

Faith and Life Series  
Grade Six Student Textbook  
*FOLLOWING CHRIST*

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 9, paragraph 2, lines 1-3	Replace <b>But perhaps we have heard that word love and it sounds magical, unreal. Well, this year we will be getting very practical.</b> with <b>How do we receive this abundant life that Jesus wants to give us? We receive it by following the plan that God has for us.</b>	The original sentence may have implied that the previous years' study was not practical. Additionally, the sentence did not adequately fit into the logical flow and sequence of the introduction. The new sentence provides a better summary of the paragraphs that follow.	2008 Reprint
2	Page 9, paragraph 3, line 9	Replace <b>dignity</b> with <b>gift</b>	Word choice change; although man has dignity, choice in and of itself is not a dignity but rather a gift.	2008 Reprint
3	Page 13, paragraph 6, lines 7-8	Replace <b>decide for themselves what they would do.</b> with <b>choose to do good and avoid evil.</b>	Clarification; the meaning of free will lies in the ability to choose good and avoid evil and not merely in license.	2008 Reprint
4	Page 13, paragraph 7, line 1	Replace <b>We all remember what happened when Adam made his choice.</b> with <b>When Adam and Eve chose to disobey God, their sin affected all men that were to come.</b>	The original sentence assumed that students have read the previous books in the <i>Faith and Life</i> series. The new sentence provides a brief exposition of that to which the original pointed.	2008 Reprint

#	Location of change	Description of Change	Rationale	Date change was made
5	Page 13, paragraph 7, line 7	Delete <b>acting on their own.</b>	While men in many of the men spoken of in the Old Testament “made a mess of things” by attempting to act on their own and independently of God, the sentence was changed so as not to imply falsely that God’s Providence did not play a role in the events of the Old Testament.	2008 Reprint
6	Page 15, paragraph 4, line 14	Replace <b>Of course whether what</b> with <b>Of course, whether or not what</b>	Grammar and syntax corrections	2008 Reprint
7	Page 17, paragraph 5, line 4	Replace <b>a special love which</b> with <b>the special love that</b>	The love that we owe to God is a particular love; this is made clear by changing the article from “a” to “the”.	2008 Reprint
8	Page 18, full paragraph 3, line 4	Delete “ ” (quotation marks) and insert , (comma) <b>or created goods</b> to read <b>he loved creatures, or created goods too much.</b>	To match the Scriptural account, which indicates that the rich young man went away sad because he had many possessions.	2008 Reprint
9	Page 18, full paragraph 6, line 2	Replace <b>really</b> with <b>fully</b>	Clarification; while the sacrifices of the Hebrews did not completely atone for sins, they did participate, in a real way, in the atonement that would be wrought by Christ. It is, therefore, more accurate to say that their sacrifices did not <i>fully</i> atone for sins.	2008 Reprint
10	Page 21, paragraph 3, line 3	Replace <b>formula</b> with <b>prayer</b>	Word choice change; to avoid giving the impression that prayers are formulas.	2008 Reprint
11	Page 22, paragraph 4, line 1	Replace <b>specially</b> with <b>especially</b>	Typo correction	2008 Reprint
12	Page 25, paragraph 2, line 4	Replace <b>forget</b> with <b>have forgotten</b>	Verb tense correction	2008 Reprint
13	Page 25, paragraph 4, lines 5-6	Delete <b>called</b> and insert <b>which means</b> to read <b>happiness, then, is “friendship with God,” which means doing God’s will.</b>	Word choice change for clarification; happiness is called many things but can most deeply be identified with and defined as friendship with God. The change aims to make this clearer.	2008 Reprint
14	Page 25, paragraph 6, line 1	Replace <b>calls</b> with <b>relates</b> and insert <b>to</b> to read <b>Jesus relates sanctity (bold), or happiness and holiness to the “Kingdom of God.”</b>	To match the Scriptural account	2008 Reprint
15	Page 27, paragraph 3, line 3	Replace <b>us</b> with <b>someone</b> twice to read <b>to speak up for someone, to pray for someone.</b>	Word choice correction; the definition should be broad enough to encompass more than the reading audience.	2008 Reprint

