

What's inside

Religion curriculum, p. 4

Bibles, p. 12

Prayer books, p. 14



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

Understanding Catholic Christianity, 4

Living Justice and Peace, 6

Live Jesus in Our Hearts, 8

Electives, 10

Bibles

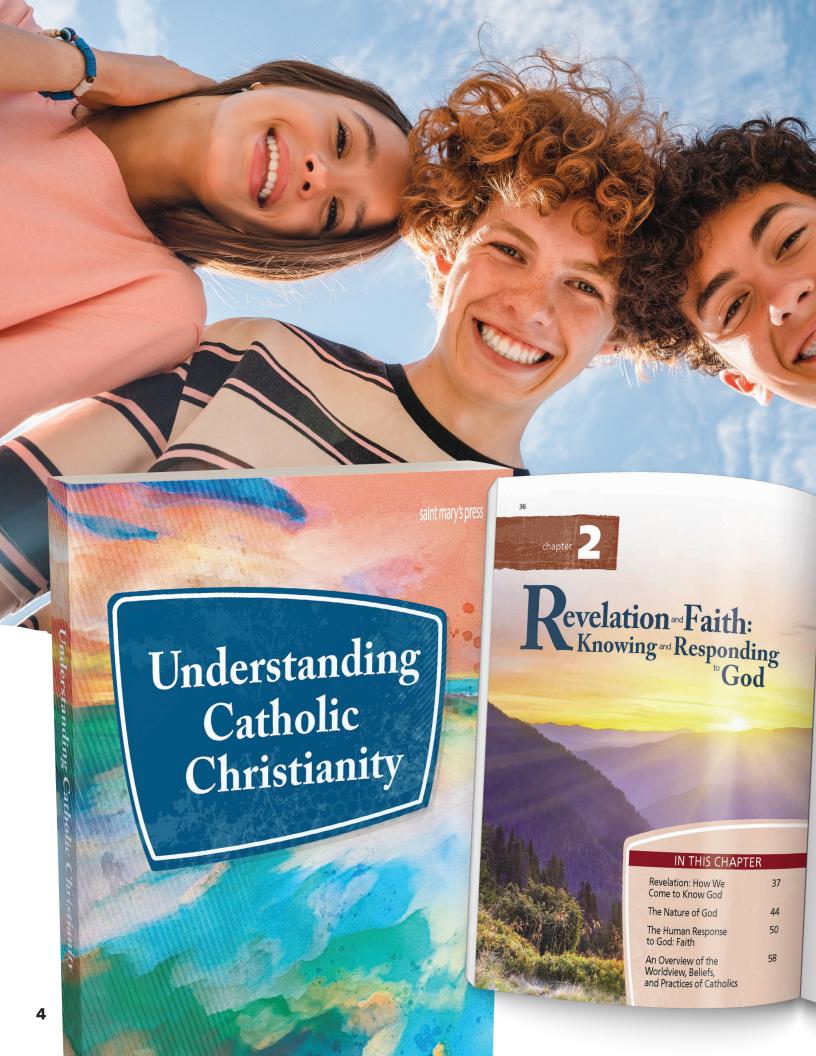
The Catholic Youth Bible*, 12

The Anselm Academic Study Bible, 12



Prayer titles, 14

The Catholic Youth Prayer Book, 15





Revelation: How We Come to Know God 37

Revelation: How We Come Know God

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

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.

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.

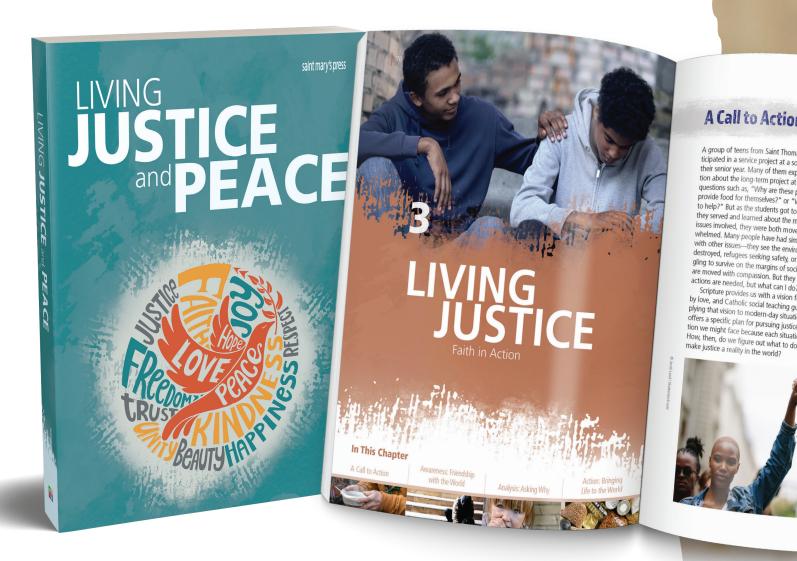
A comprehensive overview, it engages students of all religious and spiritual backgrounds in a meaningful study of the faith tradition. Using the best active learning pedagogy, it incorporates rich discussion and exploration.

