



**MADE  
FOR**  
*real life*

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**What's inside**

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# Made for meaning. Made for joy. Made for **you.**

Since 1943, we've created Bibles, Religious Education, and classroom resources that will touch the hearts of those you serve.

We began in the De La Salle Catholic high school basement with one printing press and a passion to help young people. Since then, our aim has been to create engaging materials for you and your students.

You deserve a partner to accompany you as you walk with the young people you serve. May you find inspiration in these pages, and a renewed heart in your classroom.

And so, as Lasallians we say, Live Jesus in our hearts forever!

## Curriculum

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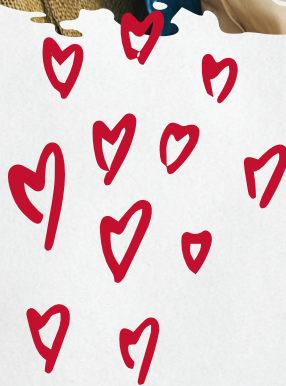


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# Understanding Catholic Christianity

36

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# Revelation and Faith: Knowing and Responding to God

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GRADE 9

# Explore the Catholic faith with your students

*Understanding Catholic Christianity* gives ninth-grade students an introduction to Catholicism, without diluting our faith's rich theology.

A comprehensive overview, it engages students of all religious and spiritual backgrounds in a meaningful study of the faith tradition. Using the best active learning pedagogy, it incorporates rich discussion and exploration.

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## Revelation: How We Come to Know God

Revelation: How We Come to Know God 37 2

An old parable tells a story of six blind men describing an elephant. The first man touched the elephant's ear and said, "This animal seems to be a huge fan." The second blind man touched the elephant's leg. He said, "No, this animal is more like a pillar or a tree trunk." The third man felt the elephant's side and said, "This animal is like a strong textured wall." The fourth, handling the elephant's trunk, exclaimed: "All of you are wrong! This creature is like a large snake." The fifth man touched the tail and said, "I think an elephant is more like a rope." The last man discovered the elephant's tusk and declared: "You are all wrong. This animal is a fierce warrior, shaped like a spear!"

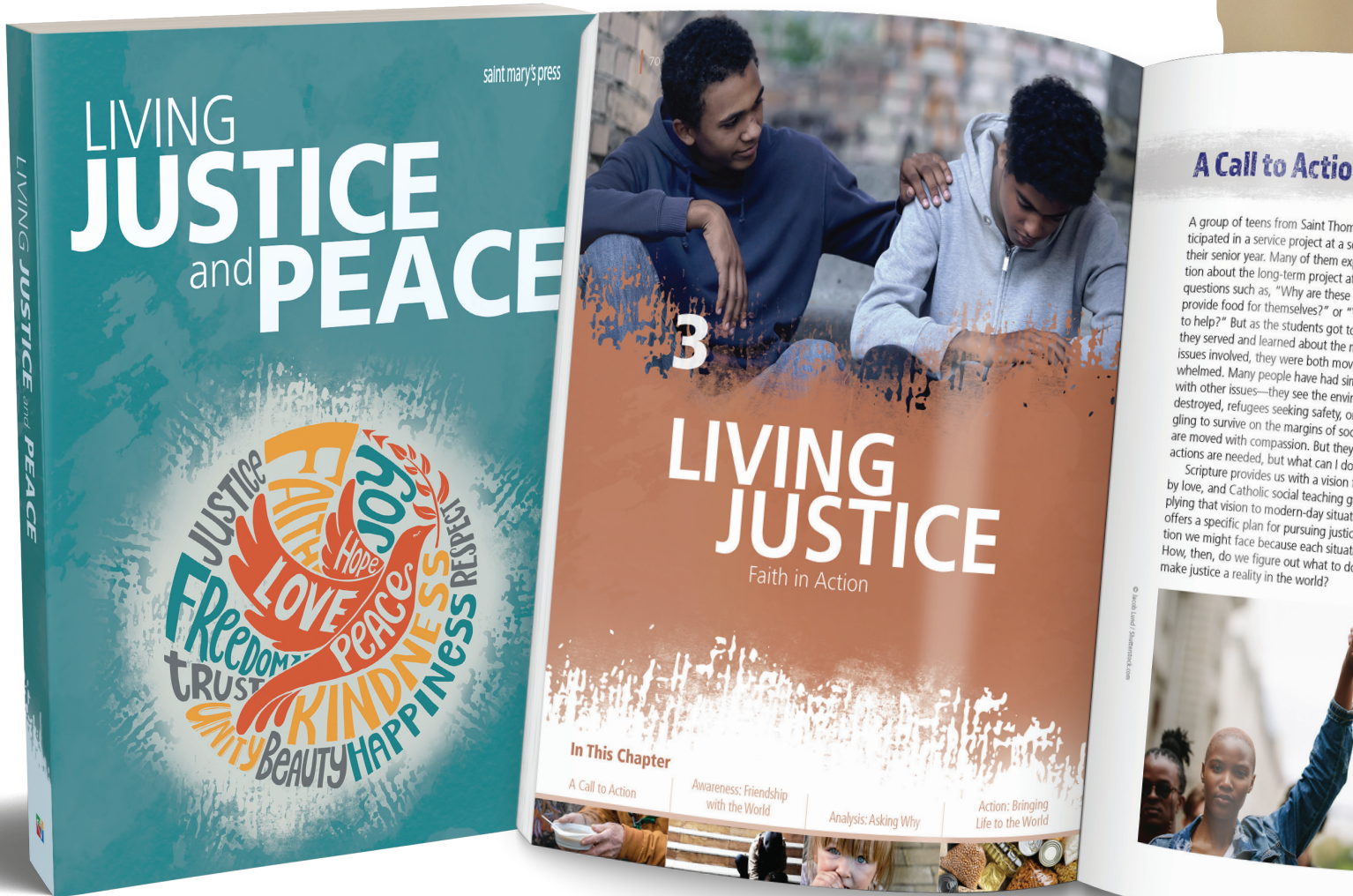
The parable about the elephant has been retold for centuries because it is a clever way to caution people about forming judgments with partial information. Each blind man got stuck at the first part of the elephant he encountered. Sometimes people do that with religion. They encounter one aspect of a religion and base their entire judgment of the religion on that aspect. It's wiser for people to withhold judgment until they've had time to explore many aspects of a religion.

