



# Ontario Catholic School Kindergarten Program

2019



# Contents

PREFACE .....	4
Catholic Elementary Schools for the Twenty-First Century .....	4
Background .....	4
Supporting Children's Well-Being and Ability to Learn.....	5
A PROGRAM TO SUPPORT LEARNING AND TEACHING IN CATHOLIC KINDERGARTEN .....	6
Vision, Purpose, and Goals .....	6
The Importance of Early Learning .....	7
A Shared Understanding of Children, Families, and Educators .....	8
Pedagogical Approaches .....	9
Fundamental Principles of Play-Based Learning .....	9
The Four Frames of the Catholic Kindergarten Program .....	10
RELIGIOUS EDUCATION IN THE CATHOLIC KINDERGARTEN PROGRAM .....	13
Believing .....	13
Celebrating .....	14
Living a Moral Life .....	15
Living in Communion.....	15
Living in Solidarity .....	16
Praying .....	18
ASSESSMENT AND LEARNING IN CATHOLIC KINDERGARTEN .....	18
CONSIDERATIONS FOR PROGAM PLANNING.....	21
The Learning Environment.....	21
A Flexible Approach to Learning: The Flow of the Day .....	22
Children with Special Education Needs.....	22
Healthy Relationships and Kindergarten .....	24

<b>Environmental Education.....</b>	<b>25</b>
<b>The Role of Information and Communications Technology.....</b>	<b>26</b>
<b>Health and Safety in Kindergarten.....</b>	<b>27</b>
<b>USING THE ELEMENTS OF THE EXPECTATIONS CHARTS.....</b>	<b>27</b>
<b>The Learning Expectations .....</b>	<b>28</b>
<b>THE OVERALL RELIGIOUS EDUCATION EXPECTATIONS IN THE CATHOLIC KINDERGARTEN PROGRAM, BY FRAME .....</b>	<b>29</b>
<b>BELIEVING .....</b>	<b>32</b>
<b>OVERALL EXPECTATIONS .....</b>	<b>32</b>
<b>EXPECTATION CHARTS.....</b>	<b>33</b>
<b>CELEBRATING.....</b>	<b>42</b>
<b>OVERALL EXPECTATIONS .....</b>	<b>42</b>
<b>EXPECTATION CHARTS.....</b>	<b>43</b>
<b>LIVING A MORAL LIFE .....</b>	<b>50</b>
<b>OVERALL EXPECTATIONS .....</b>	<b>50</b>
<b>EXPECTATION CHARTS.....</b>	<b>51</b>
<b>LIVING IN COMMUNION .....</b>	<b>60</b>
<b>OVERALL EXPECTATIONS .....</b>	<b>60</b>
<b>EXPECTATION CHARTS.....</b>	<b>61</b>
<b>LIVING IN SOLIDARITY .....</b>	<b>72</b>
<b>OVERALL EXPECTATIONS .....</b>	<b>72</b>
<b>EXPECTATION CHARTS.....</b>	<b>73</b>
<b>PRAYING .....</b>	<b>84</b>
<b>OVERALL EXPECTATIONS .....</b>	<b>84</b>
<b>EXPECTATION CHARTS.....</b>	<b>85</b>
<b>APPENDIX: RELIGIOUS EDUCATION OVERALL EXPECTATION WITH RELATED SPECIFIC EXPECTATIONS .....</b>	<b>94</b>
<b>REFERENCES .....</b>	<b>100</b>

**All children, created in the image of God, are viewed as competent, curious,  
capable of complex thinking, and rich in potential and experience**

## PREFACE

This document is founded upon the content and structure of the Ontario Ministry of Education document, *The Kindergarten Program* (2016). It is intended to complement the Ministry document to articulate the Catholic dimension of the Kindergarten program in Ontario Catholic schools (herein after called the Catholic Kindergarten program). Ontario Catholic educators will use this document to support early childhood Religious Education consistent with the pedagogical approaches outlined in *The Kindergarten Program*.

Throughout this document, Catholic educators will be referenced back to primary source material in *The Kindergarten Program* with the symbol ←

### Catholic Elementary Schools for the Twenty-First Century

Ontario Catholic elementary schools strive to support high-quality faith-based learning while giving every child the opportunity to learn in the way that is best suited to the child's individual strengths and needs, according to each child's God-given gifts. The Catholic Kindergarten program is designed to help every child, created in the image of God, reach his or her full potential through a program of learning and faith development that is coherent, relevant, and age appropriate. It recognizes that, today and in the future, children need to be critically literate in order to synthesize information, make informed decisions, communicate effectively, and thrive in an ever-changing global community. It is important for children to be connected to the curriculum, and to see themselves in what is taught, how it is taught, and how it applies to the world at large. The curriculum recognizes that the needs of learners are diverse and helps all learners develop the knowledge, skills, values and perspectives they need to become informed, productive, caring, responsible, discerning believers and active citizens in their own communities and in the world.

← Adapted from "Elementary Schools for the Twenty-First Century" on page 4 of *The Kindergarten Program*

### Background

The adoption of a full-day two-year Kindergarten program for four- and five-year-olds in Ontario has resulted in a shift in pedagogical approaches, informed by the experiences of educators and national and international research.

*Early Learning for Every Child Today: A Framework for Ontario Early Childhood Settings* (2007) is a foundational government document in the establishment of this program. The six principles to guide practice in early years, which the document sets out, are also directly applicable to early childhood Religious Education. These are:

1. Positive experiences in early childhood set the foundation for lifelong learning, behaviour, health, and well-being.
2. Partnerships with families and communities are essential.
3. Respect for diversity, equity, and inclusion is vital.
4. An intentional, planned program supports learning.
5. Play and inquiry are learning approaches that capitalize on children’s natural curiosity and exuberance.
6. Knowledgeable, responsive, and reflective educators are essential

Other Ontario government foundational documents in the creation of a full-day Kindergarten system include:

- *Ontario Early Years Policy Framework* (2013);
- *How Does Learning Happen? Ontario’s Pedagogy for the Early Years* (2014);
- and *The Kindergarten Program* (2016), which supersedes *The Full-Day Early Learning – Kindergarten Program* (Draft Version, 2010-11)

*The Kindergarten Program* sets out principles, expectations for learning, and pedagogical approaches that are developmentally appropriate for four- and five-year-old children. This Catholic program document is intended to complement *The Kindergarten Program* to enable Catholic educators to support early childhood Religious Education in Ontario Catholic schools.

↳ See “Background” on pages 4-5 of *The Kindergarten Program*

## **Supporting Children’s Well-Being and Ability to Learn**

Educators play an important role in promoting the well-being of children and youth by creating, fostering, and sustaining a learning environment that is healthy, caring, safe, inclusive, and accepting. Catholic educators recognize each person as created in the image of God and are called to support the full flourishing of each child – body, mind and spirit. This holistic support necessitates concern for the well-being of all children and youth, including our youngest learners.

*The Kindergarten Program* integrates learning about well-being into the program expectations and pedagogy related to “Self-Regulation and Well-Being,” one of the four “frames,” or broad areas of learning, in Kindergarten. In Ontario Catholic schools, children also learn about well-

being in the Believing strand of Religious Education as they come to understand their inherent dignity and the dignity of others. Children learn how to care for themselves and others in the expectations related to Living a Moral Life, Living in Communion, and Living in Solidarity. Through the Praying strand, children learn how turning to God in prayer for self and others can be a source of strength and comfort in daily living.

↳ See “Supporting Children’s Well-Being and Ability to Learn” on pages 5-6 of *The Kindergarten Program*

## A PROGRAM TO SUPPORT LEARNING AND TEACHING IN CATHOLIC KINDERGARTEN

### Vision, Purpose, and Goals

The Catholic Kindergarten program is a child-centred, developmentally appropriate, integrated faith-based program of learning for four- and five-year-old children. The purpose of the program is to establish a strong foundation for learning in the early years, and to do so in a safe and caring, play-based environment that promotes the spiritual, physical, emotional, and cognitive development of all children.

The vision, purpose, and goals of the Catholic Kindergarten program align with and support those outlined in *The Kindergarten Program*. This program reflects the belief that four- and five-year-olds are capable and competent learners, full of potential and ready to take ownership of their learning. It approaches children as unique individuals who live and learn within families and communities.

Foundational to the Catholic Kindergarten program is an understanding of each child created in the image of God. Children are supported to be creative, as God is creative; to be inquisitive, so as to encounter and deepen their understanding of God; and to use their God-given gifts and talents to explore their world and in the service of others. The Catholic Kindergarten program recognizes the importance of the family and faith community. Parents<sup>1</sup> are their child’s first and most important teachers. They are supported, nourished, and guided by the faith community of the Church. The home, school, and parish communities form an important triad in the faith formation and education of each child.

Each child, created in the image of God, is on a wonderful journey of becoming. Since 1998, the *Ontario Catholic School Graduate Expectations* have guided educators to support this journey by articulating a vision of each child and youth as:

- a discerning believer formed in the Catholic Faith community who celebrates the signs and sacred mystery of God’s presence through word, sacrament, prayer, forgiveness, reflection and moral living;

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<sup>1</sup>In this document, *parents(s)* is used to refer to parents(s) and guardians(s) as well as caregivers or close family members who are responsible for raising the child.

- an effective communicator who speaks, writes, and listens honestly and sensitively, responding critically in light of gospel values;
- a reflective, creative and holistic thinker who solves problems and makes responsible decisions with an informed moral conscience for the common good;
- a self-directed, responsible, lifelong learner who develops and demonstrates their God-given potential;
- a collaborative contributor who finds meaning, dignity and vocation in work which respects the rights of all and contributes to the common good;
- a caring family member who attends to family, school, parish, and the wider community;
- a responsible citizen who gives witness to Catholic social teaching by promoting peace, justice and the sacredness of human life.<sup>2</sup>

In the early years, the achievement of these expectations may seem very far off, but the journey toward Christian maturity begins at birth and continues long after formal education has been completed.

 See “Vision, Purpose, and Goals” on page 8 of *The Kindergarten Program*

## The Importance of Early Learning

Children arrive in Kindergarten as unique individuals shaped by their particular cultural and social background, socio-economic status, personal capabilities, and day-to-day experiences, and at different stages of development, including faith development. All of these factors influence their ability to reach their full potential. Experiences during the early years strongly influence their future physical, mental, spiritual, and emotional health, and their ability to learn.

The work of theologian, James Fowler, is helpful to understand the faith development of four- and five-year olds.<sup>3</sup> His faith development theory is “a framework for understanding the evolution of how human beings conceptualize God, or a Higher Being, and how the influence of that Higher Being has an impact on core values, beliefs, and meanings in their personal lives and in their relationships with others.”<sup>4</sup> Children between the ages of 2 and 7 exhibit Intuitive-Projective faith. At this stage, the imagination of children is stimulated by stories, gestures and symbols. These combine with a child’s own experiences and feelings to create images as children attempt to make meaning of their world. At this stage, fantasy and make-believe is not readily distinguished from reality. These young children are unable to think abstractly or see the

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<sup>2</sup> Institute for Catholic Education, *The Ontario Catholic School Graduate Expectations* (1998)

<sup>3</sup> See J.W. Fowler, *Stages of Faith* (New York: HarperCollins, 1981)

<sup>4</sup> J.W. Fowler and M.L. Dell, “Stages of Faith from Infancy Through Adolescence: Reflections on Three Decades of Faith Development Theory,” in *The Handbook of Spiritual Development in Childhood and Adolescence*, E.C. Roehlkepartain, P.E. King, L. Wagener, & P.L. Benson (eds.) (Thousand Oaks, CA: Sage Publications, Inc., 2006)

world from another's perspective. Children at this stage learn about God from their caregivers and the world around them and by experiencing the rituals of the faith community.

An understanding of the stage of faith of four- and five-year-olds can support educators to foster a developmental awareness of God in the Catholic Kindergarten program. Concrete ways for children to experience God with their senses should be encouraged. Stories that highlight the goodness of God and that portray God in familiar terms (e.g., God as Friend, God as Parent, God as Creator) will help children develop feelings of security. Since it is difficult for young children to understand suffering (e.g., the death of Jesus), care should be taken to select appropriate stories.<sup>5</sup>

➡ See “The Importance of Early Learning” on pages 8-9 of *The Kindergarten Program*

### A Shared Understanding of Children, Families, and Educators

The understanding that children, families, and educators share about themselves and each other, and about the roles they play in children’s learning, has a profound impact on what happens in the Catholic Kindergarten classroom. All children, families, and educators are understood to be competent, capable, and curious, in a measure according to each person’s lived experience. When families and educators approach learning as a reciprocal relationship, they contribute to and influence the learning of children while being open to what children also have to teach.

Catholic educators begin with an understanding of each child, created in the image of God. The *Ontario Catholic School Graduate Expectations* further provide a vision of the ongoing development of each child. In the Catholic Kindergarten program, children come to a deeper understanding that they are a beloved child of God.

In the 2018 pastoral letter, *Renewing the Promise*, the Bishops of Ontario described the role of parents in the Catholic education system. As children’s first and most important teachers, parents have “the task to immerse them in the unconditional love of God found in Christ Jesus.”<sup>6</sup> The Bishops acknowledge the difficult and, at times, seemingly overwhelming task of preparing children for the future. Parents are encouraged to teach their children to pray and to find strength in Jesus, stating, “In a world that is sometimes beset with negativity and acrimony, remember your example of life, grounded in faith, is a powerful witness for your children, and an antidote to the hopelessness that often permeates our times.”<sup>7</sup>

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<sup>5</sup> Archdiocese of Los Angeles, *Early Childhood Faith Formation: Philosophy*, <http://www.la-archdiocese.org/org/ore/ec/Pages/philosophy.aspx>

<sup>6</sup> *Renewing the Promise*, p. 16

<sup>7</sup> *Ibid.*, p. 16

Similarly, the Bishops of Ontario describe the role of teachers and education workers in Catholic schools. They affirm their importance by stating, “You are powerful witnesses to the presence of Jesus in the lives of our students, and you provide the good soil each school day for the roots of faith to grow in our students.”<sup>8</sup> Teachers and education workers are called to use the pattern of the Eucharist to guide their service: to provide a welcoming and inclusive environment; to listen to the stories of children and families and to help make connections to the Christian story; to model gratitude for all God’s gifts; and to send children forth, filled with enthusiasm for what is possible and with confidence in their abilities.

↳ See “A Shared Understanding of Children, Families, and Educators” on pages 9-11 of *The Kindergarten Program*. The view of children, families, and educators provided in the descriptions in the chart on page 10 is foundational to the pedagogy for the early years.

## Pedagogical Approaches

The pedagogical approaches that work best for young children are similar to strategies that work for learners of all ages, from infancy to adulthood. Evidence from research and practice shows that these approaches are the most effective ways to nurture and support learning and development among both children and adult learners. These approaches that honour the dignity of learners and co-learners alike are:

- Responsive relationships
- Learning through exploration, play, and inquiry
- Educators as co-learners
- Environment as third teacher
- Pedagogical documentation
- Reflective practice and collaborative inquiry

↳ See “Pedagogical Approaches” on page 11 of *The Kindergarten Program* for an initial description of each approach

## Fundamental Principles of Play-Based Learning

Among the pedagogical approaches described above, play-based learning emerges as a focal point, with proven benefits for learning among children of all ages, and indeed among adolescent and adult learners. The following are the fundamental principles of play-based learning.

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<sup>8</sup>Ibid.

1. Play is recognized as a child’s right, and it is essential to the child’s optimal development.
2. All children, created in the image of God, are viewed as competent, curious, capable of complex thinking, and rich in potential and experience.
3. A God-given natural curiosity and a desire to explore, play, and inquire are the primary drivers of learning among young children.
4. The learning environment plays a key role in what and how a child learns.
5. In play-based learning programs, assessment supports the child’s learning and autonomy as a learner.

In Catholic schools, educators begin with an understanding of each child, created in the image of God. Play-based learning honours that dignity. Children are not empty vessels to be filled. Rather, children are meaning-makers created to explore the world of their Creator – to be inquisitive, to seek knowledge, to be filled with wonder and awe, and to experience God. Each child is created by God to know God. Catholic educators create conditions for play in which children may encounter the transcendent and educators guide their questions to bring children to a deeper awareness of God.

◀ See “Fundamental Principles of Play-Based Learning” on pages 12-13 of *The Kindergarten Program*

### **The Four Frames of the Catholic Kindergarten Program**

In the Catholic Kindergarten program, four “frames,” or broad areas of learning, are used to structure thinking about learning and assessment. The frames are designed to support an approach that aligns with the way children’s learning naturally occurs and that focuses on aspects of learning that are critical to young children’s development. The frames reflect the integrated way in which learning occurs during children’s play and inquiry in Kindergarten.

In Ontario Catholic schools, the Catholic worldview permeates all aspects of the Kindergarten program, including the four frames. What children learn in connection with all four frames lays the foundation for developing traits, attitudes and beliefs they will need to become discerning believers, active, contributing, responsible citizens and healthy, engaged individuals who take responsibility for their own and others’ well-being according to their call to love and serve others.

The following description of each of the four frames is from the Kindergarten Communication of Learning Template in *Growing Success: The Kindergarten Addendum* (2016).<sup>9</sup> Each description is followed by considerations for the Catholic Kindergarten program.

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<sup>9</sup> Ontario Ministry of Education, *Growing Success – The Kindergarten Addendum: Assessment, Evaluation, and Reporting in Ontario School* (2016) pp. 28-29

***Belonging and Contributing*** focuses on children's:

- sense of connectedness to others;
- ability to form relationships and make contributions as part of a group, a community, and the natural world;
- developing understanding of how people relate to one another and to the world around them.

What children learn in connection with this frame provides them with a sense of being personally connected to various groups and communities, and lays the foundation for developing the traits and attitudes required for responsible citizenship.

