

Faith and Life Series
Grade Eight Student Textbook
OUR LIFE IN THE CHURCH

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 15, paragraph 2, line 1	Insert feast of the to read The feast of the descent of the Holy Spirit	Clarification; it is the feast, rather than the actual descent, that is called “Pentecost”. Pentecost was a Jewish feast even before the descent of the Holy Spirit. It was on this feast that the Holy Spirit descended upon the apostles.	2008 Reprint
2	Page 18, full paragraph 5, line 1	Replace that first with the descent of the Holy Spirit at to read Since the descent of the Holy Spirit at Pentecost, the Church has grown and spread into every part of the world.	Clarification; the feast of Pentecost was a Jewish celebration that predated the descent of the Holy Spirit. It is from the descent of the Holy Spirit at Pentecost that the Church began to grow and spread.	2008 Reprint
3	Page 19, paragraph 2 (beginning with “We have seen that”), line 3	Replace This society with The Church	While the Church truly is a society, it is also much more than a society and so the sentence was revised in an effort to prevent a tendency to reduce the Church to a merely humanly shaped society or institution. The revised sentence incorporates more traditional language in speaking of “the Church”.	2008 Reprint
4	Page 20, paragraph 2, lines 1-2	Replace There is another passage (Acts 9:1-5) in which the words of Christ are recorded. with There are other passages that teach how Christ is one with the Church.	Clarification; because there are numerous passages in the Bible where the words of Christ are recorded, the sentence was revised. The new sentence is a more fitting introduction to the paragraph, which gives an exposition of how Christ is one with the Church.	2008 Reprint

#	Location of change	Description of Change	Rationale	Date change was made
5	Page 20, paragraph 2, lines 7-8	Replace off his horse with down to read he was knocked down by a light	To match the Scriptural account	2008 Reprint
6	Page 20, paragraph 2, line 11	Insert (Acts 9:4-5) to read you are persecuting” (Acts 9:4-5).	Citation correction	2008 Reprint
7	Page 20, paragraph 5, line 9	Replace Church with community	When one sins in a very serious manner and does not repent he is already removed from the Body of Christ (the Church) because sanctifying grace has been removed from his soul. Sometimes, however, a formal and visible separation from the community is necessary (e.g., excommunication). The sentence was revised to allow for this distinction.	2008 Reprint
8	Page 21, full paragraph 3, line 1	Replace church with Church	Capitalization correction	2008 Reprint
9	Page 21, full paragraph 3, line 5	Replace this society, with the Church,	In accord with change number 3	2008 Reprint
10	Page 23, paragraph 6, line 6	Replace Persons of the Trinity with Father and of the Son and of the Holy Spirit	The revision was made to be more precise by giving the actual formulation used in the baptismal rite.	2008 Reprint
11	Page 24, Q 10, line 2	Insert possesses the fullness of Christ’s truth and she to read in that she possesses the fullness of Christ’s truth and she was instituted	The insertion was made because the possession of the fullness of truth is an essential element in understanding how the Church is catholic. It is this that enables her to be for all men throughout the whole world.	2008 Reprint
12	Page 28, full paragraph 1, line 3	Replace A Church with An Ecumenical	Correction in terminology for precision	2008 Reprint
13	Page 29, paragraph 2, line 12	Replace at the end of the with in this to read from the list in this chapter	Correction; the list of Father and Doctors of the Church is not at the end of the chapter, but is within the chapter (page 28).	2008 Reprint

