



TŌ TĀTOU WHAKAPONO OUR FAITH



**Religious Education Curriculum for
Catholic Schools in Aotearoa New Zealand**

TE KUPENGA
NATIONAL CENTRE
FOR RELIGIOUS
STUDIES

**He hōnore he korōria ki Te Atua
He maungārongo ki te whenua,
He whakaaro pai ki ngā
tāngata kātoa.**

**Honour and glory to God
Peace upon the earth
And good will to
all people.**



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**Tō Tātou Whakapono Our Faith - Religious Education Curriculum for Catholic
Schools in Aotearoa New Zealand**

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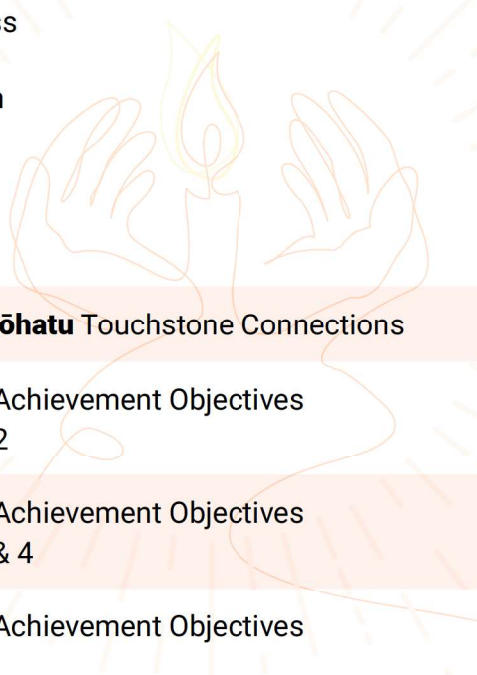
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Mihi Welcome



He hōnore he korōria ki Te Atua
He maungārongo ki te whenua,
He whakaaro pai ki ngā
tāngata kātoa.

Kia ora huihui mai anō tātou
ana ko te Mātua tahi anō
e tangi atu ki ō tātou tini mate huri
noa ko rātou ō tātou karanga
maha e ngaro haere nei i waenganui
o tātou nā rātou ēnei taonga i
whakarere mai ki a tātou.
Hei tūrangawaewae mō tātou
e kore e tātou e tū whakamā
i roto i ngā taonga tuku iho a ō tātou
mātua tūpuna nō reira koutou e
ngā māte haere koutou haere koutou
haere koutou.

Tātou te huinga ora huri noa
i ngā waka maha, o te ao kē nei
e hono mai nei ki tēnei kaupapa o te
rā nei huri noa tēnā koutou tēnā
koutou kia ora huihui mai ano tātou i
roto i te aroha o tō tātou Ariki
a Hēhu Karaiti.

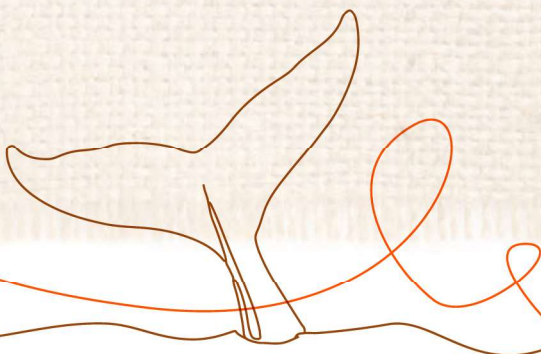
Honour and glory to God
Peace upon the earth
And goodwill to all people.

Welcome to all gathered around
this kaupapa of Catholic education
and religious education with
God at the centre.

We mourn the passing of our loved
ones and our ancestors in faith. You
have gifted us this treasure, our faith,
our place to stand proudly and with
humble strength inside, outside,
above and below.

For this we give thanks and
acknowledge you, farewell,
farewell, farewell.

To us who have received this
knowledge, this experience gathering
each day, to break open the Gospel
of Christ sharing the love, peace and
mercy of our loving God.
Be courageous in sharing, be gentle
in teaching, be words of love.



Karakia Blessing



E Te Atua, God our loving Father,

You gift us with this world and invite us to respond with love
and wisdom

E Hēhu Karaiti, Jesus Christ, beloved Son,

You show us how to live and call us to participate in your life
and mission

E Te Wairua Tapu, Holy Spirit,

You empower and guide us on our shared spiritual journey.

Bless

the young people and whānau in our parishes and their
Catholic school communities

Bless

all who work in Religious Education in Aotearoa New Zealand

Remind us

that you are always with us,

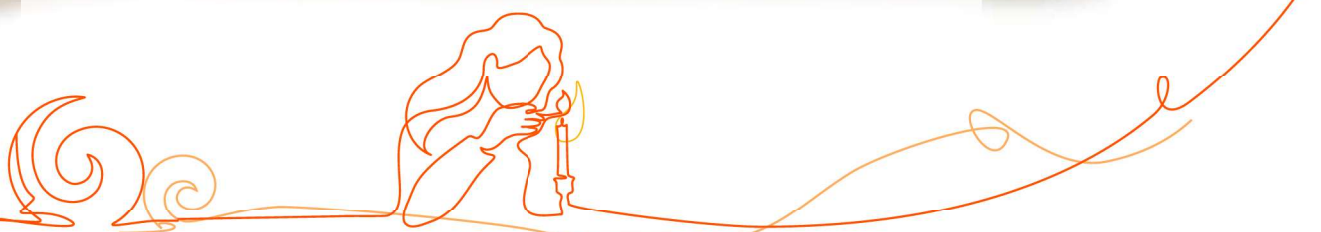
Fill us

with enthusiasm, knowledge and joy

To learn and teach

that which is at the heart of our schools,
You, who live and reign for ever and ever.

Āmene



Te Kupu Whakamānawa o ngā Pīhopa Bishops' Foreword

**He hōnore he korōria ki Te Atua, he maungārongo ki te whenua,
He whakaaro pai ki ngā tāngata kātoa - Honour and glory to
God, peace upon the land, and goodwill to all people**

The call of Jesus, Light of the World, is as profound today as it was on the shores of Galilee when he first said to Simon and Andrew, "Follow me." (Mt 4.19) The Gospels show us that the journey of following him is often demanding but it is never a path taken alone. Jesus walks with us and nurtures us as we grow in his love, in the light of his Gospel.

Teachers in Aotearoa New Zealand Catholic schools, you play a particular role in sharing the wonder of God's love with the young people in your care. While it is privileged and rewarding work, we understand that it can be difficult too. It is important to remember that it is Good News that you share, especially when teaching Religious Education in the classroom and beyond.

The aim of this national RE curriculum is to provide a framework for the purpose, content and journey of Religious Education in all Catholic schools. Grounded in Christ, *Tō Tātou Whakapono Our Faith* sets out Catholic understandings as Te Rama Whakapono the Light of Faith and Te Rama Aroha the Light of Love. It provides guidance for rich learning about God,

good news, our story and being Church and connects this to lived experience of grace, holiness, wisdom, justice and prayer, all in a context of each of us being on a hīkoi wairua spiritual journey. It is a significant document for Aotearoa New Zealand Catholic schools in that it carefully weaves together and scaffolds the heart of the Catholic faith so that this knowledge may connect with the lives of the young people in our care, and their whānau.

The Catholic Bishops of Aotearoa New Zealand give thanks for all who teach Religious Education in our parishes and schools, we encourage you in your work, and assure you of our prayers as you support our young people to learn and grow in understanding of what it means to be disciples of Jesus.

Yours sincerely in Christ



✠ John A. Cardinal Dew, Archbishop of Wellington / President – NZCBC

*Te Huinga o ngā Pīhopa
Katorika o Aotearoa*



Te Kupu Whakataki

Introduction



In a Catholic school, teaching is much more a vocation than a profession. It is an opportunity to participate in the mission of Jesus by sharing his Good News with the young people in our care and their families in our community. This is particularly so for teachers of Religious Education who accept the responsibility and challenge of imparting particular knowledge and understandings to support young people in developing a lifelong relationship with Jesus and the Church.

Teaching Religious Education is hard but sacred work, especially in the face of growing secularisation and increasing demands on teachers' time in terms of compliance and professional expectations. It is a worthy challenge to hold on to the genuine joy of the Gospel which forms the heart of our Catholic Schools. It is to that joy that Christians are called in our changing world: knowing and loving Christ, living Gospel values, being people of justice, developing positive relationships and remaining aware of God's presence. The teacher of Religious Education chooses to be the instrument of this message. She or he engages with young people and teaches them knowledge which affirms that Jesus is their Saviour, role model, and friend; that the Holy Spirit is with them guiding and nourishing; that the Creator is continuously gifting and loving.

Pope Francis writes,

*"The Gospel tells us constantly to run the risk of a face-to-face encounter with others, with their physical presence which challenges us, with their pain and their pleas, with their joy which infects us in our close and continuous interaction. True faith in the incarnate Son of God is inseparable from self-giving, from membership in the community, from service, from reconciliation with others. The Son of God, by becoming flesh, summoned us to the revolution of tenderness."*¹

Such is the challenge and joy of being an RE teacher in a Catholic School. How blessed we are to share in this worthy and privileged work.

1. Francis. (2013). *Evangelii Gaudium: On the proclamation of the Gospel in today's world.* #88



Te Pūtake The Purpose of Religious Education



Catholic schools share in the mission of the Church to spread the Good News of Jesus Christ throughout the world². They provide a Catholic faith environment which supports young people to develop knowledge, skills and values to become active and committed members of the faith community and to contribute richly to national and global society.

Religious Education (RE) is specific education in a body of religious knowledge, skills and values which forms a major part of the wider school curriculum and provides a learning platform from which the living-out of faith in families and the parish community may be understood and embraced.

Religious Education learning that is relevant, meaningful and embedded in the context of the lives of young people, can go beyond solely teaching the rich tradition of the Catholic Church. It can positively benefit their lives in supporting a developing personal faith, and/or a system of values and understandings that resonates even if they choose not to believe in God.

Catholic Religious Education recognises faith in two ways:

- the faith *in which* people believe³; and
- the gift of faith from God *by which* they believe⁴.

RE teachers, conscious that God works with them, create well planned, engaging learning experiences that provide an effective way of sharing the faith in which we, as Church, believe. At the same time we continue to be aware that faith is a gift that comes from God – it is not our mahi to ‘create’ faith, but to support, model and nurture its growth. Our professional criteria for measuring success in RE are directly related to the students’ understanding and learning of content within the RE curriculum.

It is in this context that Religious Education in Catholic schools plays a significant role in the learning and lives of young people. **It provides a foundation of knowledge which works alongside the whole school’s Catholic Special Character, which helps form their understanding of what it means to be a disciple of Jesus and a member of the Catholic Church.** Participation in RE does not require or even expect a personal faith commitment from learners, however,

2. Congregation for Catholic Education. (2014). *Educating today and tomorrow: A renewing passion*.

3. Francis. (2013). *Lumen Fidei*. “All the truths in which we believe point to the mystery of the new life of faith as a journey of communion with the living God.” #45

4. Vatican. (1995). *Catechism of the Catholic Church*. #1814

it is expected that young people will engage with the knowledge and learning experiences: to enter into the dialogue. In this way we nourish each other's minds and hearts as we journey together in faith as school, whānau and parish in Aotearoa New Zealand, within the universal Church community.

One of the purposes of RE is developing religious literacy. All religions have their own specific language that is acquired gradually as people participate in the life of the community. An expected outcome of Religious Education in Catholic schools is that young people develop religious literacy that will enable them to articulate their increasing knowledge and understanding about faith. They will develop a language around Church teaching, Scripture, Catholic beliefs, prayer and liturgy, Catholic Social Teaching, Catholic Spirituality, the meaning of life in parish, and the Church's mission in the world, and relate these to their own life experience.

Tō Tātou Whakapono Our Faith highlights religious language as it occurs in new concepts. It provides strategies for it to be naturally incorporated into their vocabulary. As young people's religious literacy develops it will be evident in their written, oral and visual communication in the classroom and as they participate in the life of the community.

Through their increasing knowledge and the development of religious literacy, young people will become more able to articulate a Catholic worldview which will, over time, become integrated into their thinking and identity. It is through these experiences in Religious Education that they acquire knowledge and the use of religious language to express the faith they are living⁵.

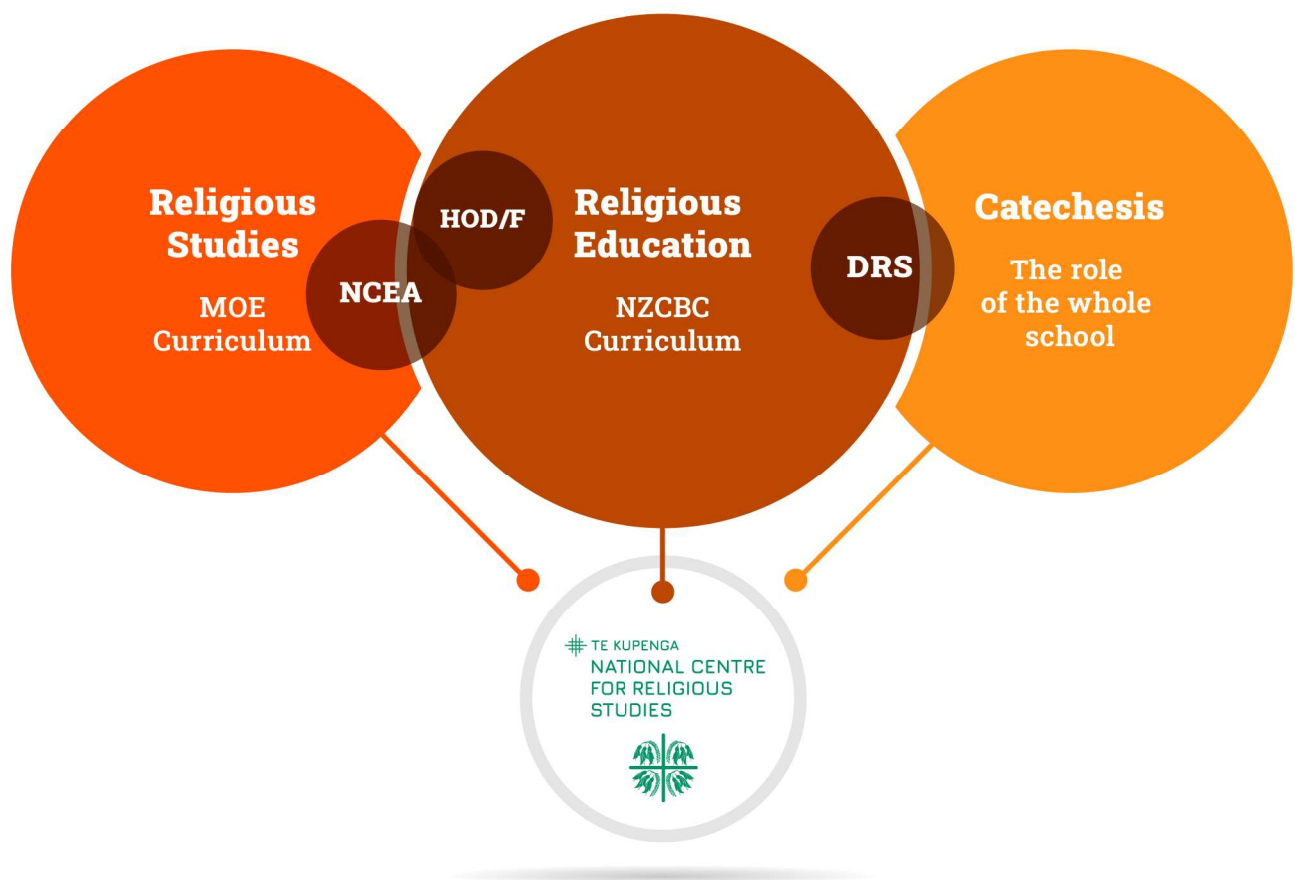


5. Gleeson, J., & Goldberg, P. (2020). *Faith-Based Identity and Curriculum in Catholic Schools*.

Te Mātauranga Hāhi me te Mātauranga Kē RE and the NZ Curriculum



The Aotearoa New Zealand Catholic RE Curriculum is independent of the New Zealand Curriculum (NZC), serving the intent of the NZ Catholic Bishops and Catholic whānau, to provide Catholic education in faith as required by the New Zealand Education and Training Act (2020)⁶. In our Catholic schools we understand that in the Catholic curriculum area of Religious Education *Tō Tātou Whakapono Our Faith* takes precedence, it is tuakana (older sibling) and the NZC is teina (younger sibling).



6. Government of New Zealand. (2020). *Education and Training Act*.



RE and the NZ Curriculum Key Competencies

The five Key Competencies of the New Zealand Curriculum⁷: 'Managing Self', 'Participating and Contributing', 'Relating to Others', 'Thinking' and 'Using Language, Text and Symbols', are supported within Catholic schools and add richness to their Special Catholic Character. They also resonate well with school values and the content of the Religious Education Curriculum.

Key Competencies are understood as 'capabilities' that support knowledge, skills, attitudes, and values that young people of all ages continue to develop throughout their lives. The competencies work together and influence each other and are developed within the school environment and the whole curriculum including Te Rama Whakapono – the four Themes of the RE Curriculum. RE learning in knowledge and faith readily develops these essential skills in application to the school faith environment and in their family, parish and wider community life.

There is coherence between young people participating and contributing, and managing self, in their Church and in their local community through actions such as

social justice, liturgical participation and daily school life. They practise additional skills when using language, text and symbols in their neighbourhood and in their Church celebrations while recognising the differences in each and appreciating the spiritual dimension of religious language and symbols. Our Church highlights relating to others at every level: from learning about God as a loving community of three persons, to the understanding of 'being' Church in community. And, throughout Religious Education young people are encouraged and supported in developing critical thinking skills in a myriad of ways.

For young people in Catholic schools, developing the key competencies in a Catholic environment is an important aspect of growing their personal capabilities as maturing members of the Catholic community.

Local Curriculum

Growing awareness, in the Aotearoa New Zealand educational landscape, of the significance of local cultural and contextual understandings and experience,

7. Ministry of Education. (2015). *The New Zealand Curriculum*.

as critical for meaningful teaching and learning, is woven into *Tō Tātou Whakapono Our Faith*.

The structure of the Catholic RE curriculum and Achievement Objectives is designed to be considered from the context of young people and whānau who are linked with the school community.

Religious Education learning experiences and outcomes must be tailored to particular school communities if they are to touch the hearts and minds of the young people. Cultural voices, particularly of tangata whenua, and of all cultures who contribute to the Aotearoa New Zealand Catholic Church today, are to be heard, included and celebrated.

Phases of Learning

As the NZC uses the term Phases of Learning (PL) to describe progression through their curriculum, it makes sense for RE to do something similar. In terms of *Tō Tātou Whakapono Our Faith* these 'phases of learning' refer to movement and growth in understanding through the body of knowledge. In our curriculum there is an intermediary phase between PL1 and PL2 which we are designating PL1-2 – which places particular emphasis on learning associated with a time when many young people are preparing for and receiving the Sacraments of Initiation.

Achievement Objectives are utilised in *Tō Tātou Whakapono Our Faith* to ensure knowledge of particular content which forms the context for personal response at school, home and throughout one's life.



Te Whakapapa Mahi a Kura Historical Context⁸

Tō Tātou Whakapono Our Faith stands on the shoulders of decades of Catholic practice and education in faith in Catholic schools. Established by the NZ Catholic Bishops Conference in 1977, the National Centre for Religious Studies

has responded to the call of bishops, teachers and families to support them in providing direction and resources for faith development of young people in Catholic schools. This mission has involved countless people, employed and as volunteers, participating in this mahi.



8. Adapted from NCRS documents. (2018). *The Primary Religious Education Bridging Document and The Secondary Religious Education Bridging Document*.

The following outlines some significant phases in the Aotearoa New Zealand Religious Education journey:

| | Primary Schools | Secondary Schools |
|-----------|---|--|
| Pre 1990s | <ul style="list-style-type: none"> • <i>Living Light</i> (Catechetical programme – 1960s). • <i>We Live and Teach Christ Jesus</i> (Catechetical programme – 1970s). | <ul style="list-style-type: none"> • The Way, the Truth and the Life (Catechetical programme – 1970s). |
| 1990s | <ul style="list-style-type: none"> • Development of the Primary <i>Religious Education Programme</i> • Fully resourced with teacher and student texts. | <ul style="list-style-type: none"> • Development of the Secondary RE programme <i>Understanding Faith</i>. • 6th Form students (later Year 12s) assessed by <i>6th Form Certificate</i>. |
| 2000s | <ul style="list-style-type: none"> • Ongoing development of resources including Sacrament posters and CDs of music. | <ul style="list-style-type: none"> • All senior levels assessed by <i>NCEA Unit Standards</i>. • <i>FaithCentral</i> website purchased and developed by NCRS. |
| 2010s | <ul style="list-style-type: none"> • A digital version of the programme created on DVDs. • <i>FaithAlive</i> website created and resourced. • A strong call from schools for a new primary RE curriculum. • <i>The Primary RE Bridging Document</i> written and shared. • Significant consultation undertaken with the Catholic primary school sector regarding a new RE curriculum. | <ul style="list-style-type: none"> • Senior levels assessed by <i>NCEA Achievement Standards</i>. • A <i>Realignment</i> process developed for year 7-13 schools dealing with 2 RE curricula. • <i>The Secondary RE Bridging Document</i> written and shared. • Significant consultation undertaken with the Catholic secondary school sector regarding a new RE curriculum. |
| 2020s | <ul style="list-style-type: none"> • Development, launch and resourcing of a seamless, year 1-13, Religious Education Curriculum: <i>Tō Tātou Whakapono Our Faith</i> | |

N.B. Extra context is provided in appendix 2.



Ngā Ariā o te Mātauranga Whakapono Applying Pedagogy for Religious Education

The dynamic nature of educational development and reform means that schools have a vast array of guidance and models on which to base their pedagogical choices. *Tō Tātou Whakapono Our Faith* is designed to work within this climate of diverse approaches in Catholic schools.

The word pedagogy comes from Greek, meaning accompanying the young person on their journey of learning. In 21st-century schools in Aotearoa New Zealand this sense is retained as the term is used to describe a range of practical and philosophical approaches to quality teaching and learning. As understanding about teaching and learning grows and changes, so too do expectations about the effectiveness and depth of education for young people in Catholic schools. This includes supporting engagement with Religious Education in terms of *Tō Tātou Whakapono Our Faith*.

It is important to remember that this curriculum requires a particular 'body of knowledge' to be taught to support the Catholic school in sharing the Gospel of Jesus and building God's kingdom

of justice, peace and love on earth.⁹ This powerful knowledge must be given priority in the planning and delivery of RE teaching and learning experiences. For example, it is not enough, nor always appropriate, for young people to construct their understanding of God solely from their own ideas, experiences and what they find on the web. It is necessary for particular knowledge to be shared in a way which is powerful and engaging in support of a maturing Catholic worldview and spirituality. Therefore, great care needs to be taken when planning Religious Education that it is not lost in the wake of more flexible pedagogies which require little specific knowledge or understanding to be gained.

Pedagogical practices that support deep learning in RE are student centred,

9. NZCBC. (2014). The Catholic Education of School-age Children

draw upon strengths, are theological, constructivist, challenging, collaborative and cooperative. They also encourage curiosity, openness, dialogue, exploration, inquiry and discovery. In this context, the following pedagogical principles are highlighted:

Whakawhanaungatanga

Our God, our Church and our environment are in relationship. It is as community that we engage in the learning process, and this principle underlies all pedagogical decisions. The human dignity of each person, in dialogue with one another, brings rich shared experience to the content and purpose of the RE curriculum. Trust, commitment and vulnerability are an integral part of learning relationships and contribute in a concrete way to the academic, spiritual and moral development of young people.

In this context young people encounter freedom and opportunity for critical thinking in Religious Education, and teachers are able to strive for a clear sense of student progress and growth. Personal choice is very much involved in the decision to develop a lifelong relationship with Jesus and the Church, and young people must be clearly taught, particularly in the face of a growing secularisation and associated media bias, that Jesus most definitely seeks such a relationship.

Responsive

Learning inquiry is first and foremost preceded by the teacher's inquiry into the worldview of the learner,

their dignity and a goal for their educational, personal and collective transformation. The dignity of the young people in our Catholic schools affirms their uniqueness as made in the image of God. The response of learners is grounded in broad cultural understandings based on family and heritage, including those that are connected to the bicultural experience of the Catholic faith in Aotearoa New Zealand. Both teacher and learner commit to a process of mutual investment in the learning process with particular responsibilities regarding student agency in their acquisition and interpretation of knowledge. This upholds a responsive principle of dialogue and incorporates the relational principle of tuakana/teina.

Creative

There is a transformative dimension to RE which is linked to the cycle of reflection leading to action, leading to reflection. New thinking, ideas and ways of being and doing can emerge when young people are supported in challenging social constructs, secular models or social media, and integrating a Catholic worldview into their understandings. It's important that they be given creative opportunities to see the world anew and to grow and respond. In this context, schools are encouraged to create innovative and dynamic ways to weave Religious Education through more than one curriculum area. This is motivated by the desire to support young



people to engage their head, heart, spirit and hands in discovering the relevance it has to their whole life. Creative integration of RE teaching and learning is a worthy endeavour so long as RE remains the driver in planning and integrating learning experiences.

Inspirational and Aspirational

In a complex world and in challenging times, especially for young people, it is important to encourage anticipation, joy and hope through learning experiences within Religious Education. This occurs in a concrete way as teachers develop and guide young people through inspiring learning activities and experiences connected to achievement objectives, and through positive role modelling of faith and kindness. This in turn can become the springboard for faith and action expressed in the day-to-day encounters of young people's lives.

In summary, effective RE teachers:

- utilise the best of current pedagogies to engage young people in deep learning, linking RE to their life experiences.
- are knowledgeable and confident regarding RE content and concepts.
- ensure particular knowledge, which is not easily integrated with other learning areas or whole school approaches, is taught to meet all AOs.
- are creative and enthusiastic in planning and teaching RE.
- strive for a clear sense of student progress and growth.
- look to the wider community and parish for support and encouragement.
- develop their own personal relationship with Christ and the local church and model authentic engagement for our young people.

Personal 'faith' is about a relationship with God, but as RE teachers we play an important support role. We need to make sure the learning is grounded, engaging and informative. When the knowledge is strong it will support and strengthen faith that is gifted from God. This is the place of RE in our Catholic schools.



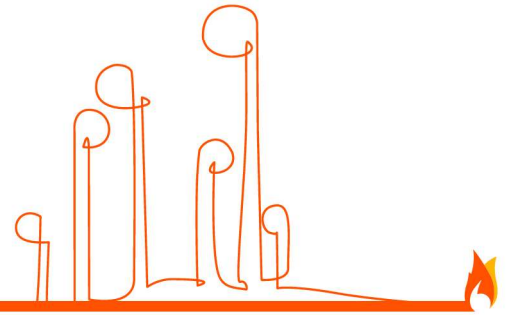
In support of ensuring appropriate time and focus the New Zealand Catholic Bishops Conference mandates weekly time devoted to Religious Education in Catholic schools. *(N.B. If schools are 'integrating' RE Achievement Objectives throughout a range of curriculum areas they need to record the equivalent number of hours spent on RE – with evidence and justification.)*

Weekly minimum requirements are:

Years 1 & 2: **100 min.** (5 x 20); Years 3 & 4: **100 min.** (5 x 20 or 4 x 25);

Years 5 & 6: **120 min.** (4 x 30); Years 7 to 10: **150 min.** Years 11 to 13: **180 min.**

Ngā Mokopuna Our Learners



The young people who attend Catholic schools, like all young people, are wonderful, created in the image and likeness of God, and called into relationship with God through Jesus. In this document, they are not referred to as 'students' or 'pupils' because they are always much more than that.

