

Forming Disciples for the New Evangelization

Archdiocesan Religion Curriculum Guide



Grades Pre-K to 12th and Adult Catechesis

“At the center of every process of catechesis is the living encounter with Christ.” This curriculum looks at the five tasks of catechesis that flow from the four pillars of the *Catechism of the Catholic Church* rooted in Sacred Scripture. The standards and indicators guide the catechist to help disciples in formation to realize the intimate connection between our Catholic faith and hope lived daily in charity. These five interconnected tasks of catechesis “are inspired by the way in which Jesus formed his disciples.” (DC 75, 76)

“The definitive aim of catechesis is to put people not only in touch but in communion, in intimacy, with Jesus Christ: only he can lead us to the love of the Father in the Spirit and make us share in the life of the Holy Trinity.” (CT, 5)



ARCHDIOCESE FOR THE MILITARY SERVICES, USA
OFFICE OF THE ARCHBISHOP

TIMOTHY P. BROGLIO

**BY THE MERCY OF GOD
AND FAVOR OF THE APOSTOLIC SEE**

**ARCHBISHOP FOR THE MILITARY SERVICES, USA
MAKES KNOWN THE FOLLOWING
DECREE**

To the Clergy and Faithful of the Archdiocese for the Military Services, USA:

On 25 January 2013, the Feast of the Conversion of Saint Paul, *Forming Disciples for the New Evangelization*, the *Archdiocesan Religion Curriculum Guide*, was promulgated for use in the Archdiocese for the Military Services, USA. The purpose of this guide is to provide a standard instrument for ensuring that the Catholic faith is taught in a complete, systematic and consistent way in the Catholic faith communities in the Archdiocese.

I continue to be most grateful to the Archdiocese of Washington for granting permission to the Archdiocese for the Military Services, USA to adopt the curriculum guide (Pre-K through High School) by adapting it to military language and culture.

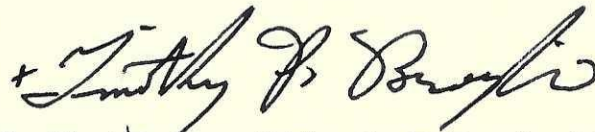
Considering the 2020 Directory for Catechesis, the curriculum guide has been revised to align more clearly to the language of the four pillars in the Catechism of the Catholic Church and the five tasks of catechesis listed in the Directory. Consequently, the standards have been enhanced to reflect the sense of encounter with the living Christ, accompaniment, and missionary discipleship. The Office of Faith Formation will continue to provide orientation and training for clergy and lay leaders to achieve full implementation.

The standards and indicators clearly state what participants in every Catholic faith community religious education program should know, understand, and do at each grade level. While this tool was initially written with children and youth in mind, the revised version now offers indicators for catechesis with adults in the Archdiocese. It provides a common language and agreed upon standards for sharing the faith.

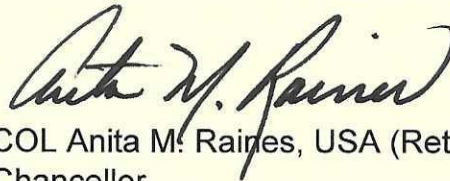
This guide became effective on the Feast of the Transfiguration in 2013 for elementary grade children and in 2016 for adolescents. This revision to the guide becomes effective on the date of promulgation. The alteration and/or interpretation of this Guide is the sole responsibility of the Archbishop.

It is my hope that this guide will continue to assist all involved in faith formation to achieve the charge of the Lord Jesus to “go therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age.” (Mt. 29:19-20).

Given this 8th day of June, the Solemnity of Pentecost, in the year of the Lord MMXXV in the Archdiocese for the Military Services, USA.

A handwritten signature in black ink, reading "Timothy P. Broglio".

(The Most Reverend) Timothy P. Broglio, J.C.D.
Archbishop for the Military Services, USA

A handwritten signature in black ink, reading "Anita M. Raines".

COL Anita M. Raines, USA (Retired)
Chancellor

Copyright Acknowledgment

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The indicators for catechesis with adults have been inspired by the indicators for catechesis with adolescents and children.

The Archdiocese of Washington has granted permission to “adapt the introductory pages and text, as necessary, to military language and culture” and to “replace the seal and name of the Archdiocese of Washington” with that of the Archdiocese for the Military Services, USA. The Archdiocese has also been granted permission to “house the curriculum on the AMS website in PDF format.”

All AMS ministry leaders have permission to download and copy the curriculum for religious education program purposes located in the secured PDF format posted on the AMS website.