#	Location of change	Description of Change	Rationale	Date change was made
16	Page 30, paragraph 1, line 4	Insert <b>person or</b> to read <b>holy person or thing</b> .	The insertion was made to fill out the explanation of this commandment, which also relates to our reverence for holy people (e.g., priests and religious).	2008 Reprint
17	Page 30, paragraph 2, line 2-3	Delete <b>That's all he would say</b> .	The original sentence's tone may have indicated that God was holding back information when he revealed his name to Moses, as "I AM"; whereas, this is in itself a very full revelation. Deleting the sentence aims to avoid any notion that God was withholding rather than revealing.	2008 Reprint
18	Page 30, paragraph 2, lines 4-5	Replace <b>was so great that they would not even say it but simply called God "the Lord."</b> with <b>was so great and holy because it was the name that God personally revealed out of love</b> .	It was not for all of Israel's history that the Jewish people would not say God's name. The frequent use of his name in the Psalms bears witness that this was a later development. The change aims to point to the reason underlying the extreme reverence that they had for God's name.	2008 Reprint
19	Page 30, paragraph 5, line 1	Replace <b>That</b> with <b>This</b>	Word choice change	2008 Reprint
20	Page 30, paragraph 5, line 3	Replace <b>to</b> with <b>toward</b>	Grammatical correction	2008 Reprint
21	Page 30, paragraph 6, line 1	Insert <b>violation</b> and delete <b>by</b> to read <b>Another violation is swearing false oaths</b> .	Clarification so that the subject of the sentence is clear	2008 Reprint
22	Page 30, paragraph 8, line 9	Replace <b>may be</b> with <b>is</b>	Factual correction	2008 Reprint
23	Page 31, paragraph 2, line 5	Replace <b>contains the word of God</b> with <b>is the Word of God</b>	Factual and capitalization correction	2008 Reprint
24	Page 31, paragraph 2, line 8	Replace <b>pictures</b> with <b>holy images</b>	Generally we do not have actual pictures of the saints, but artists' renderings.	2008 Reprint
25	Page 33, section title	Replace <b>it</b> with <b>Sunday</b>	Clarification	2008 Reprint
26	Page 35, full paragraph 6, line 5	Delete <b>for</b> to read <b>books, more personal prayer</b>	Grammatical correction	2008 Reprint

#	Location of change	Description of Change	Rationale	Date change was made
27	Page 36, paragraph 1, lines 4-10	Replace <b>The Church in the United States has eight special holy days that may fall on days other than Sundays. They are:</b> with <b>The universal Church has ten holy days of obligation.</b>	Factual correction; to explain that there are 10 holy days of obligation in the universal Church.	2008 Reprint
28	Page 36, paragraph 1, lines 7-10	Replace <b>In certain countries attendance at Mass is not obligatory on all these holy days. In the United some are celebrated on Sunday and only six others require our attendance at Mass.</b> with <b>In the United States some of these are celebrated on Sunday and only six of these are considered holy days of obligation.</b>	To clarify the practice observed in the United States.	2008 Reprint
29	Page 36, paragraph 1, lines 11-12	Insert <b>six and Mother of God,</b> and delete <b>Thursday</b> to read <b>These six are the Solemnity of Mary, Mother of God, Ascension, the Assumption of Mary,</b>	Specification and clarification. In the United States, the Ascension is not everywhere required to be celebrated on Thursday.	2008 Reprint
30	Page 36, paragraph 1, lines 14-20	Delete <b>In the United States, there is no obligation to attend Mass when the Solemnity of Mary, the Assumption of Mary, or All Saints' Day falls on a Saturday or a Monday. Even when we are not obliged to participate in Mass on these holy days and other special feasts, it is still very good to do so.</b>	Factual correction; the obligation to attend Mass when a holy day falls on a Monday or a Saturday may be dispensed by the bishop of a particular diocese for a particular feast in a given year, but it is not a universal practice.	2008 Reprint
31	Page 37, Q. 28, line 3	Insert <b>Mother of God,</b> to read <b>Solemnity of Mary, Mother of God,</b>	Specification	2008 Reprint
32	Page 39, paragraph 3, line 1	Delete <b>may</b> and insert <b>s</b> to read <b>Self-denial means doing</b>	This <i>is</i> the meaning of self-denial, and not merely a possible meaning of it.	2008 Reprint
33	Page 39, paragraph 3, line 3	Insert <b>for the sake of some greater good,</b> to read <b>we would like for the sake of some greater good, for example,</b>	Clarification; an essential part of self-denial in this context is to deny oneself not merely for the sake of denying oneself, but to deny oneself with a higher purpose in mind.	2008 Reprint

