

***He Arotake Whanaketanga mō te Mātauranga  
Ahurea Katorika – Te Ture Tāuke mō ngā  
Kura Katorika***

***Catholic Special Character External  
Evaluation for Development Report***

***Holy Trinity Catholic Primary School  
Takanini, Auckland***

Evaluation conducted 7<sup>th</sup> and 8<sup>th</sup> May 2025

Confirmed Evaluation

**School Details**

**Name of School:** Holy Trinity Catholic Primary School

**Address:** 137 Airfield Rd, Takanini

**School type:** Catholic Integrated Primary School Co-Educational Year 1- 6

**Actual roll:** 305

**Maximum roll:** 400

**Non-preference maximum:** 20

**Actual non-preference number:** 13

**Roll-based Holy Trinity staffing entitlement:** 15

**Required number of Special Character CI 47 positions:** 9

**Filled number of Special Character CI 47 positions:** 9

**Principal:** Peta Lindstrom

**Director of Religious Studies:** Ana Silva

**Deputy Principals:** Ana Silva and Maria Speechlay

**Presiding Member** Jason Farley

**Parish Priest, Papakura:** Father Mathew Vadakkevettuzhiyl

**Mana Whēnua Ngāti Tamaoho &Tainui**

**Evaluation Team:** Christine Smith, Viki Trainor

## Ngā Whāinga O Te Arotake- Aims of External Evaluation

The New Zealand Catholic Bishops' Conference wishes the external evaluation to show how effective the school is in handing on the faith and forming a new generation of Catholics; this includes evaluating the efficacy of Religious Education and how the whole school community engages in authentic Catholic Christian witness and evangelising. This is the evangelizing mission of the Church, in which the school participates.

The external review process is based upon the *He Arotake Whanaketanga mō te Mātauranga Ahurea Katorika – Te Ture Tāuke mō ngā Kura Katorika – Catholic Special Character Evaluation for Development (January 2022)*. In the evaluation, schools are asked to consider and demonstrate the ways in which they have provided for their students:

- Te tūtaki ki a Te Karaiti – an encounter with Christ,
- Mā te Mātauranga ka tipu – growth in knowledge,
- Te whakaatu Karaitiana –Christian witness.

And how the school is:

- Te kaitiakitanga me te whakapakari i te tuakiri- Safeguarding and strengthening Catholic Special Character.

The evaluation is designed to look at the work the school has done, in its internal evaluation and development, to grow Catholic Character. It affirms what the school has done and the opportunities for further development that the school has discerned. It challenges the school to be more transformational. Evaluators encourage and commend good practice, and work with the school to analyse opportunities to further strengthen and develop the Catholic culture.



## Progress With Recommendations from the 2019 Catholic Special Character Evaluation

Plan to differentiate, teach, and evaluate Religious Education teaching and learning programmes. Then implement to ensure the faith stages and learning needs of all children are being met.

- **Very Well Met** through Curriculum Mapping and Assessment for Learning 2021 -2024, continuing PLD 2025, demonstrates ongoing professional rigor.

To establish sexuality - pubertal change programme for years 0-5, aligning with the existing years 6-7-8 pubertal change programme.

- **Very Well Met** 2021-2024 PLD 2025 demonstrates responsive and ongoing professional development.



Religious Education lessons involve many questions. Tamariki and Kaiako seek answers together.



### Dimension 1: Te Tūtaki Ki A Te Karaiti- Encounter with Christ

**How effectively does the school encourage and facilitate the development of a personal relationship with Jesus Christ, who reveals the transforming love and truth of the living God?**

There is substantive evidence that the school effectively provides ongoing Catholic spiritual formation, encouraging tamariki to enrich and deepen their relationship with Jesus. The impact of this is a joyful Christ-centred kura. The wairuatanga of Holy Trinity permeates the spiritual fabric of the kura and is felt throughout the environment and seen in the daily interactions of Kaiako and tamariki.

