

Faith and Life Series
Grade Seven Student Textbook
THE LIFE OF GRACE

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 2, lines 2-3	Replace Order and design are sure signs of God's hand in creation. with Order and design are sure signs that creation has a Creator.	The phrase "God's hand in creation" suggests the the possibility of other creators. Since God is the one and only Creator, the sentence's word choice was revised to clearly reflect this.	2008 Reprint
2	Page 14, full paragraph 1, line 6	Replace control with choose to read with our free will we choose our	Word choice change; to reflect that free will is essentially related to reasoned choices.	2008 Reprint
3	Page 14, full paragraph 1, lines 7-8	Replace powers with power and show with shows read Our power to understand and to choose shows that we	Word choice change; to indicate the intrinsic connection in the operation of reason and will, the word "powers" was changed to be singular. "Show" was subsequently changed to agree with "power".	2008 Reprint
4	Page 14, full paragraph 1, line 12	Insert and rational to read also have spiritual and rational souls	Clarification; because often the word "spiritual" is not clearly defined in the minds of young people, rational was included to clarify what specifically sets the spiritual soul of humans apart from animals. Moreover, this addition was made in the case that students ask about animal souls, which do indeed exist, but are not rational.	2008 Reprint
5	Page 14, full paragraph 3, line 1	Replace spiritual with rational	In accord with the previous change	2008 Reprint
6	Page 15, paragraph 1, lines 6-7	Delete the word we use for the things and replace that with what	Clarification	2008 Reprint

#	Location of change	Description of Change	Rationale	Date change was made
7	Page 16, partial paragraph 1, line 11	Replace yet each is God. with yet there is only one God.	Clarification; the original sentence could have been interpreted to mean that there are three Gods. The revised sentence aims to clarify that there is only one God.	2008 Reprint
8	Page 17, Q 8, lines 1-2	Replace <i>Are the three Divine Persons of the Holy Trinity all God?</i> with <i>Is each of the three Divine Persons of the Holy Trinity God?</i>	Word choice change; to be more clear about the diversity of Persons, but singularity in nature (or being) in God.	2008 Reprint
9	Page 17, Q 8, line 3	Replace Yes, the three Divine Persons of the Holy Trinity are all God. with Yes, each of the three Divine Persons of the Holy Trinity is God.	To correlate with the previous change	2008 Reprint
10	Page 17, Q 8, line 4	Replace share with have	Word choice change; to say that the three Persons of the Holy Trinity “share” the same nature could seem to indicate that the nature is divided in some way among them. The change aims to be more precise in this matter.	2008 Reprint
11	Page 17, Q 9, line 3	Replace all with each to read are each infinitely great.	Clarification; the change was made so that it is clear that each Person of the Holy Trinity is infinitely great, and not that the Persons are infinitely great only when taken together.	2008 Reprint
12	Page 17, Q 9, line 4	Replace all with each to read are each eternal.	Clarification; to match the grammatical style of the previous sentence.	2008 Reprint
13	Page 19, full paragraph 1, lines 1-4	Replace Sacred Scripture, the Bible, and Sacred Tradition [bold], the Word of God given by Jesus to the Apostles and through them to their successors, contain the whole truth of God. with Sacred Scripture (the Bible) and Sacred Tradition [bold] (the Word of God given by Jesus to the Apostles and through them to their successors), contain the truth revealed to us by God.	The syntax was changed for greater clarity. The phrase “the whole truth of God” was revised to read “the truth revealed to us by God” for greater precision.	2008 Reprint

#	Location of change	Description of Change	Rationale	Date change was made
14	Page 19, full paragraph 1, lines 6-7	Replace reached its greatest point with the life of Christ and the preaching of his twelve apostles. with reached its greatest point with the life, death, and Resurrection of Christ.	Factual correction; the highest point of revelation was consummately attained in the Paschal Mystery. This revelation is then subsequently handed on by the preaching of the apostles.	2008 Reprint
15	Page 19, full paragraph 1, lines 7-10	Replace The Lord’s teachings, faithfully preached by these holy men, are summed up in a profession of faith that we call the Apostles’ Creed. with The Lord’s teaching, faithfully preached by the apostles, is summed up in a profession of faith that we call the Apostles’ Creed.	“Teachings” was changed to “teaching” to signify the unity of the revelation given in Christ. “apostles” was inserted in place of “holy men” because the prior reference to the apostles that would have identified “these holy men” was deleted.	2008 Reprint
16	Page 20, paragraph 4 (beginning “We call the Scriptures”), line 2	Replace was with is to read author is God	Verb tense correction	2008 Reprint
17	Page 20, paragraph 5 (beginning “Because God”), line 1	Replace Because God inspired men to write these with Because God is the primary author of these	The change is essentially looking at the same coin from a different side. This view, however, is more fundamental in understanding how and why the books of the Bible are free from all error in teaching us about God and what is necessary for our salvation.	2008 Reprint
18	Page 21, partial paragraph 1, line 1	Replace responsibilities toward with relationship to	Word choice change; to place a greater emphasis on the relational aspect that exists between man and God. Responsibilities still do exist, but to speak only of our responsibilities toward God is to make the Bible seem more like a list of rules and guidelines than the revelation of God’s love.	2008 Reprint
19	Page 21, paragraph 4, line 7	Replace belief with teaching	Word choice correction	2008 Reprint

#	Location of change	Description of Change	Rationale	Date change was made
20	Page 22, Q 19, lines 2-3	Replace Yes, Sacred Scripture is free from error in that truth which God, for the sake of our salvation, wished to see recorded with Yes, Sacred Scripture is free from error in teaching us about God and what is necessary for our salvation	To match the student text of this chapter (page 20)	2008 Reprint
21	Page 23, Q 21, line 4	Insert and handed down by the apostles to read Jesus Christ and handed down by the apostles	To match the student text of this chapter (page 19)	2008 Reprint
22	Page 23, Q 23, line 2	Insert <i>Apostles'</i> to read <i>the Apostles' Creed?</i>	Specification of which Creed is meant	2008 Reprint
23	Page 24, paragraph 1, line 12	Insert give the command and to read think of the universe and give the command and it was	To match the Scriptural account	2008 Reprint
24	Page 25, full paragraph 2, line 17	Replace (Gen 2:18-22). with (Gen 2:18, 21-22).	Citation correction	2008 Reprint
25	Page 26, full paragraph 1, lines 12-13	Replace made them his children and heirs to heaven, where they would live with allowed them to know and love him in a special way and enabled them to live	The adoption of men as sons of God and their transformation to be heirs of heaven occurred through the grace merited in the Paschal Mystery. Therefore, the special grace that Adam and Eve had was more intimately connected to their ability to know and love him. This is confirmed by looking at the effects of the loss of this grace: darkened intellect and weakened will.	2008 Reprint
26	Page 26, full paragraph 2, line 3	Replace first with also	Word choice correction; the importance of knowing about the angels is not a matter of knowing when they were created in relation to man's creation, but rather it is important to know that they <i>also</i> were created.	2008 Reprint
27	Page 26, full paragraph 3, lines 4-6	Replace him. So God created hell [bold], where those who do not want to be with him are sent. with him and went to hell [bold], where those who do not want to be with him go.	Clarification; because all of creation is good, and hell clearly is not good, it does not correspond to the nature of God to say that he created it. It is nevertheless real, and the revised sentence preserves the ability to speak of hell in a real way, without attributing any evil to the act of creation by our good God.	2008 Reprint

#	Location of change	Description of Change	Rationale	Date change was made
28	Page 26, full paragraph 5, line 6	Replace anything with any fruit	To match the Scriptural account	2008 Reprint
29	Page 27, paragraph 1, line 6	Replace which had made them the children and friends with which had made them close friends	To accord with change number 25	2008 Reprint
30	Page 28, Q 28, line 2	Insert some are to read servants of God, and some are our	Factual correction; not all angels are our guardians, although some certainly are given that responsibility.	2008 Reprint
31	Page 28, Q 30, line 2	Replace were at one time with are fallen	Clarification; the demons still are angels. Their distinction comes from the fact that they are <i>fallen</i> angels.	2008 Reprint
32	Page 29, Q 42, lines 1, & 3	Delete <i>supernatural</i> to read not have these gifts from and delete supernatural to read have these gifts from	Clarification; these gifts, while certainly having a supernatural character insofar as they are from God and no longer are part of our inherited nature, are more aptly described as preternatural gifts. To be consistent in using terminology that the students will understand, preternatural was not inserted, but supernatural was deleted making the question clearer for students.	2008 Reprint
33	Page 30, Q 46, lines 2-3	Replace Original sin consists in the loss of original grace, which God intended for us to have but was lost by Adam for all mankind with Original sin consists in the loss of original justice, which would have been passed on to us but was lost by Adam for all mankind	Typo correction; “original grace” is not a phrase widely used in the Tradition of the Church. Additionally, the phrasing of the second clause was revised because the original sentence may have implied that Adam was able to thwart God’s intention.	2008 Reprint
34	Page 31, paragraph 1, lines 1-2	Replace The beautiful story of how God prepared the world for the coming of Jesus Christ and of how with All of the events in human history by which God prepared the world for the coming of Jesus Christ and the events by which	The changes make more explicit what the “beautiful story” that is being referred to.	2008 Reprint
35	Page 31, paragraph 2, line 1	Replace decided with began	Word choice correction; the word choice was nuanced because God is unchanging and “to decide” implies change.	2008 Reprint

