

SALVATION AND THE CHURCH

STORRINGTON DRAFTINTRODUCTION

1. The will of the eternal Father is to draw into union with himself the human family which he has created and which he sustains in being. Though we, his creatures, may turn away from him through sin, the Father never fails to invite and empower us to find him anew. It is through Jesus Christ, the only begotten Son in whom all things were created, that we are restored to union with God. He is the word of God, the image of the Father, and he took flesh so that we, like him, might share the divine nature and so reflect the glory of God. Through Christ's saving death and resurrection, the mystery of God's love is revealed, our redemption is secured, and we receive a share in the life of God as pure, unmerited gift. The Holy Spirit, which is poured into the hearts of believers, unites us with Christ and with all those who are one with the Father and the Son through faith. Those who have been saved from sin and death through baptism into Christ form one body as they participate together in the very life of God. This participation we call koinonia. "Koinonia with one another is entailed by our koinonia with God in Christ. This is the mystery of the Church" (F.R. Introduction 15). United with Christ, we give praise and thanksgiving to God as we celebrate the grace of Christ and await His return in glory when he will be all in all, and will deliver to the Father a holy people. In the present time, the Church is a sign to the world of God's will for

the healing and re-creation of the whole human race in Jesus Christ. And as the Church preaches the good news of Christ, the heart of its message must be salvation through the grace of God.

2. But the doctrine of salvation has in the past been a cause of contention between Anglicans and Roman Catholics. Disagreements, focussing on the notion of "justification", had already surfaced in the Church of the later Middle Ages, and in the sixteenth century became a central matter of dispute between Roman Catholics and continental reformers. Though the matter played a less crucial role in the English Reformation, the Church of England adopted the moderate Lutheran formulations of the Augsburg and Wurtemberg Confessions. The Decree on Justification of the Council of Trent was not directed against the Anglican formularies, which had not yet been compiled, but the Church of England came later to understand that Decree as a repudiation of its position. Since then various debates, both on the narrower issue of justification and on the wider issue of salvation, have also been pursued within each of the divided Communion. It is a question of such centrality to Christian faith that it cannot be ignored if full reconciliation between our two Churches is to be achieved.

3. However, even in the sixteenth century there was much more that was a matter of agreement on this subject than of disagreement between our two Communion. Above all

it was agreed that the act of God in bringing salvation to the human race and summoning individuals into a community to serve him is due solely to the mercy and grace of God himself, mediated and manifested through Jesus Christ in his ministry, atoning death and rising again. It was also no matter of dispute that God's grace evokes an authentic human response of faith which takes effect not only in the life of the individual but also in the corporate life of the Church. The difficulties really arose in explaining how divine grace related to human response, and these difficulties were compounded by a framework of discussion that concentrated too narrowly upon the individual.

4. One difficulty concerned the understanding of the faith through which we are justified. At the Reformation there was a renewed emphasis on the individual's confidence in his or her own final salvation as integral to faith in Christ. Catholics suspected that this Protestant emphasis on assurance, when linked with an absolute doctrine of divine predestination, encouraged a neglect of the need for justification to issue in holiness. They also thought that this confused faith with a subjective state and would actually have the effect of undermining hope in God. Protestants for their part suspected that Catholics, through lack of confidence in the sufficiency of Christ's work and over-reliance on human efforts, had lapsed either into a kind of scrupulosity or mere legalism and so lost Christian hope and assurance.

5. A second difficulty concerned the meaning of the words righteousness, justice or justification. In their fear that justification might seem to depend upon entitlement arising from good works, Reformation theologians laid great emphasis on the imputation to human beings of the righteousness of Christ. By this they meant that God declared the unrighteous to be accepted before him on account of the obedience of Christ and the merits of his passion. Catholics on the other hand took them to be saying that imputed righteousness was a legal fiction, that is, a merely nominal righteousness that remained only external to the believer. This, they complained, left the essential sinfulness of the individual unchanged, and excluded the habitual and actual righteousness created in the inner being of the regenerate person by the indwelling Spirit.¹

6. A third difficulty concerned the bearing of good works on salvation. Reformation theologians understood the Catholic emphasis on the value of good works and religious practices and ceremonies to imply that justification in some degree depended upon them in a way that compromised the sovereignty of God's grace. Catholics, on the other hand, saw the Reformation's understanding of justification as implying that human actions are worthless in the sight of God. This, in their judgement, led to the negation of human freedom

¹ To the Anglicans of the sixteenth and seventeenth centuries, imputed and imparted righteousness were distinct to the mind, indissoluble in worship and life. They believed that if we are made truly good, that is because we have been, and continue to be forgiven.

and responsibility, and to the denial that works, even when supernaturally inspired, deserved any reward. The Anglican theologians of the Reformation age held good works to be not irrelevant to salvation, but imperfect and therefore inadequate. They took 'by faith alone' to mean 'only for the merit of Christ' (so Cranmer's homily on Salvation).