In this chapter, we explore some core Catholic beliefs. The story about the blind men can be read as a cautionary tale of what can be missed if judging things too quickly. No matter what your experience or view of the Catholic faith has been, try to be open to what you might learn and how that could prompt valuable thought and reflection for you. Try to avoid making judgments about the meaning and significance of the Catholic faith until you've explored its many and varied facets.

The spiritual hungers that we experience as human beings point us to the commonly-held belief that all people have a built-in desire for God and a capacity to be in relationship with God. But how do we know what God is like? How do we decide what to believe about God? Where do we get our understandings of God? Let's explore these questions by looking at the Catholic understanding of how we come to know God.







# Empower a lived faith

Empower students to explore the intersection of justice, peace, and faith with *Living Justice and Peace*, an accessible and poignant introduction to Catholic social teaching. This course explores vital issues impacting young people's lives today and immerses students in the Church's social teachings.

By studying Scripture and Catholic social teaching alongside examples of real people pursuing justice and the common good, this course invites students to deepen their relationships with God and others.

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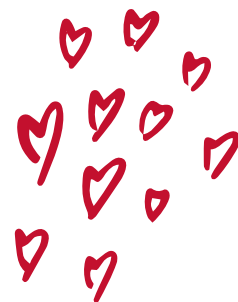
God calls each of us  
to act for justice in the  
world. In what ways  
do you think God  
might be calling you  
to work for justice?



When your actions are  
needed, what can you do  
to make justice a reality?



# Accessible and relatable lessons



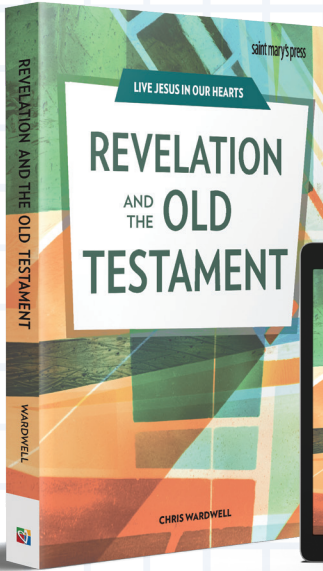
In *Live Jesus in Our Hearts*, students explore Scripture and the teachings of the Catholic Church, while entering a space to deepen their faith. Guided by activity-rich and seamless teacher guides, the curriculum addresses all Framework points. Each lesson makes complex theological concepts easy-to-understand by applying core themes to teens' daily lives.



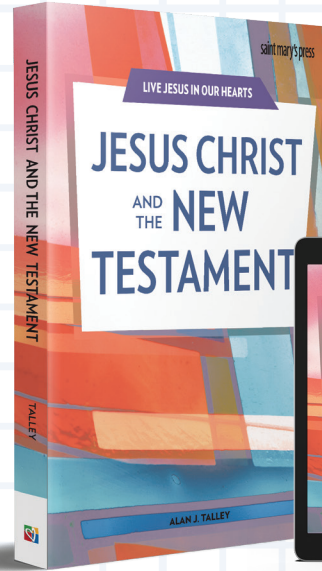
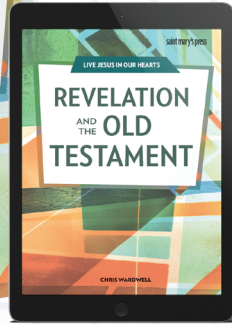
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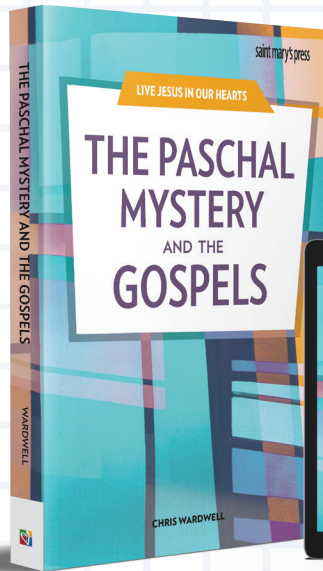
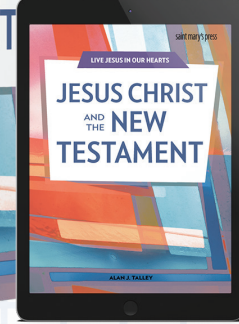