\$30.95, #1171, 978-1-64121-180-2



Find this in our eBook store!

GRADES 11 & 12 ELECTIVE



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. \$30.95 #1172 978-1-64121-181-9



Find this in our eBook store!



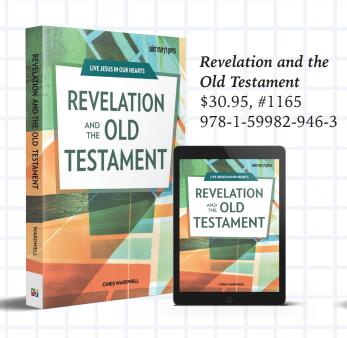
Accessible and relatable lessons

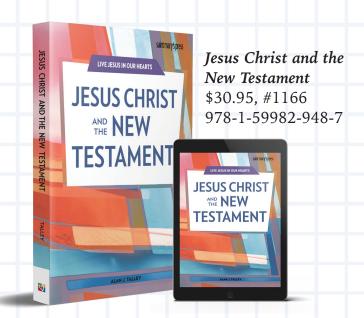
In *Live Jesus in Our Hearts*, students explore Scripture and the teachings of the Catholic Church, while entering a space to deepen their faith. Guided by activity-rich and seamless teacher guides, the curriculum addresses all Framework points. Each lesson makes complex theological concepts easy-to-understand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

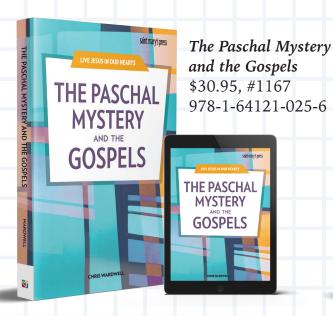


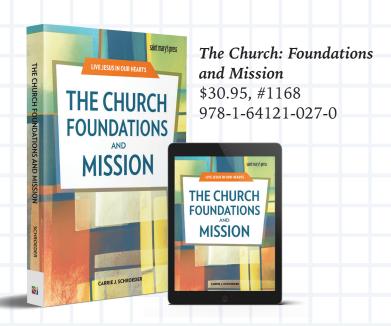
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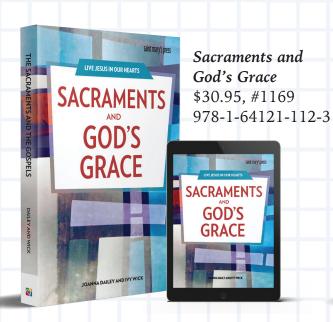


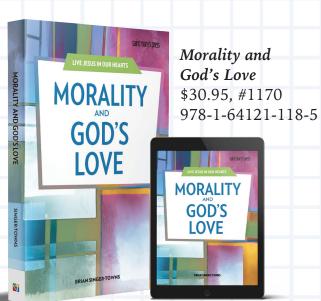




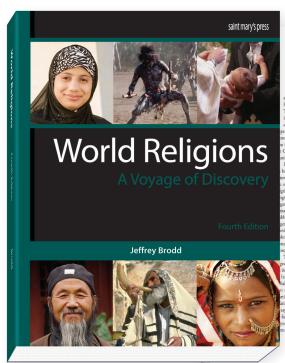








Electives for

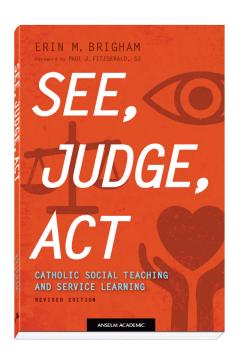


of the one God must becom

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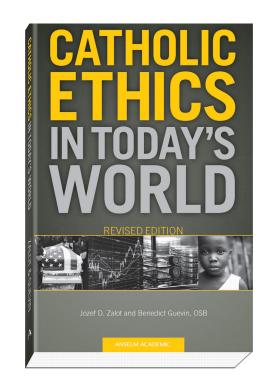


WORLD'S RELIGIONS



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.

