

FOOTNOTES

Para. 2

The Council of Trent's decree on Justification was issued after seven months' work on 13 January 1547. It is printed in Denzinger-Schönmetzer Enchiridion Symbolorum Definitionum et Declarationum ::(DS)(Herder, Freiburg, 1965 DS 1520 - 1583, whole or part English translations include: Schroeder The Canons & Decrees of the Council of Trent (Bruce, Milwaukee); J. Neuner and J. Dupuis (ed.) The Christian Faith in the Doctrinal Documents of the Catholic Church (Collins, 1983) Nos. 1924-83. The principal documents and authors for Anglican consideration of the subject in the period before 1661 are the Thirty-nine Articles (1571); Cranmer's Homily 'of Salvation' (1547) to which Article XI refers; Richard Hooker's Learned Discourse of Justification (1586), Richard Field, Of the Church III, Appendix, chapter 11 (1606), John Davenant's Treatise on Justification (1631), translated by Allport, 1844); William Forbes' Calm Considerations I (posthumously published 1658, translated 1850).

Para. 13

cf Augustine, Ep. 98.9, quoted in Trent, DS 1529.

Para. 15 (after "to make righteous").

The Council of Trent, quoting St. Augustine's distinction between the justice of God by which he is just and the justice by which he makes us just, declares that 'we are truly called and are just' (DS 1529). Trent has an explanation of justification in terms of making just: "unless (fallen human beings) were reborn in Christ they would never be justified when the grace by which they are made just is attributed to them". (DS 1523). The Thirty-Nine Articles follow the narrower Reformation usage in speaking of being "accounted righteous before God, only for the merits of our Lord and Saviour Jesus Christ by faith" (Article XI).

Para. 16

For Richard Hooker, "we participate Christ partly by imputation, as when those things which he did and suffered for us are imputed unto us for righteousness; partly by habitual and real infusion, as when grace is inwardly bestowed while we are on earth, and afterwards more fully both our souls and bodies like unto his in glory." (Laws of Ecclesiastical Polity V. lvi. 11).

Para. 20 (at first sub-para.)

Similarly Article XII of the XXXIX Articles, and Cranmer's Homily on Salvation: "These be the fruits of true faith to do good as much as lieth in us to every man; and, above all things, and in all things, to advance the glory of God; of whom only we have our sanctification, justification, salvation, and redemption."

Para. 20 (at second sub-para.)

The Council of Trent censures the notion that free will is wholly destroyed after the fall (DS 1555). The XXXIX Articles say 'we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, (cooperante) when we have that good will' (Article X). This echoes St. Augustine's language about 'prevenient' and 'cooperating' grace. (De Gratia et libero arbitri 17.33).

Para. 22

Simul iustus et peccator is not an official Anglican formula. Nor does it make any appearance in Trent's decree on justification. The phrase, Lutheran in origin, had ambiguities. The Second Vatican Council (On the Church, Lumen Gentium 8) speaks of the Church as 'holy and at the same time always in need of purification' (sancta simul et semper purificanda). The paradox is ultimately of Augustinian inspiration.

Para. 24 (after 'merit').

Misunderstanding has been caused by the fact that the Latin mereor has a range of meanings, from 'deserve' to 'be granted' and 'obtain'. This range has been reflected in patristic and mediaeval Christian Latin usage. By 'merit' the Council of Trent (DS 1545) did not mean the exact equality between achievement and reward, except in the case of Christ, but the value of goodness, as being, in the divine liberality, pleasing to God who is not unrighteous to forget this 'labour of love' of the justified (Heb. 6:10).

Para. 25.

Trent distinguishes between a person's state before and after justification. One is justified without any pre-existent merits, even though one co-operates with grace in preparing for justification (DS 1525). But at justification power is communicated from the vine to the branches so that their works become pleasing to God and meritorious (DS 1546). Article XIII of the Thirty Nine Articles is entitled 'Of Works before Justification' but elaborates the phrase as "good works done without the grace of Christ and the Inspiration of his Spirit", to which it denies value, thus indicating a different interpretation of the phrase from Trent.