#	Location of change	Description of Change	Rationale	Date change was made
14	Page 29, paragraph 4, lines 1-7	Replace There is also the “sensus fidelium” [bold]. Literally, this phrase means “the sense of the faithful”. This testimony is from what the faithful have believed over the centuries and what the saints have thought, meditated, and believed, and from the actions, prayers, etc. of the faithful. with Over the centuries, the faithful have believed a consistent body of truth. The thoughts and writings of the saints, as well as the actions and prayers of the faithful, are part of this sense of the faithful, or sensus fidelium [bold], for the truth. Their testimony does not contradict the formal teachings of the Church.	Clarification; the revised paragraph gives a clearer picture of the nature and role of the sensus fidelium in the Church’s expression and profession of faith. The sensum fidelium arises from members of the Church having been guided by the consistent body of truth taught by the Church, rather than being merely subjective expressions of belief.	2008 Reprint
15	Page 33, paragraph 1, line 1	Replace values with gifts	Word choice change; because “values” can be an empty or even relativistic term in the modern context, the sentence was revised. What was intended to be communicated is that freedom is truly a <i>gift</i> to be cherished.	2008 Reprint
16	Page 33, paragraph 1, line 11	Insert to to read of freedom to walk off the roof	Grammatical change	2008 Reprint
17	Page 39, paragraph 3, line 8	Replace electing with appointing	To match the Scriptural account in which the apostles did not <i>elect</i> Matthias, but appointed him after having cast lots.	2008 Reprint
18	Page 41, full paragraph 3, line 1	Replace the with some to read some cardinals assist the Pope	Factual correction; not all cardinals assist the Pope in the curia.	2008 Reprint
19	Page 41, full paragraph 3, line 2	Insert Roman to read The Roman curia	Specification; the insertion was made to distinguish the Roman curia from a diocesan curia.	2008 Reprint
20	Page 44, full paragraph 3, line 4	Replace as with in becoming	Word choice change; because this sentence is talking about the sacraments of <i>initiation</i> , the word choice was changed to reflect the role these sacraments play in our <i>becoming</i> or being <i>initiated</i> as members of the Church.	2008 Reprint

#	Location of change	Description of Change	Rationale	Date change was made
21	Page 44, full paragraph 5, line 1	Replace goes with go	Grammatical correction	2008 Reprint
22	Page 44, after full paragraph 5	Insert <i>Eucharist</i> as a heading	The heading was inserted to more clearly set apart the three sacraments of initiation.	
23	Page 44, full paragraph 6, lines 1-5	Replace The next sacrament we will discuss is the Eucharist, which in itself is the most important of the sacraments. First of all, it is a source of spiritual food. This aspect of the Eucharist was prefigured in many ways in the Old Testament with The Eucharist is the most important of the sacraments because it is the Body, Blood, Soul, and Divinity of Christ. The Eucharist was prefigured in many ways in the Old Testament.	The sentence was revised and restructured to be clearer and more succinct in explaining how the Eucharist is the most important of the sacraments. The primary reason that the Eucharist is the most important sacrament is because those who receive this sacrament receive Jesus himself. Its character of being spiritually nourishing is received from (and so dependent upon) the True Presence of Christ.	2008 Reprint
24	Page 45, paragraph 5 (beginning with, “The third sacrament of initiation”), line 1	Replace third with other	The discussion of the sacraments of initiation is presented in a different order in the <i>Catechism of the Catholic Church</i> , namely, Baptism, Confirmation, and Eucharist. Since the order of presentation in the text of <i>Faith and Life</i> follows the order in which the sacraments are normally received, the text was slightly revised in order to better conform to the Catechism. .	2008 Reprint
25	Page 45, paragraph 6 (beginning with, “Although we receive”), lines 3-4	Replace has been nourished through the Eucharist with places as indelible mark on the soul	The change was made to offer a fuller exposition of the Sacrament of Confirmation.	2008 Reprint
26	Page 47, full paragraph 4, line 12	Replace created with done	This change of word choice was made because the <i>Faith and Life</i> series makes a point of reserving the verb “create” for God alone.	2008 Reprint
27	Page 51, Q 54, line 3	Insert , (comma) 1300 to read (CCC 1293, 1297, 1300).	Citation correction	2008 Reprint
28	Page 52, Q 56, line 3	Replace facilities with faculties	Typo correction	2008 Reprint

#	Location of change	Description of Change	Rationale	Date change was made
29	Page 53, Q 64, line 3	Replace contenance, mildness, fidelity, with generosity, gentleness, faithfulness,	To match the list of the fruits of the Holy Spirit as used throughout the <i>Faith and Life</i> series	2008 Reprint
30	Page 54, paragraph 3 (beginning with, “The word ‘liturgy’”), line 9	Replace word with work	Typo correction	2008 Reprint
31	Page 56, full paragraph 2, line 2	Replace weeks with Sundays	Factual correction; Advent is not always exactly four weeks before Christmas. There are, however, four Sundays in Advent.	2008 Reprint
32	Page 62-63, paragraph 4, lines 1-7	Delete Because Mary was chosen by God to be the Mother of his divine Son, he gave to her several <i>privileges</i>. Three of these are: (1) freedom from original sin, (2) complete and perpetual virginity, and (3) freedom from having body and soul separated until the end of the world.	Typo correction; the paragraph was repeated in the original text.	2008 Reprint
33	Page 64, full paragraph 6 (beginning with, “In the Litany of Loreto”), line 1	Replace (see the Appendix) with (see page 66)	The Litany is more readily available to students on page 66 of their text than in the Appendix.	2008 Reprint
34	Page 74, paragraph 5 (beginning with, “The early days of the Church”), line 8	Replace persons with people	Word choice change; people is the more commonly used and, hence, more recognizable, plural of person.	2008 Reprint
35	Page 77, full paragraph 6, line 2	Delete physical to read into prayer and work.	The work of the monks was both physical and intellectual.	2008 Reprint
36	Page 78, full paragraph 1, line 8	Replace Moslems with Muslims	Spelling correction	2008 Reprint
37	Page 80, paragraph 2, line 1	Replace the with and found	Factual correction; some monasteries were undergoing reform, while other new monasteries were being founded.	2008 Reprint

