

Faith and Life Series
Grade Four Student Textbook
JESUS OUR GUIDE

This logs changes that were made in the
Revised Edition reprint dated 2008.

#	Location of change	Description of Change	Rationale	Date change was made
1	Page 13, paragraph 5, lines 3-5	Replace But he was lonely. There was no one with whom he could share himself. with Yet, there was still something missing. Adam was the only human being.	Word choice change to be more comprehensible to fourth graders.	Fall 2008
2	Page 14, paragraph 4, lines 5-6	Replace in a friendly voice, “Won’t God let you eat from any with “Did God tell you not to eat from one	Factual correction; to match the Scriptural account.	Fall 2008
3	Page 16, first partial paragraph, lines 1-2	Replace could no longer walk and talk with with distanced themselves from	Factual correction; for theological precision. After the Fall, Adam and Eve were still able to walk and talk with God through good moral acts and prayer, although it was in a more distanced manner than prior to the Fall.	Fall 2008
4	Page 17, paragraph 2, line 7	Replace show God that with thank God and show him that	Clarification; to reveal more clearly the interior reality of sacrifices	Fall 2008

#	Location of change	Description of Change	Rationale	Date change was made
5	Page 17, paragraph 4, lines 3-7	Replace Cain, on the other hand, was envious of Abel and hated him. God saw this hatred in Cain's heart and showed him that he was not happy with Cain's sacrifice. This made Cain furious. He with God was not pleased, however, with Cain's sacrifice because he had held back his best from God. Cain then became jealous of his brother and hated him so much that he decided to get rid of Abel.	Factual correction; to match the Scriptural account; Scripture presents Cain's jealousy as arising <i>after</i> God received Abel's sacrifice and not his.	Fall 2008
6	Page 18, full paragraph 1, line 3	Insert probably to read and he probably did	Clarification; Scripture does not explicitly say that Abel did not suspect his brother.	Fall 2008
7	Page 18, full paragraph 1, lines 6-7	Delete with no one to see what he had done	Clarification; God <i>had</i> indeed seen what Cain did.	Fall 2008
8	Page 18, full paragraph 8, line 3	Replace He with Jesus	Clarification regarding the subject of the sentence	Fall 2008
9	Page 20, paragraph 2, line 2	Replace the only man on earth with a good man	Clarification; to match the Scriptural account	Fall 2008
10	Page 20, paragraph 2, line 2	Replace who tried to please God with who pleased God	Clarification; to match the Scriptural account, which says that Noah was <i>pleasing</i> in God's sight	Fall 2008
11	Page 20, paragraph 2, lines 3-4	Replace wash all that was evil from the earth with destroy the wicked people	Clarification to match the Scriptural account	Fall 2008
12	Page 21, paragraph 3, line 2	Insert probably to read family inside probably began to grow	Clarification; the Scriptural account is silent about whether or not Noah's family grew restless	Fall 2008
13	Page 24, paragraph 3, line 2	Delete , (comma) after tents and insert and to read their tents and gathered	Typo correction	Fall 2008
14	Page 24, paragraph 3, line 4	Insert they to read some servants, they set forth	Typo correction	Fall 2008
15	Page 26, full paragraph 1, line 1	Replace two with several	There are more than two parts to a covenant	Fall 2008
16	Page 28, paragraph 1, line 5	Replace girl with young woman	Clarification; Rebekah was not a girl, but a young woman when Isaac saw her.	Fall 2008

#	Location of change	Description of Change	Rationale	Date change was made
17	Page 28, paragraph 1, lines 6-7	Replace She and Isaac fell in love at first sight and were soon married. with Isaac married Rebekah and loved her very much.	Clarification; to match Scriptural account	Fall 2008
18	Page 30, paragraph 9, line 11-13	Insert married Rachel and and delete and then married Rachel to read So Jacob married Rachel and worked for seven more years.	Factual correction; Jacob married Rachel at the start of his second set of seven year service to Laban.	Fall 2008
19	Page 30, paragraph 10, line 1	Replace Jacob really loved Rachel. with Jacob loved Rachel more than her.	Clarification; to match the Scriptural account	Fall 2008
20	Page 31, Q. 22	Replace <i>Abraham's</i> with <i>Isaac's</i>	Typo correction	Fall 2008
21	Page 37, paragraph 9, lines 7-8	Replace had to leave the room because he was crying with turned away from them and cried.	Factual correction; to match the Scriptural account	Fall 2008
22	Page 39, first partial paragraph, line 4	Replace Gesen with Goshen	Spelling correction	Fall 2008
23	Page 43, full paragraph 2, line 2	Replace powers which would be signs to the people that with signs to perform so the people would believe	Clarification	Fall 2008
24	Page 45, paragraph 7, line 4	Replace mosquitoes with gnats	Factual correction	Fall 2008
25	Page 46, full paragraph 4, line 7	Delete with tears in his eyes, to read he commanded, for	Factual correction; to match Scriptural account	Fall 2008

