGS November 2021

I am regularly asked “how is the new job?” or “is the new job what you thought it would be?” or “how is the learning curve?” Most people are thoughtful and kind when asking these questions, and they genuinely want to hear how the school is doing and how they can support me and/or the school. I am grateful for the encouragement through the first few months in the “big chair” (as one school supporter called it). I know that without an incredible wife, great staff and a supportive community this principal job could easily overwhelm. Another steadying force has been my Bible study group working through Max Lucado’s book on Psalm 23 called *Traveling Light*.

At first I was skeptical of spending weeks discussing a book on a Psalm I had memorized in the second grade, but my Western educated, skeptical brain was once again refuted by the inspired words of Scripture. I recommend the book to anyone looking for a reflective read countering our “if I ain’t busy, I ain’t doing enough” society. Lucado astutely observes our tired, self-reliant, discontent, and weary North American society, and chalks up our troubles to carrying around burdens we are unwilling to give to God. Our God is great, a refuge, and a relentless lover pursuing us with abandon.

My first few months in this new gig have shown me how God works in incredible ways in community both in the school and outside our doors. There is always a parent, alumni, current student, future student, grandparent, neighbour, and others who willingly step up and fill needs at our school. God has given me refuge through an incredible community desiring Jesus’ name be declared over every square centimeter of Creation! As we continue Christian education at CACHS, our Board is beginning strategic planning, and I ask that you take the time to pray for the decisions being made to ensure Christian secondary education in Central Alberta. In this CACHS newsletter I have included articles that will help us understand Gen Z student’s needs, and how we go about maintaining a mature *Inspired Christian School* and not slip into being a *Proud Christian School*. May each of us become less through this strategic planning, so the Lord can show His majesty through CACHS.

\*\*\* The following articles are republished with permission from their authors and publishers. (The articles follow but are separate pages in this newsletter)

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## **How Things Have Changed: Reflections of a Millennial Pastor in a Gen Z World**

SEPTEMBER 30, 2020 | CHRIS COLQUITT

Pastoring on a college campus less than 15 years removed from my own graduation gives me a front-row seat to the remarkable cultural changes underway among young people today. I attended a school quite like the one where I now serve as a campus minister for Reformed University Fellowship (RUF)—an elite private university attracting the champions of the meritocratic hamster wheel that is modern adolescence. Students are gifted, driven, and largely unacquainted with failure. The pressure to continue that success is immense, and the novel experience of being surrounded by similarly gifted peers is anxiety-inducing and identity-threatening. Suffice it to say, there is much need for the gospel of grace.

There are many other ways the 2020 college campus is a much different world. Despite frequently being lumped together with millennials, Gen Z is distinct in a number of important respects. And while discussions of generational differences often take the form of complaint, clear-eyed wisdom in such matters is crucial to faithful and fruitful ministry.

### **Millennials: Change the World**

For me and my peers in the early 2000s, we understood ourselves as called and equipped to change the world. We had been raised on self-esteem, and now was the time to spread our wings. The world had big problems, but they were solvable, and we would be the generation to finally get it done. This was especially true for the chosen ones at America's elite universities.

The spirit was everywhere. Teach for America created competition among the best and brightest to serve in low-income schools. Business schools promoted stakeholder capitalism. Christians increasingly saw their secular careers as kingdom callings. George W. Bush's presidency gave conservative evangelical students open doors to power in Washington, while also energizing a new evangelical left. International Justice Mission exposed the evils of human trafficking and dispatched an army of suit-clad heroes with law degrees. And within Christian piety, the Passion movement typified a push toward "radical" Christian living among young people. Early millennials may have been entitled, but we were confident, energized, and excited to do good.

