

SUB-COMMISSION B

ADDITION TO NO. 1

Our intention is to seek for a fresh approach to the reality of the Eucharist, which is consonant with biblical teaching and with the traditions of our common inheritance.

ADDITION TO NO. 13

They have been used by Christ through his Spirit in a way that gives them a new identity in faith; they become effective signs of Christ's body and blood, the life-giving food for the people of God. *

Footnote to No. 13

As an explanation of this, the word 'transubstantiation' is used in Roman Catholic tradition to indicate not an external change of the elements, but a change in their inner reality. The use of this term to express the mystery of this change effected by the power of the Holy Spirit does not necessitate the acceptance of any particular philosophical interpretation. Some Anglicans would accept this kind of definition with these safeguards (which go a long way towards meeting the objections to transubstantiation raised in Article 28). Anglicans generally, however, would not accept the post tridentine apologetic use of the doctrine of transubstantiation by some theologians, which purported to define and explain comprehensively the "how" of the Eucharistic presence.