#	Location of change	Description of Change	Rationale	Date change was made
26	Page 50, full paragraph 3, lines 1-7	Replace The people also made a portable tent, and inside it they placed a tabernacle (bold). This was where their priests would offer sacrifices to God on behalf of the people, and it would also be a sign of God's presence among them. Finally, they made a beautiful altar for the sacrifices and fine clothing for the priests. with The ark was kept in a portable tent called the tabernacle (bold). God's presence dwelt in the tabernacle and there the priest would pray to God on behalf of the people. In addition to these, the people also made two beautiful altars and fine clothing for the priests.	Factual correction; the tabernacle actually <i>was</i> the portable tent. Although, not perfect, it was, in some way, the place of God's dwelling among the people, and not merely a sign of his presence.	Fall 2008
27	Page 50, full paragraph 4, line 2	Replace altar with altars	Factual correction; there was more than one altar.	Fall 2008
28	Page 50, full paragraph 4, lines 5-6	Replace ritual of sacrifice was with rituals of sacrifices were	Factual correction; there was more than ritual of sacrifice.	Fall 2008
29	Page 50, full paragraph 4, line 7	Delete on the altar and an to read offered as atonement for	Factual correction; not all sacrifices were offered directly on the altar.	Fall 2008
30	Page 53, full paragraph 1, line 7	Replace These with They	Typo correction	Fall 2008
31	Page 53, full paragraph 1, line 9	Insert so they did not have their own land to read (They were ordained to offer sacrifices to God for the people of all the tribes so they did not have their own land.)	Clarification; to make the connection between the Levitical priesthood and the reason that they do not own land.	Fall 2008
32	Page 53, full paragraph 2, lines 8-9	Replace "His strength will be in his hair however, so he must never cut it." with "His hair must never be cut."	Clarification; while Samson's strength was linked to his hair, his strength did not actually reside in his hair.	Fall 2008
33	Page 56, paragraph 1, line 5	Insert of the Covenant to read Ark of the Covenant	Clarification	Fall 2008

#	Location of change	Description of Change	Rationale	Date change was made
34	Page 56, paragraph 1, line 6	Delete before it to read sacrifices to God.	Factual correction; Hannah did not offer sacrifices before the Ark in Shiloh, but she certainly offered prayers of sacrifice.	Fall 2008
35	Page 57, paragraph 5, line 1	Replace During Samuel's lifetime , with As long as	Factual correction; the Israelites' triumph in battle lasted beyond Samuel's lifetime.	Fall 2008
36	Page 57, paragraph 5, line 2	Replace always with were faithful to God they	Factual correction; the Israelites' triumph in battle was dependent upon their faithfulness to God.	Fall 2008
37	Page 64, Q. 47, line 3	Replace faithlessness with disobedience	Clarification; Saul was rejected primarily because of his disobedience.	Fall 2008
38	Page 67, full paragraph 1, line 1	Replace not too long with many years	Factual correction	Fall 2008
39	Page 71, paragraph 1, lines 2-6	Replace divided. Ten of the tribes had their own king, and they named their country Israel. The other two tribes named their country after the tribe of Judah, which was Solomon's tribe. with divided into two kingdoms. The ten tribes in the north became the Kingdom of Israel and the two tribes in the south became the Kingdom of Judah.	Clarification	Fall 2008
40	Page 71, paragraph 3, line 7	Replace servants with slaves	Factual correction	Fall 2008
41	Page 73, full paragraph 1, lines 3-6	Replace John did not want to baptize him. For the Jews, baptism was a sign of repentance for sins and John knew that Jesus was without sin. with John, however, knew that Jesus is the Messiah.	Clarification	Fall 2008
42	Page 73, full paragraph 4, line 9	Delete eating to read a lot of time with sinners	Clarification; Jesus also spent time with sinners outside of the context of eating.	Fall 2008
43	Page 79, section title 2	Delete Our to read False Gods	The deletion was made so as not to assume unnecessarily ownership of false gods.	Fall 2008