#	Location of change	Description of Change	Rationale	Date change was made
36	Page 31, paragraph 4, line 8	Replace children with descendants	To match the Scriptural account	2008 Reprint
37	Page 32, paragraph 2, lines 6-8	Replace Now God knew that Abraham truly loved him more than anyone else, and he rewarded this love with Now Abraham had shown that he truly loved God more than anyone else, and God rewarded this love	The original sentence may have implied that God, who is all-knowing, had to test Abraham to find out if he really loved God more than anyone else. The revised sentence preserves the fact that this was a test of Abraham's love, but does not imply anything about a supposed lack in God's knowledge.	2008 Reprint
38	Page 32, paragraph 6, line 8	Delete wandering to read band of slave traders	To match the Scriptural account; the slave traders were journeying from Gilead to Egypt.	2008 Reprint
39	Page 32, paragraph 6, line 10	Replace told with convinced	To match the Scriptural account in which Joseph's brothers never explicitly told Jacob that Joseph had been killed by a beast. They instead presented evidence and let Jacob draw his own conclusions.	2008 Reprint
40	Page 33, full paragraph 2, lines 2-3	Delete because he was handsome and very intelligent to read bought by an important family. Soon he	To match the Scriptural account; being handsome and intelligent were not the qualities for which he was bought.	2008 Reprint
41	Page 33, paragraph 3, line 5	Insert because he was handsome and very intelligent to read Egyptian king) because he was handsome and very intelligent and was given	To match the Scriptural account; it was in his promotion from slave to trusted servant of the Pharaoh that Joseph's intelligence and comely appearance played a role.	2008 Reprint
42	Page 34, Q 48, lines 3-4	Replace Salvation history is the fulfillment of God's saving plan in Jesus Christ to reunite man with him with Salvation history is the story of God's saving plan, fulfilled in Jesus Christ, to reunite man with him	Salvation history, as such, is the story of the fulfillment of God's saving plan. This story culminates in Jesus Christ himself who is the fulfillment of this plan.	2008 Reprint
43	Page 36, full paragraph 1, line 3	Replace He with God	Clarification of the subject of the sentence	2008 Reprint
44	Page 36, full paragraph 2, line 6-7	Replace gnats, flies, and a thick dust filled the air; animals died; with gnats were like a thick dust; flies swarmed; animals died; boils, and sores afflicted men and animals;	Factual correction to match the Scriptural account	2008 Reprint

#	Location of change	Description of Change	Rationale	Date change was made
45	Page 36, full paragraph 3, line 3	Delete Egyptian	Factual correction to match the Scriptural account	2008 Reprint
46	Page 36, full paragraph 3, line 16	Replace of God's people. with sprinkled with the blood.	Factual correction to match the Scriptural account	2008 Reprint
47	Page 37, full paragraph 1, lines 1-5	Replace Because these sacred ceremonies are so similar the liturgy of the Church for Holy Week and Easter calls the Crucifixion and the Resurrection the "Paschal Mystery" [bold] (Passover) of the Lord Jesus. with The Jewish Passover ceremony prefigured how Christ would save us from our sins. The Passion, death, and Resurrection of Christ are thus the fulfillment of the Paschal Mystery [bold] (Passover) of the Lord Jesus. This Paschal Mystery is perpetuated throughout time in the Holy Sacrifice of the Mass.	Clarification; the original sentence did not quite flow into the structure of this portion of the chapter, and was not entirely clear on the nature of the connection between the Holy week liturgy and Old Testament ceremonies. The revised sentence clarifies the connection between the Old and New Testaments and is more concise in its formulation	2008 Reprint
48	Page 37, full paragraph 4, lines 1-3	Replace Seeking God's comfort and strength, Moses went up a mountain where he prayed to the Lord. In reply, with God heard their cries and in reply,	To match the Scriptural account	2008 Reprint
49	Page 37, full paragraph 5, line 4	Replace to be alone for prayer with to pray.	To match the Scriptural account	2008 Reprint
50	Page 37, full paragraph 5, line 6	After also called the Law. insert Moses proclaimed the Ten Commandments to the people and they all answered: "All the words which the Lord has spoken we will do" (Ex 24:3). The Lord then called Moses to go back up the mountain to receive the Law written on the stone tablets.	The insertion presents an important event that happened before the people grew weary again. It is essential to recall the people's submission to the Law, and Moses' second reception of the Law.	2008 Reprint
51	Page 38, partial paragraph 1, line 4	Replace wisdom in this matter. with forgiveness.	To match the Scriptural account	2008 Reprint

#	Location of change	Description of Change	Rationale	Date change was made
52	Page 38, full paragraph 2, lines 1-4	Delete So Moses proclaimed the Ten Commandments to the people and they all answered: “All the words which the Lord has spoken we will do” (Ex 24:3).	This sentence was moved to page 37 to match the Scriptural chronology. (See change number 50).	2008 Reprint
53	Page 38, full paragraph 3 (original), line 1	Replace From that day on with Obedying	Clarification; it was <i>obedience</i> to the Commandments that showed loyalty to God and not simply the Commandments themselves.	2008 Reprint
54	Page 38, full paragraph 3 (original), lines 3-6	Replace They considered themselves good Jews so long as they kept the Law. They had such a deep respect for the Commandments that they built with In order to show and preserve their deep respect for the Commandments, God told them how to build	Due to the previous change, which spoke of obedience to the law, the first sentence of this portion was deleted. The second sentence was revised to match the Scriptural account in which building the Ark of the Covenant did not occur through the inventive piety of the people, but God inculcated piety in the people, by telling them how to build the Ark of the Covenant.	2008 Reprint
55	Page 39, full paragraph 2, line 9	Delete the to read We call these Psalms [bold],	Because not all of <i>the</i> Psalms in the Bible were written by David, the article was deleted to avoid giving the impression that David authored every canonical Psalm.	2008 Reprint
56	Page 39, full paragraph 32, line 15	Replace was with would be to read Jesus, who would be a descendant	Verb tense correction	2008 Reprint
57	Page 40, Q 55, line 3	Replace perfected with fulfilled	Word choice correction	2008 Reprint
58	Page 42, paragraph 3, lines 6-8	Replace was always considered the greatest prophet of them all with is one of the greatest prophets,	Factual correction; Elijah has always been considered a great prophet and even played an important role in the expectations of the Jewish people around the time of Christ, but it is difficult to define what qualifications would make him (or any other) the greatest prophet of all.	2008 Reprint
59	Page 42, paragraph 3, line 18	Replace a with A to read Behold! A blaze came down	Capitalization correction	2008 Reprint
60	Page 44, paragraph 4, line 1	Replace John did not care that he was to die, with John was not afraid to die,	Clarification; the original sentence may have implied a certain recklessness in John. The revised sentence aims to be more specific about what enabled John to be courageous in the face of death.	2008 Reprint