*"I've noticed how more empathetic and socially aware our tamariki are, thinking about how they can serve and help others in need around them in the classroom." Kaiako*

*"What I do is learn about Jesus is try and connect to his stories in my daily life, and my decisions help me get closer to God, or sometimes, not." Tamariki*

There is a strong, shared understanding of Catholic spirituality within the Holy Trinity community. This has shaped a kura with a robust and authentic Catholic identity, reflecting the image of Christ Jesus. Tamariki deeply connect with the school's Charism, Vision, and Values, and they demonstrate clear knowledge and insight into their unique qualities.

Kaiako ensure that tamariki develop a deep understanding of the Church and its liturgical traditions. This formation is both *tūturu Katorika* (authentically Catholic) and *tūturu Māori* (authentically Māori), embodying the bi-cultural nature of the Catholic Church in Aotearoa New Zealand. (Bishops' 1989 Synod). Of significance, is the longstanding relationship Holy Trinity has with Ngāti Tamaoho – Tainui, and this relationship continues to enrich the spiritual and cultural life of the kura.

## 2. Evangelisation

By nurturing Christ-like practice and actions and supported by highly effective communications, Holy Trinity Kura enables encounter with Christ that delivers the Good News of Jesus Christ to the community.

The school and its parish St Mary's Papakura, work together to encourage tamariki and their whānau to attend Sunday Mass. The regular presence of the Parish Priest at the kura is valued and strengthens the bond between the parish and school. This partnership is a strong expression of faith in action and shared evangelisation.

*"When we first came to New Zealand, we were scared. I have been a Catholic all my life, I wanted my children to be part of this journey too, to know who Jesus is. The school is so full of joy, we no longer felt scared, and we knew that we had chosen the right school for our children."*

A Parish Priest visits classrooms fortnightly, engaging tamariki in meaningful and timely faith discussions, following up after whānau Mass and liturgy. Tamariki thrive on this opportunity to engage in and challenge theology. The Parish Priest contributes to the strong, high-trust culture of the kura. This trust empowers all to grow as learners and strengthens the relationship between the parish and kura. Whānau and kura interact with openhearted reciprocity, where everyone is always welcomed, faith in action is seen in tamariki-led liturgies, school Masses, and whānau gatherings, nourishing the spirit of evangelization.

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*"I see this school as an avenue for evangelization, as it is more than a school, it is about families," Priest*

*"We want students to be enlivened by our Holy Trinity charism, through the experiences of unity, love, and relationship....and a deep understanding of the Holy Trinity so that 'Our Vision' Learn Ka Ako, Love Ka Aroha, Serve Ka Manaaki, impacts, evangelizing through conversion" Board voice*

The kura has a strong programme for welcoming new whānau, offering a comprehensive and effective introduction to Catholic school life. Tamariki and their whānau meet with the SLT to learn about the Religious Education programme and the Catholic Special Character of Holy Trinity School. Kaiako are proactive communicators, ensuring all are included.

### **3. Faith-based Leadership**

The Board, Principal, and leadership team at Holy Trinity ensure the Mission, Vision, and Gospel Values are seminal and embedded within the kura. Leadership is steadfast in faith and purpose; they lead strategic and annual planning with clarity and intent, shaping a culturally cohesive environment. This strong, faith-driven initiative anchors direction and fosters authentic encounters with Jesus through the Kura. This encourages others to do the same. Their daily enactment of the Charism of the Holy Trinity, participation in weekly spiritual reflections, Kaiako prayer, school-wide Christian meditation, and Religious Education and Professional Development all deepen spiritual formation, creating tūturu katorika, the authentic Catholic identity of the Kura. The Principal leads with humility, dignity, and authenticity, following the example of St Mary of the Cross MacKillop.

*"Our Principal is the heart of our school; she leads us, showing the Gospel values in all, she does, in the school, in the community, always inviting us to be involved as it's our place too." Whānau*

The DRS is a faith-filled, accomplished leader who plays a key role in shaping the Catholic Special Character and strategic direction of the kura. She inspires others to encounter Christ, as seen in the respect and admiration of kaiako for her leadership in RE and Special Character.