#	Location of change	Description of Change	Rationale	Date change was made
44	Page 80, full paragraph 6, lines 1-6	Replace Sometimes, however (although certainly not every time!), God knows that what you ask for would not be best for you or for someone else. So in his great love for you, he uses another way than the one you were expecting to answer your prayer. with Sometimes, however, (although certainly not every time!) what we ask for might not be best for us or for someone else. So in his great love for us, God might answer our prayers in a different way than we were expecting.	Clarification	Fall 2008
45	Page 81, full paragraph 4, lines 4-5	Replace means using God’s name with is speaking about God	To clarify that blasphemy extends beyond the inappropriate use of God’s name and applies also to speaking about God inappropriately.	Fall 2008
46	Page 84, paragraph 3, lines 3-4	Replace too much and to love with at the price of loving	Clarification; to make clear what type of disordered love of oneself is implied here, and to avoid giving the idea that self-love (even ordered) is necessarily an obstacle created by Adam’s sin.	Fall 2008
47	Page 85, full paragraph 3, line 1	Delete Sometimes to read You must obey	Clarification; obedience to parents is not conditional in this context.	Fall 2008
48	Page 85, full paragraph 4, line 2	Insert even to read even when they	Clarification; obedience to parents extends beyond the circumstance being described. The word “even” qualifies the statement.	Fall 2008
49	Page 86, full paragraph 2, lines 1-4	Replace We have two lives—the life of our bodies and the life of God in our souls. In the Fifth Commandment, God tells us to respect both lives in ourselves and in others. with We must care for the soul as well as the body. In the Fifth Commandment, God tells us to respect our own bodies and souls as well as those of others.	Clarification; to say that we have two lives wrongly suggests a body-soul dualism. The change distinguishes the body and soul while maintaining their essential unity.	Fall 2008

#	Location of change	Description of Change	Rationale	Date change was made
50	Page 86, full paragraph 6, lines 2-4	Replace Of your two lives, this is really the more important one because your soul is the higher part of you. with As wonderful and important as your body is, your soul is even more wonderful and important.	Clarification; to explain the hierarchical relationship between body and soul without creating a dualism.	Fall 2008
51	Page 86, full paragraph 9, line 5	Replace foolish with different	Word choice change	Fall 2008
52	Page 91, first partial paragraph, lines 4-8	Replace Some people like to gossip (bold). When we gossip, we talk about true things but they are things about other people which are private, and they are often things that others don't have a right to know. with This information you must not tell others unless you have a very serious reason for doing so. We must avoid gossip (bold), which is useless or damaging talk about other people.	To clarify the previous sentence and to give a better definition, instead of a description, of gossip	Fall 2008
53	Page 92, Q. 72, line 2	Replace impurity of any kind. with unfaithfulness in marriage.	Clarification; the Sixth Commandment itself is more explicit in what it forbids. The change reflects this.	Fall 2008
54	Page 92, Q. 72 lines 2-3	Replace immoral with impure	Clarification; the Sixth Commandments forbids specifically <i>impure</i> acts, words, etc.	Fall 2008
55	Page 92, Q. 73, line 2	Replace bad with impure	Clarification	Fall 2008
56	Page 92, Q. 74, line 3	Replace honor with pay	Clarification; word choice change	Fall 2008
57	Page 92, Q. 77, line 2	Replace unhealthy with excessive	Clarification of what is meant by "unhealthy"	Fall 2008
58	Page 95, paragraph 1, line 2	Insert by and should read followed about by angry men	Syntax correction	Fall 2008