Ministry to me and my peers reflected both the needs and also opportunities of this zeitgeist. It is no coincidence that neo-Calvinism's transformational view of Christ and culture found a large audience. Its vocabulary and vision for cultural renewal was a bridge to our world and gave us Christian foundations for our dreams. At the same time, pastors seemed to recognize a dangerous hubris to the spirit of our youth, which needed confronting—so we were often called to see our weakness and brokenness (sometimes they even used the word "sin"). And as we

became adults and found that real jobs and young families were not quite so world-changing and radical as we once imagined, we needed to be disciplined in the beauty of ordinary life and the simplicity of Christian spirituality under the means of grace. (Michael Horton's 2014 book *Ordinary*, and Tish Warren's 2018 book *Liturgy of the Ordinary* were helpful correctives here.)

## Gen Z: Brave New World

For better or worse (and there is certainly some of both), this is no longer the world of college students. Today's students are still concerned with big societal-level issues, but their attitude is decidedly less sanguine with respect to themselves and the world. Among the most common observations about Gen Z is an alleged fragility. They are said to lack grit and resilience, to be weak in the face of trial and unprepared for adulthood. Though a caricatured version of this critique can go too far, my own experience confirms there is something here. The dominant chorus of "you are strong" has been replaced with the subtle dirge of "you are weak."

Identifying the causes and effects of this shift are complex. Some are developmental—a parenting philosophy that emphasizes safety has contributed to a lack of resilience in the face of real-world challenges. The rise of smartphones and social media has produced a bumper crop of bad fruit, including social challenges and an anxiety epidemic, which represent causes and/or symptoms of this generational fragility.

Added to these developmental issues is a striking shift in attitudes around therapeutic categories. My students today speak openly about their mental health—a term that until recently would have had primarily negative connotations. Many students seek professional therapy, and there is little remaining stigma around receiving a psychiatric diagnosis or taking medication. Indeed, finding the right therapist is often the hoped-for solution to a host of problems. This shift surely represents a great benefit for the effective delivery of mental-health services, but it comes with a potential side effect wherein some students see themselves as increasingly defined by their mental-health challenges (professionally diagnosed or not), ultimately leading to a more fragile view of self.

At the extreme, a call to strength can itself be seen as harmful to a person's mental health. In the chaos of COVID-19 this past March, the school where I minister decided to make its winter quarter exams optional. One professor resisted this directive, instead emailing students to tell them, "You are strong. . . . [W]hen this pandemic is over, you need to be able to look back and say 'I was strong.' I am not going to make the final optional for your own good." A day later, he was forced to relent and apologize for causing anxiety with his message. Mental health is sometimes used in this way—as something close to an excuse from trials and difficulty.

On top of all this, contemporary campus culture around matters of social justice can reflect and reinforce a sense of weakness. From freshman orientation on, students are taught to see the world through the lens of critical social theories that highlight the oppressive power structures at work throughout society, categorizing their various identities (i.e., race, gender, sexual orientation, age, socioeconomic status, and religion) as majority/agent/oppressor or

minority/target/oppressed. The call to social justice is a call to reverse and remedy these structures.

Though there is good in this attention to justice, there are two noteworthy effects for the outlook of the modern student. First, the world and its institutions are seen as corrupt and dedicated to the maintenance of oppressive power structures. Change within the system is viewed with suspicion and doubt. And so an organization like Teach for America—once the most coveted post-college destination for optimistic world-changers—has seen a drop in applications and increased criticism, including pushes by some lawmakers to remove it from California schools. The idea that privileged (largely white) students with no teaching experience should be sent to low-income (largely minority) schools is viewed as increasingly problematic for a host of reasons.

Second, individual students come to see themselves either as participants in these oppressive systems or as the objects of oppression—and somewhat surprisingly, identifying as oppressed is typically preferred within the social dynamics of the modern campus. This is even embraced by some otherwise privileged evangelical students, who find a strange comfort in seeing themselves as aggrieved religious minorities. Whether oppressor or oppressed, an identity defined in such terms can easily lead not to empowerment but resignation.

These therapeutic and social-justice dynamics create and reflect what Edwin Friedman called an emphasis on pathology over strength. Where my peers and I saw ourselves as well-equipped meritocratic climbers who could rise and effect change within culture and its institutions, today's students are more pessimistic—of both themselves and also the world around them. The hubris of my college generation has been replaced with a sense of resigned weakness.