In the Catholic Kindergarten program children explore their place as a child of God in the family of God. Through celebration and prayer, children learn about the Church as a community of believers, connected by God's love.

***Self-Regulation and Well-Being*** focuses on children’s:

- ability to understand their own thoughts and feelings, to see that others may have different thoughts and feelings, and to respect those differences;
- ability to understand and manage their emotions and impulses, find ways to deal with distraction, and to be aware that their actions have consequences;
- awareness of their physical and mental health and wellness.

What children learn in connection with this frame allows them to focus, to learn, to respect themselves and others, and to promote well-being in themselves and others.

In the Catholic Kindergarten program children explore their connection to God’s love. Children celebrate themselves and others as a gift from God, loved without exception.

***Demonstrating Literacy and Mathematics Behaviours*** focuses on children’s:

- ability to communicate their thoughts and feelings in various ways, using their bodies, words, symbols, images, constructions, and/or other forms of expression;
- “literacy behaviours” – the various ways in which children use language, images, and materials to express ideas and emotions as they respond to words and stories, begin to think critically, and begin to read and write;
- “mathematics behaviours” – the various ways in which children use concepts of number and pattern during play and inquiry; process various kinds of information; and begin to grasp mathematical relationships, concepts, skills, and processes;
- Curiosity about literacy and mathematics and love of learning in general, as they develop the habit of learning for life.

What children learn in connection with this frame develops their capacity to think critically, to understand and respect many different perspectives, and to process various kinds of information;

In the Catholic Kindergarten program children explore the invitation to communicate with God and with others about God’s love. Children learn to communicate lovingly as a child of God.

***Problem Solving and Innovating*** focuses on children’s:

- Desire to explore the world out of natural curiosity, which develops their minds, their senses, and their bodies;
- Desire to make meaning of their world by asking questions, testing theories, solving problems, and using creative and analytical thinking;

- Confidence to explore the innovative thoughts and activities that naturally arise with an active curiosity, and to apply those ideas as they interact with others and with the world.

What children learn in connection with this frame will help them develop the habit of applying creative, analytical, and critical-thinking skills in all aspects of their lives.

In the Catholic Kindergarten program children use their curiosity to explore the gift of God's creation. With wonder and awe they discover the meaning of stewardship of creation and learn of their responsibility to care for all of creation.

↳ See "The Four Frames of the Kindergarten Program" on pages 13-15 as well as "Part 2: Thinking about Learning and Teaching in the Four Frames" on pages 46-93 of *The Kindergarten Program*

## **RELIGIOUS EDUCATION IN THE CATHOLIC KINDERGARTEN PROGRAM**

The Catholic Kindergarten program prepares children for the Religious Education curriculum in Grade 1 by employing the strands of the *Ontario Catholic Curriculum Policy Document Grades 1-8: Religious Education* (2012). Two church documents were taken into consideration for the organization of expectations under specific strands: the General Directory for Catechesis (GDC) which is a guide for catechists and the Catechism of the Catholic Church (CCC) which details the official teachings of the Catholic Church.

Within each strand, fundamental concepts are identified and, through a spiralling process, are revisited each year through review, application to new information and/or additional information to increase knowledge, deepen understanding and enhance recall. For example, in each grade children and students will explore, at an age appropriate level, concepts such as: God's self-revelation through Sacred Scripture and Tradition, the sacraments, and moral decision-making.

### **Believing**

The Believing strand of Religious Education includes the following theological emphases:

- God's self-revelation in the person of Jesus Christ, Sacred Scripture and Tradition
- God's plan of salvation for all people as it is found in the Church

- the Creed as a summary of Catholic beliefs and a profession of faith<sup>10</sup>

Sacred Scripture has a privileged place in religious education. As a primary source of God’s revelation, the Bible records the covenantal relationship between God, the Jewish people and the Christian Church. In reading, listening to and praying with the Bible, children and students learn of the loving presence of God in all creation. The Scriptures are the inspired word of God and a living witness to the faith experience of other human beings.

Essential to the revelation of God is the apostolic tradition of the Church; its profession of faith in the Creed, in doctrinal statements and in the authoritative teachings of the Magisterium. As children and students progress in their religious education, they achieve a genuine understanding of these teachings so that their learning is not simply a memorization of formulas but an intelligent articulation of their faith in a language that is appropriate to both the Catholic tradition and to their age and ability.

Four- and five-year olds in the Catholic Kindergarten program are easily engaged in learning about Jesus and God and are often quick to connect their experiences of the wonder of nature with their understanding of God as the Creator of all. As a community of faith, children explore sacred Scripture and come to know more about Jesus who reveals God to them.

### Celebrating

The Celebrating strand of Religious Education includes the following theological emphases:

- the ways that the Church expresses its faith through liturgy and the celebration of the sacraments, with special attention given to the importance of the Eucharist
- the celebration of the Church’s liturgical year

The Catholic faith is rich in symbols, rituals and prayers that it uses to celebrate God’s intimate relationship with humanity. The seven sacraments of the Church, and in particular the Mass, reveal, remember and celebrate the history of God’s presence among the people of the earth. In many ways, this strand refers primarily to the actions that demonstrate thankful awareness of God’s presence in the world.

The unfolding of the liturgical year provides many learning opportunities for children and students to explore and discover the use of religious symbols and rituals within the Church. Likewise, the liturgical year affords the opportunity for participation in and curiosity about the Church’s sacramental life.

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<sup>10</sup>This concise list of theological emphases for the Believing strand, and those lists for each of the subsequent strands, are from the introductory pages of the Teacher Resource of the *Growing in Faith, Growing in Christ* catechetical series for elementary Religious Education (Pearson Canada).

Children in the Catholic Kindergarten program come to a simple understanding of the liturgical year through exploring the sounds, colours, moods, symbols, rituals, and stories of each Church season. They make comparisons between what happens in their homes to what happens in church and come to the realization that family traditions are often connected to what is being celebrated in church. Significant moments in their lives often have religious connections. Through noticing and naming, educators listen to children’s stories “and help them to discover the connection between the larger biblical story that forms us as Christians, and their own lived experience.”<sup>11</sup>

### **Living a Moral Life**

The Living a Moral Life strand of Religious Education includes the following theological emphases:

- the universal call to holiness
- living as a follower of Christ who reveals God’s love to others
- theological anthropology (being created in the image and likeness of God) as expressed in Scripture and Tradition
- our ability to reason and the formation of conscience

Children and students are given the means with which to make sound moral choices and judgements in both personal and social spheres of life. The Living a Moral Life strand aims at the formation of children and students in the virtues of the faith, (above all, the theological virtues, and in particular, the virtue of charity). It is rooted in the Gospel values of respect for life, love, solidarity, Truth and justice. Each person longs for happiness. Religious education that promotes moral formation teaches children and students that happiness is made possible through moral living, and moral living is the path taken in response to God’s call to holiness.

In the Catholic Kindergarten program, children explore how they are a gift from God with unique gifts and talents. They also discover how their classmates are a gift from God. Children come to know themselves, others and God more deeply through relationships. Throughout this process, children learn to respect and accept the differences and opinions of others. The love and forgiveness taught by Jesus guides children to seek ways to heal relationships.

### **Living in Communion**

The Living in Communion strand of Religious Education includes the following theological emphases:

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<sup>11</sup> *Renewing the Promise*, p. 17

- an ecclesiology of communion calls us to be in fellowship with our neighbour and with God
- belonging to the Church as the Body of Christ
- sharing in the evangelizing mission of the Church
- learning about the Communion of Saints

Living in communion for Catholic Christians is a concept rooted in belief in the Trinity and in the one Body of Christ. Through the Eucharistic feast of the Mass, Christians are brought into the loving communion of the one Triune God: Father, Son and Holy Spirit. The faithful become “one body” in Christ; a communion of persons called into solidarity marked by love, respect and care for all members of the “Body of Christ.” This strand is connected to the strand Living in Solidarity, which extends an understanding of communion to include Catholic social teaching and witnessing to Christ for the whole of humankind.

A sense of community begins first in the home where children learn the importance of caring for one another and sharing what they have with their parents and siblings. In Catholic families, this experience of community also includes life in the parish as members of a communion of believers. In this strand, children and students learn that their faith, though personal, is not a private relationship with God. It is a faith lived out in community – in family, in parish and school, in neighbourhood, and with the world community of believers.

In the Catholic Kindergarten program, children explore the ways in which each person is different. By embracing these differences, children discover that all people are loved, valued and belong to God’s family. Children learn to live in communion by first living in acceptance – within their family, their classroom, their parish, and their wider community. Being thankful, prayerful, and kind are ways children contribute to the larger faith community and build a relationship with God and others.

### **Living in Solidarity**

The Living in Solidarity strand of Religious Education includes the following theological emphases:

- Catholic social teaching: dignity of the person, sharing God’s resources with our neighbours, and so on
- mission and evangelization

The Living in Solidarity strand focuses on the responsibilities of all baptized to share the Good News of Jesus Christ and to make Christ’s message alive in the lives of all people. Living in Solidarity draws on all other strands to build the characteristics and virtues necessary for a life of mission. Children and students discover that Christian living is a way of being that permeates all arenas of life – home, school, work, social gatherings, etc. By their lived example, Christians reveal the mystery of God’s love, how to live in right relationship with others and with creation, and the joy of living a holy and virtuous life.

God is all-knowing and all-present and gives to humans what is needed to live a meaningful life. Children in the Catholic Kindergarten program come to know that God is love and God's love is pure gift. This love is present in all people and in all situations and manifests itself through the love humans show to one another. Created in God's image and belonging to God's loving family, children explore their responsibility to care for those who are poor or vulnerable and can no longer care for themselves. They also demonstrate how being good stewards of all God's creation means sharing resources with neighbours and taking care of the earth.

## **Praying**

The Praying strand of Religious Education includes the following theological emphases:

- prayer implies a relationship with God
- ways the Church expresses its faith and prayer
- prayer as both personal and communal

This strand includes all of the various ways the Church expresses its faith in prayer and is connected to the Celebrating strand. Educators accompany children and students in their faith journey and nurture their relationship with God – Father, Son and Spirit – through an exploration of the various prayers of the Church and their forms as well as the attitudes with which followers of Christ approach prayer.

In the Catholic Kindergarten program, children are given many opportunities to explore a variety of prayer forms. They build an understanding that prayer is an important way that a community of believers comes together to share faith and learn about God. Children discover how prayer can deepen their relationship with God and others. They experience liturgies and celebrations and co-create sacred spaces within their learning environment.

## **ASSESSMENT AND LEARNING IN CATHOLIC KINDERGARTEN**

Assessment, evaluation, and reporting is based on a view of the young child, created in the image of God, as competent, capable of complex thinking, curious, and rich in potential and actively engaged in the assessment process. It is recognized that children enter Kindergarten at different stages of development, including faith development, and with diverse backgrounds and experiences, and that they will leave Kindergarten demonstrating variations in growth and learning in relation to the expectations.

Assessment is the process of gathering and interpreting information that accurately reflects the child’s demonstration of learning in relation to the knowledge and skills outlined in the overall expectations of *The Kindergarten Program* (2016) and of the *Ontario Catholic Kindergarten Program* (2019). The primary purpose of assessment is to improve learning and to help children become self-regulating, autonomous learners.

Educators engage in assessment for learning as they observe and document evidence of children’s learning (through the process of “pedagogical documentation”) and provide descriptive feedback to the children that is designed to help them move forward within their zone of proximal development. Educators engage in assessment as learning when they support children in setting individual goals, monitoring their own progress, determining next steps, and reflecting on their thinking and learning, to help them become confident, autonomous learners.

The child and the child’s parents are encouraged to join the educators in supporting the learning of the child through assessment for and as learning.

The process of pedagogical documentation, discussed in detail in *The Kindergarten Program*, involves ongoing gathering, documentation, and analysis, in collaboration with the child and parents, of a wide range of evidence of the child’s thinking and learning (in the form of observation notes, photographs, videos, and products created by the child) in order to support and extend the child’s learning on the basis of insight into that child’s particular stage of development and ways of thinking and learning.

Evaluation involves the judging and interpreting of evidence of learning to determine children’s growth and learning in relation to the overall expectations outlined in *The Kindergarten Program* and the *Ontario Catholic Kindergarten Program*. The overall expectations are connected with the four frames of the Kindergarten program and the six strands of Religious Education.

The overall expectations are broad in nature, while the specific expectations define the particular content or scope of the knowledge and skills referred to in the overall expectations. Children’s growth and learning in relation to the overall expectations are evaluated on the basis of specific expectations associated with the overall expectations. All expectations must be accounted for in instruction and assessment. Educators will use their professional judgement, supported by information provided in *The Kindergarten Program* and the *Ontario Catholic Kindergarten Program*, to determine which specific expectations will be used to evaluate growth and learning in relation to the overall expectations, and which ones will be accounted for in instruction and assessment but not necessarily evaluated.

In Catholic elementary schools, educators are responsible for assuring that children and students are growing in their knowledge and understanding of the faith and developing the essential skills for continuous, lifelong, spiritual growth and the fortitude to live out their faith in the events of everyday life. However, it is not appropriate to evaluate matters such as their spiritual or emotional life, or their progress in moral development – nor is it actually possible – for much of faith resides deep in the silence of the human heart.

Educators will assess each child’s emerging knowledge and understanding of the content of Religious Education in the Catholic Kindergarten program, including growth in religious literacy, the development of thinking and communication skills, and an ability to apply what they are learning to their everyday experiences. The subject of evaluation is the successful acquisition of the knowledge and skills outlined in the overall and specific expectations of Religious Education.

In considering the question of assessment and evaluation in the Catholic Kindergarten program, it is also important for all Catholic educators to keep in mind the long-term goals of Catholic education with respect to the knowledge, skills, attitudes, and values that are described in the *Ontario Catholic School Graduate Expectations*.

➡ See Ontario Ministry of Education (2016) *Growing Success – The Kindergarten Addendum*. See also Chapter 1.4, “Assessment and Learning in Kindergarten: Making Children’s Thinking and Learning Visible” on pages 36-45 of *The Kindergarten Program*

## **CONSIDERATIONS FOR PROGRAM PLANNING**

The following focuses on important considerations that educators in Kindergarten take into account as they build their programs, and on the connections and relationships that are necessary to ensure a successful Catholic Kindergarten program that benefits all children. It is intended to complement “Part 3: The Program in Context” of *The Kindergarten Program* to articulate the Catholic dimension of the Kindergarten program in Ontario Catholic schools.

### **The Catholic Learning Environment**

The learning environment is often viewed as “the third teacher;” it can either enhance learning, optimizing students’ potential to respond creatively and meaningfully, or detract from it.

In Kindergarten the classroom environment is thoughtfully designed to invite, provoke, and enhance learning, and to encourage communication, collaboration, and inquiry. The space, with all the objects in it, including the various materials and resources for learning, is created and arranged as the children’s learning process unfolds – it is constantly being negotiated by and with the children. This fluid, inclusive, and dynamic social space evolves, in part, as children express their thinking and wonderings and as ideas pique their interest.

The Bishops of Ontario instruct teachers and education workers to “Create inclusive places of learning that invite and enable each child and young person in your care to grow fully to be all that God knows and hopes them to be.”<sup>12</sup> The Catholic Kindergarten classroom environment is thoughtfully designed to invite and encourage quiet contemplation and reverence of sacred space and objects. Children encounter and explore signs and symbols of faith within this environment.

The prayer table or sacred space reflects the children’s interests and inquiries and is co-created by children and educators. The following are examples of items that may be included within the Catholic Kindergarten classroom to provoke deeper learning.

- Crucifix
- Photographs (e.g., images of Jesus; people praying; celebrating diversity of people; nature; sacred spaces/objects; saints/holy people)
- Tablecloths in liturgical colours (e.g., green for Ordinary Time, purple for Advent and Lent)
- Objects reflecting liturgical season (e.g., Advent wreath, Nativity, palms)
- Children’s bible
- Faith-based children’s books

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<sup>12</sup> *Renewing the Promise*, p. 17

- Prayer books
- Rosary
- Battery operated candles
- Elements from nature collected by the children
- Felt stories and puppets

➡ See Chapter 1.3, “The Learning Environment” on pages 29-35 of *The Kindergarten Program*

### **A Flexible Approach to Learning: The Flow of the Day**

Providing children with a full day of learning in Kindergarten gives educators time to support and enhance the children’s learning, and allows children time to become absorbed more deeply in what they are exploring and investigating.

The “flow of the day” refers to a *flexible and fluid plan* that includes a variety of contexts for learning and a minimum of transitions, resulting in a more integrated and connected day for the children.

In addition to the important criteria to consider when creating an effective Kindergarten schedule listed in *The Kindergarten Program*, Catholic educators will also consider the following criteria:

- Prayer blesses specific times of the day (e.g., opening/closing prayers, grace before meals) and is encouraged and modelled in response to children’s experience (e.g., a prayer of thanksgiving for a spring day or the love of friends)
- Liturgical seasons are celebrated and provide a framework for children’s curiosity about the seasons of the Church
- Educators provide space for children to engage in quiet contemplation each day

➡ See “A Flexible Approach to Learning: The Flow of the Day” on pages 95-96 of *The Kindergarten Program*

### **Children with Special Education Needs**

Kindergarten educators are the key educators of children with special education needs. They have a responsibility to help all children learn, and they work collaboratively with special education teachers, where appropriate, to achieve this goal. They commit to assisting every child to prepare for living with the highest degree of independence possible, in recognition of their dignity.

