

The Religious Education Bridging Document

For Catholic Schools
Teaching Year 1–8 Children
in Aotearoa New Zealand



Photo courtesy of Sacred Heart School, Dunedin

*Poipoia te kakano kia puawai
– Nurture the seed and it will blossom*



Foreword – Kupu Whakamānawa



The call of Jesus 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 challenging and 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 joy of his gospel.

Teachers in Aotearoa NZ 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 purpose of this Religious Education Bridging Document is to help you look anew at our national primary RE curriculum. It reminds us of the ‘why’ and the ‘who’ (Jesus) which give meaning to RE in our schools. It provides guidance and encouragement to teachers to be dynamic and authentic in your teaching and reminds all of us, again, of the vital necessity of “encounter with Jesus at the centre of Catholic education.”¹

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 participate in nurturing the seed of faith in our young people.

Yours sincerely in Christ

+ Patrick Dunn

✠ Patrick Dunn
Bishop of Auckland
President – NZCBC
Te Huinga o ngā Pīhopa Katorika o Aotearoa

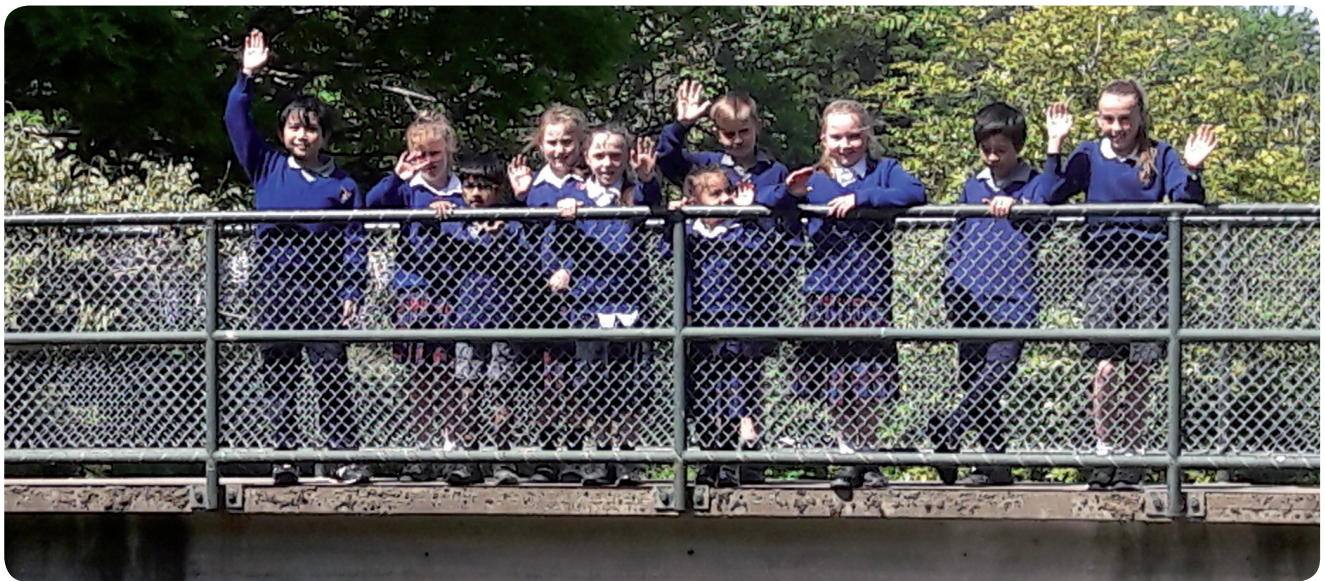


Photo courtesy of Sacred Heart School, Dunedin

1. The Catholic Education of School-Age Children (NZCBC) 2014. Page 2.

Contents



Foreword – Kupu Whakamānawa	1
Introduction – Kupu Whakataki	4
Blessing – Karakia	4
Creating a Bridge – Te Waihanga Whakawhitinga	5
Being Spiritual – Te Taha Wairua	6
Being Catholic	6
Today	6
Children’s Spirituality is Diverse	7
Modelled by Teachers	7
Oriented towards Jesus	7
Considering our Learners – Ngā Ākonga	8
Widely varied	8
Seeking to Belong	9
Come as You Are	9
Being Bi-Cultural – Te Tikanga-rua	11
Taonga	11
Ako	11
Whānau	11
Understanding Religious Education – Te Mātauranga Whakapono	12
Growing	12
Together	12
In a climate of faith	12
Becoming Religiously Literate – Te Reo Whakapono	13
A Language of Faith	13
Supporting the Practice of Faith	13
Assessing and Evaluating – Te Aromatawai me te Arotake	14
Assess Religious Education	14
Seeing the Bigger Picture	14
Evaluating Beyond the Cognitive	14
Broadly Applying Strategies	15
Including Reporting	15
Applying Pedagogy for Religious Education – Ngā Ariā o te Mātauranga Whakapono	16
Engage Deeply	16
With Particular Knowledge	16
Encouraging a Relationship with Jesus	16
Creatively and Enthusiastically	17

Understanding the Journey – Kia Mārama ki te Huarahi	18
Using the Bridging Document – Te Whakamahinga o te Puka Whakawhiti	19
Rejuvenate Religious Education	19
With Creativity, Faith, Knowledge and Skill	19
In Conclusion – Whakakapinga	20
Achievement Aims and Objectives by Strand – All Levels. Ngā Whāinga Paetae me ngā Whāinga	
Ako i ia Aho – Ngā Taumata katoa.....	21–29
Achievement Objectives by Level – All Strands. Ngā Whāinga Ako i ia Taumata.	30–33
Appendix 1 – Some History ĀpitiHanga 1 – He Hītori	34
From where have we come?	34
Where are we now?	34
Where do we want to go?	35
Appendix 2: Considering our Learners – ĀpitiHanga 2: Ngā Ākonga	36
Acknowledgements	37



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Introduction – Kupu Whakataki



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 children and 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 creating an environment and opportunities for children to engage personally with learning which will develop in a life-long relationship with Jesus and the Church.

Teaching Religious Education is hard work, especially in the face of growing secularisation and increasing demands on teachers' time in terms of compliance and professional expectations. It is a constant challenge to hold on to the genuine joy of the gospel which forms the heart of our Catholic Schools. That joy is what Christians are called to, even in the face of a changing world, fluid values, inconsistent justice, increased individualism and a decreased awareness of God's presence. The teacher of Religious Education chooses to be the instrument of a different message, one of good news. She or he engages with young people and teaches them that Jesus is their Saviour, example, and friend, that the Holy Spirit is with them guiding and nourishing, that the Creator is '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." (EG 88) Such is the challenge and joy of being a teacher in a Catholic School.

How blessed we are to share in this privileged work.

Blessing – Karakia

*E te Atua, God our loving Father,
You gift us with this world and invite us to respond with love and wisdom
Hehu Karaiti, Jesus Christ, beloved Son,
You show us how to live and call us to participate in your mission of life
Wairua Tapu, Holy Spirit,
You empower us with your will and guide us on our shared journey.*



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

Amene

Creating a Bridge – Te Waihanga Whakawhitinga



The story of Jesus and the mission of the Church is 2000 years old. The current primary Religious Education Curriculum is 20 years old. While aspects of the curriculum are somewhat dated the content is still relevant even though the nature of teaching and the make-up of New Zealand classrooms have changed significantly in the past two decades.

Therefore, in response to the needs of teachers, young people and parents in today's context this document serves to provide a bridge, for the effective teaching of Religious Education, between past and contemporary learning environments.

The NZ Bishops' RE Curriculum remains the same, and the RE Bridging Document revisits context and gives guidance for teaching it today.

The image of a bridge is a metaphor for a subtle shift in teaching Religious Education:

- Lessons to Resources
- Year-levels to Curriculum Levels
- Printed books to on-line resources
- Prescribed teaching methods to encouragement of creative learning experiences

The bridge also takes us to some fresh places, giving some new emphases:

- A greater emphasis on encounter with the person of Jesus
- A renewed emphasis on the relationship between school and parish
- A user-friendly outline for tracking coverage of Achievement Objectives
- Some guidance for the use of new pedagogies with the NZ Bishops' mandated programme. (p.15)
- New emphases included in the Achievement Aims:
 - Greater attention to Catholic Social Teaching
 - Reference to recent Papal encyclicals and Papal quotes
 - Promoting experiences to nurture children's spirituality
 - Highlighting children's role in the mission of the Church as disciples of Jesus
 - Calling for more intentional experiences to help children 'encounter' Christ
 - Encouraging experiences that facilitate children recognising and responding to their personal call to holiness and entering into relationship with Jesus.



Photo courtesy of Sacred Heart School, Dunedin

Being Spiritual – Te Taha Wairua



The children and young people in our Catholic Schools are spiritual beings on a human journey, not human beings on a spiritual journey.² In a broad understanding Fr Neil Darragh succinctly describes spirituality as, “the combination of beliefs and practices that animate and integrate people’s lives.”³

Being Catholic

Bishop Steve Lowe defines spirituality, within the Catholic context, as “the integration of theology (knowledge) and experience which becomes part of what the Church holds in her understanding of Christ.” Knowledge on its own is sterile and personal experience can be distant or exclusive. Spirituality is the action of these relating to each other and this coming together encourages us to come together. 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 a wonderful example for others.



Catholic schools aim to provide education of the whole child in an environment of faith in the Catholic Tradition. Like all schools in Aotearoa NZ, they cater for the development of children and young people’s hauora, that is, their physical well-being taha tinana, mental and emotional well-being taha hinengaro, social well-being taha whānau, and taha wairua spiritual well-being.⁴ However, the Catholic school, in particular and as a whole, nurtures and supports the development of children’s spirituality.

Through knowledge of Scripture, Church teachings and beliefs children and young people come to understand that Religious Education plays a significant role in developing their spiritual identity. It helps inform their life experiences and shapes their world view and spirituality around the person of Jesus, and their relationship with him develops as the model for all of their relationships.

The Catholic understanding of spirituality is that it is both personal and communal. Schools aim to provide for both of these as part of the spiritual life of the school and in relationship with the parish. Communal experiences of spirituality are often centred on celebrations of the Eucharist to highlight the feasts and liturgical seasons throughout the year. Particular moments on children’s personal faith journey, such as participating in sacraments for the first time, also provide opportunities for both personal and communal experiences that enrich the children’s and the communities’ spiritual lives.

The Religious Education programme, the prayer and liturgical life, the pastoral care practices and a sense of belonging in the Catholic community are the 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.

Today

It is important to acknowledge that presently, with the growth in secular culture, there is a flawed tendency to disconnect religion from spirituality based on a general understanding that the former is restrictive and closed while the latter is creative and open. However, 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, awareness of ‘other’, etc. These aspects are very much part of an open and shared spiritual journey as individuals and as a Catholic community.

2. Attributed to Teilhard de Chardin (not cited)

3. 2017 dialogue with NCRS

4. NZ Curriculum 2007

Within the Catholic School creativity and openness to deepening personal spirituality is a key aspect of holistic education. Church teaching and wisdom 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 silent prayer, meditation, lectio divina, formal prayer, movement and song.

Children's Spirituality is Diverse

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

A summary of the characteristics of children's spirituality include⁵:

- Individual unique spiritual qualities, capacities and experiences
- A deep sense of awe and wonder related to the ways children sense the world
- Asking and wondering about rich, deep questions
- Relating stories, writing and art work 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, awareness in relationships and resilience in hard times.

These characteristics apply to children's spirituality in a wider framework of understanding but they apply equally to children in Catholic schools where they are influenced by Catholic knowledge and experience including the rituals, symbols, lived values and beliefs. This includes the role models and spiritual witnesses who embody a Catholic spirituality with whom they interact every day.

Modelled by Teachers

Teachers play a key role in children's spiritual lives and they draw on their own spirituality to help them to be more alert to children's spiritual qualities and expressions. They are spiritual models for children and they nurture and affirm them by 'listening to and listening for' their spiritual expressions. It is, therefore, vital that teachers have opportunities and support to develop their own personal spirituality, at school and within the wider Catholic community.

The Religious Education programme provides opportunities for children to express and deepen their spiritual lives. In times of prayer, liturgy and reflection children can draw closer to God through their relationships with the people in their lives and the Communion of Saints that surround them, and through such experiences their spiritual expressions become an identifying part of who they are. Teachers use other areas of the curriculum such as art, music and literature to enrich children's appreciation of creativity, beauty, and other spiritual themes in the cultural context of Aotearoa NZ.

Oriented towards Jesus

The children's spiritual characteristics are nurtured and shaped within the context of Catholic beliefs and values that focus on Jesus and the God he revealed that are at the centre of the Catholic Character and religious life of the school. Children come to understand that Jesus embodied spiritual characteristics and modelled them in his life and they are challenged to do this. They are encouraged by their teachers to deepen their relationship 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 and the formation and support offered in Catholic Schools is a critical phase along the way.

5. Kennedy (2007)

Considering our Learners – Ngā Ākonga



The children and young people who attend Catholic schools are wonderful individuals 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.

Children and young people in Aotearoa New Zealand live in a bi-cultural society that is becoming increasingly multi-cultural. Their lives and the lives of their families and whānau are influenced by the complexities described by Pope Francis as the “the rapidification of life”⁶ in the 21st century, evidenced in increasing globalisation, secularism, materialism and pluralism. All of these challenge the Catholic identity and worldview which is the foundation of our Catholic schools.

Widely varied

The children who come into Catholic classrooms are from a wide range of family whānau living in towns and cities across the country from all demographics of society. They represent a significant range of cultures, socioeconomic status, faith engagement and academic ability – and often all within a single school.

Children 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 and a number have no connection other than through their children’s school. Notwithstanding a range of involvement with the life of their parishes the parents, families and whānau are usually very supportive of the schools. They are often regular attenders at school-based activities, fund raisers and religious and spiritual activities, especially when their own children are specifically involved.

The Aotearoa NZ educational legislation for Catholic (State Integrated) Schools requires that families have “a particular or general philosophical or religious connection” with the Catholic School. This is administered by the NZCBC through the application of a national policy which usually requires 95% of young people to have some meaningful level of

6. Laudato Si’ – 18

Catholic affiliation in order to gain entrance to a Catholic School. In practice, and due to a range of complex factors around “perception of the school” and families’ desire to gain entrance, the real level of commitment to Catholic faith is often minimal. This is particularly challenging for parishes, schools and teachers of RE in particular.

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

Seeking to Belong

In the past many social and community family activities were part of parish life. Today, in contrast, we live in a transient world attributed in part to a rising sense of individualism. There is an increasing tendency for families not to commit to groups and clubs, etc. 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. Decreasing participation in Sunday Eucharist, and lack of engaging with this significant aspect of spiritual and community nourishment, may be linked to these new sets of behaviours.

Today, for example, involvement in sport plays a large part in the lives of many children and their families. Playing or watching team or individual sports for many children and their family whānau is the focus of their social and community life. While there are benefits from this, the time commitment it involves can impact on opportunities to participate in other activities such as those associated with the Church and parish life. Sunday sport is also common and often directly cuts across Sunday Mass times.

Despite its increasing secularism there is informal anecdotal evidence that Christian values underpin many people’s relationships and how they respond to others in everyday life. In times of need people often demonstrate ‘national traits’ such as ‘giving people a fair go’, ‘mucking in when help is needed’ and ‘using number eight wire’ as creative ways to solve practical problems. These traits could be interpreted as ‘national spiritual traits’ and examples are often held up for people to replicate. These examples of ‘living values’ are a unique part of the national context that children and young people in Catholic schools bring to their classrooms.

Come as You Are

Therefore, regardless of their connection with the Church, children and 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.

Appendix 2 provides a simple format for brainstorming about the learners at your place.



Photo courtesy of Mercy Parish, Dunedin

New Zealand Children . . .

Have some religious knowledge, skills and experience	Include prayer as part of their life and relationship with God at times	Have a range of cognitive and affective skills, abilities and disabilities	
	Come from Māori, Pākehā European and other cultures including Pasifika, Asian, Middle Eastern, African and are immigrants and/or refugees	Approach religious learning and experiences with varying degrees of enthusiasm, indifference, interest and participation.	Come from a wide range of family and whānau in terms of different types of families and diverse experiences of love and care
Exhibit positive and negative behaviour towards others	Are connected in varying degrees with their local parish or pastoral area		Make increasing use of technology to communicate, entertain and learn
Have a range of understandings around social justice and fairness in the light of Gospel values and virtues	Come from wealthy, average income and poor families	Are part of schools large and small, new and long established, rural and urban all of which reflect the social context of their communities	
Come from homes where their knowledge and commitment to faith practice is not always supported and reinforced by adult family members		Participate in some form of sporting and/or cultural activities	Are in need of quality Religious Education which supports their personal growth and the development of an authentic relationship with Jesus and the Church.

All of these factors, and many not listed above, influence the children's and young people's engagement with faith formation, religious education, prayer, encountering God in daily life and living as disciples of Jesus. All of them are aware to some degree of the relevance of these experiences to their lives.

AND ALL ARE WELCOME IN OUR SCHOOLS.

Being Bi-Cultural – Te Tikanga-rua



A great gift within the New Zealand Catholic Bishops' mandated RE Curriculum is the awareness and inclusion of Te Reo and many Māori concepts throughout the programme. This was the result of authentic dialogue with tangata whenua during the time of writing and remains a significant strength of Religious Education in this land. These understandings of great gift - Taonga, learning together - Ako and family - Whānau must always be present in the teaching of Religious Education.