#	Location of change	Description of Change	Rationale	Date change was made
59	Page 95, paragraph 7, lines 1-8	Replace But Jesus was both God and man! As a child, Jesus began to grow, through the power of the Holy Spirit, in the womb of his mother, Mary. From the first moment of his humanity, he had a body and soul like ours, but his body and soul were joined to God in such a way that they were not two persons but only one! Jesus is one Divine Person, truly God and truly man. with Jesus is both God and man! He is the Son of God from all eternity, and in time he became man through the power of the Holy Spirit in the womb of his mother, Mary. He has a body and soul as we do, yet he remains God. Jesus is one Divine Person, truly God and truly man.	Clarification; for theological precision	Fall 2008
60	Page 96, paragraph 2, line 4	Replace could with would	Clarification; for precision. Jesus not only <i>could</i> answer that he is human, but he <i>would</i> , because that is his nature.	Fall 2008
61	Page 96, paragraph 2, line 4	Replace human being with man	Stylistic change	Fall 2008
62	Page 96, paragraph 2, line 5	Replace <i>but</i> with <i>and</i>	Clarification, Jesus would answer that he was both man and God, so the conjunction in this sentence ought to be <i>and</i> .	Fall 2008
63	Page 96, paragraph 2, line 5	Replace could with would	Clarification; for precision. Jesus not only <i>could</i> answer that he is God, but he <i>would</i> , because that is his nature.	Fall 2008
64	Page 96, paragraph 4, line 1	Delete new and to read were so wonderful	Clarification; Jesus' teachings were new only in one respect. Insofar as they were the fulfillment of the Old Testament they are not wholly new. The change preserves the ability to see the continuity between the Old and New Testaments.	Fall 2008

#	Location of change	Description of Change	Rationale	Date change was made
65	Page 96, paragraph 8, line 1	Delete too to read Jesus worked many, many miracles	Clarification; when speaking of miracles as signs of the miracle worker's divinity, Jesus is the only possible miracle worker, for only he was divine. The inclusion of the word <i>too</i> in this sentence wrongly suggests that others also worked miracles as signs of divinity	Fall 2008
66	Page 97, full paragraph 4, lines 1-2	Replace now on earth and then in heaven, where he will with to come to him. He will	Clarification; it was unclear in the original sentence whether Jesus or "you" is waiting on earth and then in heaven.	Fall 2008
67	Page 97, full paragraph 4, line 3	Insert for true happiness. to read will satisfy your every hope for true happiness.	Clarification; for theological precision	Fall 2008
68	Page 97, full paragraph 4, line 3	Delete And to read Only by following	Syntax correction	Fall 2008
69	Page 97, full paragraph 4, line 4	Insert and go to heaven. to read with him and go to heaven.	Clarification; for theological precision, to point out that our union with Jesus is realized in heaven.	Fall 2008
70	Page 101, full paragraph 1, line 11	Replace the Blood of the Lamb of God. with his Body and Blood.	Clarification; Jesus shares his life with us in the reception of both his Body and his Blood, and not only when we receive his Blood.	Fall 2008
71	Page 102, full paragraph 1, lines 4-5	Replace But he was not content just to stay in heaven—he wanted with Even more than seeing us, Jesus wants	Clarification; the original sentence may have suggested that Jesus was not content in heaven.	Fall 2008
72	Page 102, full paragraph 1, lines 5-7	Replace the same Jesus who rose on Easter Sunday is hidden under with He comes to us under	Clarification; the new sentence gives a more precise explanation of what Jesus does out of a desire to be near to us. That is, he comes to us – specifically under the appearances of bread and wine.	Fall 2008
73	Page 102, <i>Exsultet</i> in the box, line 2	Replace : (colon) with ! (exclamation mark)	To match the <i>Exsultet</i> in the Missal.	Fall 2008
74	Page 102, <i>Exsultet</i> in box, line 15	Replace not Christ with Christ not	Word order correction to match the <i>Exsultet</i> in the Missal.	Fall 2008
74	Page 102, <i>Exsultet</i> in box, line 20	Replace . (period) with ; (semicolon)	To match the <i>Exsultet</i> in the Missal.	Fall 2008
75	Page 102, <i>Exsultet</i> in box, line 22	Replace . (period) with ! (exclamation mark)	To match the <i>Exsultet</i> in the Missal.	Fall 2008
76	Page 102, <i>Exsultet</i> in box, line 23	Insert from the to read from the <i>Exsultet</i>—Easter Vigil hymn	Citation correction	Fall 2008