See, Judge, Act \$25.95, #7084 978-1-59982-943-2



eager minds

High school students have a passion for exploration. World Religions: A Voyage of Discovery takes high school students on a journey through the world's rich and varied religious traditions, providing an understanding of beliefs and practices the world over. This series gives young people a perspective to help them understand more about themselves and the world around them.

World Religions: A Voyage of Discovery, \$30.95, #1160, 978-1-59982-329-4

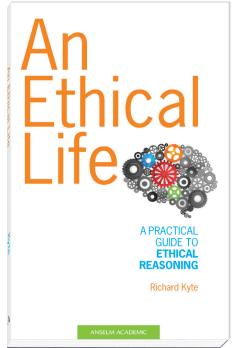


Find this in our eBook store!



In their revised edition of Catholic Ethics in Today's World, authors Jozef Zalot and Benedict Guevin, OSB, provide a clear presentation of the Catholic Church's teachings on contemporary ethical issues. They clarify the Church's stance and explain the reasoning behind its teachings.

Catholic Ethics in Today's World \$33.95, #7033 978-1-59982-102-3



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.

An Ethical Life \$27.95, #7040 978-1-59982-074-3

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.

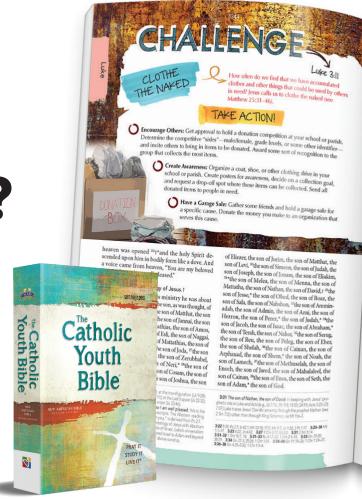
For easy navigation, individual books are marked along the edges. Thematic sections are color coded along the bottom. These features help students feel confident in making their way through the Bible.

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





INTRODUCTION

Christine Roy Yoder

The book of Proverbs is for the ordinary of days. Proverb after proverb, page after page, it invites readers into an ancient and ongoing life. How does one discern right from wrong life. How does one discern right from wrong in a world of fiercely competing claims? What values does one treasure and why? What values does one treasure and why? What values does one treasure and why? What characterizes a good neighbor, lowing partner, or trusted friend? How does one understand money, the role of integrity, and the power of speech? And how do we teach all this to our children? Proverbs takes up such questions as part and parcel of the reverent life. It recognizes the ordinary as the arma in which people develop their moral the provent which we have a provent which people develop their moral to be in the provent which we have a provent which people develop their moral to be in the provent which people develop their moral to be in the provent which people develop their moral to be in the provent which people develop their moral to be provent when the provent when the provent which people develop their moral to be provent which people develop their moral to be provent when the provent when the provent which people develop their moral to be provent when the provent which people when the provent which we have the provent when the provent The book of Proverbs is for the ordinary of

e journey wisdom born of enerations who have gone bught and recited time and ble of God. Not all of the and insights will resonate s across centuries and dif-But proverb after proverb, overbs inspires and requires

neological reflection. of ancient Israel's wisdom is non (cf. Prv 1:1; 10:1; 25:1), last king of the united monar-6 BCE) and the quintessential plomon's name lends authority dition tells that Solomon's wis-ed by God, surpassed that of was celebrated and sought by Kgs 3–11). At the same time, er-than-life status as a patron Wisdom cautions against interof his authorship as historically David with the psalms and Mo-w, Solomon is identified convenwisdom. Other Wisdom texts are

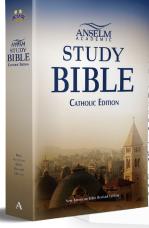
Outline of Proverbs

- Title and Introduction (1:1-7)
- Instructions of Parents and of Wor Wisdom (1:8-9:18)
- First Solomonic Collect (10:1-22:16)
- IV. Sayings of the Wise (22:17-24:22)
- V. Further Sayings of the Wise (24:23-34)
- VI. Second Solomonic Collection, Collection Under King Hezekiah (25:1-29:27)
- VII. Sayings of Agur and Others (30:1-33) VIII. Sayings of King Lemuel (31:1-9)
- Poem on the Woman of Worth (31:10-31)

associated with him also, such as Ecclesiases

associated with him also, such as focksians and the book of Wisdom.