The young people who come into our Catholic Religious Education classrooms are a diverse group – diverse across Aotearoa, but also often diverse within a single school. They represent a range of cultures, socioeconomic backgrounds, academic ability and styles of faith engagement.

Young people are part of their local parish to which they have varying degrees of connection. Some families have regular involvement in the life of the Church, others have occasional involvement or have no connection other than through the school.

There is a small proportion of young people

from other Christian communities whose families choose to be part of Catholic schools. These families recognise the benefits for their child of an educational environment that supports their Christian values and beliefs. These families are often actively involved in their own church communities.

Similarly, some young people belong to other faiths and see in the Catholic school lived values and quality education which resonates with their own worldview. They are welcome in Religious Education classrooms and participate in learning with no intention of exclusion or conversion on the part of the school.



Seeking to Belong

Today we live in a transient world with an increasing tendency for families not to commit to groups and clubs, etc¹⁰. The ability to 'belong' from a distance, with diverse levels of connection, such as within social media, is another aspect of modern New Zealand life. Changes regarding participation in Sunday Eucharist, and other engagements with parish life, may be linked to these new sets of behaviours.

Despite increasing secularisation¹¹, Christian values underpin many relationships in Aotearoa New Zealand. In times of need, people often claim and demonstrate national traits such as 'giving people a fair go', 'mucking in when help is needed',

awhi mai awhi atu – support shown, support given, and 'using number eight wire thinking' as creative ways to solve practical problems. These approaches could also be interpreted as 'national spiritual traits' and examples are often held up for people to replicate. These are a few examples of 'living values' which form part of the national context that young people in Catholic schools bring to their classrooms.

Come as You Are

It is in this context that Catholic Education is an integral part of the Church's mission to all, not just to an elite few. No matter where children and their whānau sit in terms of their connection with the Church, young people in Catholic schools in Aotearoa New Zealand 'come as they are' to be welcomed as children of God, to be evangelised and respected as people who are made in God's image and likeness.



10. For example: <https://www.rnz.co.nz/news/national/334813/sports-clubs-tackle-decline-in-player-numbers>

11. For example: <https://teara.govt.nz/en/atheism-and-secularism>

New Zealand Young People:

| | | |
|---|--|---|
| Have some religious knowledge, skills and experience | Have a range of cultural identity, language and understandings | Come from varying socioeconomic situations |
| Have a range of access and skills regarding technology to communicate, entertain and learn | Approach religious learning and experiences with varying degrees of enthusiasm, indifference, interest, leadership and participation | Have a range of understandings around social justice and fairness in the light of the Gospel and according to their life experience |
| Have good days and bad days | Are connected in varying degrees with their local parish or pastoral area | Have a range of cognitive and affective skills, and abilities |
| Are part of schools, large and small, new and well established, rural and urban, all of which reflect the social context of their communities | Are in need of quality Religious Education which supports their personal growth and the development of an authentic relationship with Jesus and the Church | Come from homes where their knowledge and commitment to faith practice is not always supported and reinforced by adult family members |
| Come from different types of whānau and diverse experiences of love and care | Participate in some form of sporting and/or cultural activities | Are on a journey of spiritual growth which includes experience of prayer and relationship with God |

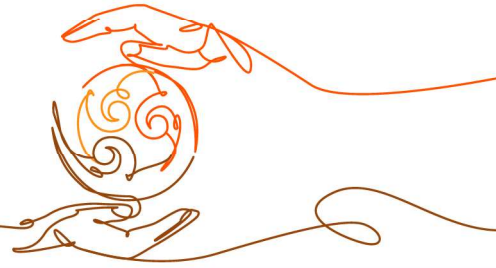
All of these factors, and many not listed above, influence young people's engagement with faith formation, Religious Education, prayer, encountering God in daily life and living as disciples of Jesus. All young people are on a journey of integrating and exploring these experiences in their lives. All are invited to "come as you are."¹²

And all are welcome in our schools.

¹² Based on Matthew 11:28

Te Tikanga-rua

Being Bi-Cultural



In honouring Te Tiriti o Waitangi and the New Zealand Catholic Bishops' commitment to the principles of protection, partnership and participation in Aotearoa, *Tō Tātou Whakapono Our Faith* provides space for Māori learners to respond to the material in a way that is meaningful to their faith journey in their cultural context. This is an active expression of our Catholic Special Character.

Our Catholic faith is one and universal. Every form of inculturation of the faith enriches everyone. We know that in the history of Aotearoa, the participation and belonging of Māori within the Catholic Church predates the signing of the Treaty. Until the arrival of British and Irish soldiers, the Church here was predominantly Māori. Bishop Pompallier, Marist fathers and brothers, the first group of the Sisters of Mercy, early Mill Hill fathers, and many others, learned Te Reo to be able to build relationships with the indigenous population.

To support non-Māori and those learning about tikanga Māori, many concepts and elements of Te Reo Māori language are included to develop an understanding and the ability to listen more deeply to others' stories. Some of those concepts include:

Aroha

Aroha has many meanings, many of which are easily used and understood by all who call Aotearoa New Zealand their

home. Compassion, love, forgiveness, are some words and actions we associate with Aroha. The late Msgr. Henare Tate described aroha as,

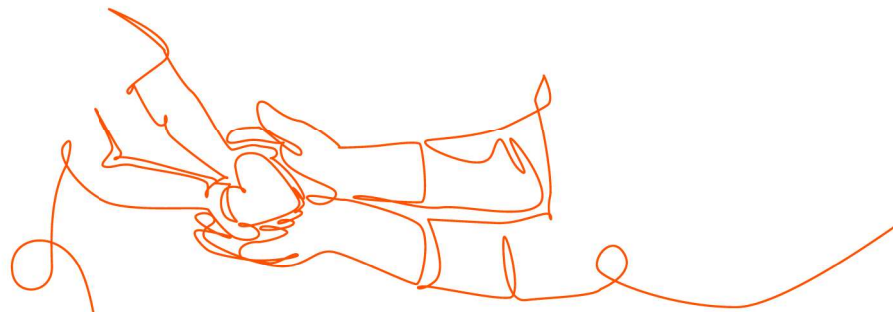
"To be in the presence of the breath of God."

Whanaungatanga

Whanaungatanga principles and practices are fully compatible with, and respectful of, all aspects of Catholic schools' Special Character. Essentially this principle is about building relationship, being inclusive, and sharing story that binds us together such as the Bible and our collective faith journey. Other expressions that are very close to whanaungatanga are family-ness or belonging.

Māori are tangata whenua of Aotearoa which is home in a way that no other land may be, and in a way that no other

people may understand or feel. At the same time there is a spirit of welcome and being 'family' that calls to be fostered and celebrated particularly in Catholic schools and within the RE programme. It is a spirit deeply embedded in the call of Jesus to be people of aroha.



Manaakitanga

Manaakitanga speaks to our desire to make others feel and be welcomed, to provide hospitality, care, an awareness of their needs. This includes the need to be comfortable, to feel welcome. Food is one expression; a hug, hongī, smile and handshake are others. When Catholic schools reflect this action they mirror Jesus who accepted being taken care of (when his feet were washed with oil¹³),

and made others feel comfortable in his presence ("Zacchaeus, I must stay at your house today"¹⁴). He took care of the sick, those struggling with life, physically, emotionally and at a deeper level looking for meaning.

There are many other experiences and expressions from a Māori worldview that mirror Gospel values and the words and way of Jesus. Young people are invited and encouraged to develop understanding of these as they move through *Tō Tātou Whakapono Our Faith*.

13. Luke 7:36-50

14. Luke 19:5



Kahu huruhuru woven by Eileen Noble.
Image: Shared by Dianne Porter and whānau.

Ki te Ao Marama

Tēnā tātou e te whānau whānui
o te Hāhi Katorika, he mihi
aroa tēnei ki a koutou.

He hīkoi hou tēnei, he
tīmatanga hou. Kāre anō te
hōhonutanga o ngā whakaaro
Māori, tirohanga Māori i ū ki
uta i roto i ēnei kaupapa mārau
e whai ake nei.

Ahakoā tēnā, kua tīmata
te hīkoi.

Hēoi anō, kei a koutou te
tikanga hei tautoko, hei
whakamāori i ō tātou kura,
whānau hoki.

Mauri ora!

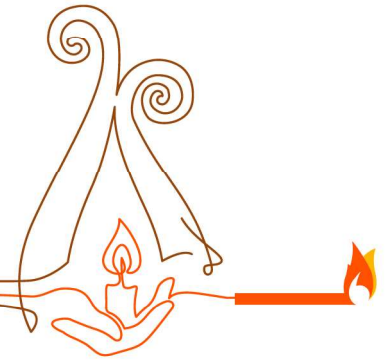
Warm greetings to our friends
and families in the Catholic
Church of Aotearoa
New Zealand.

The Māori consultants
supporting this document,
Tō Tātou Whakapono Our Faith,
wish to acknowledge this
journey towards recognising
the unique and distinct way
in which God calls us into the
world and into the family of
Jesus Christ.

We support and extend the
love that this curriculum seeks
to develop and enable with our
teachers and children.



Te Hīkoi Wairua Spiritual Journey



*Mahia te taha wairua, mama noa te kiko – Te Maiharoa.
Take care of the spiritual and the material will be alright.*

All human beings are on a spiritual journey. Spirituality is an integral aspect of holiness/wholeness and hauora wellbeing. The young people in our Catholic schools have feet on the ground and spirituality is part of who they are. As Fr. Neil Darragh describes, it is “the combination of beliefs and practices that animate and integrate people’s lives.”¹⁵

Young People’s Spirituality is Diverse

The results of international research looking at young people’s spirituality shows that regardless of whether they belong to a religious tradition, they have a spiritual dimension to their lives which is similar to adults but also has some particular characteristics that are unique to young people.

A summary of the characteristics of young people’s spirituality includes:¹⁶

- A deep sense of awe and wonder related to the ways young people sense the world
- Asking and wondering about rich, deep questions
- Relating stories, writing and artwork that describe personal experiences with spiritual themes
- Wondering about the meaning of life – exploring the big questions
- Describing experiences of dreams, visions, mystery, fun, inspiration, insights, joy and relationships
- Expressing compassion, gentleness, empathy, concern, wisdom, sensitivity and awareness in relationships, and resilience in hard times

15. Darragh, N. (2000). *At Home in the earth: Seeking an earth-centred spirituality*

16. Kennedy, A (2007) Masters thesis on Children’s Spirituality, Otago University

These characteristics apply to young people's spirituality in a wider framework of understanding applying equally to them in Catholic schools where the environment provides Catholic knowledge and experience including rituals, symbols, lived values and beliefs. This wider framework includes role models and spiritual witnesses embodying Catholic spirituality with whom the young people interact every day.

"It is as Māori the Lord calls you; as Māori you belong to the Church"

~ Pope John Paul II. Homily in Auckland on 22 November 1986.

These words by Pope John Paul reflect the understanding that every culture including that of young people has a place in the Church. Spirituality, in this sense, can be understood as our interaction with God's Spirit in subtle, gentle and sometimes invisible ways.

Bishop Steve Lowe defines spirituality
"as our capacity to recognise God or the movement of God, and, in the light of this recognition and experience of God, our lived response to God. But our experience of God is never enough in itself otherwise we create God in our own image. Our experience of God is shaped and tested by the Church's experience of

God through the centuries, that is, the knowledge of the faith that is contained in the Scriptures and the teaching of the Church. In the same way, this in itself is not enough or faith becomes reduced to a dry, arid formula. Our spirituality then becomes a lived response as faith takes flesh in us. For example, Francis of Assisi was captivated by his knowledge of the 'poor Christ' in the Gospels and by experiencing poverty himself. Drawing the two together, his spirituality grew to profound depths and became a wonderful example for others."¹⁷



Catholic schools aim to provide education of the whole child in an environment of faith in the Catholic Tradition¹⁸. Like all schools in Aotearoa New Zealand, they cater for the development of young people's hauora well-being¹⁹, physically, mentally, emotionally, socially (as belonging), and their taha wairua spiritual well-being. The Catholic school, in particular, nurtures and supports the development of young people's spirituality.

By gaining in their knowledge of Church Tradition, scripture, theology and prayer, young people come to understand that Religious Education can play a significant

17. Bishop Steve Lowe (2020) in correspondence with NCRS.

18. Congregation for Catholic Education. (1977). *The Catholic School*. #29

19. Ministry of Education. (2015). *The New Zealand Curriculum*.

role in developing their spiritual identity. It helps inform their life experiences and their own encounters with Christ, shapes their worldview and their personal call to be his disciples.

The Catholic understanding of spirituality is that it is both personal and communal²⁰. Schools aim to provide for both of these as part of the spiritual life of the school and in relationship with their religious and/or cultural community which may include the parish, marae, or whānau. Communal experiences of spirituality are often centred on celebrations of the Eucharist and on highlighting the feasts and liturgical seasons throughout the year. Particular moments on young people's personal hīkoi wairua spiritual journeys, such as participating in Sacraments for the first time, also provide opportunities for both personal and communal experiences that enrich their own and the community's spiritual lives.

The Religious Education programme, the prayer, sacramental and liturgical life, the pastoral care practices and a sense of belonging in the Catholic community are foundations of the Catholic Character that gives schools their particular identity and their right to exist. Another aspect of this, for many schools, is a particular emphasis on the spiritual traditions and expressions of the charism of the founding order evident especially in prayer,

liturgy and outreach. All of these support and express Catholic spirituality.

In the journey of integrating experience and knowledge, Catholic spirituality is authentically engaged in a search for meaning, relationships, connectedness, a sense of belonging, a journey to the transcendent, the outward expression of beliefs and values, and awareness of 'other'. These aspects are very much part of an open and shared hīkoi wairua as individuals and as a Catholic community.

Within the Catholic School, creativity and openness to deepening personal spirituality is a key aspect of a holistic education. Knowledge of grace, our personal call to holiness, the wisdom of the Church, justice and prayer provide a gift which encourages engagement and exploration about what it means to be a spiritual being. There is, for example, great wealth in the Catholic traditions of karakia, silent prayer, Christian meditation, liturgy of the hours, movement and waiata, formal prayer, manaakitanga and korero.

Modelled by Teachers

Teachers in Catholic schools play a key role in young people's spiritual journey. They draw on their own spirituality to help young people to be more alert to spiritual qualities and expressions.



20. Paul IV. (1965). *Gaudium et Spes*. #14, 23

Teachers are called to be spiritual models for young people and they nurture and affirm them by 'listening to and listening for' developing spiritual expressions. It is vital that teachers have opportunities and support to develop their own faith and hīkoi wairua at school and within the wider Catholic community.

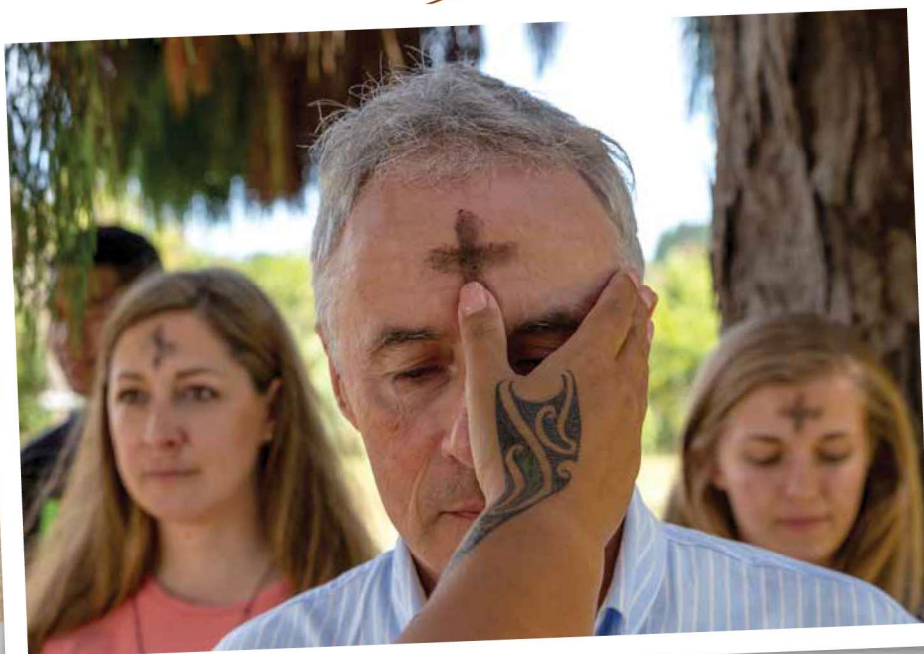
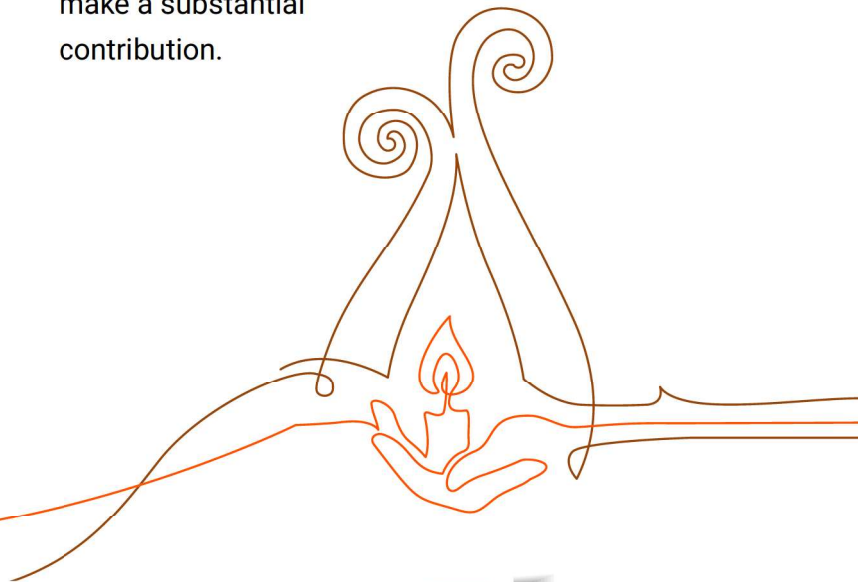
Using other areas of the curriculum such as art, music, science and literature enriches young people's appreciation of creativity, beauty, and other spiritual themes in the cultural context of Aotearoa New Zealand.

Oriented Towards an Encounter with Jesus

Young people's spiritual characteristics are nurtured and shaped within the context of Catholic beliefs and Gospel values that focus on Jesus and the God he reveals.

These are at the centre of the Catholic Character and religious life of the school. Young people are encouraged by their teachers to deepen their relationship and friendship with Jesus and become empowered by the Holy Spirit to express the fruit and gifts of the Spirit.

The journey towards spiritual maturity is a life-long process to which the formation and support offered in Religious Education and the Catholic School context make a substantial contribution.



Te Aromatawai me te Arotake

Assessing and Evaluating



Teachers have skills and knowledge about assessment in the learning process which they apply across the whole curriculum including Religious Education (RE). They utilise assessment as an essential RE tool to inform current and future teaching and learning. While this is important for all curriculum areas, it is particularly relevant to RE in terms of the significant body of religious knowledge which is offered to young people in our Catholic schools. Assessment needs to be rich and varied, and ‘can be described as a process of inquiry, decision-making, adaptation, and transformation’ where ‘Information is gathered, learned from, and responded to in a way that will make a difference and improve learning’.²¹

Effective assessment has the student at the centre. It is underpinned by the curriculum; includes a range of evidence from multiple sources; relies on quality interactions and relationships; and builds assessment capability to achieve improvement. In all assessment, capacity must be provided for students, and Māori students in particular, to be able to use and express their responses to the AOs and Ngā Kōhatu in symbols and concepts that come from their cultural knowledge and experience.

Especially in RE, teachers provide assessment and information regarding the effectiveness of teaching and learning (programmes) from the perspective of two dimensions – the cognitive and the affective.



21. NZ Ministry of Education. (2011). *Ministry of Education Position Paper: Assessment (Schooling Sector)*.

Knowing What is Learned

The cognitive dimension includes the knowledge, understanding and skills that a young person has developed in RE, irrespective of their personal faith commitment. This would include gathering a range of evidence from multiple sources 'in order to compile as comprehensive a picture as possible about each student and their unique way of learning'²². This 'comprehensive picture' can be informed using both formative assessment (for learning) and summative assessment (of learning).

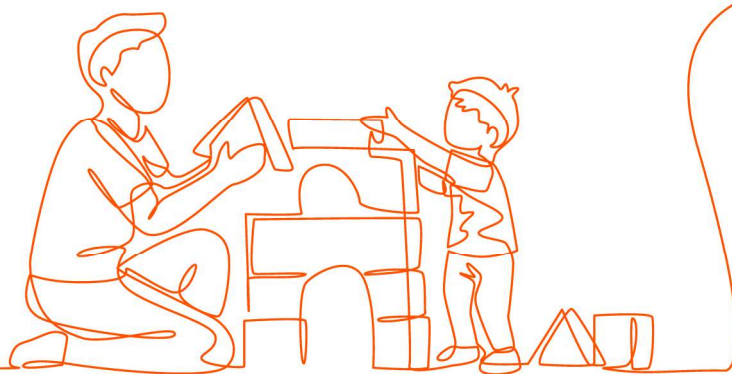
Through assessing during the teaching programme (assessment for learning), teachers may adjust their teaching in order to meet the changing needs of the learner. Assessing at the conclusion of teaching an RE Kaupapa Content Area (assessment of learning), provides information about how well the young person has met the Achievement Objectives or how learning has progressed over time.²³

In order to accurately summarise young people's progress and achievement, a range of approaches is necessary. These include informal assessments (information gathered through observations and conversations between the teacher and learner) and formal assessments

(the planned use of assessment activities, tools and resources)²⁴.

When conducting the assessments, it is important to take into account the diverse needs of the learners, to ensure the assessments are fair and provide valid information²⁵. It is also critical that assessment is targeted towards RE learning intentions so they are not lost when assessing cross-curricular learning involving RE.

With all assessment approaches, it is critical for young people and those supporting their learning to receive accurate and meaningful assessment information in RE to help them with next steps. Teachers are also able to support young people to become assessment capable learners in RE who know 'where they are at, where to next, and whether they know how to get there'²⁶ through motivation, goal setting, self-regulation and feedback²⁷.



22. NZ Ministry of Education. (2011). *Ministry of Education Position Paper: Assessment (Schooling Sector)*.

23. Crooks, T. (2011). *Assessment for learning in the accountability era*.

24. The Education Hub. (2019). *Principles of assessment*.

25. Government of Western Australia. (2017). *Assessment Principles and Reflective Questions*.

26. Ministry of Education. (2019). *Assessment for learning – leading local curriculum*.

27. Frey, N., Fisher, D., Hattie, J. (2018). *Developing "Assessment Capable" Learners*.

Once assessment information is collected, this should be moderated with other staff to ensure consistency across the school when making decisions about young people's progress and learning²⁸.

It is important that the information gathered is not only used to improve teaching and learning, but is also used by teachers and senior management to analyse trends and patterns, evaluate current effectiveness of teaching and learning (across the school) and make future recommendations and changes if required.



At the senior secondary level it is necessary to remember that NCEA Religious Studies 'Achievement Standards' (AS) are not specifically designed to reflect achievement in Religious Education Content Areas. AS assessment targets selected area/s of learning in relation to the Social Sciences strand of the NZ Curriculum, so it is also appropriate to assess other aspects of RE content areas outside of NCEA. When this is done, care needs to be taken to ensure this supports

RE teaching and learning, but does not add disproportionate stress to young people and teachers.

Evaluating Beyond the Cognitive

The affective or spiritual dimension of learning in RE cannot be 'assessed' in a cognitive way. Affective learning 'bridges' cognitive and spiritual learning. It can be observed as young people accept, and often grapple with, their belief in Jesus and his values. This gradual 'inner' change shapes the person they are becoming – It is not about 'knowing' so much as about 'becoming'.

Affective and spiritual learning can be evaluated using strategies that observe growth, change and development in young people's attitudes as they are inferred by their language and behaviour especially in relationships. Evaluation of affective learning uses a wider frame to gather this information such as: informal observations, self-assessment strategies, anecdotal data and opportunity for written reflections to seek their responses to life situations (these are anonymous to increase validity). Often, observation and feedback happen together in a simple kanohi-ki-te-kanohi conversation between an individual and the teacher. These are important moments.

Affective dimension evaluation can be used to show 'trends' in young people's affective development that can be used by the teacher to encourage positive attitudes or behaviour or to address negative

²⁸. (Assessment online moderation page).

attitudes or behaviour in the class. Use of anonymous anecdotal examples to illustrate expected outcomes is a useful way of giving feedback.

When the information about affective learning is gathered it can be summarised and fed back to the class. This is an important step in the affective evaluation process. It provides opportunities for class conversations that can emphasise the importance of attitudes, virtues, Gospel values, prayer and participation in parish life. Teachers can use these conversations with young people to highlight good examples that reinforce desired attitudes and behaviours in the class, school and wider community. It is also critical to

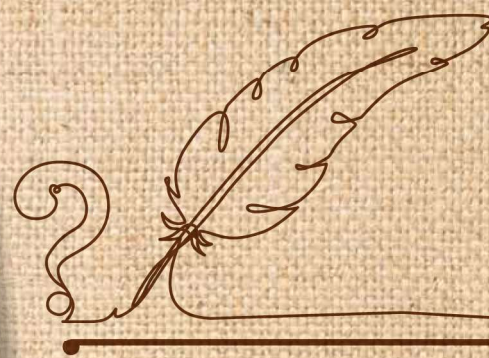
remember that no-one knows exactly what is occurring in the affective domain of individuals, so care needs to be taken to always evaluate this area in a context of support not judgement.



(N.B. It is also important that teachers evaluate their own learning experiences and personal growth. Personal reflection, prayer, conversations with colleagues and seeking advice are significant aspects of this shared faith journey in RE.)

Reporting

Assessment in RE is used to report to young people's progress and achievement. It involves young people themselves, whānau, Boards of Trustees, Catholic education offices, and evaluating teams. It is appropriate and important that parents and whānau receive assessment information in both the cognitive and affective dimension - the cognitive dimension should include information on how young people are achieving in RE, in relation to their year level Achievement Objectives; and the affective dimension should include information on how young people demonstrate the attitudes and values of Jesus that have been taught in RE, through their words, actions and relationships.



Te Hua The structure of *Tō Tātou Whakapono Our Faith*



Jesus is the light of the world!²⁹ *Tō Tātou Whakapono Our Faith* weaves together Te Rama Whakapono The Light of Faith³⁰ and Te Rama Aroha The Light of Love³¹. It captures the sense that Religious Education is vibrant because it is illuminated by Christ. The metaphor of light draws to mind rich experiences of joy, security and wonder; RE learning, reflection and experiences should enlighten us; this light is sourced in God, God's Word and God's Church and may be seen in our own lives as gift to one another and self – we are invited to shine this light into the world³².



- There are four **Te Rama Whakapono Themes** to provide structure to each level of the curriculum. These themes provide a theological, scriptural, historical and pastoral context for knowledge, teaching and learning within Religious Education.
- There are five **Te Rama Aroha Cross Themes** which are woven through, and address aspects of, each Te Rama Whakapono Theme. These Cross Themes are integrating concepts for the whole curriculum and will be developed throughout years 1-13.
- There are a range of **Ngā Whāinga Paetae Achievement Objectives (AOs)** which are the essential areas of knowledge, and each AO must be covered.
- **Ngā Kaupapa Content Areas** indicate meaningful contexts within the Themes for learning but do not necessarily require a topic-based approach. Creativity and professional freedom in covering all the AOs is encouraged. Each Content Area has a heading which frames the AOs for teachers. Headings include a:
 - **Title** – Capturing a key idea of the Content Area.