### Needed: Pastoral Theology of Strength

I'm not particularly interested in judging the relative merits of these two generations of college students—neither reflects the fullness of biblical truth. But as a pastor, I'm greatly concerned to shepherd this generation well, and recognizing this shift is essential. One critical area of need is the development of a pastoral theology of strength. For my generation, gospel strength (in the form of cultural transformation) was a bridge, and we needed to be confronted with our weakness. The opposite is true today. Weakness is now the bridge, and the necessary confrontation involves a nuanced vision of gospel strength. If I needed to hear "you are weak," my students today increasingly need to hear "you can be strong."

The biblical vision of strength and weakness provides rich material for such a message. The gospel brings us face to face with our weakness, but it doesn't leave us there. Moses calls Joshua and the people of Israel to strength and courage (Deut. 31:6–8) while also reminding them of their weakness (Deut. 8:17–18). Fearful weakness and arrogant self-reliance were both errors—two sides of the same coin (Deut. 1). So too Paul can boast in his weakness (2 Cor. 11–12) and yet call Christians to strength (1 Cor. 16:13; 2 Tim. 1–2). This pattern is reflected in the doctrines of justification and sanctification—we are justified in complete weakness on the

basis of God's grace and Christ's strength alone, and yet in sanctification we are "enabled more and more to die unto sin and live unto righteousness" (Westminster Shorter Catechism, 35). A generation tending toward weakness needs to be disciplined in this way of gospel strength—strength in Christ by the power of the Holy Spirit as adopted children of the Most High God; strength that empowers not unto glory but unto patient suffering and self-dying love in the pattern of Christ. Developing and teaching on these themes is a pressing pastoral priority.

## Challenges for the Modern Church

If the Bible provides the resources, I still worry that the evangelical and Reformed world suffers from a blind spot on this issue. We are sometimes better at saying, "you are weak" than "you can be strong." We do well to learn from the modern world of therapy, and yet we may also be unduly influenced by the therapeutic culture that emphasizes secular pathology over biblical strength. As good Protestants we love and defend the doctrines of grace, which testify to the salvation of weak sinners by a mighty God, but we can be squeamish about speaking of the Christian's strength and ability.

Many of us are also rightfully cautious about moralizing Old Testament stories of courage, such as David and Goliath. But if calls to strength and courage persist into the New Testament, then Christ's fulfillment is not the end of the story, but rather the basis for a deeper and more confident strength. We are the cowering people of Israel and Christ is David, to be sure, but after David's victory on their behalf, the frightened soldiers rise up in courage to pursue and defeat the Philistines.

We're also wary of ripping "strength" verses out of context for inspirational purposes—a common temptation of evangelical pop culture. These verses are fodder for high-school football teams (I was once an offending party) and the reason so many Christian schools choose an eagle for their mascot (mounting up on wings and all). Related and more concerning, the rise of the prosperity gospel globally gives us pause in speaking of strength and power in the Christian life, because such concepts are so easily abused. But if these passages are often misapplied, that is no reason to abandon them—indeed, all the more reason for developing a faithful account.

To this task we must set ourselves. If we are to care pastorally for Gen Z and the world they reflect and influence, we must get over these hurdles and offer a better way—better than the fragile weakness of the college campus, better than the self-reliant American spirit that looks on in dismay, and better than the prosperity gospel that makes false promises. There is much to grieve in our fallen world, and Gen Z is not wrong to notice. But Christ's gospel offers a strength powered by the Spirit and grounded in a true and abiding hope—not in the mess of things seen, but in the already-but-not-yet of things unseen and eternal.

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*Before entering ministry, Chris practiced law in Texas. He lives in Evanston, Illinois, with his wife and three children.*

Source:

Colquitt, C. 2020, September 30. How things have changed: reflections of a Millennial pastor in a Gen Z world. *The Gospel Coalition*.