AMS Acknowledgements

In 2025, the Archdiocese for the Military Services, USA revised *Forming Disciples for the New Evangelization, Archdiocesan Religion Curriculum Guide* for grades PreK to 8th and for Adolescent Catechesis to reflect updates in Church documents. This revised version includes indicators for catechesis with adults. Special thanks are extended to the Archbishop and staff of the Archdiocese.

- Archbishop Timothy P. Broglio, JCD, Archbishop for the Military Services, USA
- Sister Lisa Marie Dover, OSF, Executive Assistant of the Archbishop
- Monsignor Anthony Frontiero, STD, Vicar General and Moderator of the Curia
- Anita Raines, Chancellor
- Mark T. Moitoza, Th.D., D. Min., Vice Chancellor for Evangelization
- José M. Amaya, Director of Faith Formation
- Margaret M. Betít, Associate Director, Evangelization and Digital Media

Abbreviations Used in the Curriculum Guide

CCC	Catechism of the Catholic Church (1992)
CV	Post-Synodal Apostolic Exhortation Christus Vivit (2019)
CT	Catechesi Tradendae (On Catechesis in Our Time) (1979)
Compendium	Compendium of the Catechism of the Catholic Church (2005)
DC	Directory for Catechesis (2020)
Framework	USCCB Doctrinal Elements of a Curriculum Framework for the Development of Catechetical Materials for High School Students (2008)
GDC	General Directory for Catechesis (1997)
LG	Lumen Gentium (1964)
NDC	National Directory for Catechesis (2005)
USCCA	United States Catholic Catechism for Adults (2006)
USCCB	United States Conference of Catholic Bishops

Introduction to the AMS Forming Disciples for the New Evangelization: Archdiocesan Religion Curriculum Guide

Catechesis in the Evangelization Mission of the Church

Catechesis is essential to the evangelization mission of the Church. “At the heart of catechesis, we find, in essence, a Person, the Person of Jesus of Nazareth, the only son from the Father...who suffered and died for us and who now, after rising is living with us forever” (CT, 5). In catechesis, the catechist proclaims and teaches the person of Jesus Christ to the concrete Catholic adult, youth and child. Catechesis is the teaching and maturation of the faith elicited by the continuous proclamation of the kerygma through immediate preparation for the celebration of the Sacraments of Christian Initiation and mystical catechesis or lifelong faith formation, in the heart of the Eucharistic community.

The Eucharist is the source and summit of Christian life. Evangelization is the Church’s mission of making present and announcing Jesus Christ (DC, 29). Christ is the Teacher and the catechist is his spokesperson (CT, 5). As a witness of God’s mercy and salvation, the catechist proclaims the kerygma in every moment of catechesis: “Jesus Christ loves you; he gave his life to save you; and now he is living at your side every day to enlighten, strengthen and free you” (EG, 164; DC 57-58). Pope Francis remarks that “on the lips of the catechist the first proclamation must ring out over and over.”

Jesus commissioned his disciples to “Go therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the ages” (Mt. 28:19-20). The goal of catechesis is to place the Catholic person in intimate relationship with Jesus Christ in and through the ecclesial community. All the baptized Catholics are called to evangelize while some are called by God to collaborate with their bishop and priest in the work of teaching the Catholic faith. Parents are compelled to nurture the faith of their children in an organic and familial way with their witness by virtue of the sacrament of marriage rooted in Baptism and Confirmation, and nurtured by the Eucharist.

The Archdiocese for the Military Services, USA adapted *Forming Disciples for the New Evangelization* to the language and culture of the military settings to provide a systematic and consistent vision for catechesis. The adaptation was developed in 2012 for PreK to 8th grades and for high school adolescent catechesis in 2015. These curriculum guides became effective on 6 August, the Feast of the Transfiguration of the Lord, in 2013 and 2016 respectively. These Guides were created by the Archdiocese of Washington in 2010 (PreK-8) and 2011 (HS). The AMS is grateful to the Archdiocese of Washington for granting permission to adapt and implement the Curriculum Guide to strengthen the teaching of the Catholic faith in this global Archdiocese.

Guided by the 2020 Directory for Catechesis and the USCCB’s definition of evangelizing catechesis, the Archdiocese conducted a revision of this Curriculum Guide. The Directory for Catechesis as well as evangelizing catechesis makes a bold invitation to prioritize and invest in adult and family catechesis without diminishing the importance of faith formation for adolescents and

children. In fact, the vision for catechesis proposed by the Directory is comprehensive and intentional in the mission of the Church to evangelize.

The Curriculum Guide is for grades Pre-Kindergarten through high school adolescent catechesis and inspires faith formation for adults. It is spiral in scope and sequence meaning that the same themes can be taught on a given catechetical session for all grade levels including adults. Parents can learn the same topic their children are learning at the age appropriate level of comprehension and developmental stage. This model is reinforced by the readings of the three-cycle (A, B and C) of the liturgical life of the Church year-round. Catechesis leads to and flows from the Liturgy of the Mass, namely, Word and Sacrament.