Both Deputy Principal's play a key leadership role. They are skilled professionals who work closely with kaiako in a highly responsive way, identifying learner needs and supporting knowledge gaps. This strengthens kaiako confidence and capability in delivering the Religious Education programme. Her impact was evident to the Evaluation team and affirmed by both kaiako, whānau, and tamariki.

- As Catholic professionals, they model a deep and balanced understanding of how life and faith can be woven together in the school community. Leadership deliberately promotes opportunities for kaiako and tamariki to experience growth in spiritual knowledge and understanding, necessary factors in the disciple's journey. Evidence of this includes the kaiako and Board participating in a retreat at Waitangi earlier in the year, and Senior Leaders and several of the Board attending the Catholic Schools Convention in 2024. All such experiences nurture a personal relationship with Jesus Christ, who in turn reveals the community of the Holy Trinity.

### **Dimension 2: Te Whakatupu Mā Te Mātauranga: Growth in Knowledge**

**How effectively does the school assist its community to grow in the knowledge and understanding of Jesus Christ, his teachings, and the Catholic Church?**

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## 1. Leadership

Authentic Faith-based leadership is instrumental in shaping the school's vision and direction, supporting the growth, knowledge, and understanding of Jesus Christ, his teachings, and the Catholic Church. The leadership team of this kura lead an integrated faith life of contemporary Catholicism. As professional leaders, they demonstrate an understanding of how a synthesis of culture and faith, and a synthesis of faith and life are enacted in the work of the school. They are highly visible role models. Importantly, they articulate 'The Word' with ease, creating opportunities for others to be authentically Catholic, in both faith and culture, in the everyday life of the kura and *wider community*.

*"Our DRS and Principal lead the school in how we uphold the Catholic faith.... they are drivers of our faith community.... It's not just the Religious Education Curriculum, but how well we are supported pastorally when needed.... We see this in how our students pray, care for others, and live out the Gospel values each day."*

- Leadership always has time for their community, Kanohi ki te Kanohi, face to face. They are a highly effective example of servant leadership, following in Jesus' footsteps, they are regarded by their school community as true Catholic Leaders.

*"Our Principal is an excellent driver of our Special Catholic Character. Through her empathy, understanding, and, at the same time, also seeking excellence for the school" (Kaiako)*

*"Having a passionate DRS to support and drive RE and Special Character within the school and whānau community is highly evident in our PLD, liturgies, Masses, and the way we, as a community, embrace our Special Character" (Kaiako)*

- Leadership and Kaiako have high expectations around professional rigor, aiming for excellence across all areas of the curriculum, with particular emphasis on Religious Education and Special Character. Evidence shows that good practice in teaching and learning and planned professional development are positively contributing to the development of strong curriculum initiatives. There is recognition of the number of teaching staff who are overseas trained and new to New Zealand's education sector. While many teaching and learning programmes are robust and effective, the Evaluation Team and Senior Leadership acknowledge the need to support some Kaiako in growing their practice. This should strengthen teaching and learning across the school.

There is clear evidence in classrooms and across teaching and learning programmes that quality professional development is contributing to the development of authentic curriculum initiatives, demonstrating robust and effective practice. These are responsively and strategically planned to ensure good effect for learners.

Where teaching and learning programmes are not yet as consistently strong, leaders are offering focused professional development to support kaiako, ensuring regular opportunities for deliberate acts of teaching, reflective practice, and external mentor feedback. Continued and targeted support should build greater coherence and consistency across all programmes, promoting best practice for all kaiako across the kura.



Many classrooms across the kura are demonstrating relevant and meaningful prayer practices to support the spirituality of tamariki. The Evaluation Team has noticed in some areas, classroom prayers could be more engaging and responsive to the needs of ākonga. Senior Leaders and some kaiako are intentionally modelling different forms of prayer to support best practice.

Professional Growth Cycle programmes in the kura are rigorous, inquiry-based, and target the individual needs of each kaiako, ensuring a growth pathway targeting their needs. The leadership team has planned excellent directions for professional development in 2025. The Evaluation team strongly commends leadership for their chosen path as it will enrich all existing programmes and learning outcomes for tamariki.