<https://www.thegospelcoalition.org/article/millennial-pastor-gen-z-world/>

### **Entheos: October 31, 2021 No. 195**

#### The Christian School Life-Cycle

Understanding how to govern your school as a Board and lead it as a Principal / Head of School includes technical knowledge, strategic thinking, people management, and leadership principles. All of these are, however, situated within the context of the school's own journey as an organization. In other words, the answer to the question: what should we do? Is not necessarily the same for a two year old school as for a 12 year old or a 24 year old school. The school as an organization has a lifecycle that Boards and Principals / Heads of School do well to pay attention to.

The four stages of the Christian school's lifecycle are diagrammed on the next page in more technical language. Here, we summarize each stage in a few more colloquial words identifying both positives and obstacles:

#### *The Enthusiastic Christian School (entrepreneurial) 0-10 years*

Positives: the beginning of a school is attended by a can-do attitude, an appreciation for and a seeking for 'miracle', significant prayer, very little pride in the sense that everyone does everything, few resources and thus very little kingdom building, parents are forgiving.

Challenges: there are no or few routines and so everything becomes an adventure and time consuming as the professionals and volunteers figure it out on the go, many things are done by people not truly qualified to do them from teaching to book-keeping to coaching to fund-raising.

#### *The Confident Christian School (adolescent) 10-15 years*

Positives: leadership is more balanced as resources increase, handbooks are in place and some rituals have become 'tradition', the Board is less concerned about keeping the doors open on a day to day basis and more interested in a longer vision, the action of the school is professionalized.

Challenges: 2nd generation of parents are transactional in approach, 2nd generation of employees are interested in how much they get paid and in their own future, prayer can drift into the background, too much awareness of competition from other Christian and secular schools and thus mission drift, the feeling that 'we've made it' and don't need to go to the next stage

*The Inspired Christian School (mature) 15-30+ years*

Positives: all areas of the school are operating professionally, the Board understands and enacts its strategic role, finances are positive, parents believe in the longevity of the school and commit in appropriate ways, employees are committed to the mission of the school, there is interest in growth and no fear of questions, faith is mature and steady.

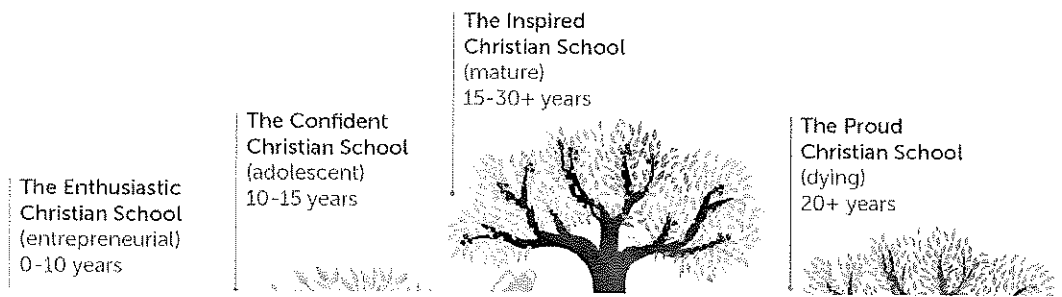
Challenges: pressure to 'improve' the school in ways that do not contribute to the mission, comfort replaces challenge as a norm, kingdoms spring up as prosperity and success change perspectives, reliance on the Lord can become sanctimonious, listening to students and parents and responding can be considered unprofessional.

*The Proud Christian School (dying) 20+ years*

Positives: none

Challenges: overweening confidence leads to a culture of speaking and not listening, faith becomes empty words and practice, 'this is the way we've always done it' replaces the call to action, ambition to beat the school down the road overwhelms the impulse to community, internal kingdoms struggle for pre-eminence, the Board moves away from the mission as the reason for action, continuing success makes the school look good even as the foundation is being destroyed. (Where the Founder is still at the helm, the school suffers from Founder's Syndrome – the original vision burns brightly but it is unable to adapt to changing circumstances and the Founder's skills are no longer relevant to emerging needs).

