

CURRICULUM LINKS

Key Competencies

Relating to others
Participating and contributing
Using languages, symbols and texts

Principles

Treaty of Waitangi
Cultural diversity
Inclusion
Community engagement

Curriculum Values

Innovation, inquiry and curiosity
Diversity
Equity
Community and participation
Respect

Catholic Values and Virtues

Pono - Honesty, Sincerity, Openness
Aroha - Love, Empathy, Understanding, Equity, Developing relationships, Being open to other cultures and beliefs
Hohou-rongo - Making peace, Reconciliation
Manaaki, Manaakitanga - Respect, Care for, Hospitality

Virtues: Respect for all life; Hope; Integrity; Love; Compassion; Courage; Freedom; Dignity of the person; Joy; Solidarity with the poor; Fortitude; Community; Justice; and Peace.

Religious Education



Y1 - Church - Belonging

We belong to and participate and celebrate in communities such as our family/whānau, our school and our parish.

Y2 - Church - Gathering, Celebrating, Living God's Presence

Belonging to a parish is both a privilege and a responsibility.

Y3 - God is present in the world

God works in the world through every culture.

Y3 - Church - Called to be like Jesus

Members of the Church are called to carry on Jesus' mission.

Y4 - Church - Called to Serve

As members of the Church we are called to carry out its mission of service.



Y5 - God is Faithful

The call to believe in God and build up Te Rangatiratanga - the reign of God on earth.



Syrian refugee children drawing in Zarqa

Y6 - Jesus - The fullness of God's revelation
Through the Holy Spirit Jesus invites people to repent and live a life of faith, hope and love in worship and action.

Y6 - Church - The Church as a Pilgrim People
The Church; a pilgrim people on a life journey to God.

Y7 - God - God's Desire for Humanity
Using talents for the work of the Church and the reign of tika, rangimārie and aroha on earth.

Y7 - Sacrament - Called for Others
The Eucharist as strength to go out and serve others.

CURRICULUM LINKS

Y8 - Church - The Living Church

The Church as a community of disciples is called to be a visible sign of the living Christ in the world.

Y8 - Jesus - His Values and the Role of Disciples Today

Working for justice and peace as a follower of Jesus, advocate for the poor.

Y8 - Holy Spirit - The Mission of the Holy Spirit in the Church and the World

The Holy Spirit works in the world through people; leading them to live with justice, peace and love.



Y9 - Human Experience - My Story, Our Story

Understand that each person's identity is formed within a unique network of relationships, including family and school, which expresses and communicates values and traditions.

Y10 - Human Experience - Discovering Our Identity

Understand that life is a journey during which Christians accept responsibility for one another.



Children in a refugee camp in Lebanon

Y10 - Scripture and Tradition - Journey Stories

Explore the place of journeys and journey stories, past and present, in human experience.

Y11 - Theology - Conscience, Morality and Values

Recognise that Christian values are based on the Ten Commandments and on the words and actions of Hēhu Karaiti, especially the Great Commandment and the Beatitudes.

Y12 - Social Justice - Justice and Peace

Identify and explore key principles and concepts – including human dignity, freedom and responsibility – underlying the Church's teaching on particular issues of social justice.

Y13 - Human Experience - Ethics and Ethical Issues

Consider how Christian anthropology influences how people see each other as human beings. This is the key to a Christian ethical framework.

Social Sciences



Level 1 Understand how belonging to groups is important for people.



Level 3 Understand how the movement of people affects cultural diversity and interaction in New Zealand.



Level 5 Understand how cultural interaction impacts on cultures and societies.

Level 6 Understand how individuals, groups, and institutions work to promote social justice and human rights. Understand how cultures adapt and change and that this has consequences for society.

CATHOLIC SOCIAL TEACHING ON MIGRATION

Since the Old Testament, God has set clear expectations of how migrants and refugees are to be treated in our land. In Leviticus 19:33-34 it says: *When an alien¹⁴ resides with you in your land, you shall not oppress the alien. The alien who resides with you shall be to you as the citizen among you; you shall love the alien as yourself, for you were aliens in the land of Egypt: I am the Lord your God.*

Migration provides an opportunity for enriching contact among cultures and civilisations. Yet the presence of new migrants often gives rise to suspicion and hostility prior to any knowledge of migrants' lives or stories.

The Church has several social documents speaking on the situation of migrants and refugees. *Migration and the Social Doctrine of the Church¹⁵* provides a good overview of social doctrine related to migration.