Taonga

Aspects of Māori culture and language which embody Katorika Māori Spirituality are woven throughout the life of Catholic schools in Aotearoa New Zealand. Māori language is seen as the eye of the culture and is used interchangeably with English in titles throughout the RE programme which raises awareness and makes Māori Spirituality more visible and audible in the school. Broader expressions of this can be seen in school gatherings, welcomes, liturgies, music, and ritual. Particular emphasis has been given to it in the content of the Religious Education Programme where key Māori concepts such as tapu, mana, aroha, tika, pono and hohou rongo are incultured into the resources. This illustrates the cohesion between a traditional Māori and a Māori/Pākehā Christian perspective, so that the wisdom and mana of these concepts enrich the understanding of the sacred.

Bishop Charles describes this faith relationship as, "What we are working towards is one faith with different insights. We need to ensure that the understanding of sharing together, participating together, growing in insight⁷ together as Māori and Pākehā, enriches a faith which becomes common to all of us."

Ako

Many Catholic schools incorporate the concept of ako into their classrooms and regular whole school practices. Ako establishes a teaching and learning relationship, where the teacher is also learning from the child. It is grounded in the principle of reciprocity and highlights the importance of children's relationship with their whānau. Ako principles and practices are fully compatible with and respectful of all aspects of Catholic Schools' Special Character.

Whānau

Māori are tangata whenua of Aotearoa New Zealand which is home to them 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 family whānau 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 faith pono, integrity tika and compassion aroha.⁸

In a wider appreciation of family the increasing number of children from other cultures in Catholic schools challenges teachers to provide opportunities for all children to share their faith and cultural experiences in their classrooms to enrich Religious Education classes and the whole life of the school. This practice honours the important relationship between faith and culture that children have a right to expect.



7. Dei Verbum, 8

8. Dr Pa Henare Tate

Understanding Religious Education

– Te Mātauranga Whakapono



Religious Education is education in religion. In Catholic schools Religious Education is teaching and learning what the Catholic Church believes and teaches – it aims to enable children to understand and appreciate how people live, pray and celebrate and how they can respond freely to God according to their gift of faith. It is not ‘catechesis’⁹ although it intentionally forms a foundation from which personal faith and sacramental participation may grow – supported by the action and example of the whole school/parish community and the wider Church.

As their knowledge, understanding and experience increases, children become more aware of what it means to have a Catholic worldview and to live a life as part of the Catholic community.

Growing

The cognitive outcomes in RE may appear to have a greater focus in the learning process, however, children’s affective awareness increases as virtues, gospel values and attitudes are absorbed through being embedded in the content and learning experiences of the RE programme. The affective and spiritual dimensions of RE are closely related and it is these that assist the development of children’s personal and spiritual growth. The Aotearoa NZ RE programme reflects the understanding that from ‘learning about Jesus’ children can grow to ‘love Jesus and want to follow him as a disciple’. Evidence of this growth can be seen as they share the outcomes of their learning through their prayer, stories, art works, games, drama, digital learning, music and Scripture activities.

Together

A Catholic life is not lived in isolation but within a community and for primary age children their first ‘community’ is their family whānau who are their first teachers in faith. This extends to their parish/pastoral community and in time to their school community. For many children the school provides the regular experiences in faith related activities that enable children to live a Catholic life. For all children the ideal is to grow together as family whānau, school and parish.

Through the school’s Catholic Character the knowledge and understanding children accumulate in their RE learning experience is integrated across other learning areas as well as into prayer, liturgical and reflective experiences and social justice outreach programmes. Participating in an environment where children are immersed in these activities has an influence on the people they become, the choices they make, how they manage their relationships and make meaning of their lives.

In a climate of faith

Children notice the cohesion between what they are learning about in their classroom and school and how people they know who are models of faith, such as their parents, grandparents, teachers, and parishioners, express their Catholic beliefs through the way they live. Children recognise cohesion between what significant people in their lives say and do. They are very open to seeing, and emulating, the coherence between ‘what you believe and who you are’. It is the combination of their RE learning and the witness of people living their faith as disciples of Jesus that enables children to follow their own call to holiness and to use their gifts to participate in the mission of the Church. This is how Religious Education in Catholic schools, taught in the context of Catholic Special Character, helps prepare the ground for children to hear and respond to Jesus’ call to “Come follow me.”



9. Catechesis – A comprehensive and systematic **formation** in the **faith**. (General directory for catechesis. #67)

Becoming Religiously Literate – Te Reo Whakapono



All religions have their own specific language that is acquired gradually as people accumulate religious knowledge and participate in the life of the community.

A Language of Faith

An expected outcome of Religious Education in Catholic schools is that children and young people develop religious literacy that will enable them to articulate their increasing knowledge and understanding about faith. They will develop a language around such things as 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.

Supporting the Practice of Faith

The online RE resource highlights religious language as it occurs in new concepts as they are presented to the children. It provides strategies for it to be reinforced so that they can incorporate it into their vocabulary. As children'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, about being Catholic and the development of their religious literacy, children will become more able to articulate a Catholic worldview which will, over time, become integrated into their thinking and identity. It is mainly through these experiences in Religious Education that children gradually build up a working knowledge and use of religious language to express the faith they are personally learning to live. For example, in RE classes children are invited to articulate how children of their age make connections with what they are learning and how this influences the way they live.

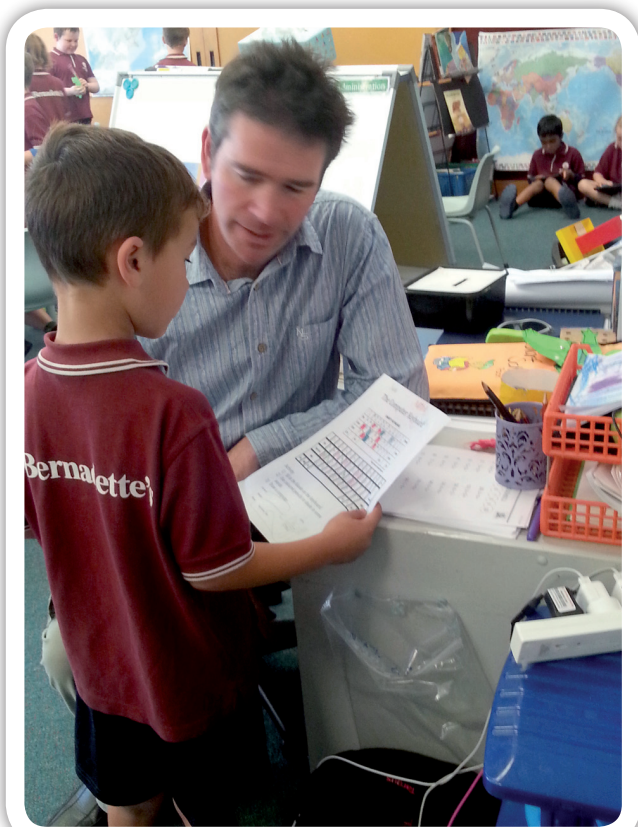


Photo courtesy of St Peter Chanel School, Dunedin

Assessing and Evaluating – Te Aromatawai me te Arotake



The effective use of assessment in the learning process for children applies equally in Religious Education as in any other curriculum area. Effective assessment is a key component of quality teaching when it is used as part of the learning process (assessment of learning, for learning) to inform teaching and learning.

Effective evaluation is the information gathered by teachers from a range of assessment strategies to interpret the assessment data to enable teachers to make a judgement about the effectiveness of the teaching and learning programme and/or an individual child's progress.

Assess Religious Education

Experienced teachers have skills and knowledge about assessment in the learning process which they apply across the whole curriculum including RE. Assessment looks back and it looks forward and it plays a key role in raising achievement and improving student learning outcomes. Care needs to be taken that assessment of the specific RE learning intentions is not lost when assessing cross-curricula learning.

Teachers have access to a range of strategies to gather information about children's learning and they use these to guide their next learning steps to achieve the learning intentions. Because this is the case it is not necessary to include specific examples and in-depth information about assessment strategies in this RE Bridging Document.

Seeing the Bigger Picture

On one level the purpose of RE is to develop children's religious knowledge and skills related to the learning intentions in RE which are mainly cognitive¹⁰. But the deeper and more important purpose of RE is the gradual effect it has on children as they get to know Jesus and 'encounter' him and his family the Church. This happens as they listen and come to believe his message and let it transform the sort of persons they are becoming as his disciples. As children's faith in Jesus increases and their relationship with him grows they grow in holiness and begin to accept their role in carrying on his mission on earth. When these wider effects are considered RE needs to be seen in the bigger picture of children's affective¹¹ or spiritual formation. While the cognitive outcomes of RE can, and should, be assessed using standard assessment strategies the affective outcomes require a different approach.

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 children accept their belief in Jesus and his values and as it becomes part of who they are and how they live. This is gradual 'inner' change that shapes the person they are growing into. 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 children's attitudes as they are inferred by their behaviour especially in their relationships. Evaluation of affective learning uses a wider frame to gather this information such as: informal observations, self-assessment strategies, anecdotes and use of written reflections to seek children's responses to life situations (these are anonymous to increase validity). For example, the focus of the observations could be on children's expressions of the Fruits of the Spirit.

Some examples of what to observe could be: noticing children when they show they have integrated the values of Jesus into the way they live such as showing compassion and empathy, listening to how children describe people in different situations, recognising children's spiritual questions that seek deeper meaning, noting the way they participate in parish life such as reading at Mass, altar serving or engagement with children's liturgy etc. Growth and greater awareness in the affective and spiritual dimension of learning can also be observed in children's prayer especially when their words move beyond praying for their own needs to including praying for the needs of others. (See Statement on Understanding Religious Education (p. 11) and Spirituality (p. 5-6).)

10. Relating to student's knowledge and perception of information.

11. Relating to student's attitudes, faith formation, interest and values. In this case, particularly with regards to spirituality.

The results of evaluation of the affective dimension of learning can be used to show ‘trends’ in children’s affective development that can be used by the teacher to encourage positive attitudes or behaviour or to address negative attitudes or behaviour in the class. Use of anonymous anecdotal examples to illustrate expected outcomes is a useful way of giving feedback. Written affective evaluation makes generalised statements about children’s developing attitudes inferred by their behaviour, including some anecdotal examples as evidence.

When the information about affective learning is gathered it can be summarised and fed back to children as a class. This is a very 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 highlight what children say about another person in the conversation as good examples that reinforce desired attitudes and behaviours.

Broadly Applying Strategies

In the wider context, while many strategies will be the same there is an important difference in assessing and evaluating children’s learning within the environment of a Catholic school. Teachers use assessment strategies that are effective from an educational point of view but in a Catholic school it is important that these strategies also reflect the inclusive attitudes and values that underpin the Catholic Character and these become embedded in all the classroom practices including assessment and evaluation beyond RE.

Reflective questions for teachers could be used to review how well assessment practices reflect the gospel values and virtues the school promotes for example:

- Are my assessment practices fair, inclusive, honest, valid and do they allow all children to show in different ways what they have learned?
- Am I being mindful of the power of feedback to children? Is mine respectful, clear, constructive, positive, useful, encouraging, focused on growth and improvement?
- Do I look at each child as God’s unique creation with his or her own abilities that together we can explore and develop?
- Do I treat each child with gentleness, kindness, patience, acceptance and care and encourage them to do the same?

(NB. 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.)

Including Reporting

Written reports to parents need to be accurate and informative around achievement in Religious Education. It is not sufficient to solely relate the affective characteristics of a child’s behaviour or attitude in the class. Considering the care with which assessment and evaluation is planned and used, children, young people and their families, as well as the BOT, have a right to professional, meaningful reporting in this core curriculum area.

Applying Pedagogy for Religious Education – Ngā Ariā o te Mātauranga Whakapono



The word pedagogy comes from a Greek term meaning ‘the art of teaching the young’. In the 21st century educational world this term is used to describe practical and philosophical approaches to teaching and learning in schools. A range of effective pedagogies are being used in Catholic schools in Aotearoa New Zealand to deliver the New Zealand Curriculum and engage with our RE Curriculum. This is happening in response to deeper understandings about teaching and learning and higher expectations around the effectiveness of education for children in our schools.

Engage Deeply

This deeper understanding is entirely cohesive with Religious Education and the wider mission of the Church in which Catholic schools participate. The NZ Catholic Bishops wish children, and their family whānau, to answer the call to live and share the gospel of Jesus and build God’s kingdom of justice, peace and love here on earth. Therefore, it is crucial that children and young people are taught to engage deeply with the Gospel message and to take ownership of this in their own lives. This is at the heart of all Catholic Schools.

Most teachers today have moved their thinking about teaching and learning beyond ‘transmission’ models to more ‘generative’ models. These models are child-centred and include constructivist, collaborative and cooperative learning strategies that encourage curiosity, exploration, inquiry, discovery, active learning and deeper student engagement. The hope is that generative models will lead children to deeper learning and critical thinking which will empower them to use their knowledge and skills to transform society.

With Particular Knowledge

Modern learning practices utilise a reality that information is at the fingertips of learners. The associated understanding is that process and critical thinking are more important than ‘knowledge/facts’ because information can be acquired anywhere, anytime. However, a notable difference between Religious Education and other areas of the NZ curriculum is the awareness that there is a prescribed “body of knowledge” which needs to be learned. This specific knowledge must be taught in New Zealand Catholic Schools. There is anecdotal evidence that at times RE is overwhelmed by other secular and non-religious ‘information’ especially in the digital environment.

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 context which is rich and engaging for all participants so that it can support growth in authentic Catholic knowledge and spirituality. Therefore, great care needs to be taken when planning Religious Education that teaching of content and specific knowledge is not lost in the wake of more flexible pedagogies which require no specific knowledge or understanding to be gained.

Encouraging a Relationship with Jesus

In this context, the pedagogical choices made by a school are clearly not to be undertaken lightly. The choice of an educational approach needs to reflect the purpose of the school, as it influences the desired outcomes the community has for the learners. Particular attention needs to be given to how it impacts on the ways children and young people are nurtured to grow and live in the spirit of Christ. Therefore, care needs to be taken when considering the specific effect of pedagogical decisions to ensure the highest quality Religious Education.

This does not mean that young people should not encounter freedom and opportunity for critical thinking in Religious Education. 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 secular world-view and associated media presence, that Jesus most definitely seeks such a relationship. For example, it is not up for debate that God loves us and moves in our world, and that there is great richness in the knowledge and life of our Church – grounded in the person of Jesus. However, there is wonderful opportunity to creatively investigate, integrate and grow in understanding of what this knowledge means.

In this document, Achievement Aims now include some new emphases (see page 4) and are set out over learning levels so that, while all need to be covered, flexibility is encouraged in how teachers and school leaders might choose to manage this for children in their school.

The latest version of the online RE resource includes new emphases and provides content that teachers may be assured meets the expectations of the bishops in terms of authenticity and sound theology. It provides the example of expected levels of learning and content. While use of the online RE resource is highly recommended teachers are encouraged to supplement it with other resources to differentiate their lessons and cater for children's varied learning needs. They are also invited to develop or use alternative learning experiences to meet the Achievement Aims and Objectives.

Good practice of co-curricular planning includes:

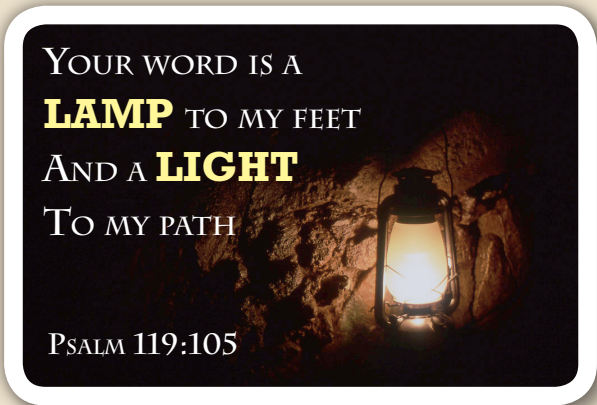
- A clear Catholic statement in the overarching theme title or heading
- RE learning forming the foundation of the theme rather than some sort of 'add-on'
- Specific statements on where the RE learning objectives are effectively addressed
 - Awareness, by the children, of actual RE learning taking place in an engaging and inspiring way. (Integration emphasising rather than diminishing RE.)
- Specific attention to assessment and reporting of RE AOs.

Creatively and Enthusiastically

The Aotearoa New Zealand Religious Education curriculum, and body of knowledge, needs to be taught effectively and fully in New Zealand Catholic schools. The power of Scripture and the rich teaching of the Church is calling out to be shared with real joy and expertise.

In the light of this, teachers of Religious Education are strongly encouraged to:

- Be creative and enthusiastic in planning and teaching of RE
- Utilise the best of modern pedagogies to engage children in deep learning, linking RE to their life experiences
- Look to the wider community and parish for support and encouragement
- Ensure particular knowledge, which is not easily integrated with other learning areas or whole school approaches, is taught to meet all AOs.



YOUR WORD IS A
LAMP TO MY FEET
AND A **LIGHT**
TO MY PATH

PSALM 119:105

NB. Below is an extract from the NZ Catholic Bishops' Statement regarding the time allocated each week for teaching RE – this does not include liturgy or liturgy preparation.