### CSM Christian School Lifecycle



## Discussion

It is important to note that schools cannot avoid going through the first stage. If they do not move out of the enthusiastic stage, the school goes out of business. It essentially fails to create an administrative and financial model that can stand leadership transition and meet the needs of a growing institution. It fails to harness the enthusiasm of the original can-do group to develop sustainable practices that underpin culture and ensure that it remains healthy over time. The school either moves to confidence or it fails. At the same time, the enthusiastic stage can't be short-circuited. The skills needed to get an organization going are not the same as those needed to keep it going. They can be summarized as: deep faith in a generous and miraculous God, initiative and self-direction, risk-taking, flexibility and adaptability, creativity and innovation, critical thinking and problem solving, the ability to see opportunities, marshal resources and create value. These attributes can, of course, be valuable at every stage of an organization's lifecycle. In the start up stage, they are critical and dominant.

Once the school has moved to the second stage of confidence or adolescence, the problem becomes one of success. It actually does work and can work for decades. It is possible to stay in the adolescent stage for a long time because students and parents are reasonably happy, you can see growth, the finances have stabilized, the Board is supportive. The problem is that a school stuck at this stage can never be more than mediocre. There may be flashes of brilliance due to an individual's extraordinary talent, but the school itself, the underlying structures, the sustainability, all are mediocre. If such a talent is there at the school, if it leaves, the brilliance goes with it. Often, schools in this stage try to continue the program but it never shines again and the students drift away from it. The adolescent stage also betrays an enthusiasm for the Lord but with little depth. Philip Yancey talks about the child/adult/parent faith journey where the adult would align with the adolescent organization stage – a more mature belief but still fundamentally self-centered as the adolescent school is. Scott Peck talks of the Formal-Institutional (stage II) where faith is binary, lacking the mystical depths of later maturity. In faith as in organizational growth, the adolescent stage fears the questioning and the nuanced boundaries that a richer and deeper organization and faith both possess. And so mediocrity reigns. It is easy to see how such a school is thrown off center by external events such as economic downturns when the mediocrity is questioned and rejected by the customer.

If the school can transition through to the inspired / mature stage, it can truly release the potential of its students and its people. Few schools truly trust their children and excellence cannot be achieved until the children are considered full members of the community. A mature school, rather like a mature faith, has the freedom to have the unbridled enthusiasm of the entrepreneur, the clear boundaries of the adolescent, and the ability to transcend those boundaries and seek new horizons of maturity. The school moves from self-centeredness to generosity, seeking always to benefit the other, and truly loving the neighbor as oneself. Faith in this scenario is so deeply believing and founded so well that it is no longer dogmatic. The school is so secure in its people and culture and structures that it welcomes the alternate viewpoint and diverse voices around the table. This is the confidence that supports everyone in being better and assumes that excellence is always the norm to be achieved. Such a school weathers

external calamity with minimal impact, and even internal controversy is not enough to throw it off balance.

Organizational theory then dictates that the danger of hubris is ever present and can lead the school down the slope of pride / death. Leadership begins to believe that it is infallible and begins to choke off questioning and dissent. Students and parents become irritants and are externalized, sometimes to the extent of virtually becoming the enemy. Phrases such as “I wish parents would just stay out of our business” or “students today just want everything handed to them” are evidence that pride is taking over. Of course, such phrases can exist at any stage but they are meant seriously at the pride stage when the reason for the school effectively becomes, not the school’s mission, but the comfort and convenience of the adults in the building. Pride turns faith into lip service, philanthropy into greed, enrollment into public relations, governance into privilege, and servant leadership into dominance leadership.

Schools can use the lifecycle paradigm to interrogate the school’s realities during strategic planning, accreditation visits, departmental or divisional reviews, leadership retreats at all levels of the school. It will become evident that different parts of the organization are at different stages of development showing that there has been uneven growth. The job of leadership at the Board and Principal / Head of School level is to bring all areas of the school’s operations to the highest level and keep moving to the Inspired / mature stage. If one area of the school is left behind, the rest of the school will not be able to progress optimally. Ultimately it will drag the rest of the school down. At the same time, once the school is strong enough to be at the inspired / mature stage, the job of Board and Principal/Head of School leadership is to look for, identify, and nip in the bud signs of pride that will lead the school out of excellence and down to death.

