Correction

Following the publication of the article "Representing Transcendence: The Semiosis of Real Presence" by Massimo Leone and Richard J. Parmentier (Vol. 2, No. S1, Supplement 2014), the following corrections were made.

On page S6, the spelling of the name Haku ʻōhiʻa was corrected twice. On p. S7, the spelling of the names Haku ʻōhiʻa and Kahōaliʻi was corrected.

On page S15, the first two sentences were amended to read as follows:

Thus the incarnation became a model promoting sacramental signification as "real presence," since the transcendent res ("thing") is actualized in the immanent signum ("sign"), first of all by not undergoing any change and second of all by virtue of an ontological dualism not dependent on the arbitrariness of linguistic agreement (Bedos-Rezak 2000, 1499). As conceptualized by advocates of the doctrine of transubstantiation, the consecrated elements (the signifying forms) are the body and blood of Christ (the signified reality) and at the same time they stand for them.

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