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77	Page 104, paragraph 2, line 15	Replace destroyed with offered what was dear to	Clarification; sacrifice is not interiorly about destruction, but is essentially an offering to another	Fall 2008
78	Page 104, paragraph 2, line 16	Insert completely. to read gave them back to God completely.	Clarification; burnt offerings, because nothing is left of the victim, are whole and entire offerings.	Fall 2008
79	Page 105, full paragraph 1, line 6	Insert Heavenly to read Heavenly Father	Clarification	Fall 2008
80	Page 105, full paragraph 2, lines 3-4	Replace the sacrifice needed to be one which involved blood to atone with Sacrifice which involved blood was needed	Clarification	Fall 2008
81	Page 105, full paragraph 2, line 11-12	Replace Although it was just a symbol when the priest put his hands with Jewish priests atoned for sin by putting their hands	Clarification; while the Jewish offerings certainly could not remove all sin, they did participate in a real way in Christ's atonement, and so were more than just symbolic.	Fall 2008
82	Page 105, paragraph 3, line 14	Insert , (comma) but an animal cannot really bear the guilt of man. after onto it.	After the previous change, this insertion will show in what way the Jewish sacrifices were incomplete.	Fall 2008
83	Page 106, paragraph 3, line 1	Replace When the priest offered a sacrifice before the Ark of the Covenant with When the Jewish priests offered sacrifice in the temple,	Factual correction; there were multiple <i>Jewish</i> priests offering sacrifice. Their sacrifices were offered in the temple, and not necessarily before the Ark of the Covenant.	Fall 2008
84	Page 106, paragraph 4, lines 1-2	Replace although Christ's Sacrifice is complete when the priest says with when we go to Mass the priest not only says	For clarification; the idea being communicated here does not does not specifically concern the completion of Christ's sacrifice. The context of liturgical prayers at Mass is more fitting for this discussion. It is also more accurate to say that the sacrifice is complete when the priest consumes the precious blood.	Fall 2008
85	Page 106, paragraph 4, line 3	Insert the cup of to read This is the cup of my Blood	To match the translation used at Mass	Fall 2008
86	Page 106, paragraph 4, line 4	Insert but and also to read wine, but we also have prayers and ceremonies	The change creates a further exposition of how the Mass is prefigured by Jewish sacrifice and temple worship	Fall 2008
87	Page 108, paragraph 4, line 4	Replace And the with This	Stylistic change	Fall 2008
88	Page 108, paragraph 5, line 4	Replace appearances with appearance	Typo correction	Fall 2008

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89	Page 109, paragraph 2, line 6	Replace Take this, and eat with Take, eat	To match the RSV translation	Fall 2008
90	Page 109, paragraph 2, line 8	Replace Take this, with Drink of it,	To match the RSV translation	Fall 2008
91	Page 109, paragraph 2, line 8	Insert ; (semicolon) to read all of you;	To match the RSV translation	Fall 2008
92	Page 109, paragraph 2, line 9	Replace and drink from it, for this is the cup of my Blood with for this is my Blood	To match the RSV translation	Fall 2008
93	Page 109, paragraph 2, line 10	Delete new to read of the covenant	To match the RSV translation	Fall 2008
94	Page 109, paragraph 2, line 11	Insert (Mt. 26:26-28). to read forgiveness of sins” (Mt. 26:26-28).	Citation insertion	Fall 2008
95	Page 109, paragraph 3, line 14	Replace is now with becomes	Word choice change	Fall 2008
96	Page 109, paragraph 5, line 5	Replace the whole Jesus is in even the tiniest piece of Host and in each drop of Blood in the cup with even the tiniest piece of Host and each drop of Blood in the cup is the whole Jesus	To clarify that Jesus is not in the bread and wine, but rather, the bread and wine become Jesus.	Fall 2008
97	Page 109, paragraph 5, line 8	Replace world the whole Jesus is there in each one of those Hosts! with world, each consecrated Host is the whole Jesus.	To clarify that Jesus is not in the host, but rather, the bread becomes Jesus.	Fall 2008
98	Page 112, Q. 107, line 3	Replace appearance with appearances and replace remains with remain	Typo corrections	Fall 2008
99	Page 112, Q 110, line 2	Replace of with in	Word choice change	Fall 2008
100	Page 113, paragraph 1, line 1	Delete Do not even touch it. to read Do not eat from it, for if you do,	To match the RSV translation	Fall 2008
101	Page 113, paragraph 1, line 7	Replace they with Adam and Eve	Clarification; to make explicit the subject of the sentence.	Fall 2008
102	Page 113, paragraph 2, line 1	Delete But	Stylistic change	Fall 2008