*Learning for All: A Guide to Effective Assessment and Instruction for All Students, Kindergarten to Grade 12* (2013) describes a set of beliefs, based on evidence from research, that guide program planning for integrated assessment and instruction for children with special education needs. These beliefs have been adapted for use in Ontario Catholic schools.<sup>13</sup> Educators are mindful of these shared beliefs when planning the Catholic Kindergarten program:

- **We believe** that every child is made in the image and likeness of God and that his/her dignity and worth must be respected and valued.
- **We believe** that every child can learn and that, as Catholic educators, we are called to a vocation which values each child's successes, based on his/her level of understanding.
- **We believe** that every child is a unique gift from God and has his/her own way of learning. As Catholic educators, we must plan for this diversity and give children<sup>14</sup> tasks that respect their abilities.
- **We believe** that our Catholic learning communities are places of conversation and support, where Catholic educators can reach out to others in the community for ideas and assistance in order to create a learning environment that best supports all children, including those with special education needs.
- **We believe** that all our children have a right to be educated in the manner that best suits them. We therefore understand the importance of universal design and differentiated instruction in order to ensure that our classrooms and other learning environments are as usable as possible to children, regardless of their age, ability, or situation.
- **We believe** that we are all life-long learners and that, as Catholic educators, we are called to continue to develop our pedagogy so that our instruction and professional judgment are supported by good research.
- **We believe** that as Catholic educators, we have the advantage of knowing the child and the ability to provide valuable feedback in order to support his/her programming and assessment.

These beliefs are aligned with the fundamental principle of the Catholic Kindergarten program that children, created in the image of God, are competent, curious, capable of complex thinking, and rich in potential and experience.

➡ See “Children with Special Education Needs” on pages 97-100 of *The Kindergarten Program*

## **Equity and Inclusive Education in Kindergarten**

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<sup>13</sup> Catholic Curriculum Corporation, *Sacramental Preparation for Students with Special Needs: A Guide for Religious Educators* (2006), p. 4

<sup>14</sup> For the purpose of this document, the word “student/s” in this list has been replaced with “child/ren”

The Ontario Equity and Inclusive Education strategy focuses on respecting diversity, promoting inclusive education, and identifying and eliminating the discriminatory biases, systemic barriers, and power dynamics that limit the ability of children to learn, grow, and contribute to society. Antidiscrimination education continues to be an important and integral component of the strategy.

All people are created equal, in the image of God, each with inimitable characteristics deserving of dignity (Genesis: 1:27). In accordance with the Church's teachings, all children in Kindergarten, their parents, other family members, and other members of the school community – regardless of ancestry, culture, ethnicity, sex, physical or intellectual ability, race, religion, gender identity, sexual orientation, socio-economic status, or other similar factors – are welcomed, included, treated fairly, and respected. Diversity is valued, and all members of the school community feel safe, comfortable, and accepted.

When considering inclusive program and assessment practices, consideration of both the “how” and the “what” is needed. What is brought to children in terms of content is as important as the way it is delivered. Both what is said and what is not said needs to be considered, as it is known that children learn both the explicit and hidden program. Both in its content and methodology, inclusive curriculum seeks to recognize a shared commitment to Catholic values and respect for all children.

Catholic educators implement an inclusive program based on Catholic values and review resources, instruction, and assessment and evaluation practices in order to identify and address discriminatory biases so that each child may maximize her or his learning potential.

➡ See “Equity and Inclusive Education in Kindergarten” on pages 101-102 of *The Kindergarten Program*

## **Healthy Relationships and Kindergarten**

Human existence is lived out with others. We are so deeply social by nature and so profoundly dependent on each other that we absorb our closest relationships into our very identities. We describe ourselves as husbands and wives, mothers and fathers, sons and daughters, sisters and brothers, and friends. In the Catholic Kindergarten program the exploration of the meaning of human existence emerges with a focus on the significant relationships of family and friendship.

The relational nature of persons reflects our origin. The mystery of the Trinity tells us that relationship and community are at the very heart of God. To be an image of God is to be an image of love. God is the supreme model for all relationships. To the extent that we are life-giving in our daily interactions, we are living out the essential vocation of the Christian, which is the vocation to love. This vocation constitutes the Catholic understanding of healthy relationships.

Every child is entitled to learn in a safe, caring environment, free from violence and harassment. Research has shown that children learn and achieve better in such environments. A safe and supportive social environment in a school is founded on healthy relationships – the relationships between children, between children and adults, and between adults. Healthy relationships are based on respect, caring, empathy, trust, dignity, and an understanding of the call to love others. They thrive in an environment in which diversity is honoured, accepted, and recognized as a gift from God. Healthy relationships do not tolerate abusive, controlling, violent, bullying/harassing, or other inappropriate behaviours. To experience themselves as valued and connected members of an inclusive social environment, children need to be involved in healthy relationships with their peers, educators, and other members of the school community.

↳ See “Healthy Relationships and Kindergarten” on pages 102-103 of *The Kindergarten Program*

### **Environmental Education**

*Ontario’s education system will prepare students with the knowledge, skills, perspectives, and practices they need to be environmentally responsible citizens. Students will understand our fundamental connections to each other and to the world around us through our relationship to food, water, energy, air, and land, and our interaction with all living things. The education system will provide opportunities within the classroom and the community for students to engage in actions that deepen this understanding.*

(Ontario Ministry of Education, *Acting Today, Shaping Tomorrow*, 2009, p. 6)

*Acting Today, Shaping Tomorrow: A Policy Framework for Environmental Education in Ontario Schools* (cited above) outlines an approach to environmental education that recognizes the needs of all Ontario learners and promotes environmental responsibility in the operations of all levels of the education system.

The Catholic Kindergarten program offers many opportunities for accomplishing the goals of the Ministry’s policy framework. The learning environment includes the outdoors – the schoolyard, fields and trails in the vicinity of the school, and various other outdoor venues. Helping children develop appreciation of and respect for the gifts of God’s creation is an integral part of providing learning opportunities in these spaces. Experiences in which children may encounter the trace of God in creation and experience the goodness of creation will help children understand their call to care for the natural environment. Catholic educators are encouraged to make the outdoors an integral part of their learning environment in order to help children observe, explore, and appreciate creation.

↳ See “Environmental Education” on pages 103-104 of *The Kindergarten Program*

### **The Role of the Arts in Kindergarten**

In his 1999 *Letter to Artists*, Saint Pope John Paul II describes artists as human craftsmen and women who mirror the image of God as Creator. “With loving regard,” he writes, “the divine Artist passes on to the human artist a spark of his own surpassing wisdom, calling him to share in his creative power.”<sup>15</sup> The arts provide children a vehicle to express their thoughts, feelings and experiences so they may experience God’s goodness and respond with creative joy and thanksgiving. Indeed, Saint Pope John Paul II declares that “...artists, the more conscious they are of their “gift”, are led all the more to see themselves and the whole of creation with eyes able to contemplate and give thanks, and to raise to God a hymn of praise.”

Catholic educators who see children, created in the image of God, as capable and competent provoke children’s awareness of their own God-given creativity and that of others in a wide variety of ways in order to stimulate their imagination further. These educators provide a variety of tools, materials, and opportunities to enable the children to give expression to their ideas and feelings as they make use of their prior knowledge and experiences and take creative risks to develop new ideas in every aspect of their learning.

➡ See “The Role of Arts in Kindergarten” on pages 104-105 of *The Kindergarten Program*

### **The Role of Information and Communications Technology**

*These (new digital) technologies are truly a gift to humanity and we must endeavor to ensure that the benefits they offer are put at the service of all human individuals and communities, especially those who are most disadvantaged and vulnerable.*

(Pope Benedict XVI, 24 January 2009, Feast of Saint Francis de Sales)

The integration of information and communications technology into the Kindergarten program represents a natural extension of the learning expectations, as does the use of other technological devices. Whenever appropriate, therefore, children use ICT to support and communicate their learning. Current technologies are useful both as research tools and as creative media. Catholic educators critically assess educational software to ensure that the software offers opportunities for children to develop the skills that will enable them to be:

- a discerning believer;
- an effective communicator;
- a reflective, creative and holistic thinker;

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<sup>15</sup> Saint Pope John Paul II, *Letter to Artists*, 1999. [http://w2.vatican.va/content/john-paul-ii/en/letters/1999/documents/hf\\_jp-ii\\_let\\_23041999\\_artists.html](http://w2.vatican.va/content/john-paul-ii/en/letters/1999/documents/hf_jp-ii_let_23041999_artists.html)

- a self-directed, responsible, lifelong learner;
- a collaborative contributor;
- a caring family member;
- and a responsible citizen.

 See “The Role of Information and Communications Technology” on pages 105-106 of *The Kindergarten Program*

## Health and Safety in Kindergarten

Educators are responsible for ensuring the safety of the children, both in and out of doors. Educators also strive to develop in children an awareness of the importance of staying healthy and safe. In Kindergarten, children learn they are a wonderful gift from God and so begin to develop a sense of responsibility for their health, well-being, and safety. They learn about the importance of playing, exploring, and investigating in safe ways to prevent injury to themselves and others.

Children learn by observing the practice of adults and other children. Educators must therefore model safe practices at all times and communicate safety requirements to children in accordance with school and school board policies. Children must be made aware that health and safety are everyone’s responsibility – at home, at school, and in the outdoors. Children learn that this responsibility is part of their call to live in relationship and to love and serve others.

 See “Health and Safety in Kindergarten” on pages 106-107 of *The Kindergarten Program*

## USING THE ELEMENTS OF THE EXPECTATIONS CHARTS

Children’s learning in Religious Education in the Catholic Kindergarten program is described in terms of the following elements, which are key components of the expectation charts:

- *the overall and specific expectations* that relate to each of the six strands of Religious Education
- *the theological understandings for educators*, which are statements of faith drawn from the *Compendium of the Catechism of the Catholic Church* that accompany each of the overall expectations. These provide Catholic educators a more fulsome theological understanding of each overall expectation to support them as they notice and name the children’s learning. These elements of the

Church’s faith extend beyond those children will explore and discover as they progress through the Catholic Kindergarten program and are therefore intended for educator use only.

- *examples of ways in which thinking and learning are made visible*

## The Learning Expectations

Two sets of expectations – *overall expectations* and *specific expectations* – describe children’s learning in Religious Education in the Catholic Kindergarten program. Each expectation is associated with one of the six strands and one or more of the frames, or broad areas of learning, of the program. All program expectations must be accounted for in instruction and assessment.<sup>16</sup>

Children’s growth in learning in Religious Education over the two years of the Catholic Kindergarten program is assessed in relation to the knowledge and skills described, in general terms, in the overall expectations (OEs) in each strand. Catholic educators focus on the overall expectations when co-constructing learning with the children. They also develop learning goals and success criteria with the children in relation to the overall expectations and supported by the theological understandings for educators.

Noticing and naming the learning serves as a vehicle for sharing *learning goals* and *success criteria* with the children. Educators articulate broad learning goals – representing subsets or clusters of the knowledge and skills outlined in the expectations – and share them in conversation with the children in terms and language that the children will understand. They also “notice and name” the success criteria – the accomplishments that relate to the learning goals.

While the overall expectations are broad in nature, the specific expectations (SEs) describe in greater detail the knowledge and skills related to the overall expectations. The specific expectations identify a range of ways in which children might reveal and apply learning. The specific expectations are intended to assist educators in observing and describing the range of behaviours, knowledge, understanding of concepts, skills, and strategies that children demonstrate as they make progress in their learning in relation to the overall expectations. In addition, as stated in *Growing Success – The Kindergarten Addendum*, “Educators will use their professional judgement... to determine which specific expectations will be used to evaluate growth and learning in relation to the overall expectations within each [strand], and which ones will be accounted for in instruction and assessment but not necessarily evaluated.”<sup>17</sup>

➡ The expectation charts for Religious Education in the Catholic Kindergarten program follow the format of those in *The Kindergarten Program*. For a detailed description of the elements of the expectation charts, see Chapter 4.1, “Using the Elements of the Expectation Charts”

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<sup>16</sup> See *Growing Success – The Kindergarten Addendum*, p. 10

<sup>17</sup> *Growing Success – The Kindergarten Addendum*, p. 10

on pages 116-120 of *The Kindergarten Program*. See also “Noticing and Naming the Learning: The Link to Learning Goals and Success Criteria” on pages 42-43 of *The Kindergarten Program*.

## **THE OVERALL RELIGIOUS EDUCATION EXPECTATIONS IN THE CATHOLIC KINDERGARTEN PROGRAM, BY FRAME**

The overall expectations (OEs) in the Catholic Kindergarten program are listed in the following chart, and the frame or frames with which each one is associated are indicated in the four right-hand columns. In some cases, an overall expectation is connected with more than one frame.

After the list of overall expectations there are each of the six strands of Religious Education in the Catholic Kindergarten program. Each strand begins with a list of the OEs associated with the strand, followed by a chart for each OE and the theological understandings for educators that are associated with it. Each chart provides examples illustrating how children and educators, as observers and inquirers, “make thinking and learning visible.” (The examples are intended *only as illustrations* and as a guide for educators; they are not descriptions of required interactions.)

In the following chart, the four frames are represented by the four columns on the right, as follows:

**BC** – Belonging and Contributing

**SRWB** – Self-Regulation and Well-Being

**DLMB** – Demonstrating Literacy and Mathematics Behaviours

**PSI** – Problem Solving and Innovating

An X in a column indicates that the expectation is associated with that frame. An expectation may be associated with one or more frames.

#### The Overall Religious Education Expectations in the Catholic Kindergarten Program, by Frame

<i>As children progress through the Kindergarten program they:</i>	<b>BC</b>	<b>SRWB</b>	<b>DLMB</b>	<b>PSI</b>
<b>BL. BELIEVING</b>				
1. demonstrate an awareness of God as Creator	X			X
2. discover Jesus as the Son of God			X	
3. discover the Bible as God's Word			X	
<b>CL. CELEBRATING</b>				
1. explore family celebrations	X			
2. explore Sunday as a special day to celebrate as a family and a parish community	X			X
3. investigate and explore the liturgical calendar through the Church seasons			X	
<b>ML. LIVING A MORAL LIFE</b>				
1. celebrate themselves as a gift from God	X	X		
2. recognize others as a gift from God	X	X		

<i>As children progress through the Kindergarten program they:</i>	BC	SRWB	DLMB	PSI
3. demonstrate love and forgiveness as taught by Jesus	X	X		
<b>LC. LIVING IN COMMUNION</b>				
1. explore and celebrate the meaning of friendship	X		X	
2. demonstrate an understanding of belonging to a family, a faith and a community	X	X		
3. demonstrate an awareness that there are roles and responsibilities within each group to which they belong	X	X	X	X
4. explore their faith within a community of believers	X			X
<b>LS. LIVING IN SOLIDARITY</b>				
1. explore that all are welcome in God's family	X	X		X
2. demonstrate wonder and awe in the beauty of all God's creation	X	X	X	X
3. demonstrate love for those who are in need or who are marginalized	X			
4. discover a trace of God present in all people, all creation and all situations	X	X	X	X
<b>PR. PRAYING</b>				
1. participate in the preparations to pray	X	X	X	
2. explore a variety of prayer forms	X	X	X	
3. demonstrate reverence for sacred spaces and objects	X	X		X

➡ See “The Expectations and the Frames” on pages 121-124 of *The Kindergarten Program*

# BELIEVING

The Catholic Kindergarten program introduces children to Religious Education and provides a strong foundation for future learning in elementary Religious Education.

The Believing strand of Religious Education includes the following theological emphases:

- God's self-revelation in the person of Jesus Christ, Sacred Scripture and Tradition
- God's plan of salvation for all people as it is found in the Church
- the Creed as a summary of Catholic beliefs and a profession of faith

For more information about this strand, see "Religious Education in the Catholic Kindergarten Program" on pages 11-13.

For a complete list of the overall Religious Education expectations in the Catholic Kindergarten program with their related specific expectations, see the appendix to this document.