7. Although the sixteenth century disagreements centred mainly on the relationship of faith, righteousness and good works to the salvation of the individual, the role of the Church in the process of salvation was also at issue. As well as believing that Catholics did not acknowledge the true authority of Scripture over the Church, Protestants also felt that Catholic teaching and practice had interpreted the mediatorial role of the Church in such a way as to derogate from the place of Christ as 'sole mediator between God and man' (1 Tim. 2:5). Catholics believed that Protestants were abandoning or at least devaluing the Church's ministry and sacraments, the divinely appointed means of grace; also that they were rejecting its divinely given authority as guardian and interpreter of the revealed word of God.

8. It must be borne in mind that the break in communion between Anglicans and Roman Catholics encouraged each side to produce caricatures of the other's beliefs. There were also extremists on both sides whose words and actions seemed to confirm the anxieties of their opponents.

The Commission believes the four areas of difficulty outlined above need no longer be matters of dispute between us. We shall set out the reasons which have led us to this conclusion, dealing with each of these areas in turn.

SALVATION AND FAITH

9. When we confess that Jesus Christ is Lord, we praise and glorify God the Father whose purpose for creation and salvation is realised in the Son whom he sent to redeem us and to prepare a people for himself by the indwelling of the Holy Spirit. This wholly unmerited love of God for his creatures is expressed in the language of grace which embraces not only the once-for-all death and resurrection of Christ, but also of God's continuing work on our behalf. The Holy Spirit makes the fruits of Christ's sacrifice actual within the Church: our sins are forgiven, we are enabled to respond to God's love and we are conformed to the image of the Son. The human response to God's initiative is itself a gift of grace, and is at the same time a truly human, personal response. It is through grace that God's new creation is realised. Salvation is the gift of grace; it is by faith that it is appropriated. The content of this saving faith may be summed up in the confession of the whole Christian Church: solus Christus, Christ alone.

10. The gracious action of God in Christ is revealed to us in the gospel. The gospel, by proclaiming Christ's

definitive atoning work, the gift and pledge of the Holy Spirit to every believer, and the certainty of God's promise of eternal life calls Christians to faith in the mercy of God and brings them assurance of salvation. It is God's gracious will that, as his children, called through the Gospel and granted participation in the means of grace, we should be confident that we have the gift of eternal life. Our response to this gift must come from our whole being. Faith includes an assent to the truth of the Gospel. It also involves commitment of our will to God in repentance and obedience to his call; otherwise faith is dead (James 2:17). Living faith is inseparable from love and issues in good works. Christian assurance does not in any way remove the responsibility of Christians to work out their salvation in fear and trembling. Because the love of God has been shed abroad in our hearts, this assurance is not presumptuous. It is always founded upon God's unfailing faithfulness and not upon the measure of our response.

11. God gives the faithful all that is needed for their salvation. This is to believers a matter of absolute certitude. The word of Christ and his sacraments give us this assurance. However grave our sins may be, we are sure that God is always ready to forgive, for the Christian tradition is dominated by the certainty of the infinite mercy of God, who gave his Son for us. However, the Gospel itself contains a warning note: "Not everyone who says to me 'Lord, Lord', will enter the kingdom of heaven"

(Matt. 7:21). Yet although Christians may never presume on the gift of final perseverance, they should live their lives with a sure confidence in God. Because of what God has revealed of his ultimate purpose in Christ Jesus, faith and hope are inseparable.