29. John 8:12

30. Francis. (2013). *Lumen Fidei*. #1 "This is how the Church's tradition speaks of the great gift brought by Jesus."

31. Francis. (2013). *Lumen Fidei*. #34 "The light of love proper to faith can illumine the questions of our own time about truth."

32. Matthew 5:14

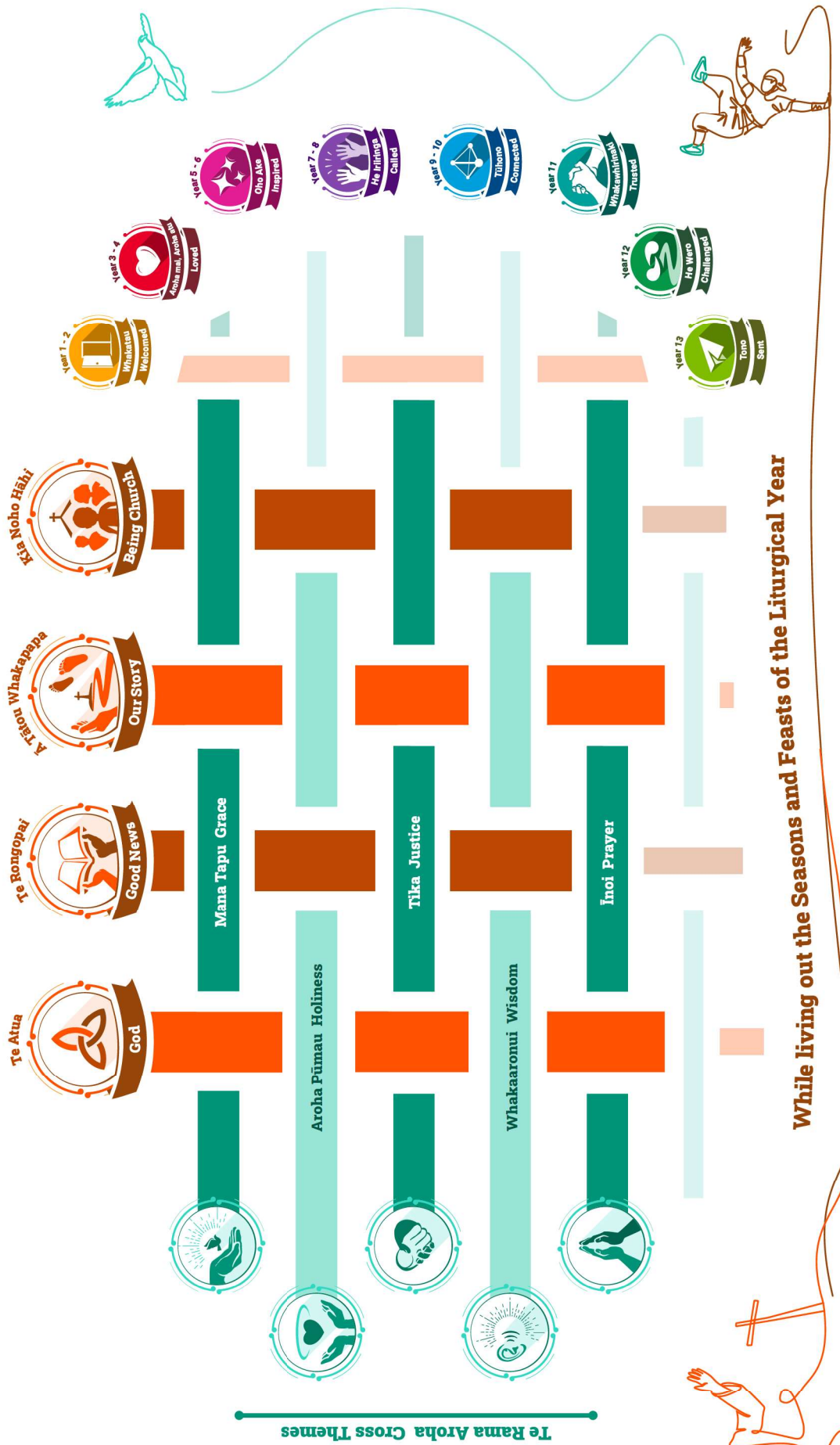
- **Focusing question** - Based on questions received from students during planning of this curriculum. (e.g. What did Jesus say and do, and what would he want me to do?)
- **Two Content Area Aims** – Bullet pointed main ideas contextualising the AOs.
- **All AOs must be covered over the phases of learning.** (*Teachers may choose how to group these, including making choices regarding effective integration into the wider school curriculum.*)
- **A school-Level Te Whāinga Paetae Achievement Objective (AO9)** is provided at each phase of learning to help integrate what happens in RE with the context of the whole school and the spiritual journey of the young person. They are designed to support cohesion outside of the RE classroom such as with shared prayer or other year level gatherings.
- **Ngā Kōhatu Touchstones** are linked to each year-level group to give a meaningful setting for teaching and learning, and a point of difference from other levels. The Touchstones are specifically evident in the 'school level' Achievement Objective nine, and sit lightly across the other AOs.



Tō Tātou Whakapono Our Faith



Te Rama Whakapono Themes



While living out the Seasons and Feasts of the Liturgical Year



Te Rama Whakapono

The Light of Faith

THEMES

The Themes are broad categories of knowledge and learning. While there is significant overlap, each theme represents well-established contexts for teaching Religious Education in terms of theology, Scripture, history and pastoral application. These rather academic terms are morphed and reinterpreted in this RE curriculum to resonate with the lives of young people:



Te Atua God

Focuses on the nature of God as revealed in the scriptures and the Tradition of the Church. It addresses such questions as who, where, what is God and what does God do? It considers each person of the Trinity: God the Father, Jesus and Holy Spirit. It addresses God's relationship with us – individually and collectively, and our relationship with God.



Te Rongopai Good News

Focuses on Sacred Scripture in the Tradition of the Church, as God's relationship with people, with us (Revelation)³³. It addresses such questions as what does the Bible contain, where did it come from and what do the stories mean for me? It highlights the 'joy of the Gospel' and addresses the complexity of revelation and interpretation as appropriate to different ages of young people. It invites and equips young people with ways of reading and praying Sacred Scripture.

33. Paul VI. (1965). *The Dogmatic Constitution on the Divine Revelation: Dei Verbum. #2*



Ā Tātou Whakapapa Our Story

Focuses on the Church's story so far, but also on the young people's own story, the story of their school, people and land. It addresses such questions as where did the Church come from, what are the stories of the Church, and where do these stories intersect with my own life? It considers the Church's story as a shared story that has influenced the whole world and our own land from the perspective of 'this is my own story and our story', rather than just 'their story'.



Kia Noho Hāhi Being Church

Focuses on individual and collective actions, responses and participation in the world in terms of understanding and living what it means to be in God's Catholic Church family. It explores aspects of being Church such as discipleship, Catholic Social Teaching, morality, virtues and values, ethics and human relationships, and how I develop and apply these understandings to my own life and all creation. This is also the theme to particularly develop and consider a 'Catholic worldview'.



Te Rama Aroha

The Light of Love

CROSS THEMES

The Cross Themes are integrated concepts and are not taught in silos but in a way that is cohesive across each Theme and all year levels. These concepts are introduced and reinforced so that young people develop a deep understanding of their interconnectedness, complexity and significance. They form recognisable and distinctive guiding light to support the young person's hīkoi wairua spiritual journey at school, at home and throughout their lives. Every Content Area has ngā whāinga paetae achievement objectives which address each of the Cross Themes and highlight ways God's love is present in our lives.



Mana Tapu Grace

Focusing on the eternal, unconditional, saving, loving presence of God. It will be considered in myriad ways so that young people become familiar with the language, metaphors, symbols and experiences of God's grace. It incorporates sacramentality so that 'The Sacraments' can be seen as resonating with their whole life, rather than only moments in time.



Aroha Pūmau Holiness

Focusing on what being holy is, and on experiences of generous and consistent responses of love such as in the lives of the Saints but also in everyday 'saints-next-door' (including us). It incorporates the personal call to holiness, reflecting one's dignity and mana, and it is linked to the communion of saints and the cycle of the liturgical year. It is closely bound to wholeness – becoming 'Fully Human',

as witnessed in Jesus – and therefore includes love of God, love of self and neighbour, and traditional piety³⁴.



Whakaaronui Wisdom

Focusing on the relationship of the Church with divine wisdom as she articulates what it means to be members of God’s family and disciples of Jesus. Highlighting knowledge, understanding, Tradition and teaching from two thousand years of the Church being in the world. It captures Church Teaching (Tradition and traditions) from the perspective of invitation to embrace wise words, ideas and concepts, and to develop a Catholic worldview.



Tika Justice

Focusing on God’s love for us and Jesus’ call for us to love one another. Highlighting the depth and practicality of Catholic Social Teaching³⁵ including learning how the word justice is often misinterpreted, but that understanding of God’s justice, grounded in mercy, can protect and transform our world. It emphasises the importance of mercy, compassion, forgiveness, peace and healing in creating or restoring right relations with God, ourselves, others and all creation. This differs from ‘seeking justice’ through judging and punishing. It acknowledges our shared human need for God’s infinite love of us and our own intrinsic worth. Real justice is vital, and our choices and actions have consequences.



Īnoi Prayer

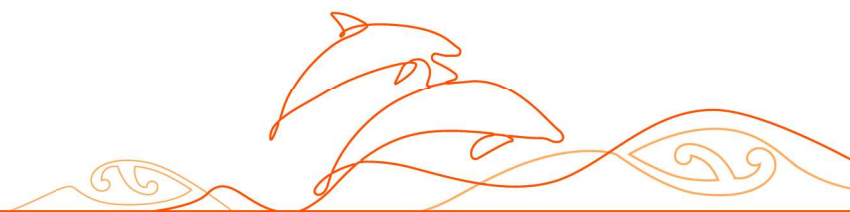
Focusing on the significance of prayer in all aspects of life and as an important part of RE. Young people will learn about the history, styles, traditions, examples and purposes of Īnoi Prayer. Opportunities will be provided to create and practise different ways of praying which have meaning for young people's lives.



34. Paul VI. (1964). *Lumen Gentium*. #40

35. Pontifical Council for Justice and Peace. (2006). *Compendium of the Social Doctrine of the Church*.









Ngā Kōhatu Touchstones



While Themes and Cross Themes are addressed in Ngā Kaupapa Content Areas, and Achievement Objectives unpack the detail of what needs to be learned, there is also value in teachers and young people having a general, broad focus point for each year-level group – for each part of the journey.

- **The purpose of Ngā Kōhatu** Touchstones is to emphasise an aspect of the journey, not to exclude the others. At each year level, young people are likely to reflect on all touchstones – but the main emphasis should be on the touchstone associated with their cohort.
- **Ngā Kōhatu** are not Content Areas, or alternatives for Achievement Objectives, but rather sit lightly beside them – as indicated in the Cross Theme connection descriptors.
- Each word is considered from ‘I am...’, ‘I have...’, and that sometimes people fall short.
- In the course of up to 13 years of education in Catholic schools young people will spend time with each touchstone on this Gospel-based journey.
- They provide a nuance of distinction from other year levels and a sense of progression.



| | | Ngā Kōhatu Touchstone | | Gospel Context | Personal Resonance |
|------|-------------|---|-----------------------------------|---|---|
| PL 1 | Year 1 & 2 |  | Whakatau Welcomed | Jesus was welcomed at Bethlehem by whānau, shepherds, angels and wise men. He and his family also experienced the pain of not being welcomed. | I am welcomed I have welcomed others (Sometimes people are not welcomed) |
| PL 1 | Year 3 & 4 |  | Aroha mai, Aroha atu Loved | Jesus was loved by his Father in heaven and his whānau on earth. Jesus was a gift of love to us and when he grew up he taught us how to love the giver, ourselves and one another. | I am loved I have loved (Sometimes people are unloved or not loved) |
| PL 2 | Year 5 & 6 | | | | |
| PL 2 | Year 5 & 6 |  | Oho Ake Inspired | Jesus inspired those who followed him. From the beginning of his earthly ministry his words and actions showed people that there was a better way to live, love and believe. | I am inspired I have inspired others (Sometimes people are led astray or tricked) |
| PL 3 | Year 7 & 8 |  | He Iriiringa Called | Those who listened and recognised Jesus were called to be his disciples. And, they responded by following him. | I am called I have called (Sometimes people choose not to respond) |
| PL 4 | Year 9 & 10 |  | Tūhono Connected | Jesus connected these disciples to one another and to the world. He showed that following him involved building community in order to build the reign of God. He was rarely alone, and prayed often to God. | I am connected I have connected others (Sometimes this connection is broken) |
| PL 5 | Year 11 |  | Whakawhirinaki Trusted | Jesus trusted his disciples to live his way and teach others what he had taught them. They often misunderstood or took a wrong path, and he would teach them again and trust them again. | I am trusted I have trusted (Sometimes this trust is betrayed) |
| | Year 12 |  | He Wero Challenged | Jesus didn't always have it easy. He was continuously asked difficult questions and placed in difficult situations. His death on the Cross was the ultimate challenge to him and to his disciples. | I am challenged I have challenged others (Sometimes people take the easy way) |
| | Year 13 |  | Tono Sent | After the resurrection, just before his ascension to heaven, the disciples were sent to the whole world to teach what they had been taught and to live how Jesus had showed them to live. | I am sent (Sometimes people choose not to go) |

Te Rama Whakapono

The Light of Faith Themes



Te Atua



God

Overview

God is understood in the Catholic faith to be a unity of three 'persons' – the Trinity. The three 'persons', as expressed in the Sign of the Cross, are God the Father, Jesus the Son and the Holy Spirit. These three form a dynamic relationship of overflowing creative and sacrificial love. The purpose of human beings is to live in this loving relationship with God and live out this love in their human relationships.

Young people in Catholic schools need to have access to learning about God that is appropriate to the level of their intellectual and spiritual development. Young people should have the opportunity to explore the mystery of God: The wonder of God creator of all, the revelation of God in Jesus' incarnation and the guiding and sustaining activity of the Holy Spirit in their lives. These are complex theological ideas and it is appropriate to develop particular foci that give direction and understanding

especially for our time. For example, *Laudato Si'*³⁶ has called the world's attention to our relationship with creation and young people have significant and legitimate concern for issues of preserving our world and kaitiakitanga, therefore God as Creator is understandingly given notable time and regard.

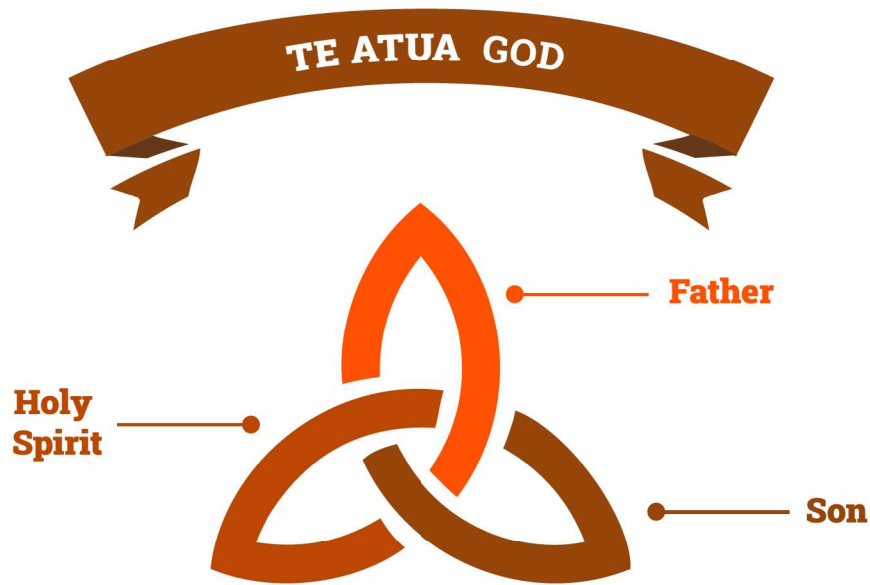
It is also imperative that young people are given the opportunity to understand teachings about the Father, Son and the Holy Spirit in ways that make connections with their own cultures. For example, understanding the importance of manaakitanga in the life of Jesus.



Aim

Young people will develop an understanding of what the Church teaches about God in terms of the nature and persons of the Trinity, and God's relationship with humanity and all of creation.

36. Francis. (2016). *Laudato Si': On Care For Our Common Home*.



KEY CONTENT:

The Trinity

God is one and God is three. At appropriate levels, young people should have the opportunity to explore arguments for the existence of God, and traditional and popular images of God including their own images. The nature of God as Trinity – three persons in one God³⁷ – is essential for understanding the Christian faith, and the concept of 'divine mystery' and the inability of human minds to ever fully encapsulate the Divine should be communicated.

God the Father

Jesus revealed himself to be the Son of God and taught his disciples to call God 'Father'. In Baptism, we too become children of God by adoption into God's family. Seeing God the Father as creator and the source of life is core to understanding the dignity of all people, the preciousness of creation and the consistent ethic of life. This forms the foundations for a relational understanding of Catholic concepts of social justice and teachings on family, sexuality and the body, as well as ethical issues such as euthanasia. Young people, as they grow and move through stages of faith, need to be provided with increasingly well-presented reasons for the Catholic worldview, and be challenged to develop understandings of God's transcendence beyond human language, gender and culture.

³⁷. The Nicene Creed.

God the Son

It is important that young people become very familiar with the story, context, teachings and purpose of Jesus' life, but also learn what that means for them personally. While the story of Jesus' life and times is necessary for understanding his teachings and parables, it is essential that Jesus is understood to be alive now, present to us, especially in the Eucharist and that it is possible for the young person to have a personal relationship with Christ. The key Christian stories of the Incarnation, the Passion, the Resurrection and the theological concepts that they concern such as love, sin and forgiveness are soundly taught at a level appropriate to the ability of the young people to comprehend.

God the Holy Spirit

The Holy Spirit gives life to the Church and is at work in the minds and hearts of the people, calling them to serve God and serve others. The Holy Spirit is God living in and working through people. It is only through the presence of the Holy Spirit that humans can lead the lives God desires for them and act with *pono*, *tika* and *aroha*. The Holy Spirit was present at creation and inspired the prophets and writers of Scripture. Young people should be familiar with the gifts and fruit of the Spirit and understand how the Spirit enables humans to have a joyful and fulfilling relationship with God.

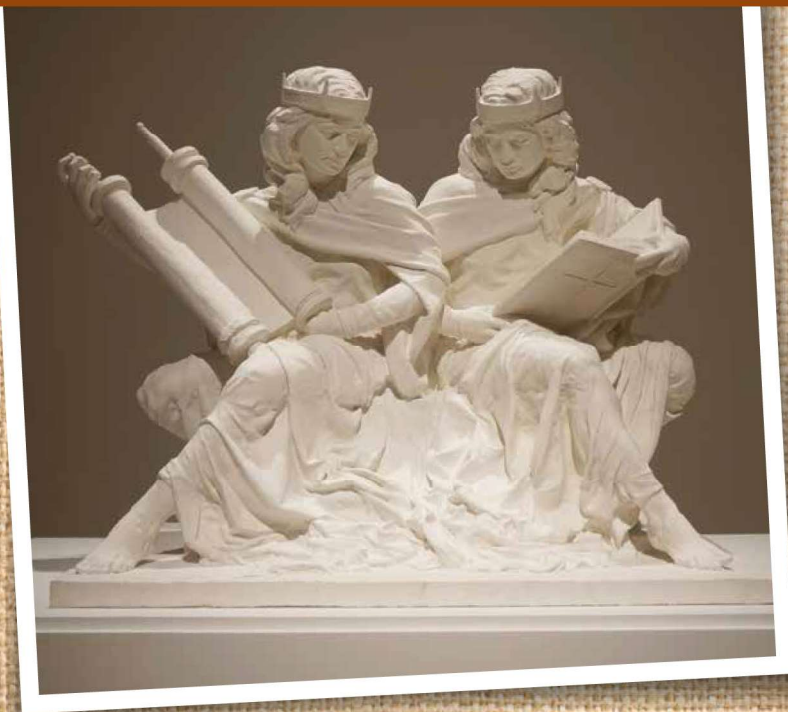


Image: Synagoga and Ecclesia in Our Time - www.sju.edu



Overview

The Good News here is understood to be the revelation of Godself to human beings through Scripture. It is about God's relationship with us, and our relationship with God. It is fundamentally and joyfully... Good! The story of Jesus and the first disciples is told in the New Testament. The revelation of God to the Hebrew people, which forms the foundation for Jesus' life and teachings, is told in the Old Testament. The Bible is part of everybody's story. The theologian Karl Rahner wrote that each person's Baptism is a page from the history of Jesus' life³⁸. However, a knowledge of Scripture is important for all young people, not only those committed to the Catholic faith. The Jewish and Christian scriptures are foundational documents for many cultures and find their expression in art, music, literature and law.

Young people need to develop familiarity with the stories and messages of the scriptures, but also need to develop knowledge and skills to make sense of

what they read. The NZ Catholic Bishops write that "Authentic Gospel and moral values are 'seeds of the word' which 'are sown in human society and diverse cultures'³⁹". At appropriate age levels it is important that the young people have informed understanding of the origins and formation of the texts. Young people need to gain some understanding of the world and traditions from which the scriptures emerged, but at the same time understand how they are relevant and speak to their own lives now.



Aim

Young people will develop an understanding of the Bible as a library of books with a range of origins, authorship, genre, style and purpose. They will be able to retell many of the narratives and concepts, and will develop an understanding of the significance of these texts, as part of God's revelation, within the Catholic Tradition and for human society today.

38. Karl Rahner. (1966). *Watch and pray with me*. New York: The crossroad Publishing Company. pp. 27-28

39. NZCBC. (2012). *Sharing the Gospel Today: The Catechetical Directory for Aotearoa New Zealand*. p. 38.



KEY CONTENT:

Old Testament

The Hebrew Bible informed Jesus' worldview and is the whakapapa from which the New Testament grew. This includes the deuterocanonical books. Young people need to have a knowledge of these formative histories, stories and revelation.

New Testament

The New Testament records the life, teachings, death and resurrection of Jesus in the Gospels and the development of the early Church and Christian theology in Acts, the Letters and Revelation. Young people need to understand these texts as the foundation of Christianity speaking to them today.

Church Tradition

The Sacred Scripture came into being in Jewish and Christian communities through the inspiration of God. Two thousand years of study and reflection on this revelation have informed Catholic Tradition. It is important for young people to understand sacred texts in terms of what the Church says and does, especially in terms of addressing timeless religious and social issues such as poverty and peace. As the Church continues to reflect on Scripture she seeks and finds fresh ways to respond and teach on new issues that arise through human experience.

Ā Tātou Whakapapa



Our Story

Overview

Our story is the story of the Church, and who we are and how we got here. Our stories as individuals can only be told in the context of whenua, tupuna and whakapapa – the bigger story of our families, our cultures, our faith and our lands. Church history forms an important part of the knowledge base for young people in search of identity and that identity must be understood in light of their personal history and their status as human beings made in the image of the Creator and their relationship to God. Young people

should experience a sense of belonging, connection and interdependency with God, the Church, other humans and creation.



Aim

Young people will develop an understanding of the story of the Church in terms of significant events and people that have shaped the Church and the world. They will be able to explore and articulate, as individuals and communities, their own whakapapa participating in this past, present and future story.



KEY CONTENT:

My Story

The young person is introduced to the basic themes of Christian anthropology: what does it mean to be human and who are we in the eyes of our Creator? The young person learns that they are made in the image of God and that they are called to be in relationship with God, the Creator, who loves them. They are assured of their uniqueness and value. They have gifts they have been given and are called to use. They have a belonging, a purpose and a future.

My Story, my Whānau and my People

The young person is part of the story of their family and the people that their family belongs to. They appreciate the spirituality of the bonds of family and people with whenua, place and journey. They are assured of the importance of their culture in how they live and express their relationship with God.

Our School and our Parish

The young person learns the history of their school and the role the community had in establishing it. The hopes and intentions of the founders of the schools, the Bishops of Aotearoa New Zealand and the wider Church community regarding their education, well-being and relationship with God, should be emphasised (rather than focusing only on a Religious Order itself). The young person should be aware that they are part of a parish and diocese and appreciate the relational structure of the Church.



Our Country

The young person learns about the spirituality of Aotearoa New Zealand before Christianity came to the land. They understand how Catholicism arrived and how it was received. They learn about the history of Catholicism in Aotearoa New Zealand. Young people with strong links to other countries learn their own history of how Catholicism came to their place.

Our Church

The young person needs to understand the past to understand their present and imagine the future. It is important for them to understand Catholic Tradition and traditions – the origins, practices, changes and continuity of the Church which have brought it to the present day. They also need to understand the Church's impact on general society, including those without faith, in the past, present and future.

Our God

The young person needs to understand that all that has happened and will happen does so within the loving embrace of Te Atua who continuously creates, calls, forgives, inspires and challenges humanity. For humanity would not exist if not created by God's love and constantly preserved by it⁴⁰.

40. Paul VI. (1965). *Gaudium et Spes*. #19





Overview

Being Church encompasses Catholic Christian practice; how we should live our best life, one which embeds and lives out the teachings of Jesus. It is important that young people are given the tools to examine modern culture in the light of Catholic Tradition and teaching, and understand how Christian thinking interrogates and sometimes counters that culture. Being Church requires the teaching of Christian virtues and values and the Church's teachings concerning social justice. Where possible the young people should be given the chance to serve others in practical ways – to put their learning into practice.

Catholic young people should be able to develop an understanding of God's call in their life. They, and those who are not committed to the Christian faith, should have the opportunity to reflect on the direction of their life, their own choices and the impact those choices may have. All young people in Catholic schools should be able to develop the spiritual component of their lives. They must have the opportunity to see the sacred at work in their lives and to understand and participate in the Sacraments.

At a time when there are many negative voices that compete for attention, it is important that the inherent optimism of Christianity and Christian hope is explored to strengthen our young people on their journey⁴¹.

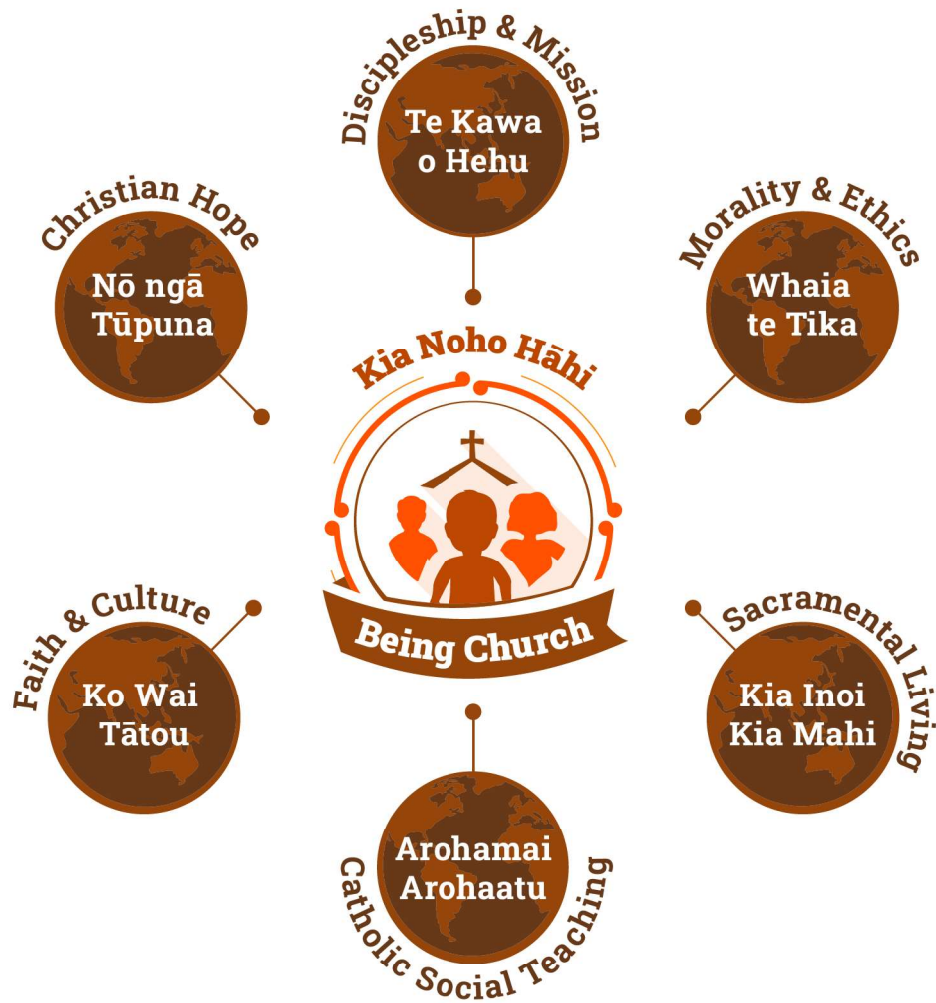


Aim

Young people will develop an understanding of what it means to be Catholic in the world today in terms of faith, discipleship and sacramental living. They will learn about and develop skills in Catholic Social Teaching and moral and ethical decision making. They will develop capacity to be people of hope.