The NZCBC mandated minimum hours for Religious Education remain in effect because daily engagement with RE is still the back-bone of the programme in Catholic schools. If schools are creatively 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 requirements are: Years 1 and 2: 100 minutes - 5 x 20; Years 3 and 4: 100 minutes - 5 x 20 or 4 x 25;
Years 5 and 6: 120 minutes - 4 x 30; Years 7 and 8: 150 minutes - 5 x 30

Understanding the Journey – Kia Mārama ki te Huarahi



This diagram is an attempt to represent graphically a relationship between the different aspects of Religious Education in our Catholic Schools as outlined in this RE Bridging Document:

- Jesus, and the encounter with him, is at the centre of what we do.
- Children's developing spiritual identity and their relationship with Jesus are bound together. This is at the core of what we are about in RE. It is more than knowledge and experience, but is informed and nourished by what happens in RE. There is always the understanding that Jesus is active in the relationship not an outside observer or an ephemeral goal.
- All aspects of Religious Education, as outlined in this REBD, inform and are informed by each other. There is a flow and a sense of interconnectedness. All areas are important and necessary.



Using the Bridging Document

– Te Whakamahinga o te Puka Whakawhiti



Rejuvenate Religious Education

The Religious Education Bridging Document (REBD) is not a new curriculum. The present curriculum retains its original mandate and, as previously stated, this document brings clarification for teaching RE in the modern context. It encourages more creativity and engagement in the light of the NZ Catholic Bishops' 'teal document', and refocuses teachers and leaders on the purpose of RE - to support children and young people in the development of a personal relationship with Jesus and to facilitate discipleship which includes participation in parish life and the wider Church community.

The image of a bridge is used in this document to provide a sense of movement from what has been, what is now and where 21st century learning is going in relation to Religious Education in Catholic schools in Aotearoa New Zealand.

For people in schools, reading and discussion around the explanatory statements in the REBD is intended to rejuvenate thinking and dialogue about the nature and potential of RE at your place. It is necessary for RE teachers and learners to benefit from new, engaging and vibrant approaches to teaching and learning used in the present day and beyond. The new pedagogies teachers are using across the curriculum can enable deeper learning of, and engagement with, Religious Education. However, the content and profound purpose of RE is always the driving aspect of effective teaching in Catholic Schools and new ways of teaching and learning must honour this first.

With Creativity, Faith, Knowledge and Skill

Guidance in this area is provided in the REBD by:

- Reminding us of the 'why' of Religious Education. To support the development of personal and community faith, in mind and heart, through quality teaching.
- Encouraging creativity in the 'how' RE is taught while retaining 'what' RE is taught. In terms of 'how' RE will be taught teachers are encouraged to be flexible and engaging, making the most of their relationship with the young people in their care and using a variety of appropriate resources including the online RE resource.
- Providing the Achievement Aims and Objectives in a format which is refreshed and easily used for planning and tracking.
 - New emphases have been made on areas that were not specifically included in the original curriculum. The new emphases are embedded (and bolded) in the Achievement Aims (AAs) for each strand.
 - The AAs and AOs retain the theology that the bishops require to be taught in Aotearoa New Zealand Catholic Schools.
 - The concepts that are within the AAs are distributed across the four Levels of each strand and are broken down into Achievement Objectives (AOs). The new emphases are being added to the RE online resource as it is updated.
- Presenting AOs in terms of Levels rather than years.
 - Development of the RE knowledge that children are taught, across Levels 1-4, remain evident in the 'key areas' of the AAs and AOs for each strand. As with the NZ Curriculum the REBD includes a series of pull-outs providing convenient copies for teachers' use. There are two sets:
 - **Set One** fold out sheets which have been created to clearly outline the content of the Strands and the Prayer and Liturgical Year modules. This includes:
 - The Revised AAs alongside a Level summary and the AOs for each level.
 - A format useful for teachers to locate key concepts and identify where they are covered across other levels – which will increase cohesion.
 - A format useful at Strand Staff Meetings and when providing information about RE topics for parents.
 - **Set Two** fold out sheets which are set out in levels and include the AOs in all strands and the Prayer and Liturgical Year modules.
 - This format will assist teachers with planning and as a check list to ensure coverage of all AOs.

In addition, the On-line RE Resource (faithalive.org.nz) continues to be developed in line with this document. The material on Faith Alive is designed to cover fully the AOs and may be used as it is, or used as a reference point for covering the necessary material in potentially more creative or integrated ways.

In this resource, the level of the content knowledge that teachers work at with children is supported through suggested Learning Intentions (LIs) and as the on-line RE resources are updated the LIs will be adjusted to reflect any changes. The LIs that are included in the NZ RE Curriculum have always been seen as examples for teachers to use, to enable children to achieve the AOs. Teachers have always been encouraged to write LIs for their own class to scaffold the learning to meet the needs of the children in their classroom context. This same flexibility continues to be encouraged.

In Conclusion – Whakakapinga



It is the sincere hope of all involved in developing this Religious Education Bridging Document that it provides some useful background information and practical guidance for teaching Religious Education in Catholic schools in Aotearoa New Zealand in the 21st century.

May it also serve to remind us all of the call of Jesus to come follow him. To remind us of the Good News which forms the foundation of the Church and which we are tasked to share. To remind us that we participate with Jesus in the telling of wonderful stories, the sharing of profound knowledge, and the dialogue of deep conversations along the way as, together, we build the kingdom of God and reach out to those in our care.

Ours is blessed work.



Jesus said, “Let the little children come to me, and do not stop them; for it is to such as these that the kingdom of heaven belongs.” (Matt. 19.14)

Achievement Aims and Objectives by Strand – All Levels. Ngā Whāinga Paetae me ngā Whāinga Ako i ia Aho – Ngā Taumata katoa.

GOD TE ATUA – IO MATUA KORE – STRAND – All Levels

(Detail in brackets refers to original Achievement Aims & AOs)

REVISED ACHIEVEMENT AIMS	Level 1 – (Years 1 & 2)	Level 2 - (Years 3 & 4)	Level 3 - (Years 5 & 6)	Level 4 - (Years 7 & 8)
	God is Creator Our Gracious God	Called to be like Jesus Called to Service	Who is God? God is Faithful	God’s desire for Humanity The Mystery of God
	<p>God is the creator of all living things which share in God’s own tapu. Each person is sacred and unique, created in God’s image in love for love.</p> <p>All of creation is God’s gift and people’s response to God is giving praise and glory.</p> <p>God’s gifts to people are a sign of God’s love. God greatest gift is his Son, Jesus who calls God Abba Father. Jesus tells people his father is loving and forgiving.</p>	<p>God is present everywhere in the world through creation. God speaks to people through the Scriptures. God works in people through the gift of grace which is God’s presence and action in people’s lives and in the world. Each culture has its own special ways of making God present in the world.</p> <p>The God Christians believe in is the Holy Trinity, a loving community of Father, Son and Holy Spirit, three persons who are one God.</p> <p>People show love and respect and take responsibility for God’s creation and the environment because it is tapu.</p> <p>The Ten Commandments are God’s gift of love to people.</p>	<p>The messages in the Scriptures tell of God’s faithfulness to people despite their unfaithfulness and his call to them to be faithful.</p> <p>God’s love of people is constant and was sealed with a covenant.</p> <p>In the New Testament God’s covenant with people is through Jesus who calls people to trust in God and build God’s Kingdom or Reign on earth.</p> <p>God has many names and images. Through Jesus we come to know God and respond to God in faith, and action in the Church.</p> <p>The Creed is the prayer that Catholic people use to proclaim their beliefs.</p>	<p>God created people to grow and change and to live life to the full. God’s desire is happiness for all people on earth and in heaven forever.</p> <p>People have been given the gift of free will and therefore can choose to make good or bad choices.</p> <p>God wants people to use their gifts to build up the Church and build the kingdom of love, justice and peace on earth.</p> <p>Through the gift of God’s grace people can grow in virtue and turn away from sin and become more like Jesus.</p> <p>God is a mystery. God is both near and distant. The Christian tradition reveals God to be a Trinity of three persons: Father, Son and Holy Spirit. God creates, redeems and sanctifies.</p>
<p>In their study of God Te Atua, children and young people will gain and apply knowledge, skills, attitudes and values to understand and integrate into their lives:</p> <p>1) That God Te Atua is holy, the source of all life, all grace and all holiness and calls each person to holiness.</p> <p>2) That people are created in the image and likeness of God and are called to believe in God, share in God’s work of creation, as they build up the Kingdom or Reign of God on earth as it is in heaven, as members of the Catholic Church Katorika Te Whānau a Te Karaiti living according to the Principles of Catholic Social Teaching.</p> <p>3) That God’s revelation began with creation, was continued through the history of Israel, and was revealed fully in Jesus Hehu the Son of God.</p> <p>4) That God wants all people to be saved and through the Holy Spirit Te Wairua Tapu, God is at work in their histories and cultures, but most fully in Christ and His Church where they can encounter God Te Atua.</p> <p>5) That God’s desire for humanity includes a relationship of unconditional love with each person, through Jesus and the Holy Spirit who is present in the Church founded by Hehu Jesus</p> <p>6) That God is creator of all that is good, the source of all being, seen and unseen, of tapu and mana, giver and sustainer of creation which is entrusted to the care of human beings who as creatures are utterly dependent on Te Atua God. Laudato Si reference</p>	<p>Achievement Objectives</p> <p>At Level 1 children will learn about:</p> <p>1) God created the universe out of nothing and keeps it in being. (AA6. Yr1, AO1)</p> <p>2) People are God’s unique creation made in love for love. (AA5. Yr1, AO2)</p> <p>3) All of creation including the unseen such as angels is God’s good gift. (AA6. Yr 1, AO3)</p> <p>4) God’s many gifts to people are a sign of God’s love. (AA6. Yr2, AO1)</p> <p>5) God’s greatest gift is Jesus who taught people that God is his Father Abba, a loving and forgiving Father Matua. (AA3. Yr2, AO2)</p> <p>6) People are called to respond to God’s gifts. (AA2. Yr2, AO3)</p>	<p>Achievement Objectives</p> <p>At Level 2 children will learn about:</p> <p>1) God is present everywhere in the world through creation. (AA6. Yr3, AO1)</p> <p>2) God is active through people who accept God’s gift of grace. (AA6. Yr3, AO2)</p> <p>3) God speaks to people through the Scriptures. (AA3. Yr3, AO3)</p> <p>4) God’s presence and action in the world is expressed in various cultures. (AA4. Yr3, AO4)</p> <p>5) The Holy Trinity, the Father, the Son and the Holy Spirit as a loving community of the three persons who are one God. (AA5. Yr4, AO1)</p> <p>6) Show love and respect for God’s gift of creation, accept responsibility for the environment, and recognise the tapu sacredness of whenua land. (AA6. Yr4, AO2)</p> <p>7) The Commandments are a gift taonga of God’s love aroha. (AA 4. Yr 4, AO3)</p>	<p>Achievement Objectives</p> <p>At Level 3 children will learn about:</p> <p>1) Stories of God’s call from the Old and New Testament, through angels and other means, and people’s responses. (AA4. Yr5, AO1)</p> <p>2) The meaning of covenant in the Old Testament. (AA4. Yr5, AO2)</p> <p>3) God’s constant faithfulness despite at times, people’s unfaithfulness, and God’s continual call to people to be reconciled in all their relationships. (AA5. Yr5, AO3)</p> <p>4) Catholic people are called to believe in God and with the help of the Holy Spirit to build up the Kingdom or Reign of God Te Rangiratanga. (AA 2. Yr5, AO4)</p> <p>5) The names and images of God that tell people something about what God is like. (AA1. Yr6, AO1)</p> <p>6) Christians come to know God through Jesus and respond in faith through worship and action in the Church. (AA3. Yr6, AO2)</p> <p>7) Catholic beliefs about God are contained in the Creed. (AA6.Yr 7, AO3)</p>	<p>Achievement Objectives</p> <p>At Level 4 children will learn about:</p> <p>1) God Te Atua has created people to grow and change and, through the gift of grace to become more like Jesus by turning away from sin. (AA5. Yr7, AO1)</p> <p>2) The gifts taonga God gives to people to be used for the work of the Church to help bring about the Kingdom or Reign of Tika, Rangimarie and Aroha (AA2. Yr7, AO2)</p> <p>3) God’s desire for all people is happiness and fullness of life on earth and, especially with God forever in Heaven. (AA1. Yr7, AO3)</p> <p>4) All creation is graced by God and redeemed, and although affected by sin has its own tapu and mana which must be respected. (AA6. Yr7, AO4)</p> <p>5) The concept of the mystery of God Te Atua who is both near and distant. (AA3. Yr8, AO1)</p> <p>6) Christian Tradition reveals God to be a Trinity of three persons: the Father Te Matua, the Son Te Tamaiti, and the Holy Spirit me Te Wairua Tapu, who as one God creates, redeems and sanctifies. (AA5. Yr8, AO2)</p>

REVISED ACHIEVEMENT AIMS In their study of Jesus Christ Hehu Karaiti, children and young people will gain and apply knowledge, skills, attitudes and values to understand and integrate into their lives: 1) That Jesus Hehu is God Atua, fully human and fully divine – second person of the Trinity. 2) That Jesus as Matamua firstborn, and Tuakana elder brother of all, whose life is a model for all Christians. 3) That people who believe in Jesus Hehu through the grace of the Holy Spirit Te Wairua Tapu are invited into a loving relationship with Jesus, to follow him as his disciples and live his way through conversion of heart through faith, hope and charity with tika justice, pono integrity and aroha love as embodied in the Catholic Social Teaching. 4) That there are various ways Jesus Christ, the risen Lord, is present today in people , the world, and in the Church especially in the Sacrament of the Eucharist. 5) That Jesus’ mission is as saviour and redeemer and that as members of the Church he calls children to be part of it. 6) That Scripture shows that Jesus, God’s Son, reveals to the world that God is Atua loving Father Matua.	Level 1 – (Years 1 & 2)	Level 2 - (Years 3 & 4)	Level 3 - (Years 5 & 6)	Level 4 - (Years 7 & 8)
	Jesus my friend Jesus showed his love in different ways	Jesus gives himself in the Eucharist Jesus came to show people how to live and lead them to God	The Life of Jesus Jesus - the fullness of God’s revelation	Jesus Saviour and Liberator Jesus: His values and the role of disciples today
	<p>Jesus was born into a Jewish family around 6-4 BC. He lived as a child just like us. As an adult Jesus invited the apostles to be his friends and follow him.</p> <p>What Jesus did when he lived on earth he continues to do today with the help of the Holy Spirit.</p> <p>We get to know Jesus through the bible stories.</p> <p>Jesus showed love and respect for the tapu of people in different ways: talking, listening, sharing meals, touching, healing and showing he cared for them. Jesus wants us to be like this.</p>	<p>Jesus is truly present in special ways in the meal that is the Eucharist. When people receive the Eucharist they grow in holiness tapu.</p> <p>Eucharist is the best way to give praise and thanks to God with Jesus through the Holy Spirit.</p> <p>Jesus invites people to grow in holiness by sharing in his life and following his example.</p> <p>Grace is the gift of God’s presence and action in the world that helps people to become holy like God.</p> <p>When Christians live as Jesus did with tika, pono and aroha they help to bring about God’s kingdom on earth.</p> <p>Jesus taught people what God was like and how much God loved them and this helped people to be reconciled with God Te Atua.</p>	<p>Catholics believe that Jesus Christ is both fully human he tino tangata and divine he tino Atua like God. People come to know Jesus through reading and reflecting on the stories about him in the New Testament. Through the stories people can get a sense of the people, the times and places Jesus lived in that influenced his life and his work. Each gospel writer records Jesus’ life from a different perspective and this enables people to develop a deeper understanding of Jesus’ life, his mission and his death and resurrection.</p> <p>Jesus came to make known to people that God is his Abba, Matua. Jesus’ life was God’s gift of love to the world because God loved people so much. Jesus taught that the Holy Spirit strengthens people to turn away from sin and live as he lived. Jesus lived with faith, hope and love and he invites his followers to do the same. Christians express their faith, hope and love through worshipping God and loving actions.</p>	<p>Jesus is our Saviour and Liberator. He saved people through his life, his death and his resurrection. These and other titles found in the gospels lead to a deeper understanding of him through imagery, metaphor and story. The titles of Mātāmua firstborn and Tuakana elder brother are titles for Jesus used in Māori culture.</p> <p>The Beatitudes reflect the law of love that Jesus preached. When the Beatitudes are not evident in people’s lives people turn away from God. They struggle with sin that damages their relationships with people and with God. People need to take responsibility for their personal sin when they fail to love and seek forgiveness hohou rongo from God and the people they have hurt. The conflict, suffering and injustice in the world is the effect of social sin which results in unjust systems and laws, greed, prejudice, racism and other sinful practices set up by people. Christians are challenged to confront these and work to create a just and peaceful world where all people are respected and have access to what they need to live happy fulfilling lives. Christians in Aotearoa are responsible for promoting the rights and culture of the tangata whenua and to uphold Te Tiriti o Waitangi.</p> <p>The resurrection of Jesus showed the early Christians that he shares fully in God’s power, authority and mana.</p>
	<p>Achievement Objectives At Level 1 children will learn about:</p> <p>1) How Jesus’ life as a child is similar and different from the lives of children today. (AA1. Yr1, AO1)</p> <p>2) Jesus who became a human being – our elder brother, tuakana is the true Son of God the Father. (AA2. Yr1, AO2)</p> <p>3) Jesus’ invitations to be friends with him. (AA3. Yr1, AO3)</p> <p>4) Jesus showed love and respect for people in different ways. (AA2. Yr2, AO1)</p> <p>5) How Jesus showed love and respect, how people show love and respect today. (AA3. Yr2, AO2)</p> <p>6) The Bible is the Church’s special book which includes stories of Jesus. (AA6. Yr2, AO3)</p>	<p>Achievement Objectives At Level 2 children will learn about:</p> <p>1) Sharing food with friends is like celebrating Jesus’ gift of the Eucharist that helps us to grow in holiness. (AA3. Yr3, AO1)</p> <p>2) Jesus is truly present in the Eucharist in different ways especially through the changing of the bread and wine. (AA4. Yr3, AO2)</p> <p>3) The best way of giving thanks to God the Father is with Jesus through the Holy Spirit in the Eucharist. (AA4. Yr3, AO3)</p> <p>4) Jesus invites people to grow in holiness by sharing in his life which we call grace Mana Atua. (AA3. Yr4, AO1)</p> <p>5) By living as Jesus lived, Christians share in Jesus’ mission of worshipping God and bringing about the kingdom of God Te Rangitiratanga. (AA5. Yr 4, AO2)</p> <p>6) Jesus respected tapu in people by exercising tika justice, pono integrity and aroha love. (AA3. Yr4, AO3)</p> <p>7) Jesus was sent to reveal the love of God, bring forgiveness of sin and healing so people can be reconciled with God Te Atua. (AA6. Yr4, AO4)</p>	<p>Achievement Objectives At Level 3 children will learn about:</p> <p>1) The structure of the New Testament (AA6. Yr 5, AO1)</p> <p>2) The context in which Jesus lived. (AA1. Yr 5, AO2)</p> <p>3) The life of Jesus Hehu. (AA1. Yr5, AO3)</p> <p>4) Jesus was fully human he tino tangata and fully divine he tino Atua. (AA1. Yr5, AO4)</p> <p>5) Jesus is the Son of God and that he revealed to the world that God is Abba, Father, Matua. (AA6. Yr6, AO1)</p>	<p>Achievement Objectives At Level 4 children will learn about:</p> <p>1) Jesus is Saviour and Liberator through his life, death and Resurrection – te aranga. (AA5. Yr7, AO1)</p> <p>2) Titles for Jesus, including Jesus is Lord, Mātāmua firstborn and Tuakana eldest brother. (AA2. Yr7, AO2)</p> <p>3) The Beatitudes and their place in the lives of Christ’s disciples today. (AA3. Yr8, AO1)</p> <p>4) Original, personal and social sin and people’s struggle against sin in the light of Jesus’ message of forgiveness hohou rongo. (AA3. Yr 8, AO2)</p> <p>5) Jesus is an advocate for the poor, the weak, the powerless, those without mana, and how this challenges Christ’s followers today to bring about justice tika and peace in the world. (AA3. Yr8, AO3)</p> <p>6) Jesus as Risen Lord. (AA5. Yr8, AO4)</p>