There are numerous leadership opportunities for tamariki within the liturgical life of the school. Prayer was child-centred, involving components of drama, waiata, wairuatanga, and Katorika Māori. Tamariki are fully engaged in the spiritual elements of the liturgy. There is evidence that liturgical leadership from across the Kura continues to enable a Tamariki-centred, faith formation programme at Holy Trinity.

*“What works well for me as kaiako, is the freedom given to grow the faith of my students, the support of the Parish, the School team.” (Kaiako)*

## **2. Religious Education**

The Religious Education Programme is delivered very effectively. It is given high status and is soundly and professionally delivered by qualified and committed kaiako.

- Very good information is also regularly given to the Board, kaiako and whānau. The Principal and DRS reports and newsletters present thorough Religious Education and Special Character information to the Board and the community. Of note is the detailed alignment with the Special Character of the kura. Digital platforms successfully communicate Religious Education learning with whānau, community, and parishes. The school's Vision Learn Love and Serve in the Name of the Father, the Son and the Holy Spirit, reflects the Charism, underpinned by the theological virtues of Faith, Hope and Love, and is imbued throughout all documentation, action, thought, and word that is Holy Trinity.
- Kaiako interpret assessment data well, responding and planning collaboratively to gauge the impact of teaching and learning. Tamariki progress reports inform whānau and the Board of tamariki learning in Catholic Special Character and Religious Education. Internal evaluation submitted to Catholic Education Services is authentic, rigorous, and reflects that the school has very good evaluative insight. This is further reflected in the DRS's achievement reporting to the Board, which shows that the kura is intentionally supporting tamariki in deepening their knowledge and understanding of Jesus Christ and the Catholic Church.

*“My reflective portfolio, where I responsively document lessons, Tamariki responses, etc, this is what helps me work on what I need to adjust. This reflection has led to improved teaching and learning, and it's resonating with students,” Kaiako*

## **3. Catholic Curriculum**

Te Kura Katorika e te Matua e Tamaiti o te Wairua Tapu - Holy Trinity encapsulates the essence of successful Catholic education in Aotearoa New Zealand. Kaiako thrive, no matter where they are on the learning curriculum, supported in a professionally robust environment, and tamariki benefit from their learning in such a Kura.

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Quality Professional learning and development is prioritised for Religious Education and Special Character development and formation. The DRS and Parish Priest enable kaiako, tamariki, and whānau at every level of the kura. This relationship is selfless and very supportive.

Religious Education planning is authentic across the year levels ensuring outcomes are met and good teaching and learning practice occurs. Wider school practice demonstrates the merit of sound regular evaluation practice to improve teaching and learning and promote effective outcomes for tamariki. This is an integral part of the school-wide Curriculum Mapping.

*“Gospel Values are integrated everywhere inside and outside the classroom, e.g., Arohanui, Kotahitanga, Ngākau Pono are in prayer, LC discussions, it’s working!! as students talk about these values and demonstrate them in their actions with others”*

*“...curriculum is engaging and encourages critical thinking about faith and beliefs. Students’ projects, discussions, and reflections encourage critical thinking about faith and beliefs...their discussions and reflections show learners are connecting personally, evaluations show how well it’s resonating with them.”*

This is greatly appreciated by all kaiako, including those who are effectively working with the new RE curriculum and are exploring its implementation with good effect and impact.