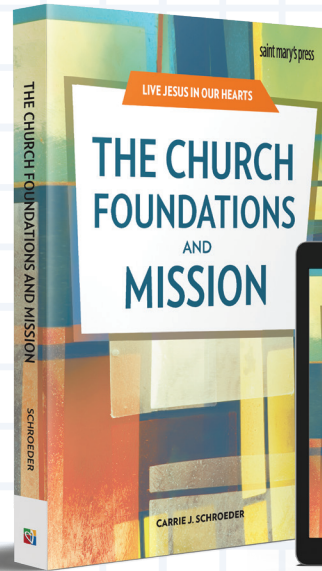
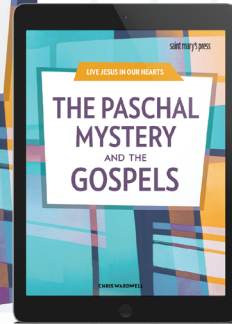
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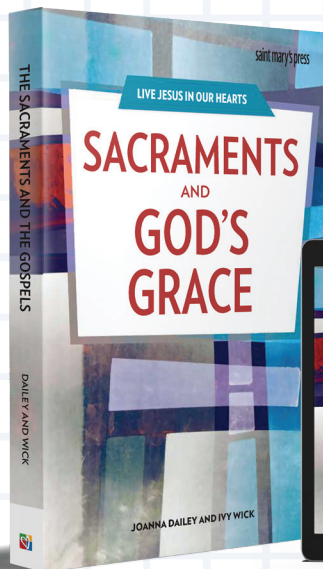
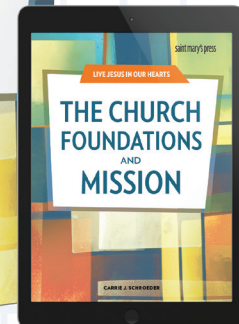
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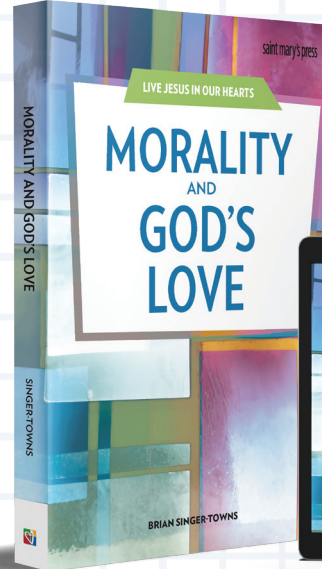
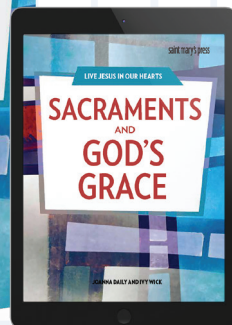
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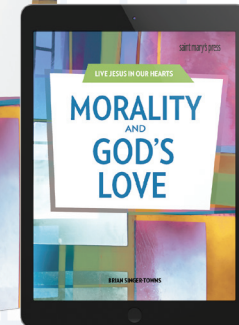
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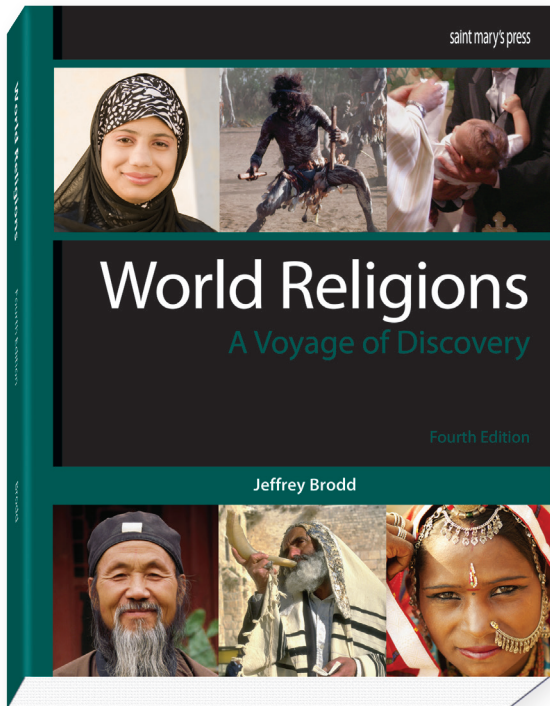


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# Electives for



specter of those wars of religion which have so often bloodied human history. The name of the one, God must become increasingly what it is: a name of peace and a summons to peace. (55)

Pope Francis repeated this message in 2013: "interreligious dialogue is a necessary condition for peace in the world, and so it is a duty of Christians as well as other religious communities" (*The Joy of the Gospel*, 250).

In his short papacy thus far, Pope Francis has offered reflections on dialogue several times. First, he is himself an excellent example of dialogue in action. When he made his pilgrimage to the Holy Land, he invited his legitimate Jewish and Muslim friends from gentina, Rabbi Abraham Skorka and Mr. Omar Abboud, to join him. Pope Francis and Rabbi Skorka had previously written a book together and had appeared on more than fifty television programs in dialogue. At Archbishop of Buenos Aires, Pope Francis was no stranger at Skorka's synagogue or at Abboud's mosque.

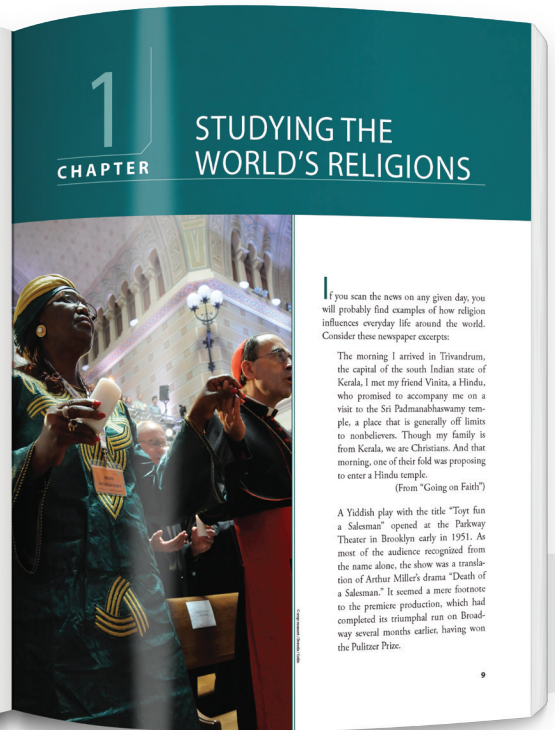
Time and time again, Pope Francis has got Catholics not to be a Church closed in itself. When visiting the Diocese of Caserta (Italy) on July 26, 2014, Pope Francis said: "Dialogue is so important, but to dialogue to things are necessary: one's identity as a living point and empathy toward others" (Africa Radio, July 28, 2014). He went on to say that Christians who know who they are, faith should not be afraid to dialogue with anyone, but they should not use dialogue as a form of proselytism.