#	Location of change	Description of Change	Rationale	Date change was made
34	Page 39, paragraph 3, lines 5-6	Replace <b>An example on a deeper level</b> with <b>Another example</b>	The second example is not necessarily on a deeper level than the first.	2008 Reprint
35	Page 39, paragraph 7, line 1	Replace <b>The Cross sums up</b> with <b>Our daily cross is</b>	Clarification; the meaning of the Cross of Christ is far wider than the things we may dislike. Those things are more accurately referred to as our daily cross, which we are called to pick up in following Christ.	2008 Reprint
36	Page 40, full paragraph 1, line 7	Replace <b>especially</b> with <b>even</b>	Word choice change; it is most perfect to accept the will of God joyfully. The greater perfection does not reside in how much our will differs from God's, but in how much our will has been inclined to God's.	2008 Reprint
37	Page 40, full paragraph 4, line 1-2	Delete <b>further</b> to read <b>the bishops have declared abstinence from meat</b>	To avoid giving the impression that the bishops are going beyond what is asked for by the universal Church.	2008 Reprint
38	Page 40, full paragraph 4, line 6	Replace <b>bishops advise</b> with <b>Church advises</b>	The bishops advise us to make Friday a day of abstinence insofar as they speak in the name of the Church, which advises us thus.	2008 Reprint
39	Page 41, full paragraph 4, lines 2-3	Replace <b>The Cross does not always stand for something great and awful. It can include many</b> with <b>The crosses we bear can include the many</b>	Clarification; while the original sentence intended to point students to the "cross" in their lives, which does not always mean some heroic suffering, the terminology of "great and awful" may be unfamiliar to students and so the message would be lost. The change aims to make the essence of the sentence clearer.	2008 Reprint
40	Page 41, full paragraph 4, line 5	Insert <b>always</b> and <b>own</b> to read <b>such as not always having our own way,</b>	The insertion was made so that students do not gain the impression that having their way is a necessary evil, but that it rather becomes an opportunity to participate in Christ's suffering by freely choosing not to have their own way in all things.	2008 Reprint
41	Page 41, full paragraph 4, lines 7-8	Replace <b>Nor are we</b> with <b>We are not</b>	Grammatical correction	2008 Reprint
42	Page 41, title, Rules in box	Insert <b>in the United States</b> to read <b>Rules of Fast and Abstinence in the United States</b>	Clarification	2008 Reprint
43	Page 41, Rules, line 2	Insert <b>whole</b> to read <b>and the whole season</b>	Clarification	2008 Reprint

#	Location of change	Description of Change	Rationale	Date change was made
44	Page 42, Q. 32, line 3	Replace <b>fridays</b> with <b>Fridays</b>	Capitalization correction	2008 Reprint
45	Page 42, Q. 33, lines 1 and 3	Replace <i>of fasting and abstinence for</i> with <i>when both fasting and abstinence are required in</i>	Word choice change for clarification	2008 Reprint
46	Page 42, Q.34, lines 1-2	Replace <i>What other days are days of abstinence for the universal Church?</i> With <i>In the United States what other days are days of required abstinence?</i>	Clarification and factual correction to match the student text (page 40)	2008 Reprint
47	Page 42, Q.34, line 3	Replace <b>Other days of abstinence for the universal Church</b> with <b>Other days of required abstinence in the United States</b>	To accurately answer the revised question in accord with the student text (page 40)	2008 Reprint
48	Page 43, paragraph 7, lines 2-3	Replace <b>parents; in God’s plan children can</b> with <b>parents, but they must still honor them. Children can</b>	The original sentence lacked a mention of the obedience that is still required of children, even though their parents may display faults and weaknesses. The revision and insertion includes this point.	2008 Reprint
49	Page 45, partial paragraph 1, line 2	Replace <b>target in</b> with <b>means for</b>	Word choice change for clarification	2008 Reprint
50	Page 46, paragraph 1, line 9	Insert <b>societies with</b> to read <b>and to form societies with governments</b>	Naturally formed societies generally precede the formation of structured governments.	2008 Reprint
51	Page 46, paragraph 2, line 8	Replace <b>rights</b> with <b>role</b>	Word choice change for specification; because the original sentence was not clear on what “rights” the government may have, the phrase was revised to be more specific.	2008 Reprint
52	Page 46, paragraph 2, line 9	Replace <b>state</b> with <b>government</b>	Word choice change; the term “state” is a word that comes into use much later than the time of Christ. What is being spoken of, though, is the government.	2008 Reprint
53	Page 46, paragraph 3, line 7	Insert , (comma) and delete <b>and sound values</b> , to read <b>virtue, and allowing people</b>	Because the phrase “sound values” was vague, but ultimately means “respecting God’s law” it was deleted for greater clarity and conciseness.	2008 Reprint