- The positive impact of Te Whakapono (Our Faith) and the integrated curriculum resonates in the way tamariki can articulate their learning and transfer their learning to everyday life. The overarching integrated curriculum is highly effective as it both focuses on and integrates Religious Education.
- Leadership and kaiako plan to continue the good work already begun in the teaching and learning of Mātauranga Te Ao, Te Reo, and Tikanga Māori. As a kura, they have been developing a paper titled Holy Trinity Catholic School: Giving Effect to Te Tiriti o Waitangi”. It is framed responsively with indicators, actions, and future goals, with ongoing tamariki achievement reporting, and has been ongoing since 2024. The next iteration could lead to a deeper evaluation of these outcomes. Leadership has indicated they will support kaiako with ongoing professional development that enables kaiako to confidently deliver teaching and learning programmes, including Religious Education with a more substantive Reo Māori content. This should deepen understanding of Te Ao Māori concepts across the wider Holy Trinity community. The kura is well placed and has a long-standing relationship with Ngāti Tamaoho-Tainui. There are capable leaders of Te Ao Māori already on the staff of Holy Trinity, and as a Kura, they are well placed to continue the next phase of their bi-cultural journey.
- Tamariki and whānau Māori feel valued as tangata whenua because this is who they are, as the community of Holy Trinity. Mātauranga and Te Ao Māori are authentically evidenced across organisational aspects of the Kura, especially at a leadership level. Whānau Māori told Evaluators they would like kaiako to be given support to learn Te Reo Māori so they could speak with increased confidence and appreciate that their Tamariki are attending Holy Trinity Kura. They want their tamariki to speak the Reo as part of the formal classroom programme, valuing the Te Ao Māori component of Tō Tātou Whakapono (Our Faith).
- The Health and Wellbeing curriculum delivery now requires updating to reflect our Catholic Character. *Having Life to the Full* is the new Health and Sexuality programme for Catholic Schools. Kaiako teaching in Catholic schools now need to undertake PLD so that the programme is delivered as required. Some kaiako have already begun this process.



- The Tūturu Katorika (authentically Catholic) Tūturu Māori (authentically Māori) worldview is, integrated into the daily practices of the Kura woven through all curriculum areas vis-à-vis the school's integrated curriculum mapping that incorporates Katorika historical and Māori cultural knowledge, enriching the school's local curriculum.

### **Dimension 3: Te Whakaatu Karaitiana-Christian Witness**

**How effectively does the school provide a hope-filled Christian witness that empowers its community members to integrate their faith and their life?**

#### **1. Catholic School Community**

The school positively impacts the Parish, and the Parish positively impacts the school. Each entity promotes and supports active Catholic witness and practice, and they are an integral part of each other. Both the school and the Parish are open and welcoming, and everyone is treated with dignity and respect. Office personnel welcome all with the generosity of the Gospel, and every community member is encouraged to come as they are.

Mission, Vision, and Gospel Values are well-known and reflected in daily life. Tamariki and whānau understand and live out these daily, strengthening the Catholic character of the kura. Gospel Values, Relationship-Based Learning, and positive Behaviour Education form the foundation of a cohesive, nurturing environment focused on quality teaching, learning, and relationships.

- Learning Support staff at Holy Trinity say they feel affirmed, appreciated, and know their wellbeing is important because their faith and professional development is prioritized, ensuring tamariki needs are uppermost. They told Evaluators they valued the high-trust environment in which they work.

*"My faith has grown since I've been here, everything here supports me, it's the trust of the Principal that makes such a difference!"*

#### **2. Partnership and Collaboration**

Recognising that education is a collaborative responsibility, the school very effectively builds Holy Trinity's connections with the many groups they relate to, including Whānau, Parish, community, the Diocese, Bishop, and Iwi. Tamariki are supported to develop an understanding of, and respect for, Te Tiriti o Waitangi. Holy Trinity provides clear information and opportunities for whānau to understand kura systems, organisation and practices.

- Community consultation and voice are frequently and authentically sought, and whānau value being heard. Tamariki, kaiako, and whānau celebrate their cultural identity and respect the cultural diversity of others in the school community. The Board and Leadership want to hear the voices of their community. Communication is very effective and helpful at all levels, providing relevant information to parents, Parish, and the community using a broad range of digital platforms. The community told Evaluators that their ideas are listened to, heard, and incorporated into the life of the school. They feel affirmed by these processes. The kura has



positive relationships with Iwi, and this is an ongoing journey. Holy Trinity representation is active in many forums, e.g. the Kāhui Ako

### 3. Pastoral Care

The Kura effectively ensures that education occurs in a safe and nurturing environment supported by a capable pastoral care network, ensuring each member of the community is known, respected, cared for, and aware that they are loved unconditionally by God.