#	Location of change	Description of Change	Rationale	Date change was made
61	Page 44, paragraph 4, line 7	Insert Our Lord and to read after Our Lord and Our Lady, he receives	The insertion was made in case the original sentence may have seemed to imply that Our Lady and John the Baptist exceed Christ in worthiness of our honor. The revised version eliminates such confusion.	2008 Reprint
62	Page 49, full paragraph 1, line 4	Replace mystery of faith, but we accept it because with mystery of faith that we believe because	The sentence structure was changed because, in the original sentence, the use of the conjunction “but” may have set up a seeming opposition between reason and faith. A mystery of the faith is something that we do not wholly understand, but we can, nevertheless, grasp the intelligibility of it and hold it as true.	2008 Reprint
63	Page 49, full paragraph 3, line 12	Replace just as he did! with by being united to him.	The change was made so that it is clear that we are able to live a sinless life <i>only</i> by being united to Christ. The change aims to prevent notions of human perfection achieved apart from the grace Christ gives.	2008 Reprint
64	Page 49, full paragraph 5, line 7	Replace viewed the human body as evil with believed that salvation consists in freedom from matter	Factual correction; the belief that the human body is evil is not an essential element of Docetism.	2008 Reprint
65	Page 49, full paragraph 5, line 7	Delete naturally, to read so according	Deletion of unnecessary word	2008 Reprint
66	Page 50, partial paragraph 1, line 6	Insert and another later meeting (A.D. 381) to read and from this and another later meeting (A.D. 381)	The Nicene Creed, as we have it today, is the product of both Councils.	2008 Reprint
67	Page 50, full paragraph 1, lines 6-7	Replace Mohammed with Muhammad	Spelling correction	2008 Reprint
68	Page 50, Q 63, line 2	Insert the Father to read God the Father is the father	Clarification; in order <i>not</i> to give the impression that Jesus Christ is not God, it is best to identify which person of the Holy Trinity is the father of Jesus Christ.	2008 Reprint
69	Page 53, paragraph 10, line 1	Replace The Jews with Some Jews	Clarification; not all Jews were expecting the Messiah to be merely an earthly ruler.	2008 Reprint

#	Location of change	Description of Change	Rationale	Date change was made
70	Page 54, full paragraph 1, lines 4-7	Replace The Kingdom of God [bold] (also called the Kingdom of Heaven or the Reign of God) is the greatest place for a person to live. with Having the privilege of being members of the Kingdom of God [bold] (also called the Kingdom of Heaven or the Reign of God) is our greatest blessing.	The revised sentence aims to teach the students that being members of the Kingdom of God (even while on earth) is a great gift. "Place to live" was also revised because the Kingdom of God on earth cannot be defined by a physical locale.	2008 Reprint
71	Page 54, full paragraph 1, line 10	Replace used to tell with told	Word choice correction	2008 Reprint
72	Page 55, paragraph 4, lines 1-4	Replace This story goes on to tell us that God had accepted Abel's offering because he had a pure heart, while Cain's heart was full of jealousy toward his brother. with This story shows us that God looks not only at what is offered but also at the heart of the one making the offering.	To match the Scriptural account	2008 Reprint
73	Page 56, full paragraph 3, line 5	Delete , (comma) and insert and to read he was sinless and the Son of God,	Word choice change; the revised sentence indicates a dual reason for Christ being able to offer perfect worship to the Father, namely, that he was sinless <i>and</i> that he is the Son of God.	2008 Reprint
74	Page 56, full paragraph 5, line 5	Insert the cup of to read This is the cup of my Blood."	To match the translation used at Mass	2008 Reprint
75	Page 56, full paragraph 6, line 5	Replace connected to that with an anticipation	Specification; the revised sentence specifies in what way the Eucharist is connected to the Crucifixion	2008 Reprint
76	Page 57, full paragraph 2, line 1	Insert both God and to read As both God and man Jesus is our one,	Clarification; Jesus' role as mediator is rooted in <i>both</i> his divinity and his humanity.	2008 Reprint
77	Page 57, full paragraph 2, line 5	Delete as man to read Also he prays	Clarification; because praying for us to the Father is a role of mediation, and because, as the previous change noted, Jesus' role as mediator is rooted in <i>both</i> his divinity and humanity, the sentence was revised to reflect these truths.	2008 Reprint
78	Page 57, full paragraph 2, line 7	Replace to remind him with in remembrance	Word choice change; the original sentence may have seemed to imply that the Father is in need of being reminded of Christ's sacrifice.	2008 Reprint

#	Location of change	Description of Change	Rationale	Date change was made
79	Page 58, Q 73, line 2	Replace as with in	Word choice correction	2008 Reprint
80	Page 59, paragraph 4, lines 5-6	Replace gave Jesus of Nazareth all that he needed to carry out his mission. with is what allowed for Jesus' mission to be completed.	Clarification; the original sentence implied that Jesus of Nazareth is the object, or recipient of the Incarnation, whereas, Jesus <i>is</i> the Incarnation, and not merely the recipient of it. The revised sentence clarifies this, while still indicating how the Incarnation is essentially linked to Jesus' mission.	2008 Reprint
81	Page 59, paragraph 5, line 2	Replace had supernatural powers with had divine power, (comma)	Specification and syntax correction	2008 Reprint
82	Page 61, column 2, full paragraph 1, line 4	Insert fatherhood to read God's friendship and fatherhood	The insertion more fully expounds the new relationship that we have in the grace of redemption. We are blessed with God's friendship, but also with his fatherhood, because we are adopted as God's sons.	2008 Reprint
83	Page 61, column 2, full paragraph 2, line 3	Insert sacraments and the to read Through the sacraments and the prayers	To fit the context of the paragraph and as a necessary insertion since the sacraments are fundamental in our participation of Jesus' continual triumph over Satan and sin.	2008 Reprint
84	Page 61, column 2, full paragraph 2, line 5	Replace priests with Church	Clarification; it is the Church first that dispenses grace (even if it does so normally through the ministry of priests).	2008 Reprint
85	Page 61, column 2, full paragraph 4, lines 1-2	Replace Because without Jesus we would have no grace with Because all grace comes from Jesus	While the original sentence is true, the revised wording is clearer about <i>why</i> Mary is the <i>Mediatrix</i> of grace. The revised sentence provides a better logical flow to the explanation.	2008 Reprint
86	Page 62, Q 77, line 4	Replace (CCC 1693-66, 1692) with (CCC 1692, 1996-2005)	Citation correction	2008 Reprint
87	Page 63, paragraph 1, line 11	Delete chosen to read the new people of God.	Since the Church is a continuation of the chosen people, the deletion was made to avoid giving a sense of rupture.	2008 Reprint
88	Page 63, paragraph 3, line 7	Insert and fulfillment to read was the continuation and fulfillment of the	Clarification; the Church is not only the continuation of the chosen people, but she is also the fulfillment of God's plan for the chosen people.	2008 Reprint

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89	Page 63, paragraph 4, lines 1-2	Replace Our Lord knew that he was soon to leave our world and with Our Lord knew that he would	Word choice change; because Jesus remains in the Church and in the Eucharist and because he promised to be with us always, the original statement, “he was soon to leave our world” could cause confusion. The revised version omits the phrase, while still explaining that he would be returning to his Father.	2008 Reprint
90	Page 63, paragraph 4, line 4	Insert on earth , to read leader on earth, one who would	Clarification; Christ remains the leader of the Church, but nevertheless exercises that leadership through the visible head of the Church, who acts as his representative.	2008 Reprint
91	Page 64, partial paragraph 1, line 1	Delete on earth to read representative, Jesus chose Simon.	The qualifier “on earth” was inserted in an earlier portion of this sentence (see change number 92).	2008 Reprint
92	Page 64, full paragraph 1, line 8	Replace Jesus. They considered Peter’s voice to be the with Jesus, because Jesus told them that Peter’s voice would be as the	Clarification; the apostles and early Christians looked to Peter as their figure of authority in the name of Christ because Jesus had clearly established Peter with this authority. The original sentence was not completely clear that the apostles and early Church recognized this authority as coming from Christ himself.	2008 Reprint
93	Page 64, full paragraph 3, lines 4-5	Replace new covenant in my blood. . . .” (1 Cor 11:24-25). with new covenant in my blood. Do this in remembrance of me.” (see 1 Cor 11:24-25).	The insertion of “Do this in remembrance of me” indicates, in accord with the first part of this sentence, how Jesus told the apostles to nourish his followers. In addition, the citation needed correction.	2008 Reprint
94	Page 65, paragraph 6, line 9	Replace Lord often compared the Church with a with Lord often said the Church is a	To match the Scriptural account; the Church is not merely <i>compared</i> to a kingdom, but <i>is</i> a kingdom.	2008 Reprint
95	Page 65, paragraph 6, lines 11-12	Delete in the Church , to read This tells us that God is	Clarification; God is the highest authority of all. He is not the highest authority only in the Church.	2008 Reprint
96	Page 65, paragraph 7, line 3	Replace sacred with structured	Factual correction	2008 Reprint
97	Page 65, paragraph 7, line 9	Replace membership with authority	Factual correction	2008 Reprint
98	Page 65, paragraph 8, line 2	Replace the with a	Word choice change	2008 Reprint