The Curriculum Guide is based on fourteen standards that flow from the four pillars of the Catechism of the Catholic Church rooted in Sacred Scripture and the five tasks of catechesis (DC, 79-87). The fourteen standards are further unpacked by the indicators. The standards are the goals to be accomplished at every grade level into adulthood. The indicators are the objectives to meet the goals in a progressive manner. The standards and indicators set clear expectations for teaching the Catholic faith. They state what adults, youth and children must know, understand and do.

Evangelizing Catechesis

The United States Conference of Catholic Bishops has defined evangelizing catechesis. “At the heart of the Church’s mission to all people, an evangelizing catechesis seeks to deepen a personal encounter with Jesus Christ through the power of the Holy Spirit: It proclaims the core message of the Gospel, the kerygma; it accompanies people to a response of faith and conversion to Christ; it provides a systematic exposition of God’s revelation within the communion of the Catholic Church; and it sends out missionary disciples as witnesses to the good news of salvation who promote a new vision of life, of humanity, of justice, and of human fraternity” (Handbook on the Catechetical Accompaniment Process, p. 10). This vision seeks to enrich our collective mission to evangelize and catechize.

“Catechesis makes the initial conversion ripen and helps Christians to give a complete meaning to their existence, educating them in a mentality of faith in keeping with the Gospel, to the point of gradually coming to feel, think, and act like Christ” (DC, 77). The person catechized must come to the realization that “Being a Christian is not the result of an ethical choice or a lofty idea, but the encounter with an event, a person, which gives life a new horizon and a decisive direction” (Benedict XVI, Encyclical Letter *Deus Caritas* (December 25, 2005)).

In this manner, the primary formation goal of catechesis is “to form a mature Catholic disciple who is firmly committed to feeling, thinking, and acting like Christ; who believes, understands and can articulate the truths of the faith; who joyfully and frequently receives the Sacraments with ever-deepening devotion, especially the Sacrament of Penance and the Sacrament of Holy Eucharist; who lives the virtuous life with ever-growing charity and wisdom; who is steadfast in ongoing prayer; who faithfully engages with Sacred Scripture; who is active in the Catholic parish and bears witness to the faith in all aspects of life” (Handbook on the Catechetical Accompaniment Process, p. 13). Catechists and parents are encouraged to consider using this goal of catechesis to examine both the personal journey of faith and the collaborative efforts to transmit the Catholic faith at home and at the chapel.

The Faith Formation of Adults and Family Catechesis

The Directory for Catechesis boldly states that “catechesis for adults, since it deals with persons who are capable of an adherence that is fully responsible, must be considered the chief form of catechesis. All the other forms, which are indeed always necessary, are in some way oriented to it. This implies that the catechesis of other age groups should have it for a point of reference” (DC, 77; GDC, 59). In addition, “catechesis with adults is ... a personal and community learning process, aimed at the acquisition of a mentality of faith” by helping the adult to grow and mature in faith, hope and charity gradually as they progress in being transformed by the Gospel message to make it personal and live it out in the family and wider society (DC, 260).

Inspired by the call to evangelize and catechize the adults in the family, the Archdiocese for the Military Services, USA offers the Adult Catechesis segment. The fourteen standards for Adult Catechesis are the same as in the Guide for adolescents and children. The indicators highlight the major themes covered in grades PreK through Adolescent Catechesis.

The Order of Christian Initiation of Adults (no. 75.2) affirms that catechesis is to be “suited to the liturgical year” and supported by the Liturgy of the Word. The topics proposed in the AMS Faith Formation Thematic Calendar are inspired by the Liturgy of the Word as outlined in the Liturgical Calendar. The standards and indicators in the Adult Catechesis Segment support catechists in creating faith lessons for adults and families inspired by the liturgical life of the Church. The Liturgy of the Mass is the source and summit of the faith formation with and for adults.

Catholic faith communities are invited to discern catechesis *in, with* and *of* the family (DC, 226-231). The Directory for Catechesis makes a bold call for family centered catechesis to overcome the mentality of delegation to “specialists.” The parents’ mission to educate is rooted in the sacrament of marriage. “Believing parents, with their daily example of life, have the most effective capacity to transmit the beauty of the Christian faith to their children (DC, 124).”

