

From Julian Charley

COMMENTS ON GRAYMOOR DRAFT

Para. 1 Last sentence. "This communion...given...in and through the Church..." The preposition 'through' is ambiguous in this context. I wonder if "within the koinonia of the Church" would include all that is required without causing misunderstanding

Para. 2 Second sentence. Would not "Church" be a clearer word than "community"? "Since" would be an improvement on "if".

Para 3 1st sentence. "...Proposed a revolution". This suggests that what he stated was radically new. Rather it was the re-discovery of what the New Testament actually said and stated.

Last sentence. Is this correctly expressing the gist of Luther's teaching? Was it not rather the worthlessness of the attempted works of righteousness by man, because of the bondage of the will, rather than the worthlessness of the soul created by God?

Para. 4 (page 3) I'm not sure this polarisation of 'impressions' has got it quite right. Protestant view - rather a case of Christ's atoning work plus righteous works ('independently' gets the emphasis wrong). Catholic view - surely not just the 'inward experience', and certainly not an ignoring of 'the God-given word'. I find this para. really rather confusing.

Para. 6 (page 4) Last sentence. Suspicion was a lack of confidence in the 'completeness' of Christ's work, which therefore needed to be supplemented by good works. Would 'legalism' be a better word than 'scrupulosity', which I suspect will confuse a lot of first-time readers.

Footnote 2, p.5. 'Insufficient' does not quite get the drift of Cranmer's argument. Rather it should read 'imperfect and therefore inadequate'. But the footnote, by condensation, is confusing justification and sanctification at this point rather unhelpfully.

Paras. 1-10 General Comment. Whether or not this is an historian's precision of judgment on the Reformation divide, it does not come over wholly convincingly as representing the way the Protestant side sees it today. History is always affected by the spectacles we wear. I fear that this introduction will annoy some of those on the more Protestant side as not representing their position before ever they come on to the crucial central, doctrinal part of the document.

There is a serious omission of the importance of the rediscovery of the New Testament message through the Greek New Testament at the time of the Reformation. The thought-worlds of 'credere', 'poenitentiam facere' are poles apart from those of ΠΙΣΤΕΥΕΙΝ and ΜΕΤΑΝΟΕΙΝ

Para. 15 (page 10) Last sentence. I question the use of the word 'through', which is open to serious misunderstanding. Could it better read "... to people individually as they are incorporated into..."

Para. 17 (page 11) 1st line. The point would be made clearer by inserting after 'faith or works' "...", past or future; yet it is indissolubly...

Para. 18 2nd and 3rd sentences. "...has at its heart"... confuses the nature of justification and the category of thought it represents. Read rather "This communion...salvation, for God's declaration....Christ includes his gift...."

Para. 19 (page 12) Third sentence. The parallelism is not quite right. "Just as God's word is regarded as fulfilled...so...

Para. 20 (9 lines from bottom.) For under read 'in'.

Para. 24 First sentence, line 3. "the part of Christ" I take to be "the work of Christ", which is intelligible.

Second sentence. As it stands, I don't agree!

(a) Remove: "and in the power of the Church....discipline..."

(b) For "does not" read "need not."

Para. 25 End of para. - some of quotation has been omitted.

Para. 26 Penultimate line. Omit 'truly', which only weakens the point.

Para. 27 First sentence. for 'continuing actualization', read something like 'resultant realization continued'. As it stands, it is open to misunderstanding.

Second Sentence Omit comma after 'In'. Can we find something a little more enlightened than 'serving this double reality'? Ugh!

Last sentence. Omit 'truly!' for same reason as above.

Para. 28 1st sentence. Read rather: "The function of the Church is to be...." (note omission of 'also').

Para. 29 2nd sentence. Read "...a sacrament of..." (note lower case for 's').

Last sentence. For 'the whole of humanity', read 'humankind'. There is too much incipient universalism in the text.

Para. 30-32. These paras. need a lot of re-working. e.g.

30. page 18. Omit first three lines and that. Begin "The community of believers...

Line 6 'Kingdom' should in each phrase be lower case, including God's Kingdom'

Line 14 Omit full stop after "Jesus".

Next sentence needs expansion, to include man, in order to be helpful.

End of para. is weak, ditto para. 31.

Para. 32 Honesty compels me to say something here about Catholic practices that pose difficulties for some Anglicans. I hope we can now work on some of this material for a brief appendix or extended footnote, on lines of what we did on 'Reservation'.

Last sentence. Our agreement hopefully will be offered to more than just our own two Churches.