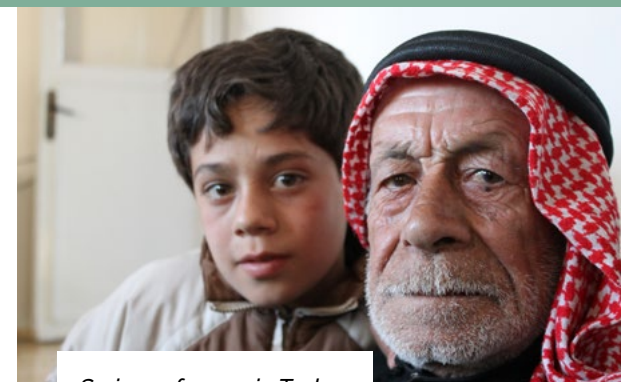
Everyone has the right to provide the opportunity for their family to live in dignity. For many people throughout the world, the only way of achieving this is by leaving their home to seek a better life elsewhere and they have the right to do this. The protection

of human dignity becomes more significant in the case of refugees and asylum seekers. Regardless of circumstances, every migrant must be treated with the respect due to the dignity of every human person.

While countries have a right to control the entry of people through their borders as part of their duty to protect the order within their country, this must be in consideration of the common good. The challenge is to combine the welcome due to every person, especially when in need, with consideration for the needs of people already living in the country. We cannot limit migration in order to preserve a certain lifestyle while the greater part of humanity lives below the poverty line. We must remember that migrants have a right to move with their families.

Every year, the Pope gives an address for the World Day of Migrants and Refugees. This year, Pope Francis has written the letter *Migrants and Refugees Challenge Us: The Response of the Gospel of Mercy¹⁶*.

In this letter Pope Francis encourages all of us to foster a culture of encounter, sharing and solidarity. He calls us to welcome



Syrian refugees in Turkey

the stranger as we would welcome Christ himself. Though traditional tranquillity might seem to be threatened by change and growing diversity and differences, it is important for us to overcome fear and to be prepared not only to give, but also to receive from others.

HUMAN DIGNITY

The principle of human dignity hinges on the belief that all human beings are made in the image and likeness of God. This means every person has innate human dignity – te tapu o te tangata – that no-one can take away. Sometimes we can label groups of migrants as 'illegal immigrants'. This term infers that

¹⁴ Alien in this context refers to a foreigner – one that comes from a different country.

¹⁵ Found at http://www.vatican.va/roman_curia/pontifical_councils/migrants/pom2002_88_90/rc_pc_migrants_pom88-89_blume.htm

¹⁶ Found at https://w2.vatican.va/content/francesco/en/messages/migration/documents/papa-francesco_20150912_world-migrants-day-2016.html

CATHOLIC SOCIAL TEACHING ON MIGRATION

the migrants have done something wrong in leaving their countries and seeking a better life elsewhere. We must remember that no person can be described as 'illegal'. It is true that some people have been forced to leave their homes without the paperwork that might grant them 'legal' entry into another country, but they have not committed a crime by seeking asylum in a safer place. Every person has a legitimate story to tell and should be treated with dignity.

SOLIDARITY

The principle of solidarity is based on the Christian call to recognise others as our brothers and sisters and to actively work with them for their good. In our connected humanity, we are invited to build relationships - whakawhanaungatanga - to understand what life is like for others who are different from us. When applying this principle to how we should act towards refugees and migrants, we are aware of God's call to stand alongside our brothers and sisters who are in need and to support them in achieving a safe place to live and raise their families. It would be wrong of us to stand 'against' those who are most vulnerable and in need of our help. By standing together all of us are enriched.

COMMON GOOD

Our commitment to the common good means working for the good of all - hei painga mō te katoa. With respect to refugees and migrants this means that we cannot refuse asylum to people in need just because we want to preserve our traditional lifestyles. The common good means weighing up the needs of those seeking a new home and those already living in a country.

PARTICIPATION

Promoting participation - nāu te rourou, nāku te rourou - means recognising we each have something unique and important to contribute to society. We are called to be active members of our local and global communities. This principle, when applied to the way in which we welcome refugees and migrants, means that all people have something to offer us which will enrich our lives. Welcoming new migrants and enabling them to participate fully in our parishes, schools and communities, means that we are all the better for their contribution to society. We are all called to give and receive from each other.

PREFERENTIAL OPTION FOR THE POOR AND VULNERABLE

Having a preferential option for the poor - he whakaaro nui mō te hunga rawakore - compels us to think first of the needs of those who are most vulnerable. It is those who possess the least in terms of material possessions and security, who require our immediate attention and help. Refugees and migrants sometimes come to New Zealand with very few possessions, little money and no family connections. This can make setting up a home and starting a new life very difficult. People in this situation should receive our help.

Dear people of New Zealand... You face the challenge of ensuring that your separate cultures continue to exist together and that they complement each other. The Māori people have maintained their identity in this land. The peoples coming from Europe, and more recently from Asia, have not come to a desert. They have come to a land already marked by a rich and ancient heritage, and they are called to respect and foster that heritage as a unique and essential element of the identity of this country. - Pope John Paul II (November 1986), Homily in Christchurch.