Compilation of Proverbs occurred over exturies. Proverbs 10-30 is presumably he disest section of the book, consisting largely of originally oral folk proverbs that 'sgas' namely, counselors and educates associate with the royal court, gathered and eliabeting perhaps as early as the time of Solare. Reference to the servants of Herokish, largel Judah' (25:1) suggests this work confined the late eighth to early seventh craims in the late eighth to early seventh craims (1). Possibly a part of Herzekish's eligion asip. 1–3 and 31 were added in the early posterior (late sixth to early fifth centaria to the same afterward of the Ballydonian existe bed thus reflects Israel's wisdom as interpreted thus reflects a significant members. reinterpreted, often at signi



The Temptation of Jesus. 1

1º Filled with the holy Spirit, 1 Jesus returned
from the Jordan and was led by the Spirit into
the desert 7 for forty days, 1 to be tempted by the
devil. He are nothing during those days, and when
they were over he was hungry. * The devil said to
him. "If you are the Som of God, command this
stone to become bread" Jesus answered him. It is
written, One does not live by bread alone." * The
took him up and showed him all the kingdoms
of the world in a single instant. "The devil said to
him." I shall give to you all this power and their
glory for it has been handed over to me, and I may
give it to whomever I wish. "All this will be yours,
if you worship me." Jesus said to him in reply, "It
is written." The Temptation of Jesus.† 'You shall worship the Lord, your God, and him alone shall you serve.'" % Then he led him to Jerusalem, made him stand on the parapet of the temple, and said to him, "If you are the Son of God, throw yourself down from here, ¹⁰for it is written: 'He will command his angels concerning you,

'With their hands they will support you, lest you dash your foot against a stone.'"

¹²Jesus said to him in reply, "It also says, "You shall not put the Lord, your God, to the test." ¹² When the devil had finished every temptation," he de-parted from him for a time.

IV. The Ministry in Galilee

The Beginning of the Galilean Ministry. has beginning or the Gomeon manage.

11s Jesus returned to Galilee in the power of the
Spirit, and news of him spreadt throughout the
whole region, * 15 He taught in their synagogues and
was nesteed by all

mity was claiming or reclaim-

ontains hundreds of proverbs.

ean' differently depending on who not how, to whom, and in what circs. That is, provests are contingent sizes of unth—not static and universal. It he wise not only need to know the is, but how to read the world so that see the provestis rightly ("one has just any at resporse; a word in season, how list" for 15-23; d. 25:11).

ading proverbs within the context of effection invites additional interpretaures like catchwords, metaphors, or use that animate one proverb may extend reals units of two or more (e.g., reference he "city" and "wicked" in Prv 11:10-11).

retion of a word or phrase at the beginning all ending of a unit, may invite reading a Rup of proverbs together. The word "happy," or example, frames one of the tributes to Assonitied wisdom (3:13–18), and a string

if proverbs about God's sovereignty (16:1–9)
recedes a series that reflects on the king, the
early representative of God in ancient Near

them thought (16:10–15). These connections thight how proverbs may comment on one arother and, as such, generate a larger conver-

sition across the book



Scripture and Tradition

Knowing and applying Sacred Scripture is essential to our life as Christians. But inter preting the Bible requires great care. That is why our faith is based on both the Bible and the Sacred Tradition handed down by

and the Sacred Tradition handed down by the apostles.

Sacred Scripture is the inspired word of God—the Holy Spirit guided the authors who wrote the Old and New Testaments. When we interpret Scripture, we must keep in mind what human authors intended. Sacred Tradition is rooted in the teachings of the apostles, refined and passed on through the teaching authority of the Church. It includes both doctrine and routine and morals. Together Scripture and Tradition form one sacred deposit the word of God for the salvalation of God's people.