*Proselytism* is a word for the act of trying to convert someone to one's faith through convincing argument. Today, proselytism conveys a particularly negative meaning: "using deceitful and other pressuring techniques, impinging on the religious freedom of others, and presenting the Gospel message unfaithfully." In *The Joy of the Gospel*, Pope Francis dismissed proselytism: "It is not by proselytizing that the Church grows, but by attraction" (15).

This text is about religions, but it conveys the general Christian theological outlook and understanding of religions based on the teachings of the Catholic Church from Vatican Council II to the present. Pope-Venerable Paul VI summarized this outlook most beautifully in *Evangelization in the Modern World* (*Evangelii Nuntiandi*, 1975):

The Church respects and esteems these non-Christian religions because they are the living expression of the soul of vast groups of people. They carry within them the echo of thousands of years of searching for God, a quest which is incomplete but often made with great sincerity and righteousness of heart. They possess an impressive patrimony of deeply religious texts. They have taught generations of people how to pray. (53)

As you embark on this journey of discovery of other religions, be open to a process of learning and dialogue that can foster a deeper understanding of other traditions and experience. Along the way, you will find that your own faith is enriched.

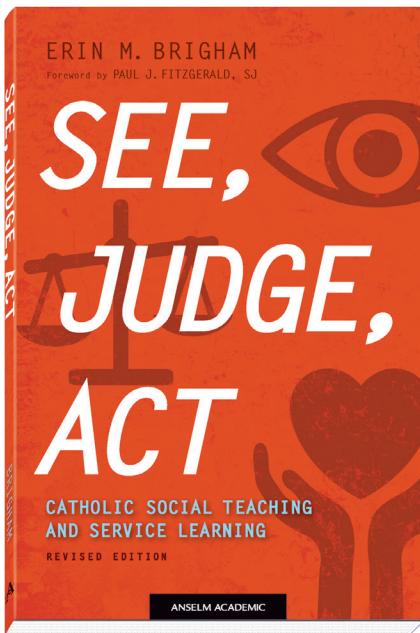


If you scan the news on any given day, you will probably find examples of how religion influences everyday life around the world. Consider these newspaper excerpts:

The morning I arrived in Thiruvandrum, the capital of the south Indian state of Kerala, I met my friend Vinita, a Hindu, who promised to accompany me on a visit to the Sri Padmanabhaswamy temple, a place that is generally off limits to nonbelievers. Though my family is from Kerala, we are Christians. And that morning, one of their folk was proposing to enter a Hindu temple.

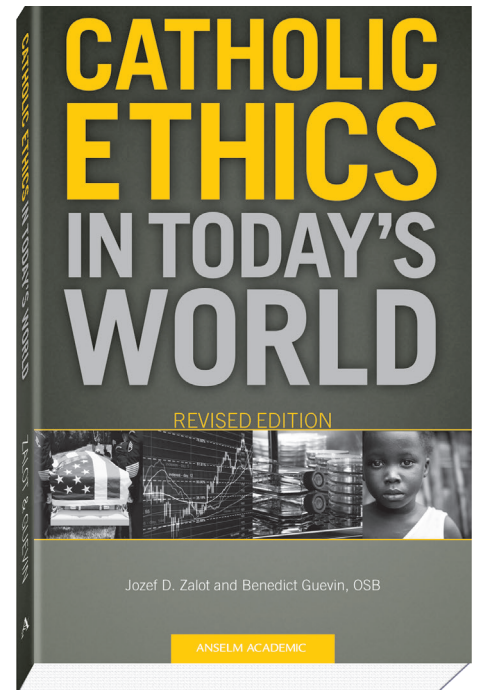
(From "Going on Faith")

A Yiddish play with the title "Toyt fun a Saleman" opened at the Parkway Theater in Brooklyn early in 1951. As most of the audience recognized from the name alone, the show was a translation of Arthur Miller's drama "Death of a Salesman." It seemed a mere footnote to the premiere production, which had completed its triumphal run on Broadway several months earlier, having won the Pulitzer Prize.



Tailored for readers unfamiliar with theology, *See, Judge, Act* presents the seven principles of Catholic social teaching, guiding students and teachers in applying them to current social issues. Employing the see-judge-act method—assessing social situations, evaluating them through CST principles, and taking action to foster justice—this resource effectively combines reflection with practical application.