Furthermore, “enabling families to take up their role as active agents of the family apostolate calls for ‘an effort at evangelization and catechesis inside the family’” (*Amoris Laetitia*, 200). Therefore, catechesis provided by the chapel needs to be complemented by the catechesis *in, with* and *of* the family and vice versa. Just as catechesis must be Christ centered, parents and families must be at the center of faith formation. This paradigm shift requires a conversion of heart and mind to identify family catechesis models and methods. How can families come to the realization that they are a proclamation of faith unless the Church proclaims the gospel to the family and the family, in turn, proclaims the kerygma (Acts 8:26-31).

Family catechesis as well as adult catechesis does not replace religious education but strengthens the faith formation efforts at the chapel. The Archdiocese and Catholic publishers have faith formation resources to support the family to grow in the knowledge, understanding and practice of the Catholic faith. Family catechesis can be facilitated in a variety of creative ways onsite and blended to include digital means. The goal of family catechesis is to help the family discover a reasonable response for the faith they profess, the faith they celebrate, the faith they live and the faith they pray.

The Faith Formation of Persons with Disabilities

“Persons with disabilities are called to the fullness of sacramental life, even in the presence of severe disorders. The sacraments are gifts from God, and the liturgy, even before being rationally understood, need to be lived: therefore no one can refuse the sacraments to persons with disabilities. The community that discovers the beauty and joy of faith of which these brothers are capable becomes richer. Pastoral inclusion and involvement in liturgical action, especially on Sundays, is therefore important. Persons with disabilities can become adept in the lofty dimension of the faith that includes sacramental life, prayer, and the proclamation of the Word. In fact, they are not only recipients of catechesis, but participants in evangelization. It is desirable that they themselves should be catechists and, with their testimony, transmit the faith in a more effective way.” (DC, 272)

The catechist must be trained to find ways to adapt the Curriculum Guide based on the learning needs of the participants and may include (but not limited to) opportunities for access to specialized instruction, specialized materials, or material designed for the person’s developmental (not chronological) age. Every effort is to be made to integrate persons with disabilities in religious education, the life of the Catholic faith community and celebrate the sacraments with the ecclesial community.

The baseline in preparing persons with disabilities for the reception of the Holy Eucharist is that the person be able to distinguish the Body of Christ from ordinary food to the best of his or her ability. Catechetical leaders are encouraged to reach out to the National Catholic Partnership on Disability for guidance and leadership development on how to better serve and accompany persons with disabilities to encounter the living presence of Jesus Christ in the sacraments, especially the Holy Eucharist: <https://ncpd.org/>.

The Faith Formation for the Sacraments

The fourteen standards in the AMS Curriculum Guide are the same for adult, adolescent and children catechesis. The catechist may feel drawn to focus on immediate sacramental preparation pertinent to the sacrament. However, standard three on sacraments and standard four on liturgy are part of the entire faith formation of the person. For example, sacramental preparation must be accompanied by prayer, deeper knowledge of the faith by diving into the Creed and Sacred Scripture, forming the person’s conscience for Christian living, realizing that they belong to the Catholic Church and engaging disciples to discern their vocation at the service of Church and society with a missionary zeal. The fourteen standards invite the person to know, love and serve God in and through the Church.

Guidance on how to celebrate the sacraments is found on the milarch.org website: <https://www.milarch.org/sacraments-in-the-ams/>.

Adolescent Catechesis: *Jesus himself drew near and walked with them. (Lk 24:15)*

“Every project of formation which combines liturgical, spiritual, doctrinal, and moral formation, is to ‘have two main goals. One is the development of the *kerygma*, the foundational experience of encounter with God through Christ’s death and resurrection. The other is growth in fraternal love, community life and service.’ Catechesis is therefore to present the proclamation of the passion, death and resurrection of Jesus, the true source of youthfulness for the world, as a core of

meaning around which to build the vocational response. The vocational dimension of youth catechesis requires that the pathways of formation be developed in reference to life experiences” (DC 253, referencing *Christus Vivit*, 204, 213).

In the U.S. Bishops’ 2024 pastoral letter *Listen, Teach, Send: A National Framework for Ministries with Youth and with Young Adults*, a threefold path details the necessity of journeying together. The model is based on the two disciples that Christ meets on the road to the town of Emmaus. Jesus *listens* to their realities, he *teaches* the disciples, and he *sends* them out on mission. The gift of adolescent catechesis in military settings is found in parents and catechists willing to embrace this threefold model. “The purpose of the national framework we offer to the Church is to empower the entire Catholic community to be conduits of the Holy Spirit in sharing the Gospel with all young people to transform the world by Jesus’ love. As St. John Paul II once said, ‘Dear young friends: I pray that your faith in Christ will always be lively and strong. In this way, you will always be ready to tell others the reason for your hope; you will be messengers of hope for the world’” (*Listen, Teach, Send* – Introduction, p. 5).