The Magisterium, or teaching authority of the Church, serves the word of God Scripture and Tradition. Guided by the Holy Spirit, the bishops, in communion with the Pope, are entrusted with teaching what has been handed on through Scripture and Tradition.

Scripture and Tradition.
The Bible, Tradition, and the Magisterium help us discern God's revelation in the world.
All three guide us in our effort to know Christ and our role as Christians

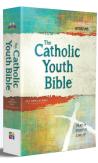
The book may also be read as a literary whole. Remarkably similar portraits of two women, personified wisdom (Prv 1–9) and "a ontains hundreds of proverbs.

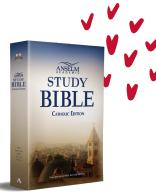
a statement of an apparent
based on human experience
a community over time. The
sass a wide variety of speech,
satements to extended poems,
the most prevalent form is the
sent; the first line makes an obclaim which the second line
sentists, or motivates. Whereas a
seeily and parallel structure convey
details captivate and complicate,
phos and similes are abundant,
ttt wordplay, alliteration (repetition
or similar consonant(s) in a line
of sund, ambiguity, irony, humor,
to pily proverbs. The artistry invites
lines and discover what the sages
well seach moral imagination. Each
las several possible meanings and
ard differently depending on who
only not both, on who,
and now, to whom, and in what circoll hat is proverbs are continuent woman of worth" (31:10-31), frame the book suggesting that the women should be identi-fied with each other. Readers begin in the position of a silent son urged by his father to love wisdom and accept the invitation to her house-hold (chs. 1–9) and ultimately become an es-teemed adult who lives there (31:10–31). The teemed adult who lives there (31:10-31). Its sections of Proverbs in between—announced by superscriptions or titles along the way—contribute to this "growing up" in various ways, including a progression from Israelite to international wisdom, an increasing variety and complexity of literary forms, heightened debate and contradiction between proverbs, and an expanding moral purview from household to cosmos. Proverbs thus forms readers by its content and arrangement.

debate and contradiction between proverby, hold to cosmos. Proverbs thus form is content and arrangement.

A prologue (Prv 1:2–7) announces that the book aims to impart wisdom. Thick with vocabulary critical to that endeavor, thee opening verses highlight the relational nature of wisdom. Young and wise altike must accept discipline and listen to instruction. Wisdom is about "what is right, just and fair" (1:3h), terms that together refer comprehensively to ethical relationships between individuals and communities. And wisdom begins with and is most fully expressed as "fear of the Loep" (1:7), mamely, reverence for and obedience to God that motivates virtuous behavior and fosters well-being. Found fourteen times (and fosters well-being. Found fourteen times (and fosters well-being). Found fourteen times (and fosters well-being) fround fourteen times (and fosters well-being). Found fourteen times (and fosters well-being) fround fourteen times (and fosters well-being) fround fourteen times (and fosters well-being). Found fourteen times (and fosters well-being) fround fourteen times (and fosters well-being) fround fourteen times (and fosters well-being). Found fourteen times (and fosters well-being) fround fourteen times (and fosters well-being) fround fourteen times (and fourteen times) found for the community does not mother twice but she evidently does and foolishness, righteousness and wicked, and foolishness, righteousness and wicked, and foolishness, righteousness and wicked, and confecting and compelling appeals for amid conflicting and compelling

Which Bible is right for your students?

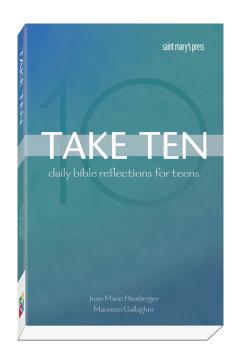




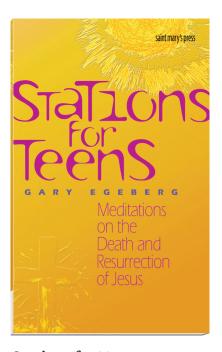
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|--------------------|--|---------------------------------------|
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| ISBN | 978-1-59982-922-7 978-1-59982-925-8 | 978-1-59982-124-5 |
| Price | Hardcover: \$41.95 Softcover: \$32.95 | Softcover: \$37.95 |
| Age | 14+ | 14+ |
| Translation | New American Bible Revised Edition New Revised Standard Version | New American Bible Revised Edition |
| Spanish Available | ✓ | |
| Special Features | ✓ | ✓ |
| Complete Scripture | ✓ | ~ |
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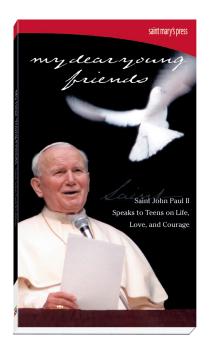
Build a habit of prayer