This is not theoretical: we have seen thousands of Christian schools close over the past decade and more. Most have been at the adolescent stage and unable to withstand a sudden shock. A few have been at the inspired moving to proud stage and unable to save the school from itself. The lifecycle is an important tool to help keep the school headed in the right direction. CSM suggests that it be used once a year at the Board’s annual retreat, and/or once a year at the leadership team’s annual retreat. It could even be used as a whole school exercise once a planning cycle (every four years). Doing this would give permission for hidden conversations to become visible, contribute to the health of the school, and ensure that the word ‘Christian’ remains vibrant in the lives of children, parents, volunteers, Board, and employees.

Source:

2021, October 31. The Christian School Lifecycle. *Christian School Management. School. 195.*  
<https://christianschoolmanagement.org/the-christian-school-lifecycle/>

## BOARD NOTES

### November 2021

A reminder that CACHS Fall Drive is underway, with a goal to raise \$150,000. This year the funds will be used to help with special needs programming, program funding, debt reduction, the endowment fund and as needed. Please prayerfully consider how you can financially support CACHS and help us to continue providing Christian education to all of our students.

This weekend we host ASAA 1A Girls Provincial Volleyball Championships, and we pray it is a weekend of good competition, community and sportsmanship.

Our next Board meeting is Monday, November 29th. We will be welcoming Gayle Monsma for a Board Governance workshop, with a focus on strategic planning for the future. We look forward to what we can learn from her. If you have any questions feel free to contact any member of the Board before then.

*"Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up." Galatians 6:9*

Cindy Ekkel  
Board Secretary

### Career Corner

The president of Ambrose University has written several books on discerning your vocation. He offers useful advice for those who are considering what to do in the future.

In Consider Your Calling, he says "How can I be a steward of this life, and how has God uniquely cultivated in my heart a vision for what matters and the capacity to do something about it? What is the best way I can live my life for Christ and for others in a way that is consistent with how God has created me? Self-knowledge is not then an act of selfishness or self-centeredness, but an act of stewardship, of seeing ourselves in truth so that we can live in truth for Christ and for others." We encourage our students to discover their talents and passions so that they can find a way to live for Christ in their job and in their lives.

On November 18th students had the opportunity to learn more about Christian Colleges and universities through a virtual fair. Post secondary school have extensive websites and opportunities to connect virtually. As the school year progresses, application deadlines and scholarship opportunities loom for grade 12 students. We look forward to when we can welcome school representatives into our school to encourage and challenge our students to consider the opportunities available to them.

Career Counselor  
Veronica DenOudsten

### CACHS Board Members 2021/2022

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Education—  
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education@cachs.ca

## DRAMA 10/20/30 PRESENTATION

The Drama 10, 20 and 30 students are EXCITED to announce a play presentation for December 14 and 15th!

*Braveheart* doesn't have anything on *Chickenheart*— a hysterical medieval melodrama! Faced with marriage to the despicable Sir Cutbert Cleever, Lady Emma does what any liberated medieval woman would do—she runs! Lady Emma and her maid, May, disguise themselves and hide out at the Abbey of the Little Sisters of St Meade. But sir Cutbert, the king's tax collector, tracks his betrothed to her hiding place, where the six members of the order are having their own problems. First, Sir Cutbert is determined to take over the abbey, which owes him tax money, and make it his home. Second, a strange green light has affected the Mother Abbess, making her jive talk and spout knock-knock jokes. Norman, the frightened tailor nicknamed Chick-*enheart*, is following Sir Cutbert, because he has sewn the tax collector's wedding coat. More important, he is pursuing Lady Emma because he loves her...he's just too scared to tell her. Gerty, Norman's sister, thinks her brother is crazy, but when he is mistaken as an apparition of St. Meade, Norman suggests that the nuns put on a show in order to raise money for the taxes. Luckily, this wild plan enables Norman to muster what little courage he has, face Sir Cutbert in a hysterical swordfight and win the lady of his dreams.