## OVERALL EXPECTATIONS

***As children progress through the Catholic Kindergarten program, they:***

**BL1** demonstrate an awareness of God as Creator

**BL2** discover Jesus as the Son of God

**BL3** discover the Bible as God's Word

**All children, created in the image of God, are viewed as competent, curious, capable of complex thinking, and rich in potential and experience.**

## EXPECTATION CHARTS

### BL1

*As children progress through the Catholic Kindergarten program, they:*  
demonstrate an awareness of God as Creator

### Theological Understandings for Educators\*

*The following provide a more fulsome theological understanding of the Overall Expectation for educators. These elements of the Church's faith extend beyond those children will explore and discover as they progress through the Catholic Kindergarten program.*

- The world was created for the glory of God who wished to show forth and communicate goodness, truth and beauty (53)
- God created the universe freely with wisdom and love. God created “out of nothing” a world which is ordered and good and which God infinitely transcends (54)
- The Church in her profession of faith proclaims that God is the Creator of everything, visible and invisible (59)
- The account of the “six days” of creation in Genesis teaches us the value of the created world and its purpose – to praise God and serve humanity. Every single thing owes its existence to God from whom it receives goodness, perfection and its proper place in the universe (62)
- The human person is the summit of visible creation in as much as he or she is created in the image and likeness of God (63)
- There is an interdependence and hierarchy among creatures. There is also a unity and solidarity, since all have the same Creator, loved by God and ordered to God’s glory (64)
- The human person is created in the image of God in the sense that he or she is capable of knowing and loving their Creator in freedom. Humans are the only creatures that God has willed for their own sake and has called to share, through knowledge and love, in God’s own divine life (66)
- God created humans to know, serve and love God, to offer all of creation in thanksgiving back to God and to be raised up to life with God in heaven (67)

\*see the corresponding numbered questions in the *Compendium of Catechism of the Catholic Church*

## Making Thinking and Learning Visible – Where both children and educators are observers and inquirers

(Note: Children are not expected to demonstrate their learning in all three ways shown in column 2)

<b>Specific Expectations</b> <i>As children progress through the Catholic Kindergarten program, they:</i>	<b>Ways in Which Children Might Demonstrate Their Learning</b>	<b>The Educators' Intentional Interactions</b>
<b>BL1.1</b> investigate and explore God's created world through their everyday interactions with nature and make connections to God as Creator (e.g., <i>investigate living things such as insects and plants; respond to the changing seasons; explore a trace of God in all creation</i> )	<p><b>Saying</b></p> <p><i>"Look! The raindrops are falling off the leaves and dropping into the puddle. How does God make water?"</i></p> <p><i>"God must have been busy last night – look at all the different colours of the leaves."</i></p> <p><b>Doing</b></p> <p>A group of children collect and sort different sizes and colours of leaves. They choose some to add to prayer table.</p> <p>A group of children explore the outdoor learning area for signs of spring such as plants and insects.</p> <p><b>Representing</b></p> <p>Children sort some of the classroom materials into things created by God and things made by people.</p>	<p><b>Responding</b></p> <p>Educators document some children asking questions and sharing theories about creation. The educators revisit the documentation with the children to get a deeper understanding of the children's theories.</p> <p><b>Challenging</b></p> <p><i>"I wonder if God ever created something God didn't like."</i></p> <p><i>"I wonder if God made everything at once or if creation changed over time? Dinosaurs didn't seem to be here in the beginning and aren't here now."</i></p> <p><i>"How do we care for God's creation?"</i></p> <p>The educators invite children to share what they discovered in their search of the playground for signs of spring.</p> <p><i>"How does spring remind of us new life?"</i></p> <p><b>Extending</b></p>

<b>Specific Expectations</b> <i>As children progress through the Catholic Kindergarten program, they:</i>	<b>Ways in Which Children Might Demonstrate Their Learning</b>	<b>The Educators' Intentional Interactions</b>
		An educator invites a few children to share a read aloud to further investigate their wonderings.
<p><b>BL1.2</b> demonstrate (verbally and non-verbally) in social interactions that all people are created in the image and likeness of God (<i>e.g., show kindness; care for others; celebrate differences</i>)</p>	<p><b>Saying</b></p> <p><i>"Thank you, God, for making my mommy and daddy."</i></p> <p><i>"I am happy you are my friend."</i></p> <p><i>"Why did God make my legs strong and Sam's not, so he has to sit in a wheelchair?"</i></p> <p><b>Doing</b></p> <p>A group of children make a card to give to their friend who is sick.</p> <p>Children in the dramatic play area are tucking a friend into bed saying, "God loves you, Mommy loves you, and God bless everyone."</p> <p><b>Representing</b></p> <p>Two children paint a picture of themselves and later share how they are alike.</p>	<p><b>Responding</b></p> <p><i>"I noticed you sharing those blocks – how does it feel when you do that?"</i></p> <p><i>"I noticed you tell Sam how much you liked his picture. Did you notice Sam's face when you said that to him?"</i></p> <p><b>Challenging</b></p> <p><i>"If we are all made in the image of God, why don't we all look the same?"</i></p> <p><b>Extending</b></p> <p><i>"If God created all of us and loves all of us, how can we show that love to each other?"</i></p>

**BL2**

*As children progress through the Catholic Kindergarten program, they:  
discover Jesus as the Son of God*

**Theological Understandings for Educators\***

*The following provide a more fulsome theological understanding of the Overall Expectation for educators. These elements of the Church's faith extend beyond those children will explore and discover as they progress through the Catholic Kindergarten program.*

- God is fully revealed in Jesus Christ. Jesus, as the only-begotten Son of God made man, is the perfect and definitive Word of the Father. In the sending of the Son and the gift of the Spirit, Revelation is now fully complete (9)
- By sending God's Son and the Holy Spirit, God reveals that he is love. God "so loved the world that he gave his only Son so that the world might be saved through him" (John 3:16-17) (42)
- At the time of his Baptism and his Transfiguration, the voice of the Father names Jesus as his "beloved Son" (83)
- The Son of God became man in the womb of the Virgin Mary by the power of the Holy Spirit to reconcile us sinners with God, to have us learn of God's infinite love, to be our model of holiness, and to make us part of the divine image (85)
- The Virgin Mary conceived the eternal Son in her womb by the power of the Holy Spirit without the cooperation of man (94)
- Mary is truly the Mother of God because she is the Mother of Jesus for the eternal Son of God is God himself (95)
- In the Trinity, the Son and the Spirit are distinct but inseparable. When the Father sends his Son he also sends his Spirit who unites us to Christ in faith so that we can also call God "Father" (137)
- The Holy Spirit brought to fulfillment in Mary all the waiting and the preparation of the Old Testament for the coming of Christ (142)

\*see the corresponding numbered questions in the *Compendium of Catechism of the Catholic Church*

## Making Thinking and Learning Visible – Where both children and educators are observers and inquirers

(Note: Children are not expected to demonstrate their learning in all three ways shown in column 2)

Specific Expectations <i>As children progress through the Catholic Kindergarten program, they:</i>	Ways in Which Children Might Demonstrate Their Learning	The Educators' Intentional Interactions
<b>BL2.1</b> communicate (verbally and non-verbally) their understanding of the nativity narrative ( <i>e.g., drama, visual arts, orally, representations, songs</i> )	<p><b>Saying</b></p> <p>At the dramatic play centre, a child pretending to be Mary says, “Who me? No, I can’t be Jesus’ mommy.”</p> <p>“I don’t think it was very comfortable to sleep on straw.”</p> <p>“I bet it was smelly in that stable.”</p> <p>“Santa Claus is the exciting part of Christmas, but Jesus is the important part.”</p> <p><b>Doing</b></p> <p>A group of children design and decorate the crowns and gifts of the wise men and put them on the class sacred space.</p> <p>A child follows and sings along with a musical storybook of Silent Night.</p> <p>Some children transform an area of the room into a stable and use various materials to create costumes and props to retell the nativity story.</p> <p><b>Representing</b></p>	<p><b>Responding</b></p> <p>“Why did so many people, some from far away, come to see baby Jesus in the stable?”</p> <p><b>Challenging</b></p> <p>Educators invite children to share their creations of the nativity narrative.</p> <p><b>Extending</b></p> <p>“If you were a wiseman, what would you bring to Jesus?”</p> <p>“How can we share the gifts of Christmas with other people?”</p>

<b>Specific Expectations</b> <i>As children progress through the Catholic Kindergarten program, they:</i>	<b>Ways in Which Children Might Demonstrate Their Learning</b>	<b>The Educators' Intentional Interactions</b>
	A child uses Lego to create a stable and the Holy Family.	

### BL3

*As children progress through the Catholic Kindergarten program, they:  
discover the Bible as God's Word*

#### **Theological Understandings for Educators\***

*The following provide a more fulsome theological understanding of the Overall Expectation for educators. These elements of the Church's faith extend beyond those children will explore and discover as they progress through the Catholic Kindergarten program.*

- God is the author of Sacred Scripture. For this reason it is said to be inspired and to teach without error those truths which are necessary for our salvation. The Holy Spirit inspired the human authors who wrote what God wanted to teach us (18)
- The Canon of Scripture is the complete list of sacred writings of the Church. It consists of 46 books of the Old Testament and 27 of the New (20)
- Christians venerate the Old Testament as the true word of God. Its books are divinely inspired and retain a permanent value. They bear witness to God's saving love and are written to prepare for the coming of Christ (21)
- The central object of the New Testament is Jesus Christ. The four Gospels are the heart of all the Scriptures and hold a unique place in the Church because they are the principle witness to the life and teaching of Jesus (22)
- There is a unity that exists between the Old and the New Testaments. The Old Testament prepares for the New and the New Testament fulfills the Old; the two shed light on each other (23)
- Sacred Scripture is a confirmation of the faith, food for the soul and the fount of spiritual life. The Church exhorts all to read Sacred Scripture frequently because "ignorance of the Scriptures is ignorance of Christ" (Saint Jerome) (24)

\*see the corresponding numbered questions in the *Compendium of Catechism of the Catholic Church*

## Making Thinking and Learning Visible – Where both children and educators are observers and inquirers

(Note: Children are not expected to demonstrate their learning in all three ways shown in column 2)

<b>Specific Expectations</b> <i>As children progress through the Catholic Kindergarten program, they:</i>	<b>Ways in Which Children Might Demonstrate Their Learning</b>	<b>The Educators' Intentional Interactions</b>
<b>BL3.1</b> explore the stories in the Bible ( <i>e.g., the creation story, the nativity story</i> ) and discover its stories are inspired by God	<b>Saying</b> <i>"Thanks be to God."</i> <i>"That is a very special book."</i> <i>"That Bible doesn't belong in that bin; it belongs at the prayer table."</i>	<b>Responding</b> Educators handle the Bible with care and share simple tunes that can be sung together before a Bible story is told ( <i>e.g.</i> , a simple Alleluia).
<b>BL3.2</b> listen and respond to Old and New Testament stories ( <i>e.g., paint, draw, construct models of characters and settings, explore the message of the story</i> )	<b>Doing</b> After choosing the Children's Bible to independently read in a quiet area, a child closes their eyes as if praying.	<b>Challenging</b> <i>"Why do you think we're still reading stories from the Bible?"</i> <i>"Tell me one of your favourite stories in the bible."</i>
<b>BL3.3</b> interact with the Bible with a sense of reverence and respect	<b>Representing</b> After listening to a Scripture story, children illustrate their understanding of the story.	The educator asks children to recall a phrase from one of the Bible stories the class has shared and create a sign to be displayed on the prayer table. ( <i>e.g., the angels said, 'Glory to God' or the tomb was empty</i> <i>"Alleluia."</i> )

<b>Specific Expectations</b> <i>As children progress through the Catholic Kindergarten program, they:</i>	<b>Ways in Which Children Might Demonstrate Their Learning</b>	<b>The Educators' Intentional Interactions</b>
		<p><b>Extending</b></p> <p>Invite a parish priest, principal or family members to bring their own Bible and share a favourite Bible story.</p>

# CELEBRATING

The Catholic Kindergarten program introduces children to Religious Education and provides a strong foundation for future learning in elementary Religious Education.

The Celebrating strand of Religious Education includes the following theological emphases:

- the ways that the Church expresses its faith through liturgy and the celebration of the sacraments, with special attention given to the importance of the Eucharist
- the celebration of the Church's liturgical year

For more information about this strand, see "Religious Education in the Catholic Kindergarten Program" on pages 11-13.

For a complete list of the overall Religious Education expectations in the Catholic Kindergarten program with their related specific expectations, see the appendix to this document.

## OVERALL EXPECTATIONS

***As children progress through the Catholic Kindergarten program, they:***

**CL1** explore family celebrations

**CL2** explore Sunday as a special day to celebrate as a family and a parish community

**CL3** investigate and explore the liturgical calendar through the Church seasons

**All children, created in the image of God, are viewed as competent, curious, capable of complex thinking, and rich in potential and experience.**

## EXPECTATION CHARTS

### CL1

*As children progress through the Catholic Kindergarten program, they:  
explore family celebrations*

### Theological Understandings for Educators\*

*The following provide a more fulsome theological understanding of the Overall Expectation for educators. These elements of the Church's faith extend beyond those children will explore and discover as they progress through the Catholic Kindergarten program.*

- The Church, although made up of persons who have diverse languages, cultures, and rites, nonetheless profess with a united voice the one faith received from Christ and passed on (32)
- The sacraments not only presuppose faith but with words and ritual elements they nourish, strengthen, and express it. By celebrating the sacraments, the Church professes the faith that comes from the apostles (228)
- The Christian family lives out the communal and familial nature of the Church as the family of God. Each family member contributes towards making the family a community of grace and prayer and a place where faith is first proclaimed to children (350)
- The Christian family is the first place of education in prayer. Daily family prayer is particularly recommended because it is the first witness to the life of prayer in the Church (565)

\*see the corresponding numbered questions in the *Compendium of Catechism of the Catholic Church*

## Making Thinking and Learning Visible – Where both children and educators are observers and inquirers

(Note: Children are not expected to demonstrate their learning in all three ways shown in column 2)

<b>Specific Expectations</b> <i>As children progress through the Catholic Kindergarten program, they:</i>	<b>Ways in Which Children Might Demonstrate Their Learning</b>	<b>The Educators' Intentional Interactions</b>
<b>CL1.1</b> share family traditions and celebrations (e.g., make connections between each other's family traditions such as birthdays, holidays, cultural events and celebrations)	<p><b>Saying</b></p> <p><i>"I have a new baby brother. At church they christianized [sic] him and poured water on his head."</i></p> <p><i>"My papa helps me say prayers before I go to bed."</i></p> <p><i>"My grandma always wants to kiss me when we get to her house."</i></p> <p><i>"I had a Minion birthday cake. All my cousins were at my birthday party."</i></p> <p><b>Doing</b></p> <p>A child shares a drawing of his family at a restaurant. He described the outing as part of a family birthday tradition and was excited because he chose the restaurant.</p> <p>Two children go to the prayer table and say snack time prayer together.</p> <p><b>Representing</b></p> <p>A child makes invitations to a birthday party.</p>	<p><b>Responding</b></p> <p>After noticing the children's curiosity about the baptism of a classmate's younger brother, the educators invite families to send in a pictures of family baptisms to share. (Note: some of the children may not be baptized)</p> <p><b>Challenging</b></p> <p><i>"How is Jesus' birthday party like yours? How is it different?"</i></p> <p><i>"What makes your family celebrations special?"</i></p> <p><b>Extending</b></p> <p>Educators are aware of families who celebrate various cultural events (e.g., powwow, Lunar New Year) and invite children to share with the class.</p>

<b>Specific Expectations</b> <i>As children progress through the Catholic Kindergarten program, they:</i>	<b>Ways in Which Children Might Demonstrate Their Learning</b>	<b>The Educators' Intentional Interactions</b>
	A group of children re-enact a wedding ceremony one of the children remembers.	
<b>CL1.2</b> explore the relationship between faith practices and family traditions and celebrations (e.g., lighting an Advent wreath; gathering food for those in need; family prayers; displaying a cross; nativity sets; welcoming a new baby)	<p><b>Saying</b></p> <p><i>"My family had turkey at my nonna's house for Thanksgiving."</i></p> <p><i>"This is a photograph of my Easter egg called a pysanka that my baba painted just for me. It is very special!"</i></p> <p><i>"Our Christmas tree has ornaments on them but the trees at church only have lights."</i></p> <p><b>Doing</b></p> <p>A child brings in a favourite family recipe to use in dramatic play.</p> <p><b>Representing</b></p> <p>A child paints a scene of his family's Christmas tree with several presents under it.</p> <p>A group of children select materials to create an Advent wreath.</p>	<p><b>Responding</b></p> <p>After hearing children talk about their Christmas trees at home, educators provide materials for children to make decorations for the classroom tree.</p> <p><b>Challenging</b></p> <p><i>"Why do you think we put up a Christmas tree?"</i></p> <p><b>Extending</b></p> <p><i>"What are some of the things we have in our homes that we also find at church?"</i></p>

## **CL2**

*As children progress through the Catholic Kindergarten program, they:  
explore Sunday as a special day to celebrate as a family and a parish community*

### **Theological Understandings for Educators\***

*The following provide a more fulsome theological understanding of the Overall Expectation for educators. These elements of the Church's faith extend beyond those children will explore and discover as they progress through the Catholic Kindergarten program.*

- The word *Church* refers to the people whom God calls and gathers together from every part of the earth. They form the assembly of those who through faith and Baptism have become children of God, members of Christ, and temples of the Holy Spirit (147)
- The liturgy is the most sacred action of the Church. Through the liturgy Christ continues the work of our redemption in, with and through his Church (219)
- The celebration of the liturgy is interwoven with signs and symbols whose meaning is rooted in creation and in human culture. It is determined by the events of the Old Testament and is fully revealed in the Person and work of Christ (236)
- The centre of the liturgical season is Sunday which is the foundation and kernel of the entire liturgical year and has its culmination in the annual celebration of Easter, the feast of feasts (241)
- The Eucharist unfolds in two great parts which together form one, single act of worship: The Liturgy of the Word (proclaiming and listening to the Word of God) and the Liturgy of the Eucharist (presentation of bread and wine, consecration, and communion) (277)
- God blessed the Sabbath day and declared it sacred. On the Sabbath day one remembers God's rest on the seventh day of creation, the liberation of Israel from slavery in Egypt, and God's Covenant with God's people (450)
- Christians keep Sunday and other days of obligation holy by participating in the Eucharist and by refraining from those activities which impede the worship of God and disturb the joy proper to the day or the necessary relaxation of mind and body (453)

\*see the corresponding numbered questions in the *Compendium of Catechism of the Catholic Church*

## Making Thinking and Learning Visible – Where both children and educators are observers and inquirers

(Note: Children are not expected to demonstrate their learning in all three ways shown in column 2)

Specific Expectations <i>As children progress through the Catholic Kindergarten program, they:</i>	Ways in Which Children Might Demonstrate Their Learning	The Educators' Intentional Interactions
<b>CL2.1</b> explore Sunday as a special day to gather in prayer and worship  <b>CL2.2</b> develop an understanding of the connection between the parts of the Mass and family traditions and celebrations (e.g., <i>welcoming, showing love, sharing stories, sharing a meal, being grateful and saying thank you, saying goodbye and until we meet again</i> )	<p><b>Saying</b></p> <p><i>"I saw a wreath at church, too."</i></p> <p><i>"After we go to church, we go visit Nana. She always has my favourite cookies."</i></p> <p><i>"I always give Fr. Francis a high five after Mass. I go with my mom every Sunday."</i></p> <p><i>"Sometimes I have to be quiet at Mass. I think it is so I can pray."</i></p> <p><i>"I like how the kids can learn about God together and then go back upstairs."</i></p> <p><b>Doing</b></p> <p>The educators observe children exchanging the sign of peace while playing in the dramatic play area that they transformed into a church.</p> <p><b>Representing</b></p> <p>Some children prepare a special Sunday dinner and say grace before they begin to eat.</p> <p>A few children put on “fancy” clothes to prepare for a visit to the church for Mass.</p>	<p><b>Responding</b></p> <p>After observing the children playing in the classroom sacred space, the educators and children work together to make or gather props for dramatic play.</p> <p><b>Challenging</b></p> <p><i>"What have you noticed about the different parts of the Mass? I like how we feel welcome and we hear stories."</i></p> <p><b>Extending</b></p> <p>The educators have noticed in their documentation that some of the children are curious about the parts of the Mass. Following school Mass, they challenge children to consider the different parts of the Mass and how they compare to family celebrations.</p> <p>Together they create a chart with the words “Same” and “Different” to explore the comparison between family and Church celebrations.</p>