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99	Page 65, paragraph 9, line 3	Replace everyone with all the faithful	Specification of whom is being referred to by the word “everyone”; membership in this community begins with Baptism, so when the original sentence said “everyone is a member of the community” it referred to everyone in this group. The revision makes this clear.	2008 Reprint
100	Page 66, partial paragraph 1, line 8	Insert , (comma) especially to read is not true, especially for Christians.	Clarification; the original sentence implied that only the actions of Christians affect others. Rather, this is true for all men, and in a special way for Christians.	2008 Reprint
101	Page 66, full paragraph 1, lines 3-8	Replace Jesus and his Church are so close to each other that they are like a husband and wife in marriage. Christ loves the Church as a husband loves his wife. The Church should love Christ as a wife loves her husband. with The close relationship between a husband and wife is like the relationship between Christ and the Church. A husband’s love for his wife reflects Christ’s love for the Church. The love that the Church has for Christ is reflected in a wife’s love for her husband.	Clarification; the original sentence implied that human marital love was the model Christ’s love for the Church, when in truth, it is Christ’s love for the Church that is the model for human marital love. The revised sentence is also in accord with the Scriptural account of this analogy.	2008 Reprint
102	Page 66, full paragraph 2, line 7	Replace spiritual with ultimate	Word choice change; because at the end of time our bodies will be reunited with our souls, those in heaven, have attained not only their <i>spiritual</i> goal, but they have reached the goal that they strive after in both body and soul.	2008 Reprint
103	Page 66, full paragraph 4, line 1	Replace share with have	Word choice change	2008 Reprint
104	Page 68, Q 83, line 3	Replace though with through	Typo correction	2008 Reprint
105	Page 68, Q 85, line 4	Replace though with through	Typo correction	2008 Reprint
106	Page 70, full paragraph 1, line 9	Replace in every country, with throughout the world,	The change allows for fluctuation.	2008 Reprint

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107	Page 71, full paragraph 2, lines 5-6	Replace differ or change. with develop over time.	Word choice change; because the changes in the Church's rules and ways of worshipping have traditionally come about organically, it is better to speak of "development" rather than "differing" or "changing", which may imply a rupture of sorts.	2008 Reprint
108	Page 71, full paragraph 2, line 6	Replace This enables the Church to present the with This is because the Church presents the	Clarification; development (or change) does not arise <i>so that</i> the Church can present the good news to various people, but instead, development occurs in the <i>process</i> of the Church presenting the good news to various people and cultures.	2008 Reprint

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109	Page 71, full paragraph 4, lines 1-12	<p>Replace Another way in which the Church can change with the times is by changing some of her rules according to the needs of her members. Of course she can change only some rules, not all of them, and certainly not those which have been given to us by God. For example our Sunday Mass obligation can now be fulfilled on Saturday evening. The Church did not always allow this. But since a significant number of people were unable to go to Mass on Sunday because of work or other serious obligations the Church judged it best to change that rule. with</p> <p>Another way in which the Church can develop with time is by adapting some of her practices according to the needs of her members. Of course she cannot change the rules that have been given to us by God. An example of a practice that has been adapted is the Eucharistic fast. Previously, it was required that a person fast from midnight until communion. Now the Church requires a one hour Eucharistic fast. What has not changed is that a fast must be observed to help foster our reverence for Christ.</p>	In accord with the previous revision, the word “change” was revised in favor of “adapt” and “develop”, so as not to carry with it the implication of “rupture”. The example was also changed to provide one that more clearly shows development, but also roots it in an unchanging foundation that undergirds the development.	2008 Reprint
110	Page 75, paragraph 4, line 4	Replace was with is	Tense change; because Jesus is still alive, it is appropriate to speak of him in the present tense.	2008 Reprint

#	Location of change	Description of Change	Rationale	Date change was made
111	Page 75, paragraph 5, lines 3-4	Replace It gives us the right to live with It enables us to live	Word choice change; because, in the modern context, the word “right” can carry with it an exaggerated sense of entitlement, the phrase was revised to explain sanctifying grace’s relation to our entrance into heaven without carrying the same political and social overtones as the original phrase.	2008 Reprint
112	Page 75, paragraph 6, line 9	Replace through with in	Clarification; grace is not merely the instrument of God’s life, but actually is God’s life itself given to us.	2008 Reprint
113	Page 75, paragraph 7, line 3	Replace powers with virtues	Word choice change; in favor of using the traditional language of the Church	2008 Reprint
114	Page 75, paragraph 7, line 4	Delete three powers to read We will learn about these in the next chapter.	In correlation with the previous change, the use of “powers” was deleted. The sentence is sufficiently clear without inserting another word in its place.	2008 Reprint
115	Page 78, paragraph 2, line 1	Replace permanent power with good habit	In accord with the traditional language of the Church, virtues are more appropriately defined as habits.	2008 Reprint
116	Page 78, paragraph 2, lines 8-9	Replace powers with virtues	In accord with the previous changes	2008 Reprint
117	Page 78, paragraph 3, line 3	Replace powers with virtues	In accord with the previous changes	2008 Reprint
118	Page 78, section title	Replace Power with Virtue	Word choice change; in favor of using the traditional language of the Church	2008 Reprint
119	Page 79, section title 1	Replace Power with Virtue	Word choice change; in favor of using the traditional language of the Church	2008 Reprint
120	Page 79, full paragraph 3, line 8	Replace impossible, such as with difficult or impossible to attain, such as	Clarification; while hope may deal with the impossible, it may also relate to things difficult to attain. The insertion was made because certain things, for example, salvation, are not wholly impossible (otherwise our hope in Christ would be futile).	2008 Reprint
121	Page 79, full paragraph 3, line 16	Replace strength with grace	Specification; grace is the specific form of strength that we will receive to help us get to heaven.	2008 Reprint
122	Page 79, section title 2	Replace Power with Virtue to read The Virtue of Charity	Word choice change; in favor of using the traditional language of the Church	2008 Reprint
123	Page 79, full paragraph 5, line 1	Replace power with virtue	Word choice change; in favor of using the traditional language of the Church	2008 Reprint

#	Location of change	Description of Change	Rationale	Date change was made
124	Page 79, full paragraph 5, line 3	Replace You will remember that Jesus called this the with Jesus called the practice of charity the	To clarify and emphasize what this greatest commandment is.	2008 Reprint
125	Page 82, paragraph 3, line 1	Replace powers with virtues	Word choice change; in favor of using the traditional language of the Church	2008 Reprint
126	Page 84, full paragraph 3, line 7	Replace <i>cardinal</i> with <i>capital</i>	Word choice change; to stay within the traditional language of the Church.	2008 Reprint
127	Page 85, Q 110, lines 2-3	Delete : (colon) religion, by which we give God the worship owed to him and to read The principal moral virtues are the four cardinal virtues:	The virtue of religion is a subcategory of the virtue of justice.	2008 Reprint
128	Page 86, Q 114, line 2	Replace control with moderate and direct	Word choice change; the word control often connotes domination that is not necessarily linked to reason. The virtues, however, work intimately with reason.	2008 Reprint
129	Page 86, Q 115, line 2	Insert that include us to act or not act and and delete which to read The passions are strong emotions that incline us to act or not to act and must be	The insertion simply gives more information so that the actual nature of the passions is clearer for the students.	2008 Reprint
130	Page 86, Q 118, line 1	Replace <i>principle</i> with <i>principal</i>	Typo correction	2008 Reprint
131	Page 86, Q 118, line 2	Insert linked to to read The principal vices are linked to the seven capital	Clarification; sins are not necessarily vices (which connote a habit), so it is more true to say that they are linked, rather than to equate the two.	2008 Reprint
132	Page 87, paragraph 1, line 3	Replace commands with command	Adam and Eve disobeyed the <i>one</i> command to not eat of the tree of knowledge of good and evil.	2008 Reprint
133	Page 87, paragraph 1, lines 4-7	Replace By dying on the Cross as a sacrifice for our sins, a sacrifice accepted by the Father, who raised Jesus from the dead. with By dying on the Cross as a sacrifice for our sins (a sacrifice accepted by the Father) and by rising from the dead.	The original sentence was restructured for greater clarity.	2008 Reprint