REVISED ACHIEVEMENT AIMS	Level 1 – (Years 1 & 2)	Level 2 - (Years 3 & 4)	Level 3 - (Years 5 & 6)	Level 4 - (Years 7 & 8)
	God the Holy Spirit The Holy Spirit in people’s lives	The Fruits of the Holy Spirit Pentecost	Titles and Symbols of the Holy Spirit Baptism and the Holy Spirit	The Holy Spirit in Scripture The Mission of the Holy Spirit in the Church and in the World
	<p>The Holy Spirit is God, the third person of the Trinity. We use symbols and signs like wind and fire to show the action and power mana of the Holy Spirit. The Holy Spirit Te Wairua Tapu works in people’s lives.</p>	<p>The Fruit of the Spirit is God’s love at work in people which enables them to exercise their mana and bear the fruits of love, peace, joy, patience, kindness, gentleness, faithfulness, generosity and self-control. The Holy Spirit helps people to recognise when they have sinned, need to forgive and be forgiven.</p> <p>The coming of the Holy Spirit at Pentecost completed the revelation of the Trinity and the mystery of the Church. It is the Spirit that enables people to know God and live like Jesus. Through the Holy Spirit Jesus fulfilled his promise to be with his followers in his Church through Word and Sacrament.</p>	<p>Using the titles and symbols of the Holy Spirit found in Scripture and Tradition we come to know and understand the Spirit.</p> <p>Through Baptism people receive the Holy Spirit who strengthens them to believe, to hope and to love.</p> <p>Baptism frees people from sin and helps them to grow in tapu and mana and to be more like Jesus.</p>	<p>From the Scriptures we learn about the role of the Holy Spirit from creation, through the Old Testament including the prophets, to Jesus and within the early Christians to the Church today.</p> <p>The Holy Spirit opens people’s minds to the meaning of Jesus’ death and resurrection and prepares them to go out and bring others to Christ and make his saving work present through the Sacraments so they can carry on the Mission of Jesus.</p> <p>The Spirit prepares peoples, cultures and religions for the Gospel. Te Wairua Tapu guides, sustains and renews the Church. The Holy Spirit works in the world through people leading them to live in ways which promote aroha, rangimarie and justice tika.</p>
<p>In their study of Holy Spirit, Te Wairua Tapu children and young people will gain and apply knowledge, skills, attitudes and values to understand and integrate into their lives:</p> <p>1) That the Holy Spirit Te Wairua Tapu is God, third person of the Trinity with the very tapu holiness and mana power of God Atua.</p> <p>2) That the Holy Spirit enables them to grow in tapu and mana holiness, through the gifts of grace, understanding and wisdom so they can follow their call to holiness and nurture their personal spirituality.</p> <p>3) That the Holy Spirit is present and affects whānau family, Church, Scripture, Sacrament and the world.</p> <p>4) That there are titles and symbols of the Holy Spirit Te Wairua Tapu.</p> <p>5) That the mission of the Holy Spirit is creating, sustaining and renewing the Church, bringing truth and liberation into people’s lives, uniting them with Jesus and continuing his work such as in keeping with the Principles of Catholic Social Teaching.</p>	<p>Achievement Objectives</p> <p>At Level 1 children will learn about:</p> <p>1) The Holy Spirit is God. (AA1. Yr1, AO1)</p> <p>2) The effects of the Holy Spirit in people’s lives. (AA2. Yr1, AO2)</p> <p>3) People who believe in God can respond to the Holy Spirit in their lives in many ways. (AA2. Yr2, AO1)</p> <p>4) The Holy Spirit is present in the Church in special ways. (AA3. Yr2, AO2)</p>	<p>Achievement Objectives</p> <p>At Level 2 children will learn about:</p> <p>1) The Fruits of the Holy Spirit and how they are expressed in the community of the Church. (AA2. Yr3, AO1)</p> <p>2) The Holy Spirit as God’s self-giving love enabling people to bear the Fruits of the Spirit. (AA2. Yr3, AO2)</p> <p>3) The presence of sin is against the life of the Spirit. (AA5. Yr3, AO3)</p> <p>4) Jesus’ promise to His disciples to be always with them, how this is fulfilled in the coming of the Holy Spirit in the Church, in Word and Sacrament. (AA3. Yr4, AO2)</p> <p>5) The Holy Spirit enables people to live like Jesus and come to know the Father. (AA5. Yr4, AO3)</p>	<p>Achievement Objectives</p> <p>At Level 3 children will learn about:</p> <p>1) A variety of titles and symbols of the Holy Spirit Te Wairua Tapu. (AA4. Yr5, AO1)</p> <p>2) The Holy Spirit as the bearer of grace, tapu holiness and mana power to all God’s people. (AA2. Yr5, AO2)</p> <p>3) Through Baptism the Holy Spirit brings people the grace to grow as children of God in the Church. (AA2. Yr6, AO2)</p> <p>4) The indwelling of the Holy Spirit helps people to believe in Jesus and grow more like him. (AA5. Yr6, AO3)</p>	<p>Achievement Objectives</p> <p>At Level 4 children will learn about:</p> <p>1) The actions of the Holy Spirit in the Old Testament. (AA1. Yr7, AO1)</p> <p>2) Scripture stories which show that Jesus’ life was empowered by the Holy Spirit. (AA5. Yr7, AO2)</p> <p>3) The action of the Holy Spirit in the lives of the early Christians as recorded in the Acts of the Apostles and the Letters. (AA2. Yr7, AO3)</p> <p>4) The Holy Spirit’s Mission in the Church as the Spirit who opens people’s minds to the meaning of Jesus’ death and Resurrection and prepares people to go out into the world and draw others to Christ. (AA5. Yr8, AO1)</p> <p>5) Te Wairua Tapu enables the community to experience Christ and make his saving work present through the Sacraments so they can carry on the Mission of Christ in the world. (AA5. Yr8, AO2)</p> <p>6) The Holy Spirit’s Mission in the Church as the Spirit who prepares peoples, cultures and religions for the Gospel from the beginning of time. (AA5. Yr8, AO3)</p> <p>7) Te Wairua Tapu guides, sustains and renews the Church. (AA5. Yr8, AO4)</p> <p>8) The Holy Spirit works in the world through people, leading them to live in ways which promote aroha, rangimarie and justice tika. (AA5. Yr8, AO5)</p>

REVISED ACHIEVEMENT AIMS	Level 1 – (Years 1 & 2)	Level 2 - (Years 3 & 4)	Level 3 - (Years 5 & 6)	Level 4 - (Years 7 & 8)
	Belonging, gathering, celebrating, living God’s presence	Called to be like Jesus Called to service	The Church Celebrates The Church as Pilgrim People	The Teaching Church The Living Church
<p>In their study of Church Te Whānau a te Karaiti, children and young people will gain and apply knowledge, skills, attitudes and values to understand and integrate into their lives:</p> <p>1) That the Church, as a Community of Disciples in communion with Christ through the Holy Spirit, is a sign and sacrament of God’s Kingdom or Reign on earth as it is in heaven.</p> <p>2) That the Church consists of all the baptised, and its mission is to continue Jesus’ mission of service to others and to teach and proclaim the gospel to all, and that children and young people have an active role in this as disciples of Jesus.</p> <p>3) That the Church is the whānau family of Christ called together by the Holy Spirit through the gift of faith, sacrament and the word, to be a reconciling, worshipping, serving, celebrating community and a voice and advocate for the poor as they live out Catholic Social Teaching.</p> <p>4) That Te Wā the journey or pilgrimage of life in whānau family and Church is significant.</p> <p>5) That the Catholic Church throughout the world is present and manifested locally in the diocese, pastoral area and parish and is led by the Pope and the Bishops, as successors of the apostles.</p>	<p>We belong, participate and celebrate with our family whānau, school, our parish and Church. The Church is the followers of Jesus called by the Holy Spirit to carry on the work of Jesus today. When people belong to something they have privileges and responsibilities. The Church is a sign of God’s love and presence in the world.</p> <p>Achievement Objectives At Level 1 children will learn about:</p> <p>1) Belonging, participating and celebrating in communities, especially family and school and parish. (AA3. Yr1, AO2)</p> <p>2) How Jesus carried out his mission and showed people how to do this today as members of his Church. (AA2. Yr1, AO2)</p> <p>3) When their parish gathers, celebrates, lives and prays as a community, it is a part of the Church which Jesus founded and it brings God’s presence and love alive in the world. (AA3. Yr2, AO1)</p> <p>4) The privileges and responsibilities of belonging to a family or whānau as the domestic church, and to a school and a parish. (AA4. Yr2, AO2)</p>	<p>The Scripture stories record how Jesus called the apostles to follow him. People who belong to the Church today through Baptism, Confirmation and Eucharist are called to be like Jesus and to carry on his work by worshipping God, serving and loving God and others and acting with faith and tika. Through baptism people are called to serve others and to become holy. People do this through different vocations – as single people, married people, priests or religious men and women.</p> <p>Achievement Objectives At Level 2 children will learn about:</p> <p>1) Scripture stories of Jesus’ call to His apostles and disciples to follow Him, and identify ways members of the Church are called and respond today. (AA2. Yr3, AO1)</p> <p>2) People are initiated into the Catholic Church through the Sacraments of Baptism, Confirmation and Eucharist. (AA3. Yr3, AO2)</p> <p>3) How people who belong to the Catholic Church are called to believe in Jesus and carry on his mission, worshipping God and serving, loving and helping others. (AA2. Yr3, AO3)</p> <p>4) Through Baptism people are called to holiness, lived out through various vocations: single life, marriage, religious life, priesthood. (AA3. Yr4, AO4)</p> <p>5) As members of the Church, people are called to carry out its mission of service. (AA2. Yr4, AO2)</p> <p>6) The Church helps people to be reconciled with God and each other through the Holy Spirit who is especially active in the Sacrament of Penance. (AA3. Yr4, AO3)</p>	<p>An important part of being a Christian includes worshipping God through prayer, proclaiming the Word of God and celebrating the Sacraments especially the Eucharist on the Lord’s day. The Church is a pilgrim people on a life journey towards God. Since the Church began people have used their gifts to spread the good news of Jesus. People follow Jesus and spread his message using their gifts through their different ways of living as single and married people or as priests and people in religious communities.</p> <p>Achievement Objectives At Level 3 children will learn about:</p> <p>1) The worship of God through prayer karakia, proclamation of the Word and celebration of Sacraments is central in the life of the Church. (AA3. Yr5, AO1)</p> <p>2) The Liturgical Seasons and how they are the framework for the Christian community’s celebration of its history. (AA3. Yr5, AO2)</p> <p>3) The Eucharist is central to the life of the Church and the significance of Sunday in relation to this. (AA3. Yr5, AO3)</p> <p>4) Through the Church’s liturgy Christ continues his saving work. (AA3. Yr5, AO4)</p> <p>5) The early Christian community. (AA4. Yr6, AO1)</p> <p>6) How people use their gifts for the mission of the Church. (AA2. Yr6, AO2)</p> <p>7) Te Wa the journey of life or pilgrimage in whānau family and Church. (AA2. Yr6, AO3)</p>	<p>Jesus was a teacher and that role is carried on by the apostles and the popes, the bishops, priests and teachers who have followed down through the ages until today.</p> <p>The Pope and bishops are the chief teachers of Jesus’ message to the whole Church. The bishops in Aotearoa New Zealand share their work of passing on the teaching of Jesus with priests and lay people who teach in parishes and schools so everyone has opportunities to learn more about Jesus and the Church.</p> <p>We use different images of the Church to help us understand what the Church is and what it means to be part of it. The Church has four special qualities that describe it - one, holy, Catholic and apostolic.</p> <p>Achievement Objectives At Level 4 children will learn about:</p> <p>1) Jesus as Teacher. (AA2. Yr7, AO1)</p> <p>2) The significant part the apostles played as teachers in the early Church. (AA2. Yr7, AO2)</p> <p>3) The role of all the bishops united with the Pope as the teachers of the whole Church. (AA5. Yr7, AO3)</p> <p>4) How the teaching ministry of the Catholic Church is organised and carried out in Aotearoa New Zealand. (AA5. Yr7, AO4)</p> <p>5) The Church imaged as the People of God. (AA4. Yr8, AO1)</p> <p>6) The Church imaged as the Body of Christ and the Family-Whanau of Christ Te Whānau a Te Karaiti. (AA3. Yr8, AO2)</p> <p>7) The Church imaged as a Pilgrim People. (AA2. Yr8, AO3)</p> <p>8) The Church – a Community of Disciples is called to be a visible sign of the living Christ in the world. (AA1. Yr8, AO4)</p> <p>9) The Church is one, holy tapu, catholic and apostolic. (AA5. Yr8, AO5)</p>