Parents with adolescents and catechists who are called to serve young people are encouraged to read the *Post-Synodal Apostolic Exhortation Christus Vivit* (2019) along with *Listen, Teach, Send* (2024). Reflecting upon these resources, while keeping young people in your mind and hearts, will enliven your ability to accompany those seeking their way in the world. The first place of accompaniment is within the family. The family travels together from place to place. This offers parents the privilege of continuity and recognition of growth over time. The Church must also accompany through authentic listening, evangelization, and inviting young people into the mission of the Church.

“All Christian formation consists of entering more deeply in the *kerygma*.’ This is not the mere recitation of a formula, but a process by which one, through experience and explanation, can understand the love of God as shown through Jesus Christ. Embracing this love not only draws one closer to God, but also toward others. “The *kerygma* has a clear social content: at the very heart of the Gospel is life in community and engagement with others. The content of the first proclamation has an immediate moral implication centered on charity” (*Listen, Teach, Send* – Introduction, p. 25).

Youth ministry leaders and all catechetical leaders in partnership with parents are empowered by the Archbishop to evangelize, form and nurture young people in the faith. Empowering young disciples, drawing young people to responsible participation in the life of the Catholic faith community, and fostering spiritual growth is the responsibility of the entire military Catholic faith community, under the leadership and direction of the priest, in collaboration with the pastoral staff and the coordinator of youth ministry. See Appendix 4: Models and Templates for Adolescent Catechesis regarding specific details for implementing the standards and indicators for youth in high school.

Unlike the elementary grade levels, the Curriculum Guide segment for Adolescent Catechesis is not grade specific. The segment for *Adolescent Catechesis* is designed to be utilized over a four-year period within military Catholic faith community outreach to youth, recognizing the variety of youth ministry catechetical methods and models. For each task of catechesis, the standards define a cumulative body of knowledge and set of competencies. Each indicator demonstrates knowledge, a learned skill, and behavior. These indicators are essential in selection of youth ministry catechetical

methodologies, catechetical planning, implementing scope and sequence, and selection of catechetical resources and youth ministry materials.

The Minimum Required Hours of Systematic Catechesis Expectation and Basil (Textbook) Curriculum

Catechesis is intimately bound up with the whole of the Church's life. Not only her geographical extension and numerical increase, but even more her inner growth and correspondence with God's plan depend essentially on catechesis. (CCC no. 7, CT no. 13)

Faith is primarily formed within the family, with religious education supporting families by providing systematic catechesis according to the following guidelines:

The **minimum** requirement is 30 hours of catechesis per religious education/faith formation year for Pre-K through 12th grade levels.

The very important elements of worship experiences, service opportunities and family-centered sacramental catechesis are considered essential additions or enhancements to these expectations. Efforts ought to be made to provide faith formation moments for adults using the Adult Catechesis segment.

Criteria for the Selection of Basil Curriculum (Textbooks) and Complementary Resources

The AMS Forming Disciples for the New Evangelization is a Curriculum Guide, not a textbook. It sets the expectations for the teaching of the Catholic faith in a systematic and consistent manner throughout the Archdiocese but it does not specify the how. Therefore, the Catholic priest as the Director of Religious Education for Catholic faith programming must be consulted on matters textbook curriculum selection. Sacred Scriptures and the Catechism of the Catholic Church take a privileged place as primary resources for catechesis. The curriculum resources (textbook series) and sacramental prep supplements listed on the [USCCB Conformity Review](#) are required for use in the Archdiocese for the Military Services, USA.

There are stand-alone and digital resources not reviewed by and listed on the USCCB Conformity Review Listing of Catechetical Texts and Series. When considering stand-alone and digital resources use the criteria of doctrinal soundness, catechetical creativity, and cultural adaptability. The Catholic priest must be consulted in the selection process or reach out to the Archdiocesan Office of Faith Formation.

Creating Safe Environments for Adults and Minors in Catechesis

The Archdiocese for the Military Services, USA (AMS) is dedicated to creating and maintaining a safe environment for religious education. Within this Archdiocese, the religious education programs on military installations are taught by catechists who are statutory volunteers of the US government. These volunteers are expected to comply with the safe environment programs of the military installations. The AMS does not and cannot supervise chapel religious education volunteers.