#	Location of change	Description of Change	Rationale	Date change was made
54	Page 46, paragraph 4, line 8	Insert <b>for the sake of the common good</b> to read <b>the people for the sake of the common good.</b>	The common good is the higher good that undergirds a government’s effort to promote the rights and well-being of all people. Without this as the motivating principle the “rights and well-being” of people would be even more difficult to define. It is important for students to recognize the role of the common good in the formation and workings of governments.	2008 Reprint
55	Page 47, full paragraph 3, line 2	Delete <b>that</b>	Grammatical change	2008 Reprint
56	Page 47, full paragraph 3, line 4	Insert <b>natural law and</b> to read <b>really violate natural law and the rights of others.</b>	Because the rights of others are rooted in natural law, and must be understood to be grounded in natural law, the insertion was made so that students can develop a deeper grasp of the nature of human rights. The insertion also introduces students to one of the most effective ways (the natural law argument) to argue against “legal” actions that are immoral.	2008 Reprint
57	Page 47, full paragraph 4, line 6	Insert <b>innocent</b> to read <b>the innocent child has</b>	For emphasis on the great evil that abortion is; the gravity of the taking of a life is greatly amplified when that life is innocent.	2008 Reprint
58	Page 51, paragraph 1, lines 2-3	Replace <b>another society that has authority over us and demands our obedience and allegiance.</b> with <b>another authority over us that demands our obedience.</b>	The changes were made to avoid giving the impression that the Church is a merely human society and in favor of focusing on the Church as a voice of authority.	2008 Reprint
59	Page 51, paragraph 2, line 2	Delete , (comma) to read <b>souls to teach</b>	Syntax correction	2008 Reprint
60	Page 51, paragraph 2, lines 2-3	Insert <b>and</b> and replace <b>and</b> (line 3) with <b>He chose his Apostles</b> to read <b>souls and to teach all men the truths of the Faith. He chose his Apostles to govern the Church as a body.</b>	Clarification; the primary mission of the Church is to save souls by teaching all men the truth. The governance by the Apostles is at the service of the essential mission that Christ gave.	2008 Reprint
61	Page 54, paragraph 2, line 1	Delete <b>spiritual</b> and insert <b>made in the image of God</b> to read <b>Because we have souls made in the image of God we can</b>	Clarification; “spiritual soul” was redundant, and moreover it is our being in the image of God that ultimately enables us to share in his life.	2008 Reprint

#	Location of change	Description of Change	Rationale	Date change was made
62	Page 54, paragraph 5, line 3	Delete , (comma) and insert <b>or</b> to read <b>A sick or elderly person</b>	Clarification; the subject of respect for life in the face of euthanasia applies to both the sick and the elderly.	2008 Reprint
63	Page 57, paragraph 4, lines 2-4	Replace <b>wish him well. We must wish well to everyone; my will, where I wish others well or ill, is the center of my love. with want what is good for him regardless of how I may feel. We must willingly want what is good for others; the will is the center of love.</b>	Word choice change; because well-wishing is often associated with a certain level of sentimentality, the original sentence was revised to focus on willing (over and against wishing) good for our enemies. The second sentence was revised because it may have given the impression that the will is essentially a place of well-wishing. The will, however, encompasses a much wider range of activity.	2008 Reprint
64	Page 58, full paragraph 2, line 3	Replace <b>feeling</b> with <b>will</b>	Clarification; to distinguish between sentiment and an act of the will	2008 Reprint
65	Page 59, full paragraph 2, line 4	Replace <b>meant to</b> with <b>that could</b>	Clarification; scandal is not always deliberately meant to lead others into sin, although that is often the consequence of it.	2008 Reprint
66	Page 59, full paragraph 2, line 5	Replace <b>It is probably the worst of all sins because it</b> with <b>This sin</b>	Clarification; while the risk it presents to one's own soul and the souls of others is significant, it is not thereby essentially the worst sin of all. Many factors would play into that claim, including knowledge, consent, intention, circumstance, etc.	2008 Reprint
67	Page 59, full paragraph 2, line 7	Insert <b>to our neighbor</b> to read <b>There can be no greater lack of charity to our neighbor.</b>	Clarification; scandal is a lack of charity to our neighbor. The <i>greatest</i> lack of charity would be with respect to our relationship with God.	2008 Reprint
68	Page 59, full paragraph 4, line 7	Replace <b>whoever</b> with <b>whoever</b>	Typo correction	2008 Reprint
69	Page 62, paragraph 3, lines 8-9	Replace <b>He alone is wise enough to guide the use of man's reproductive powers.</b> with <b>Man should thus follow God's plan in the use of his reproductive powers.</b>	Clarification; man participates in God's wisdom by following God's plan for using the reproductive powers. It is, therefore, erroneous to imply that God alone has this wisdom and man cannot come to learn and live by the same wisdom.	2008 Reprint
70	Page 62, paragraph 3, line 10	Replace <b>he</b> with <b>God</b> to read <b>God can lead</b>	Clarification; due to the previous change, it was unclear that the pronoun referred to God.	2008 Reprint