REVISED ACHIEVEMENT AIMS	Level 1 – (Years 1 & 2)	Level 2 - (Years 3 & 4)	Level 3 - (Years 5 & 6)	Level 4 - (Years 7 & 8)
	Mary Saints and Inspiring People	Life, Death and Christian Hope Choices	Saints and Inspiring People Mary	Choices Life, Death and Christian Hope
<p>In their study of the Communion of Saints Te Kotahitanga o Te Hunga Tapu, children and young people will gain and apply knowledge, skills, attitudes and values to understand and integrate into their lives:</p> <ol style="list-style-type: none"> 1) That the Communion of Saints is the Church - the living and the dead. 2) Whakapapa genealogy as relating to the whānau a te Atua family of God 3) Mary, Mother of God, her life and her significance in the life of the Church. 4) The Saints and other inspiring people, including people in Aotearoa New Zealand, who serve the poor and vulnerable. 5) The sanctity and meaning of life and human dignity, the mystery of death, loss and suffering from a hope-filled Christian perspective. 6) The Christian belief in judgement and life after death and their relationship to the everyday choices people make while they consider the Common good. 	<p>Mary is the greatest Saint and the mother of Jesus and the wife of Joseph.</p> <p>Mary’s holiness was increased as she was very close to God because she was the mother of God’s only son. We celebrate Mary’s holiness in our Church.</p> <p>The Saints are very holy people because they were very close to God when they lived on earth and now they are in heaven with God. The Saints show us how to live as God wants us to and they can lead us to God. People on earth are connected to the Saints through prayer. Saints can inspire others to love God.</p>	<p>During our lives we have times of sadness and pain. God is with us to comfort us in these times. We believe that at death our bodies die but our souls live with God forever in heaven and because of this belief we are filled with hope. Death is a sad time for families and friends. There are many special ways to say goodbye to those who have died. We can remember them and pray that they are at peace with God. We can be with people who are sad and help them to cope with their sadness. On our journey of life we make choices that influence the person we become. We have free will to choose what we do and we try to make good choices and be responsible for what we do. How we live will affect what happens to us when we die. God wants us to live good lives so we can be with God in heaven when we die.</p>	<p>The belief in the Communion of Saints is a Catholic belief about the unity and community of all the members of the Church, those now living, those who are with God in heaven and those who are undergoing purification before entering into the fullness of life with God. The living may pray to the Saints asking for God’s help for those in purgatory. The living and the dead join in praise of God. The lives of the Saints inspire the living and show them how to listen to and be strengthened by the Spirit so their lives may be holy. We honour the Saints, as they are our models.</p> <p>Mary’s faith journey is told through stories in the Scripture. Mary was a model of faith and the first disciple of Jesus. Mary is honoured because she is the Mother of God and the Mother of the Church. Mary is the patroness of Aotearoa New Zealand. There are many different devotions used in the Church to honour Mary.</p>	<p>God has given people the gift of free will. With this gift comes the responsibility to develop an informed conscience so people can make life-giving choices for themselves and others. When our conscience knows what is right and wrong we can make good choices. We need to keep using our conscience to examine the choices we make each day. We will be judged by God when we die according to the life we have lived on earth. Life is a very precious gift and people must show respect for life at all stages.</p> <p>A human person is made up of a body and soul. These gifts help people to feel pleasure and pain and other feelings, to form relationships with God and with others, to learn and to make choices.</p> <p>Catholics believe that at the end of time Christ will come again in glory – we call this the Second Coming. When this happens all of creation will be renewed and there will be no more death, pain or sadness. Catholic burial rites express the Church’s respect for those who have died and faith in life after death and those who mourn their loss. All Catholic burial rites are focussed on hope – the hope of eternal life with God forever. Different cultures have different burial rites and ways of honouring those who have died.</p>
	<p>Achievement Objectives</p> <p>At Level 1 children will learn about:</p> <ol style="list-style-type: none"> 1) The holiness of Mary because she is close to God. (AA3. Yr1, AO2) 2) What makes people holy and how these qualities are seen in the lives of the Saints. (AA4. Yr2, AO1) 3) The saintliness of ordinary people can inspire others and lead them to God. (AA4. Yr2, AO2) 4) Celebrating Saints’ lives including appropriate prayers. (AA4. Yr2, AO3) 	<p>Achievement Objectives</p> <p>At Level 2 children will learn about:</p> <ol style="list-style-type: none"> 1) Sad times that are part of people’s lives, ways to cope with them and how faith in God gives people strength in sad times. (AA5. Yr3, AO1) 2) Death and what happens to life after death in the light of Christian hope. (AA5. Yr3, AO2) 3) How people farewell, remember and pray for people who have died. (AA1. Yr3, AO3) 4) The meaning of Te Wa the journey of life from a Christian perspective. (AA5. Yr4, AO1) 5) The relationship between choices people make every day and life after death. (AA6. Yr4, AO2) 	<p>Achievement Objectives</p> <p>At Level 3 children will learn about:</p> <ol style="list-style-type: none"> 1) The meaning of the Communion of Saints (AA1. Yr5, AO1) 2) Saints and Inspiring People, who through their holiness and the witness of their lives are witnesses of the Holy Spirit – Te Wairua Tapu and role models for people today. (AA4. Yr5, AO2) 3) The lives of traditional and favourite Saints who are honoured by the Church. (AA4. Yr5, AO3) 4) Scripture stories of Mary’s Faith journey. (AA3. Yr6, AO1) 5) Mary is a model for living and discipleship. (AA3. Yr6, AO2) 6) Places and special forms of devotion to Mary in the world. (AA3. Yr6, AO3) 7) The importance for Catholics of Mary as the Mother of God, Mother of the Church and Protector and Patroness of Aotearoa New Zealand. (AA3. Yr6, AO4) 	<p>Achievement Objectives</p> <p>At Level 4 children will learn about:</p> <ol style="list-style-type: none"> 1) God’s gift of free will to people. (AA6. Yr7, AO1) 2) The basis on which a Catholic conscience should be formed. (AA6. Yr7, AO2) 3) The relationship between everyday choices and judgement and life after death. (AA6. Yr7, AO3) 4) Respect for the sanctity and meaning of life. (AA5. Yr7, AO4) 5) The human person as body, emotions, intellect, will and soul and the immortality of the soul. (AA5. Yr8, AO1) 6) Catholic belief about The Second Coming and the Fullness of the Kingdom Te Tino Rangatiratanga. (AA1. Yr8, AO2) 7) Death and burial rituals for Catholic people in various cultures. (AA5. Yr8, AO3) 8) Grief and loss and identify the place of Christian hope in these. (AA5. Yr8, AO4)

REVISED ACHIEVEMENT AIMS In their study of Sacrament Hakarameta, children and young people will gain and apply knowledge, skills, attitudes and values to understand and integrate into their lives:	Level 1 – (Years 1 & 2)	Level 2 - (Years 3 & 4)	Level 3 - (Years 5 & 6)	Level 4 - (Years 7 & 8)
	Holiness Welcome	Forgiveness Food for Life	Healing Confirmed in the Spirit	Called for Others Commitment
<p>1) That the Sacraments of the Church are the unique presence of the Risen Christ to whom people respond in faith and love.</p> <p>2) That the Sacraments, nourish, strengthen and express Catholic faith and address, enhance and restore the tapu holiness and mana spiritual power of people, and renew their personal call to holiness by the gift of grace.</p> <p>3) That the celebration of the seven Sacraments are expressed in ritual, symbol, rite and story, make present the graces of each Sacrament and offer experiences to encounter God through Jesus.</p> <p>4) That people’s own tapu sacredness, their spirituality and the sacramentality of life around them awakens and deepens their encounters and relationships with God.</p> <p>5) That the Eucharist is the Sacrament of Christ’s presence in the Church and in the world.</p>	<p>People are reminded of the holiness or Tapu of God through places, times, objects and rituals. We can discover God in the world which God created and gifted to us to care for and enjoy. At Eucharist we gather to worship and praise God who is holy.</p> <p>In baptism we meet Jesus in a special way and come to share his life through the rituals and symbols of the Sacrament. Through baptism we are given a share in God’s Mana and Tapu holiness and the life of the Trinity – Father, Son and Holy Spirit</p>	<p>The Sacrament of Reconciliation, also known as Penance, helps us to become friends with God when we have done wrong. The Sacrament helps us to take responsibility for what we have done and receive God’s forgiveness and healing. It is a way of saying sorry, mending the friendships we may have damaged and making up for the hurt we have caused. It helps us to restore our tapu and restore the tapu of others.</p> <p>Reflective times help us to recognise signs that God is present in the world. The best signs of God’s presence are the Sacraments which are like special events in our ordinary lives. Symbols and rituals help us to see deeper meaning in celebrations and remind us that God is present. Through the symbols of bread and wine and the action of the Holy Spirit they become the body and blood of Jesus. When people receive this gift of grace their holiness tapu is increased.</p>	<p>There are times in people’s lives when they are in need of healing in body and soul. The Sacraments of Penance and Anointing of the Sick bring people the grace of reconciliation, healing and peace. Each Sacrament gives to people its own special grace or gift from God and makes God present in a special way. All of the Sacraments make Jesus present because they bring new life, tapu and mana, healing and strength and peace to people.</p> <p>Baptism, Confirmation and Eucharist are the Sacraments of initiation into the Catholic Church. Through these Sacraments people commit themselves to live as full members of the Church involved in the Church’s mission, prayer and celebrations. Through the rite, rituals and symbols of the Sacrament of Confirmation confer the full gifts of the Holy Spirit and increase the grace of baptism to enable people to spread the gospel of Jesus. The rituals and symbols of the Sacrament can be seen but they have a deeper meaning that cannot be seen.</p> <p>In celebrating the Eucharist the community celebrates the sacrifice or gift of Jesus’ life to God on the cross.</p>	<p>In the Sacrament of Holy Orders, bishops, priests and deacons are ordained to serve the people in the Church. The Sacrament of the Eucharist strengthens all God’s people to serve others and provide meaning and healing in the blessed and broken experiences of life.</p> <p>A Sacrament is a sign that people can see which helps them know something of the mystery of God who cannot be seen. Any of the seven Sacraments is an effective sign of God’s loving presence in the Church because Jesus is present and active in it through the Holy Spirit. The Sacraments of Initiation (Baptism, Confirmation, Eucharist), Healing (Penance, Anointing of the Sick), Commitment (Holy Orders, Marriage) enable people to encounter Jesus Christ who offers them the grace for each stage of life, giving strength and healing and enabling them to grow in holiness and grace so they can live their Christian lives to the full.</p>
	<p>Achievement Objectives At Level 1 children will learn about:</p> <ol style="list-style-type: none"> 1) Some places, times and ways of doing things are holy because they share in, and remind people of, the holiness of God. (AA2. Yr1, AO1) 2) How God can be discovered in the world which God created and gifted to people, to care for and enjoy. (AA4. Yr1, AO2) 3) The parallels between everyday rituals and Church rituals. (AA3. Yr1, AO3) 4) Eucharist as a regular and special gathering time for God’s people to pray and worship God who is holy. (AA5. Yr1, AO4) 5) Baptism as a Sacrament – a special meeting with Jesus. (AA3. Yr2, AO1) 6) The Rite of Baptism with its rituals and symbols as a means of welcoming people into the part of God’s family we call the Church. (AA3. Yr2, AO2) 7) Baptism as a Sacrament which purifies and makes people holy. (AA3. Yr2, AO3) 8) Baptism as a Sacrament through which people share in the life of the Trinity, the Father, the Son and the Holy Spirit. (AA3. Yr2, AO4) 9) Baptism as a Sacrament which enables people to share in the tapu holiness and mana spiritual power of Te Atua Io Matua Kore God. (AA3. Yr2, AO5) 10) Ways that people are welcomed at the Eucharist. (AA3. Yr2, AO6) 	<p>Achievement Objectives At Level 2 children will learn about:</p> <ol style="list-style-type: none"> 1) The Sacrament of Penance and the Rite of Reconciliation as an opportunity to restore their friendship with God. (AA3. Yr3, AO1) 2) The Sacrament of Penance as an experience of God’s forgiveness and healing through Jesus within the Rites of the Sacrament. (AA3. Yr3, AO2) 3) The Sacrament of Penance as a means of taking responsibility for personal sin and expressing sorrow, and receiving forgiveness, healing and growth. (AA3. Yr3, AO3) 4) Sin is an offence against God, a violation of tapu holiness and human dignity and does harm to people including the sinner and that tapu is restored through the Sacrament of Penance. (AA3. Yr3, AO4) 5) The Sacrament of Penance as a community celebration. (AA3. Yr3, AO5) 6) The places and prayers in the Eucharist where the community asks for forgiveness of sin, says sorry and makes peace. (AA3. Yr3, AO6) 7) Reflective times are invitations to experience and understand the signs of God’s presence. (AA4. Yr4, AO1) 8) The parallels between everyday rituals, celebrations, symbols and those of Sacraments. (AA3. Yr4, AO2) 9) The meaning and purpose of the Eucharist as a sacred meal. (AA5. Yr4, AO3) 10) Recognise that in Eucharist people encounter the Holy Spirit through receiving the Body and Blood of Jesus Christ Hehu Karaiti who increases in people the life of grace, and the gift of love which enhances tapu holiness and mana spiritual power. (AA5. Yr4, AO4). 	<p>Achievement Objectives At Level 3 children will learn about:</p> <ol style="list-style-type: none"> 1) The Sacrament of the Anointing of the Sick as a means of healing and giving strength. (AA3. Yr5, AO2) 2) Each Sacrament makes present its own special grace. (AA3. Yr5, AO3) 3) Ways to participate in the celebration of the Eucharist. (AA3. Yr5, AO4) 4) The meaning of sacrament in the lives of Christians. (AA1. Yr6, AO1) 5) The three Sacraments of Initiation and their purpose in the lives of Catholic people. (AA1. Yr6, AO2) 6) Awareness of the ritual, symbols, rite and purpose of the Sacrament of Confirmation. (AA3. Yr6, AO3) 7) The Eucharist as sacrifice. (AA5. Yr6, AO4) 	<p>Achievement Objectives At Level 4 children will learn about:</p> <ol style="list-style-type: none"> 1) The Sacraments of Initiation, Healing and Commitment within the life of the community. (AA2. Yr7, AO1) 2) The ritual, symbol, rite and purpose of the Sacrament of Holy Orders. (AA3. Yr7, AO2) 3) How through the Eucharist people are strengthened to go out and serve others. (AA5. Yr7, AO3) 4) Sacrament in the blessed and broken experiences of people’s lives. (AA2. Yr7, AO4) 5) The vocation of Christian marriage. (AA3. Yr8, AO1) 6) The meaning of the Sacrament of Marriage. (AA2. Yr8, AO2) 7) The ritual, symbol and Rite of the Sacrament of Marriage. (AA3. Yr8, AO3) 8) The importance of karakia, reflection and a spiritual life in a person’s commitment as a Christian. (AA4. Yr8, AO4) 9) The Eucharist as Holy Communion. (AA5 Yr8, AO5)

REVISED ACHIEVEMENT AIMS	Level 1 – (Years 1 & 2)	Level 2 - (Years 3 & 4)	Level 3 - (Years 5 & 6)	Level 4 - (Years 7 & 8)
	Experiencing Prayer	Experiencing Prayer	Experiencing Prayer	Experiencing Prayer
	<p>The three sections of the Prayer Te Karakia Module - Introducing children to Prayer Karakia, Traditional and Devotional Prayer Karakia, Imaginative Prayer and Meditation is where the concept and practice of prayer karakia is taught. Prayer involves talking and listening to God and is the means by which people develop their relationship with God. Learning about what prayer is, is increased by practical experiences of prayer – individual, with family, class and parish community. Experience of various prayer styles enables people to develop a style that helps them to become more deeply aware of the presence of God in their lives. Experience of traditional prayer forms helps people to become aware of the rich spiritual heritage of the Catholic Church. The Catholic spiritual heritage is enriched by the spiritual heritage of other cultures particularly the spiritual heritage of the tangata whenua.</p>	<p>The three sections of the Prayer Te Karakia Module - Introducing children to Prayer Karakia, Traditional and Devotional Prayer Karakia, Imaginative Prayer and Meditation build on children’s increasing knowledge and experience of prayer karakia as they move through the primary school.</p> <p>Through prayer people encounter God. God is addressed in various ways in prayer and in the liturgy. Prayer in class prayer has a structure which begins with calling on God and ends with a simple ‘Amen’. Many traditional prayers such as graces and blessings and the rosary have been handed down from past generations and some people still pray with them today. As people become more experienced with prayer, words are not needed because God’s presence is felt in their hearts. The awareness of God’s presence can be enhanced by reflection on Scripture and using the gift of imagination. Music helps people to be still and calm and mindful of God’s presence while hymns waiata during prayer can help people keep their minds and hearts focussed on God.</p>	<p>The three sections of the Prayer Te Karakia Module - Introducing children to Prayer Karakia, Traditional and Devotional Prayer Karakia, Imaginative Prayer and Meditation build on children’s developing knowledge and experience of prayer karakia and the increasing awareness of their relationship with God as they grow through their primary years.</p> <p>Prayer is something that can be done engage to a person’s whole being – mind, heart, body, will and imagination. Using gesture, movement and dance helps people to embody prayer and increases their awareness of giving praise and honour to God with their whole being. As people grow and change their prayer does also. Different prayer styles appeal to people at different stages of their lives. Just as people grow and change throughout their life journey, they grow and change on their spiritual or prayer journey also. Journaling is a way of recording progress and change on this journey and this can help people develop the qualities of a good pray-er. The Church has a rich collection of traditional prayers and prayer formats such as centring prayer, meditation and sacred movement that draw people more deeply into a personal encounter with God and leads them to respond by giving God glory, praise and honour.</p>	<p>The three sections of the Prayer Te Karakia Module - Introducing Young People to Prayer Karakia, Traditional and Devotional Prayer Karakia, Imaginative Prayer and Meditation continues to build on what they have learned and experienced of prayer karakia and their awareness of God’s presence in and around them so far in their lives. The emphasis at this level is more on personal prayer: meditation, imagination personal prayer habits, Mary prayers, using Lectio Divina to deepen understanding of Scripture. All of these can lead to deeper encounters with God during the last years of young people’s primary education.</p>
<p>In their study of Prayer and praying children and young people will gain and apply knowledge, skills, attitudes and values to understand and integrate into their lives:</p> <p>1) A rich resource of traditional prayers karakia, various prayer forms and ways of praying.</p> <p>2) Awareness of and growth in a lasting relationship with God who is Trinity, the Father Te Matua, the Son Te Tamaiti and the Holy Spirit Te Wairua Tapu.</p> <p>3) Grow to understand that God Te Atua is at the centre of their lives and this gives meaning to the whole of life</p> <p>4) Deeper awareness of the person God Te Atua created them to be.</p> <p>5) An ability to pray and to adore God Te Atua with their whole being.</p> <p>6) A reflective, conscious, creative stance towards life, including creation and relationships with one another.</p> <p>7) Grounding their spirituality in their own cultural heritage while being aware of other spiritualities, especially that of the Tangata Whenua indigenous people.</p>	<p>Achievement Objectives At Level 1 children will learn about:</p> <p>1) What prayer karakia is, why people pray, where people pray, how do people pray, how to set up a prayer focus and that prayer time is a time for stillness and quiet. (AA1-3. AO1, 4,5)</p> <p>2) Catholic people have a treasure he taonga of prayer karakia that has been handed down from the past. (AA1,7. AO5)</p> <p>3) The Hail Mary prayer as a great taonga that belongs to Catholic people. (AA1,7. AO4,5)</p> <p>4) Praying with the prayers of the Saints is part of the treasury of prayer. (AA1. AO5)</p> <p>5) Prayers of blessing that are part of family whānau life and friendship such as a table blessing to thank God for food. (AA1,6,7. AO5)</p> <p>6) Different ways to pray such as meditation in their hearts that can focus on Scripture stories, creation, everyday things (AA1,3,6 AO1-3)</p> <p>7) The gift of their imagination and how they can use it to pray and wonder about what God is like. (AA3-5. AO1-3)</p>	<p>Achievement Objectives At Level 2 children will learn about:</p> <p>1) The meaning of what prayer karakia is, where and to whom do people pray, the meaning of a pilgrimage and some places of pilgrimage for Catholics. (AA1,4. AO1,2,4,5)</p> <p>2) How to write a simple prayer to God, Mary and the Saints and plan a simple prayer service. (AA1,4,6. AO2,5)</p> <p>3) How to write and proclaim a Prayer of the Faithful. (AA1,3,7. AO2-4)</p> <p>4) Traditional Prayer Karakia and devotions such as graces, blessings, benediction and the rosary. (AA1,4,5,7. AO2,3,4)</p> <p>5) Using and creating religious works of art to reflect and pray with. (AA3,4,6,7. AO2-5)</p> <p>6) Becoming aware of God’s presence in life, using Scripture to meditate with and using music including hymns to help people keep their minds and hearts focussed on God in prayer. (AA1- 5. AO2-5)</p>	<p>Achievement Objectives At Level 3 children will learn about:</p> <p>1) Praying with their whole being – mind, heart, body, will and imagination. (AA3- 5. AO2,3)</p> <p>2) Praying using gesture and movement and dance. (AA4-7. AO2- 5)</p> <p>3) Prayer is a journey, journaling is a way of praying and how to identify the qualities of a good prayer. (AA1,3,4. AO1- 4)</p> <p>4) The traditional prayers that are prayed in the Eucharist, the prayer before a Crucifix and prayer gifts. (AA1,2. AO2-4)</p> <p>5) The Book of Psalms and how to select appropriate examples to pray with that express trust in God, give praise and thanks to God and write their own psalm in a traditional psalm format. (AA1,3,4. AO3,4)</p> <p>6) People can ask God in prayer to help them live with goodness, kindness and love aroha using a guided meditation on the Parable of the Yeast. (AA1,6. AO1,2)</p> <p>7) Meditation, centring prayer, song, dance and sacred movement as ways of praying. (AA1-4,6. AO 1,2,3,4)</p>	<p>Achievement Objectives At Level 4 children will learn about:</p> <p>1) The importance of developing personal prayer habits, the challenges people have with praying regularly, some ways of helping people to develop personal prayer habits. (AA1-4. AO 1-4)</p> <p>2) Using different prayer styles and how to use them to pray about everyday life situations. (AA1,3,6. AO2- 4)</p> <p>3) Praying with a Gospel using Lectio Divina. (AA1,6. AO2- 4)</p> <p>4) How the petitions in the Our Father could apply in today’s world. (AA1,3,6. AO2- 4)</p> <p>5) Prayers and devotions to Mary and their use. (AA1. AO2- 4)</p> <p>6) Blessings and their use in the Scriptures and in the life of people and the Church today. (AA1,3- 5,7. AO2-5)</p> <p>7) Using the gifts of imagination and meditation to participate in and enrich personal prayer. (AA1,3,4,6. AO2-4)</p> <p>8) Jesus as a model for prayer using imagination and meditation. (AA1,2,4,6. AO2-4)</p>