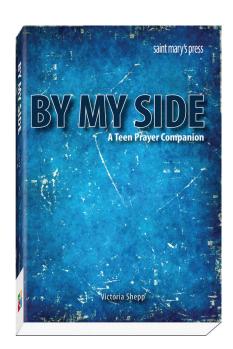
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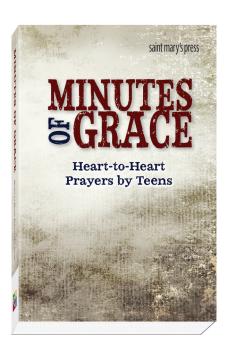
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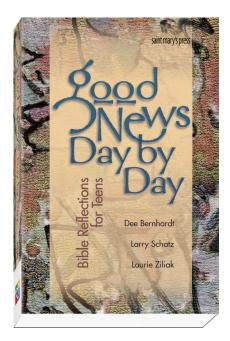
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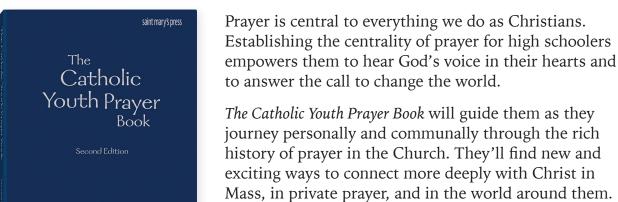


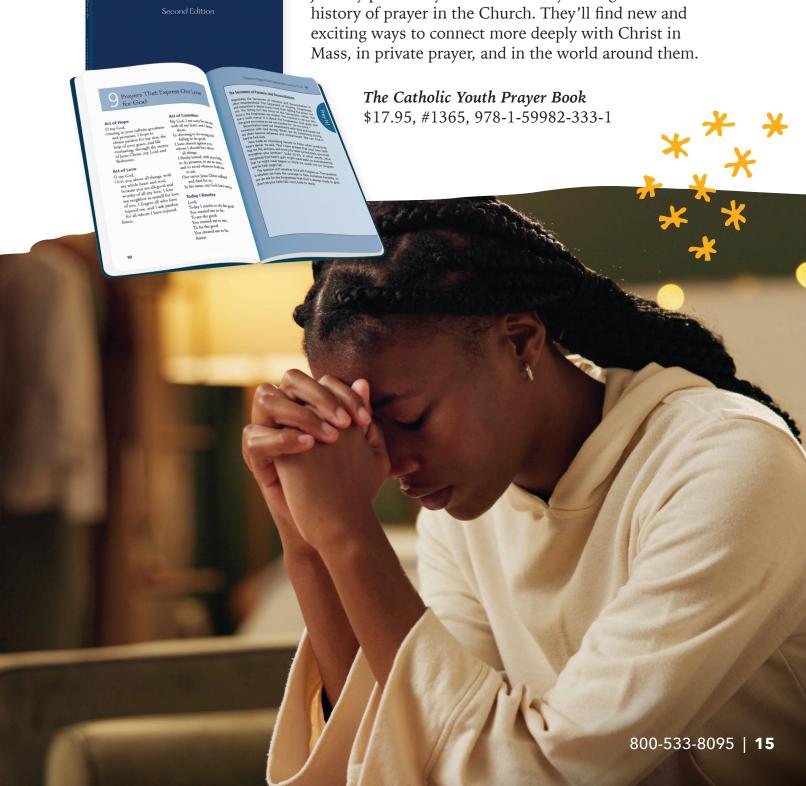
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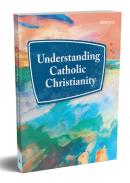




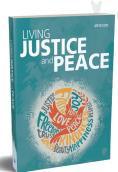


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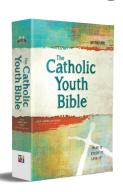
Engage hearts in new ways



Understanding Catholic Christianity, 4



Living Justice and Peace, 6



The Catholic Youth Bible, 12