#	Location of change	Description of Change	Rationale	Date change was made
71	Page 62, paragraph 5, line 2	Replace <b>value</b> with <b>nature</b> to read <b>beauty and nature of the human</b>	Word choice change; because “value” is a word that is indefinite, the original was revised so that students will realize that it is important to understand the nature and purpose of the human reproductive powers.	2008 Reprint
72	Page 63, partial paragraph 1, lines 2-3	Replace <b>Sexuality is central to our human nature.</b> with <b>God created us male or female.</b>	Clarification; the sentence was revised to be clearer in its meaning.	2008 Reprint
73	Page 63, partial paragraph 1, lines 5 and 7	Replace <b>Isn’t it</b> with <b>It is</b> and replace <b>?</b> (question mark) with <b>.</b> (period) to read <b>It is important to use our sexuality according to the will of God, who created and loves us.</b>	Stylistic change	2008 Reprint
74	Page 63, full paragraph 2, line 7	Insert <b>against purity</b> to read <b>to sin against purity such as</b>	Specification; a chaste person resists temptation, specifically temptations to sin against purity.	2008 Reprint
75	Page 69, paragraph 7, lines 1-2	Replace <b>A special kind of untruthfulness is hypocrisy, when someone with One kind of untruthfulness is hypocrisy, which is when someone</b>	Word choice change	2008 Reprint
76	Page 71, full paragraph 1, lines 4-5	Replace <b>on flimsy</b> with <b>without enough</b>	Word choice change	2008 Reprint
77	Page 71, full paragraph 1, line 9	Insert <b>another</b> to read <b>We should be very slow to judge another.</b>	Clarification; the insertion was made to specify the statement to fit the context of the paragraph.	2008 Reprint
78	Page 73, paragraph 4, line 2	Replace <b>with</b> with <b>in</b>	Word choice change; because Jesus <i>is</i> the New Law, it is more appropriate to begin the clause with “in”.	2008 Reprint
79	Page 73, paragraph 5, line 3	Insert <b>seemingly</b> to read <b>sick or seemingly unwanted a person may be.</b>	Clarification; ultimately, no person is unwanted.	2008 Reprint
80	Page 74, paragraph 5, lines 1-2	Replace <b>the unlovable and to</b> with <b>those in need as well as</b>	Ultimately no person is unlovable. Moreover, it most appropriate to speak of mercy being given to those in need.	2008 Reprint
81	Page 74, paragraph 5, line 3	Insert <b>provide for the needs of others,</b> to read <b>The merciful provide for the needs of others, forgive others their offenses, and</b>	The insertion was made to correlate with the previous change’s addition, and to fill out the meaning of what it is to be merciful.	2008 Reprint
82	Page 80, full paragraph 5, lines 5-6	Replace <b>destroyed</b> with <b>offered</b> to read <b>would be offered on an altar</b>	Sacrifice is more fundamentally about offering than destruction.	2008 Reprint