#	Location of change	Description of Change	Rationale	Date change was made
38	Page 80, paragraph 2, line 2	Replace The most important of these is St. Bernard of Clairvaux. with One of the most important of these men is St. Bernard of Clairvaux.	Rather than making a claim that is difficult to verify, the sentence was revised so as to still emphasize St. Bernard's role in this era of the Church.	2008 Reprint
39	Page 80, paragraph 5, line 7	Replace Moslems with Muslims	Spelling correction	2008 Reprint
40	Page 80, paragraph 6, line 2	Replace Moslems with Muslims	Spelling correction	2008 Reprint
41	Page 81, full paragraph 4, line 3	Replace Moslems with Muslims	Spelling correction	2008 Reprint
42	Page 81, full paragraph 4, lines 7-8	Replace Moslems with Muslims	Spelling correction	2008 Reprint
43	Page 85, paragraph 8, lines 3-4	Delete To support herself and her children to read despite the strong objections of her family and friends. She opened a school for other young children.	St. Elizabeth's purpose for opening a school was broader than mere self interest. She had a genuine concern for the children whom she taught.	2008 Reprint
44	Page 88, paragraph 4 (beginning with, "What divides Christians"), lines 13-14	Delete and help people to unity in the Catholic Church. to read These gifts come from Christ. At the same time,	The original sentence was unclear about how these gifts are related to unity in the Catholic Church.	2008 Reprint
45	Page 89, full paragraph 6 (beginning with, "Then there are those"), lines 3-4	Replace true God. These are the Jews and the Moslems. with true God, such as the Jews.	Because the Islamic understanding of God differs so greatly from the Jewish or Christian understanding of God, it would be incorrect to say that they believe in the one, true God. In light of this, Muslims, although monotheistic, were omitted from the list of those who believe in the one, true God. The grammatical structure of the sentences, in turn, merited revision, so "such as" was inserted to create one sentence out of the two.	2008 Reprint
46	Page 89, full paragraph 6 (beginning with, "Then there are those"), line 5	Replace closer with close	Due to change number 45	2008 Reprint

#	Location of change	Description of Change	Rationale	Date change was made
47	Page 89, full paragraph 11 (beginning with, "Like the Jews"), lines 1-2	Replace Like the Jews, the Moslems also believe in the one true God of Creation. with The Muslims believe in one God, the Creator.	Because the Islamic understanding of God differs so greatly from the Jewish or Christian understanding of God, it would be incorrect to say that they believe in the one, true God. They are, however, monotheistic and believe in a Creator. The sentence was revised to reflect these facts.	2008 Reprint
48	Page 89, full paragraph 11 (beginning with, "Like the Jews,"), line 4	Replace Moslem with Muslim	Spelling correction	2008 Reprint
49	Page 91, partial paragraph 1, lines 5-7	Replace We pray that the Moslems, too, may see the truth and one day be fully united to the Church. with We pray that the Muslims, too, may see the truth and one day be united to the Church.	Spelling correction and nuanced language with respect to the level of unity that Muslims have with the Church.	2008 Reprint
50	Page 91, full paragraph 2 (beginning with, "Then there are those people"), lines 2-3	Replace who do not believe in the one, true God at all. with who do not believe in one God.	The sentence was revised to be more succinct and direct in describing pagans and atheists.	2008 Reprint
51	Page 91, full paragraph 2 (beginning with, "Then there are those people", lines 12-13	Replace The pagans then worship many gods, but not the one, true God. with The pagans do not worship the true God, and some even worship many gods.	Clarification; although most pagans worship more than one god, strictly speaking, pagans are not necessarily polytheistic.	2008 Reprint
52	Page 91, full paragraph 7 (beginning with, "The Church teaches that"), lines 1-2	Delete " " (quotation marks) to read The Church teaches that outside the Catholic Church there is no salvation.	Grammatical change; there was no significant need to include this phrase in quotation marks.	2008 Reprint