However, in keeping with safe environment best practices, this Archdiocese expects the following of religious education programs:

1. Every chapel religious education session for minors (below the age of 18) will take place in a designated classroom space.
2. Each religious education session should have two non-related adults present.
3. Each classroom space should have a window or open doorway that is observable from the outside.
4. Religious education catechists (volunteers) should never meet individually with a minor. Should a one-on-one meeting be required with a student, a parent or other adult must be present.
5. Regarding digital communication, a religious education catechist (volunteer) may utilize email, texting, or another communication application to communicate with the class roster. If a religious education catechist (volunteer) utilizes digital communication to communicate with the class roster, he or she shall use the contact information of the parent. If the contact information of a minor is included in the contact list, the parent must provide written consent for such inclusion and the parent's contact information must also be included in the contact list.
6. A religious education catechist (volunteer) should never use digital communication to contact a minor individually.
7. If a religious education catechist (volunteer) has a need to contact a single student digitally, he or she shall include the parents' contact information on any digital communication with the student

While catechists (volunteers) are required to comply with a background check and safe environment training to work with minors under the age of eighteen, standard ten of the Curriculum Guide provides indicators to create age appropriate lessons on safe environment and theology of the body for youth and children. A session on *Safe Environment* should be offered to all youth in military Catholic faith communities at the start of each catechetical year and find ways to integrate the topic throughout the year as appropriate. Consult the local military chapel policies for safe environment training available for young people. Furthermore, catechetical leaders are encouraged to consult the USCCB Conformity Review for theology of the body resources developed by Catholic publishers.

The Faith Formation and Certification of Catechists

The Archbishop is the chief catechist in the Archdiocese. "By virtue of baptism and confirmation", a catechist is "called upon to cooperate with bishops and priests in the exercise of the ministry of the Word" (DC, 110). Moved by the Holy Spirit, catechists are called "to set out and encounter all those who are waiting to discover the beauty, goodness, and truth of the Christian faith" (*Antiquum Ministerium*, 5).

By virtue of faith and baptismal anointing, in collaboration with the Magisterium of Christ and as a servant of the action of the Holy Spirit, the catechist is (DC, 113, 139-150):

1. A witness of faith and keeper of the memory of God
 - The catechist must develop a human and Christian maturity and missionary awareness, namely, being and "knowing-how to be with" the Lord and those accompanied.
2. A teacher and a mystagogue

- The catechist must acquire a deep biblical-theological formation and the understanding of human beings and the social context, namely, knowledge by taking faith formation courses.
3. An accompanier and educator
- The catechist must develop pedagogical and methodological formation to facilitate maturation of faith, namely, savoir-faire.

The formation and certification of catechists is of vital importance for the effective proclamation and teaching of the person of Jesus Christ inspired and guided by the Archdiocesan vision for catechesis. Rather than a requirement to check off the list, catechists must be invited to have a personal encounter with the living presence of Jesus Christ and his Church through prayer, study and active participation in the Eucharistic community (*Antiquum Ministerium*, 6, 8). The fourteen standards of Forming Disciples for the New Evangelization rooted in Catechism of the Catholic Church and Sacred Scripture inspire and guide the faith formation of catechists. The catechetical leader must ask the question: What does the catechist need to know, to understand and be able to do to be equipped to create moments of encounter with the living person of Jesus Christ for the specific group he or she is accompanying in the faith journey? Understanding it as an ongoing process, “the work of formation acts as a transformation of the person, who internalizes the evangelical message existentially and in such a way that it may be light and guidance for this ecclesial life and mission” (DC, 131).

The Design of the Curriculum Guide

In order for this Guide to be implemented well, it needs to be viewed as a “learning-centered” curriculum: the design is focused on the participant learning process and outcome. Catechists plan their instruction around how to effectively help the participant understand and internalize the message leading them to practice the lesson in daily living. They do this by asking and answering three questions in the order given below.

1. What is the intended learning?
(Outcome/objective: What must the participants/disciples of Jesus Christ know, understand and be able to do and state as observable behavior? Use an action verb.)
2. What will I do to help the participants/disciples of Jesus Christ be ready to demonstrate effectively evidence of their learning?
(Strategies: What teaching and learning activities, methodologies, resources, field trips/pilgrimages, etc., will help me to provide the knowledge, skills, and understanding of the outcome so that the participants will be able to give evidence of the learning asked for in the oral or written evaluations?)
3. What will be the evidence that participants know, understand and can apply the learning?
(Oral or written evaluation: What will participants/disciples of Jesus Christ do to show catechists and parents that they acquired and can use the knowledge, skill and understanding of the outcome?)

The Curriculum Guide provides the starting and ending answers for questions 1 and 3. In regards to question two, catechists will develop intermediate mastery objectives and matching oral or

written evaluations as they teach specific knowledge and skills through the year. The standards and indicators will help them to develop the intermediate strategies.

Bloom's Taxonomy

In 1956, Benjamin Bloom headed a group of educational psychologists who developed a classification of levels of intellectual behavior important in learning. Bloom found that over 95% of the test questions students encounter require them to think only at the lowest possible level – the recall of information.