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*World Religions: A Voyage of Discovery*,  
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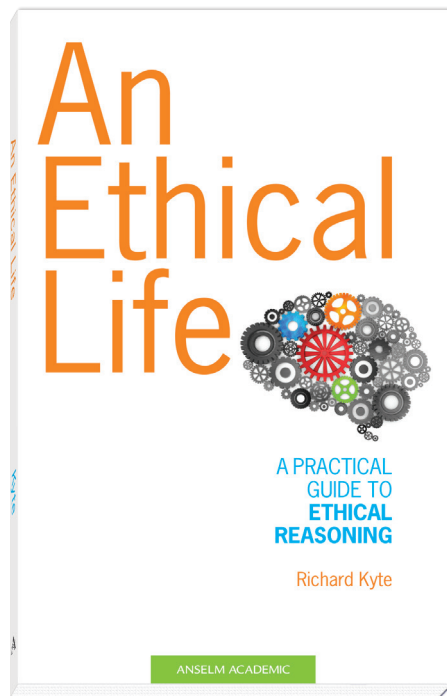


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*An Ethical Life* is a highly readable, engaging, and eminently practical guide for anyone who wants to learn how to think more clearly, deeply, and consistently about ethics. If your students have ever struggled to explain what makes any given decision ethical, or how one should “decide” what is right, this book is for you.

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# Which Bible is right for my students?

## The Catholic Youth Bible®

The Catholic Youth Bible® engages and invites young people to fall in love with the Bible and the Church.

The complete Catholic Scriptures feature context and guided reflections to empower teens to live out their faith.

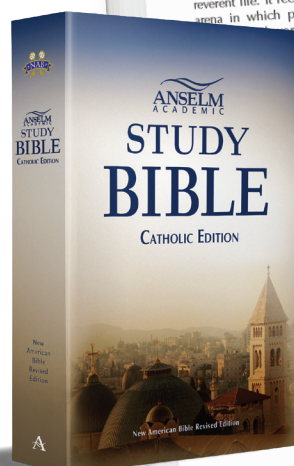
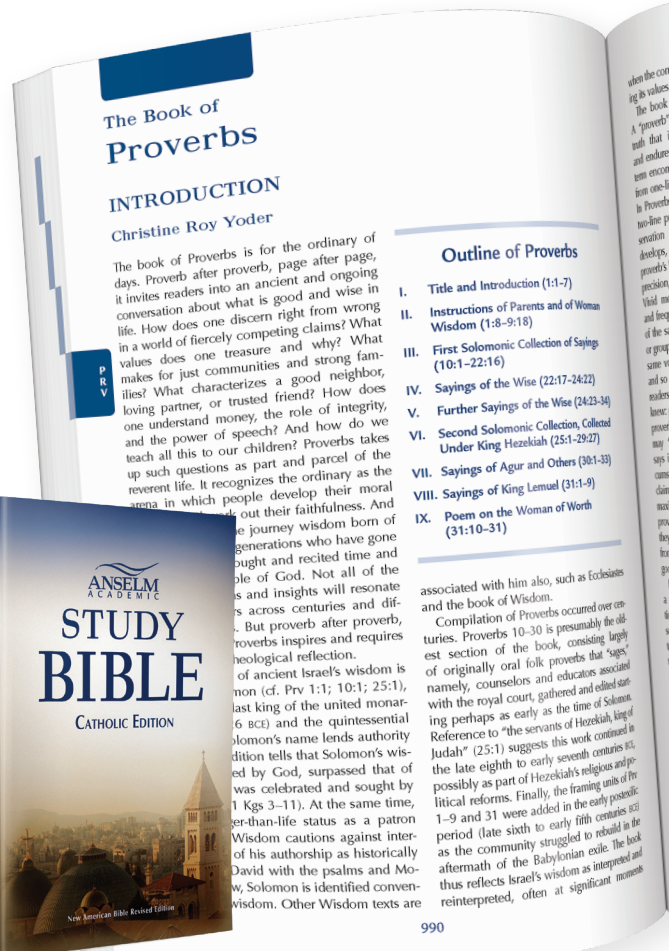
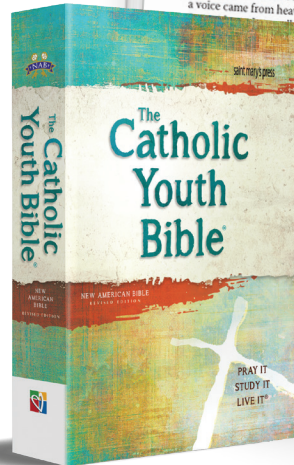
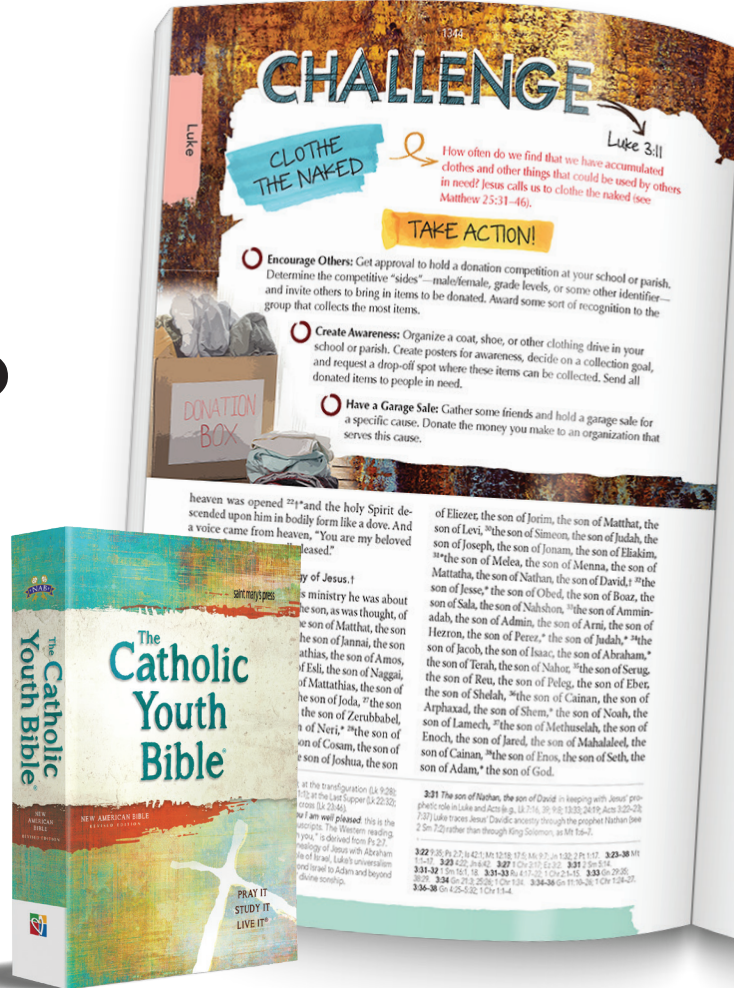
For easy navigation, individual books are marked along the edges. Thematic sections are color coded along the bottom. These features help students feel confident in making their way through the Bible.