### **CL3**

*As children progress through the Catholic Kindergarten program, they:  
investigate and explore the liturgical calendar through the Church seasons*

#### **Theological Understandings for Educators\***

*The following provide a more fulsome theological understanding of the Overall Expectation for educators. These elements of the Church's faith extend beyond those children will explore and discover as they progress through the Catholic Kindergarten program.*

- God prepared for the coming of his Son over the centuries – specifically through the Old Testament and culminating with John the Baptist who was the last and greatest of the prophets. We relive this long period of expectancy in the annual liturgical celebration of the season of Advent (102)
- At Christmas the glory of heaven is shown forth in the weakness of a baby. The Epiphany is the manifestation of the Messiah King of Israel to all the nations (103)
- The temptation of Jesus in the desert parallels the temptation of Adam in Paradise and of Israel in the desert. Satan tempts Jesus in regard to his obedience to the mission given him by the Father. The Church unites herself to Christ's victory over temptation and obedience to the Father in the liturgical season of Lent (106)
- Fifty days after the Resurrection at Pentecost the glorified Jesus Christ poured out the Spirit in abundance and revealed him as a divine person. The mission of Christ and of the Spirit became the mission of the Church (144)
- The centre of the liturgical season is Sunday which is the foundation and kernel of the entire liturgical year and has its culmination in the annual celebration of Easter, the feast of feasts (241)
- In the liturgical year the Church celebrates the whole mystery of Christ from his incarnation to his return in glory. On set days the Church venerates with special love the Blessed Virgin Mary, the Mother of God, and also keeps the memorials of saints (242)

\*see the corresponding numbered questions in the *Compendium of Catechism of the Catholic Church*

## Making Thinking and Learning Visible – Where both children and educators are observers and inquirers

(Note: Children are not expected to demonstrate their learning in all three ways shown in column 2)

<b>Specific Expectations</b> <i>As children progress through the Catholic Kindergarten program, they:</i>	<b>Ways in Which Children Might Demonstrate Their Learning</b>	<b>The Educators' Intentional Interactions</b>
<b>CL3.1</b> investigate and explore the Church seasons. (e.g., Advent, Christmas, Ordinary Time, Lent, Easter)	<p><b>Saying</b></p> <p><i>"There are four candles on the Advent wreath, and one is pink."</i></p> <p><i>"Guess what? We put up our Christmas tree on the weekend!"</i></p> <p><i>"The priest wore purple on Sunday!"</i></p> <p><b>Doing</b></p> <p>A child puts a different coloured cloth on the prayer table.</p> <p>A group of children build an Advent wreath with loose parts.</p> <p><b>Representing</b></p> <p>A child makes a collection of crosses from found materials. The child explains to the educators that the cross reminds us of how much Jesus loves us.</p> <p>After a visit to the church, the children return and recreate some of what they saw.</p>	<p><b>Responding</b></p> <p><i>"What helps us figure out what Church we are in?"</i></p> <p><i>"What colours do you see?"</i></p> <p><i>"I see you counted four candles on the Advent wreath. Why do you think there are four?"</i></p> <p><b>Challenging</b></p> <p><i>"I love visiting the church to pray. I noticed the colours are often changing. I wonder how we could bring the colours to our classroom?"</i></p> <p><i>"I wonder what the different colours mean. What do you think?"</i></p> <p><b>Extending</b></p> <p>Educators ask the children to think about what is happening at church when it is not Christmas or Easter. <i>"Why is this still an important time?"</i></p>

# LIVING A MORAL LIFE

The Catholic Kindergarten program introduces children to Religious Education and provides a strong foundation for future learning in elementary Religious Education.

The Living a Moral Life strand of Religious Education includes the following theological emphases:

- the universal call to holiness
- living as a follower of Christ who reveals God's love to others
- theological anthropology (being created in the image and likeness of God) as expressed in Scripture and Tradition
- our ability to reason and the formation of conscience

For more information about this strand, see "Religious Education in the Catholic Kindergarten Program" on pages 11-13.

For a complete list of the overall Religious Education expectations in the Catholic Kindergarten program with their related specific expectations, see the appendix to this document.

## OVERALL EXPECTATIONS

***As children progress through the Catholic Kindergarten program, they:***

**ML1** celebrate themselves as a gift from God

**ML2** recognize others as a gift from God

**ML3** demonstrate love and forgiveness as taught by Jesus

**All children, created in the image of God, are viewed as competent, curious, capable of complex thinking, and rich in potential and experience.**

## EXPECTATION CHARTS

### ML1

*As children progress through the Catholic Kindergarten program, they:  
celebrate themselves as a gift from God*

### Theological Understandings for Educators\*

*The following provide a more fulsome theological understanding of this Overall Expectation for educators. These elements of the Church's faith extend beyond those children will explore and discover as they progress through the Catholic Kindergarten program.*

- The risen Christ unites his faithful people to himself by means of the Holy Spirit. Those who believe in Christ form one body, the Church, whose unity is experienced in the diversity of its members and its functions (156)
- Charisms are special gifts of the Holy Spirit which are bestowed on individuals for the good of others, the needs of the world, and in particular for the building up of the Church (160)
- The dignity of the human person is rooted in his or her creation in the image and likeness of God. Endowed with a spiritual and immortal soul, intelligence and free will, the human person is ordered to God and called in soul and in body to eternal happiness (358)
- All persons enjoy equal dignity and fundamental rights insofar as they are created in the image of the one God, are endowed with the same rational soul, have the same nature and origin, and are called in Christ, the one and only Saviour, to the same divine happiness (412)

\*see the corresponding numbered questions in the *Compendium of Catechism of the Catholic Church*

## Making Thinking and Learning Visible – Where both children and educators are observers and inquirers

(Note: Children are not expected to demonstrate their learning in all three ways shown in column 2)

<b>Specific Expectations</b> <i>As children progress through the Catholic Kindergarten program, they:</i>	<b>Ways in Which Children Might Demonstrate Their Learning</b>	<b>The Educators' Intentional Interactions</b>
<b>ML1.1</b> explore gifts and talents ( <i>e.g., interests, strengths, and accomplishments</i> )	<p><b>Saying</b></p> <p><i>"I'm being a firefighter."</i></p> <p><i>"I want to be a nurse when I grow up."</i></p> <p><i>"Look, I can build it this tall. I'm good at this."</i></p> <p><i>"I am an artist. Watch what happens when I mix blue and yellow."</i></p> <p><b>Doing</b></p> <p>Two children are seen in conversation with their peers and are asking them some simple survey questions about foods they like.</p> <p>Several children discuss what they are good at while having snack.</p> <p><b>Representing</b></p> <p>A group of children build a structure at the block centre. They decide to document their structure in a drawing to remember their idea.</p>	<p><b>Responding</b></p> <p>Educators note differences in likes and dislikes with a positive affirmation that we are all different.</p> <p><i>"Tell me more about how you are good at that?"</i></p> <p><b>Challenging</b></p> <p>Educators model simple survey strategies such as <i>"Wave your hands if you like cucumbers. Wow, that's a lot of people. Now clap your hand if you don't like cucumbers."</i></p> <p><b>Extending</b></p> <p>Educators use the language of giftedness and gifts from God when affirming and encouraging children.</p>

<b>Specific Expectations</b> <i>As children progress through the Catholic Kindergarten program, they:</i>	<b>Ways in Which Children Might Demonstrate Their Learning</b>	<b>The Educators' Intentional Interactions</b>
<p><b>ML1.2</b> share gifts and talents with others (e.g., <i>help others in the classroom and within the larger community</i>)</p>	<p><b>Saying</b></p> <p><i>"I'm good at drawing. I can draw a star for you, Luke."</i></p> <p><i>"I can build a cube using Magna tiles. I can show you how."</i></p> <p><i>"Mr. Smith (custodian) thanked me for helping him pick up the garbage outside this morning."</i></p> <p><b>Doing</b></p> <p>A group of children and their families volunteer to plant flowers to beautify the school garden.</p> <p>After learning to do her own zipper, a child helps others with the zippers on their coats.</p> <p><b>Representing</b></p> <p>A child brings in their harmonica from home and demonstrates how to play the harmonica to the other children.</p>	<p><b>Responding</b></p> <p><i>"Who can help open a friend's snack?"</i></p> <p><i>"I noticed you helped a friend close their backpack. What are other ways you can help?"</i></p> <p><b>Challenging</b></p> <p><i>"How does helping someone show love?"</i></p> <p><b>Extending</b></p> <p>Educators notice children sharing their talents and make time for children to share their thinking and learning with each other.</p>

## **ML2**

*As children progress through the Catholic Kindergarten program, they:  
recognize others as a gift from God*

### **Theological Understandings for Educators\***

*The following provide a more fulsome theological understanding of this Overall Expectation for educators. These elements of the Church's faith extend beyond those children will explore and discover as they progress through the Catholic Kindergarten program.*

- Our language about God is image-bound and imperfect. It can never fully express the infinite mystery of God. We can use the human, created in God's image, and other creatures that are a reflection of God to help us understand God (5)
- By sending God's Son and the Holy Spirit, God reveals that he is love. God "so loved the world that he gave his only Son so that the world might be saved through him" (John 3:16-17) (42)
- The risen Christ unites his faithful people to himself by means of the Holy Spirit. Those who believe in Christ form one body, the Church, whose unity is experienced in the diversity of its members and its functions (156)
- Moral conscience, present in the heart of the person, is a judgment of reason which at the appropriate moment leads one to do good and to avoid evil. When attentive to moral conscience, one can hear the voice of God who speaks to him or her (372)
- The New Law or the Law of the Gospel, proclaimed and fulfilled by Christ, is summed up in the commandment to love God and neighbour and to love one another as Christ loved us. It is also an interior reality: the grace of the Holy Spirit which makes possible such love (420)
- The New Law is found in the entire life and preaching of Christ and in the moral teaching of the apostles. The Sermon on the Mount is its principle expression (421)

\*see the corresponding numbered questions in the *Compendium of Catechism of the Catholic Church*

## Making Thinking and Learning Visible – Where both children and educators are observers and inquirers

(Note: Children are not expected to demonstrate their learning in all three ways shown in column 2)

Specific Expectations <i>As children progress through the Catholic Kindergarten program, they:</i>	Ways in Which Children Might Demonstrate Their Learning	The Educators' Intentional Interactions
<b>ML2.1</b> contribute to creating a welcoming environment ( <i>e.g., when a new classmate arrives; learning names of classmates; when a guest comes to visit</i> )	<b>Saying</b> <i>"Justin, want to play with us?"</i> <i>"I like Jack because he always lets me go first."</i> <b>Doing</b> Children greet each other as they arrive at school in the morning. When Susan's backpack fell, James picked it up for her and put it on her hook. <b>Representing</b> At recess three boys build a fort and say that anyone can come inside.	<b>Responding</b> <i>"I noticed you helped Raphael with his zipper. Look at the smile on his face."</i> <b>Challenging</b> <i>"What could you do when you see someone who is alone?"</i> <b>Extending</b> The educators and children brainstorm ideas for welcoming new people. After drawing pictures and making cards, the children and educators explore possible places to deliver them.
<b>ML2.2</b> discover who they are through relationships with others ( <i>e.g., explore likes and dislikes; learn about the significance of names; make friends and establish friendships</i> )	<b>Saying</b> <i>"I like it when we sing songs about God."</i> <i>"God made a pretty good sunset last night."</i> <i>"My mom said God would make sure I would sleep safe last night."</i> <i>"My daddy loves me."</i>	<b>Responding</b> When some children observe the changes in weather, the educators prompt them to think of how this weather helps the earth. <b>Challenging</b> After noticing some children interact with the name cards, educators invite them to create a
<b>ML2.3</b> discover who God is through relationships and interactions with	<i>"Our names are the same because they both</i>	

<b>Specific Expectations</b> <i>As children progress through the Catholic Kindergarten program, they:</i>	<b>Ways in Which Children Might Demonstrate Their Learning</b>	<b>The Educators' Intentional Interactions</b>
<p>others (e.g., find traces of God in all things and people)</p>	<p><i>have 'm' at the beginning.</i>"</p> <p><b>Doing</b></p> <p>A child shares that their family says a prayer of thanks before eating dinner.</p> <p>Children offer prayers thanking God for their family.</p> <p>When they find an insect in the classroom, a group of children returns it to nature to protect one of God's creatures.</p> <p>A child tucks a doll into bed and tells it that God will help it to feel better.</p> <p><b>Representing</b></p> <p>After a nature walk, a group of children draw pictures of where they saw signs of God's love.</p> <p>A child writes out his name several times and then draws pictures of others and asks them for their name.</p>	<p>book with each person's name in it.</p> <p><i>"How does knowing each person's name remind us of love?"</i></p> <p><b>Extending</b></p> <p>Educators challenge children to search for a trace of God in the new life that is beginning to show outdoors as the season turns to spring.</p>

**ML3**

*As children progress through the Catholic Kindergarten program, they:  
demonstrate love and forgiveness as taught by Jesus*

**Theological Understandings for Educators\***

*The following provide a more fulsome theological understanding of this Overall Expectation for educators. These elements of the Church's faith extend beyond those children will explore and discover as they progress through the Catholic Kindergarten program.*

- The Spirit builds, animates and sanctifies the Church. As the Spirit of Love, he sends forth the baptized to bear witness to the Truth of Christ (145)
- The mission of the Church is to proclaim and establish the Kingdom of God begun by Jesus Christ among all peoples. The Church on earth is the seed and the beginning of this salvific Kingdom (150)
- Christ instituted the sacrament of Reconciliation after Baptism for the conversion of the baptized who have been separated from him by sin (297)
- The call of Christ to conversion continues to resound in the lives of the baptized. Conversion is a continuing obligation for the whole Church. She is holy but includes sinners in her midst (299)
- A true moral conscience is formed by education and by assimilating the Word of God and the teaching of the Church. It is supported by the gifts of the Holy Spirit and helped by the advice of wise people. Prayer and examination of conscience can also greatly assist in one's moral formation (374)
- The New Law or the Law of the Gospel, proclaimed and fulfilled by Christ, is summed up in the commandment to love God and neighbour and to love one another as Christ loved us. It is also an interior reality: the grace of the Holy Spirit which makes possible such love (420)
- The New Law is found in the entire life and preaching of Christ and in the moral teaching of the apostles. The Sermon on the Mount is its principle expression (421)
- Mercy can penetrate our hearts only if we ourselves learn how to forgive – even our enemies. Even if it seems impossible for us to satisfy this requirement, the heart that offers itself to the Holy Spirit can, like Christ, love even to love's extreme; it can turn injury into compassion and transform hurt into intercession. Forgiveness participates in the divine mercy and is a high-point of Christian prayer (595)

\*see the corresponding numbered questions in the *Compendium of Catechism of the Catholic Church*

## **Making Thinking and Learning Visible – Where both children and educators are observers and inquirers**

(Note: Children are not expected to demonstrate their learning in all three ways shown in column 2)

<b>Specific Expectations</b> <i>As children progress through the Catholic Kindergarten program, they:</i>	<b>Ways in Which Children Might Demonstrate Their Learning</b>	<b>The Educators' Intentional Interactions</b>
<b>ML3.1</b> demonstrate an understanding of and acceptance of each other's differences (e.g., families are different; we have different likes and dislikes; we have different feelings)	<p><b>Saying</b></p> <p>“My grandma lives with us.”</p> <p>“He’s crying because he misses his mom.”</p> <p>“I like how many different skin colours God made.”</p> <p>“John has black hair and I have yellow. My dad doesn’t have any hair!”</p> <p><b>Doing</b></p> <p>A child picks from the emotion rocks and imitates the facial expression on each rock.</p> <p>Two children have a disagreement about which game is best and shake hands to acknowledge that both are good, and they can like different things.</p> <p>A child gently rubs the back of another child who is crying.</p> <p><b>Representing</b></p> <p>A small group of children is drawing their families and discussing who is in their family.</p>	<p><b>Responding</b></p> <p>“What makes you the same?”</p> <p>“What makes us different?”</p> <p><b>Challenging</b></p> <p>After observing some children at dramatic play, educators challenge the group to consider the different ways the area could be used. Together they decide what they would like to create there and what materials could be added, changed or taken away.</p> <p><b>Extending</b></p> <p>Educators provide materials to explore how to create the many skin tones in the classroom.</p>

<b>Specific Expectations</b> <i>As children progress through the Catholic Kindergarten program, they:</i>	<b>Ways in Which Children Might Demonstrate Their Learning</b>	<b>The Educators' Intentional Interactions</b>
<p><b>ML3.2</b> demonstrate (verbally and non-verbally) an understanding of forgiveness (<i>e.g., say sorry; solve problems with peers</i>)</p>	<p><b>Saying</b>  <i>"That's okay, want to play over there?"</i>  <i>"No, I don't want to forgive you yet. I am not ready."</i></p> <p><b>Doing</b>  Following a conflict over a toy, two boys hold hands as they walk to the library.  A child helps rebuild a block structure that she knocked over after noticing how upset it made the other child.</p> <p><b>Representing</b>  Following a disagreement with a friend, a child makes him a card at the writing centre.</p>	<p><b>Responding</b>  <i>"I noticed you and your friend were arguing but now you are playing together. How did you solve your problem?"</i></p> <p><b>Challenging</b>  <i>"What does it mean to be forgiving?"</i>  <i>"How does it feel when someone says sorry to you?"</i>  <i>"What can you do to make someone feel better?"</i></p> <p><b>Extending</b>  <i>"What stories about Jesus show us the way he forgives other people?"</i></p>

# LIVING IN COMMUNION

The Catholic Kindergarten program introduces children to Religious Education and provides a strong foundation for future learning in elementary Religious Education.