Bloom identified six levels within the cognitive domain, from the simple recall or recognition of facts, the lowest level, through increasingly more complex and abstract mental levels, resulting in the highest order which is classified as evaluation. Bloom's language has already been incorporated into the indicators so that it is clear whether one is being introduced to a topic, developing one's understanding of a topic or being asked to demonstrate and apply how one has integrated what has been learned.

Verb examples that represent intellectual activity on each of Bloom's six levels are listed here:

1. Knowledge: Define, list, memorize, name, recognize, relate, recall, repeat, reproduce, and state.
2. Comprehension: Describe, discuss, explain, express, identify, indicate, locate, recognize, report, restate, and review.
3. Application: Apply, choose, demonstrate, dramatize, illustrate, interpret, practice, schedule, use, and write.
4. Analysis: Analyze, compare, contrast, criticize, differentiate, discriminate, distinguish, examine, question, and test.
5. Synthesis: Compose, construct, create, design, develop, formulate, organize, plan, prepare, propose, and write.
6. Evaluation: Argue, assess, choose, compare, defend, judge, select, support, value, and evaluate.

The verbs used in the indicators were chosen to indicate the increasing depth of understanding and comprehension expected of participants/disciples of Jesus Christ.

Summary Overview of the Curriculum Guide to Understand the Format and Design

The AMS Forming Disciples for the New Evangelization, Archdiocesan Religion Curriculum Guide is standards and indicators based, and spiral in its approach to scope and sequence. The standards and indicators clearly state what participants in each grade level must be able to know, understand and do.

The Curriculum Guide is organized on the four pillars of the *Catechism of the Catholic Church* and the five tasks of catechesis as outlined in the *Directory for Catechesis*. The fourteen standards flow from this foundation rooted in Sacred Scripture. The indicators unpack each of the fourteen standards to assist catechists and parents in sharing the gifts of faith, hope and love with young and adult disciples.

The **standards** form the foundation of the Archdiocesan Religion Curriculum Guide. The fourteen standards are the same for each grade level. The standards shape the expectations for teaching the Catholic faith. The **indicators** (learning outcomes) change from grade to grade weaving

a thread of topics that allows the learner to deepen their knowledge, understanding and practice as they develop in age. This provides greater opportunity for adults, youth and children to return to each topic each year, in spiral fashion, increasing knowledge, understanding and practice of the Catholic faith.

The standards and indicators help catechists shift from dependence on the curriculum textbook to creative lesson planning inspired by the Sacred Scriptures, the Catechism of the Catholic Church, the lives of the saints, beauty and the Liturgy of the Mass. These allow parents to know how their children are progressing in their faith formation, how they can support their children at home and to value going to Mass as family.

Each indicator is identified by a numerical code that includes the grade level, standard and indicator. Indicators are correlated to the Bible and the Catechisms. Indicators for Adolescent Catechesis are correlated to the Curriculum Framework too. The correlations help catechists and parents to study the topic to be able to give a reasonable response to questions of young disciples.

Five Appendices are provided to support with the prayers and Catholic faith practices to be learned, faith vocabulary terms to be mastered and models and templates for integrated planning for adolescent catechesis.

The primary aim of the Curriculum Guide is to support integrated planning and preparation for all responsible for the transmission of the Catholic faith. This will require mutual collaboration, communication and consultation at all levels to revise and plan catechetical efforts for adults, youth and children, in sum, the family.

The following chart provides a visual overview of the design and structure of the AMS Forming Disciples for the New Evangelization.

Overview of the AMS Forming Disciples for the New Evangelization

Catechism of the Catholic Church Pillars	Directory for Catechesis Tasks	Curriculum Guide Standards Sacred Scripture and Sacred Tradition
The Profession of Faith – Professing what we believe	I. Leading to Knowledge of the Faith	1. CREED: Know, believe and proclaim the living triune and redeeming God as revealed in creation and human experience, in Sacred Scripture and Apostolic Tradition, and as entrusted to the teaching office of the Church. 2. SACRED SCRIPTURE: Read, pray with and communicate God’s revelation and salvific plan in the living Word of God.
The Celebration of the Christian Mystery – Being filled with God’s grace	II. Initiating into the Celebration of the Mystery	3. SACRAMENTS: Understand, participate in and embrace the sacraments of the Church as effective signs of God's grace, instituted by Christ and entrusted to the Church to encounter the merciful love of God. 4. LITURGY: Know, understand and celebrate the liturgical rites of the Church as expressed in the church year and celebrated in the Eucharist as the source and summit of Christian life and mission of the Church.
Life in Christ – Imitating Jesus Christ	III. Forming for Life in Christ	5. CONSCIENCE: Form, develop and influence a moral conscience informed by Church teachings to discern, with the guidance of the Holy Spirit, evil to be avoided and the good to be pursued by imitating the beatitudes and practicing the commandment of love at the heart of the decalogue. 6. CHRISTIAN LIVING: Educate, understand and practice living the moral teachings of the Church in light of the Gospel message through a life of discipleship in Jesus Christ expressed in love for God, conversion, positive self-image, personal integrity, social justice, the dignity of the human person and love of neighbor.