41. Francis. (2020). *Fratelli Tutti: On Fraternity and Social Friendship*. #54-55



KEY CONTENT:

Te Kawa o Hēhu Discipleship and Mission

The young people are introduced to the mission of the Church and what it means to be a disciple of Jesus. This includes what God requires of them personally as a human being (not necessarily as a Catholic). The mission of the Church includes looking at contemporary mission. Discipleship includes what it means to be a follower of Jesus in whānau, school, parish and wider community.

Aroha Mai, Aroha Atu Catholic Social Teaching

The young people are introduced to the core Catholic Social Teachings and concepts of Social Justice. They are given opportunity to participate in activities and projects that live out these principles.

Whāia te Tika Morality and Ethics

Catholic values and morality should be clearly and overtly taught. The consistent ethic of life can be taught from Y1 to 13. Young people are given the opportunity to apply the moral teachings of the Church to situations relevant to their lives. They should see that ethical thinking applies to all aspects of their human relationships and also to their relationship with creation.

Ko Wai Tātou Faith and Culture

Young people are enabled to develop critical skills to analyse contemporary culture so that they may be 'active constructors of culture rather than passive consumers'⁴². The young people should be able to identify the attitudes and values of contemporary culture and understand what these mean for society and develop a Catholic response. The intent is to bring clarity to the relationship between Catholic faith and culture.

Kia Īnoi Kia Māhi Sacramental Living

The physical world is filled with God's presence, but God's presence can be found in its fullest way in the Sacraments. This does not mean God's grace is not present outside the 'moment' of the Sacrament. Living a sacramental life means taking part in the Sacraments of the Church and it means using sacramentals to help us understand that our everyday life is sanctified. God's grace and presence can be found in the most humdrum, as well as the most significant, aspects of our lives. Sacramentality can be understood as a way of seeing and experiencing the world; a moment when the divine can be sensed in everything; a moment of 'it all coming together'.

Nō Ngā Tūpuna Christian Hope

Christian Hope is anticipating something already completed⁴³. We are on a journey knowing that God is here for us, not wishfully thinking God is here. We live in expectation of being with the Lord. It is not optimism or presumption; it is not blind faith that we will go to heaven. Young people need to hear what the Church teaches about life beyond life.

Hope is a theological virtue related to faith and love. Hope is the conviction that God is the sovereign Lord of all creation. God understands the sense of things even when we don't. When we have faith, we trust and this gives us hope. It doesn't mean that bad things don't happen, but our hope is grounded in the unconditional love of God who never abandons us.

42. Archdiocese of Brisbane. *Vision for religious education*: <http://www.rec.bne.catholic.edu.au/The Shape of Religious Education/Pages/Vision-for-Religious-Education.aspx>

43. Pope Francis. (2017). General Audience 1 Feb 2017. *Christian Hope*: https://www.vatican.va/content/francesco/en/audiences/2017/documents/papa-francesco_20170201_udienza-generale.html

Te Rama Aroha

The Light of Love Cross Themes



Mana Tapu



Grace

Overview

Mana Tapu Grace is a rich term which reflects the dynamic presence of God in the lives of people in myriad ways. Aspects can take hold in a moment or take a lifetime to unfold. Grace is not earned but is freely offered because God loves us 'no matter what'. No one is forced to accept God's grace, but by recognising it, accepting it and celebrating it God's grace changes our

life, and in grace we can change the world.



Aim

Young people will develop an understanding that God continually offers Mana Tapu Grace to us, that life is full of times and moments of grace, that experience of mana tapu is an experience of God, and that we can share God's grace with each other and all creation.

In Scripture



- **John 1:14** – The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth.
- **Colossians 1:6** – ... the gospel is bearing fruit and growing throughout the whole world – just as it has been doing among you since the day you heard it and truly understood God's grace.
- **2 Timothy 1:9** – [God] saved us and called us to a holy calling, not because of our works but because of his own purpose and grace, which he gave us in Christ Jesus before the ages began.
- **2 Corinthians 8:7** – But as you excel in everything – in faith, in speech, in knowledge, in all earnestness, and in our love for you – see that you excel in this act of grace also.

- **Ephesians 1:7** – In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God’s grace.
- **Acts 20:24** – However, I consider my life worth nothing to me; my only aim is to finish the race and complete the task the Lord Jesus has given me – the task of testifying to the good news of God’s grace.
- **Hebrews 4:16** – Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need.
- **Romans 11:16** – If the dough offered as first fruits is holy, so is the whole lump; and if the root is holy, so are the branches.

In the wisdom of the Church



- *“Everything is grace.”* (St. Thérèse of Lisieux)
- [Sacraments] impart grace, but, in addition, the very act of celebrating them most effectively disposes the faithful to receive this grace in a fruitful manner, to worship God duly, and to practice charity. (*Sacrosanctum Concilium*. #59)
- By grace we mean God’s free, loving gift to us, God’s helping goodness, the vitality that comes from God. Through the Cross and Resurrection, God is devoted entirely to us and communicates God’s self to us in grace. Grace is everything God grants us, without our deserving it in the least. (CCC 1996-1998, 2005, 2021)
 - » *“Grace”, says Pope Benedict XVI, “is being looked upon by God, our being touched by his love.”*
 - » *“Grace is not a thing, but rather God’s communication of the divine to humanity. God never gives less than God’s self.”* (Based on *YouCat* #338)
- In grace we are in God. God’s grace brings us into the inner life of the Holy Trinity, into the exchange of love between Father, Son, and Holy Spirit. It makes us capable of living in God’s love and of acting on the basis of this love. (CCC 1999-2000, 2003-2004, 2023-2024)
 - » **Supernatural grace** – Grace is infused in us from above and cannot be explained in terms of natural causes.
 - » **Sanctifying grace** – Grace makes us – especially through Baptism – children of God and heirs of heaven.
 - » **Habitual grace** – Grace bestows on us a permanent disposition to do good.
 - » **Actual grace** – Grace helps us to know, to will, and to do everything that leads us to what is good, to God, and to heaven.

- » **Sacramental grace** – Grace comes about in a special way in the Sacraments, which according to the will of our Saviour are the preeminent places for our encounter with God.
- » **Graces of state** – Grace is manifested also in special gifts of grace (Charisms) that are granted to individual Christians or in special powers that are promised to those in the state of marriage, the ordained state, or the religious state.
(Based on *YouCat* #339)

- God's grace is freely bestowed on a person, and it seeks and summons us to respond in complete freedom. Grace does not compel. God's love wants our free assent. (*CCC* 2001-2002, 2022)
 - » One can also say 'no' to the offer of grace. Grace, nevertheless, is not something external or foreign to humanity; it is what we actually yearn for in deepest freedom. In moving us by God's grace, God anticipates our free response. (Based on *YouCat* #340)

Particular Aotearoa New Zealand Context











It is important to reflect on the experience and examples of Mana Tapu Grace in your own context. In terms of **your own school** and **wider community** within Aotearoa New Zealand:

- What are some past examples of grace?
- What are some examples of the opposite of grace?
- Where do you see grace today at your place, and elsewhere in this country?



Touchstone connection to the concept of Mana Tapu Grace

While teaching and learning within Content Areas is based on specific Cross Theme Achievement Objectives, the following provides foci for supporting awareness of where Touchstones connect to the Cross Themes in a whole-school Catholic character context.

| | | | | |
|------|-------------|---|---|---|
| PL 1 | Year 1 & 2 |  | Whakatau Welcomed | God's grace is offered to everyone |
| PL 1 | Year 3 & 4 |  | Aroha mai, Aroha atu Loved | God's grace is love, and is seen and experienced in the Sacraments and the fruit of the Holy Spirit |
| PL 2 | Year 5 & 6 | | | |
| PL 2 | Year 5 & 6 |  | Oho Ake Inspired | God's grace is evident in the lives of good people , especially Mary, and in the work of the Holy Spirit |
| PL 3 | Year 7 & 8 |  | He Iriiringa Called | We are called to encounter God in the Bible and in the Catholic Church |
| PL 4 | Year 9 & 10 |  | Tūhono Connected | God's grace connects us with God, each other and the world |
| PL 5 | Year 11 |  | Whakawhirinaki Trusted | God's grace can be ignored or embraced – God trusts us to decide which we will do |
| | Year 12 |  | He Wero Challenged | God's grace is present in tough times and difficult decisions |
| | Year 13 |  | Tono Sent | God's grace is carried into the world and designed to be shared |



Overview

Aroha Pūmau Holiness is associated with being 'whole' as modelled in the fullness of Jesus' humanity⁴⁴. It is the essential character of God, and all holiness comes from God⁴⁵. Holiness saturates creation, is empowered through the Holy Spirit and modelled to us in Jesus who is 'fully human and fully divine'. God's holiness makes people holy and our spirituality and actions reflect this relationship. This is especially evident in Mary and the other Saints. The personal call to holiness is lifelong and is as much about who we are called to be as it is about what we do.

In Te Reo, Aroha Pūmau is perfect, constant love and compassion. To be

whole is to be present with God and free from judgement of others including oneself: I trust God, I am in a moment of experiencing that I am fully loved and worthy of love; I am able to resonate with the prayer of St Francis, "Lord make me an instrument of your peace".



Aim

Young people will grow in understanding and awareness of God's Aroha Pūmau Holiness, which permeates all creation. Their own personal call to holiness and wholeness, as modelled by Jesus, is seen in the lives and teachings of the Saints, and 'saints next door'⁴⁶, and proclaimed by the Church.

In Scripture



- **Genesis 1:31** – God saw everything that God had made, and indeed, it was very good.
- **Genesis 17:1** – The call to holiness -God's words to Abraham: Walk before me and be blameless.
- **Leviticus 11:44** – For I am the LORD your God; consecrate yourselves therefore, and be holy, for I am holy.

44. Francis. (2018). *Gaudete et Exsultate*. #20

45. Paul VI. (1965). *Lumen Gentium*. #11

46. Francis. (2018). *Gaudete et Exsultate*. #6 9

- **Mark 1:24** – What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know you are the holy one of God.
- **Hebrews 12: 14** – Make every effort to live in peace with everyone and to be holy; without holiness no one will see the Lord.
- **2 Timothy 1:9** – By the power of God who has saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace which was given to us in Christ Jesus before the beginning of time.
- **Luke 6:45** – The good person out of the good treasure of his heart produces good, and the evil person out of his evil treasure produces evil, for out of the abundance of the heart his mouth speaks.

In the wisdom of the Church



- *“We must have a real living determination to reach holiness.”* (St. Mother Teresa)
- I do not believe in holiness without prayer, even though that prayer need not be lengthy or involve intense emotions. (GE #147⁴⁷)
- This holiness to which God calls you will grow through small gestures. (GE #16)
- Holiness, in the end, is the fruit of the Holy Spirit in your life. (GE #15)
- We cannot uphold an ideal of holiness that would ignore injustice in a world where some revel, spend with abandon and live only for the latest consumer goods, even as others look on from afar, living their entire lives in abject poverty. (GE #101)
- *The only tragedy in life is not to become a saint. Holiness is about realising our deepest, greatest potential, becoming who we were truly destined to be. What a shame it would be to miss it!*⁴⁸

Holiness is one of the four 'marks' or qualities of Christ's Church and its members. One, holy, Catholic and apostolic Church is an article of faith 'found in the earliest creeds.' We affirm it each time we recite the Creed.

The bishops at the Second Vatican Council (1962-65) remind us that everyone is called to holiness, “for this is the will of God, your sanctification.”⁴⁹

47. GE refers to the document *Gaudete et Exsultate*.

48. Catholic writer Leon Bloy (2012) *D'Ámbrosio*.

49. Paul VI. (1965). *Lumen Gentium*. #39

Particular Aotearoa New Zealand Context











It is important to reflect on the experience and examples of Aroha Pūmau Holiness in your own context. In terms of **your own school** and **wider community** within Aotearoa New Zealand:

- What are some past examples of holiness?
- What are some examples of the opposite of holiness?
- Where do you see holiness today at your place, and elsewhere in this country?



Touchstone connection to the concept of Aroha Pūmau Holiness

While teaching and learning within Content Areas is based on specific Cross Theme Achievement Objectives, the following provides foci for supporting awareness of where Touchstones connect to the Cross Themes in a whole-school Catholic character context.

| | | | | |
|------|-----------|---|-----------------------------------|--|
| PL 1 | Yr 1 & 2 |  | Whakatau Welcomed | Some people, places, times and objects are holy because they share in God's holiness |
| PL 1 | Yr 3 & 4 |  | Aroha mai, Aroha atu Loved | God's love is holy and God calls all people to share this love with others to grow in holiness |
| PL 2 | Yr 5 & 6 | | | |
| PL 2 | Yr 5 & 6 |  | Oho Ake Inspired | Saints living and dead are holy people who inspire others to grow in holiness |
| PL 3 | Yr 7 & 8 |  | He Iriiringa Called | God calls us and supports us, to live good and generous lives |
| PL 4 | Yr 9 & 10 |  | Tūhono Connected | Holiness is nurtured in community – through prayer, good works and service in relationship with others |
| PL 5 | Year 11 |  | Whakawhirinaki Trusted | God entrusts people to be responsible for their personal holiness and to share their ways to grow in holiness with others |
| | Year 12 |  | He Wero Challenged | God challenges people to live their lives 'wholly' – to be real prophets and saints |
| | Year 13 |  | Tono Sent | We are sent to lead others to God through our wholeness and holiness, and to participate in what makes the world holy |



Overview

Whakaaronui Wisdom is seeing with the eyes of God. In Scripture and the Tradition of the Church it is often referred to as a gift from God. It is also reflected, particularly in the Religious Education context, as the knowledge, understanding, Tradition and teaching of two thousand years of being Church. It captures what the Church lives and teaches from the perspective of invitation to embrace wise words, ideas and concepts, and to develop a Catholic worldview. It highlights the relationship of the Church with divine wisdom as she articulates what it means to be members of God's family and disciples of Jesus. Whakaaronui translates as

deep thinking, as broad and expanded thinking, beyond myself or my immediate environment. It allows me to sit in silence and listen to God's voice saying, "Be still and know that I am God."



Aim

Young people will develop an understanding of the Tradition and teaching of the Church, including awareness that this Whakaaronui Wisdom has relevance to their lives in terms of what is offered by God, what is expected of members of God's Church, and what is valuable as advice for living in today's world.

In Scripture



- **Luke 2:52** – And Jesus increased in wisdom and in stature.
- **Luke 21:15** – I will give you words and a wisdom that none of your opponents will be able to withstand or contradict.
- **1 Corinthians 1:30** – He is the source of your life in Christ Jesus, who became for us wisdom from God, and righteousness and sanctification and redemption.
- **1 Corinthians 2:6-7** – Yet among the mature we do speak wisdom, though it is not a wisdom of this age or of the rulers of this age, who are doomed to perish. But we speak God's wisdom, secret and hidden, which God decreed before the ages.
- **Ephesians 3:10** – So that through the church the wisdom of God in its rich variety might now be made known.

- **Colossians 1:9** – For this reason, since the day we heard it, we have not ceased praying for you and asking that you may be filled with the knowledge of God’s will in all spiritual wisdom and understanding
- **Colossians 3:16** – Let the word of Christ dwell in you richly; teach and admonish one another in all wisdom; and with gratitude in your hearts sing psalms, hymns, and spiritual songs to God.
- **James 3:13** – Show by your good life that your works are done with gentleness born of wisdom.
- **The Wisdom Books:** Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon, Wisdom, Sirach / Ecclesiasticus.⁵⁰

In the wisdom of the Church



- This is wisdom: it is the grace of being able to see everything with the eyes of God. It is simply this: Seeing the world, situations, conjunctures, problems, everything with God’s eyes. This is wisdom. Often we see things as we want to see them or according to our heart, with love, with hate, with envy. No, this is not God’s eyes. Wisdom is what the Holy Spirit does within us so that we can see everything with God’s eyes. This is the gift of wisdom. (Pope Francis, 2014)⁵¹
- The presence of the Spirit gives Christians a certain connaturality with divine realities, and a wisdom which enables them to grasp those realities intuitively, even when they lack the wherewithal to give them precise expression. (EG #119⁵²)
- This is why I want a Church which is poor and for the poor. They have much to teach us... We are called to find Christ in them, to lend our voice to their causes, but also to be their friends, to listen to them, to speak for them and to embrace the mysterious wisdom which God wishes to share with us through them. (EG #198)
- It is important for the Church to give proof today, as she has done at other periods of her history, of evangelical wisdom, courage and fidelity in seeking out and putting into operation new methods and new prospects for catechetical instruction. (CT #17⁵³)
- Young persons speak a language into which the message of Jesus must be translated with patience and wisdom and without betrayal. (CT #40)

50. The Book of Wisdom and Sirach are books of the Catholic Bible which are not found in most Protestant editions of the Bible.

51. 2014-04-09, Vatican Radio

52. EG refers to the 2013 document *Evangelii Gaudium* by Pope Francis.

53. CT refers to the 1979 document *Catechesi Tradendae* by Pope St John Paul II.

- *It is vital that we give every generation of Catholic young people the vision and essential teaching of Jesus, the wisdom of the Church's tradition, the key principles that underpin our actions, and the skills to enable them to engage in this transformative Kingdom work.*⁵⁴

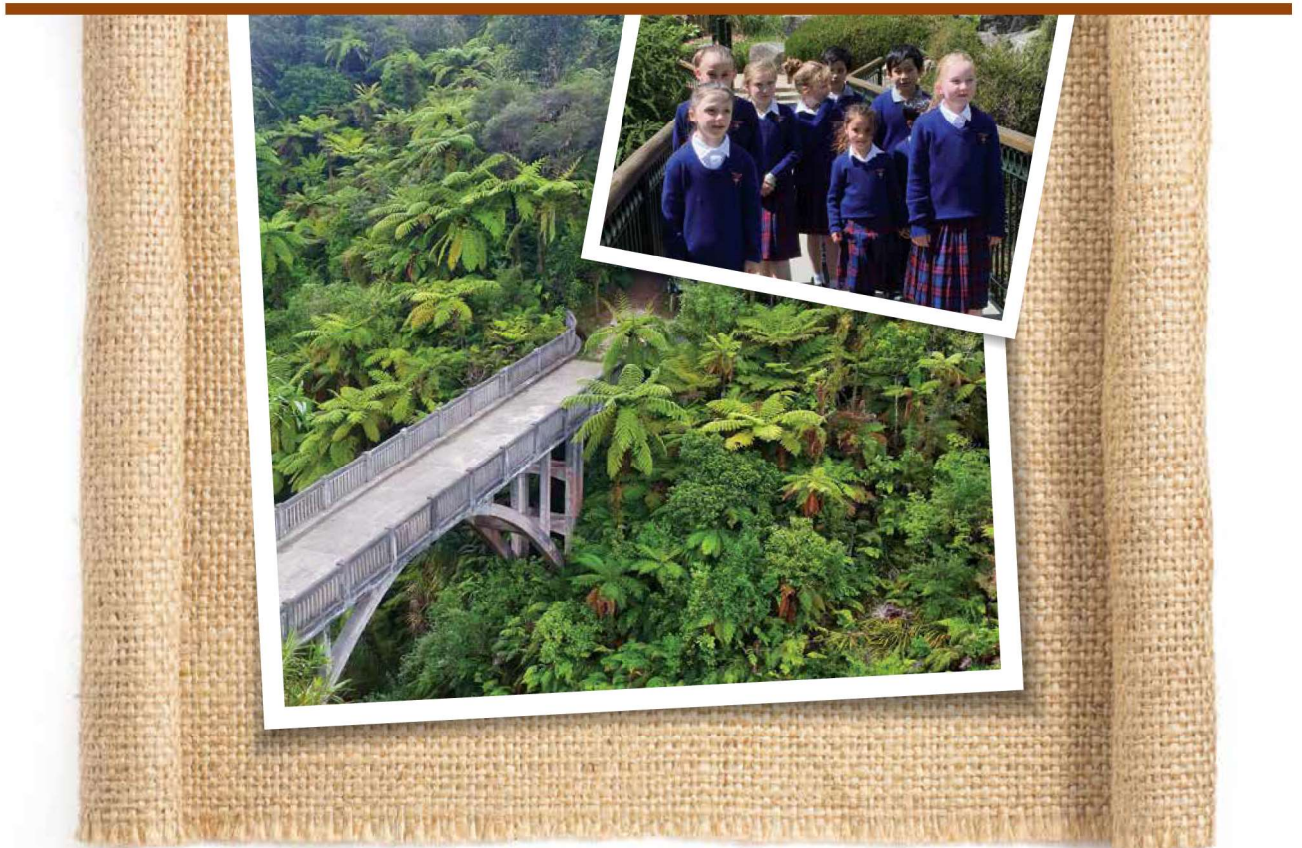
Particular Aotearoa New Zealand Context



It is important to reflect on the experience and examples of Whakaaronui Wisdom in your own context. In terms of **your own school** and **wider community** within Aotearoa New Zealand:









- What are some past examples of wisdom?
- What are some examples of the opposite of wisdom?
- Where do you see wisdom today at your place, and elsewhere in this country?

54. Paul Devitt, quoted in: Rymarz, R., & Belmonte, A. (2017) *Religious Education in Australian Catholic Schools: Exploring the Landscape*. p.170.



Touchstone connection to the concept of Whakaaronui Wisdom —

While teaching and learning within Content Areas is based on specific Cross Theme Achievement Objectives, the following provides foci for supporting awareness of where Touchstones connect to the Cross Themes in a whole-school Catholic character context.

| | | | | |
|------|-----------|---|-----------------------------------|---|
| PL 1 | Yr 1 & 2 |  | Whakatau Welcomed | God welcomes us into the world, knows us by name, cares for us and wants us to be happy |
| PL 1 | Yr 3 & 4 |  | Aroha mai, Aroha atu Loved | The Church loves us and wants us to know we are loved by God, and to love God, ourselves and one another |
| PL 2 | | | | |
| PL 2 | Yr 5 & 6 |  | Oho Ake Inspired | Jesus, Mary and all the Saints reveal the wisdom of God, and show us how to live good lives |
| PL 3 | Yr 7 & 8 |  | He Iriiringa Called | In our life journey, we are called to belong to, and participate in, God's Church |
| PL 4 | Yr 9 & 10 |  | Tuhono Connected | We, and those who came before us, are connected to one-another as Church , with a rich history and Tradition |
| PL 5 | Year 11 |  | Whakawhirinaki Trusted | Together we are trusted to build the reign of God, and to live lives that are happy and whole |
| | Year 12 |  | He Wero Challenged | Being Church can be difficult , it requires wisdom and courage |
| | Year 13 |  | Tono Sent | We share God's wisdom with everyone we encounter |

Tika



Justice

Overview

Tika Justice is the sacred principle that each person receives that which they deserve by right of their God-given human dignity. It is always understood in relationship to God, others, ourselves and all creation. It encompasses the generous aroha and mercy of God. Tika Justice is essential to our faith and requires us to act. God calls us to live justly and embrace a consistent ethic of life that recognises our interconnectedness and the sanctity of life. Tika Justice is the foundation for the Catholic Social Teaching core principles of Human Dignity, Common Good, Solidarity and Subsidiarity and seeks to transform the world we live in.

Tika Justice is modelled in Jesus and is shared through the wisdom of the Church's Tradition.⁵⁵



Aim
Young people will develop an understanding of how God's justice can protect and transform our world. They will learn how Tika Justice can help us engage in right relations with God, ourselves, others and all creation. They will develop an understanding of the importance of restorative justice, how it differs from retributive justice, and the consequences of choices and actions. We know tika by the fruit or outcomes it brings: peace, consolation and space for healing.

In Scripture



- **Proverbs 31:8-9** – Open your mouth for those who cannot speak for themselves, for the rights of all who are left desolate. Open your mouth, judge righteously, maintain the rights of the poor and needy.
- **Jeremiah 22:3** – The Lord says: Do justice and righteousness, rescue the disadvantaged, and don't tolerate oppression or violence against the immigrant, the orphan and the widow.
- **Psalms 146:7-9** – The Lord God upholds justice for the oppressed and gives food to the hungry, the Lord sets the prisoners free, loves the righteous ... but defeats the ways of the wicked.

55. The Pontifical Council for Justice and Peace. (2006). *Compendium of the Social Doctrine of the Church*.

- **Micah 6:8** – He has showed you what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God.
- **Luke 4:18-19** – The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord.
- **Matt 25:34-36** – Then the King will say to those at his right hand, ‘Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.’
- **1 John 3:17-18** – But if anyone has the world’s goods and sees someone in need, yet closes their heart against them, how does God’s love abide in them? Little children, let us not love in word or speech but in deed and in truth.
- **Proverbs 21:3** – To do righteousness and justice is more acceptable to the Lord than sacrifice.
- **Isaiah 61:8** – For I the Lord love justice, I hate robbery and wrong; I will faithfully give them their recompense, and I will make an everlasting covenant with them.
- **Matthew 12:18** – Behold, my servant whom I have chosen, my beloved with whom my soul is well pleased. I will put my Spirit upon him, and he shall proclaim justice to the Gentiles.
- **Psalms 89:14** – Righteousness and justice are the foundation of your throne; steadfast love and faithfulness go before you.
- **Amos 5:24** – But let justice roll on like a river, righteousness like a never-failing stream!

In the wisdom of the Church



- How does one act justly? One acts justly by always making sure to give God and to one’s neighbours what is due to them. (Based on *YouCat* #302)
- **“Not all of us can do great things. But we can do small things with great love.”**
(St. Mother Teresa)
- Pope Benedict XVI’s encyclical, *Caritas in Veritate*, said regarding justice and common good, **“I cannot ‘give’ what is mine to the other, without first giving them what pertains to them in justice.”** We all have a valid claim to share in the goods of the earth, since these are a result of God’s gifts to us.⁵⁶

⁵⁶ New Zealand Catholic Bishops Conference. (2019). *Statement on Fairness*.