#	Location of change	Description of Change	Rationale	Date change was made
83	Page 81, full paragraph 3, line 3	Replace <b>Remember, the Eucharist is a sacrament and a sacrament is a sign.</b> with <b>The Eucharist is a sacrament, a sign instituted by Christ to give us grace.</b>	The change was made to be more specific about what kind of sign a sacrament is.	2008 Reprint
84	Page 81, full paragraph 3, line 6-7	Delete <b>to remind us</b> and insert <b>given to us in a special way in the Eucharist.</b> to read <b>as signs that Jesus is true spiritual food and drink for our souls given to us in a special way in the Eucharist.</b>	The change was made to be clear that Jesus is true food and drink for the soul, and that the appearances of bread and wine remain as signs that he is especially nourishment for the soul in the Eucharist.	2008 Reprint
85	Page 83, paragraph 4, line 1	Replace <b>is offered</b> with <b>offers himself</b>	Clarification; Jesus actively offers himself in the Mass.	2008 Reprint
86	Page 83, paragraph 4, line 3	Replace <b>Jesus</b> with <b>his</b> and delete <b>by</b> to read <b>shedding his blood or dying again.</b>	Grammatical change due to previous revision	2008 Reprint
87	Page 83, paragraph 4, lines 4-5	Replace <b>can still offer his</b> with <b>still offers his</b>	Clarification; not only is Jesus still <i>able</i> to offer his sacrifice, he actually <i>does</i> still offer it.	2008 Reprint
88	Page 83, paragraph 5, line 1	Insert <b>A memorial is a recalling of a past event.</b> to read <b>A memorial is a recalling of a past event. Besides being a</b>	The student text did not previously have a sufficient definition of “memorial”; the insertion matches the definition given in the WORDS TO KNOW section (page 144).	2008 Reprint
89	Page 83, paragraph 6, line 5	Replace <b>though</b> with <b>and</b>	Word choice change; the original, “in a real though sacramental way” may have suggested that a sacramental presence is less real. The change aims to reduce the risk of this confusion.	2008 Reprint
90	Page 84, paragraph 4, line 2	Insert <b>, (comma) or make up for,</b> to read <b>for, or make up for, sins.</b>	To explain the meaning of “making satisfaction for” as defined in the WORDS TO KNOW section (page 144).	2008 Reprint
91	Page 90, paragraph 5 (beginning with “Jesus had not...”, line 3	Replace <b>“come to believe.”</b> with <b>“believed and come to know.”</b>	To match the Scriptural account	2008 Reprint

#	Location of change	Description of Change	Rationale	Date change was made
92	Page 90, paragraph 6 (beginning with “The apostles believed...”), line 1	Insert <b>fully</b> to read <b>because they fully understood</b>	Clarification; faith is not dissociated from understanding, but, rather, is deeply related to it. Faith fills out what is lacking in our understanding. The same held true for the apostles. The change was made so that it could not be inferred that faith had no relationship to understanding.	2008 Reprint
93	Page 91, full paragraph 1, line 8	Insert , (comma) <b>which comes to us through our bodies</b> to read <b>for our souls, which comes to us through our bodies.</b>	The insertion was made to be clear that the body and soul are intimately connected, especially in the reception of the Eucharist. The spiritual nourishment that we receive comes to us in a very physically real way.	2008 Reprint
94	Page 92, partial paragraph 1, line 1	Replace <b>can pardon</b> with <b>worthily pardons</b>	Clarification; the change indicates in what way receiving the Eucharist can pardon our sins. That is, when one receives the Eucharist worthily, venial sins <i>are</i> forgiven.	2008 Reprint
95	Page 97, paragraph 5, line 2	Replace <b>the ministers</b> with <b>altar servers</b>	Because “ministers” is an ambiguous term the change was made to “altar servers”, who are frequently participants in the entrance procession.	2008 Reprint
96	Page 98, full paragraph 4, lines 1-3	Replace <b>merely coming to Mass doesn’t make us any better than the rest of mankind.</b> with <b>we are sinners in need of God’s mercy.</b>	The revised sentence gives a better introduction into the interior meaning and movement of the Penitential Rite.	2008 Reprint
97	Page 100, paragraph 1, lines 5-7	Replace <b>The next part of the Mass, the Liturgy of the Word, is just the opposite: now God speaks to us</b> with <b>In the next part of the Mass, the Liturgy of the Word, God speaks to us.</b>	Word choice change; the next part of the Mass is not exactly “opposite” from the previously mentioned parts.	2008 Reprint
98	Page 101, paragraph 8, line 2	Replace <b>Sermon</b> with <b>sermon, or homily,</b>	Capitalization correction; also an inclusion of an alternative word for sermon with which the students may be familiar.	2008 Reprint
99	Page 103, paragraph 6, line 1	Replace <i>Prayers over</i> with <b>prayers during the Preparation of</b>	Factual correction	2008 Reprint