Overview of the AMS Forming Disciples for the New Evangelization

<p>Christian Prayer</p> <p>– Praying with Jesus Christ</p>	<p>IV. Teaching Prayer</p>	<p>7. Prayer: Form a personal relationship with Jesus Christ by learning the Catholic tradition of prayer and leading a life of prayer as the primary way we deepen our knowledge of God personally and in the community.</p>
<p>Life in Christ</p> <p>– Belonging to the Catholic Church as Co-responsible Missionary Disciples in Communion</p>	<p>V. Introduction to Community Life</p>	<p>8. Catholic Church: Introduce, understand and share in the mystery of the Church, the Body of Christ, the community of believers, as expressed in the Church’s origin, mission of evangelization, hierarchical structure, marks, charisms, members and the communion of saints.</p> <p>9. Ecumenical Dialogue: Introduce, understand and participate in the call of the Church to be a sign of unity in the world through knowledge of and collaboration with Eastern Catholic, Orthodox, and Christian churches.</p> <p>10. Interpersonal Relationships: Introduce principles of Catholic theology of the body to cultivate healthy and safe relationships.</p> <p>11. Vocation Discernment: Understand, discern and undertake discipleship in Christ as a response of faith within the mission of the Church by living a specific call in the life of the Church.</p> <p>12. Catholic Social Teaching: Introduce, critique, and apply social justice and stewardship principles to societal situations in a way that acknowledges and affirms the dignity of the human person, the common good of the community and care of creation.</p> <p>13. Interreligious Dialogue: Introduce, understand and participate in the call of the Church to be a sign of unity in the world through knowledge of and collaboration with Jews, Muslims, and all faith traditions beyond Christianity by being witnesses of faith.</p> <p>14. Missionary Discipleship: Initiate, cultivate and send baptized and confirmed Catholics to be active participants in the evangelizing mission of the Church by proclaiming and teaching the person of Jesus Christ, nurtured by the Holy Eucharist and the community.</p>

What is new in the revised Curriculum Guide?

The Overview of the AMS Forming Disciples for the New Evangelization summarizes the Curriculum Guide for the first two decades in the life of the military Catholic family.

- The language of the four pillars in the Catechism of the Catholic Church is used.
- The six tasks of catechesis from the General Directory for Catechesis (1997) became five in the Directory for Catechesis (2020). The five tasks of catechesis stress the sense of faith journey accompaniment (Lk 24) to achieve the cognitive, interior life and behavioral goals of forming and equipping disciples of Jesus Christ with a missionary ardor.
- The fourteen standards have in turn been adjusted to align to the vision for evangelizing catechesis in accord with the Directory for Catechesis.
- The fourteen standards can be used to guide catechists in the discernment process to identify areas of strength and opportunities for faith growth and skills development to apply for AMS certification. The Curriculum Guide can also inspire catechetical leaders to pursue professional development and continuing faith formation.
- The indicators for adults, youth and children have been correlated to the Sacred Scriptures and the Catechism of the Catholic Church as primary resources to help the catechist to dive deeper as they prepare creative faith lesson plans. Grades PreK to 8th and Adult Catechesis have additional correlations to the Compendium of the Catechism of the Catholic Church and the United States Catholic Catechism for Adults. The Adolescent Catechesis indicators have been correlated to the YouCat and the USCCB Doctrinal Elements of a Curriculum Framework for the Development of Catechetical Materials for High School Students (2012). The correlations encourage a process of listening to the questions and faith experience of the learners and of engaging dialogue to animate the person in the catechetical process of knowing, understanding and action-taking.
- The vision of evangelizing catechesis stresses faith formation for adults and families as the chief form of catechesis inspired by the Order of Christian Initiation of Adults (DC nos. 77, 226-231).
- The *Post-Synodal Apostolic Exhortation Christus Vivit* (2019) and the USCCB document on *Listen, Teach, Send* (2024) illumines and inspires the Archdiocesan Adolescent Curriculum Guide, particularly for adolescent catechesis.
- Furthermore, the Order of Christian Initiation of Adults and the Marriage Catechumenate ought to be considered when intentionally forming adults and parents in the faith.

The *AMS Forming Disciples for the New Evangelization, Archdiocesan Religion Curriculum Guide* seeks to facilitate moments of catechesis for adults, youth and children to grow and mature in faith, hope and love.