#	Location of change	Description of Change	Rationale	Date change was made
53	Page 98, full paragraph 4, lines 1-2	Replace There are seven principal vices, which are known as the seven capital sins [bold]. with There are seven capital sins [bold], which can lead to vice.	Vices are habitual, while a capital sin is not necessarily so. Therefore, capital sin and principal vice are not strictly synonymous. The revised sentence is more clearly explains their relationship, namely, that committing the capital sins can lead to vice, or a habit of sin. The rest of the chapter's references to vice have been changed accordingly.	2008 Reprint
54	Page 98, full paragraph 4, line 5	Replace vices , with sins ,	In accord with change number 53	2008 Reprint
55	Page 98, full paragraph 4, line 7	Replace vices with sins	In accord with change number 53	2008 Reprint
56	Page 99, partial paragraph 1, line 5	Replace vice with sin	In accord with change number 53	2008 Reprint
57	Page 99, full paragraph 6 (beginning with, "Anger is an uncontrolled"), line 12	Replace vice. with sin.	In accord with change number 53	2008 Reprint
58	Page 100, paragraph 7 (beginning with, "We do not all have equal"), line 2	Replace vices. with sins.	In accord with change number 53	2008 Reprint
59	Page 101, Q 87, line 1	Replace <i>principal vices</i> with <i>capital sins</i>	In accord with change number 53 and to be consistent with the traditional language of the Church as it appears in the <i>Catechism of the Catholic Church</i> , 1866.	2008 Reprint
60	Page 101, Q 87, line 2	Replace The principal vices are the seven capital sins of with The seven capital sins are	In accord with change numbers 53 and to be consistent with the traditional language of the Church as it appears in the <i>Catechism of the Catholic Church</i> , 1866.	2008 Reprint
61	Page 103, full paragraph 1 (beginning with, "And if one loves"), line 4	Replace one with anyone and insert , (comma) to read And if anyone loves righteousness, her	The change matches the RSV translation of the Bible.	2008 Reprint

#	Location of change	Description of Change	Rationale	Date change was made
62	Page 103, full paragraph 2 (beginning with, “The natural, or <i>moral</i> ”), lines 1-2	Replace The natural, or <i>moral</i>, virtues enable us to act rightly in our conduct with other men. with The <i>moral</i> virtues are natural virtues that enable us to act rightly in our conduct with others, the world, and ourselves.	The moral virtues are a subcategory of the natural virtues. So while the moral virtues are natural virtues, not all natural virtues are moral virtues.	2008 Reprint
63	Page 104, paragraph 11, lines 1-2	The supernatural virtues are faith, hope, and charity. should be replaced with Among the supernatural virtues are the theological virtues of faith, hope, and charity.	Because the moral virtues can also be infused, and therefore supernatural, the change clarifies that the virtues being discussed here are the theological virtues of faith, hope, and charity.	2008 Reprint
64	Page 106, Q 89, line 4	Replace also known as with including	Not all supernatural virtues are theological virtues (the moral virtues may also be supernatural). Since the supernatural and theological virtues are not strictly synonymous, the sentence was revised	2008 Reprint
65	Page 106, Q 90, line 2	Delete (also called a human virtue)	This was deleted because the phrase “human virtue” was not introduced in the chapter and would therefore be unfamiliar to students.	2008 Reprint
66	Page 106, Q 91, lines 2-3	Delete 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
67	Page 108, Q 99, line 4	Replace hope with help	Typo correction	2008 Reprint
68	Page 110, paragraph 1, line 12	Insert See to read (See Mt 25:37-40).	Citation correction	2008 Reprint
69	Page 111, full paragraph 2 (beginning, “ <i>Comfort the sorrowful</i> ”), line 5	Replace Each of us has with We all have	Grammatical correction; in the original sentence the words “each” and “our” were not in agreement.	2008 Reprint
70	Page 113, full paragraph 3, line 4	Insert what to read to understand what the suffering sick people go through.	Typo correction	2008 Reprint
71	Page 115, Scriptural citation	Insert 3 to read John 15:13	Typo correction	2008 Reprint