#	Location of change	Description of Change	Rationale	Date change was made
134	Page 87, paragraph 6, line 2	Replace received with have	Word choice change; to say that the sacraments <i>received</i> power is to imply the pre-existence of the sacraments, without power. In reality though, the very essence of a sacrament is that it possesses its power according to its nature.	2008 Reprint
135	Page 89, line 9, PENANCE	Insert along with repentance, and intention for reparation, to read The verbal confession of sins to a priest, along with repentance, and intention for reparation, after which he	The insertion includes additional elements of this sacrament that make up its matter and form.	2008 Reprint
136	Page 89, line 13, ANOINTING	Insert OF THE SICK in small caps to read ANOINTING OF THE SICK:	Clarification	2008 Reprint
137	Page 93, paragraph 5, line 3	Replace sign with mark	Word choice change	2008 Reprint
138	Page 93, paragraph 5, line 4	Replace shows God with indicates	Because the mark is invisible, and because the word “shows” implies visibility, the phrase was revised.	2008 Reprint
139	Page 93, paragraph 5, lines 8-9	Replace gives us the right with prepares us	Word choice change; because, in the modern context, the word “right” can carry with it a sense of entitlement, the phrase was revised to explain more clearly how Baptism relates to the other sacraments.	2008 Reprint
140	Page 93, paragraph 7, line 6	Replace their with the	“Their” did not agree in number with the subject of the sentence, “person”.	2008 Reprint
141	Page 93, paragraph 7, lines 1-6	Move entire paragraph to be after paragraph 5, so that paragraph 6 now begins, The word “baptism” means “washing.” and paragraph 7 now begins, Although Jesus did not need Baptism,	This revision was made to provide a better logical flow to the paragraphs.	2008 Reprint
142	Page 94, full paragraph 2, line 4	Replace right to live with gift of living	Word choice change; in the modern context the word “right” can carry with it a sense of entitlement. Living in our Father’s heavenly Kingdom is foremost a gift.	2008 Reprint
143	Page 94, full paragraph 2, line 6	Replace powers with virtues	Word choice change; in favor of using the traditional language of the Church	2008 Reprint

#	Location of change	Description of Change	Rationale	Date change was made
144	Page 94, full paragraph 5, line 3	Replace a non-Christian with a person	Clarification; if the person gives himself up <i>for</i> Jesus, the person is not strictly-speaking a “non-Christian” even if he is not formally baptized. He <i>is</i> at this point a follower of Christ.	2008 Reprint
145	Page 94, full paragraph 6, line 7	Replace God will give us the with God gives us the	Verb tense correction; the revised verb tense assumes that most students will have already been baptized.	2008 Reprint
146	Page 97, paragraph 1, line 3	Replace give it to with baptize	Clarification; the original sentence was not wholly clear in what was meant by giving the Sacrament of Baptism to others.	2008 Reprint
147	Page 97, paragraph 2, lines 3-5	Replace They knew, from the book of Genesis, that the Spirit began the work of creation in the waters of the world (Gen 1:2). with They knew, from the book of Genesis, that in the beginning the Spirit of God moved over the waters (Gen 1:2).	To match the Scriptural account	2008 Reprint
148	Page 98, full paragraph 2, lines 4-5	Delete (after one of whom we are usually named), to read homily and <i>Litany of the Saints</i> the ceremony	It is inaccurate to say that we are usually named after a saint. Either a person is named after a saint or is not. In addition, while the practice of naming children after a saint is still recommended, because it is not always kept, in order to prevent unnecessary confusion, this portion was deleted.	2008 Reprint

#	Location of change	Description of Change	Rationale	Date change was made
149	Pages 98, full paragraph 6, lines 7-11; and Page 99, partial paragraph 1, lines, 1-4	Replace God the Father of Our Lord Jesus Christ has freed you from sin, given you a new birth by water and the Holy Spirit, and welcomed you into his holy People. He now anoints you with the chrism of salvation. As Christ was anointed Priest, Prophet, and King, so may you live always as members of his body, sharing everlasting life. Amen (Rite of Baptism). with The God of power and Father of our Lord Jesus Christ has freed you from sin and brought you to new life through water and the Holy Spirit. He now anoints you with the chrism of salvation, so that united with his people, you may remain for ever a member of Christ who is Priest, Prophet, and King. Amen (Rite of Baptism).	To match the Rite of Baptism.	2008 Reprint
150	Page 99, Q 142, lines 2-3	Insert parents and to read Infants renounce the devil in their Baptism by means of their parents and godparents	Factual correction	2008 Reprint
151	Page 99, Q 142, line 3	Insert , (comma) 1237, 1250-1252 to read (CCC 1231, 1237, 1250-1252).	Citation correction	2008 Reprint
152	Page 101, paragraph 1, line 5	Replace so with but	Word choice change for veracity; the Father's will from all eternity was that he would send "Someone" for the comfort and strength of the members of the Church. Jesus did not decide to do this because he saw that the apostles were sad.	2008 Reprint
153	Page 102, full paragraph 1, line 1	Delete unusual to read The symbols of wind	Wind and fire are commonly used to symbolize the Holy Spirit.	2008 Reprint
154	Page 103, paragraph 1, line 2	Replace which with that	Grammatical correction	2008 Reprint

#	Location of change	Description of Change	Rationale	Date change was made
155	Page 103, paragraph 7, lines 3-4	Replace One way he does this is by giving us the good examples of the saints. with We can see how the Holy Spirit strengthens Christians by considering the lives of the saints.	Clarification; the change clarifies that it is possible for us to be strengthened by the good example of the saints, but is more explicit in explaining how this may happen. That is, the Holy Spirit first strengthens men and women, making them saints; we in turn witness this work of the Holy Spirit and can model our lives to be similarly open to the Holy Spirit.	2008 Reprint
156	Page 104, Q 151, line 3	Insert the and replace facilities with faculty to read a priest may receive the special faculty to administer	Factual correction	2008 Reprint
157	Pages 106-107, paragraph 5, lines 7-8	Replace It helps us to set our hearts on the things that really count in life, such as God, virtue, and prayer. with It helps us to set our hearts on heaven and to order our lives according to God's will.	The sentence clarifies that wisdom helps us to order our earthly lives. Our hearts should not be set on the earthly matters, but they do play a role in life and we must learn how to order our lives taking these things into consideration.	2008 Reprint
158	Page 107, full paragraph 1, line 9	Replace powers. with gifts.	Word choice change; in favor of using the traditional language of the Church	2008 Reprint
160	Page 108, number 4, lines 1-2	Replace Kindly putting up with the faults of others. with Bearing the difficulties of life with resignation to God's will.	Clarification; patience relates not only to the faults of others, but to the difficulties of life in general.	2008 Reprint
161	Page 108, number 5, line 2	Insert the moves us to help them to read Sympathy and concern for the needs of others that moves us to help them.	Clarification; because kindness is directed toward others, it cannot consist in mere sympathy and concern. An outward movement to help the one for whom we feel sympathy or concern is required.	2008 Reprint
162	Page 109, paragraph 3, lines 2 and 4	Insert “” (quotation marks) to read “Why not send bread (manna) down from heaven just as God did for our people during the Exodus?”	Syntax correction	2008 Reprint
163	Pages 109-110, paragraph 4, lines 2-3	Replace Does he think we are cannibals? they wondered. with They did not understand.	To match the Scriptural account and to clarify that the confusion was more broad.	2008 Reprint

#	Location of change	Description of Change	Rationale	Date change was made
164	Page 111, full paragraph 6, line 2	Replace We can only accept it on God's word. with We accept it as true on God's word.	Word choice change; to include the limiting word "only" may not leave sufficient room for the reasonable character of faith and the rational element that accompanies our assent in faith.	2008 Reprint
165	Page 111, full paragraph 6, lines 5-7	Replace He invites us to recite a prayer of faith in the Real Presence [bold] of Jesus in this sacrament. With We profess our faith in Jesus whose presence before us in this sacrament we call the Real Presence. [bold]	Clarification; to express more clearly what action is taking place at this point of the Mass. It is not so much an invitation, as it is our actual profession of faith in the Real Presence.	2008 Reprint
166	Page 111, full paragraph 7, line 4	Replace the Host is reverently kept with the hosts are reverently kept	Factual correction; change in number	2008 Reprint
167	Page 113, Q 161, line 4	Delete and and insert and is wholly directed toward our intimate union with him to read Resurrection, spiritual food to nourish his Church, and is wholly directed toward our intimate union with him	The insertion was made because our intimate union with Christ is one of the fundamental reasons that Jesus instituted this Sacrament.	2008 Reprint
168	Page 115, paragraph 2, line 5-7	Replace At the Last Supper, Jesus made the Mass a spiritual reliving of his Sacrifice on the Cross. How? By the words he used. with At the Last Supper, Jesus established the Mass as a spiritual reliving of his Sacrifice on the Cross by the words he used.	Change in sentence structure for clarification; also, the word "made" was changed to "established" because "made" may have implied a prior existence, but it was at the Last Supper that the Mass was established.	2008 Reprint
169	Page 116, paragraph 1, lines 8-11	Replace In both events there is only one priest doing the offering (Jesus) and there is only one victim or gift being offered (Jesus). with In both events there is only one priest (Jesus), who is offering the very same victim or gift (Jesus).	The change was made to more concisely state that Jesus is doing the offering, and to reinforce that in the two events, one and the same sacrifice is offered.	2008 Reprint
170	Page 116, paragraph 1, lines 13-15	Replace but again we must remind ourselves that it is a mystery with but it is a great and precious mystery	The revised sentence focuses on emphasizing that we do not fully understand this, but also that it remains something great and precious for us – a mystery that we believe by faith.	2008 Reprint