- Pope Francis has called for a **“revolution of tenderness”**: a love that comes close and real; a movement starting from the heart which flows to the eyes, ears, and hands. His insight is personal and practical. He challenges us to ‘get off the couch’. The oppressed, or those who are treated unfairly, are people before they are a ‘category’. He reminds us that **“they are a real presence, a person of innate dignity”**. They are as likely to be close by as far away. As Pope Francis reminds us, **“the other has a face”** and a name.⁵⁷
- **Catholic Social Teaching Principles** guide us how to live in just love: **Human Dignity, Common Good, Subsidiarity, Solidarity, Participation, Preferential Care for the Poor, Distributive Justice, Promotion of Peace and Stewardship.**
- **Justice is not merely a simple human convention, because it is not first determined by the law but by the profound identity of the human being.** (CSDC #202⁵⁸)
- **The Three Theological Virtues** (which enable human beings to participate in the divine nature): **Faith, Hope, Charity.** (2 Peter 1:4)
- **The Four Cardinal Virtues** (i.e. the pivotal human virtues): **Prudence (wisdom), justice, fortitude (courage) and temperance (self-control).** (Wisdom 8:7)
- The Catechism (Para 1803) defines a virtue as **“an habitual and firm disposition to do good.”** It allows the person not only to perform good acts, but to give the best of themselves. ...**“The goal of a virtuous life is to become like God.”** (St. Gregory of Nyssa)⁵⁹.

Particular Aotearoa New Zealand Context



It is important to reflect on the experience and examples of Tika Justice in your own context. In terms of **your own school** and **wider community** within Aotearoa New Zealand:

- **What are some past examples of justice?**
- **What are some examples of the opposite of justice?**
- **Where do you see justice today at your place, and elsewhere in this country?**

57. New Zealand Catholic Bishops Conference. (2019). *Statement on Fairness*.









58. The Pontifical Council for Justice and Peace. (2006). *Compendium of the Social Doctrine of the Church*.

59. NZCBC. (2014). *The Catholic Education of School-age Children*.

Touchstone connection to the concept of Tika Justice



While teaching and learning within Content Areas is based on specific Cross Theme Achievement Objectives, the following provides foci for supporting awareness of where Touchstones connect to the Cross Themes in a whole-school Catholic character context.

| | | | | |
|------|-----------|---|---|---|
| PL 1 | Yr 1 & 2 |  | Whakatau Welcomed | Jesus welcomes all and shows us how to treat ourselves, others and the earth fairly |
| PL 1 | Yr 3 & 4 |  | Aroha mai, Aroha atu Loved | We treat each other and the earth with justice, to share our love and experience forgiveness, mercy and healing |
| PL 2 | Yr 5 & 6 | | | |
| PL 2 | Yr 5 & 6 |  | Oho Ake Inspired | God's justice inspires us all to protect and transform the world |
| PL 3 | Yr 7 & 8 |  | He Iriiringa Called | We are called to be people of justice in our communities and in our own personal lives |
| PL 4 | Yr 9 & 10 |  | Tūhono Connected | Justice is understood in relation to others. It requires us to understand the dignity and rights of others |
| PL 5 | Year 11 |  | Whakawhirinaki Trusted | God trusts us to live lives of justice , and we build trust with others through our integrity in personal and social relationships |
| | Year 12 |  | He Wero Challenged | God's justice requires a deep understanding of restorative love and a real desire to change and to challenge unfair practices |
| | Year 13 |  | Tono Sent | We are asked to imagine what God's justice looks like and to work towards a society and structures that make it happen |



Overview

Īnoi Prayer is part of every aspect of living a Christian life. It is a critical area of personal and communal spirituality and “is both a challenge and an adventure”⁶⁰. In prayer we listen to God, encounter God, discern God’s will and give voice to our heart’s desires. We enter into relationship with God. There are many forms and styles through which the heart and mind may be opened to God. The practice and habit of Īnoi Prayer can be learned and embedded, and is modelled in Jesus, the lives of saints and whānau, at home and at school, and throughout all Church liturgies and Sacraments. God is

always seeking to enter into dialogue with us, Īnoi Prayer is our response through entering into dialogue with God. We begin prayer by saying, “Kia Īnoi tātou, let us pray”. Prayer unifies us, speaks within us and we recognise ourselves in it.



Aim

Young people will learn about the history, styles, tradition, examples and purpose of Īnoi Prayer. They will have opportunities to create and practise different ways of praying which have meaning for their lives and support their hīkoi wairua spiritual journey.

In Scripture



- **Luke 11:1** – He was praying in a certain place, and after he had finished, one of his disciples said to him, “Lord, teach us to pray, as John taught his disciples.”
- **Mark 14:32, 35-36** – They went to a place called Gethsemane; and he said to his disciples, “Sit here while I pray.” ... And going a little farther, he threw himself on the ground and prayed that, if it were possible, the hour might pass from him. He said, “Abba, Father, for you all things are possible...”
- **Matthew 6:5** – And whenever you pray, do not be like the hypocrites; for they love to stand and pray in the synagogues and at the street corners, so that they may be seen by others. Truly I tell you, they have received their reward.
- **Matthew 21:22** – Whatever you ask for in prayer with faith, you will receive.

60. Francis. (2019). *Christus Vivit*. #155

- **Luke 6:12** – Now during those days he went out to the mountain to pray; and he spent the night in prayer to God.
- **Luke 11:9-10** – So I say to you, ask, and it will be given you; search, and you will find; knock, and the door will be opened for you. For everyone who asks receives, and everyone who searches finds, and for everyone who knocks, the door will be opened.
- **Acts 2:42** – They devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread and the prayers.
- **Romans 1:8** – First, I thank my God through Jesus Christ for all of you, because your faith is proclaimed throughout the world.
- **Romans 12:12** – Rejoice in hope, be patient in suffering, persevere in prayer.
- **Philippians 4:6** – Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God.

In the wisdom of the Church



- Prayer is turning the heart toward God. When a person prays, they enter into a living relationship with God. (*YouCat* #469)
- Prayer is the great gate leading into faith. Someone who prays no longer lives on their own, for themselves, and by their own strength. They know there is a God to whom they can talk. People who pray entrust themselves more and more to God. Even now they seek union with the one whom they will encounter one day face to face. Therefore, the effort to pray daily is part of Christian life. Of course, one cannot learn to pray in the same way one learns a technique. As strange as it sounds, prayer is a gift one obtains through prayer. (Based on *YouCat* #469)
- *“For me, prayer is a surge of the heart; it is a simple look turned toward heaven, it is a cry of recognition and of love, embracing both trial and joy”.* (St. Thérèse Of Lisieux)
- Faith grows when we listen more and more carefully to God’s Word and enter a lively exchange with God in prayer. (Based on *YouCat* #21)
- *“If the only prayer you said in your life was ‘I thank you’, that would be enough.”* (Meister Eckhart)
- Music in a worship service should make prayer more beautiful and more fervent, move more deeply the hearts of all in attendance and bring them closer to God,

and prepare for God a feast of melody. (Based on *YouCat* #183)

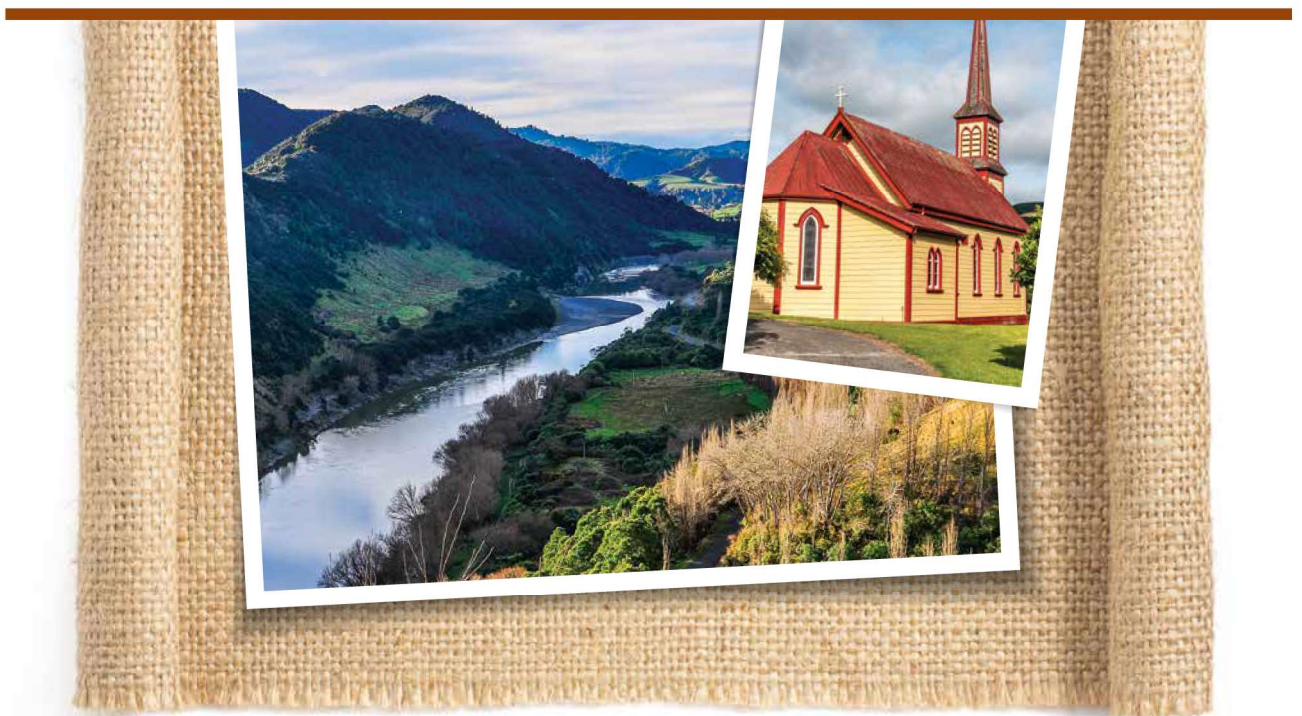
- A Christian house of prayer is a sign of the ecclesial communion of people at a specific place and also a symbol of the heavenly dwellings that God has prepared for us all. In God's house we gather together to pray in common or alone and to celebrate the Sacraments especially the Eucharist. (Based on *YouCat* #190)
- Jesus' life was one single prayer. At decisive moments (his temptation in the desert, his selection of the apostles, his death on the Cross) his prayer was especially intense. Often, he withdrew into solitude to pray, especially at night. Being one with the Father in the Holy Spirit – that was the guiding principle of his earthly life. (Based on *YouCat* #475)

Particular Aotearoa New Zealand Context



It is important to reflect on the experience and examples of Īnoi Prayer in your own context. In terms of **your own school** and **wider community** within Aotearoa New Zealand:









- What are some past examples of prayer?
- What are some examples of the absence of prayer?
- Where do you see prayer today at your place, and elsewhere in this country?




Touchstone connection to the concept of Īnoi Prayer









While teaching and learning within Content Areas is based on specific Cross Theme Achievement Objectives, the following provides foci for supporting awareness of where Touchstones connect to the Cross Themes in a whole-school Catholic character context.


| | | | | |
|------|-----------|---|---|---|
| PL 1 | Yr 1 & 2 |  | Whakatau Welcomed | We can always pray to God and God always hears us |
| PL 1 | Yr 3 & 4 |  | Aroha mai, Aroha atu Loved | We can give thanks for the love in our lives and pray for those we love |
| PL 2 | Yr 5 & 6 | | | |
| PL 2 | Yr 5 & 6 |  | Oho Ake Inspired | The actions and words of others can teach us how to pray in our own actions and words |
| PL 3 | Yr 7 & 8 |  | He Iriiringa Called | God calls us to prayer , and in silence, listening, speaking and waiata, God accompanies our lives |
| PL 4 | Yr 9 & 10 |  | Tūhono Connected | We are connected as a Church in prayer, and we join those praying at other places and times |
| PL 5 | Year 11 |  | Whakawhirinaki Trusted | In prayer we are not alone, God walks with us |
| | Year 12 |  | He Wero Challenged | Praying for a better world includes our participation in achieving it |
| | Year 13 |  | Tono Sent | We carry our prayer into the world |

Cross Themes – Ngā Kōhatu Touchstone Connections

| | | Mana Tapu Grace | Aroha Pūmau Holiness | Whakaaronui Wisdom | Tiika Justice | Īnoi Prayer |
|------|-----------|--|--|---|---|---|
| PL 1 | Yr 1 & 2 | Whakatau Welcomed God's grace is offered to everyone  | Some people, places, times and objects are holy because they share in God's holiness | God welcomes us into the world, knows us by name, cares for us and wants us to be happy | Jesus welcomes all and shows us how to treat ourselves, others and the earth fairly | We can always pray to God and God always hears us |
| | PL 1 | Aroha mai, Aroha atu Loved God's grace is love, and is seen and experienced in the Sacraments and the fruit of the Holy Spirit  | God's love is holy and God calls all people to share this love with others to grow in holiness | The Church loves us and wants us to know we are loved by God, and to love God, ourselves and one another | We treat each other and the earth with justice, to share our love and experience forgiveness, mercy and healing | We can give thanks for the love in our lives and pray for those we love |
| PL 2 | Yr 3 & 4 | Oho Ake Inspired God's grace is evident in the lives of good people , especially Mary, and in the work of the Holy Spirit  | Saints living and dead are holy people who inspire others to grow in holiness | Jesús, Mary and all the Saints reveal the wisdom of God, and show us how to live good lives | God's justice inspires others and us all to protect and transform the world | The actions and words of others can teach us how to pray in our own actions and words |
| | PL 2 | He Iriiriranga Called We are called to encounter God in the Bible and in the Catholic Church  | God calls us, and supports us, to live good and generous lives | In our life journey, we are called to belong to, and participate in, God's Church | We are called to be people of justice in our communities and in our own personal lives | God calls us to prayer , and in silence, listening, speaking and waiata, God accompanies our lives |
| PL 3 | Yr 7 & 8 | Tūhono Connected God's grace connects us with God, each other and the world  | Holiness is nurtured in community – through prayer, good works and service in relationship with others | We, and those who came before us, are connected to one-another as Church , with a rich history and Tradition | Justice is understood in relation to others . It requires us to understand the dignity and rights of others | We are connected as a Church in prayer, and we join those praying at other places and times |
| | PL 3 | Whakawhirinaki Trusted God's grace can be ignored or embraced – God trusts us to decide which we will do  | God entrusts people to be responsible for their personal holiness and to share their ways to grow in holiness with others | Together we are trusted to build the reign of God, and to live lives that are happy and whole | God trusts us to live lives of justice , and we build trust with others through our integrity in personal and social relationships | In prayer we are not alone, God walks with us |
| PL 4 | Yr 9 & 10 | He Wero Challenged God's grace is present in tough times and difficult decisions  | God challenges people to live their lives 'wholly' - to be real prophets and saints | Being Church can be difficult , it requires wisdom and courage | God's justice requires a deep understanding of restorative love and a real desire to change and to challenge unfair practices | Praying for a better world includes our participation in achieving it |
| | PL 4 | Tono Sent God's grace is carried into the world and designed to be shared  | We are sent to lead others to God through our wholeness and holiness, and to participate in what makes the world holy | We share God's wisdom with everyone we encounter | We are asked to imagine what God's justice looks like and to work towards a society and structures that make it happen | We carry our prayer into the world |
| PL 5 | Year 11 | | | | | |
| PL 5 | Year 12 | | | | | |
| PL 5 | Year 13 | | | | | |

| PL 1 | Te Atua God | Te Rongopai Good News | Ā Tātou Whakapapa Our Story | Kia Noho Hāhi Being Church |
|--------|--|--|--|--|
| Y1 - 2 | <p>Whakatau Welcomed</p> <p>God Is Who is God?</p> <ul style="list-style-type: none"> Introduce the concept of the God (Father, Son and Holy Spirit) who loves us and is present to us. Introduce the idea of encounter with Jesus. | <p>Stories About Jesus Who is Jesus?</p> <ul style="list-style-type: none"> Introduce key stories about Jesus. Develop an understanding of the context of these Bible stories. | <p>I Am Who am I?</p> <ul style="list-style-type: none"> Develop an understanding that I am unique and God made me as I am and loves me. Recognise people are gifts from God to each other and the world. | <p>I Belong How do I belong?</p> <ul style="list-style-type: none"> Develop an understanding that I am part of God's family, and what I do and how I behave towards others is important. Recognise that the Church has rituals, symbols and holy things, and I can learn what to do and say to be part of them. |
| | <p>Ngā Kaupapa Content Areas</p> <p>General to Content Area</p> <p>Young people will:</p> <p>A01 Grow in understanding about the place, time and context of Jesus' life, identifying Mary and other key people in Jesus' life and the role they played.</p> <p>A02 Explore events of Jesus' life through to his Resurrection, and grow in understanding of how particular events are celebrated in the liturgical year.</p> <p>A03 Grow in understanding that the Bible is a way God communicates the Good News with us and it is a holy text that helps us to get to know God.</p> | <p>Young people will:</p> <p>A01 Grow in understanding about the stories of Jesus' nativity and understand that these stories teach us that Jesus came for everyone, and how Jesus is very special.</p> <p>A05 Grow in understanding of stories about Jesus that show he is holy and that he is God, by exploring at least 3 of the following: Walking on water (Matt 14:22-33), Jesus calms the storm (Mark 4: 35-41), Jesus heals a blind man (Mark 10:46-52), Paralytic man (Mark 2: 1-12).</p> <p>A06 Grow in understanding about the stories of Jesus that show us how to be part of the Church by exploring: Jesus chooses his disciples (John 1: 35-51), Mary & Martha (Luke 10:38-42), The Rich Young Man (Matthew 19: 16-22).</p> <p>A07 Grow in understanding that Jesus showed us by his words and actions how to be fair and caring to others by exploring: Zacchaeus (Luke 19:1-10), Feeding the 5000 (John 6: 1-14), Washing of the feet (John 13 1-17).</p> <p>A08 Explain that like Jesus, we can pray Blessings and Prayers of Thanks, such as Grace before Meals to express our gratitude to God.</p> | <p>Young people will:</p> <p>A01 Grow in understanding that each person is willed into life by God, is loved by God and is created to love God and others.</p> <p>A02 Develop an awareness that each person is needed and has a unique life to live and a hīkoi wairua which is precious to God.</p> <p>A03 Grow in understanding that, while we are unique individuals, we are part of a human family who are connected to each other sharing common hopes, needs and feelings.</p> <p>A04 Grow in understanding that God has created us as we are, and our bodies are very good.</p> <p>A05 Recognise that all life comes from God and when people respect life they grow in holiness. (Ko te Atua te timatanga o ngā mea tapu katoa).</p> <p>A06 Grow to understand that people are all wonderful in different ways and our loving God has gifted us different abilities and qualities to develop and share with others.</p> <p>A07 Develop an understanding that every person is a gift from God, and tapu because of who we are, and that every person can have mana through right relationships to Atua, whenua and tangata.</p> <p>A08 Recognise and explain that we can ask God for help and we can pray for others and our world at any time in different ways and God will listen to our prayer.</p> | <p>Young people will:</p> <p>A01 Develop an understanding that we are all part of God's family.</p> <p>A02 Grow in understanding that the Catholic Church is the Catholic community of God's family into which we are especially welcomed by Baptism.</p> <p>A03 Explain that the parish church is a special building where the Catholic family gather to worship God and especially where we are welcomed to celebrate the Eucharist.</p> <p>A04 Grow in understanding about what rituals are and recognise God is present to us in the things we see, do, say and experience in church.</p> <p>A05 Recognise that some places, times and ways of doing things are holy because they share in, and remind people of, the holiness of God.</p> <p>A06 Explore ways we belong to and participate in the Catholic Church through words, actions, and songs.</p> <p>A07 Recognise and identify ways people can be loving, respectful and fair brothers and sisters in God's family, whoever and wherever they are.</p> <p>A08 Explore how karakia together – at prayer time, in liturgies and at Eucharist – with our whānau, school and parish community – helps us to belong.</p> |
| | <p>Mana Tapu Grace</p> <p>Aroha Pūmau Holiness</p> <p>Whakaaronui Wisdom</p> <p>Tika Justice</p> <p>Īnoi Prayer</p> | <p>A04 Grow in understanding that God chose to create and sustain the world as a gift for us to care for and enjoy. (Nāna te Ao i hanga.)</p> <p>A05 Explain what makes something holy and why God, people and some objects can be called holy.</p> <p>A06 Identify some names and images for God and use these in our prayers.</p> <p>A07 Recognise that God is just and fair and wants us to be just and fair too.</p> <p>A08 Recognise that prayer is talking with and listening to God on our Spiritual Journey; we can tell God how amazing God is, in words and waiata.</p> | <p>A09 Grow in understanding that we are welcomed as part of God's family, and our Catholic School Community welcomes and supports us on our Spiritual Journey and encourages us to apply our learning to support others to feel welcomed and included at school by our words and actions.</p> | |







| PL 1 - 2 | Te Atua God | Te Rongopai Good News | Ā Tātou Whakapapa Our Story | Kia Noho Hāhi Being Church |
|--|--|--|--|---|
| <p>Aroha mai Aroha atu Loved</p>  <p>Ngā Kaupapa Content Areas</p> | <p>The Trinity and Us What has God got to do with me?</p> <ul style="list-style-type: none"> • Explore how God is a Trinity of 3 Persons who overflow with love. • Understand that each Person of the Trinity is special and shares gifts with us. | <p>Stories and Messages of Jesus What did Jesus say and do?</p> <ul style="list-style-type: none"> • Explore what Jesus teaches us through stories that have a message. • Recognise that Jesus had messages which help us know what to do and how to be happy. | <p>My Whānau, Jesus' Whānau To whom do I belong?</p> <ul style="list-style-type: none"> • Recognise I am part of my family which is special and loved by God. • Understand that all people are part of God's family, and that through Baptism we can become part of God's Church. | <p>My Spiritual Journey Where am I going?</p> <ul style="list-style-type: none"> • Grow in understanding of what a Sacrament is and what they do. • Explore the seven Sacraments: what are they and how can they be part of my journey. |
| <p>General to Content Area</p> | <p>Young people will:</p> <p>A01 Grow in understanding that God the Father, Jesus and the Holy Spirit are three persons in one God called the Trinity that we can know and love.</p> <p>A02 Recognise that God gives us gifts and talents that we can share with others.</p> <p>A03 Develop an understanding that God calls us into friendship and that each of us has a unique spiritual journey that we make with God through our whole life.</p> | <p>Young people will:</p> <p>A01 Identify different ways Jesus shared the good news through actions, parables and teachings recorded in the Bible.</p> <p>A02 Develop an understanding of what Jesus taught about himself by exploring some of the 'I am' statements in John's Gospel.</p> <p>A03 Identify the messages in the stories and teachings we become familiar with in AOs 4,5,6,7 (below) and explore how we can apply them in our own lives.</p> | <p>Young people will:</p> <p>A01 Grow in understanding that each person is part of a unique whānau that is loved by God and that shapes who we are.</p> <p>A02 Recognise that our unique whānau has an identity that is expressed through particular beliefs, values, practices and traditions.</p> <p>A03 Develop an understanding that all people are part of God's whānau, and recognise what Catholic Church whānau through the Sacrament of Baptism.</p> | <p>Young people will:</p> <p>A01 Grow in understanding of what a Sacrament is and explore how they are moments in time and continue in everyday life.</p> <p>A02 Grow in understanding of the special meaning, rituals, symbols and purpose that each of the seven Sacraments has on people's hīkoi wairua.</p> <p>A03 Grow in understanding of how the Sacraments are linked to Jesus' life on earth, and how they draw us into a deeper relationship with God.</p> |
| <p>Mana Tapu Grace</p>  | <p>A04 Recognise that through God's presence in us we can make the fruit of the Holy Spirit visible in our words and actions.</p> | <p>A04 Grow in understanding of the stories that Jesus told that show God's love for us and how we should love others, specifically The Lost Sheep (Lk 15:1-7), The Lost Coin (Lk 15:8-10), The Loving Father (Lk15: 11-32).</p> | <p>A04 Identify and describe the ways Mary and Joseph responded to God's grace.</p> | <p>A04 Recognise that the Church offers a special process of initiation for people who wish to become part of the Catholic community through the special grace of the Sacraments of Initiation: Baptism, Confirmation and Eucharist.</p> |
| <p>Aroha Pūmau Holiness</p>  | <p>A05 Develop an understanding of the significance of Jesus' life as a gift to all people intended to bring us into a full relationship with God.</p> | <p>A05 Grow in understanding of the teachings of Jesus that call us to holiness and wholeness, specifically the Good Samaritan (Lk10:25-37), The Great Commandment (Mt 22:34-40), Salt and Light (Mt 5:13-16).</p> | <p>A05 Grow in awareness that through God's grace we can be holy and good at home and at school especially when it is difficult.</p> | <p>A05 Grow in understanding of the concept of sin as broken relationships between God, self and others, and recognise that we have freedom to make good and bad choices.</p> |
| <p>Whakaaronui Wisdom</p>  | <p>A06 Increase our knowledge and awareness of the Holy Spirit: The titles, symbols and the ways the Spirit was present at Pentecost, and is present in our lives today.</p> | <p>A06 Grow in understanding of the teachings of Jesus that show us how to be wise, specifically The Parable of the Sower (Mt 13:1-9), The Wise and Foolish Builders (Mt 7:24-27), The Talents (Mt 25:14-30).</p> | <p>A06 Recognise that children can be teachers as well as learners when they show and share their faith in Jesus, pass on his wisdom to others, and demonstrate how they participate in building the Kingdom of God on Earth.</p> | <p>A06 Recognise that the Church has special Sacraments of Service: Marriage and Holy Orders.</p> |
| <p>Tika Justice</p>  | <p>A07 Increase our understanding that the endless love that flows to us from the loving relationship between God the Father, the Son and the Holy Spirit, is the source and model for all people to live in harmony.</p> | <p>A07 Grow in understanding of the stories of Jesus that teach us how to be just, specifically the parables of The Unforgiving Servant (Mt 18:23-35), the Workers in the vineyard (Mt 20:1-16).</p> | <p>A07 Recognise that sometimes things are unfair in families and at school, and we can learn ways to behave and act to show compassion and courage.</p> | <p>A07 Recognise that the Church has special Sacraments of Healing: Reconciliation and Anointing of the Sick.</p> |
| <p>Īnoi Prayer</p>  | <p>A08 Recognise that through prayer we can develop a loving relationship with God, and pray together using the names of the three persons of the Trinity.</p> | <p>A08 Grow in understanding of the ways Jesus prayed, relating this to our own prayer and explore the Our Father as a prayer model.</p> | <p>A08 Grow in understanding that we can pray for our whānau, and we can pray at home with our family and by ourselves.</p> | <p>A08 Learn and pray some of the prayers used in the Sacraments of Reconciliation and Eucharist.</p> |
| <p>School Level AO Te Kōhātu: Aroha mai, Aroha atu - Loved</p> | <p>A09 Increase our understanding of how growing in love helps us to live a Christian life and build strong and joyful relationships with God and people AND participate in the special character of our school by demonstrating the fruits of the spirit in our everyday interactions in our classroom and in our school.</p> | | | |