#	Location of change	Description of Change	Rationale	Date change was made
72	Page 122, paragraph 3, line 3	Insert expressed in marital intimacy , to read –wealth, sexuality expressed in marital intimacy, and independence.	Clarification; religious do not give up sexuality in the sense of femininity or masculinity, but its expression in marital intimacy.	2008 Reprint
73	Page 122, paragraph 4, line 4	Insert must to read but must not be of the world.	To emphasize the need to be detached from this world.	2008 Reprint
74	Page 124, paragraph 2 (beginning with, “There are two main vocations”), line 1	Replace to with of	Word choice change	2008 Reprint
75	Page 124, paragraph 3 (beginning with, “In the above quote”), line 1	Delete the and insert John Paul II to read In the above quote, Pope John Paul II refers to the	Update and clarification on which Pope is being referred to in this sentence.	2008 Reprint
76	Page 124, paragraph 4 (beginning with, “Then God said to them”), line 6	Delete This is its first purpose.	Since the two purposes of marriage are equally important, this sentence was revised accordingly.	2008 Reprint
77	Page 124, paragraph 5 (beginning with, “In the second chapter”), lines 15-16	Replace has as a second purpose mutual love and support with has the purpose of mutual love and support	Since the two purposes of marriage are equally important, this sentence was revised accordingly.	2008 Reprint
78	Page 129, paragraph 2 (beginning with, “Human nature, as God created it”), line 26	Replace appropriate values with moral principles	Word choice change; because “values” can be an empty or even relativistic term in the modern context, the sentence was revised. The phrase “moral principles” provides a much richer picture of what it is that society ought to be fostering.	2008 Reprint
79	Page 134, paragraph 5 (beginning with, “The laws which direct our will”), lines 2-4	Replace Since human beings have free wills, the laws which guide our actions can be broken. with Since human beings have free wills, it is possible to break the laws which ought to guide our actions.	Word choice change; the original sentence may have been interpreted to indicate that free will gives us the license to break laws. The sentence was revised so that it would be clearer that free will opens the door to the ability to break the law, but in no way does free will make breaking the law something we <i>can</i> do in the sense that it is permitted or good.	2008 Reprint

#	Location of change	Description of Change	Rationale	Date change was made
80	Page 134, paragraph 5 (beginning with, “The laws which direct our will”), lines 4-5	Replace We are always free to choose good or evil. with We have the ability to choose good or evil.	The sentence was revised so that it did not seem to indicate that we have the license to choose good or evil without consequences but, rather, to indicate <i>that</i> we have the ability to choose and that when we choose evil we are not truly free.	2008 Reprint
81	Page 135, full paragraph 3, line 1	Delete moral to read Many laws are made are made by humans themselves	Factual correction; moral laws are not made by humans. Although human law can take on a moral character by virtue of being a law.	2008 Reprint
82	Page 135, full paragraph 6, line 2	Replace ecclesiastical with ecclesiastical	Typo correction	2008 Reprint
83	Page 136, partial paragraph 1, lines 1-3	Replace They are particularly important for all Catholics and we should know them. These are precepts of the Church. with Some are particularly important for all Catholics to know. Among these are the precepts of the Church.	Clarification; the original sentences seemed to imply that the precepts of the Church are part of Canon Law, and that it is important for all Catholics to be familiar with Canon Law. Instead, included in ecclesiastical laws are both Canon Law and the precepts of the Church. It is not particularly important for <i>all</i> Catholics to be familiar with the whole of Canon Law, but all Catholics should know the precepts of the Church.	2008 Reprint
84	Page 136, number 2, lines 4-6	Delete regularly—minimally, to receive the Sacrament of Penance to read the Sacrament of Penance at least once a year	Factual correction; the precept is simply to receive the Sacrament of Penance at least once a year.	2008 Reprint
85	Page 136, number 3, lines 4-5	Replace frequently; minimally, to receive Holy Communion with at least to read receive Holy Communion at least once during the Easter Season.	Factual correction; the precept is to receive Holy Communion at least once a year during the East Season.	2008 Reprint
86	Page 138, full paragraph 3, line 5	Insert lessens the gravity of sin or to read A false conscience is lax if it lessens the gravity of sin or fails to see sin where sin actually is.	The insertion gives a fuller picture of what a false conscience is. Not only does it fail to see sin, but it may also see less gravity in a serious sin.	2008 Reprint
87	Page 138, full paragraph 3, lines 6-8	Replace For example, our conscience is lax if we do not think deliberately missing Mass on Sunday is a serious sin. with Our conscience is lax if we tell ourselves that deliberately missing Mass on Sunday is not a serious sin.	The original sentence was ambiguous because, through ignorance, a person may think it is not a serious sin to miss Mass on Sunday. The revised sentence is clearer in implying that in the given circumstance the person has, at some point, been given sufficient knowledge that this is required, but has chosen to deny truth.	2008 Reprint