- The mana and tapu of each individual, tamariki, whānau and kaiako is acknowledged and upheld. As people of the Gospel and in the light of the preferential option for the poor, the kura and tamariki treat each person with respect, aroha, influenced by Gospel teaching based on Pastoral Care. Holy Trinity's procedures are responsive to the needs of tamariki and whānau. Actions in the kura reflect Gospel values and Church teachings, ensuring a highly authentic, responsive school environment.

*"Their strength lies in their leadership team who show the way... very strong Christ-like attitudes... so many disenfranchised families who have expressed that Holy Trinity is like a family to them, where they are accepted and loved, despite their failings" Whanau*

*"We see the importance of the Gospel, not just in words but in actions," Whanau*

### 4. Service and Outreach

The school provides a deeply nurturing environment where education is grounded in compassion and care. A responsive Holy Trinity pastoral care network ensures that, in times of need, members of the community are respected, supported, and affirmed in the truth of God's unconditional love. This pastoral foundation is central to the school's culture and deeply influences the well-being of all.

- The kura leads outreach and service for many initiatives based on the Gospel message. Tamariki and kaiako give of their own time to assist others generously. For example, Caritas and numerous other social service initiatives feature widely in the integrated curriculum and are highly visible in the service and outreach programme at Holy Trinity. The school deliberately contributes to raising awareness for social justice within the school and wider community, explicitly relating this to the Gospels and the portrayal of Jesus' care for the poor and marginalized, central to the Gospel message.

## **Dimension 4: Te Kaitiakitanga Me To Whakapakari I Te Tuakiri Katorika-Safeguarding and Strengthening Catholic Character**

**How effectively does the school, in its stewardship and its compliance with legal obligations, safeguard and strengthen its Catholic identity?**



## **1: Stewardship**

The Board of Holy Trinity Catholic School is highly effective in all areas of its stewardship. They operate at this level through a methodically diligent approach. They are deliberate in all matters of governance, management, safeguarding, and strengthening Catholic Special Character within the areas of organisation, employment, professional development, formation, and enrolment. In addition to this, they are wholeheartedly compassionate and steadfastly tūturu katorika (authentically Catholic); they are to be commended for their Christ-centred approach to governance.

- As stewards, the Board has a deep understanding of its responsibility as a Catholic school and ensures that all decision-making is based on the principles of Catholic social teaching. The Board understands this well, and it is reflected in their tūturu katorika, decisions.
- Educational excellence and equity for all tamariki are important to the board. They are committed to undertaking relevant Board training and to furthering faith formation from a Governance perspective. They are strongly committed to upholding the Catholic Character of the school and supporting the staff in their faith formation.
- The Board indicated they are receptive to having the Catholic Education for School-Age Children document as a regular agenda item to be discussed at Board meetings. This is positive as it is a seminal document ratified by our Catholic Bishops.
- For the Board, Religious Education is the school's first curriculum. They can see the vital connections between their life and their faith, and their faith and culture. It is an integral part of kura life and for the lives of many whānau. The educational and life experiences of tamariki are evident in classrooms reflecting their identity, language, and culture, enabling the changing and diverse nature of the growing roll at Holy Trinity to remain spiritually and culturally healthy, reflecting the growing cultural competence of kaiako. The kura has additional professionals who are accomplished in supporting the successful integration of tamariki new to New Zealand or requiring other support for learning. This reflects the Board's commitment to Religious Education and upholding the Special Character of its kura.

## **Catholic Special Character Evaluation Report Summary**

### **Areas of growth since the last evaluation report**

The Holy Trinity Leadership team is highly effective. Each member has their responsibilities and brings their specific skill set to the team. They are Christ-centric, and this was obvious throughout the evaluation process and further evidenced through the feedback received from the Board, kaiako, tamariki, and whānau that they are role models of their faith in action.

- Rigorous Internal evaluation is evident at every level of kura inquiry, engagement, and documentation. The kura is an evaluative organisation and for this reason it knows itself well, and its people even better. They know what's working, what's not, and where to go next. Catholic Special Character and Religious Education are central to Holy Trinity's vision and direction, and an integral part of their evaluative internal inquiry. Strategic leadership identifies clear next steps for growth and action. Internal evaluation processes enable strong, responsive practice to be modelled and led, and this focus supports improved kaiako practice. All these



parts make for an outstanding kura operating at an optimal level of constant improvement for its tamariki and whānau.