The Living in Communion strand of Religious Education includes the following theological emphases:

- an ecclesiology of communion calls us to be in fellowship with our neighbour and with God
- belonging to the Church as the Body of Christ
- sharing in the evangelizing mission of the Church
- learning about the Communion of Saints

For more information about this strand, see “Religious Education in the Catholic Kindergarten Program” on pages 11-13.

For a complete list of the overall Religious Education expectations in the Catholic Kindergarten program with their related specific expectations, see the appendix to this document.

## OVERALL EXPECTATIONS

***As children progress through the Catholic Kindergarten program, they:***

**LC1** explore and celebrate the meaning of friendship

**LC2** demonstrate an understanding of belonging to a family, a faith and a community

**LC3** demonstrate an awareness that there are roles and responsibilities within each group to which they belong

**LC4** explore their faith within a community of believers

**All children, created in the image of God, are viewed as competent, curious, capable of complex thinking, and rich in potential and experience.**

## EXPECTATION CHARTS

### LC1

*As children progress through the Catholic Kindergarten program, they:  
explore and celebrate the meaning of friendship*

### Theological Understandings for Educators\*

*The following provide a more fulsome theological understanding of this Overall Expectation for educators. These elements of the Church's faith extend beyond those children will explore and discover as they progress through the Catholic Kindergarten program.*

- The human person has a communal dimension as an essential component of his nature and vocation. Indeed, all are called to the same end, God himself. There is a certain resemblance between the communion of the divine Persons and the fraternity that people are to establish among themselves in truth and love. Love of neighbour is inseparable from love for God (401)

\*see the corresponding numbered questions in the *Compendium of Catechism of the Catholic Church*

## Making Thinking and Learning Visible – Where both children and educators are observers and inquirers

(Note: Children are not expected to demonstrate their learning in all three ways shown in column 2)

<b>Specific Expectations</b> <i>As children progress through the Catholic Kindergarten program, they:</i>	<b>Ways in Which Children Might Demonstrate Their Learning</b>	<b>The Educators' Intentional Interactions</b>
<b>LC1.1</b> communicate (verbally and non-verbally) an understanding of what friendship means (e.g., accept each other's differences; listen to each other; work together to achieve goals; share, talk, help)	<p><b>Saying</b></p> <p><i>"I went to Johnny's house and I played with him and his big brother."</i></p> <p><i>"I always like to play with her because she's my friend."</i></p> <p><b>Doing</b></p> <p>A child lets the educator know that a friend is hurt and needs a band aid.</p> <p>During outdoor learning, the children from several different classrooms come together to play.</p> <p><b>Representing</b></p> <p>Children make bracelets for each other.</p>	<p><b>Responding</b></p> <p><i>"I noticed that you gave Mark the truck he wanted. Can you see how that made Mark feel?"</i></p> <p><b>Challenging</b></p> <p><i>"What makes a good friend?"</i></p> <p><i>"How do we show our friends that we care?"</i></p> <p><b>Extending</b></p> <p><i>"What do we know about the kind of a friend Jesus was? How could we find out more?"</i></p>
<b>LC1.2</b> demonstrate ways in which friendship is celebrated (e.g., kind words; gestures and actions; play dates; birthday parties)	<p><b>Saying</b></p> <p><i>"Well, he wanted the red car, and he's my friend, so I said he could have it!"</i></p> <p><i>"I'm so happy she asked me to her birthday."</i></p>	<p><b>Responding</b></p> <p>Educators document the problem-solving strategies a group of children are using to share the Magna tiles. They revisit the documentation with the children to create a collection of strategies.</p>

<b>Specific Expectations</b> <i>As children progress through the Catholic Kindergarten program, they:</i>	<b>Ways in Which Children Might Demonstrate Their Learning</b>	<b>The Educators' Intentional Interactions</b>
	<p><i>"He said, 'I can't play 'cuz I'm not his best friend'."</i></p> <p><b>Doing</b> A child is sitting alone at a table, and another approaches and asks, <i>"What's wrong, are you okay?"</i></p> <p>As two children are working on conflict resolution, others join in and offer solutions.</p> <p><b>Representing</b> A child makes a list of friends he would like to invite to his birthday.</p>	<p><b>Challenging</b> <i>"Why do you think friends sometimes disagree? Are they still friends? Why or why not?"</i></p> <p><b>Extending</b> Educators invite children to plan for a visit from their families.</p>

**LC2**

*As children progress through the Catholic Kindergarten program, they:  
demonstrate an understanding of belonging to a family, a faith and a community*

**Theological Understandings for Educators\***

*The following provide a more fulsome theological understanding of this Overall Expectation for educators. These elements of the Church's faith extend beyond those children will explore and discover as they progress through the Catholic Kindergarten program.*

- By sending God's Son and the Holy Spirit, God reveals that he is love. God "so loved the world that he gave his only Son so that the world might be saved through him" (John 3:16-17) (42)
- The word *Church* refers to the people whom God calls and gathers together from every part of the earth. They form the assembly of those who through faith and Baptism have become children of God, members of Christ, and temples of the Holy Spirit (147)
- The lay faithful have as their own vocation to seek the Kingdom of God by illuminating and ordering temporal affairs according to the plan of God. They carry out in this way their call to holiness (188)
- The human person has a communal dimension as an essential component of his nature and vocation. Indeed, all are called to the same end, God himself. There is a certain resemblance between the communion of the divine Persons and the fraternity that people are to establish among themselves in truth and love. Love of neighbour is inseparable from love for God (401)
- God instituted the family and endowed it with its fundamental constitution. Members of the same family establish among themselves personal relationships and primary responsibilities. In Christ the family becomes the domestic church because it is a community of faith, of hope, and of charity (456)

\*see the corresponding numbered questions in the *Compendium of Catechism of the Catholic Church*

## Making Thinking and Learning Visible – Where both children and educators are observers and inquirers

(Note: Children are not expected to demonstrate their learning in all three ways shown in column 2)

<b>Specific Expectations</b> <i>As children progress through the Catholic Kindergarten program, they:</i>	<b>Ways in Which Children Might Demonstrate Their Learning</b>	<b>The Educators' Intentional Interactions</b>
<b>LC2.1</b> develop an understanding of what it means to belong to a group, and what it means to belong to a family (e.g., <i>everyone is welcome in the classroom; loving, caring people that respect and understand their feelings make them feel safe; being welcomed and loved in a family</i> )	<p><b>Saying</b></p> <p><i>"This is my cubby at school."</i></p> <p><i>"I have a brother and a sister."</i></p> <p><i>"I love that song, 'Here we are together.'"</i></p> <p><i>"I was late for school because my little brother was having a bad day, so we all had to help him."</i></p> <p><b>Doing</b></p> <p>A child runs up and high fives the principal.</p> <p>The children welcome a child who has been away, hugging her and saying, <i>"I'm so glad you're back."</i></p> <p><b>Representing</b></p> <p>A child explains that he has painted God next to a cloud and his family underneath.</p>	<p><b>Responding</b></p> <p><i>"I noticed everyone joined in the song. It reminds me of how we all belong in this class."</i></p> <p><b>Challenging</b></p> <p><i>"What is a family?"</i></p> <p><i>"How can families change?"</i></p> <p><b>Extending</b></p> <p>The educators share photographs of their own families as a provocation for a co-created book of families.</p>
<b>LC2.2</b> develop an understanding that we belong to a faith community, at the centre of which is a loving God (e.g., <i>faith is continually developing through prayer, story and</i> )	<p><b>Saying</b></p> <p><i>"When I go to church, I go to Children's Liturgy."</i></p> <p><i>"We went to the church picnic on Sunday."</i></p>	<p><b>Responding</b></p> <p><i>"How we can share God's love with others?"</i></p>

<b>Specific Expectations</b> <i>As children progress through the Catholic Kindergarten program, they:</i>	<b>Ways in Which Children Might Demonstrate Their Learning</b>	<b>The Educators' Intentional Interactions</b>
<i>celebration; their faith goes with them in the larger community)</i>	<p><b>Doing</b> Some children transform the dramatic play area into a church and create props to use for Mass.</p> <p><b>Representing</b> A child draws a picture of her family at her sister's baptism. A few children are drawing hearts and talking about how God loves them.</p>	<p><b>Challenging</b>  <i>"How is church like a family? How is it different?"</i>  <i>"Who are some of the people in our church family?"</i>  <i>"How can you participate in Mass?"</i></p> <p><b>Extending</b> Educators encourage children to create questions to ask the priest when they see him.</p>

### **LC3**

*As children progress through the Catholic Kindergarten program, they:*  
demonstrate an awareness that there are roles and responsibilities within each group to which they belong

#### **Theological Understandings for Educators\***

*The following provide a more fulsome theological understanding of this Overall Expectation for educators. These elements of the Church's faith extend beyond those children will explore and discover as they progress through the Catholic Kindergarten program.*

- The risen Christ unites his faithful people to himself by means of the Holy Spirit. Those who believe in Christ form one body, the Church, whose unity is experienced in the diversity of its members and its functions (156)
- Charisms are special gifts of the Holy Spirit which are bestowed on individuals for the good of others, the needs of the world, and in particular for the building up of the Church (160)
- The Church, guided by the Holy Spirit, continues the mission of Christ himself in the course of history. Christians must, therefore, proclaim to everyone the Good News borne by Christ (173)
- The lay faithful have as their own vocation to seek the Kingdom of God by illuminating and ordering temporal affairs according to the plan of God. They carry out in this way their call to holiness (188)
- Freedom is the power given by God to act or not to act, to do this or to do that, and so to perform deliberate actions on one's own responsibility. Freedom characterizes properly human acts. The more one does what is good, the freer one becomes. Freedom attains its proper perfection when it is directed toward God, the highest good and our beatitude. Freedom implies also the possibility of choosing between good and evil (363)
- Every human community needs a legitimate authority that preserves order and contributes to the realization of the common good. The foundation of such authority lies in human nature because it corresponds to the order established by God (405)
- Children owe respect, gratitude, docility and obedience to their parents. In paying them respect and in fostering good relationships with their brothers and sisters, children contribute to the growth in harmony and holiness in family life in general (459)
- Parents, in virtue of their participation in the fatherhood of God, have the first responsibility for the education of their children and they are the first heralds of the faith for them. They have the duty to love and respect their children as persons and as children of God and to provide, as far as is possible, for their physical and spiritual needs. They have the mission of educating their children in the Christian faith (460)
- Those subject to authority should regard those in authority as representatives of God and offer their loyal collaboration for the right functioning of public and social life. This collaboration includes love and service of one's homeland, the right and duty to vote, payment of taxes, the defence of one's country, and the right to exercise constructive criticism (464)

\*see the corresponding numbered questions in the *Compendium of Catechism of the Catholic Church*

## **Making Thinking and Learning Visible – Where both children and educators are observers and inquirers**

(Note: Children are not expected to demonstrate their learning in all three ways shown in column 2)

<b>Specific Expectations</b> <i>As children progress through the Catholic Kindergarten program, they:</i>	<b>Ways in Which Children Might Demonstrate Their Learning</b>	<b>The Educators' Intentional Interactions</b>
<b>LC3.1</b> communicate (verbally and non-verbally) the contributions made to help their family ( <i>e.g., help around the house; pick up toys; get dressed; love and care for each other</i> )	<b>Saying</b> <i>"I'll help clean up the blocks."</i> <i>"On Saturday I helped daddy clean my room."</i> <i>"My grandma needs my help because she can't walk anymore."</i> <b>Doing</b> Some children take responsibility for their own belongings (backpacks, lunch bags, clothing, shoes, etc.). <b>Representing</b> A few children create a list of friends who want to help take care of the plants.	<b>Responding</b> <i>"You picked up the blocks. Thank you for helping out."</i> <i>"You remembered to hang up your backpack. That helps keep the floor clean."</i> <b>Challenging</b> <i>"Why do you think it is important for all of us to help in our classroom?"</i> <i>"What would happen if no one helped?"</i> <b>Extending</b> After noticing the children's desire to help with classroom jobs, educators work with the children to create enough tasks for all the children to have a special job each week.
<b>LC3.2</b> demonstrate that within the classroom each person has important roles, and with those roles comes responsibilities ( <i>e.g., help each other; care for the classroom</i> )		
<b>LC3.3</b> explore their responsibility to build a relationship with God ( <i>e.g., pray; be</i>	<b>Saying</b> <i>"God is my friend."</i>	<b>Responding</b> <i>"Thank you for joining us in prayer today."</i>

<b>Specific Expectations</b> <i>As children progress through the Catholic Kindergarten program, they:</i>	<b>Ways in Which Children Might Demonstrate Their Learning</b>	<b>The Educators' Intentional Interactions</b>
<p><i>thankful; take care of God's creation)</i></p>	<p><i>"I like to pray to God."</i></p> <p><b>Doing</b> A child returns an insect found in the classroom back to nature.</p> <p>A few children join in school prayers with words they remember.</p> <p><b>Representing</b> Some children take responsibility for the prayer table.</p>	<p><b>Challenging</b> <i>"Why is it important to care for God's creation?"</i></p> <p><b>Extending</b> Educators invite children to plan and create a school garden.</p>

**LC4**

*As children progress through the Catholic Kindergarten program, they:  
explore their faith within a community of believers*

**Theological Understandings for Educators\***

*The following provide a more fulsome theological understanding of this Overall Expectation for educators. These elements of the Church's faith extend beyond those children will explore and discover as they progress through the Catholic Kindergarten program.*

- The Church, although made up of persons who have diverse languages, cultures, and rites, nonetheless profess with a united voice the one faith received from Christ and passed on (32)
- The word *Church* refers to the people whom God calls and gathers together from every part of the earth. They form the assembly of those who through faith and Baptism have become children of God, members of Christ, and temples of the Holy Spirit (147)
- The mission of the Church is to proclaim and establish the Kingdom of God begun by Jesus Christ among all peoples. The Church on earth is the seed and beginning of this salvific Kingdom (150)
- What the symbol of faith professes, the sacraments communicate. Through them the faithful receive the grace of Christ and the gifts of the Holy Spirit which give them the capability of living a new life as children of God in Christ whom they have received in faith (357)

\*see the corresponding numbered questions in the *Compendium of Catechism of the Catholic Church*

## Making Thinking and Learning Visible – Where both children and educators are observers and inquirers

(Note: Children are not expected to demonstrate their learning in all three ways shown in column 2)

Specific Expectations <i>As children progress through the Catholic Kindergarten program, they:</i>	Ways in Which Children Might Demonstrate Their Learning	The Educators' Intentional Interactions
<b>LC4.1</b> explore how they experience faith within the family ( <i>e.g., bedtime prayers; mealtime grace; faith-based stories, movies and songs</i> )	<b>Saying</b> <i>“Can you read a story from my Bible book?”</i> <i>“Can we pray for my grandma today? She’s sick.”</i> <i>“I saw Father in the hallway.”</i> <i>“I helped my dad fill water balloons for the church picnic.”</i>	<b>Responding</b> After documenting the children’s interest in building churches, educators add materials to expand their thinking and exploration during play.
<b>LC4.2</b> explore how they experience faith within the school ( <i>e.g., visits to the church; school liturgy; pastoral visits; classroom sacred spaces</i> )	<b>Doing</b> A child brings in objects from home for the prayer table. Children are heard singing familiar songs about Jesus during play time.	<b>Challenging</b> <i>“Why is it important to our Christian community to attend Mass?”</i>
<b>LC4.3</b> explore how they experience faith within the community ( <i>e.g., Sunday worship; children’s liturgy; church socials and activities; celebration of the sacraments such as baptism or wedding of a family member</i> )	<b>Representing</b> A group of children build church structures from Magna tiles. A few children create birthday cards for Baby Jesus.	<b>Extending</b> The educator invites the children to share times they light candles when they are with their family. <i>“What makes a candle something special?”</i>

# LIVING IN SOLIDARITY

The Catholic Kindergarten program introduces children to Religious Education and provides a strong foundation for future learning in elementary Religious Education.

The Living in Solidarity strand of Religious Education includes the following theological emphases:

- Catholic social teaching: dignity of the person, sharing God's resources with our neighbours, and so on
- mission and evangelization

For more information about this strand, see "Religious Education in the Catholic Kindergarten Program" on pages 11-13.

For a complete list of the overall Religious Education expectations in the Catholic Kindergarten program with their related specific expectations, see the appendix to this document.