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88	Page 141, paragraph 2, lines 2-4	Replace The Church must also help to shape society so that the public morality will be Christian. with The Church must also help to shape society so that the public morality will be in accord with Christianity.	The Church's responsibility is not necessarily to create a specifically Christian political state with explicitly Christian moral standards, but rather to educate and imbue society with the truth. A public morality based on truth necessarily will be in accord with Christianity.	2008 Reprint
89	Page 142, full paragraph 1, lines 1-2	Replace Murder was the first sin committed after the Fall. with Murder was a sin committed early in the history of man.	The revision was made to allow for the distinction between the first known and recorded sin after the Fall and the possibility of sin committed, but not recorded in Scripture, between the Fall and the murder of Abel.	2008 Reprint
90	Page 143, full paragraph 4 (beginning with, "The material goods of this world"), line 1	Replace worlds with world	Typo correction	2008 Reprint
91	Page 148, full paragraph 5 (beginning with, "Prayers may be said"), lines 1-2	Replace Prayers may be said for four reasons; adoration, thanksgiving, contrition, and petition. with Prayers may be said for many reasons including: adoration, thanksgiving, contrition, and petition.	Because there are more than four types of (or reasons for) prayer, the sentence was revised to reflect the diversity of reasons for prayers while listing the four commonly known reasons.	2008 Reprint
92	Page 148, full paragraph 6 (beginning with "The second reason for prayer") line 1	Replace The with A	To correlate with the previous change, the article "a" is needed in place of "the".	2008 Reprint
93	Page 149, full paragraph 1, line 1	Replace the with a	To correlate with change number 91, the article "a" is needed in place of "the".	2008 Reprint
94	Page 149, full paragraph 2, line 1	Replace The last with A fourth	To correlate with change number 91, the article "a" is needed in place of "the". "Last", in turn, also needed to be revised because there is no longer a defined number at the outset of this description of prayer.	2008 Reprint

#	Location of change	Description of Change	Rationale	Date change was made
95	Page 159, Q 146, lines 3-5	Replace It is necessary to have contrition for all the mortal sins we have committed and it is fitting to have sorrow also for our venial sins (CCC 1452-53). with It is necessary to have contrition for all the sins we have committed. (CCC 1451-53).	The change was made according to the teaching in <i>Catechism of the Catholic Church</i> (1451), which says that, “Among the penitent’s acts contrition occupies the first place.” No distinction is made here between contrition for venial versus mortal sins. This change also includes a citation correction.	2008 Reprint
96	Page 159, Q 150, line 1	Replace <i>peron</i> with <i>person</i>	Typo correction	2008 Reprint
97	Page 165, partial paragraph 1 (beginning from the top of the page), lines 7-8	Replace Here we will be able perfectly to love God and others. with Here we will be able to love God and others perfectly.	Word order change for clarity	2008 Reprint
98	Page 166, Q 152, 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 1519).	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
99	Page 175, definition of ABORTION, line 1	Delete Deliberately to read Killing an unborn child.	To match the definition given in the student text (page 142)	2008 Reprint
100	Page 175, definition of ATHEISTS, line 1	Delete S to read ATHEIST:	Typo correction	2008 Reprint
101	Page 177, definition FATHERS OF THE CHURCH, line 3	Replace earliest with early	Factual correction; the earliest expressions of the Tradition of the Church are the books of the New Testament. The Fathers of the Church, however, follow shortly after this era and so the sentence was revised accordingly.	2008 Reprint
102	Page 179, definition of RITE, line 6	Replace Christians with Catholics	To match the definition given in the student text (page 46)	2008 Reprint
103	Page 181, 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

#	Location of change	Description of Change	Rationale	Date change was made
104	Page 182, OPTIONAL: THE LUMINOUS MYSTERIES, number 2	Insert Miracle at the to read The Miracle at the Wedding Feast of Cana.	It was not the wedding feast itself that was a mystery but the miracle that took place at the wedding feast.	2008 Reprint