REVISED ACHIEVEMENT AIMS	Level 1 – (Years 1 & 2)	Level 2 - (Years 3 & 4)
<p>In their study of the Liturgical Year, children and young people will gain and apply knowledge, skills, attitudes and values to understand and integrate into their lives:</p> <ol style="list-style-type: none"> 1) The Liturgical Seasons of Advent, Christmas, Lent, Holy Week and Easter and their associated stories. 2) The meaning, practices and rituals of the Liturgical Seasons of the Church's Year which make present the life, death and resurrection of Jesus. 3) The meaning and significance of the symbols used when celebrating important seasons and feast days of the liturgical calendar. 4) The meaning of, and practices for, what is called Ordinary Time in the Liturgical Year, and the Primacy of Sunday as the day of the Lord's Resurrection and the day for the community to celebrate Eucharist. 	<p>The Seasons of Advent, Christmas, Lent, Holy Week, Easter, Ordinary Time, The Feasts of the Ascension, Pentecost, The Assumption, All Saints Day, All Souls Day.</p>	
	<p>The Liturgical Year is the way the Church retells and celebrates the life, death and resurrection of Jesus through prayer and liturgy. With the help of the Liturgical Calendar the children work their through each year learning the meaning of the liturgical colours, symbols, rituals and stories that are part of each season and feast. This learning is accompanied by school and parish liturgies which children participate in and this helps to make their learning visible.</p>	
	<p>Achievement Objectives</p> <p>At Level 1 children will learn about:</p> <ol style="list-style-type: none"> 1) ADVENT is a time to get ready for the birth of Jesus. (AA1. Yr1, AO1) 2) Aspects of waiting and relate to the ADVENT season. (AA1. Yr2, AO1) 3) LENT is a season for getting ready for Easter. (AA1. Yr1, AO1) 4) LENT is a season when people who follow Jesus try to live more like him. (AA2. Yr2, AO1) 5) The HOLY WEEK stories. (AA1. Yr1, AO1) 6) The HOLY WEEK stories are like events in people's lives today. (AA2. Yr2, AO1) 7) Jesus rising from the dead at EASTER (AA1. Yr1, AO1) 8) Jesus rose from the dead so EASTER is a time of joy. (AA2. Yr2, AO1) 9) The feast of the ASCENSION celebrates Jesus' return to God his Father in heaven. (AA3. Yr1, AO1) 10) The Church celebrating the ASCENSION when Jesus returns to heaven in glory. (AA3. Yr2, AO1) 11) PENTECOST celebrates the coming of the Holy Spirit. (AA3. Yr1, AO1) 12) At PENTECOST the Spirit of Jesus came to the disciples like wind and fire. (AA3. Yr2, AO1) 13) The feast of the ASSUMPTION celebrates Mary being taken body and soul to heaven. (AA3. Yr1, AO1) 14) On the feast of the ASSUMPTION God took the body and soul of Mary to heaven just as Jesus ascended to heaven. (AA3. Yr2, AO1) 15) The feast of ALL SAINTS is the day the Church celebrates and honours all who have died and are now with God. (AA3. Yr1, AO1) 16) The feast of ALL SAINTS is the day the Church celebrates and honours all who have died and are now with God. (AA3. Yr2, AO1) 17) How people remember and pray for those who have died on ALL SOULS DAY. (AA3. Yr1, AO1) 	<p>Achievement Objectives</p> <p>At Level 3 children will learn about:</p> <ol style="list-style-type: none"> 1) The meaning of the symbols of the ADVENT wreath. (AA3. Yr3, AO1) 2) ADVENT is a time to prepare the way for the coming of Jesus, son of Mary and Son of God. (AA2. Yr3, AO1) 3) The CHRISTMAS tradition of gift giving and God's gift of Jesus so people could share in God's life. (AA3. Yr3, AO1) 4) The CHRISTMAS traditions of carol singing and Christmas trees that celebrate the coming of Jesus at CHRISTMAS. (AA3. Yr4, AO1) 5) Signs and symbols that show LENT is a season for change. (AA3. Yr3, AO1) 6) LENT is a season for turning back to God through prayer. (AA4. Yr4, AO1) 7) The stories and rituals of HOLY WEEK stories. (AA1,2. Yr3, AO1) 8) The events of HOLY WEEK as part of the life of Jesus. (AA2. Yr4, AO1) 9) How people celebrate HOLY WEEK in various cultures in their school, parish/pastoral area, family whānau. (AA3. Yr4, AO2) 10) The meaning of EASTER in Jesus' life and in the life of Christians. (AA2. Yr3, AO1) 11) The meaning of the Resurrection for Christians at EASTER. (AA2. Yr3, AO2) 12) The stories of the EASTER event. (AA1. Yr4, AO1) 13) Jesus' return to the right hand of God at the ASCENSION is part of the EASTER event. (AA3. Yr3, AO1) 14) Jesus sent his disciples to bring the Good News of the gospel to all creation before his ASCENSION. (AA3. Yr4, AO1) 15) PENTECOST is the birthday of the Church. (AA3. Yr3, AO1) 16) Mary has a special place in the PENTECOST story. (AA1. Yr4, AO1) 17) Mary's ASSUMPTION is a promise of resurrection for all people. (AA3. Yr3, AO1) 18) The feast of the ASSUMPTION is the national feast day of Aotearoa New Zealand and is a Holy Day of Obligation. (AA3. Yr4, AO1) 19) The feast of ALL SAINTS is the day the Church celebrates and honours all who have died and are now with God and are united with people who are living and are still on their pilgrim journey. (AA2. Yrs3&4, AO1) 20) Why Catholics celebrate ALL SOULS DAY using special prayers and rituals for all those who have died. (AA2. Yrs3&4, AO1)

Level 3 – (Years 5 & 6)	Level 4 - (Years 7 & 8)
The Seasons of Advent, Christmas, Lent, Holy Week, Easter, Ordinary Time, The Feasts of the Ascension, Pentecost, The Assumption, All Saints Day. All Souls Day.	
The Liturgical Year is the way the Church retells and celebrates the life, death and resurrection of Jesus through prayer and liturgy. With the help of the Liturgical Calendar the children work their through each year learning the meaning of the liturgical colours, symbols, rituals and stories that are part of each season and feast. This learning is accompanied by school and parish liturgies which children participate in and this helps to make their learning visible.	
<p>Achievement Objectives</p> <p>At Level 3 children will learn about:</p> <ol style="list-style-type: none">1) The significance of the Jesse Tree in the meaning of ADVENT. (AA3. Yr5, AO1)2) The people of ADVENT who prepared for the Messiah- God Te Atua come among us: Isaiah, John the Baptist, Elizabeth, Mary and Joseph. (AA2. Yr6, AO1)3) Christians make room for Christ in their lives, their homes and their CHRISTMAS celebrations including the Eucharist. (AA3. Yr5, AO1)4) Ways CHRISTMAS is celebrated in different cultures including the Christ Mass. (AA3. Yr6, AO1)5) LENT is a season when Christians are reminded to repent, pray and do penance as they make their 40 day journey to EASTER. (AA3. Yr5, AO1)6) LENT is a time of spiritual growth and renewal for individual people and the Church community. (AA4. Yr6, AO1)7) The liturgies of HOLY WEEK, how people can take part in them and how they make events in the life of Jesus present today. (AA1,2. Yr5, AO1)8) HOLY WEEK and EASTER are the most important time in the year for Christians, in history, and in the life of the Church. (AA2. Yr6, AO1)9) The EASTER Sunday liturgy and how people can meet the Risen Jesus today. (AA2. Yr5, AO1)10) The importance of the Resurrection, it’s meaning for Christians and how the joy of it is expressed in the EASTER Eucharist. (AA2. Yr6, AO1)11) The Church celebrates the feast of the ASCENSION when Jesus returns to heaven in glory to prepare a place for all who have believed in him during their lives on earth. (AA3. Yr5, AO1)12) How it is through Jesus and the Holy Spirit that it is possible for people to share in God’s life and enter the happiness of heaven as Jesus did at his ASCENSION. (AA3. Yr6, AO1)13) What the effects of the Holy Spirit were in the lives of the apostles and disciples after PENTECOST as the first members of the Church. (AA3. Yr5, AO1)14) The Church came into being at PENTECOST and the Holy Spirit continues to give life to the Church today. (AA3. Yr6, AO1)15) The meaning of ORDINARY TIME and how every Sunday is like a Resurrection day in every week of the year. (AA4. Yr6, AO2)16) The feast of the ASSUMPTION celebrates Mary being taken to heaven to share in the Resurrection of her son Jesus and to anticipate the resurrection of all other Christians. (AA2. Yr5, AO1)17) Mary’s ASSUMPTION gives all Christians hope that they too will be raised body and soul as Mary was, to enter the glory of heaven. (AA3. Yr6, AO1)18) The feast of ALL SAINTS celebrates the saints who are members of the Church in heaven, who are united to the members of the Church on earth and who pray for them. This is what we call the Communion or Community of Saints. (AA3. Yr5, AO1)19) The feast of ALL SAINTS is the day the Church celebrates and honours all who have died and are now with God in heaven and are united with people who are living and are still on their pilgrim journey. (AA2. Yrs5&6, AO1,2)20) Why Catholics celebrate ALL SOULS DAY using special prayers and rituals for all those who have died and how the Church on earth can help the Holy Souls who are not yet with God. (AA2. Yrs5&6, AO1)	<p>Achievement Objectives</p> <p>At Level 4 children will learn about:</p> <ol style="list-style-type: none">1) The symbols of Aotearoa New Zealand that remind Christians about the message of ADVENT. (AA3. Yr7, AO1)2) People celebrate Christ’s coming in ADVENT as a real event in history, they recognise Christ comes now through the liturgy and how Christians can prepare for Christ’s Second Coming. (AA2. Yr8, AO1)3) The feasts of the CHRISTMAS season: CHRISTMAS, the Holy Innocents, Mary, Mother of God Maria Te Whaea o Te Atua, the Holy Family. (AA1. Yr7, AO1)4) The feasts of the CHRISTMAS season: CHRISTMAS, The Epiphany and the Baptism of the Lord. (AA1. Yr8, AO1)5) LENT is a time when people prepare for Baptism and a new way of life of prayer, fasting and almsgiving. (AA2. Yr7, AO1)6) The Readings in LENT challenge people to follow God’s call to turn back to God and live more just and holy lives. (AA2. Yr8, AO1)7) HOLY WEEK is the week that the Church remembers the role Jesus played in liberating people from sin and death and how the Church shares in this. (AA1,2. Yr7, AO1)8) The importance of the HOLY WEEK events for Christians and how they are celebrated in various cultures. (AA2. Yr8, AO1)9) The 4 parts of the EASTER Vigil and their meaning for Catholics today. (AA2. Yr7, AO1)10) The significance of the EASTER events for Christians and how they are highlighted in various cultures. (AA2. Yr8, AO1)11) When Jesus returned to heaven at his ASCENSION and entered into his glory, he was exalted by God and given all power mana and authority over all creation in heaven and on earth. (AA3. Yr7, AO1)12) The Church celebrates the feast of the ASCENSION when Jesus returns to heaven in glory to prepare a place for all who have believed in him during their lives on earth and who, through the help of the Holy Spirit, will when they die share in his promise of eternal life in Heaven. (AA3. Yr8, AO1)13) The PENTECOST event in relation to the EASTER event, the ASCENSION event, life in the early Church and in the Church today. (AA3. Yr7, AO1)14) The meaning of ORDINARY TIME and how every Sunday is like a Resurrection day in every week of the year and that is why celebrating the Eucharist on Sunday is important for Catholics. (AA4. Yrs7&8 , AO2)15) The 7 gifts Jesus demonstrated in his life were given to the apostles at PENTECOST and are now given by the Holy Spirit to people in the Church today. (AA2. Yr8, AO2)16) The feast of the ASSUMPTION celebrates Mary being taken to heaven to share in the Resurrection of her son Jesus and to anticipate the resurrection of all other Christians. That is why it is a Holy Day of Obligation to be celebrated at Eucharist. (AA3. Yr7, AO1)17) The feast of Mary’s ASSUMPTION is a Holy Day of Obligation that gives all Christians hope that they too, when they die, will be raised body and soul as Mary was, to enter the glory of heaven. (AA3. Yr8, AO1)18) The feast of ALL SAINTS celebrates the saints who are members of the Church in heaven, who are united to the members of the Church on earth and who pray for them. This is what we call the Communion or Community of Saints. (AA3. Yr7, AO1)19) The feast of ALL SAINTS is the day the Church celebrates and honours all who have died and are now with God in heaven and are united with people who are living and are still on their pilgrim journey. (AA2. Yr8, AO1)20) Why Catholics celebrate ALL SOULS DAY using special prayers, practices and rituals for all those who have died and how the Church on earth can help the Holy Souls who are not yet with God. (AA2. Yrs7&8, AO1s)

Achievement Objectives by Level – All Strands. Ngā Whāinga Ako i ia Taumata.