| PL 2 | Te Atua God | Te Rongopai Good News | Ā Tātou Whakapapa Our Story | Kia Noho Hāhi Being Church |
|---|--|---|---|---|
| <p>Oho Ake Inspired</p>  <p>Ngā Kaupapa Content Areas</p> <p>General to Content Area</p> | <p>People of God</p> <p>Who can show me how to be?</p> <ul style="list-style-type: none"> • Grow in understanding of how Jesus shows me how to be, and how to serve God. • Explore how Mary and other saints show me that I can be like Jesus. | <p>Stories Jesus Knew</p> <p>How do ancient stories show me how to live?</p> <ul style="list-style-type: none"> • Understand the basic context of the Old Testament, and that Jews, Muslims and Christians share these stories. • Learn key stories from the OT which teach us how to be in good relationships. | <p>Our School, Our Place</p> <p>Where am I?</p> <ul style="list-style-type: none"> • Understand that I am part of a school that has a special history and charisms grounded in the person of Christ. • Explore how I am part of a community in a particular place that has its own people with special gifts, culture, knowledge and wisdom. | <p>Living Like Jesus</p> <p>What is my relationship with others?</p> <ul style="list-style-type: none"> • Develop an understanding of the 9 principles of Catholic Social Teaching and that they come from Jesus' teaching. • Explore and show how I can live these teachings. |
| | <p>Young people will:</p> <p>A01 Develop understanding that Jesus is the model for all people, and develop understanding of what it means to be his disciple.</p> <p>A02 Grow in understanding that Saints live with God in heaven, they show us who God is, what God is asking of us, and how we can respond to God's call.</p> <p>A03 Gain an understanding of the Sanctoral cycle within the Church's Liturgical Year and plan and participate in celebrations of some saints' feast days.</p> | <p>Young people will:</p> <p>A01 Recognise that the books and stories of the Old Testament were already in existence when Jesus was growing up, and develop understanding of the social, historical and geographical context of that time.</p> <p>A02 Recognise that the stories of the Old Testament help us imagine God and help us to know how to live in relationship with God and with each other. (A & B)</p> <p>A03 Grow in understanding that the Old Testament tells the story of the Jewish people, but it is also important for Christians and Muslims as it tells the story of God's relationship with humanity.</p> | <p>Young people will:</p> <p>A01 Investigate the local history of our school and parish/es and grow in understanding that we are part of our Aotearoa New Zealand Catholic story.</p> <p>A02 Recognise that each person's identity is shaped by cultural and spiritual values and traditions passed on through a unique network of whānau, school, parish and community relationships, and explain some examples of this.</p> <p>A03 Inquire into key features of the life of our parish and diocese and explore ways that we can be an active part of it.</p> | <p>Young people will:</p> <p>A01 Develop understanding of what the nine principles of Catholic Social Teaching are, where they come from and how we can apply them to our own daily lives. (Human Dignity, Solidarity, Common Good, Subsidiarity, Participation, Option for the Poor, Distributive Justice, Promotion of Peace, Stewardship).</p> <p>A02 Investigate how people, especially in Aotearoa New Zealand and the Pacific, put Catholic Social Teaching into practice.</p> <p>A03 Grow in understanding of what the Kingdom of God is and how we all have a role in building it.</p> |
| <p>Mana Tapu Grace</p> | <p>A04 Grow in understanding of Mary, the mother of Jesus, as a woman of whakapono, the model of Christian discipleship and patron Saint of Aotearoa New Zealand.</p> | <p>A04 Grow in understanding that God gives to us, God makes promises and covenants, and has expectations of us, specifically by exploring key stories of The Garden of Eden, Noah's Ark, Abraham and Sarah, the sacrifice of Isaac, The Exodus.</p> | <p>A04 Identify examples that illustrate the ways our Catholic community is an inclusive community which celebrates the variety of cultures, traditions and gifts of all who are part of it.</p> | <p>A04 Understand how the Holy Spirit and the 7 Sacraments give us energy and courage in living out Catholic Social Teaching.</p> |
| <p>Aroha Pūmau Holiness</p> | <p>A05 Identify the qualities and values that helped make Mary and the other Saints become holy people, of mana, and recognise how we can develop and live these qualities and values now.</p> | <p>A05 Recognise that we do not need to be perfect to be called by God but we should do our best to answer, specifically by exploring key stories of Jonah, Jeremiah, David and Goliath.</p> | <p>A05 Grow in understanding of the influence and charism of people or religious orders who founded the school and/or parish, and recognise how their belief in Jesus influenced their lives and work.</p> | <p>A05 Collaborate on a project, in groups or as a class, which put one or more of the Catholic Social Teaching principles into practice.</p> |
| <p>Whakaaronui Wisdom</p> | <p>A06 Explain what is meant by the Communion of Saints and how we can be saints by living holy lives.</p> | <p>A06 Identify the qualities of wise and courageous wāhine who respond to God's call, specifically by exploring 3 key stories of Esther, Ruth, Naaman's servant, Miriam, the two mothers and King Solomon.</p> | <p>A06 Grow in understanding of the reasons that motivate people to share their Catholic faith with others, and identify how people share their faith today.</p> | <p>A06 Recognise that the Church teaches that to be part of the Catholic family we must do good things for others – it is not optional. (Aroha mai, aroha atu)</p> |
| <p>Tika Justice</p> | <p>A07 Investigate people who stood up for justice and truth because of their faith and recognise that making a stand can be difficult and often involves making sacrifices.</p> | <p>A07 Grow in understanding that God wants us to live in peace with each other without jealousy and hatred, specifically by exploring key stories of Cain and Abel, Joseph and his brothers, Moses and the 10 Commandments.</p> | <p>A07 Explore how the charism of our school helps us to become aware of, and respond to, issues of justice today.</p> | <p>A07 Develop understanding of concepts and examples of justice, fairness and equality in our school, town or city, and apply the 'see, judge and act' process to personal action.</p> |
| <p>Īnoi Prayer</p> | <p>A08 Identify ways the Saints are active in people's lives and understand that we can ask Mary and the other Saints to speak to God on our behalf when we pray. (He tangata rongonui, ko wai rātau ki a koe?)</p> | <p>A08 Investigate the Psalms as prayer, poetry and song, identifying what they were for and what they express and create Psalms of our own.</p> | <p>A08 Learn some prayers, songs and rituals in the languages used in our diocese or parish and create a liturgy commemorating the people who established our school and the first Catholic communities. (Korero mai!)</p> | <p>A08 Recognise and explore ways that our actions for the good of others are prayer.</p> |
| <p>A09 Identify and acknowledge that we are inspired on our spiritual journey by adults and children – often unexpectedly – and how to use the arts to celebrate a Saint who has been inspirational to our school community.</p> | | | | |



Ngā Whāinga Paetae - Achievement Objectives – Phases Of Learning 3 and 4



| PL 3 | Te Atua God | Te Rongopai Good News | Ā Tātou Whakapapa Our Story | Kia Noho Hāhi Being Church |
|---|---|---|--|---|
| He Iriiranga Called  Ngā Kaupapa Content Areas | The Presence of God Where is God? <ul style="list-style-type: none"> Explore and have the opportunity to experience the ways God can be present to us. Recognise that God is always present, but that in certain circumstances God may feel absent in our lives. | Exploring the Bible What is the Bible? <ul style="list-style-type: none"> Develop an understanding of how the Bible was formed, cherished and shared. Explore some of the stories and writings and their context and how this influences our understanding of Scripture. | Together in Our World Who are Catholics? <ul style="list-style-type: none"> Develop an understanding that Catholics are part of a universal but diverse Catholic Community united in Jesus. Investigate how the message of Jesus came to different parts and peoples of the world, including my whānau. | People of Hope What is going to happen in my life? <ul style="list-style-type: none"> Understand that I grow and change on a spiritual journey which has a destination and is filled with hope. Recognise there are virtues and habits which support my journey with, and to, God. |
| General to Content Area | Young people will: A01 Develop an understanding of the concept of Revelation: that God wants us to know and love God and has revealed Himself to us, especially through, with and in Jesus. A02 Explore how God can be present in the beauty and complexity of Creation. A03 Grow in understanding that we can all encounter the Trinity: Father, Son, and Holy Spirit. | Young people will: A01 Recognise that the Bible is a library of books consisting of different types of writing which have different purposes and have come from different historical contexts and explore how this understanding helps us to make sense of the Bible. A02 Grow in understanding of who wrote the Bible, how it is structured and why it was put together. A03 Appreciate the power of story and explain the way Jesus uses parables and other methods to communicate his teachings. | Young people will: A01 Identify and explore expressions of Catholic identity and the celebration of the feasts and holy days of the Liturgical Year in New Zealand. A02 Describe the structure of the Catholic Church and explore the Vatican in Rome as the historical, administrative and teaching centre of the Catholic World. A03 Grow in understanding about how the Good News of Jesus reached Asia and the Pacific and investigate religious orders that carried the news there. | Young people will: A01 Grow in understanding that we are on an exciting journey on Earth that has a beginning, purpose and an end, but our journey with God is eternal. A02 Develop an understanding that the human person comprises different dimensions such as ancestry, body, emotions, intellect, will and soul. A03 Explore the concept of the Reign (Kingdom) of God that Jesus promised as 'already now but not yet'. |
| Mana Tapu  Grace | A04 Recognise that we can experience the presence of God in unexpected places, people and things and reflect on this in our own lives. | A04 Explain the role of the Holy Spirit in the writing and the reading of the Bible as Sacred Scripture. A05 Explore the history of the Bible as a cherished, sacred but contested book. | A04 Grow in understanding that the Catholic Church family is a universal family united in Jesus, and develop the concept of the Body of Christ. | A04 Recognise that the Sacraments enable us to encounter God today and understand that they give us strength for our bumpy journey. |
| Aroha Pūmau  Holiness | A05 Develop an understanding that sometimes we might not feel the presence of God, but that God continues to be with us, and we can search for and find God. | A06 Explain why Catholic bibles are different from other bibles and explore the background and contents of a deuterocanonical book. | A05 Identify the motivations, sacrifices and first challenges of particular missionaries and first believers, and discuss what issues we face today in telling others about our beliefs. | A05 Identify ways that we can develop habits, values and virtues that help us grow and change on our hīkoi wairua. |
| Whakaaronui  Wisdom | A06 Grow in understanding that when we participate in liturgy, the seven Sacraments and the prayers of the Church, we experience the presence of God. | A07 Investigate the cultural and historical contexts of the parable of the Good Samaritan and the Prodigal Son and explain how knowing these helps us understand their meaning. | A06 Explore expressions of Catholic identity in other countries and recognise how the gift of our cultures impacts Catholic practice and worship. | A06 Explore what the Church teaches about Heaven, Purgatory and Hell as states where we can be with God, or separate ourselves from God, based on our everyday choices. |
| Tika  Justice | A07 Explain the concepts of personal and social sin, describe how God can feel absent when we sin or in situations where sin is present, and identify ways we can respond to these situations. | A08 Describe and experience the Lectio Divina way of praying. | A07 Investigate the community of religions that Catholics are a part of and explain how we can be good neighbours (this entails looking at some of the major religions). | A07 Grow in understanding of the Church's teaching that one day we will be judged, but that God's idea of justice is one of mercy and it is an idea that God wishes us to emulate. |
| Inoi  Prayer | A08 Explain the purpose of Christian meditation and have an opportunity to experience it. (Noho puku.) | A08 Create a Peace Prayer book of Catholic prayers, prayers from other religions and prayers of our own for peace. | A08 Explain why those in heaven can pray for us, why people can pray for the dead, and have the opportunity to make these prayers. (He kaitiaki ngā tūpuna.) | A08 Explain why those in heaven can pray for us, why people can pray for the dead, and have the opportunity to make these prayers. (He kaitiaki ngā tūpuna.) |

| PL 4 | Te Atua God | Te Rongopai Good News | Ā Tātou Whakapapa Our Story | Kia Noho Hāhi Being Church |
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| <p>Tūhono Connected</p>  <p>Ngā Kaupapa Content Areas</p> | <p>Images of God What does God look like?</p> <ul style="list-style-type: none"> Develop an understanding that there are many images of God, who can never be fully comprehended, and our understanding can change over the course of our lives. Recognise how Jesus shows us what God looks like. | <p>Creation, Covenant and Freedom What is the Bible for?</p> <ul style="list-style-type: none"> Develop an understanding that the Bible tells us of our relationship with God through a journey from Creation to Revelation. Explore how biblical concepts of covenant, commandment and freedom inform our own personal and collective journey. | <p>Our History: From Persecution to Power How did Christianity become established?</p> <ul style="list-style-type: none"> Understand the developments of the Church as a community of faith from its beginnings as a small Jewish sect to a major spiritual, political and social force. Investigate the concept of 'Christendom' and understand the achievements of, and challenges to, Catholicism during the Middle Ages. | <p>A Whole Life Why am I here?</p> <ul style="list-style-type: none"> Explore what is meant by discipleship, vocation and a call to holiness, and how these ideas relate to us and what we do. Understand that our lives are important, and God calls us on a journey that only we can live and we can consider what our journeys might look like. |
| <p>General to Content Area</p> | <p>Young people will:</p> <ul style="list-style-type: none"> A01 Recognise that the Trinity who brings salvation is a mystery central to Christian life and faith. A02 Explore the imagery of God in Catholicism, Islam, Hinduism and in secular society. A03 Examine the life of Jesus in his historical context and consider how his actions and teachings help us to understand who God is. | <p>Young people will:</p> <ul style="list-style-type: none"> A01 Appreciate the concept and significance of the complete biblical journey that has a beginning and an end, and which tells of God's relationship with humans and the covenants that God made with them. A02 Understand God's role in Creation, the concept of co-creation and recognise that all people are called to co-operate with God by caring for Creation and expressing our own creativity. A03 Explore the place of journey stories in the Bible and consider how these stories are helpful to our own hīkoi wairua. | <p>Young people will:</p> <ul style="list-style-type: none"> A01 Grow in understanding that the most important purpose of our lives is to love, as expressed by Jesus in the Great Commandment, and this forms the ground of discipleship and mission. A02 Develop understanding of the Sacraments of Initiation and recognise that these empower Christians to share in the mission God gives us. A03 Explore the opportunities for participation and involvement of young people in local and international Catholic Church activities and mission. | |
| <p>Mana Tapu Grace</p> | <p>A04 Explore the origin of the Eucharist and grow in understanding that it is both the source and summit of Christian life in which God is fully present.</p> | <p>A04 Explore our freedom to accept or reject God's offer of a relationship by examining biblical examples of people making this decision.</p> | <p>A04 Inquire into medieval European society and the place of the Church within it, especially the relationship of church and secular rulers, the contribution of monasticism, the role of pilgrimage and the significance of cathedrals.</p> | <p>A04 Appreciate that our lives are important: that they are an incredible gift, that our identity can be found in our relationship with God and that God wants to accompany us on our life journey.</p> |
| <p>Aroha Pūmau Holiness</p> | <p>A05 Explore the role of art and artists in conveying concepts of God and a sense of the sacred and recognise that the vocation of artist is valued in the Catholic tradition.</p> | <p>A05 Examine the biblical commandments investigating the context they emerged from and how they underpin societies and demand our response today.</p> | <p>A05 Inquire into the life of one male and one female saint who lived from 500-1450, explaining how they remain inspirational today.</p> | <p>A05 Develop an understanding of vocation as a call to wholeness, exploring our own call and our wider vocation, considering our gifts and strengths.</p> |
| <p>Whakaaronui Wisdom</p> | <p>A06 Grow in understanding that we cannot fully know God, but our comprehension of God has developed over history and develops over our lives.</p> | <p>A06 Understand that there are two creation accounts in Genesis that contain religious truths and explain how these stories have influenced recent Church teaching.</p> | <p>A06 Recognise how the Church safeguarded its faith in Jesus Christ by discerning a canon of Christian scriptures and formulating statements of belief.</p> | <p>A06 Identify and investigate the significant features of the vocations of priesthood, married life, single life and religious life and reflect on our own calling.</p> |
| <p>Tika Justice</p> | <p>A07 Investigate issues of justice in religious art and art about religion, considering some of the following: freedom of expression, iconoclasm, enculturation, cartoons and digital media.</p> | <p>A07 Explore, from the perspective of slavery and racism, how the Bible has been used selectively to support injustice but has also been used as a source of hope and liberation.</p> | <p>A07 Investigate the concept of 'Christendom' and how this concept affected people both within and outside 'Christendom' through time until today.</p> | <p>A07 Explore justice as a way of developing our sense of mission and action in our lives.</p> |
| <p>Īnoi Prayer</p> | <p>A08 Explore the origin and purpose of the Apostles' Creed as prayer and explore how the language of prayer can deepen our understanding of who God is. (Whakairohia ngā kanohi nui o te Atua.)</p> | <p>A08 Explore how the biblical text has been used in songs and prayers of freedom and create similar examples. (Ko wai ngā poropiti Māori? He aha a rātou korero?)</p> | <p>A08 Explore Marian devotions and have an opportunity to experience them. (Rauemi ngā waiata ki a Maria.)</p> | <p>A08 Describe the purpose and practice of the Ignatian process of decision-making and have an opportunity to apply it.</p> |



Ngā whāinga paetae - Achievement Objectives – Phase Of Learning 5









| PL 5-1 | Te Atua God | Te Rongopai Good News | Ā Tātou Whakapapa Our Story | Kia Noho Hāhi Being Church |
|--------|--|---|---|--|
| Y11 | <p>Beliefs and Believing What do people believe about God?</p> <ul style="list-style-type: none"> Explore the key Catholic beliefs about God, particularly as expressed in the Apostles' Creed, and how Catholics live those beliefs. Explore how others view God and live those beliefs. | <p>The Gospels How do we know about Jesus?</p> <ul style="list-style-type: none"> Understand the context, purpose and structure of the four Gospels. Develop an understanding of Jesus by exploring in detail one Gospel's approach and message about Jesus and what it means to be Christian. | <p>Our History: In Aotearoa New Zealand What is the Catholic story in Aotearoa?</p> <ul style="list-style-type: none"> Understand the Māori context into which the Catholic Church came and the development of the Catholic Church in Aotearoa New Zealand. Understand the challenges to, and contributions of, Catholics in Aotearoa New Zealand, and the place of the Church in our country. | <p>Being Human How can I have a good life?</p> <ul style="list-style-type: none"> Understand the nature of sin, reconciliation and conscience and develop moral decision-making skills. Understand the sources, nature and function of Christian morality and explore specific Church teachings including the consistent ethic of life. |
| | <p>General to Content Area</p> | <p>Young people will:</p> <p>A01 Identify the contexts and distinctive features of each of the four Gospel portraits and understand the reasons for their differing emphases.</p> <p>A02 Examine one Gospel narrative in detail exploring its literary forms, themes and characteristics and how it informs us of what it means to be a Christian today.</p> <p>A03 Optional</p> | <p>Young people will:</p> <p>A01 Develop understanding of major aspects of Māori spirituality and belief before the arrival of Christianity and examine the response of Māori to the Catholic mission.</p> <p>A02 Recognise the contribution of individuals, groups and events in the establishment and early development of the Catholic Church in Aotearoa New Zealand.</p> <p>A03 Optional</p> | <p>Young people will:</p> <p>A01 Develop skills necessary for moral decision making and understand the nature and function of conscience.</p> <p>A02 Investigate specific current moral issues in the light of Catholic teaching on human dignity.</p> <p>A03 Optional</p> |
| | <p>Mana Tapu Grace</p> | <p>A04 Understand the context and processes which over time led to the formation of the Gospels.</p> | <p>A04 Explore the positive contribution of different cultures to the Catholic Church in Aotearoa New Zealand.</p> | <p>A04 Explain what values are, identify and reflect on important values in our lives and recognise the sources of Christian morality.</p> |
| | <p>Aroha Pūmau Holiness</p> | <p>A05 Recognise that the Gospels are God's communication of Godself to us and recognise that the Bible is both the inspired Word of God and the work of human authors.</p> | <p>A05 Explore places of holiness and spiritual significance in Aotearoa New Zealand and identify places that give us a sense of wholeness and peace.</p> | <p>A05 Explain the difference between values and virtues and understand the Church's teachings on virtues and how these are integrated into our spiritual journey.</p> |
| | <p>Whakaaronui Wisdom</p> | <p>A06 Understand the process of reading the Bible, what we bring to it, how meaning changes for us and explain what the Church teaches about reading the Bible.</p> | <p>A06 Examine how the Catholic Church and community has responded to challenges and makes positive contributions to New Zealand society.</p> | <p>A06 Examine ways that the teachings and traditions of the Church offer us opportunities and examples for giving and receiving forgiveness, peace and reconciliation.</p> |
| | <p>Tika Justice</p> | <p>A07 Understand that the Scriptures present different types of truth that are expressed in various literary forms.</p> | <p>A07 Develop an understanding of Catholic involvement in, and commitment to, Te Tiriti o Waitangi at the time of signing and subsequently.</p> | <p>A07 Explore the nature of our personal integrity and mana, freedom and moral responsibility in our personal growth.</p> |
| | <p>Īnoi Prayer</p> | <p>A08 Experience Ignatian contemplative prayer. (Ata whakaāro te momo ĩnoi nei.)</p> | <p>A08 Explore and experience prayers and waiata that are part of the Catholic cultural landscape of Aotearoa New Zealand.</p> | <p>A08 Reflect on the impact of brokenness and consider ways to mend these situations and take action to bring about healing. (Me pāhea te rongoa o te ngāhere, moana, noha a?)</p> |

Achievement Objectives (AO)

A09 Recognise the taonga of being a person of integrity, what happens when we lose integrity, and what we can do to repair it.

| PL 5-2 | Te Atua God | Te Rongopai Good News | Ā Tātou Whakapapa Our Story | Kia Noho Hāhi Being Church |
|---|--|--|---|---|
| He Wero Challenged | God's Promise What does God want for me? <ul style="list-style-type: none"> Develop an understanding that God wants the best for our lives and promises to accompany and support us. Grow in understanding that we can be in relationship with God and that the Catholic spiritual tradition gives insights and resources that ground and support us. | Called to Confront How do we know what God wants for the world? <ul style="list-style-type: none"> Explore aspects of the social and historical world of the prophets and their messages. Understand the Old Testament prophetic message of Justice and 'Return to God' and how these are seen in the life and teachings of Jesus and in the world today. | Our History: Challenge and Change Are Catholics Christians? <ul style="list-style-type: none"> Understand selected events in the history of the Catholic Church from 1500 until the present, investigating the challenges to, and the change within, the Catholic Church as a result. Understand the divisions within the Church that emerged from historical events from 1500 onward and are still evident in Aotearoa New Zealand and the world. | Just Love How do Catholics contribute to society? <ul style="list-style-type: none"> Develop an understanding of the Catholic principles, grounded in Scripture and Tradition, which guide the Church's teaching on issues of justice and peace. Explore the Church's teachings on current justice and peace issues, and how Catholic Social Teaching can lead to personal and communal action which improves society for all. |
| General to Content Area | Young people will: A01 Recognise that God wants the best for us; for us to live lives of hope and joy through positive relationships with God, others, ourselves and creation. A02 Explore the history and purpose of religious life, how it has changed over time and the opportunities for religious life today. A03 Optional | Young people will: A01 Investigate the historical, social and religious environment of the Prophetic period in the Old Testament. A02 Explain the nature of prophecy and its reception in the books of the Old Testament. A03 Optional | Young people will: A01 Describe and explain a major event (e.g. 95 Theses, the Council of Trent, Vatican II) in the life of the Church after 1500 and explore the ideas and the conditions within society and the Church that led to it. A02 Recognise the importance and role of reformers and critics in the life of the Church. A03 Optional | Young people will: A01 Identify and explain the 9 key principles of Catholic Social Teaching (Human Dignity, Solidarity, Common Good, Subsidiarity, Stewardship, Participation, Option for the Poor, Distributive Justice, Promotion of Peace). A02 Compare and contrast the principles of Catholic Social teaching with the United Nations' Declaration of Human Rights. A03 Optional |
| Mana Tapu Grace | A04 Identify and explain the teachings of Jesus and the Church that are designed to help us live joyful lives and explain how they do this. | A04 Investigate the varied and dynamic ways the Holy Spirit speaks through the prophets. | A04 Identify the positive changes to the lives of Catholics brought about by a major event, and the ideas behind it, in the life of the Church after 1500. | A04 Examine how personal belief in God motivates social justice action. |
| Aroha Pūmau Holiness | A05 Explore ideas about holiness in the Church, recognise that concepts of holiness have changed over time and that there are opportunities for holiness in all lifestyles. | A05 Explain how Jesus lived out the prophetic call and compare the way he taught, people to turn back to God, with that of the Prophets. | A05 Identify and investigate the lives of people who made sacrifices and/or major contributions to Catholicism during or as a result of a major event in the life of the Church after 1500. | A05 Identify ways in which people can, and do, build justice and peace by living out the Catholic Social Teaching principles. |
| Whakaaronui Wisdom | A06 Recognise that the mystery of Christ's dying and rising to new life gives hope to all and explore Catholic ideas and teachings about life after death. | A06 Investigate examples where the actions and voice of the Pope and/or bishops are prophetic and how they impact the Catholic and global communities. | A06 Explore the impact of a major event in the life of the Church after 1500 on the practice of religion in Aotearoa New Zealand. | A06 Recognise the sources of the Church's teaching on justice in Scripture and in the developing Catholic tradition. |
| Tika Justice | A07 Reflect on how Catholic teachings on the afterlife relate to commonly held ideas about justice. | A07 Explain the key teachings regarding justice in the Prophets of the Old Testament and how they have influenced the practice of the Church today. | A07 Reflect on failures of justice during times of challenge and change in the Catholic Church and consider the reasons for these. | A07 Develop an understanding of the Christian vision of justice and explore contemporary issues of justice and peace and the Church's response to them. |
| Īnoi Prayer | A08 Explore Christian spiritual traditions, such as Christian meditation, that can ground, support and help us develop a sense of peace. (Kei hea rā koe i rongo ki te Atua?) | A08 Find or create, then share, a song or poem that expresses a prophetic message people need to hear today and justify your choice. | A08 Reflect on the presence of God in our lives during times of challenge and change. | A08 Understand the importance and practice of intercessory prayer. |
| School Level AO Te Kōhatu: He Wero - Challenged A09 Understand that we are challenged to live lives of courage, integrity and justice even when this might cause personal inconvenience and sacrifice. | | | | |

| PL 5-3 | Te Atua God | Te Rongopai Good News | Ā Tātou Whakapapa Our Story | Kia Noho Hāhi Being Church |
|--------|--|---|---|---|
| Y13 | <p>Tono Sent</p>  <p>Ngā Kaupapa Content Areas</p> | <p>Paul: The Message and the Mission Why are Paul and the Letters important?</p> <ul style="list-style-type: none"> Understand who Paul was, what he did and the significance of his life and thought for Christianity. Explore what Paul and the writer of Acts understood was important about Jesus and living a Christian life. | <p>Our History: Engaging and Responding Where is the Church in modern life?</p> <ul style="list-style-type: none"> Understand some key intellectual, social, theological and/or political movements that have shaped our present Church and world. Explore how ideas have consequences for individual lives, and how we have a responsibility to respond to these consequences. | <p>Having Faith in Our World How easy is it to be Catholic?</p> <ul style="list-style-type: none"> Explore the various ways God and religious faith is represented, challenged and used in society. Explore how and why Catholicism may be considered 'countercultural', especially in regard to ethics, and consider my own response. |
| | <p>General to Content Area</p> | <p>Young people will:</p> <p>A01 Investigate the historical and biblical background of Paul, who he was and how he took the Good News to the Gentile world.</p> <p>A02 Examine the broad social and literary context of the letters of Paul.</p> <p>A03 Optional</p> | <p>Young people will:</p> <p>A01 Identify and describe some key intellectual, social theological and/or political ideas that began in the Enlightenment period and still affect Aotearoa New Zealand and our world today.</p> <p>A02 Investigate ways in which different religious belief systems in Aotearoa New Zealand have come together to address issues of common concern.</p> <p>A03 Optional</p> | <p>Young people will:</p> <p>A01 Explore the ways Catholicism, and religious faith in general, is portrayed and challenged in contemporary media and culture.</p> <p>A02 Explore the dynamics between religious faith and politics in our world.</p> <p>A03 Optional</p> |
| | <p>Mana Tapu Grace</p>  | <p>A04 Reflect on the understandings of grace in the Epistles.</p> | <p>A04 Investigate significant religious leaders who have worked to achieve a climate of peace and trust between faiths and denominations.</p> | <p>A04 Recognise and explain the value of a consistent ethic of life in responding to contemporary issues and explore why this might be considered countercultural.</p> |
| | <p>Aroha Pūmau Holiness</p>  | <p>A05 Examine Paul's teachings on the purpose of a Christian life and how Christians should live.</p> | <p>A05 Explore the lives of some Christians and those from other belief systems who have stood up for the dignity of the human person, people and whenua.</p> | <p>A05 Consider why the Church has certain teachings regarding a contemporary ethical issue and reflect on what this may mean for our own spiritual journeys.</p> |
| | <p>Whakaaronui Wisdom</p>  | <p>A06 Gain an understanding of, and explore how, interpretation of Scripture varies according to perspectives and use appropriate resources and methods of interpretation.</p> | <p>A06 Examine the impact of some key intellectual, social theological and or political ideas or society in recent history and explore how the Catholic Church responded to them.</p> | <p>A06 Examine the Church's teachings regarding a contemporary ethical issue.</p> |
| | <p>Tika Justice</p>  | <p>A07 Identify and explain the radical thinking in Acts and the Epistles on living as a Christian community and explore ways we can live that out today. (Mahia tō taha waitua.)</p> | <p>A07 Reflect on the Catholic understanding that we are called to make our own unique contribution to a just society and better world. (Mana Motuhae.)</p> | <p>A07 Explore how we participate in injustice and consider what decisions and actions we can take to perpetuate or challenge this. (Ata whakairo.)</p> |
| | <p>Īnoi Prayer</p>  | <p>A08 Examine the prayers and blessings of Paul and reflect on what they tell us about Paul and his relationships with others and what they say to us about how we can pray.</p> | <p>A08 Create prayers that acknowledge contemporary human rights issues. (Tuhia ū whakaaro ngākau.)</p> | <p>A08 Explore how prayer can support us at times of decision making e.g. Ignatian discernment process.</p> |
| | <p>A09 Understand that we are sent to make a positive difference in our world; that our Catholic worldview supports us to build a culture of aroha, respect and service, based on the teachings of Jesus.</p> | | | |

Achievement Objectives (AO)

Karakia Whakamutunga

Closing Prayer

E Te Ariki nui, tō tātou Atua tahi, Atua
atawhai, Atua aroha,
e whakamoemiti ana mātou ki a koe mō
ngā taonga kātoa nau kua hōmai ki a mātou
ōu tamariki, manaakitia mai i tēnei ara
wairua, mā te wā ka tūtataki ai tātou katoa.
Kia tau te rangimarie o tō tamaiti a Hēhu
Karaiti ki runga i Aotearoa nei.
I raro i tōna ingoa tapu
Āianeī, ake nei a, mō ake tonu.
Tūturu whakamaua kia tina,
Haramai te toki, hui e haumi e taiki e.