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103	Page 113, paragraph 2, lines 2-3	Delete Do you know who else did?	Stylistic change	Fall 2008
104	Page 113, paragraph 2, line 10	Insert of grace to read God's life of grace in your soul.	Clarification; for theological precision	Fall 2008
105	Page 114, paragraph 1, lines 8-11	Replace Your mind should rule your desires and your feelings, but sometimes your desires and your feelings end up ruling your mind! with Sometimes you let your desires and your feelings, instead of your conscience, rule over your actions.	Clarification	Fall 2008
106	Page 114, paragraph 1, line 12	Replace should with must	The command to obey parents is not optional; it is imperative.	Fall 2008
107	Page 114, paragraph 1, line 13	Insert maybe you give in to to read but maybe you give in to your desire	The sentence has been restructured to emphasize the free will involved in the act of disobedience.	Fall 2008
108	Page 114, paragraph 1, line 14	Replace might make with and	The sentence has been restructured to emphasize the free will involved in the act of disobedience.	Fall 2008
109	Page 114, paragraph 1, line 17	Insert let yourself to read teases you, you let yourself get	The insertion is to emphasize the role of free will in anger that is sinful.	Fall 2008
110	Page 114, paragraph 1, lines 18-19	Delete Furthermore, (comma) to read Sometimes your desires	Stylistic change	Fall 2008
111	Page 114, paragraph 1, lines 20 -21	Replace this even happens with it might be hard to be good even and delete to be good! to read that when you are trying very hard.	The passive voice has been changed in order to emphasize the free will that is involved in trying to be good.	Fall 2008
112	Page 114, paragraph 3, line 10	Replace God's life with the life of grace	Clarification; for theological precision	Fall 2008
113	Page 116, Q. 124, line 3	Replace and with of the seriousness of the action or without full	Specfication of what is involved in a venial sin	Fall 2008
114	Page 124, full paragraph 5, line 7	Delete one I in Counsellor to read Counselor	Typo correction	Fall 2008
115	Page 131, Q. 145, line 4	Insert together to read morals: together they are	Clarification on what is required for the charism of infallibility to be exercised	Fall 2008
116	Page 133, paragraph 4, line 3	Delete else. to read about something. For	Clarification	Fall 2008

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117	Page 133, paragraph 4, lines 10-11	Replace a baby's with the person's	It is not necessarily babies who are baptized.	Fall 2008
118	Page 134, first partial paragraph, line 4	Delete baby's	It is not necessarily a baby who is baptized.	Fall 2008
119	Page 134, full paragraph 3, line 4	Replace freed your soul from the effects of with removed	Factual correction; even after Baptism, the effects of original sin remain, although original sin itself has been removed.	Fall 2008
120	Page 134, full paragraph 3, line 5	Insert and and from your soul to read sin, and any other sin, from your soul and gave you	Clarification	Fall 2008
121	Page 135, full paragraph 4, line 10	Insert and hands to read the person's head and hands with	Factual correction	Fall 2008
122	Page 137, Q. 156, line 5	Delete the to read also mortal sins,	Typo correction	Fall 2008
123	Page 144, Q. 163, line 4	Replace during eternal life with for all eternity	Word choice correction for theological precision	Fall 2008
124	Page 145, paragraph 5, line 10	Replace kingdom with empire	Factual correction	Fall 2008
125	Page 146, full paragraph 1, line 9	Replace trough with box	Word choice change	Fall 2008
126	Page 150, the Divine Reproaches, line 7	Move Holy is God! Holy and strong! Holy immortal one, have mercy on us! to be after I led you out of Egypt from slavery to freedom, but you led your Savior to the Cross.	To match the Good Friday Liturgy	Fall 2008
127	Page 150, the Divine Reproaches, line 12	Insert from to read from the Divine Reproaches, Good Friday Liturgy	Citation correction	Fall 2008
128	Page 150, full paragraph 5, lines 6-7	Delete (who had been crying because he had denied knowing Jesus) to read tell the Apostle Peter. She also	Factual correction; the Scriptural account is silent about whether or not Peter was crying.	Fall 2008
129	Page 158, definition of SACRIFICE, line 1	Replace the offering with giving and insert completely to read giving up completely to God	Clarification; for precision	Fall 2008

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130	Page 158, definition of TABERNACLE, line 1	Replace a tent that represents with the tent where	Factual correction; the tabernacle was more than a representation of God's presence, but was a real, even if only partial, place of God's presence	Fall 2008
131	Page 158, definition of TABERNACLE, line 2	Insert dwelt to read presence dwelt with	Clarification	Fall 2008
132	Page 161, THE APOSTLES' CREED, line 15	Replace hand of the Father with hand of God the Father almighty.	To match the formulation of the Creed as it has been standardized within the series	Fall 2008