Doors Open—6:30 PM

Play Begins—7:00 PM

Ticket Cost—\$15.00/ticket OR \$50.00 for a family. Call the CACHS office to book your tickets today!

**\*\* Please remember that wearing a mask is mandatory!**

## RightNow Media with CACHS

Our school pays for all our society members to have access to RightNow Media, which is a huge resource for streaming Christian video materials. You can register through by putting this link in your web browser and filling out the form: <https://www.rightnowmedia.org/Account/Invite/CACHS>. From there you can download their app on any device and users can access the app anytime, anywhere.

- Kids can watch safe and biblical shows on the go.
- The audio-only feature makes it easier than ever to take RightNow Media on the go.
- Offline playback allows users to temporarily download content to their app and watch it later without data or Wi-Fi.
- You can also share studies through the app, making it easy to put recommendations on social media or send privately to someone for discipleship purposes.

## CACHS Alumni Volleyball Tournament

This year's volleyball tournament is tentatively (depending on COVID restrictions) set for December 17 and 18. If you have any questions please email Colleen at [lc.schee@gmail.com](mailto:lc.schee@gmail.com)

## CACHS CATERING

CACHS Catering is looking forward to serving you again in the upcoming year with our home style cooking and dessert buffets. We do this to raise funds to support CACHS to cover extra expenses for the students and school. Please consider us when you are choosing your caterer for your event.

We are willing to work with special dietary needs. We have a tasty menu list available, and are open to your personal wishes. Our price for 2021 will remain low at \$22/plate, which includes your needs for dinner, dessert, coffee and juice. **THE FULL MEAL DEAL!!**

We are hoping you are all doing well throughout this difficult COVID year. We are doing well too. We are happy that we are still able to serve at your function, even though we have to keep in mind the restrictions that are in place at the time.



### CACHS Catering:

Emma Den Oudsten

- 403-782-2657

Jennette Oosterink

- 780-372-2130

Rosemary Vander

Ploeg

- 403-783-5217

Clase van Iperen

- 403-396-3708

### Opportunity/Help needed

Two of our committee members are stepping back for health or family reasons and because of this we as a committee are looking for a couple of younger (than us) people to join us. Do you like to organize, shop, prepare food, serve or help clean up? This might be an opportunity for you to use your gifts to help the school and the community. We would love to have a minimum of two new committee members join our committee. Volunteers are always welcome to help us at our functions. We usually do two or three functions a month and spread the shopping, prepping and cooking over a few days. We work in shifts so it will never take the whole day. We look forward to hearing from some of you who might feel called to help us. Please contact Emma or Clase.

To book your date call Emma Den Oudsten at 403-782-2657. For volunteering to help with serving and dishes please call Frances Vander Wekken at 403-782-3327.

Upcoming events for CACHS Catering

- December 16—CACHS Board/staff dinner

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## CACHS Catering Update from Mr. Eggink

After carrying the load of planning and preparing many wonderful meals, our leadership team is not sure they have the energy to get going again when COVID restrictions allow. We are hoping that new leaders will take the reins of planning and purchasing, so that CACHS Catering can continue supporting Christian secondary education in Central Alberta. Whether it is through buying new computers, books, gym and classroom equipment, over the years CACHS Catering has been an essential partner in developing our programming and student experience at CACHS. We are looking for 2-4 people that our current leaders Emma DenOudsten (403.782.2657), Clase van Iperen (403.396.3708), Jennette Oosterink (780.372.2130), and Rosemary Vander Ploeg (403.396.3708) can work with and pass on CACHS Catering to. There are many willing volunteers to help with the preparation, delivery, and clean up, but without the key leadership positions filled nothing can happen and CACHS Catering will have to close down. If you would like more information about CACHS Catering please call any of our current leaders.

# CACHS ATHLETICS

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**CACHS Athletics**

## Please support our Sponsors


If you would like to place your business ad in our monthly newsletter, please contact Ann at the school at 403-782-4535.

Cost is \$10/month.



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