Achievement Objectives – Level 1 (Years 1 & 2)

All of these Achievement Objectives will be covered over **two** years

(Detail in brackets refers to original Achievement Aims & AOs)

God	Jesus	Holy Spirit	Church	Communion of Saints	Sacrament	Prayer	The Liturgical Year
God is Creator Our Gracious God	Jesus my friend Jesus showed his love in different ways	God the Holy Spirit The Holy Spirit in people’s lives	Belonging, Gathering, celebrating, living God’s presence	Mary, Saints and Inspiring People	Holiness Welcome	Learning about Prayer	The Seasons of Advent, Christmas, Lent, Holy Week, Easter, Ordinary Time, The Feasts of the Ascension, Pentecost, The Assumption, All Saints Day, All Souls Day.
Refer to Achievement Aims and Summary in the Individual Strand section of this Bridging Document							
At level 1 children will learn about: 1) God created the universe out of nothing and keeps it in being. (AA6. Yr1, AO1) 2) People are God’s unique creation made in love for love. (AA5. Yr1, AO2) 3) All of creation including the unseen such as angels is God’s good gift. (AA6. Yr1, AO3) 4) God’s many gifts to people are a sign of God’s love. (AA6. Yr2, AO1) 5) God’s greatest gift is Jesus who taught people that God is his Father Abba, a loving and forgiving Father Matua. (AA3. Yr2, AO2) 6) People are called to respond to God’s gifts. (AA2. Yr2, AO3)	At level 1 children will learn about: 1) How Jesus’ life as a child is similar and different from the lives of children today. (AA1. Yr1, AO1) 2) Jesus who became a human being – our elder brother, tuakana is the true Son of God the Father. (AA2. Yr1, AO2) 3) Jesus’ invitations to be friends with him. (AA3. Yr1, AO3) 4) Jesus showed love and respect for people in different ways. (AA2. Yr2, AO1) 5) How Jesus showed love and respect, how people show love and respect today. (AA3. Yr2, AO2) 6) The Bible is the Church’s special book which includes stories of Jesus. (AA6. Yr2, AO3)	At level 1 children will learn about: 1) The Holy Spirit is God. (AA1. Yr1, AO1) 2) The effects of the Holy Spirit in people’s lives. (AA2. Yr1, AO2) 3) People who believe in God can respond to the Holy Spirit in their lives in many ways. (AA2. Yr2, AO1) 4) The Holy Spirit is present in the Church in special ways. (AA3. Yr2, AO2)	At level 1 children will learn about: 1) Belonging, participating and celebrating in communities, especially family and school and parish. (AA3. Yr1, AO2) 2) How Jesus carried out his mission and showed people how to do this today as members of his Church. (AA2. Yr1, AO2) 3) When their parish gathers, celebrates, lives and prays as a community, it is a part of the Church which Jesus founded and it brings God’s presence and love alive in the world. (AA3. Yr2, AO1) 4) The privileges and responsibilities of belonging to a family or whānau as the domestic church, and to a school and a parish. (AA4. Yr2, AO2)	At level 1 children will learn about: 1) The holiness of Mary because she is close to God. (AA3. Yr1, AO2) 2) What makes people holy and how these qualities are seen in the lives of the Saints. (AA4. Yr2, AO1) 3) The saintliness of ordinary people can inspire others and lead them to God. (AA4. Yr2, AO2) 4) Celebrating Saints’ lives including appropriate prayers. (AA4. Yr2, AO3)	At level 1 children will learn about: 1) Some places, times and ways of doing things are holy because they share in, and remind people of the holiness of God. (AA2. Yr1, AO1) 2) How God can be discovered in the world which God created and gifted to people, to care for and enjoy. (AA4. Yr1, AO2) 3) The parallels between every day rituals and Church rituals. (AA3. Yr1, AO3) 4) Eucharist as a regular and special gathering time for God’s people to pray and worship God who is holy. (AA5. Yr1, AO4) 5) Baptism as a Sacrament – a special meeting with Jesus. (AA3. Yr2, AO1)	At Level 1 children will learn about: 1) What prayer karakia is, why people pray, where people pray, how do people pray, how to set up a prayer focus and that prayer time is a time for stillness and quiet. (AA1-3. AO1,4,5) 2) Catholic people have a treasure he taonga of prayer karakia that has been handed down from the past. (AA1,7. AO5) 3) The Hail Mary prayer as a great taonga that belongs to Catholic people. (AA1,7. AO4,5) 4) Praying with the prayers of the Saints is part of the treasury of prayer. (AA1, AO5) 5) Prayers of blessing that are part of family whānau life and friendship such as a table blessing to thank God for food. (AA1,6,7. AO5) 6) Different ways to pray such as meditation in their hearts that can focus on Scripture stories, creation, everyday things. (AA1,3,6. AO1-3) 7) The gift of their imagination and how they can use it to pray and wonder about what God is like. (AA3-5. AO1-3)	At level 1 children will learn about: 1) ADVENT is a time to get ready for the birth of Jesus. (AA1. Yr1, AO1) 2) Aspects of waiting and relate to the ADVENT season. (AA1. Yr2, AO1) 3) LENT is a season for getting ready for Easter. (AA1. Yr1, AO1) 4) LENT is a season when people who follow Jesus try to live more like him. (AA2. Yr2, AO1) 5) The HOLY WEEK stories. (AA1. Yr1, AO1) 6) The HOLY WEEK stories are like events in people’s lives today. (AA2. Yr2, AO1) 7) Jesus rising from the dead at EASTER. (AA1. Yr1, AO1) 8) Jesus rose from the dead so EASTER is a time of joy. (AA2. Yr2, AO1) 9) The feast of the ASCENSION celebrates Jesus’ return to God his Father in heaven. (AA3. Yr1, AO1) 10) The Church celebrating the ASCENSION when Jesus returns to heaven in glory. (AA3. Yr2, AO1) 11) PENTECOST celebrates the coming of the Holy Spirit. (AA3. Yr1, AO1) 12) At PENTECOST the Spirit of Jesus came to the disciples like wind and fire. (AA3. Yr2, AO1) 13) The feast of the ASSUMPTION celebrates Mary being taken body and soul to heaven. (AA3. Yr1, AO1) 14) On the feast of the ASSUMPTION God took the body and soul of Mary to heaven just as Jesus ascended to heaven. (AA3. Yr2, AO1) 15) The feast of ALL SAINTS is the day the Church celebrates and honours all who have died and are now with God. (AA3. Yr1, AO1) 16) The feast of ALL SAINTS is the day the Church celebrates and honours all who have died and are now with God. (AA3. Yr2, AO1) 17) How people remember and pray for those who have died on ALL SOULS DAY. (AA3. Yr1, AO1)

Achievement Objectives – Level 2 (Years 3 & 4)

 All of these Achievement Objectives will be covered over **two** years

(Detail in brackets refers to original Achievement Aims & AOs)

God	Jesus	Holy Spirit	Church	Communion of Saints	Sacrament	Prayer	The Liturgical Year
Called to be like Jesus Called to service	Jesus gives himself in the Eucharist & came to lead people to God and show them how to live	The Fruits of the Holy Spirit Pentecost	Called to be like Jesus Called to service	Life, death and Christian Hope Choices	Forgiveness Food for Life	Learning about Prayer	The Seasons of Advent, Christmas, Lent, Holy Week, Easter, Ordinary Time, The Feasts of the Ascension, Pentecost, The Assumption, All Saints Day, All Souls Day.
<i>Refer to Achievement Aims and Summary in the Individual Strand section of this Bridging Document</i>							
At level 2 children will learn about: 1) God is present everywhere in the world through creation. (AA6. Yr3, AO1) 2) God is active through people who accept God's gift of grace. (AA6. Yr3, AO2) 3) God speaks to people through the Scriptures. (AA3. Yr3, AO3) 4) God's presence and action in the world is expressed in various cultures. (AA4. Yr3, AO4) 5) The Holy Trinity, the Father, the Son and the Holy Spirit as a loving community of the three persons who are one God. (AA5. Yr4, AO1) 6) Show love and respect for God's gift of creation, accept responsibility for the environment, recognise the tapu sacredness of whenua land. (AA6. Yr4, AO2) 7) The Commandments are a gift taonga of God's love aroha. (AA4. Yr4, AO3)	At level 2 children will learn about: 1) Sharing food with friends is like celebrating Jesus' gift of the Eucharist that helps us to grow in holiness. (AA3. Yr3, AO1) 2) Jesus is truly present in the Eucharist in different ways, especially through the changing of the bread and wine. (AA4. Yr3, AO2) 3) The best way of giving thanks to God the Father is with Jesus through the Holy Spirit in the Eucharist. (AA4. Yr3, AO3) 4) Jesus invites people to grow in holiness by sharing in his life which we call Grace Mana Atua. (AA3. Yr4, AO1) 5) By living as Jesus lived, Christians share in Jesus' mission of worshipping God and bringing about the kingdom of God Te Rangitiratanga. (AA5. Yr4, AO2) 6) Jesus respected tapu in people by exercising tika justice, pono integrity and aroha love. (AA3. Yr4, AO3) 7) Jesus was sent to reveal the love of God, bring forgiveness of sin and healing so people can be reconciled with God Te Atua. (AA6. Yr4, AO4)	At level 2 children will learn about: 1) The Fruits of the Holy Spirit and how they are expressed in the community of the Church. (AA2. Yr3, AO1) 2) The Holy Spirit as God's self-giving love enabling people to bear the Fruits of the Spirit. (AA2. Yr3, AO2) 3) The presence of sin is against the life of the Spirit. (AA5. Yr3, AO3) 4) Jesus' promise to His disciples to be always with them, how this is fulfilled in the coming of the Holy Spirit in the Church, in Word and Sacrament. (AA3. Yr4, AO2)	At level 2 children will learn about: 1) Scripture stories of Jesus' call to His apostles and disciples to follow Him, and identify ways members of the Church are called and respond today. (AA2. Yr3, AO1) 2) People are initiated into the Catholic Church through the Sacraments of Baptism, Confirmation and Eucharist. (AA3. Yr3, AO2) 3) How people who belong to the Catholic Church are called to believe in Jesus and carry on his mission, worshipping God and serving, loving and helping others. (AA2. Yr3, AO3) 4) Through Baptism people are called to holiness, lived out through various vocations: single life, marriage, religious life, priesthood. (AA3. Yr4, AO4) 5) As members of the Church, people are called to carry out its mission of service. (AA2. Yr4, AO2) 6) The Church helps people to be reconciled with God and each other through the Holy Spirit who is especially active in the Sacrament of Penance. (AA3. Yr4, AO3)	At level 2 children will learn about: 1) Sad times that are part of people's lives, ways to cope with them and how faith in God gives people strength in sad times. (AA5. Yr3, AO1) 2) Death and what happens to life after death in the light of Christian hope. (AA5. Yr3, AO2) 3) How people farewell, remember and pray for people who have died. (AA1. Yr3, AO3) 4) The meaning of Te Wa the journey of life from a Christian perspective. (AA5. Yr4, AO1) 5) The relationship between choices people make every day and life after death. (AA6. Yr4, AO2)	At level 2 children will learn about: 1) The Sacrament of Penance and the Rite of Reconciliation as an opportunity to restore their friendship with God. (AA3. Yr3, AO1) 2) The Sacrament of Penance as an experience of God's forgiveness and healing through Jesus within the Rites of the Sacrament. (AA3. Yr3, AO2) 3) The Sacrament of Penance as a means of taking responsibility for personal sin and expressing sorrow, and receiving forgiveness, healing and growth. (AA3. Yr3, AO3) 4) Sin is an offence against God, a violation of tapu holiness and human dignity and does harm to people including the sinner and that tapu is restored through the Sacrament of Penance. (AA3. Yr3, AO4) 5) The Sacrament of Penance as a community celebration. (AA3. Yr3, AO5) 6) The places and prayers in the Eucharist where the community asks for forgiveness of sin, says sorry and makes peace. (AA3. Yr3, AO6) 7) Reflective times are invitations to experience and understand the signs of God's presence. (AA4. Yr4, AO1) 8) The parallels between everyday rituals, celebrations, symbols and those of Sacraments. (AA3. Yr4, AO2) 9) The meaning and purpose of the Eucharist as a sacred meal. (AA5. Yr4, AO3) 10) Recognise that in Eucharist people encounter the Holy Spirit through receiving the Body and Blood of Jesus Christ Hehu Karaiti who increases in people the life of grace, and the gift of love which enhances tapu holiness and mana spiritual power. (AA5. Yr4, AO4).	At Level 2 children will learn about: 1) The meaning of what prayer karakia is, where and to whom do people pray, the meaning of a pilgrimage and some places of pilgrimage for Catholics. (AA1,4. AO1,2,4,5) 2) How to write a simple prayer to God, Mary and the Saints and plan a simple prayer service. (AA1,4,6. AO2,5) 3) How to write and proclaim a Prayer of the Faithful. (AA1,3,7. AO2-4) 4) Traditional Prayer Karakia and devotions such as graces, blessings, benediction and the rosary. (AA1,4,5,7. AO2,3,4) 5) Using and creating religious works of art to reflect and pray with. (AA3,4,6,7. AO2-5) 6) Becoming aware of God's presence in life, using Scripture to meditate with and using music including hymns to help people keep their minds and hearts focussed on God in prayer. (AA1-5. AO2-5)	At level 2 children will learn about: 1) The meaning of the symbols of the ADVENT wreath. (AA3. Yr3, AO1) 2) ADVENT is a time to prepare the way for the coming of Jesus, son of Mary and Son of God. (AA2. Yr3, AO1) 3) The CHRISTMAS tradition of gift giving and God's gift of Jesus so people could share in God's life. (AA3. Yr3, AO1) 4) The CHRISTMAS traditions of carol singing and Christmas trees that celebrate the coming of Jesus at CHRISTMAS. (AA3. Yr4, AO1) 5) Signs and symbols that show LENT is a season for change. (AA3. Yr3, AO1) 6) LENT is a season for turning back to God through prayer. (AA4. Yr4, AO1) 7) The stories and rituals of HOLY WEEK stories. (AA1,2. Yr3, AO1) 8) The events of HOLY WEEK as part of the life of Jesus. (AA2. Yr4, AO1) 9) How people celebrate HOLY WEEK in various cultures in their school, parish/pastoral area family whānau. (AA3. Yr4, AO2) 10) The meaning of EASTER in Jesus' life and in the life of Christians. (AA2. Yr3, AO1) 11) The meaning of the Resurrection for Christians at EASTER. (AA2. Yr3, AO2) 12) The stories of the EASTER event. (AA1. Yr4, AO1) 13) Jesus' return to the right hand of God at the ASCENSION is part of the EASTER event. (AA3. Yr3, AO1) 14) Jesus sent his disciples to bring the Good News of the gospel to all creation before his ASCENSION. (AA3. Yr4, AO1) 15) PENTECOST is the birthday of the Church. (AA3. Yr3, AO1) 16) Mary has a special place in the PENTECOST story. (AA1. Yr4, AO1) 17) Mary's ASSUMPTION is a promise of resurrection for all people. (AA3. Yr3, AO1) 18) The feast of the ASSUMPTION is the national feast day of Aotearoa New Zealand and is a Holy Day of Obligation. (AA3. Yr4, AO1) 19) The feast of ALL SAINTS is the day the Church celebrates and honours all who have died and are now with God and are united with people who are living and are still on their pilgrim journey. (AA2. Yrs3&4, AO1s) 20) Why Catholics celebrate ALL SOULS DAY using special prayers and rituals for all those who have died. (AA2. Yrs3&4, AO1s)

Achievement Objectives – Level 3 (Years 5 & 6)

 All of these Achievement Objectives will be covered over **two** years

(Detail in brackets refers to original Achievement Aims & AOs)