To our one merciful and ever-loving God,
we praise you and give thanks for the many
gifts you have given to us your children on
this our spiritual journey and, in time, we
will all meet again.
Let the peace of your son Jesus Christ rest
easily on Aotearoa New Zealand.
Now, and in the future, for all time.
Āmene







Āpitianga 1 Appendix 1 - Cross Theme Achievement Objectives



Mana Tapu Grace

Young people will develop an understanding that God continually offers Mana Tapu Grace to us, that life is full of times and moments of grace, that experience of mana tapu is an experience of God, and that we can share God's grace with each other and all creation.



| Year |  Te Atua God |  Te Rongopai Good News |  Ā Tātou Whakapapa Our Story |  Kia Noho Hāhi Being Church |
|-----------------------------------|--|--|---|---|
| 1 & 2 | God Is | Stories About Jesus | I Am | I Belong |
| Whakatau Welcomed | A04 Grow in understanding that God chose to create and sustain the world as a gift for us to care for and enjoy. (Nāna te Ao I hanga.) | A04 Grow in understanding about the stories of Jesus' nativity and understand that these stories teach us that Jesus came for everyone, and how Jesus is very special. | A04 Grow in understanding that God has created us as we are, and our bodies are very good. | A04 Understand what rituals are and recognise God is present to us in the things we see, do, say and experience in the Church. |
| Yr 3 & 4 | The Trinity and Us | Stories & Messages of Jesus | My Whānau, Jesus' Whānau | My Spiritual Journey |
| Aroha mai, Aroha atu Loved | A04 Recognise that through God's presence in us we can make the fruit of the Holy Spirit visible in our words and actions. | A04 Grow in understanding of the stories that Jesus told that show God's love for us and how we should love others. | A04 Identify and describe the ways Mary and Joseph responded to God's grace. | A04 Recognise that the Church offers a special process of initiation for people who wish to become part of the Catholic community through the special grace of the Sacraments of Initiation: Baptism, Confirmation and Eucharist. |
| Yr 5 & 6 | People of God | Stories Jesus Knew | Our School, Our Place | Living Like Jesus |
| Oho Ake Inspired | A04 Grow in understanding of Mary, the mother of Jesus, as a woman of whakapono, the model of Christian discipleship and patron Saint of Aotearoa New Zealand. | A04 Grow in understanding that God gives to us, God makes promises and covenants, and has expectations of us. | A04 Identify examples that illustrate the ways our Catholic community is an inclusive community which celebrates the variety of cultures, traditions and gifts of all who are part of it. | A04 Understand how the Holy Spirit and the 7 Sacraments give us energy and courage in living out Catholic Social Teaching. |
| Yr 7 & 8 | The Presence of God | Exploring the Bible | Together in our World | People of Hope |
| He Iriiringa Called | A04 Recognise that we can experience the presence of God in unexpected places, people and things and reflect on this in our own lives. | A04 Explain the role of the Holy Spirit in the writing and the reading of the Bible as Sacred Scripture. | A04 Grow in understanding that the Catholic Church family is a universal family united in Jesus, and develop the concept of the Body of Christ. | A04 Recognise that the Sacraments enable us to encounter God today and understand that they give us strength for our bumpy journey. |
| Yr 9 & 10 | Images of God | Creation, Covenant & Freedom | Our History: From Persecution to Power | A Whole Life |
| Tūhono Connected | A04 Explore the origin of the Eucharist and grow in understanding that it is both the source and summit of Christian life in which God is fully present. | A04 Explore our freedom to accept or reject God's offer of a relationship by examining biblical examples of people making this decision. | A04 Inquire into medieval European society and the place of the Church within it, especially the relationship of church and secular rulers, the contribution of monasticism, the role of pilgrimage and the significance of cathedrals. | A04 Appreciate that our lives are important: that they are an incredible gift, that our identity can be found in our relationship with God and that God wants to accompany us on our life journey. |
| Year 11 | Beliefs and Believing | The Gospels | Our History: In Aotearoa New Zealand | Being Human |
| Whakawhirinaki Trusted | A04 Compare the understanding of how the divine reaches out to humanity in Catholicism and another religion. | A04 Understand the context and processes which over time led to the formation of the Gospels. | A04 Explore the positive contribution of different cultures to the Catholic Church in Aotearoa New Zealand. | A04 Explain what values are, identify and reflect on important values in our lives and recognise the sources of Christian morality. |
| Year 12 | God's Promise | Called to Confront | Our History: Challenge and Change | Just Love |
| He Wero Challenged | A04 Identify and explain the teachings of Jesus and the Church that are designed to help us live joyful lives and explain how they do this. | A04 Investigate the varied and dynamic ways the Holy Spirit speaks through the prophets. | A04 Identify the positive changes to the lives of Catholics brought about by a major event, and the ideas behind it, in the life of the Church after 1500. | A04 Examine how personal belief in God motivates social justice action. |
| Year 13 | Jesus: Real and Radical | Paul: Message & Mission | Our History: Engaging and Responding | Having Faith in our World |
| Tono Sent | A04 Examine the significance of Jesus' passion, death and resurrection and consider how Jesus as Saviour brings forgiveness, healing and hope to creation. | A04 Reflect on the understandings of grace in the Epistles. | A04 Investigate significant religious leaders who have worked to achieve a climate of peace and trust between faiths and denominations. | A04 Recognise and explain the value of a consistent ethic of life in responding to contemporary issues (and explore why this might be considered 'countercultural'). |



Aroha Pūmau Holiness

Young people will grow in understanding and awareness of God's Aroha Pūmau Holiness, which is shared with all creation. Their own personal call to holiness and wholeness, as modelled by Jesus, is seen in the lives and teachings of the Saints, and 'saints next door', and proclaimed by the Church.



| Year | Te Atua God | Te Rongopai Good News | Ā Tātou Whakapapa Our Story | Kia Noho Hāhi Being Church |
|-----------------------------------|---|---|---|---|
| 1 & 2 | God Is A05 Explain what makes something holy and why God, people and some objects can be called holy. | Stories About Jesus A05 Grow in understanding of stories about Jesus that show he is holy and that he is God. | I Am A05 Recognise that all life comes from God and when people respect life they grow in holiness. (Ko te Atua te timatanga o ngā mea tapu katoa.) | I Belong A05 Recognise that some places, times and ways of doing things are holy because they share in, and remind people of, the holiness of God. |
| Whakatau Welcomed | | | | |
| Yr 3 & 4 | The Trinity and Us A05 Develop an understanding of the significance of Jesus' life as a gift to all people intended to bring us into a full relationship with God. | Stories & Messages of Jesus A05 Grow in understanding of the teachings of Jesus that call us to holiness and wholeness. | My Whānau, Jesus' Whānau A05 Grow in awareness that through God's grace we can be holy and good at home and at school especially when it is difficult. | My Spiritual Journey A05 Grow in understanding of the concept of sin as broken relationships between God, self and others, and recognise that we have freedom to make good and bad choices. |
| Aroha mai, Aroha atu Loved | | | | |
| Yr 5 & 6 | People of God A05 Identify the qualities and values that helped make Mary and the other Saints become holy people, of mana, and recognise how we can develop and live these qualities and values now. | Stories Jesus Knew A05 Recognise that we do not need to be perfect to be called by God but we should do our best to answer. | Our School, Our Place A05 Grow in understanding of the influence and charism of people or religious orders who founded the school and/or parish, and recognise how their belief in Jesus influenced their lives and work. | Living Like Jesus A05 Collaborate on a project, in groups or as a class, which puts one or more of the Catholic Social Teaching principles into practice. |
| Oho Ake Inspired | | | | |
| Yr 7 & 8 | The Presence of God A05 Develop an understanding that sometimes we might not feel the presence of God, but that God continues to be with us, and we can search for and find God. | Exploring the Bible A05 Explore the history of the Bible as a cherished, sacred but contested book. | Together in our World A05 Identify the motivations, sacrifices and challenges of particular missionaries and first believers, and discuss what issues we face today in telling others about our beliefs. | People of Hope A05 Identify ways that we can develop habits, values and virtues that help us grow and change on our hīkoi wairua. |
| He Iriiringa Called | | | | |
| Yr 9 & 10 | Images of God A05 Explore the role of art and artists in conveying concepts of God and a sense of the sacred and recognise that the vocation of artist is valued in the Catholic tradition. | Creation, Covenant & Freedom A05 Examine the biblical commandments investigating the context they emerged from and how they underpin societies and demand our response today. | Our History: From Persecution to Power A05 Inquire into the life of one male and one female saint who lived from 500-1450, explaining how they remain inspirational today. | A Whole Life A05 Develop an understanding of vocation as a call to wholeness, exploring our own call and our wider vocation, considering our gifts and strengths. |
| Tūhono Connected | | | | |
| Year 11 | Beliefs and Believing A05 Examine the lives of inspiring people who have influenced the development or direction of Catholicism and another religious tradition. | The Gospels A05 Recognise that the Gospels are God's communication of Godself to us and recognise that the Bible is both the inspired Word of God and the work of human authors. | Our History: In Aotearoa New Zealand A05 Explore places of holiness and spiritual significance in Aotearoa New Zealand and identify places that give us a sense of wholeness and peace. | Being Human A05 Explain the difference between values and virtues and understand the Church's teachings on virtues and how these are integrated into our spiritual journey. |
| Whakawhirinaki Trusted | | | | |
| Year 12 | God's Promise A05 Explore ideas about holiness in the Church, recognise that concepts of holiness have changed over time and that there are opportunities for holiness in all lifestyles. | Called to Confront A05 Explain how Jesus lived out the prophetic call and compare the way he taught people to turn back to God, with that of the Prophets. | Our History: Challenge and Change A05 Identify and investigate the lives of people who made sacrifices and/or major contributions to Catholicism during or as a result of a major event in the life of the Church after 1500. | Just Love A05 Identify ways in which people can, and do, build justice and peace by living out the Catholic Social Teaching principles. |
| He Wero Challenged | | | | |
| Year 13 | Jesus: Real and Radical A05 Reflect on the significance of Jesus' presence in the Church, especially in the sacrament of the Eucharist. | Paul: Message & Mission A05 Examine Paul's teachings on the purpose of a Christian life and how Christians should live. | Our History: Engaging and Responding A05 Explore the lives of some Christians and those from other belief systems who have stood up for the dignity of the human person, people and whenua. | Having Faith in our World A05 Consider why the Church has certain teachings regarding a contemporary ethical issue and reflect on what this may mean for our own spiritual journeys. |
| Tono Sent | | | | |



Whakaaronui Wisdom

Young people will develop an understanding of the Tradition and teaching of the Church, including awareness that this Whakaaronui Wisdom has relevance to their lives in terms of what is offered by God, what is expected of members of God's Church, and what is valuable as advice for living in today's world.



| Year | Te Atua God | Te Rongopai Good News | Ā Tātou Whakapapa Our Story | Kia Noho Hāhi Being Church |
|-----------------------------------|--|--|---|---|
| 1 & 2 | God Is AO6 Identify some names and images for God and use these in our prayers. | Stories About Jesus AO6 Grow in understanding about the stories of Jesus that show us how to be part of the Church. | I Am AO6 Grow to understand that people are all wonderful in different ways and our loving God has gifted us different abilities and qualities to develop and share with others. | I Belong AO6 Explore ways we belong to and participate in the Catholic Church through words, actions, and songs. |
| Whakatau Welcomed | | | | |
| Yr 3 & 4 | The Trinity and Us AO6 Increase our knowledge and awareness of the Holy Spirit: The titles, symbols and the ways the Spirit was present at Pentecost, and is present in our lives today. | Stories & Messages of Jesus AO6 Grow in understanding of the teachings of Jesus that show us how to be wise. | My Whānau, Jesus' Whānau AO6 Recognise that children can be teachers as well as learners when they show and share their faith in Jesus, pass on his wisdom to others, and demonstrate how they participate in building the Kingdom of God on Earth. | My Spiritual Journey AO6 Recognise that the Church has special Sacraments of Service: Marriage and Holy Orders. |
| Aroha mai, Aroha atu Loved | | | | |
| Yr 5 & 6 | People of God AO6 Explain what is meant by the Communion of Saints and how we can be saints by living holy lives. | Stories Jesus Knew AO6 Identify the qualities of wise and courageous wāhine who respond to God's call. | Our School, Our Place AO6 Grow in understanding of the reasons that motivate people to share their Catholic faith with others, and identify how people share their faith today. | Living Like Jesus AO6 Recognise that the Church teaches that to be part of the Catholic family we must do good things for others - it is not optional. (Aroha mai, aroha atu) |
| Oho Ake Inspired | | | | |
| Yr 7 & 8 | The Presence of God AO6 Grow in understanding that when we participate in liturgy, the seven Sacraments and the prayers of the Church, we experience the presence of God. | Exploring the Bible AO6 Explain why Catholic bibles are different from other bibles and explore the background and contents of a deuterocanonical book. | Together in our World AO6 Explore expressions of Catholic identity in other countries and recognise how the gift of our cultures impacts Catholic practice and worship. | People of Hope AO6 Explore what the Church teaches about Heaven, Purgatory and Hell as states where we can be with, or separate ourselves from, God, based on our everyday choices. |
| He Iriiringa Called | | | | |
| Yr 9 & 10 | Images of God AO6 Grow in understanding that we cannot fully know God, but our comprehension of God has developed over history and develops over our lives. | Creation, Covenant and Freedom AO6 Understand that there are two creation accounts in Genesis that contain religious truths and explain how these stories have influenced recent Church teaching. | Our History: From Persecution to Power AO6 Recognise how the Church safeguarded its faith in Jesus Christ by discerning a canon of Christian scriptures and formulating statements of belief. | A Whole Life AO6 Identify and investigate the significant features of the vocations of priesthood, married life, single life and religious life and reflect on our own calling. |
| Tūhono Connected | | | | |
| Year 11 | Beliefs and Believing AO6 Describe how sacred texts are used in rituals and worship in Catholicism and another religious tradition. | The Gospels AO6 Understand the process of reading the Bible, what we bring to it, how meaning changes for us and explain what the Church teaches about reading the Bible. | Our History: In Aotearoa New Zealand AO6 Examine how the Catholic Church and community has responded to challenges and makes positive contributions to New Zealand society. | Being Human AO6 Examine ways that the teachings and traditions of the Church offer us opportunities and examples for giving and receiving forgiveness, peace and reconciliation. |
| Whakawhirinaki Trusted | | | | |
| Year 12 | God's Promise AO6 Recognise that the mystery of Christ's dying and rising to new life gives hope to all and explore Catholic ideas and teachings about life after death. | Called to Confront AO6 Investigate examples where the actions and voice of the Pope and/or bishops are prophetic and how they impact the Catholic and global communities. | Our History: Challenge and Change AO6 Explore the impact of a major event in the life of the Church after 1500 on the practice of religion in Aotearoa New Zealand. | Just Love AO6 Recognise the sources of the Church's teaching on justice in Scripture and in the developing Catholic tradition. |
| He Wero Challenged | | | | |
| Year 13 | Jesus: Real and Radical AO6 Explore contemporary Catholic reflections on who Jesus is and what he came to do. | Paul: Message and Mission AO6 Gain an understanding of, and explore how, interpretation of Scripture varies according to perspectives and use appropriate resources and methods of interpretation. | Our History: Engaging and Responding AO6 Examine the impact of some key intellectual, social theological and or political ideas on society in recent history and explore how the Catholic Church responded to them. | Having Faith in our World AO6 Examine the Church's teachings regarding a contemporary ethical issue. |
| Tono Sent | | | | |



Tika Justice

Young people will develop an understanding of how God's Tika Justice can protect and transform our world. They will learn how tika can help us engage in right relations with God, ourselves, others and all creation. They will develop an understanding of the importance of restorative justice, how it differs from retributive justice, and the consequences of choices and actions.



| Year | Te Atua God | Te Rongopai Good News | Ā Tātou Whakapapa Our Story | Kia Noho Hāhi Being Church |
|-----------------------------------|---|---|--|--|
| 1 & 2 | God Is A07 Recognise that God is just and fair and wants us to be just and fair too. | Stories About Jesus A07 Grow in understanding that Jesus showed us by his words and actions how to be fair and caring to others. | I Am A07 Develop an understanding that we are a gift from God, the face of our ancestors, this mana can increase or diminish by the way we treat others. | I Belong A07 Recognise and identify ways people can be loving, respectful and fair brothers and sisters in God's family, whoever and wherever they are. |
| Whakatau Welcomed | | | | |
| Yr 3 & 4 | The Trinity and Us A07 Increase our understanding that the endless love that flows to us from the loving relationship between God the Father, the Son and the Holy Spirit, is the source and model for all people to live in harmony. | Stories and Messages of Jesus A07 Grow in understanding of the stories of Jesus that teach us how to be just, specifically The Parables of The Unforgiving Servant (Mt 18:23-35), the Workers in the Vineyard (Mt 20:1-16). | My Whānau, Jesus' Whānau A07 Recognise that sometimes things are unfair in families and at school, and we can learn ways to behave and act to show compassion and courage. | My Spiritual Journey A07 Recognise that the Church has special Sacraments of Healing: Reconciliation and Anointing of the Sick. |
| Aroha mai, Aroha atu Loved | | | | |
| Yr 5 & 6 | People of God A07 Investigate people who stood up for justice and truth because of their faith and recognise that making a stand can be difficult and often involves making sacrifices. | Stories Jesus Knew A07 Grow in understanding that God wants us to live in peace with each other without jealousy and hatred. | Our School, Our Place A07 Explore how the charism of our school helps us to become aware of, and respond to, issues of justice today. | Living Like Jesus A07 Develop understanding of concepts and examples of justice, fairness and equality in our school, town or city, and apply the 'see, judge and act' process to personal action. |
| Oho Ake Inspired | | | | |
| Yr 7 & 8 | The Presence of God A07 Explain the concepts of personal and social sin, describe how God can feel absent when we sin or in situations where sin is present, and identify ways we can respond to these situations. | Exploring the Bible A07 Investigate the cultural and historical contexts of the parable of the Good Samaritan and the Prodigal Son and explain how knowing these helps us understand their meaning. | Together in our World A07 Investigate the community of religions that Catholics are a part of and explain how we can be good neighbours (this entails looking at some of the major religions). | People of Hope A07 Grow in understanding of the Church's teaching that one day we will be judged, but that God's idea of justice is one of mercy and it is an idea that God wishes us to emulate. |
| He Iriiringa Called | | | | |
| Yr 9 & 10 | Images of God A07 Investigate issues of justice in religious art and art about religion, considering some of the following: freedom of expression, iconoclasm, enculturation, cartoons and digital media. | Creation, Covenant and Freedom A07 Explore, from the perspective of slavery and racism, how the Bible has been used selectively to support injustice but has also been used as a source of hope and liberation. | Our History: From Persecution to Power A07 Investigate the concept of 'Christendom' and how this concept affected people both within and outside 'Christendom' through time until today. | A Whole Life A07 Explore justice as a way of developing our sense of mission and action in our lives. |
| Tūhono Connected | | | | |
| Year 11 | Beliefs and Believing A07 Develop an understanding of the Catholic Church's attitude and response to other religions and explore practical ways that we can show respect to the Catholic faith and others. | The Gospels A07 Understand that the Scriptures present different types of truth that are expressed in various literary forms. | Our History: In Aotearoa New Zealand A07 Develop an understanding of Catholic involvement in, and commitment to, Te Tiriti o Waitangi at the time of signing and subsequently. | Being Human A07 Explore the nature of our personal integrity and mana, freedom and moral responsibility in our personal growth. |
| Whakawhirinaki Trusted | | | | |
| Year 12 | God's Promise A07 Reflect on how Catholic ideas of the afterlife conform with human and divine ideas of justice. | Called to Confront A07 Explain the key teachings regarding justice in the Prophets of the Old Testament and how they have influenced the practice of the Church today. | Our History: Challenge and Change A07 Reflect on failures of justice during times of challenge and change to the Catholic Church and consider the reasons for these. | Just Love A07 Develop an understanding of the Christian vision of justice and explore contemporary issues of justice and peace and the Church's response to them. |
| He Wero Challenged | | | | |
| Year 13 | Jesus: Real and Radical A07 Consider the life and teachings of Jesus as a radical, countercultural leader. | Paul: Message and Mission A07 Identify and explain the radical thinking in Acts and the Epistles on living as a Christian community and explore ways we can live that out today. (Mahia tō taha wairua.) | Our History: Engaging and Responding A07 Reflect on the Catholic understanding that we are called to make our own unique contribution to a just society and better world. (Mana Motuhake.) | Having Faith in our World A07 Explore how we participate in injustice and consider what decisions and actions we can take to perpetuate or challenge this. (Ata whakairo.) |
| Tono Sent | | | | |



Īnoi Prayer

Young people will learn about the history, styles, tradition, examples and purpose of Īnoi Prayer. They will have opportunities to create and practise different ways of praying which have meaning for their lives.



| Year | Te Atua God | Te Rongopai Good News | Ā Tātou Whakapapa Our Story | Kia Noho Hāhi Being Church |
|-----------------------------------|--|--|---|---|
| 1 & 2 | God Is A08 Recognise that prayer is talking with and listening to God on our Spiritual Journey; we can tell God how amazing God is, in words and waiata. | Stories About Jesus A08 Explain that like Jesus, we can pray Blessings and Prayers of Thanks, such as Grace before Meals to express our gratitude to God. | I Am A08 Recognise and explain that we can ask God for help and we can pray for others and our world at any time in different ways and God will listen to our prayer. | I Belong A08 Explore how karakia together – at prayer-time, in liturgies and at Eucharist – with our whānau, school and parish community – helps us to belong. |
| Whakatau Welcomed | | | | |
| Yr 3 & 4 | The Trinity and Us A08 Recognise that through prayer we can develop a loving relationship with God, and pray together using the names of the three persons of the Trinity. | Stories and Messages of Jesus A08 Grow in understanding of the ways Jesus prayed, relating this to our own prayer and explore the Our Father as a prayer model. | My Whānau, Jesus' Whānau A08 Grow in understanding that we can pray for our whānau, and we can pray at home with our family and by ourselves. | My Spiritual Journey A08 Learn and pray some of the prayers used in the Sacraments of Reconciliation and Eucharist. |
| Aroha mai, Aroha atu Loved | | | | |
| Yr 5 & 6 | People of God A08 Identify ways the Saints are active in people's lives and understand that we can ask Mary and the other Saints to speak to God on our behalf when we pray. (He tangata rongonui, ko wai rātou ki a koe?) | Stories Jesus Knew A08 Investigate the Psalms as poetry and song, identifying what they were for and what they express and create Psalms of our own. | Our School, Our Place A08 Learn some prayers, songs and rituals in the languages used in our diocese or parish and create a liturgy commemorating the people who established our school and the first Catholic communities. (Korero mai!) | Living Like Jesus A08 Recognise and explore ways that our actions for the good of others are prayer. |
| Oho Ake Inspired | | | | |
| Yr 7 & 8 | The Presence of God A08 Explain the purpose of Christian meditation and have an opportunity to experience it. (Noho puku.) | Exploring the Bible A08 Describe and experience the Lectio Divina way of praying. | Together in our World A08 Create a Peace Prayer book of Catholic prayers, prayers from other religions and prayers of our own for peace. | People of Hope A08 Explain why those in heaven can pray for us, why people can pray for the dead, and have the opportunity to make these prayers. (He Kaitiaki ngā tūpuna.) |
| He Iriiringa Called | | | | |
| Yr 9 & 10 | Images of God A08 Explore the origin and purpose of the Apostles' Creed as prayer and explore how the language of prayer can deepen our understanding of who God is. (Whakairohia ngā kanohi nui o te Atua.) | Creation, Covenant and Freedom A08 Explore how the biblical text has been used in songs and prayers of freedom and create similar examples. (Ko wai ngā poropiti Māori? He aha a rātou korero?) | Our History: From Persecution to Power A08 Explore Marian devotions and have an opportunity to experience them. (Rauemi ngā waiata ki a Maria) | A Whole Life A08 Describe the purpose and practice of the Ignatian process of decision-making and have an opportunity to apply it. |
| Tūhono Connected | | | | |
| Year 11 | Beliefs and Believing A08 Compare ways of praying in Catholicism and another religion. | The Gospels A08 Experience Ignatian contemplative prayer. (Ata whakaāro te momo ĩnoi nei.) | Our History: In Aotearoa New Zealand A08 Explore and experience karakia, prayer and waiata that are part of the Catholic cultural landscape of Aotearoa New Zealand. | Being Human A08 Reflect on the impact of brokenness and consider ways to mend these situations and take action to bring about healing. (Me pēhea te rongoa o te ngāhere, moana, noha ai?) |
| Whakawhirinaki Trusted | | | | |
| Year 12 | God's Promise A08 Explore Christian spiritual traditions, such as Christian meditation, that can ground, support and help us develop a sense of peace. (Kei hea rā koe i rongu ki te Atua?) | Called to Confront A08 Find or create, then share, a song or poem that expresses a prophetic message people need to hear today and justify your choice. | Our History: Challenge and Change A08 Reflect on the presence of God in our lives during times of challenge and change. | Just Love A08 Understand the importance and practice of intercessory prayer. |
| He Wero Challenged | | | | |
| Year 13 | Jesus: Real and Radical A08 Create and/or organise a liturgy on the Crucifixion, Death and Resurrection of Jesus e.g. Stations of the Cross, Easter liturgies. | Paul: Message and Mission A08 Examine the prayers and blessings of Paul and reflect on what they tell us about Paul and his relationships with others and what they say to us about how we can pray. | Our History: Engaging and Responding A08 Create prayers that acknowledge contemporary human rights issues. (Tuhia ōu whakaaro ngākau.) | Having Faith in Our World A08 Explore how prayer can support us at times of decision making e.g. Ignatian discernment process. |
| Tono Sent | | | | |

Āpitihangā 2 Appendix 2: More Detail on Historical Context

Te Whakapapa Mahi a Kura Tuatahi Historical Context – Primary Religious Education⁶¹

Not least of the changes in the 1990s was the move to a Religious Education approach, which was in contrast to the Catechetical approach of the previous two programmes, 'Living Light' and 'We Live and Teach Christ Jesus'. This move was made in response to the changing Church, social, cultural and educational contexts of the time.