*The Catholic Youth Bible*, softcover \$32.95, #4153, 978-1-59982-925-8

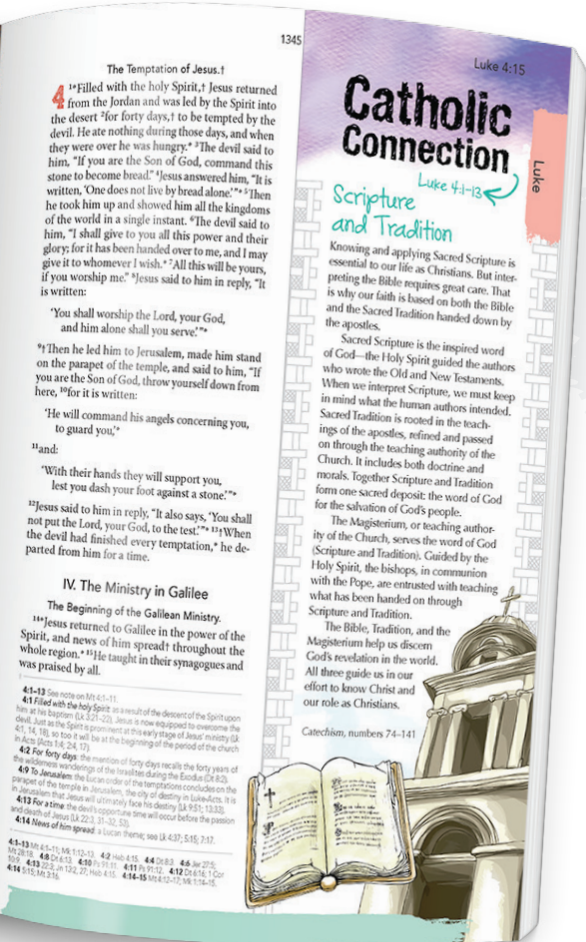
## Anselm Academic Study Bible

The Anselm Academic Study Bible gives high school students a framework to read and understand the depths of Scripture from creation's beginning in Genesis through the wonder and mystery of Revelation.

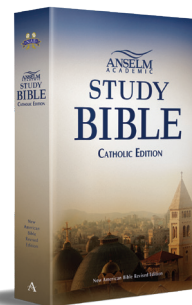
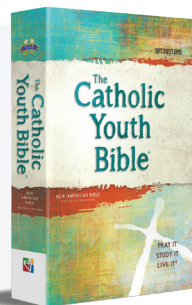
*Anselm Academic Study Bible*, softcover \$37.95, #4142, 978-1-59982-124-5