The Leadership and Board are Christ-centric and exemplify what it is to be Tūturu Katorika and Tūturu Māori, reflecting all aspects of our bi-cultural Church. The impact of this is enabling tamariki to participate in good pedagogy in a strong Catholic environment and be well-equipped for living in a complex and changing world. The Senior leadership team and Board are affirmed for their vanguard leadership.

- The kura and the parish value the effective relationship that exists between them and appreciate the positive impact this is having within their communities. Both entities actively nourish and build the relationship.
- Led by their DRS, Religious Education, Prayer, and Spirituality are alive at Holy Trinity. Support is offered to teachers new to the school, and professional development is ongoing. The new RE curriculum Tō Tātou Whakapono is being soundly implemented.
- The senior leadership team is now working to ensure there is consistency within schoolwide Religious Education teaching and learning, as in other curriculum areas, by further enabling Kaiako agency and the scaffolding of teaching and learning for all Tamariki. The mahi already undertaken around this is evident in the way tamariki present as confident, connected, capable, and happy young people, filled with joy.

The Principal and leadership team provide Holy Trinity with bicultural direction to lead the kura. They are well supported by some very capable kaiako, and whānau. Building on the outstanding work already done at leadership, it is now time to further embed this across all classrooms, by incorporating Mātauranga, tikanga and te reo Māori expression of Katorikatanga into all aspects of the kura

- Leadership continues giving effect to Te Tiriti o Waitangi through a Catholic lens so that tamariki leave Holy Trinity having gained understanding and an increased capability in Te Reo and Mātauranga Māori. The kura is well placed and to be commended for their mahi to date.
- The school's Vision Statement, and Gospel Values are very well known by tamariki and visible throughout the school. Most importantly, they are effectively and authentically acted on daily. The enduring influence of the Holy Trinity is formative in the daily life of the Kura and of great importance, in shaping the spoken and unspoken life of the kura.
- Holy Trinity is a learning community in which tamariki, kaiako and whānau participate wholeheartedly. The Board, leadership, and whānau have high expectations of the kura with the goodwill of the entire Holy Trinity community at heart. Teaching and learning are Christ-centered. The kura deliberately works to ensure all tamariki can achieve their very best in all areas of life.



## Recommendations

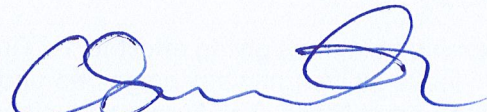
1. Build on the good work already undertaken by leadership and kaiako to grow Te Ao Māori across the school and further embed this work at the classroom level by supporting kaiako to upskill in their capability and proficiency with Mātauranga, Te Reo, and Tikanga Māori thereby ensuring they are capable, competent and confident classroom practitioners.
2. That the school continues with its Professional Development (PD) programmes (teaching and learning) To ensure ongoing support of all kaiako, with a particular focus on those kaiako new to Aotearoa. This will then create alignment with the Standards for the Teaching profession of the kura.

The Evaluation Team is confident that the leadership team (The Board, Principal and Deputy Principals) have the willingness and ability to address these recommendations fully before the next external evaluation. The Catholic Education Office is available, to assist the Principal and the Board in compiling an action plan to address these recommendations.

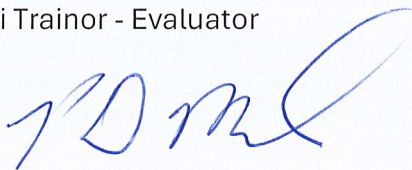
The Evaluation Team thanks your community for the warm welcome, hospitality and cooperation extended to them and for the opportunity to experience, the way they safeguard and strengthen their Catholic Special Character. The organisation and preparation for the evaluation undertaken by the kura, is greatly appreciated.



Viki Trainor - Evaluator



Christine Smith - Evaluator



Philip Mahoney - Manager Catholic Education Services