The proposed body of religious knowledge, skills and attitudes of the primary RE programme was prepared by a National Working Party with diocesan representation and led by NCRS staff. This was refined and added to by the Bishops through their Theological Consultants. The growing inclusion of Māori language and content, which was another emphasis in the new National Curriculum Framework, was in keeping with the developing understanding of Aotearoa New Zealand's bicultural identity and of the Church's movement towards enculturation.



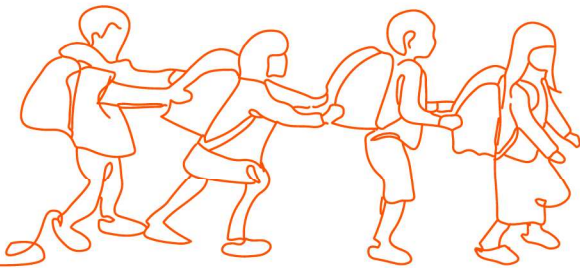
61. Adapted from NCRS (2018). *The Religious Education Bridging Document*.



The RE programme served Catholic primary teachers and children well. National Monitoring showed a significant increase in children's religious knowledge and there was much anecdotal evidence that teachers' religious knowledge also increased.

In 2010 a digital version of the programme was created and was supplied to schools on a DVD in an effort to include RE as part of the increasing use of technology in schools. In the following decade, pedagogical beliefs and practices, influenced by educational research and the development of technology, continued to enhance teaching and learning in the classroom. Aspects such as 'modern learning environments', inquiry learning and integrated learning have grown in popularity. In some schools these have been fully embraced in RE while others have preferred to keep RE separate,

and others have used a 'blended' approach to cover content that does not integrate easily.



Teachers have recognised the difference between RE and the other Essential Learning Areas in that the RE curriculum's body of knowledge is prescribed by the Catholic Bishops. This means there was not a choice about what the children have been taught. However, teachers have appreciated the choice about how RE is taught. Teachers acknowledged the encouragement to use current teaching strategies and resources, cohesive with the pedagogical philosophies of their schools and their own teaching style, to enable the children to achieve the Learning Intentions of the RE programme.

In 2013 the DVDs were replaced with a refreshed version of the RE programme delivered online for teachers to access and download to the school server for use in their classrooms. Some interactive features were added to increase children's engagement with the religious content.

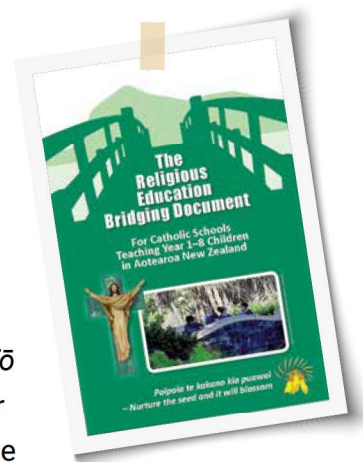
In 2016, in response to teachers' feedback, the digital resource became known as the RE Online Resource and was transferred to a PowerPoint format with additional interactive digital tools for children to engage with and to allow for more flexible use by teachers. The resource

was designed to fit with clear approaches to learning such as the Learn, Create, Share concept of Maniakalani and similar approaches widely used in schools.

To assist teachers to adopt more innovative approaches to teaching RE, in 2017 the online material began being referred to as a 'resource' (rather than a 'lesson') which teachers could use as they chose with the assurance that it covered the body of knowledge prescribed by the Aotearoa New Zealand Bishops.

As each Strand and Module was developed in the latest format, new emphases were added: Catholic Social Teaching, references to recent Papal encyclicals, experiences to nurture children's spirituality, highlighting of children's role in the mission of the Church, more intentional experiences to help children 'encounter' God, learning strategies that enable children's voices to be heard, experiences that encourage children to recognise and respond to their personal call to holiness and integrate the key competencies more intentionally into RE concepts.

From 2018, as these changes continued to be made, NCRS wrote *The Religious Education Bridging Document* and began formally developing *Tō Tātou Whakapono Our Faith*, through dialogue with bishops, DRSS, principals and diocesan staff.



Te Whakapapa Mahi a Kura Tuarua Historical Context – Secondary Religious Education⁶²

'Understanding Faith' (UF), as a curriculum and programme, was developed in the 1990s with a Religious Education rather than Catechetical framework. In the initial roll-out NCRS and the dioceses throughout the country provided professional learning to assist teachers to recognise the change of approach and what this meant for them and the young people in their classrooms. This change preceded the reform of the *New Zealand Curriculum*⁶³ and the development of a new framework by the Ministry of Education. The similarities between a Religious Education approach and the new national curriculum allowed RE to be included as an additional Learning Area for Catholic schools.

The proposed body of religious knowledge, skills and attitudes of UF was prepared by a National Working Party with diocesan representation and led by NCRS staff. Although there were important criticisms, including a desire for even greater depth and breadth of theology, for the most part UF was well received. It has undergone several minor reviews with student texts being rewritten around 2009 and a support website created – www.faithcentral.nz. In 2014 all UF texts were scanned and made available on FaithCentral.

Year 7-13 schools struggled with the reality



that they were caught between the primary and secondary RE curricula with no cohesion between the two. A group of Auckland DRSs began a process of rejigging content from both to create a cohesive plan for years 7-10. This was later adopted and supported by NCRS, and given approval by the New Zealand bishops. Just over half such schools opted into a formal *Realigned Year 7-10 Religious Education Curriculum*⁶⁴.

Throughout all this time, dedicated and skilled teachers have been part of this process by supporting positive, Christ-centred, student-aware change through their creativity and vision.

Assessment has played a major role in the journey. When UF was introduced, only year 12 could be formally assessed as part of the national education system, through 6th Form Certificate. This remained until 2004 when NCEA replaced it. Initially Religious Studies could only be assessed within NCEA by Unit Standards, which did not offer Merit or Excellence. However most schools took up the opportunity to offer formal national assessment at years 11-13.

62. Adapted from NCRS. *The Secondary Religious Education Bridging Document* (2018)

63. Ministry of Education. *The Draft New Zealand Curriculum* (2006)

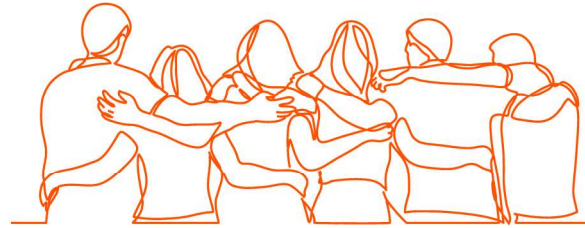
64. www.faithcentral.org.nz/religious-education-curriculum-for-years-7-10

It wasn't until 2009 that Religious Studies Achievement Standards were registered. It took another few years before Level 3 standards were added to the University Entrance list. In 2018 a formal request for scholarship was submitted to, and approved by, NZQA establishing full parity with other 'priority' subjects.

Many consider the arrival of Religious Study's NCEA 'same as every other subject' status to be something of a double-edged sword. While it clearly created an immediate lift in engagement, with most students very keen to gain the credits, it encouraged a much more 'external' focus on learning in this subject area. As Achievement Standards were not based on the UF curriculum, there was, and has remained, complexity about prioritising other areas of learning in RE over those that are directly related to formal assessment.

During the second decade of the 21st century a plethora of well researched pedagogies and educational

philosophies have arisen and been adopted in a range of ways by schools. Many have put a great deal of effort into making teaching and learning in RE more relevant and engaging. Rightly, principals, DRs, HOFs RE and RE teachers continued to seek ways to make the most of such change.



Discussions with teachers, DRs and HOFs RE, and responses to NCRS surveys, indicated recognition of the difference between RE and the other Essential Learning Areas, and that the RE curriculum's body of knowledge needed to be taught. There remained a shared understanding that the mandated curriculum was required to be covered and that an overcrowded curriculum, limited time and assessment pressure, along with changing attitudes of parents and young people and a decline in qualified, practising Catholic teachers, made it increasingly difficult to do so.

In this context, some secondary schools stopped using, or used only in part, the Understanding Faith text books. Many created their own learning resources based on these texts and the associated teacher resources. This was an appropriate way to teach in the contemporary education environment and text books were not necessarily the



only source of information. It was also important that the content, and especially the UF achievement aims and objectives, remained the focus for this development by individual schools. However, this was not consistent.

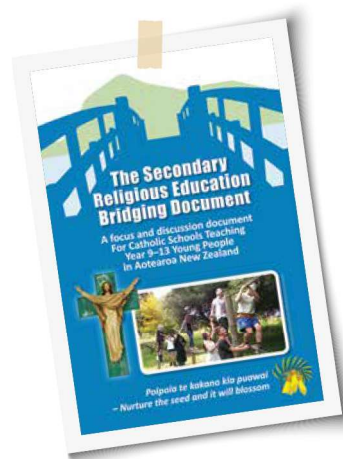
During this time excellent Religious Education was certainly taking place in New Zealand secondary schools. Teachers were encouraged to use current teaching strategies and resources which were cohesive with the pedagogical philosophies of their schools and their own teaching style to enable young people to achieve the learning intentions of the Understanding Faith curriculum. Some were undertaking TCI courses to ensure they have the relevant personal knowledge and understanding to continue doing this well.

It became increasingly evident that responding to change is an essential ongoing consideration for NCRS as the mandated provider of RE curriculum

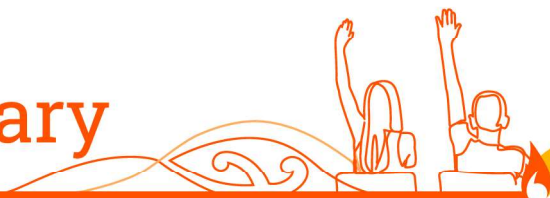
and associated support for Catholic schools in Aotearoa New Zealand. In 2018 the Secondary RE Bridging Document was written and distributed, as part of the secondary school journey to *Tō Tātou Whakapono Our Faith*.

All curricula have a lifespan. In relation to RE, continuous change in Church, education, cultural, social, technological and papal contexts necessitate a response so that young people in Catholic secondary schools are engaged in learning that enthuses and enables them to integrate what they learn in RE into their own lives, and live the message of the Gospel of Jesus.

To this end NCRS recognised it was time to broaden the direction for Religious Education teaching and learning in Aotearoa New Zealand so that children and young people could better see its relevance to their lives as disciples of Jesus in the 21st century, and simply as citizens of Aotearoa New Zealand and the world.



Te Kuputaka Glossary



N.B. All terms and abbreviations are defined in terms of the Catholic Christian context of *Tō Tātou Whakapono Our Faith*. This includes the focus of Māori definitions taken from the online version of the Māori dictionary *Te Aka*⁶⁵ which uses a variety of sources including oral and written.

Major terms, in headings within this document, are defined in the relevant previous sections.

| | |
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| Achievement Objectives | (noun) key learning foci required at each year level for Themes and Cross Themes. |
| Affective | (adjective) emotional and attitudinal engagement with the subject matter. |
| Aotearoa | (noun) Māori name for New Zealand – in common usage. |
| Aria | (noun) likeness, resemblance, notion, idea, concept, theory, feeling, theme – sometimes pronounced āria. |
| Aroha | (verb) to love, pity, feel concern for, feel compassion, empathise. |
| Aromatawai | (verb) to assess. |
| Arotake | (verb) to evaluate, review, audit. |
| Catechesis | (noun) religious instruction as formation in faith for believers. |
| Catholic Character | (noun) the framework within which the whole school curriculum is delivered; it is, in fact, integral to everything that takes place in the school, or on behalf of the school and its community. Properly observed and practised, it also provides a climate of hope, inspiration and service for all members of the school community. |
| Catholic Social Teaching | (noun) a body of Catholic documents and teaching which applies Gospel values such as love, peace, justice, compassion, reconciliation, service and community to modern social issues. |
| Catholic Worldview | (noun) seeing the world through the lens of Catholic Tradition, teaching and understandings. |
| Charism | (noun) a gift of the Holy Spirit to the Church, often communicated through a particular person who gathers disciples around him or her and with whom he or she translates a bold vision into action. |

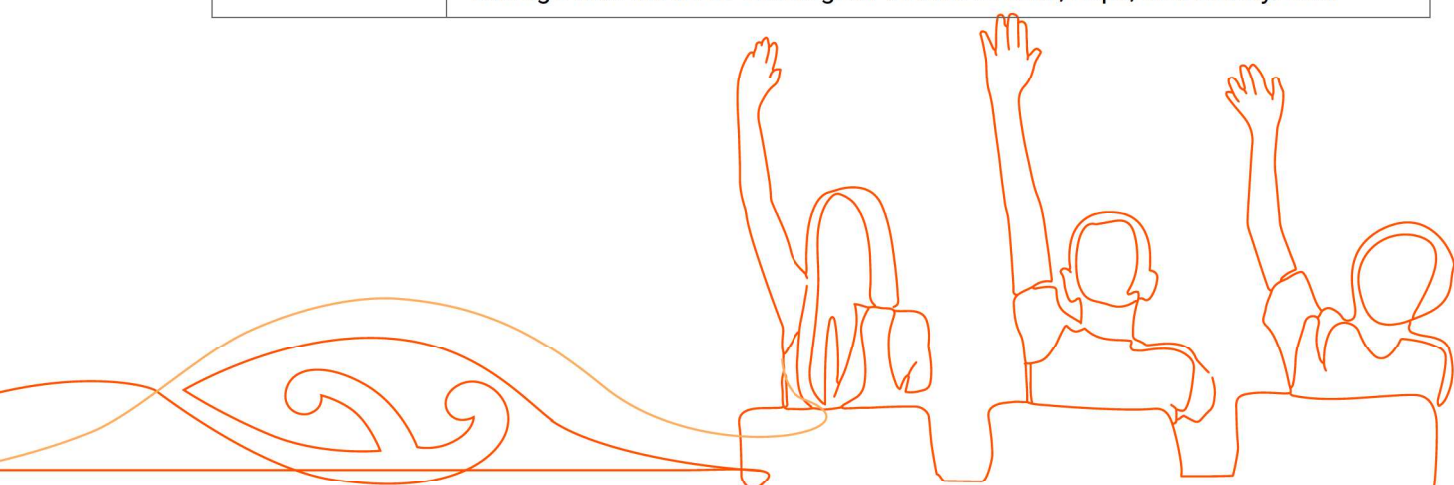
65. <https://maoridictionary.co.nz/dictionary-project>

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| Church | (noun) with a capital 'C' – the global Catholic Christian community from Pope to newly baptised baby; with a small 'c' a building designed for worship. |
| Church Tradition | (noun) with a capital 'T' – formal teaching of the Catholic Church, the living transmission of the Gospel from the Apostles through their successors to each generation; with a small 't' – various ways of non-essential, though often important, ways of expressing the faith (e.g. fasting on Fridays). |
| Co-Curricular Integration | (adjective) activities, and learning experiences that complement or implement RE learning in other curriculum areas, and vice versa. |
| Cognitive | (adjective) acquiring and mental processing of knowledge and intellectual skills related to the material. |
| Content Area | (noun) particular context for learning, similar to topic or unit of learning. |
| Cross Themes | (noun) significant aspects of Catholic understanding which cross through all RE Themes in <i>Tō Tātou Whakapono Our Faith</i> . |
| Curriculum | (noun) prescribed framework for teaching and learning, includes required achievement objectives. |
| Disciple | (noun) follower of Jesus, someone who tries to answer his call and live his way. |
| Encounter | (verb) in the context of this curriculum, a personal and real experience and sense of connection with God. |
| Eucharist | (noun) translates as thanksgiving – The Catholic Mass; the presence of Jesus in the form of bread and wine. |
| Evangelise | (verb) sharing the Good News of Jesus Christ. |
| Faith | (noun) a personal commitment of the whole person to God, in response to God's self-revelation in Jesus Christ. |
| Fully Human | (noun) humanity as exemplified in Jesus: the perfect example of who we are called to be. |
| Gospel | (noun) the Good News of Jesus; specifically, the accounts of Jesus' life, death and resurrection in the Bible books of Matthew, Mark, Luke and John. |
| Gospel Values | (noun) concepts for living based on what Jesus said, what Jesus did and what he asks us to do. |
| Hāhi | (noun) church, religion. |
| Hauora | (noun) well-being, incorporating Taha tinana Physical well-being, Taha hinengaro Mental and emotional well-being, Taha whānau Social well-being, Taha wairua Spiritual well-being. |
| Hēhu Karaiti | (Transliteration) Jesus Christ, 2nd person of the Trinity. |
| Hīkoi Wairua | (verb) Spiritual Journey. |
| Hou | (modifier) new, recent, fresh, modern. |

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| Inculturation | (verb) the ongoing dialogue between faith and culture or cultures. |
| Īnoi | (verb) to pray. |
| Iriiringa | (noun) Baptism. |
| Kaitiakitanga | (noun) guardianship, stewardship. |
| Karakia | (verb) to recite a prayer or ritual. |
| Kingdom | (noun) a term used in both the Old and New Testaments, and in Catholic liturgy, to describe the saving and life-giving rule of God over creation and human history. |
| Kōhatu | (noun) stone, rock. |
| Korero | (verb) to tell, say, speak, read, talk, address. |
| Liturgical | (adjective) of, or relating to, public worship or the liturgy. |
| Liturgical Year | (noun) pattern of seasons and feast days which occur each year and is celebrated mainly in the liturgy or official public worship of the Church. |
| Mana | (verb) to be legal, effectual, binding, authoritative, valid; (noun) prestige, authority, control, power, influence, status, spiritual power, charisma - mana is a supernatural force in a person, place or object. Mana goes hand in hand with tapu, one affecting the other. The more prestigious the event, person or object, the more it is surrounded by tapu and mana. Mana is the enduring, indestructible power of the atua and is inherited at birth; the more senior the descent, the greater the mana. The authority of mana and tapu is inherited and delegated through the senior line from the atua as their human agent to act on revealed will. Since authority is a spiritual gift delegated by the atua, the person remains the agent, never the source of mana. |
| Manaakitanga | (noun) hospitality, kindness, generosity, support – the process of showing respect, generosity and care for others. |
| Marae | (noun) traditional meeting place of the Māori people. |
| Mātauranga | (noun) knowledge, wisdom, understanding, skill. |
| Maungarongo | (noun) peace. |
| Mission | (noun) to evangelise, to spread the Good News of Jesus Christ in word and deed. |
| Mokopuna | (noun) grandchildren, grandchild – child or grandchild of a son, daughter, nephew, niece, etc.; descendant. |
| NCEA | (noun) NZ Ministry of Education National Certificate in Educational Achievement. |

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| NCRS | (noun) Catholic National Centre for Religious Studies, an agency within 'Te Kupenga – Catholic Leadership Institute' of the New Zealand Catholic Bishops Conference. |
| New Testament | (noun) second part of the Bible: Gospels, Acts, Epistles and Revelation, written in the 1st century CE regarding Jesus' life, death, resurrection and mission, and response by his first followers. |
| Noho | (verb) to sit, stay, remain, settle, dwell, live, inhabit, reside, occupy. |
| NZCEO | (noun) New Zealand Catholic Education Office. |
| NZCBC | (noun) New Zealand Catholic Bishops Conference. |
| Old Testament | (noun) first of the two main parts of the Christian Bible, which records the history of the Jewish people before the birth of Jesus. |
| Parish | (noun) a Catholic community established under the auspices of a diocesan bishop who appoints a parish priest as its pastor. |
| Pedagogy | (noun) the method and practice of teaching involving application of past or current trends and educational philosophies. |
| Piety | (noun) devotion, or acting in a religious way. |
| Pono | (noun) faith: integrity, sincerity, truthfulness. To be faithful to what is tika or right. |
| Pūmau | (verb) to be fixed, constant, permanent, true to, steadfast, faithful, staunch. |
| Pūtake | (verb) to originate; (noun) cause, reason, origin, source. |
| Rama | (noun) torch flare, torch, lamp, light, lighting, artificial light. |
| Religious Education | (noun) a required curriculum in Catholic schools involving education in a specific body of religious knowledge, skills and values, taught in a Catholic context. |
| Religious Studies | (noun) a curriculum area within the Curriculum involving methods to understand the systems of religious beliefs, rituals, narratives, ethical regulations, identities, communities and institutions. |
| Revelation | (noun) God revealing God's self through Scripture and encounter. |
| Rongopai | (noun) Gospel. |
| Sacrament | (noun) a visible sign of an inward Grace; one of the seven Sacraments – Baptism, Confirmation, Reconciliation, Eucharist, Marriage, Holy Orders, Anointing of the Sick. |
| Sacramental | (adjective) relating to the Sacraments; a traditional practice linked to the Sacraments, such as the use of holy water or the sign of the cross. |
| Sacred Scripture | (noun) text from the Bible. |

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| Secularisation | (noun) disassociation or separation from religious or spiritual concerns. |
| Social Justice | (noun) the distribution of wealth, opportunities, and privileges within a society, modelled on Jesus in the Christian context. |
| Spiritual Journey | (noun) a personal journey of developing spiritual understandings, experience and relationship with God. |
| Taha Wairua | (noun) spiritual side, spiritual realm. |
| Tangata Whenua | (noun) the Māori people, the original people of Aotearoa New Zealand. |
| Tapu | (noun) used in three senses: 1. restrictions or prohibitions which safeguard the dignity and survival of people and things; 2. the value, dignity, or worth of someone or something, e.g. the holiness of God, human dignity, the value of the environment; 3. the intrinsic being or essence of someone or something, e.g. tapu i Te Atua is the intrinsic being of God, the divine nature. |
| Tātou | (pronoun) we, us, you (two or more) and I. |
| Te Ao Māori | (noun) the Māori world; understanding the world from the perspective of Māori cultural wisdom. |
| Te Atua | God the Father, the Creator; 1st person of the Trinity. |
| Themes | (noun) significant grouping of Catholic understanding similar to strands of theology, Scripture, history and pastoral theology to support learning in <i>Tō Tātou Whakapono Our Faith</i> . |
| Tika | (noun) truth, correctness, justice, fairness, righteousness. |
| Tikanga | (noun) custom or protocol; a particular way of doing things. |
| Tipuna/ Tūpuna | (noun) ancestors, grandparents. |
| Virtues | (noun) Christian values: traditionally, the Seven Christian Virtues – combining the four classical Cardinal Virtues of prudence, justice, temperance, and courage with the three Theological Virtues of faith, hope, and charity/love. |



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| Waiata | (noun) song. |
| Wairua Tapu | (noun) the Holy Spirit, 3rd person of the Trinity. |
| Whāia | (verb) to follow, chase, pursue, look for, search for, aim for. |
| Whakaaronui | (noun) wisdom i.e. to think broadly, wide, with depth. |
| Whakamānawa | (verb) to bless, honour, venerate. |
| Whakapapa | (noun) genealogy, connection to family and ancestors. |
| Whakapono | (noun) faith, creed, belief. |
| Whakawhirinaki | (verb) to lean against something, trust in, depend on, rely on. |
| Whānau | (noun) family, including extended family. |
| Whenua | (noun) country, land, nation. |
| Young People | (noun) A generic term used in this year 1-13 curriculum document to refer to persons attending school from age 5 to age 18. |



Ngā Tuhinga Mātua I Raro I Te Mahi Nei

Major Documents Influencing *Tō Tātou Whakapono Our Faith*

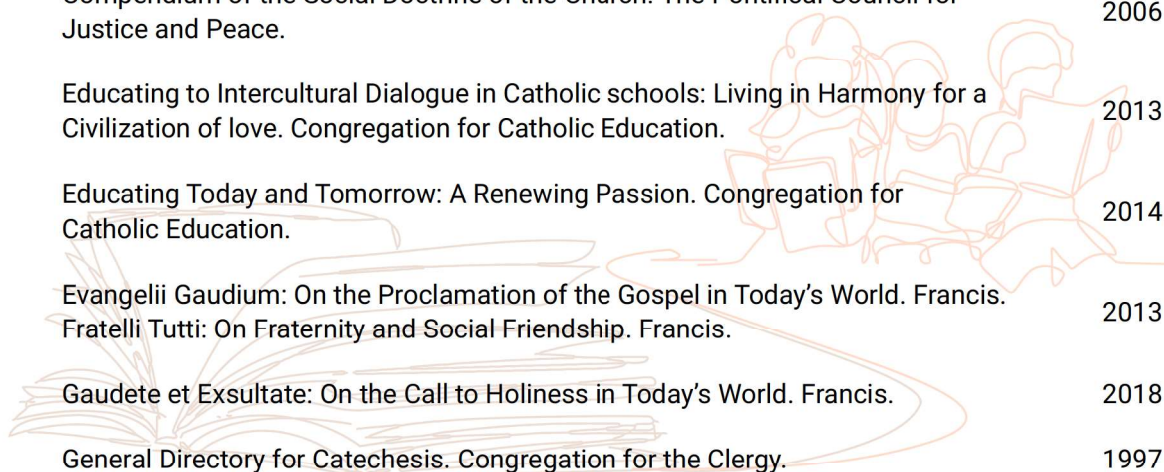


Documents of the Second Vatican Council

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| The Dogmatic Constitution on the Sacred Liturgy: Sacrosanctum Concilium. | 1963 |
| The Dogmatic Constitution on the Church: Lumen Gentium. | 1964 |
| The Dogmatic Constitution on the Divine Revelation: Dei Verbum. | 1965 |
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| Declaration on Christian Education: Gravissimum Educationis. | 1965 |

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| Christus Vivit: Post-synodal apostolic exhortation to young people and the entire people of God. Francis. | 2019 |
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| Evangelii Gaudium: On the Proclamation of the Gospel in Today's World. Francis. | 2013 |
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| The Catholic School on the Threshold of the Third Millennium. Congregation for Catholic Education. | 1997 |
| The Code of Canon Law. Vatican. | 1983 |
| Verbum Domini: On the Word of God in the Life and Mission of the Church. Benedict XVI. | 2010 |
| Youcat (English): Youth Catechism of the Catholic Church. Schönborn. | 2011 |

New Zealand Catholic Education Documents

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| Catholic Special Character Review For Development. NZCEO. | 2018 |
| DRS Handbook for Catholic Primary Schools in Aotearoa New Zealand. NCRS. | 2020 |
| DRS Handbook for Catholic Secondary Schools in Aotearoa New Zealand. NCRS. | 2020 |
| Handbook for Boards of Trustees of New Zealand Catholic Integrated Schools. NZCEO. | 2020 |
| Primary Religious Education Bridging Document. NCRS. | 2018 |
| Secondary Religious Education Bridging Document. NCRS. | 2018 |
| Sharing the Gospel Today: The Catechetical Directory for Aotearoa New Zealand. NZCBC. | 2012 |



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Ngā Tuhi Notes



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Ngā Tuhi Notes

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