#	Location of change	Description of Change	Rationale	Date change was made
171	Page 116, paragraph 3, line 3	Delete without pain , to read offers his Body and Blood under	Because the sacrifice in the Mass is the same sacrifice as the Cross, it is less clear to say that Jesus offers himself in the Mass without pain than it is to say that Jesus offers himself in an unbloody manner in the Mass. This change reflects the traditional language of the Church.	2008 Reprint
172	Pages 116-117, paragraph 8, lines 1-8	Replace You may hear someone say that he “doesn’t get anything out of” the Mass. First of all, we should never look upon the Mass as something we go to in order to “get” something. But we will get more from Mass if we put something of ourselves into it. If you want the Mass to help you grow in your friendship with Christ you must <i>prepare</i> yourself for it every week. with Some people may complain about not getting anything out of the Mass. But in the Mass we have from God the greatest gift that anyone could receive. One way to be more receptive to this gift and grow in your friendship with Christ is to <i>prepare</i> yourself for Mass every week.	The original paragraph indicated that we should not focus on “getting” anything out of Mass, and then subsequently suggests a way to “get” something out of the Mass. In an effort to clarify this and to avoid intimating that the Mass leaves us empty, the revised sentence aims to refocus students on what is actually received in the Mass	2008 Reprint
173	Page 118, Q 172, line 3	Insert Jesus, through to read which is offered on the altar by Jesus, through the	Clarification; the offering of the priest is dependant upon the offering of the Jesus.	2008 Reprint
174	Page 119, paragraph 3, line 2	Replace gives with enables and delete the right to read enables us to receive the Eucharist.	Word choice change; because, in the modern context, the word “right” can carry with it a sense of entitlement, the phrase was revised to explain more clearly how Baptism relates to the Eucharist.	2008 Reprint
175	Page 120, full paragraph 6, line 2	Replace “practical” with these	Word choice change; the change was made to avoid any implication that there are reasons for reserving the Blessed Sacrament that are “impractical”.	2008 Reprint
176	Page 122, Q 184, line 3	Insert Jesus in to read faithful may adore Jesus in the Eucharist,	Clarification; the insertion was made to emphasize that it is Jesus whom we adore in the Eucharist.	2008 Reprint

#	Location of change	Description of Change	Rationale	Date change was made
177	Page 123, paragraph 2, line 11	Delete nothing but to read In other words, it is bad news.	The revised sentence preserves the meaning of the original sentence (that original sin brought many bad effects), but with a nuance that allows for the felix culpa, or happy fault, aspect of the Fall, that merited for us Christ the redeemer.	2008 Reprint
178	Page 123, paragraph 5, line 2	Delete ' (apostrophe) and insert and his to read things that lure us away from Jesus and his teachings.	The revision was made to be clear that we cling first of all and most deeply to Jesus himself. Only in and because of this first love do we adhere to Jesus' teachings.	2008 Reprint
179	Page 124, full paragraph 4, lines 3-4	Move for someone to read For Example, a real hatred in your mind for someone is a sin of thought.	Word order change for clarity	2008 Reprint
180	Page 125, number 1, lines 3-5	Replace Seriously to disobey the Ten Commandments or the teachings and laws of the Church is a mortal sin. with To disobey the Ten Commandments or the teachings and laws of the Church in a serious way is a mortal sin.	Word order change for clarity	2008 Reprint
181	Page 125, number 2, line 1	Replace chose with choose	Typo correction	2008 Reprint
182	Page 125, number 2, lines 3-4	Replace did with do twice and was with is to read For example, if you do not know that Sunday Mass is a serious duty, then you do not commit a moral sin by not attending.	Change in verb tense	2008 Reprint
183	Page 125, full paragraph 3, line 6	Delete a and replace attitude with habits to read can form bad habits in us	Word choice change to include the language of "habit" that the students will rightly associate with virtue and vice.	2008 Reprint
184	Page 125, full paragraph 3, line 8	Insert sanctifying to read These lesser sins do not take sanctifying grace away.	Although venial sin does not cause the loss of sanctifying grace, it does in some way affect the life of grace, hence, "sanctifying" was inserted for specification.	2008 Reprint
185	Page 125, full paragraph 3, line 12	Insert gives us grace that to read This gives us grace that helps us to eliminate	The insertion offers an explanation of how confession can help us to eliminate sinful habits and desires.	2008 Reprint

#	Location of change	Description of Change	Rationale	Date change was made
186	Page 126, Q 187, line 2	Insert sanctifying to read Mortal sin destroys sanctifying grace	Specification of what kind of grace is destroyed in the soul due to mortal sin.	2008 Reprint
187	Page 126, Q 189, line 3	Insert sanctifying to read does not take sanctifying grace away	Although venial sin does not cause the loss of sanctifying grace, it does in some way affect the life of grace, hence, “sanctifying” was inserted for specification.	2008 Reprint
188	Page 127, paragraph 1, line 2	Replace loving with love and	The change was made to preserve a certain distinction between God’s love and his forgiveness, because while God’s love certainly and frequently manifests itself in forgiveness, there is also an element of his love that ought to be distinguished from forgiveness.	2008 Reprint
189	Page 127, paragraph 3, line 3	Replace feel with know they were	Word choice change; to emphasize the objective reality of being loved by Jesus (over and against a subjective and emotional recognition of it) and the rational grasp of that love.	2008 Reprint
190	Page 127, paragraph 3, lines 6-7	Replace kind attitude with kindness	Word choice change; Jesus’ kind attitude extended to kind <i>actions</i> , and it was this that upset some of the Jewish leaders.	2008 Reprint
191	Page 127, paragraph 6, line 2	Replace mean with meant	Typo correction	2008 Reprint
192	Page 128, paragraph 2, line 8	Replace There with This	Since the previous sentences describe the examination of conscience, it makes sense to introduce the following sentence as the completion of the thought: “This [i.e., what was just being discussed] is a very good Christian practice...”	2008 Reprint
193	Page 129, full paragraph 3, lines 5-6	Replace When we die, we will be sent to one of three spiritual places: heaven, purgatory, or hell. with When we die, we will be judged and go to heaven, purgatory, or hell.	The original sentence was revised to avoid giving the impression that we will be sent against our will to heaven, purgatory, or hell. Rather, we choose our eternal destination by our actions.	2008 Reprint

#	Location of change	Description of Change	Rationale	Date change was made
194	Page 129, full paragraph 1, line 9	Insert mind and delete with all their to read Heaven is rewarded to those who have died in God's grace and tried to know, love, and serve God with all their mind, heart, and strength.	To match the Scriptural command to love God with all one's mind, heart, and strength	2008 Reprint
195	Page 129, full paragraph 1, line 22	Replace place with state	Word choice change, to avoid the ambiguity of describing something "spiritual" as a "place", which connotes a certain physicality.	2008 Reprint
196	Page 129, full paragraph 2, line 5	Insert to decide to read is to decide not to sin	The purpose of amendment lies in the decision not to sin again, and not necessarily in that act of not sinning again (although the two aspects are not unrelated).	2008 Reprint

#	Location of change	Description of Change	Rationale	Date change was made
197	Page 133, paragraph 3, lines 1-13	<p>Replace Second, he even takes away the punishment our sins deserve. Of course, this punishment is taken away according to how great our sorrow is and how determined we are to avoid sin in the future. It is similar to the punishment we receive from our parents when we disobey them. If they see that we are really sorry for having gone against their wishes and that we are trying to make up for our disobedience, they may shorten our punishment or even cancel it altogether. With sin, we can either make up for it in this life by prayer and acts of penance or in the next life by being purified in purgatory. with Second, when Christ forgives our sins through absolution some of the temporal punishment that is due to us because of our sin is satisfied. Temporal punishment is the necessary purification we must undergo to be freed from disordered attachments that remain even after our sins are forgiven. Through the Sacrament of Penance some of this temporal punishment is satisfied. The remaining punishment can be completed either on earth, through acceptance of suffering and penances, or in purgatory.</p>	The sentence was revised and restructured to explain more clearly temporal punishment due to sin and how it is satisfied on earth or in purgatory.	2008 Reprint