God	Jesus	Holy Spirit	Church	Communion of Saints	Sacrament	Prayer	The Liturgical Year
Who is God? God is Faithful	The Life of Jesus Jesus - the fullness of God's revelation	Titles and Symbols of the Holy Spirit Baptism and the Holy Spirit	The Church Celebrates The Church as Pilgrim People	Saints and Inspiring People Mary	Healing Confirmed in the Spirit	Learning about Prayer	The Seasons of Advent, Christmas, Lent, Holy Week, Easter, Ordinary Time, The Feasts of the Ascension, Pentecost, The Assumption, All Saints Day, All Souls Day.
<i>Refer to Achievement Aims and Summary in the Individual Strand section of this Bridging Document</i>							
At level 3 children will learn about: 1) Stories of God's call from the Old and New Testament, through angels and other means, and people's responses. (AA4. Yr5, AO1) 2) The meaning of covenant in the Old Testament. (AA4. Yr5, AO2) 3) God's constant faithfulness despite at times, people's unfaithfulness, and God's continual call to people to be reconciled in all their relationships. (AA5. Yr5, AO3) 4) Catholic people are called to believe in God and with the help of the Holy Spirit to build up the Kingdom or Reign of God te Rangatiratanga. (AA2. Yr5, AO4) 5) The names and images of God that tell people something about what God is like. (AA1. Yr6, AO1) 6) Christians come to know God through Jesus and respond in faith through worship and action in the Church. (AA3. Yr6, AO2) 7) Catholic beliefs about God are contained in the Creed. (AA6. Yr7, AO3)	At level 3 children will learn about: 1) The structure of the New Testament. (AA6. Yr5, AO1) 2) The context in which Jesus lived. (AA1. Yr5, AO2) 3) The life of Jesus Hehu. (AA1. Yr5, AO3) 4) Jesus was fully human he tino tangata and fully divine he tino Atua. (AA1. Yr5, AO4) 5) Jesus is the Son of God and that he revealed to the world that God is Abba, Father, Matua. (AA6. Yr6, AO1)	At level 3 children will learn about: 1) A variety of title and symbols of the Holy Spirit Te Wairua Tapu. (AA4. Yr5, AO1) 2) The Holy Spirit as the bearer of grace, tapu holiness and mana power to all God's people. (AA2. Yr5, AO2) 3) Through Baptism the Holy Spirit brings people the grace to grow as children of God in the Church. (AA2. Yr6, AO2) 4) The indwelling of the Holy Spirit helps people to believe in Jesus and grow more like him. (AA5. Yr6, AO3)	At level 3 children will learn about: 1) The worship of God through prayer karakia, proclamation of the Word and celebration of Sacraments is central in the life of the Church. (AA3. Yr5, AO1) 2) The Liturgical Seasons and how they are the framework for the Christian community's celebration of its history. (AA3. Yr5, AO2) 3) The Eucharist is central to the life of the Church and the significance of Sunday in relation to this. (AA3. Yr5, AO3) 4) Through the Church's liturgy Christ continues his saving work. (AA3. Yr5, AO4) 5) The early Christian community. (AA4. Yr6, AO1) 6) How people use their gifts for the mission of the Church. (AA2. Yr6, AO2) 7) Te Wā the journey of life or pilgrimage in whānau family and Church. (AA2. Yr6, AO3)	At level 3 children will learn about: 1) The meaning of the Communion of Saints. (AA1. Yr5, AO1) 2) Saints and Inspiring People, who through their holiness and the witness of their lives are witnesses of the Holy Spirit Te Wairua Tapu and role models for people today. (AA4. Yr5, AO2) 3) The lives of traditional and favourite Saints who are honoured by the Church. (AA4. Yr5, AO3) 4) Scripture stories of Mary's Faith journey. (AA3. Yr6, AO1) 5) Mary is a model for living and discipleship. (AA3. Yr6, AO2) 6) Places and special forms of devotion to Mary in the world. (AA3. Yr6, AO3) 7) The importance for Catholics of Mary as the Mother of God, Mother of the Church and Protector and Patroness of Aotearoa New Zealand. (AA3. Yr6, AO4)	At level 3 children will learn about: 1) The Sacrament of the Anointing of the Sick as a means of healing and giving strength. (AA3. Yr5, AO2) 2) Each Sacrament makes present its own special grace. (AA3. Yr5, AO3) 3) Ways to participate in the celebration of the Eucharist. (AA3. Yr5, AO4) 4) The meaning of sacrament in the lives of Christians. (AA1. Yr6, AO1) 5) The three Sacraments of Initiation and their purpose in the lives of Catholic people. (AA1. Yr6, AO2) 6) Awareness of the ritual, symbols, rite and purpose of the Sacrament of Confirmation. (AA3. Yr6, AO3) 7) The Eucharist as sacrifice. (AA 5. Yr6, AO4)	At Level 3 children will learn about: 1) Praying with their whole being – mind, heart, body, will and imagination. (AA3- 5. AO2,3) 2) Praying using gesture and movement and dance. (AA4-7. AO2- 5) 3) Prayer is a journey, journaling is a way of praying and how to identify the qualities of a good prayer. (AA1,3,4. AO1- 4) 4) The traditional prayers that are prayed in the Eucharist, the prayer before a Crucifix and prayer gifts. (AA1,2. AO2-4) 5) The Book of Psalms and how to select appropriate examples to pray with that express trust in God, give praise and thanks to God and write their own psalm in a traditional psalm format. (AA1,3,4. AO3,4) 6) People can ask God in prayer to help them live with goodness, kindness and love aroha using a guided meditation on the Parable of the Yeast. (AA1,6. AO1,2) 7) Meditation, centring prayer, song, dance and sacred movement as ways of praying. (AA1-4,6. AO 1,2,3,4)	At level 3 children will learn about: 1) The significance of the Jesse Tree in the meaning of ADVENT. (AA3. Yr5, AO1) 2) The people of ADVENT who prepared for the Messiah - God Te Atua come among us: Isaiah, John the Baptist, Elizabeth, Mary and Joseph. (AA2. Yr6, AO1) 3) Christians make room for Christ in their lives, their homes and their CHRISTMAS celebrations including the Eucharist. (AA3. Yr5, AO1) 4) Ways CHRISTMAS is celebrated in different cultures including the Christ Mass. (AA3. Yr6, AO1) 5) LENT is a season when Christians are reminded to repent, pray and do penance as they make their 40 day journey to EASTER. (AA3. Yr5, AO1) 6) LENT is a time of spiritual growth and renewal for individual people and the Church community. (AA4. Yr6, AO1) 7) The liturgies of HOLY WEEK, how people can take part in them and how they make events in the life of Jesus present today. (AA1,2. Yr5, AO1) 8) HOLY WEEK and EASTER are the most important time in the year for Christians, in history, and in the life of the Church. (AA2. Yr6, AO1) 9) The EASTER Sunday liturgy and how people can meet the Risen Jesus today. (AA2. Yr5, AO1) 10) The importance of the Resurrection, it's meaning for Christians and how the joy of it is expressed in the EASTER Eucharist. (AA2. Yr6, AO1) 11) The Church celebrates the feast of the ASCENSION when Jesus returns to heaven in glory to prepare a place for all who have believed in him during their lives on earth. (AA3. Yr5, AO1) 12) How it is through Jesus and the Holy Spirit that it is possible for people to share in God's life and enter the happiness of heaven as Jesus did at his ASCENSION. (AA3. Yr6, AO1) 13) What the effects of the Holy Spirit were in the lives of the apostles and disciples after PENTECOST as the first members of the Church. (AA3. Yr5, AO1) 14) The Church came into being at PENTECOST and the Holy Spirit continues to give life to the Church today. (AA3. Yr6, AO1) 15) The meaning of ORDINARY TIME and how every Sunday is like a Resurrection day in every week of the year. (AA4. Yr6, AO2) 16) The feast of the ASSUMPTION celebrates Mary being taken to heaven to share in the Resurrection of her son Jesus and to anticipate the resurrection of all other Christians. (AA2. Yr5, AO1) 17) Mary's ASSUMPTION gives all Christians hope that they too will be raised body and soul as Mary was, to enter the glory of heaven. (AA3. Yr6, AO1) 18) The feast of ALL SAINTS celebrates the saints who are members of the Church in heaven, who are united to the members of the Church on earth and who pray for them. This is what we call the Communion or Community of Saints. (AA3. Yr5, AO1) 19) The feast of ALL SAINTS is the day the Church celebrates and honours all who have died and are now with God in heaven and are united with people who are living and are still on their pilgrim journey. (AA2. Yrs5&6, AO1,2) 20) Why Catholics celebrate ALL SOULS DAY using special prayers and rituals for all those who have died and how the Church on earth can help the Holy Souls who are not yet with God. (AA2. Yrs5&6, AO1)

God	Jesus	Holy Spirit	Church	Communion of Saints	Sacrament	Prayer	The Liturgical Year
God’s desire for Humanity The Mystery of God	Jesus, Saviour and Liberator Jesus: His values and the role of disciples	The Holy Spirit in Scripture The Mission of the Holy Spirit in the Church and in the World	The Teaching Church The Living Church	Choices Life, death and Christian Hope	Called for Others Commitment	Learning about Prayer	The Seasons of Advent, Christmas, Lent, Holy Week, Easter, Ordinary Time, The Feasts of the Ascension, Pentecost, The Assumption, All Saints Day, All Souls Day.
Refer to Achievement Aims and Summary in the Individual Strand section of this Bridging Document							
At level 4 children will learn about: 1) God Te Atua has created people to grow and change and, through the gift of grace to become more like Jesus by turning away from sin. (AA5. Yr7, AO1) 2) The gifts taonga God gives to people to be used for the work of the Church to help bring about the Kingdom or Reign of Tika, Rangimarie and Aroha. (AA2. Yr7, AO2) 3) God’s desire for all people is happiness and fullness of life on earth and, especially with God forever in Heaven. (AA1. Yr7, AO3) 4) All creation is graced by God and redeemed, and although affected by sin has its own tapu and mana which must be respected. (AA6. Yr7, AO4) 5) The concept of the mystery of God Te Atua who is both near and distant. (AA3. Yr8, AO1) 6) Christian Tradition reveals God to be a Trinity of three persons: the Father Te Matua, the Son Te Tamaiti, and the Holy Spirit me Te Wairua Tapu, who as one God creates, redeems and sanctifies. (AA5. Yr8, AO2)	At level 4 children will learn about: 1) Jesus is Saviour and Liberator through his life, death and Resurrection Te Aranga. (AA5. Yr7, AO1) 2) Titles for Jesus, including Jesus is Lord, Matamua firstborn and Tuakana eldest brother. (AA2. Yr7, AO2) 3) The Beatitudes and their place in the lives of Christ’s disciples today. (AA3. Yr8, AO1) 4) Original, personal and social sin and people’s struggle against sin in the light of Jesus’ message of forgiveness hohou rongu. (AA3. Yr8, AO2) 5) Jesus is an advocate for the poor, the weak, the powerless, those without mana, and how this challenges Christ’s followers today to bring about justice tika and peace in the world. (AA3. Yr8, AO3) 6) Jesus as Risen Lord. (AA5. Yr8, AO4)	At level 4 children will learn about: 1) The actions of the Holy Spirit in the Old Testament. (AA1. Yr7, AO1) 2) Scripture stories which show that Jesus’life was empowered by the Holy Spirit. (AA5. Yr7, AO2) 3) The action of the Holy Spirit in the lives of the early Christians as recorded in the Acts of the Apostles and the Letters. (AA2. Yr7, AO3) 4) The Holy Spirit’s Mission in the Church as the Spirit who opens people’s minds to the meaning of Jesus’ death and Resurrection and prepares people to go out into the world and draw others to Christ. (AA5. Yr8, AO1) 5) Te Wairua Tapu enables the community to experience Christ and make his saving work present through the Sacraments so they can carry on the Mission of Christ in the world. (AA5. Yr8, AO2) 6) The Holy Spirit’s Mission in the Church as the Spirit who prepares peoples, cultures and religions for the Gospel from the beginning of time. (AA5. Yr8, AO3) 7) Te Wairua Tapu guides, sustains and renews the Church. (AA5. Yr8, AO4) 8) The Holy Spirit works in the world through people leading them to live in ways which promote aroha, rangimarie and justice tika. (AA5. Yr8, AO5)	At level 4 children will learn about: 1) Jesus as Teacher. (AA2. Yr7, AO1) 2) The significant part the apostles played as teachers in the early Church. (AA2. Yr7, AO2) 3) The role of all the bishops united with the Pope as the teachers of the whole Church. (AA5. Yr7, AO3) 4) How the teaching ministry of the Catholic Church is organised and carried out in Aotearoa New Zealand. (AA5. Yr7, AO4) 5) The Church imaged as the People of God. (AA4. Yr8, AO1)	At level 4 children will learn about: 1) God’s gift of free will to people. (AA6. Yr7, AO1) 2) The basis on which a Catholic conscience should be formed. (AA6. Yr7, AO2) 3) The relationship between everyday choices and judgement and life after death. (AA6. Yr7, AO3) 4) Respect for the sanctity and meaning of life. (AA5. Yr7, AO4) 5) The human person as body, emotions, intellect, will and soul and the immortality of the soul. (AA5. Yr8, AO1) 6) Catholic belief about The Second Coming and the Fullness of the Kingdom Te Tino Rangatiratanga. (AA1. Yr8, AO2) 7) Death and burial rituals for Catholic people in various cultures. (AA5. Yr8, AO3) 8) Grief and loss and identify the place of Christian hope in these. (AA5. Yr8, AO4)	At level 4 children will learn about: 1) The Sacraments of Initiation, Healing and Commitment within the life of the community. (AA2. Yr7, AO1) 2) The ritual, symbol, rite and purpose of the Sacrament of Holy Orders. (AA3. Yr7, AO2) 3) How through the Eucharist people are strengthened to go out and serve others. (AA5. Yr7, AO3) 4) Sacrament in the blessed and broken experiences of people’s lives. (AA2. Yr7, AO4) 5) The vocation of Christian marriage. (AA3. Yr8, AO1) 6) The meaning of the Sacrament of Marriage. (AA2. Yr8, AO2) 7) The ritual, symbol and Rite of the Sacrament of Marriage. (AA3. Yr8, AO3) 8) The importance of karakia, reflection and a spiritual life in a person’s commitment as a Christian. (AA4. Yr8, AO4) 9) The Eucharist as Holy Communion. (AA5. Yr8, AO5)	At Level 4 children will learn about: 1) The importance of developing personal prayer habits, the challenges people have with praying regularly, some ways of helping people to develop personal prayer habits (AA1-4. AO 1-4) 2) Using different prayer styles and how to use them to pray about everyday life situations. (AA1,3,6. AO2-4) 3) Praying with a Gospel using Lectio Divina. (AA1,6. AO2-4) 4) How the petitions in the Our Father could apply in today’s world. (AA1,3,6. AO2-4) 5) Prayers and devotions to Mary and their use. (AA1. AO2-4) 6) Blessings and their use in the Scriptures and in the life of people and the Church today. (AA1,3- 5,7. AO2-5) 7) Using the gifts of imagination and meditation to participate in and enrich personal prayer. (AA1,3,4,6. AO2-4) 8) Jesus as a model for prayer using imagination and meditation. (AA1,2,4,6. AO2-4)	At level 4 children will learn about: 1) The symbols of Aotearoa New Zealand that remind Christians about the message of ADVENT. (AA3. Yr7, AO1) 2) People celebrate Christ’s coming in ADVENT as a real event in history, they recognise Christ comes now through the liturgy and how Christians can prepare for Christ’s Second Coming. (AA2. Yr8, AO1) 3) The feasts of the CHRISTMAS season: CHRISTMAS, the Holy Innocents, Mary, Mother of God Maria Te Whaea o Te Atua, the Holy Family. (AA1. Yr7 AO1) 4) The feasts of the CHRISTMAS season: CHRISTMAS, The Epiphany and the Baptism of the Lord. (AA1. Yr8, AO1) 5) LENT is a time when people prepare for Baptism and a new way of life of prayer, fasting and almsgiving. (AA2. Yr7, AO1) 6) The Readings in LENT challenge people to follow God’s call to turn back to God and live more just and holy lives. (AA2. Yr8, AO1) 7) HOLY WEEK is the week that the Church remembers the role Jesus played in liberating people from sin and death and how the Church shares in this. (AA1,2. Yr7, AO1) 8) The importance of the HOLY WEEK events for Christians and how they are celebrated in various cultures. (AA2. Yr8, AO1) 9) The 4 parts of the EASTER Vigil and their meaning for Catholics today. (AA2.Yr 7, AO1) 10) The significance of the EASTER events for Christians and how they are highlighted in various cultures. (AA2. Yr8, AO1)

Appendix 1 – Some History

Āpitianga 1 – He Hītori

From where have we come?

Many changes have taken place since the Aotearoa New Zealand Religious Education programme was introduced to schools in the late 90s. Not the least of these changes 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 new programme was well received by teachers as hundreds of them were actively involved in the development process of writing and piloting lessons. 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 children in their classrooms. This change coincided with the reform of the Aotearoa New Zealand National Curriculum and the development of a new framework by the Ministry of Education into which the RE Curriculum fitted very well especially given its emphasis was on children developing knowledge, skills and attitudes in the seven Learning Areas. This similarity with a Religious Education approach allowed RE to be included as an eighth Learning Area for Catholic schools.

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 bi-cultural identity and of the Church's movement towards enculturation. These new emphases also became part of the RE programme with the assistance of a group of Māori consultants.

The RE programme has 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.

Where are we now?

Over the last ten years pedagogical beliefs and practices have been influenced by educational research and the development of technology to enhance teaching and learning in the classroom. Approaches to teaching and learning in primary schools such as the inquiry approach and integrated learning have grown in popularity. Some schools use these approaches in RE while others prefer to keep it separate and another group use a 'blended' approach to cover content that does not integrate easily.

Informal discussions with teachers show they recognise 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 is not a choice about what the children will be taught. However teachers do appreciate they have a choice about how they will teach RE. Teachers acknowledge they are encouraged to use current teaching strategies and resources which are 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 On-Line Resource and was transferred to a Power Point format with additional interactive digital tools for children to engage with and to allow for more flexible use by teachers. This resource is presently recommended as the first choice of many resources that teachers use with their RE class. Many of the slides feature images of children engaged in RE and liturgy activities in

schools around the country. Other features include: MP3s, YouTube clips, worksheets, Time for Reflection (Affective Learning) and opportunities for children to make their thinking visible and share their learning. The resource is designed to fit with clear approaches to learning such as the Learn, Create, Share concept of Manaia Kalani and similar approaches widely used in schools.

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

The resources for each level are accompanied by Overviews to assist teachers with their planning and to provide them with added theological knowledge, suggested strategies for teaching and notes that explain the content on each slide to share with the children. The Overviews are useful for the range of teachers who teach RE such as: experienced teachers, short and long term relief teachers, trainee teachers, part time teachers, teachers of other faiths and teachers new in Catholic schools.

As each Strand and Module is developed in the latest format, new emphases are 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.

As these changes are made the plan is to continue to update the online resource and to keep incorporating fresh ideas and teaching strategies in response to feedback from teachers and other interested groups.

Where do we want to go?

Moving on from the experiences outlined in the two previous sections of this document it is evident that responding to change is an essential on-going consideration for NCRS as the first provider of Religious Education resources for Catholic schools in Aotearoa New Zealand.

Being aware that all curricula have a 'life' and in relation to RE, continuous change in Church, education, cultural, social, technological and 'papal' contexts necessitate a response to this so that children in Catholic schools are engaged in learning that enthuses and enables them to integrate what they learn in RE to make meaning of their lives and live the message of the gospel of Jesus.

For NCRS addressing change means responding to new needs and emphases that emerge as contexts change and diversity in teachers, children, their families and whānau increases. To this end NCRS recognises that it is time to broaden the direction for Religious Education teaching and learning in Aotearoa New Zealand so that children and young people can better see its relevance to their lives as disciples of Jesus in the 21st century. This is the reason why this document is seen as a 'bridge' to a new place for teaching and learning RE in Aotearoa New Zealand. Where that will be is unsure at present as we recognise that continuous change has become the norm, therefore it seems more appropriate to plan the direction of RE for the next five years. During this period NCRS intends to write, with the significant support of Principals, DRSs and other teachers, a Level 1-8 RE Curriculum. Watch this space.

■ Appendix 2: Considering our Learners – Āpitianga 2: Ngā Ākonga

Discuss and reflect on the learners at our place.

In our school

[Name]

We would describe our children and young people as...

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