#	Location of change	Description of Change	Rationale	Date change was made
100	Page 108, full paragraph 4, lines 4-5	Delete <b>entreated Jesus not to bother coming to his house. He</b> to read <b>The Centurion did not consider himself</b>	To match the Scriptural account, which focuses on the Centurion's recognition of his unworthiness, and not on whether or not it was a bother for Jesus to come to his home.	2008 Reprint
101	Page 109, in the box, line 8	Insert <b>CONCLUDING RITE</b> after <b>Prayer after Communion</b>	The blessing and closing hymn are part of the concluding rite.	2008 Reprint
102	Page 114, paragraph 3, line 9	Replace <b>should</b> with <b>must</b>	Word choice change; the three items listed are obligatory for a worthy reception of Holy Communion.	2008 Reprint
103	Page 114, paragraph 5, line 5	Insert <b>desire to</b> and <b>and do so</b> to read <b>should desire to receive him and do so with humility and</b>	The desire to receive Jesus precedes the actual worthy reception of him in Communion; the addition was made so that students grasp something of this preparatory step in worthy reception of Communion.	2008 Reprint
104	Page 115, paragraph 3, line 4	Replace <b>own word, expressing our own</b> with <b>words. We may also express</b>	Clarification; the thanksgiving can be in set prayers or in our own words. The expressions of our thoughts and hopes and fears, etc. are additional prayers not included in the category of thanksgiving.	2008 Reprint
105	Page 118, paragraph 2, lines 2-4	Replace <b>We have often referred to Jesus as the God-man; and it is as the God-man that he comes with Jesus is both God and man; and he comes</b>	The term "God-man", as such, is not sufficiently introduced prior to this point in the text. The change was made so that the meaning was still conveyed, but using terminology that ought to be familiar to the students.	2008 Reprint
106	Page 125, Q. 107, line 7	Insert , (comma) twice, to read <b>rejected God, through dying in mortal sin, go to hell.</b>	Syntax correction	2008 Reprint
107	Page 126, paragraph 4, line 3	Replace : (colon) with ; (semicolon) to read <b>easy to imagine; in fact, we</b>	Syntax correction	2008 Reprint

#	Location of change	Description of Change	Rationale	Date change was made
108	Page 126, paragraph 4, lines 9-14 and paragraph 5, lines 1-8	<p>Replace <b>Whatever God is, he is greater than all these. He is more beautiful, he is more powerful, he is more good, he is more true. Is the world exciting? It gets its excitement from him, just as it gets its goodness and beauty and power from him.</b></p> <p><b>So now we can ask ourselves this question: What is heaven? And we can say this: Heaven is being with God forever and loving God and living God’s own life—which means seeing what God sees, doing what God does, knowing what God knows and loving and enjoying what God does to our fullest capacity. It means being like God! with</b></p> <p><b>God created every good thing in the world and set it all in order. So the goodness, truth, and beauty of creation give us some idea of God; he is like all these things, but he is infinitely more good, true, and beautiful than all of them. We also have an idea of heaven through everything Jesus said and did.</b></p> <p><b>So now we can ask ourselves this question: What is heaven? And we can say this: Heaven is being with God forever and loving God and living God’s own life—which means that we are so united to God that with him we see what he sees, know what he knows, and love how he loves, with him according to our fullest human capacity. It means that God will make us like himself!</b></p>	<p>To explain more fully how we can know about God through knowing the world around us. Heaven is something that is revealed to us more explicitly through the life and teaching of Jesus, and this must be included in an explanation of how we know about God. The “activities” that we do in heaven are done in a divine way, but only insofar as we are united to God, doing these things <i>with</i> him, because he has made us like himself. The revised sentences aim to emphasize the union with God that will animate our life in heaven, which we are striving to attain.</p>	2008 Reprint