## OVERALL EXPECTATIONS

***As children progress through the Catholic Kindergarten program, they:***

**LS1** explore that all are welcome in God's family

**LS2** demonstrate wonder and awe in the beauty of all God's creation

**LS3** demonstrate love for those who are in need, or who are marginalized

**LS4** discover a trace of God present in all people, all creation and all situations

**All children, created in the image of God, are viewed as competent, curious, capable of complex thinking, and rich in potential and experience.**

## EXPECTATION CHARTS

### LS1

*As children progress through the Catholic Kindergarten program, they:  
explore that all are welcome in God's family*

### Theological Understandings for Educators\*

*The following provide a more fulsome theological understanding of this Overall Expectation for educators. These elements of the Church's faith extend beyond those children will explore and discover as they progress through the Catholic Kindergarten program.*

- By sending God's Son and the Holy Spirit, God reveals that he is love. God "so loved the world that he gave his only Son so that the world might be saved through him" (John 3:16-17) (42)
- There is an interdependence and hierarchy among creatures. There is also a unity and solidarity, since all have the same Creator, loved by God and ordered to God's glory (64)
- The human person is created in the image of God in the sense that he or she is capable of knowing and loving their Creator in freedom. Humans are the only creatures that God has willed for their own sake and has called to share, through knowledge and love, in God's own divine life (66)
- God created humans to know, serve and love God, to offer all of creation in thanksgiving back to God and to be raised up to life with God in heaven (67)
- The risen Christ unites his faithful people to himself by means of the Holy Spirit. Those who believe in Christ form one body, the Church, whose unity is experienced in the diversity of its members and its functions (156)
- All persons enjoy equal dignity and fundamental rights insofar as they are created in the image of the one God, are endowed with the same rational soul, have the same nature and origin, and are called in Christ, the one and only Saviour, to the same divine happiness (412)

\*see the corresponding numbered questions in the *Compendium of Catechism of the Catholic Church*

## Making Thinking and Learning Visible – Where both children and educators are observers and inquirers

(Note: Children are not expected to demonstrate their learning in all three ways shown in column 2)

<b>Specific Expectations</b> <i>As children progress through the Catholic Kindergarten program, they:</i>	<b>Ways in Which Children Might Demonstrate Their Learning</b>	<b>The Educators' Intentional Interactions</b>
<b>LS1.1</b> demonstrate ( <i>through actions, words, music, drama, dance, and/or the visual arts</i> ) an understanding that all creation is precious, and humans are special because they were created in the image and likeness of God	<b>Saying</b> <i>"Jesus is my friend."</i> <i>"I love God and God loves me!"</i> <b>Doing</b> A group of children spread out a blanket and look at some familiar Bible stories, talking and laughing while exchanging ideas about what they see. <b>Representing</b> A child creates paper hearts and places the hearts on the prayer table.	<b>Responding</b> <i>"I noticed you were telling a friend something you were worried about. Would you like to turn it into a prayer so you can talk to God about it?"</i> <b>Challenging</b> <i>"What do you think God looks like?"</i> <i>"Why do you think that?"</i> <b>Extending</b> After hearing the children's ideas about what God might look like, educators invite the children to create an image of God using the material of their choice.
<b>LS1.2</b> develop an understanding that God's love is pure gift ( <i>e.g., God always loves them; God's love is not earned; God's love is greater than can be imagined</i> )	<b>Saying</b> <i>"God loves everybody."</i> <i>"God loves me no matter what."</i> <b>Doing</b> Max points to his heart and shares that God's love is inside his heart.	<b>Responding</b> <i>"I noticed you tucked in your baby doll and gave her a kiss. What were you thinking about when you did that?"</i> <i>"Why might we want to take care of things and people we love?"</i>

<b>Specific Expectations</b> <i>As children progress through the Catholic Kindergarten program, they:</i>	<b>Ways in Which Children Might Demonstrate Their Learning</b>	<b>The Educators' Intentional Interactions</b>
	<p><b>Representing</b></p> <p>A child paints a self-portrait and uses hearts for God's love all around her.</p>	<p><b>Challenging</b></p> <p><i>"Does God love us when we make mistakes?"</i></p> <p><i>"Can you love someone that you are upset with?"</i></p> <p><b>Extending</b></p> <p><i>"Whose love reminds us of God's love?"</i></p> <p><i>"How does God show love for animals?"</i></p>

## **LS2**

*As children progress through the Catholic Kindergarten program, they:  
demonstrate wonder and awe in the beauty of all God's creation*

### **Theological Understandings for Educators\***

*The following provide a more fulsome theological understanding of this Overall Expectation for educators. These elements of the Church's faith extend beyond those children will explore and discover as they progress through the Catholic Kindergarten program.*

- God created the universe freely with wisdom and love. God created "out of nothing" a world which is ordered and good and which God infinitely transcends (54)
- While respecting our freedom, God asks us to cooperate with him and gives us the ability to do so through actions, prayers and sufferings, thus awakening in us the desire "to will and to work for his good pleasure" (Philippians 2:13) (56)
- There is an interdependence and hierarchy among creatures. There is also a unity and solidarity, since all have the same Creator, loved by God and ordered to God's glory (64)
- God created humans to know, serve and love God, to offer all of creation in thanksgiving back to God and to be raised up to life with God in heaven (67)

\*see the corresponding numbered questions in the *Compendium of Catechism of the Catholic Church*

## Making Thinking and Learning Visible – Where both children and educators are observers and inquirers

(Note: Children are not expected to demonstrate their learning in all three ways shown in column 2)

<b>Specific Expectations</b> <i>As children progress through the Catholic Kindergarten program, they:</i>	<b>Ways in Which Children Might Demonstrate Their Learning</b>	<b>The Educators' Intentional Interactions</b>
<b>LS2.1</b> communicate (verbally and non-verbally) an understanding that everything was created by God, and that it was created “good” (e.g., <i>God doesn’t make mistakes; all creation has purpose and meaning</i> )	<p><b>Saying</b></p> <p><i>“God made everything.”</i></p> <p><i>“I don’t like that God made mosquitoes.”</i></p> <p><b>Doing</b></p> <p>Some children celebrate the new life they are discovering as winter turns to spring. They run from discovery to discovery urging each other to <i>“Come and see this new life.”</i></p> <p><b>Representing</b></p> <p>A small group takes a walk in the community to document where they think they see the goodness and beauty of God’s creation. They decide to use the documentation and photographs to make a book.</p>	<p><b>Responding</b></p> <p>Educators notice in their documentation that children refer to themselves as <i>“bad”</i> when a mistake has been made. Educators want to emphasize the concept that making a mistake is not the same as being a bad person. The educators decide to model this using language such as, <i>“You spilled your drink. It’s just a mistake.”</i></p> <p><b>Challenging</b></p> <p><i>“Can you name some of the beautiful things that God has created?”</i></p> <p><b>Extending</b></p> <p>The educators invite a small group to plan a prayer service outside. They work together to determine the focus.</p>
<b>LS2.2</b> demonstrate the responsibility to be the stewards of all that God created (e.g., <i>respect natural resources and take care of the earth; share all God’s creations with others;</i> )	<p><b>Saying</b></p> <p><i>“I found this rock, God made it.”</i></p> <p><i>“Don’t hurt that bug, it’s one of God’s creatures.”</i></p>	<p><b>Responding</b></p> <p><i>“I noticed you walked around the worm. Why did you do that?”</i></p>

<b>Specific Expectations</b> <i>As children progress through the Catholic Kindergarten program, they:</i>	<b>Ways in Which Children Might Demonstrate Their Learning</b>	<b>The Educators' Intentional Interactions</b>
<i>reusing, composting and recycling; turn off unnecessary lights at home)</i>	<p><b>Doing</b></p> <p>Outside, children avoid stepping on a worm.</p> <p>A rabbit's nest is discovered in the outdoor learning area. The children create a barrier and signs, so people know to stay away from the babies and mother.</p> <p>A group of children rescue all the worms from the pavement before the other students come out for recess.</p> <p><b>Representing</b></p> <p>A few children gather elements from nature and give them a special place in the classroom.</p> <p>A pair of children create a survey of the pets owned by their classmates.</p>	<p><i>"I noticed your family brings your bike when they pick you up. Why do you ride your bike instead of going in a car?"</i></p> <p><i>"Thank you for turning off the light when we left the classroom. Should we make this one of the jobs?"</i></p> <p><b>Challenging</b></p> <p><i>"What does a tree need to grow?"</i></p> <p><i>"How can we take care of plants?"</i></p> <p><i>"How do trees feed us?"</i></p> <p><i>"What would happen if there were no trees?"</i></p> <p><b>Extending</b></p> <p>After documenting children's ongoing interest in the trees in their outdoor space, educators invite the children to observe and document the seasonal changes of the trees.</p>

**LS3**

*As children progress through the Catholic Kindergarten program, they:  
demonstrate love for those who are in need or who are marginalized*

**Theological Understandings for Educators\***

*The following provide a more fulsome theological understanding of this Overall Expectation for educators. These elements of the Church's faith extend beyond those children will explore and discover as they progress through the Catholic Kindergarten program.*

- By sending God's Son and the Holy Spirit, God reveals that he is love. God "so loved the world that he gave his only Son so that the world might be saved through him" (John 3:16-17) (42)
- The Spirit builds, animates and sanctifies the Church. As the Spirit of Love, he sends forth the baptized to bear witness to the Truth of Christ (145)
- The mission of the Church is to proclaim and establish the Kingdom of God begun by Jesus Christ among all peoples. The Church on earth is the seed and the beginning of this salvific Kingdom (150)
- The Church, guided by the Holy Spirit, continues the mission of Christ himself in the course of history. Christians must, therefore, proclaim to everyone the Good News borne by Christ (173)
- The compassion of Jesus toward the sick and his many healings of the infirm were a clear sign that with him had come the Kingdom of God. By his own passion and death he gave new meaning to our suffering which, when united with his own, can become a means of purification and of salvation for us and for others (314)
- Charity is the theological virtue by which we love God above all things and our neighbour as ourselves for the love of God. Jesus
- The common good is the sum total of those conditions of social life which allow people as groups and as individuals to reach their proper fulfillment (407)
- The common good involves: respect for and promotion of the fundamental rights of the person, the development of the spiritual and temporal goods of persons and society, and the peace and security of all (408)
- There are sinful social and economic inequalities which affect millions of human beings. These inequalities are in open contradiction to the Gospel and are contrary to justice, to the dignity of persons, and to peace. God wills that each person might receive what he or she needs from others and that those endowed with particular talents should share them with others. Such differences encourage and often oblige people to the practice of generosity, kindness, the sharing of goods, and foster the mutual enrichment of cultures (413)
- Love for the poor is inspired by the Gospel of the Beatitudes and by the example of Jesus in his constant concern for the poor. The spiritual and corporal works of mercy and the many charitable institutions formed throughout the centuries are a concrete witness to the preferential love for the poor which characterizes the disciples of Jesus (520)

makes charity the new commandment, the fullness of the law  
(388)

\*see the corresponding numbered questions in the *Compendium of Catechism of the Catholic Church*

### **Making Thinking and Learning Visible – Where both children and educators are observers and inquirers**

(Note: Children are not expected to demonstrate their learning in all three ways shown in column 2)

<b>Specific Expectations</b> <i>As children progress through the Catholic Kindergarten program, they:</i>	<b>Ways in Which Children Might Demonstrate Their Learning</b>	<b>The Educators' Intentional Interactions</b>
<b>LS3.1</b> demonstrate care and love for others (e.g., respond to feelings and understand the needs of others; lovingly accept those who are different from us)	<p><b>Saying</b></p> <p>“She’s hurt; I’ll take her to get ice!”</p> <p>“He’s sad because someone hurt his feelings.”</p> <p><b>Doing</b></p> <p>During outdoor play, one child gives another the soccer ball.</p> <p>When Sarah was having difficulty putting on her shoes Johnny helped her.</p> <p>Sara noticed Payton didn’t have any mittens. She shared her extra pair of mittens with her.</p> <p><b>Representing</b></p> <p>Educators observed two children having an argument while playing. One of the children went to the feeling stones and selected the angry faced stone and returned, placing it</p>	<p><b>Responding</b></p> <p>“I noticed you shared your mittens with Payton.”</p> <p>“Thank you for telling me your friend needed my help because she was hurt.”</p> <p><b>Challenging</b></p> <p>“What are the ways we show love for each other?”</p> <p><b>Extending</b></p> <p>“What are the ways your family shows they love you?”</p> <p>“Jesus said, ‘Love your neighbour.’ Did he mean the people that live next door to you?”</p>

<b>Specific Expectations</b> <i>As children progress through the Catholic Kindergarten program, they:</i>	<b>Ways in Which Children Might Demonstrate Their Learning</b>	<b>The Educators' Intentional Interactions</b>
	beside the friend with whom he was disagreeing.	
<b>LS3.2</b> demonstrate care and love for those in need ( <i>e.g., help a friend who is hurt; contribute to food drives; respond to a need in the community; support the work of St. Vincent de Paul and other Catholic organizations</i> )	<p><b>Saying</b></p> <p><i>"I want to help bring the cans of food to the office for pickup."</i></p> <p><i>"Can we sing to the grandmas and grandpas in the nursing home?"</i></p> <p><b>Doing</b></p> <p>Some children participate in a school initiative by donating canned goods and articles of clothing.</p> <p><b>Representing</b></p> <p>A few children make cards for elderly residents of a retirement home they were able to visit with the class.</p>	<p><b>Responding</b></p> <p><i>"Thank you for sorting the donations for the food drive."</i></p> <p><b>Challenging</b></p> <p>The children notice they are asked many times in the school year to make donations. The educators invite the class sponsoring the current initiative to come and explain who is being helped and why it is important.</p> <p><b>Extending</b></p> <p><i>"How can we help other classes understand why our plan to visit the grandmas and grandpas at the retirement home is important?"</i></p>

## **LS4**

*As children progress through the Catholic Kindergarten program, they:  
discover a trace of God present in all people, all creation and all situations*

### **Theological Understandings for Educators\***

*The following provide a more fulsome theological understanding of this Overall Expectation for educators. These elements of the Church's faith extend beyond those children will explore and discover as they progress through the Catholic Kindergarten program.*

- Our language about God is image-bound and imperfect. It can never fully express the infinite mystery of God. We can use the human, created in God's image, and other creatures that are a reflection of God to help us understand God (5)
- The dignity of the human person is rooted in his or her creation in the image and likeness of God. Endowed with a spiritual and immortal soul, intelligence and free will, the human person is ordered to God and called in soul and in body to eternal happiness (358)
- The New Law or the Law of the Gospel, proclaimed and fulfilled by Christ, is summed up in the commandment to love God and neighbour and to love one another as Christ loved us. It is also an interior reality: the grace of the Holy Spirit which makes possible such love (420)

\*see the corresponding numbered questions in the *Compendium of Catechism of the Catholic Church*

**Making Thinking and Learning Visible – Where both children and educators are observers and inquirers**

(Note: Children are not expected to demonstrate their learning in all three ways shown in column 2)

<b>Specific Expectations</b> <i>As children progress through the Catholic Kindergarten program, they:</i>	<b>Ways in Which Children Might Demonstrate Their Learning</b>	<b>The Educators' Intentional Interactions</b>
<b>LS4.1</b> communicate (verbally and non-verbally) an understanding that a trace of God is present in all people, all creation and all situations (e.g., <i>through music, drama, dance, and/or the visual arts</i> )	<b>Saying</b> <i>"Does God know that?"</i> <i>"God can see us right now!"</i> <i>"I'm going to ask God for help."</i> <i>"How did God teach the birds how to make a nest?"</i> <b>Doing</b> A child makes signs for the school doors to ask other students to watch out for the worms when the pavement is wet. A few children hum the verses of the new life song they learned and sing the "Alleluia" chorus together. <b>Representing</b> Using loose parts, a child recreates what she remembers from the outdoor discovery of new life.	<b>Responding</b> <i>"Where did you notice God?"</i> <b>Challenging</b> <i>"What does it mean when God says we are held in the palm of God's hand?"</i> <i>"Is God only at church?"</i> <i>"Where else might you find God?"</i> <b>Extending</b> Together educators and children document instances of kindness that happen throughout the day. When revisiting the documentation, they look for signs of God's love in the pictures and other documentation.

# PRAYING

The Catholic Kindergarten program introduces children to Religious Education and provides a strong foundation for future learning in elementary Religious Education.

The Praying strand of Religious Education includes the following theological emphases:

- prayer implies a relationship with God
- ways the Church expresses its faith and prayer
- prayer as both personal and communal

For more information about this strand, see “Religious Education in the Catholic Kindergarten Program” on pages 11-13.

For a complete list of the overall Religious Education expectations in the Catholic Kindergarten program with their related specific expectations, see the appendix to this document.