## Which Bible is right for your students?

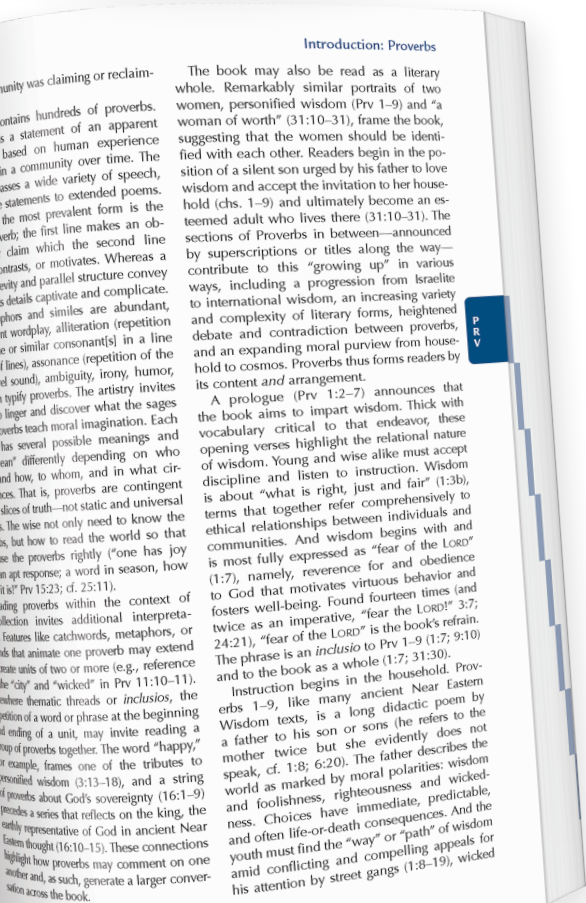


*The Catholic Youth Bible®*

*Anselm Academic Study Bible*

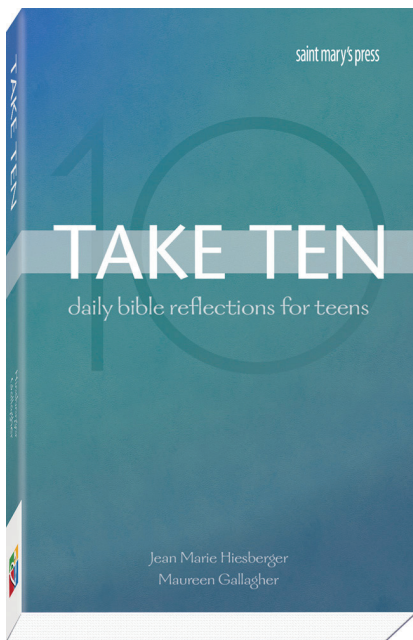
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Translation	<i>New American Bible Revised Edition</i> <i>New Revised Standard Version</i>	<i>New American Bible Revised Edition</i>
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Special Features	✓	✓
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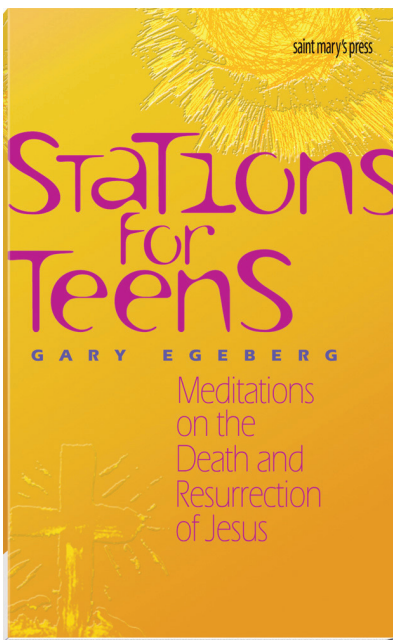