#	Location of change	Description of Change	Rationale	Date change was made
198	Page 133, paragraph 4, lines 1-2	Replace gives us all of the actual graces we need with offers us graces we need	Since the restoration of sanctifying grace is also effected through the Sacrament of Penance for those who are forgiven of mortal sin, the change was made to be less specific in the kind of grace received. In addition, because actual graces come to us in successive moments, and not all at once in this sacrament, the original sentence was revised to reflect God offers those graces, without implying that they are given and received in that one instant.	2008 Reprint
199	Page 133, number 5, line 2	Replace This with Penance	Clarification; the original sentence was unclear whether “This” referred to absolution or penance.	2008 Reprint
200	Page 133, paragraph 6, line 4, beginning with “Like the other...”	Replace privately with anonymously	Clarification; all confession is private, but the original sentence meant to describe confession with a screen between the confessor and the penitent. This would be more aptly described as “anonymous”.	2008 Reprint
201	Page 134, partial paragraph 1, line 7	Insert mortal to read mortal sin and any information	Factual specification	2008 Reprint
202	Page 134, partial paragraph 1, lines 9-10	Replace indicate to the confessor the number that is closest to the truth. with indicate that to the confessor and give an estimate.	Word choice change; because the sentence assumes that the penitent does not recall the truth with respect to the number of times the sin was committed, the original sentence was ambiguous when it said to indicate the “number that is closest to the truth”. The revised sentence more clearly expresses what was meant, which is that the penitent in this circumstance must offer an estimate of times the mortal sin was committed.	2008 Reprint
203	Page 135, Q 205, line 4	Delete to to read that may have affected our guilt	Typo correction	2008 Reprint
204	Page 137, paragraph 3, lines 2-3	Delete For reasons known to himself he did not cure everyone. to read But more important to Jesus was the curing of souls. To show that he did not	The sentence introduced a topic that is not relevant to this paragraph, and may be misunderstood by students. It was omitted for the sake of clarity and simplicity.	2008 Reprint

#	Location of change	Description of Change	Rationale	Date change was made
205	Page 139, full paragraph 3, lines 1-3	Replace But then some people began to develop a strange attitude toward Anointing. They saw it as a sure sign with But then some people began to view Anointing as a sure sign	To avoid any unnecessary connotations that may have arisen from using “strange attitude”, the phrase was omitted.	2008 Reprint
206	Page 139, paragraph 6, line 1	Replace Annointing with Anointing	Spelling correction	2008 Reprint
207	Page 140, Q 216, lines 4-5	Delete : (colon) the pastor of the parish or another priest who has his permission to read The minister of the Sacrament of the Anointing of the sick is a priest (CCC 1516).	The faculty to administer the Sacrament of the Anointing is not restricted to pastors. Furthermore, priest who are available to administer the sacrament to those outside of their pastoral office need only the implied permission from priest in charge of the care of those souls. Hence, the deletion was made to avoid confusion.	2008 Reprint
208	Page 141, Q 217, line 5	Insert ((parenthesis) and in the case of a necessity) to read blessed by the bishop (or priest in the case of a necessity)	Factual correction	2008 Reprint
209	Page 143, paragraph 2, line 7	Delete but this is to read helped by these sacraments, because	The use of the conjunction “but” created a false sense of opposition in the sentence. It was removed so that the sentence simply indicates that those who receive the sacraments of service are helped by them because they are enabled to help others.	2008 Reprint
210	Page 145, paragraph 1, line 1	Replace Most Catholics with Many	Word choice change; the statement was broadened and made more general because there is no real way of knowing if most Catholics know this or not.	2008 Reprint
211	Page 145, paragraph 4, lines 1-2	Replace deaconate with diaconate twice	Spelling correction	2008 Reprint
212	Page 145, paragraph 5, line 11	Replace These with Permanent deacons	Clarification of to whom “these” refers	2008 Reprint
213	Page 146, paragraph 2, line 3	Replace which with that	Grammatical correction	2008 Reprint

#	Location of change	Description of Change	Rationale	Date change was made
214	Page 149, full paragraph 5, lines 6-8	Replace Our weak human nature sometimes destroys his plan for marriage by such things as divorce and adultery. with In our weak human nature some step aside from his plan for marriage by such things as divorce and adultery.	Clarification; because man cannot ultimately destroy God's plan for marriage but can choose not to live according to it, the sentence was revised to communicate this. The sentence was also reworded so that it would not sound like human nature itself steps aside from God's plan, but that individual humans, in their weak human nature, step aside from God's plan.	2008 Reprint
215	Page 149, full paragraph 6, lines 2-3	Replace He answered them, saying: with Saint Matthew tells us his reply:	The change was made for the sake of a better flow into the cited portion of Scripture, which already includes "He answered".	2008 Reprint
216	Page 149, full paragraph 8, line 7	Replace agree with vow	Clarification; the nature of the agreement between a man and woman on their wedding day takes the form of a vow.	2008 Reprint
217	Page 150, full paragraph 1, line 6	Replace mariage with marriage	Typo correction	2008 Reprint
218	Page 150, full paragraph 2, line 9	Replace promises. with vows.	The word "vows" expresses the binding character of the promises exchanged during the sacrament.	2008 Reprint
219	Page 150, full paragraph 4, line 3	Replace your with a	Stylistic change	2008 Reprint
220	Page 150, full paragraph 6, lines 3-4	Replace This is a special blessing which only two Christians may receive. with This is a special blessing which can only be given when two Christians marry.	The sentence was restructured for the sake of clarity.	2008 Reprint
221	Page 150, full paragraph 8, lines 3-4	Replace This is because the world has different values from those of Christ. With This is because many fail to see the truth as taught by Christ.	Word choice change; because "values" tends to have more subjective or relativistic connotations associated with it, the sentence was revised to omit that word and to point to the fact the Christ has the truth and so his teaching must be the standard for our understanding of marriage.	2008 Reprint
222	Page 150, full paragraph 8, lines 5-6	Delete . (period) and How? to read It attacks the Sacrament of Matrimony in many ways by approving of divorce and adultery,	The sentences were restructured because in the original paragraph the sentence that started with "By approving" was not a complete sentence.	2008 Reprint
223	Page 150, full paragraph 8, line 10	Replace ; (semi colon) with , (comma) to read acts are acceptable, by encouraging	Syntax correction	2008 Reprint

#	Location of change	Description of Change	Rationale	Date change was made
224	Page 150, full paragraph 9, line 2	Replace values. with ideas.	Word choice change because of the subjective and relativistic connotations that accompany the word “values”.	2008 Reprint
225	Page 151, Words to Know	Replace wedding promises with wedding vows	The word “vows” expresses the binding character of the promises exchanged on during the sacrament.	2008 Reprint
226	Page 153, full paragraph 3, lines 1-2	Replace The sacraments and the sacramentals are very important. But there are other ways we with sacramentals is an important means of growing in holiness, and the sacraments are the most important means, there are additional ways to	The revised sentences more clearly explain the importance of sacraments and sacramentals. The word “But”, is also deleted to avoid giving the impression that there is a sort of opposition that exists between the sacraments, sacramentals, and popular piety.	2008 Reprint
227	Page 153, full paragraph 4, lines 8-12	Replace The Church is made up of many different cultures. This diversity of cultures allows the Church to share and express her faith in many different ways. In this way, the Church shows that she is truly Catholic–universal. with Members of the Church come from many different cultures. Each expresses praise to God and belief in his one true Church in its own particular way in popular devotions. This is one of the many ways that we know the Church is truly Catholic–universal.	It is not so much that the Church is made up of different cultures, but rather that people from different cultures are incorporated into the Church. The original sentences were revised to reflect this.	2008 Reprint
228	Page 153, title, box	Insert and After to read Grace Before and After Meals	Typo correction	2008 Reprint
229	Page 155, paragraph 5, line 3	Replace Jesus with the Son of God	The sentence was revised so as not to enter into an area of very precise and nuanced theological language relating to the pre-existence of Jesus before the foundation of the world. Instead, it is simpler to say that Mary made it possible for <i>the Son of God</i> to come among us as man, instead of saying the she made it for possible for <i>Jesus</i> (who is man) to come among men.	2008 Reprint