## OVERALL EXPECTATIONS

***As children progress through the Catholic Kindergarten program, they:***

**PR1** participate in the preparations to pray

**PR2** explore a variety of prayer forms

**PR3** demonstrate reverence for sacred spaces and objects

**All children, created in the image of God, are viewed as competent, curious, capable of complex thinking, and rich in potential and experience.**

## EXPECTATION CHARTS

### PR1

*As children progress through the Catholic Kindergarten program, they:*  
participate in preparations to pray

#### Theological Understandings for Educators\*

*The following provide a more fulsome theological understanding of this Overall Expectation for educators. These elements of the Church's faith extend beyond those children will explore and discover as they progress through the Catholic Kindergarten program.*

- Sacred buildings are the houses of God, a symbol of the Church that lives in that place as well as of the heavenly Jerusalem. Above all they are places of prayer in which the Church celebrates the Eucharist and worships Christ who is truly present in the tabernacle (245)
- The privileged places inside sacred buildings are: the altar, the tabernacle, the place where the sacred Chrism and other holy oils are kept, the chair of the bishop (cathedra) or the chair of the priest, the ambo, the baptismal font, and the confessional (246)
- Prayer is the raising of one's mind and heart to God, or the petition of good things from God in accord with God's will. Christian prayer is the personal and living relationship of the children of God with their Father who is infinitely good, with his Son Jesus Christ, and with the Holy Spirit who dwells in their hearts (534)
- The Gospel often shows Jesus at prayer. We see him draw apart to pray in solitude, even at night. He prays before decisive moments of his mission or that of his apostles. In fact, all his life is a prayer because he is in a constant communion of love with his Father (542)
- The Holy Spirit, the interior Master of Christian prayer, forms the Church in the life of prayer and allows her to enter ever more deeply into contemplation of and union with the unfathomable mystery of Christ (549)
- Any time is suitable for prayer but the Church proposes to the faithful certain rhythms of praying intended to nourish continual prayer: morning and evening prayer, prayer before and after meals, the Liturgy of the Hours, Sunday Eucharist, the Rosary, and feasts of the liturgical year (567)

\*see the corresponding numbered questions in the *Compendium of Catechism of the Catholic Church*

## Making Thinking and Learning Visible – Where both children and educators are observers and inquirers

(Note: Children are not expected to demonstrate their learning in all three ways shown in column 2)

Specific Expectations <i>As children progress through the Catholic Kindergarten program, they:</i>	Ways in Which Children Might Demonstrate Their Learning	The Educators' Intentional Interactions
<b>PR1.1</b> contribute to the class sacred space. <i>(e.g., create the space; remove and add materials as the seasons change; change the colours and religious articles to reflect the current Church season)</i>	<b>Saying</b> <i>“Can I put the lights out for prayer time?”</i> <i>“I hold my rosary when I pray.”</i> <i>“I can get the Bible for you.”</i>	<b>Responding</b> Educators notice children are adding materials to the sacred space. They ask about other materials the children would like to add.
<b>PR1.2</b> demonstrate (verbally and non-verbally) that prayer time is different from other class activities <i>(e.g., quiet self to ready for prayer; make the sign of the cross; participate in formal and informal prayer; listen to others)</i>	<b>Doing</b> The children are selecting items to add to the prayer table to remind them it is fall and harvest time.  A child looks at the books provided in the sacred space.  Children hear the singing bowl ringing and gather for prayer.	<b>Challenging</b> <i>“How is prayer time different than play time?”</i>  <i>“What might we look like when we pray?”</i>
<b>PR1.3</b> explore religious articles that support prayer <i>(e.g., a Bible, rosary, pictures, statues, Advent wreath)</i>	<b>Representing</b> A child draws a picture of Mary and places it next to her statue at the prayer table.	<b>Extending</b> If Mass is celebrated in the school, take some time following the celebration to investigate how the space is prepared to make it a sacred space for Mass. <i>“What do you notice? What do you wonder?”</i>  If Mass is celebrated in the parish, take time to explore the church space and consider what makes it special and a space for prayer and worship. <i>“What do you notice? What do you wonder?”</i>

**PR2**

*As children progress through the Catholic Kindergarten program, they:  
explore a variety of prayer forms*

**Theological Understandings for Educators\***

*The following provide a more fulsome theological understanding of this Overall Expectation for educators. These elements of the Church's faith extend beyond those children will explore and discover as they progress through the Catholic Kindergarten program.*

- The compassion of Jesus toward the sick and his many healings of the infirm were a clear sign that with him had come the Kingdom of God and therefore victory over sin, over suffering, and over death. By his own passion and death he gave new meaning to our suffering which, when united with his own, can become a means of purification and of salvation for us and for others (314)
- Having received from the Lord the charge to heal the sick, the Church strives to carry it out by taking care of the sick and accompanying them with her prayer of intercession (315)
- The essential forms of Christian prayer are blessing and adoration, the prayer of petition and intercession, thanksgiving and praise. The Eucharist contains and expresses all the forms of prayer (550)
- The prayer of blessing is our response to God's gifts: we bless the Almighty who first blesses us and fills us with his gifts (551)
- Adoration is the humble acknowledgement by human beings that they are creatures of the thrice-holy Creator (552)
- The prayer of petition can be a petition for pardon or also a humble and trusting petition for all our needs either spiritual or material. The first thing to ask for, however, is the coming of the Kingdom (553)
- Intercession consists in asking on behalf of another. It conforms us and unites us to the prayer of Jesus who intercedes with the Father for all, especially sinners. Intercession must extend even to one's enemies (554)
- The Church gives thanks to God unceasingly, above all in celebrating the Eucharist in which Christ allows her to participate in his own thanksgiving to the Father. For the Christian every event becomes a reason for giving thanks (555)
- Praise is the form of prayer which recognizes most immediately that God is God. It sings God's praise for his own sake and gives God glory simply because God is (556)
- Christian tradition has preserved three forms for expressing and living prayer: vocal prayer, meditation, and contemplative prayer (568)

\*see the corresponding numbered questions in the *Compendium of Catechism of the Catholic Church*

## Making Thinking and Learning Visible – Where both children and educators are observers and inquirers

(Note: Children are not expected to demonstrate their learning in all three ways shown in column 2)

Specific Expectations <i>As children progress through the Catholic Kindergarten program, they:</i>	Ways in Which Children Might Demonstrate Their Learning	The Educators' Intentional Interactions
<b>PR2.1</b> participate in formal prayers ( <i>e.g., sign of the cross, class prayers, grace before meals, school prayers</i> )	<b>Saying</b> <i>"I said a prayer before going to sleep last night."</i> <i>"My aunt is sick; we said a prayer for her."</i> <i>"In the name of the Father, and of the Son, and of the Holy Spirit. Amen."</i>	<b>Responding</b> <i>"Do you have a prayer today?"</i> <i>"You told me your mom is away for work. Would you like to say a prayer for her?"</i>
<b>PR2.2</b> communicate (verbally and non-verbally) using prayers and/or songs that praise and give thanks to God		<b>Challenging</b> <i>"Why do you think it is important to pray?"</i> <i>"What is the same between the way we talk to friends and the way we talk to God? What is different?"</i> <i>"What are the times when we pray at school?"</i>
<b>PR1.3</b> create prayers of petition (asking on behalf of self) and intercession (asking on behalf of others)	<b>Doing</b> A child is walking outside, stops to see a bug, and says, <i>"Thank you, God, for bugs."</i> <i>Can we pray for my mom? (or my dog, or my sister, etc.)</i> A child joins with friends in making the sign of the cross as they begin prayer time. A child joins in during the daily prayer. A group of children begin to sing, <i>"Take a Walk to Christmas."</i> A child visits the prayer table to say grace before snack.	<b>Extending</b> After celebrating Thanksgiving with their families, the educators and children consider things for which they are thankful. The class decides between creating a prayer or a song of thanksgiving. Invite the parish priest to share one of his favourite prayers or his favourite time to pray.

<b>Specific Expectations</b> <i>As children progress through the Catholic Kindergarten program, they:</i>	<b>Ways in Which Children Might Demonstrate Their Learning</b>	<b>The Educators' Intentional Interactions</b>
	<p>A child chooses to participate in Christian meditation with a few classmates.</p> <p><b>Representing</b></p> <p>A child sketches, in detail, the spider web found in the playground and asks to investigate how it is made. The child thanks God for spider webs.</p> <p>A child draws someone alone with words/letters above them rising to the sky.</p>	

**PR3**

*As children progress through the Catholic Kindergarten program, they:  
demonstrate reverence for sacred spaces and objects*

**Theological Understandings for Educators\***

*The following provide a more fulsome theological understanding of this Overall Expectation for educators. These elements of the Church's faith extend beyond those children will explore and discover as they progress through the Catholic Kindergarten program.*

- Sacred buildings are the houses of God, a symbol of the Church that lives in that place as well as of the heavenly Jerusalem. Above all they are places of prayer in which the Church celebrates the Eucharist and worships Christ who is truly present in the tabernacle (245)
- The privileged places inside sacred buildings are: the altar, the tabernacle, the place where the sacred Chrism and other holy oils are kept, the chair of the bishop (cathedra) or the chair of the priest, the ambo, the baptismal font, and the confessional (246)
- One can pray anywhere but the choice of an appropriate place is not a matter of indifference when it comes to prayer. The church is the proper place for liturgical prayer and the Eucharistic adoration. Other places also help one to pray, such as a "prayer corner" at home, a monastery or a shrine (566)

\*see the corresponding numbered questions in the *Compendium of Catechism of the Catholic Church*

## Making Thinking and Learning Visible – Where both children and educators are observers and inquirers

(Note: Children are not expected to demonstrate their learning in all three ways shown in column 2)

Specific Expectations <i>As children progress through the Catholic Kindergarten program, they:</i>	Ways in Which Children Might Demonstrate Their Learning	The Educators' Intentional Interactions
<b>PR3.1</b> demonstrate wonder and awe (verbally and non-verbally) when visiting sacred spaces ( <i>e.g., church; space prepared for liturgy</i> )  <b>PR3.2</b> interact with the materials at the prayer table ( <i>e.g., a Bible, rosary, pictures, statues, Advent wreath, natural materials</i> )	<p><b>Saying</b></p> <p><i>"Look, I made a Lego Jesus for the prayer table!"</i></p> <p><i>"Wow, that's a really big cross!"</i></p> <p><i>"I wonder why there are all those pictures on the walls with Jesus and His cross."</i></p> <p><i>"Is this God's house?"</i></p> <p><b>Doing</b></p> <p>A group of children explore religious items that had been placed in a basket and place them on the floor. The educator watches and then says, <i>"I noticed that you took everything out of the basket."</i> The children reply, <i>"We made a story about Jesus."</i> They point to the items and tell the story.</p> <p>Two children count the beads on the rosaries.</p> <p><b>Representing</b></p> <p>During tidy up time, several children work together to arrange the items on the prayer table.</p>	<p><b>Responding</b></p> <p>An educator notices that the wooden blocks seem to be arranged in rows with the small table in front and asks the builders to explain what they are doing.</p> <p>An educator shares digital photos of her parish church and asks children what they notice.</p> <p><b>Challenging</b></p> <p>Educators take the children in search of things that remind them of God in the school building.</p> <p>An educator invites a child to lead prayer (<i>e.g., inviting the other children to ready themselves for prayer, making the sign of the cross, choosing a prayer to say</i>).</p> <p><b>Extending</b></p> <p>After an exploration of sacred spaces, the children ask to make a prayer circle outside.</p>

# APPENDIX: RELIGIOUS EDUCATION OVERALL EXPECTATION WITH RELATED SPECIFIC EXPECTATIONS

In this chart, the strands of Religious Education are represented as follows:

**BL** – Believing

**CL** – Celebrating

**ML** – Living a Moral Life

**LC** – Living in Community

**LS** – Living in Solidarity

**PR** – Praying

Overall Expectations and Related Specific Expectations
<b>BL1 demonstrate an awareness of God as Creator</b>
1.1 investigate and explore God's created world through their everyday interactions with nature and make connections to God as Creator (e.g., <i>investigate living things such as insects and plants; respond to the changing seasons; explore a trace of God in all creation</i> )
1.2 demonstrate (verbally and non-verbally) in social interactions that all people are created in the image and likeness of God (e.g., <i>show kindness; care for others; celebrate differences</i> )
<b>BL2 discover Jesus as the Son of God</b>
2.1 communicate (verbally and non-verbally) their understanding of the nativity narrative (e.g., <i>drama, visual arts, orally, representations, songs</i> )
<b>BL3 discover the Bible as God's Word</b>
3.1 explore the stories in the Bible (e.g., <i>the creation story, the nativity story</i> ) and discover its stories are inspired by God

<b>Overall Expectations and Related Specific Expectations</b>
3.2 listen and respond to Old and New Testament stories ( <i>e.g., paint, draw, construct models of characters and settings, explore the message of the story</i> )
3.3 interact with the Bible with a sense of reverence and respect
<b>CL1 explore family celebrations</b>
1.1 share family traditions and celebrations ( <i>e.g., make connections between each other's family traditions such as birthdays, holidays, cultural events and celebrations</i> )
1.2 explore the relationship between faith practices and family traditions and celebrations ( <i>e.g., lighting an Advent wreath; gathering food for those in need; family prayers; displaying a cross; nativity sets; welcoming a new baby</i> )
<b>CL2 explore Sunday as a special day to celebrate as a family and a parish community</b>
2.1 explore Sunday as a special day to gather in prayer and worship
2.2 develop an understanding of the connection between the parts of the Mass and family traditions and celebrations ( <i>e.g., welcoming, showing love, sharing stories, sharing a meal, being grateful and saying thank you, saying goodbye and until we meet again</i> )
<b>CL3 investigate and explore the liturgical calendar through the Church seasons</b>
3.1 investigate and explore the Church seasons. ( <i>e.g., Advent, Christmas, Ordinary Time, Lent, Easter</i> )
<b>ML1 celebrate themselves as a gift from God</b>
1.1 explore gifts and talents ( <i>e.g., interests, strengths, and accomplishments</i> )
1.2 share gifts and talents with others ( <i>e.g., help others in the classroom and within the larger community</i> )
<b>ML2 recognize others as a gift from God</b>

<b>Overall Expectations and Related Specific Expectations</b>
2.1 contribute to creating a welcoming environment (e.g., <i>when a new classmate arrives; learning names of classmates; when a guest comes to visit</i> )
2.2 discover who they are through relationships with others (e.g., <i>explore likes and dislikes; learn about the significance of names; make friends and establish friendships</i> )
2.3 discover who God is through relationships and interactions with others (e.g., <i>find traces of God in all things and people</i> )
<b>ML3 demonstrate love and forgiveness as taught by Jesus</b>
3.1 demonstrate an understanding of and acceptance of each other's differences (e.g., <i>families are different; we have different likes and dislikes; we have different feelings</i> )
3.2 demonstrate (verbally and non-verbally) an understanding of forgiveness (e.g., <i>say sorry; solve problems with peers</i> )
<b>LC1 explore and celebrate the meaning of friendship</b>
1.1 communicate (verbally and non-verbally) an understanding of what friendship means (e.g., <i>accept each other's differences; listen to each other; work together to achieve goals; share, talk, help</i> )
1.2 demonstrate ways in which friendship is celebrated (e.g., <i>kind words; gestures and actions; play dates; birthday parties</i> )
<b>LC2 demonstrate an understanding of belonging to a family, a faith and a community</b>
2.1 develop an understanding of what it means to belong to a group, and what it means to belong to a family (e.g., <i>everyone is welcome in the classroom; loving, caring people that respect and understand their feelings make them feel safe; being welcomed and loved in a family</i> )
2.2 develop an understanding that we belong to a faith community, at the centre of which is a loving God (e.g., <i>faith is continually developing through prayer, story and celebration; their faith goes with them in the larger community</i> )
<b>LC3 demonstrate an awareness that there are roles and responsibilities within each group to which they belong</b>

<b>Overall Expectations and Related Specific Expectations</b>
3.1 communicate (verbally and non-verbally) the contributions made to help their family (e.g., <i>help around the house; pick up toys; get dressed; love and care for each other</i> )
3.2 demonstrate that within the classroom each person has important roles, and with those roles comes responsibilities (e.g., <i>help each other; care for the classroom</i> )
3.3 explore their responsibility to build a relationship with God (e.g., <i>pray; be thankful; take care of God's creation</i> )
<b>LC4 explore their faith within a community of believers</b>
4.1 explore how they experience faith within the family (e.g., <i>bedtime prayers; mealtime grace; faith-based stories, movies and songs</i> )
4.2 explore how they experience faith within the school (e.g., <i>visits to the church; school liturgy; pastoral visits; classroom sacred spaces</i> )
4.3 explore how they experience faith within the community (e.g., <i>Sunday worship; children's liturgy; church socials and activities; celebration of the sacraments such as baptism or wedding of a family member</i> )
<b>LS1 explore that all are welcome in God's family</b>
1.1 demonstrate ( <i>through actions, words, music, drama, dance, and/or the visual arts</i> ) an understanding that all creation is precious, and humans are special because they were created in the image and likeness of God
1.2 develop an understanding that God's love is pure gift (e.g., <i>God always loves them; God's love is not earned; God's love is greater than can be imagined</i> )
<b>LS2 demonstrate wonder and awe in the beauty of all God's creation</b>
2.1 communicate (verbally and non-verbally) an understanding that everything was created by God, and that it was created "good" (e.g., <i>God doesn't make mistakes; all creation has purpose and meaning</i> )

## **Overall Expectations and Related Specific Expectations**

- 2.2 demonstrate the responsibility to be the stewards of all that God created (*e.g., respect natural resources and take care of the earth; share all God's creations with others; reusing, composting and recycling; turn off unnecessary lights at home*)

## **LS3 demonstrate love for those who are in need or who are marginalized**

- 3.1 demonstrate care and love for others (*e.g., respond to feelings and understand the needs of others; lovingly accept those who are different from us*)
- 3.2 demonstrate care and love for those in need (*e.g., help a friend who is hurt; contribute to food drives; respond to a need in the community; support the work of St. Vincent de Paul and other Catholic organizations*)

## **LS4 discover a trace of God present in all people, all creation and all situations**

- 4.1 communicate (verbally and non-verbally) an understanding that a trace of God is present in all people, all creation and all situations (*e.g., through music, drama, dance, and/or the visual arts*)

## **PR1 participate in preparations to pray**

- 1.1 contribute to the class sacred space. (*e.g., create the space; remove and add materials as the seasons change; change the colours and religious articles to reflect the current Church season*)
- 1.2 demonstrate (verbally and non-verbally) that prayer time is different from other class activities (*e.g., quiet self to ready for prayer; make the sign of the cross; participate in formal and informal prayer; listen to others*)
- 1.3 explore religious articles that support prayer (*e.g., a Bible, rosary, pictures, statues, Advent wreath*)

## **PR2 explore a variety of prayer forms**

- 2.1 participate in formal prayers (*e.g., sign of the cross, class prayers, grace before meals, school prayers*)

**Overall Expectations and Related Specific Expectations**

2.2 communicate (verbally and non-verbally) using prayers and/or songs that praise and give thanks to God

2.3 create prayers of petition (asking on behalf of self) and intercession (asking on behalf of others)

**PR3 demonstrate reverence for sacred spaces and objects**

3.1 demonstrate wonder and awe (verbally and non-verbally) when visiting sacred spaces (e.g., church; space prepared for liturgy)

3.2 interact with the materials at the prayer table (e.g., a *Bible*, rosary, pictures, statues, *Advent wreath*, natural materials)

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