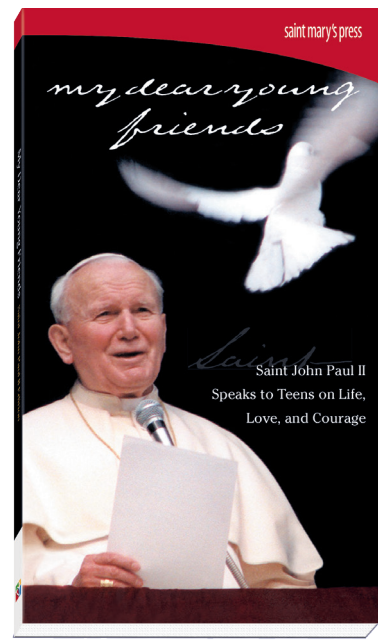
# Build a habit of prayer



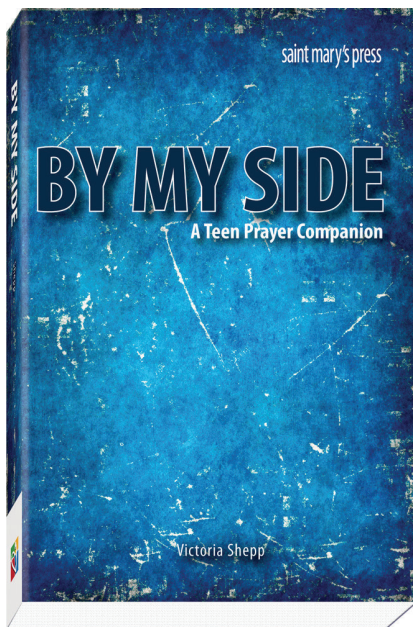
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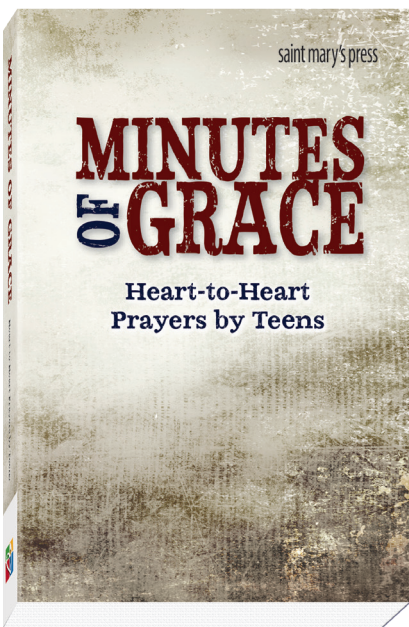
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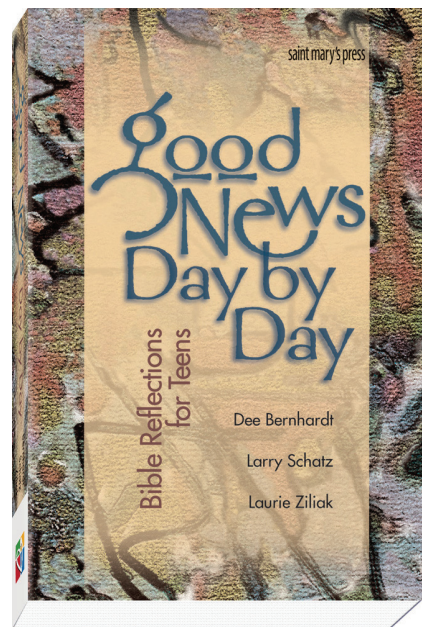
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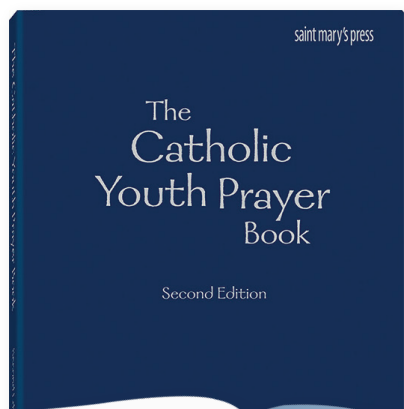
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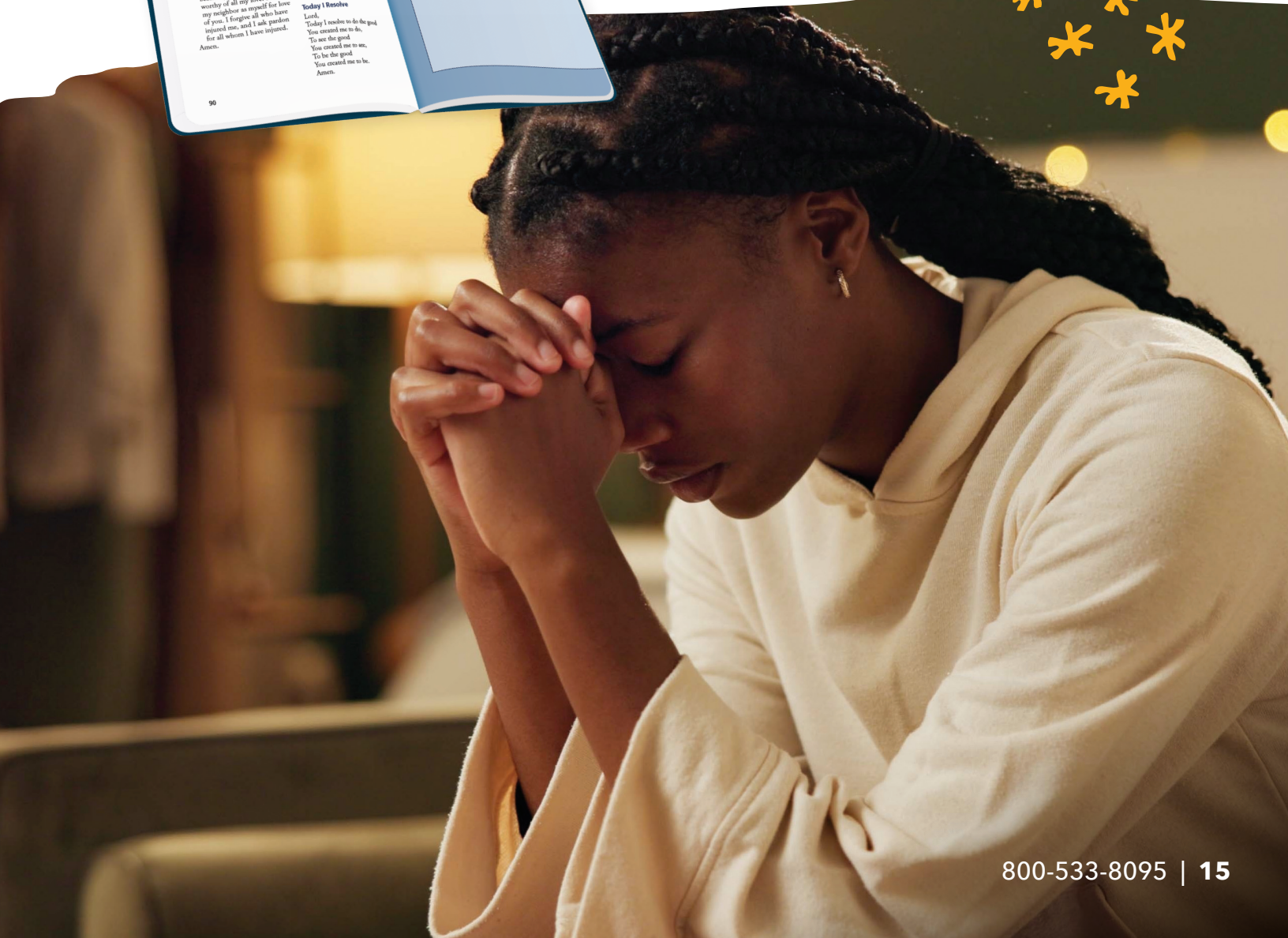
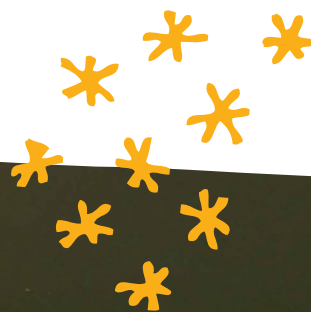


Prayer is central to everything we do as Christians. Establishing the centrality of prayer for high schoolers empowers them to hear God's voice in their hearts and to answer the call to change the world.

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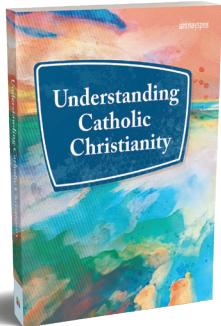




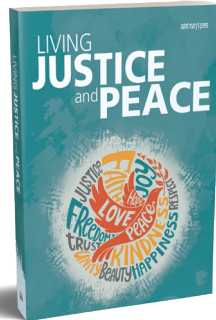
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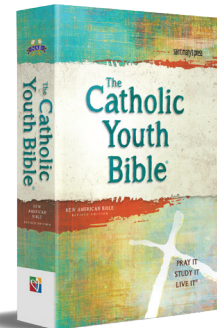
# Engage hearts in new ways



*Understanding  
Catholic  
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*Living Justice  
and Peace, 6*



*The Catholic  
Youth Bible, 12*