#	Location of change	Description of Change	Rationale	Date change was made
109	Page 127, full paragraph 4, line 7	Replace <b>working off</b> with <b>accepting</b>	Word choice change; part of “working off” our purgatory on earth is accepting the sufferings of this life <i>as</i> our purgatory. The students should first learn that we therefore <i>accept</i> it now (even if as a means of working it off).	2008 Reprint
110	Page 128, full paragraph 3, lines 6-7	Replace <b>we could choose whether we would love God or only ourselves.</b> With <b>we could freely choose to love God.</b>	The essence of free will is one’s ability to choose the good. The change was made so that the inference cannot be made that free will is essentially license.	2008 Reprint
111	Page 128, full paragraph 3, line 9	Insert <b>and have chosen not to love God</b> to read <b>only themselves and have chosen not to love God;</b>	To correlate with the previous change.	2008 Reprint
112	Page 128, full paragraph 4, line 4	Replace <b>for them to hope for.</b> with <b>for which they can hope.</b>	Grammatical correction	2008 Reprint
113	Page 130, paragraph 3, line 10	Insert <b>“beatifies” us, or</b> and delete <b>“beatific or”</b> to read <b>which “beatifies” us, or makes us</b>	Word usage correction; we are not made beatific, but we are beatified.	2008 Reprint
114	Page 130, paragraph 3, line 11	Replace <b>But as souls in heaven they were not</b> with <b>Nevertheless, the souls in heaven are not</b>	Verb tense correction; to match the tense of the rest of the paragraph.	2008 Reprint
115	Page 130, paragraph 3, line 12	Delete <b>In full glory</b> to read <b>Man was not made</b>	Factual correction; man was not made in full glory. He only is fully glorified after his earthly life.	2008 Reprint
116	Page 130, paragraph 3, line 15	Replace <b>To be complete, body and soul must be brought together again</b> with <b>The body and soul will be brought together again at the Second Coming.</b>	While the original statement is true, the revised sentence more succinctly focuses in on the topic of this chapter.	2008 Reprint
117	Page 131, partial paragraph 1, lines 1-3	Replace <b>Perhaps the City of God, the new Jerusalem, the heavenly City, will be the whole universe, once it is renewed</b> with <b>In the City of God, the new Jerusalem, the heavenly City, the whole universe will be renewed</b>	The original sentence needed a slight change to be accurate. It is not that the heavenly City will <i>be</i> the renewed universe, but in the heavenly City, the universe will be renewed.	2008 Reprint

#	Location of change	Description of Change	Rationale	Date change was made
118	Page 131, partial paragraph 1, line 5	Replace <b>Then it will all be heaven for those who have loved God and lived in his light.</b> with <b>Then those who have loved God and lived in his light will be united with him in heaven.</b>	In accord with the previous change; the renewed universe will not merely become heaven.	2008 Reprint
119	Page 135, paragraph 4, lines 1-18	Delete <b>Mary had been chosen by God from among all Jewish girls. He had chosen her to be the Mother of his Son and he preserved her from the stain of original sin. From the first moment of her existence she was free from sin, which has been passed on to all men. Mary’s soul was created “full of grace,” and she always cooperated with God’s grace. She never sinned—not once, not even in the smallest way. She loved God so intensely that the fire of her love lit up all of history and was most pleasing to God. God made her first in importance among all the people who had a major role to play in his plan of Redemption—first after Jesus, that is. But she was not a princess. She lived with her parents in the small town of Nazareth and was engaged to marry a man named Joseph, a carpenter of the same town.</b>	To avoid redundancy. The next three paragraphs cover the same topics as found in this paragraph in more detail.	2008 Reprint
120	Pages 135-136, page break	Instead of the page break coming after <b>passed on to every other descendant of Adam,</b> it now follows <b>She was betrothed to a man named Joseph, a carpenter.</b>	Due to the previous deletion	2008 Reprint
121	Pages 136-137, page break	Instead of the page break coming after <b>When the</b> it now follows <b>even after he became man he remains God.</b>	Due to previous deletion	2008 Reprint

#	Location of change	Description of Change	Rationale	Date change was made
122	Page 137, full paragraph 1, lines 8-9 (now page 166, paragraph 8, lines 8-9)	Replace <b>when he became man; becoming man was something extra that he did.</b> with <b>after he became man he remains God.</b>	The original sentence enters into a realm of fine theological distinctions that the students may not be prepared to understand. The revised sentence makes the point in more succinct and familiar language.	2008 Reprint
123	Page 137, Q. 119, lines 3-4	Delete <b>At the Incarnation, he also began to be man in the Divine Person of Jesus</b>	To avoid entering into a realm of fine theological distinctions that the students may not be prepared to understand.	2008 Reprint
124	Page 138, paragraph 2, line 5	Replace <b>afterwards</b> with <b>afterward</b>	Style change	2008 Reprint
125	Page 139, full paragraph 1, line 1	Replace <b>afterwards</b> with <b>afterward</b>	Style change	2008 Reprint
126	Page 143, definition of ADVENT	Replace <b>season of four weeks</b> with <b>starting four Sundays</b>	Factual correction; because December 25 falls on differing days of the week, sometimes advent is shorter than a full four weeks, although it always begins four Sunday before Christmas.	2008 Reprint
127	Page 143, definition of BENEDICTION	Replace <b>a Eucharistic devotion to</b> with <b>when the priest blesses the people with</b>	Greater clarification and to match the student text (page 119)	2008 Reprint
128	Page 147, THE APOSTLES' CREED, line 15	Replace <b>hand of the Father.</b> with <b>hand of God the Father almighty.</b>	To match the translation used throughout the <i>Faith and Life</i> series.	2008 Reprint