#	Location of change	Description of Change	Rationale	Date change was made
230	Page 155, paragraph 6, line 1	Replace Jesus with by the power of the Holy Spirit	To clarify how Mary became with child.	2008 Reprint
231	Page 156, full paragraph 2, line 10-12	Replace Just as she was the mother of Christ's human body, so now she is the Mother of his spiritual body, the Church. with Just as she is the mother of Christ so now she is the Mother of his Mystical body, the Church.	The distinction between Christ's "human" and "spiritual" bodies is not a wholly accurate way of describing these two modes of his presence on earth. Furthermore, Mary is not the mother of a mere body, but is rather the mother of a person. The revision omits the unclear distinction, but retains the two ways in which Mary is the mother of Christ.	2008 Reprint
232	Page 156, full paragraph 3, lines 17-19	Replace since Mary was free from sin she would also be preserved from the consequences of sin. with since Mary was free from sin she was also preserved from bodily decay, a consequence of sin.	The sentence's verb tense was changed to clarify that Mary already has been preserved from bodily decay.	2008 Reprint
233	Page 162, definition of CHARITY, line 1	Replace power with virtue	To match the changes made in the student text (page 79)	2008 Reprint
234	Page 162, definition of CONFESION OF SINS, lines 4-5	Replace For example, in the penitential rite of the Mass we privately confess with For example, in an Act of Contrition prayed before bed we privately confess	Factual correction; because the penitential rite at Mass is said publicly, the example was changed to a private form of confession of sins.	2008 Reprint
235	Page 163, definition DEACON, line 10	Delete who are to read or permanent (called to the vocation	The deletion was made so that the grammatical style matches the parenthetical description that follows " <i>transitional</i> " in this definition.	2008 Reprint
236	Page 163, definition of DIVINE REVELATION, line 6	Replace things with realities	Word choice change; the Trinity is not a thing but rather a communion of persons.	2008 Reprint
237	Page 163, definition of DIVINE REVELATION, line 10	Replace . (period) with ; (semicolon) and insert it is fully revealed in Jesus Christ. to read Saint John the Evangelist (about A.D. 100); it is fully revealed in Jesus Christ.	The insertion was made because it is a key element of Divine Revelation and to incorporate the explanations in the student text (pages 18 and 21).	2008 Reprint
238	Page 163, definition of DOCETISM, lines 3-4	Replace Docetists believed that the human body was evil. with Docetists believed that salvation consists in freedom from matter.	To match changes made in the student text (page 49)	2008 Reprint

#	Location of change	Description of Change	Rationale	Date change was made
239	Page 164, definition of FAITH, line 1	Replace power with virtue	To match changes made in the student text (page 78)	2008 Reprint
240	Page 165, definition of HOPE, line 1	Replace power with virtue	To match changes made in the student text (page 79)	2008 Reprint
241	Page 165, INDULGENCE, line 1	Insert partial or complete to read The partial or complete taking away of the punishment our sins deserve.	To match the explanation in the student text (page 140)	2008 Reprint
242	Page 165, definition of INVALID MARRIAGE, line 7	Replace then they may be in an <i>invalid</i> marriage. with then their marriage may be <i>invalid</i>.	Clarification; the phrase “invalid marriage” may rightly seem to be a contradiction in terms. The phrase was revised to be clearer in this respect.	2008 Reprint
243	Page 166, definition of KINGDOM OF GOD (from page 165), line 2	Delete spiritual to read belong to this Kingdom by faith in Jesus	A fuller explanation of why and how the Kingdom of God is spiritual is provided in the student text. There is not sufficient space here to explain what “spiritual Kingdom” means. So as not to make the Kingdom seem less “real”, the word, spiritual, was deleted in this definition.	2008 Reprint
244	Page 166, definition of MORTAL SIN, line 2	Replace the life of with sanctifying	To match changes made in the student text (page 125)	2008 Reprint
245	Page 168, definition of PATRIARCH, lines 3-4	Replace There are four Old Testament patriarchs: Abraham, Isaac, Jacob and Joseph. with There are three Old Testament patriarchs: Abraham, Isaac, and Jacob.	To match the patriarchs listed in the <i>Catechism of the Catholic Church</i>	2008 Reprint
246	Page 168, definition of PENANCE, line 4	Insert to make up for sin and to read The purpose of penance is to make up for sin and to help us	To encompass the explanations found in the student text (pages 129 and 133).	2008 Reprint
247	Page 169, definition of REAL PRESENCE, line 6	Delete we believe that to read When we pray before the Blessed Sacrament we are just as much in Christ’s presence as his apostles were	While the original sentence communicated something true, namely, that this is our belief, the phrase “we believe that” may have tended to reduce the focus on the objective reality of Christ’s presence.	2008 Reprint

#	Location of change	Description of Change	Rationale	Date change was made
248	Page 169, definition of RITE, lines 5-7	Replace Rite can also mean a whole group of Christians who share a common way of worship and of living the faith. with Rite can also mean a whole group of Catholics who share a common way of worship.	Specification and clarification; the definition was narrowed to be more pertinent and exact.	2008 Reprint
249	Page 169, definition of RITE, lines 7-9	Replace There are five different rites or kinds of Catholics in the Church. with There are five different rites in the Catholic Church.	Clarification; because indicating that there are different kinds of Catholics may present confusion for the students, the sentence was revised to be less ambiguous.	2008 Reprint
250	Page 170, definition of SACRIFICE OF THE MASS, lines 3-5	Replace the priest offers God the most precious gift we have: the Body and Blood of Jesus Christ. with through the priest, Christ offers himself to the Father for our sins.	Clarification; the change was made to reinforce that it is Christ who offers the sacrifice, even though the sacrifice is being offered through the priest.	2008 Reprint
251	Page 170, definition of SACRIFICE OF THE MASS, line 7	Replace to show us with showing	When the priest lifts the Host and chalice it is for the Doxology prayer. While he shows us that he is offering Christ up to God in sacrifice, showing us is not the primary purpose of lifting the Host and chalice.	2008 Reprint
252	Page 170, definition of SIGN, line 5	Replace bring us special messages from Christ. with were instituted by Christ to give us grace.	To match the definition given in the student text (page 87)	2008 Reprint
253	Page 171, definition of TEMPTATION, line 1	Replace urge with enticement	To match the student text (page 123)	2008 Reprint
254	Page 171, definition of TEMPTATION, line 3	Replace values with principles	Word choice change; because “values” tends to have more subjective or relativistic connotations, the definition was revised to omit that word and to include the more objective “principles”.	2008 Reprint
255	Page 171, definition of THEOLOGICAL VIRTUES, line 2	Replace powers with habits	To match changes made in the student text (page 78)	2008 Reprint
256	Page 172, definition of TRINITY, line 1	Delete we give to God to read The name that expresses our belief	The deletion was made so that the definition does not imply that we are taking the liberty of naming God.	2008 Reprint

#	Location of change	Description of Change	Rationale	Date change was made
257	Page 172, definition of VICTIM, lines 4-5	Replace Testament with covenant	Typo correction	2008 Reprint
258	Page 172, definition of VIRTUE, line 1	Delete we learn which to read A good habit that helps us to do good	Habits can be said to be “learned” insofar as they are practiced in actions. To avoid any ambiguity about a mere intellectual apprehension of the virtues, however, the sentence was revised to omit “learn”. In addition, some virtues, namely the theological virtues, are infused into the soul and not “learned” in the same way as described here.	2008 Reprint
259	Page 172, definition of VOW, line 1	Insert and solemn to read A free and solemn promise which we make to God,	To match the definition in the student text (page 99).	2008 Reprint
260	Page 172, definition of WEDDING PROMISES, line 1	Replace PROMISES with VOWS to read WEDDING VOWS:	The word “vows” expresses the binding character of the promises exchanged on during the sacrament.	2008 Reprint
261	Page 173, definition of WORSHIP, line 6	Insert holy and to read honor them because they are holy and dear to God.	The honor that we give to angels and saints is also due to their holiness, or likeness to God.	2008 Reprint
262	Page 175, THE APOSTLES’ CREED, line 15	Replace hand of the Father. with hand of God the Father almighty.	To match the translation used throughout the <i>Faith and Life</i> series.	2008 Reprint
263	Page 181, FIRST COMMANDMENT, explanatory paragraph, line 5	Replace , (comma) with ; (semicolon) to read and Charity; by prayer; and by self-denial.	Syntax correction	2008 Reprint
264	Page 182, SIXTH AND NINTH COMMANDMENTS, number 3, line 4	Replace a pledge with an expression	Word choice change	2008 Reprint
265	Page 182, SEVENTH AND TENTH COMMANDMENTS, number 3, line 2	Replace records, cassette tapes, with movies, video games,	The items were changed to be more fitting to the contemporary context.	2008 Reprint