SALVATION AND JUSTIFICATION

12. It is in a baptism inseparable from faith that we confess Christ together with the whole Church and enter into communion with him in his death and resurrection. Through the gift of the Holy Spirit we are delivered from the sinfulness of our previous existence and raised to new life. Scripture speaks of this salvation in three ways. In the first place it tells of God's eternal will realised in Christ's sacrifice on the cross, of God's decisive act in reconciling each sinner who believes, and of our initial response to the Gospel. It also speaks of the abiding presence and action of the Holy Spirit in the Church, of his present gifts of grace, of our continuing life and growth in this grace as we are transformed into the likeness of Christ. Finally it speaks of our entry with all the saints into our eternal inheritance, of our vision of God face to face and of our participation in the joy of the final resurrection.

13. In order to describe this transcendent richness of salvation, the New Testament employs a wide variety of

language. Though some terms employed are of more fundamental importance than others, there is no controlling term or concept; they complement one another. The concept of salvation, probably the most comprehensive, has the all-embracing meaning of the deliverance of human beings from all evil and their establishment in that fullness of life which is God's will for them (e.g. Luke 1:77; John 3:17). The idea of reconciliation and forgiveness stresses the restoration of broken relationships (e.g. 2 Cor. 5:18f; Eph. 2: 13-18; 4:32). The language of expiation or propitiation is drawn from the context of sacrifice and denotes the putting away of sin (e.g. Rom. 3:25; Heb. 2:17; 1 John 2:2; 4:10). To speak of redemption or liberation is to speak of rescue from bondage so as to become God's own possession, and of freedom bought for a price (e.g. Eph. 1:7; 1 Pet. 1:18f; Mk. 10.45). The notion of adoption speaks of our restoration as children of God (e.g. Rom. 8:15-17, 23, 29). Terms like regeneration, rebirth and new creation speak of a work of re-creation and the beginning of new life (e.g. 2 Cor. 5:17; Jn 3:3; 1 Pet. 1:23). The theme of sanctification underlines the fact that God has made us his own and calls us to holiness of life (e.g. John 17:17; 1 Cor. 3:17; 6:11; 1 Pet. 1:16). The concept of justification relates to the removal of condemnation and to a new standing in the eyes of God (e.g. Rom. 3:24; 4:5; 5:1f). Salvation in all these aspects comes to people

individually as they are incorporated into the believing community.

14. At the time of the Reformation it became clear that, while there was agreement concerning the meaning and significance of most of the language of salvation, the relation between justification and sanctification was not understood in the same way by Catholics and Protestants.¹ Catholics were felt by Protestants to be emphasising sanctification in such a way that the absolute gratuitousness of salvation was threatened. On the other side, Protestants were accused by Catholics of so stressing the justifying action of God that sanctification and human responsibility were gravely depreciated. However Anglican theologians and Roman Catholic interpreters of Trent alike insisted that sanctification and justification are acts of God which are neither wholly distinct from, nor unrelated to one another.

15. Sanctification and justification are two aspects of salvation. When God pronounces the removal of our condemnation and gives us a new standing before him, this is not a reward for faith or good works, past or future.

¹ The argument was confused by differing understandings of the word 'justification' and its cognates. The theologians of the Reformation tended to follow the predominant usage of the New Testament, in which the word dikaion usually means 'to pronounce righteous'. The Catholic theologians, and notably the Council of Trent, tended to follow the usage of patristic and medieval Latin writers, for whom justificare (the traditional translation of dikaion) signified 'to make righteous'. Thus, the Latin understanding of the process of justification tended to include elements of salvation which the Reformers would describe as belonging to 'sanctification' rather than 'justification'.

Rather it is solely due to his transforming re-creation of us in grace. God's grace effects what he declares; his creative word imparts what it imputes. He imparts a righteousness which is his and becomes ours.

16. Because God himself is righteous, his gift to us of communion with himself makes us righteous also. We are not to receive the grace of God in vain (2 Cor. 6:1). This communion is the goal of salvation, for God's declaration that we are accepted because of Christ includes his gift of continual renewal by the indwelling Spirit. Both declaration and gift are the pledge and first instalment of the final consummation and the ground of the believer's hope. In the life of the Church, the finality of God's declaration and this continuing movement towards the ultimate goal are reflected in the relation between baptism and the Eucharist. Baptism is the unrepeatable sacrament of justification and incorporation into Christ (cf. Augustine, Sermon 152.3; 1 Cor. 6:11; 12:12f; Gal. 3:27). The Eucharist is the repeated sacrament by which the life of Christ's body is constituted and renewed, when the death of Christ is proclaimed until he comes again.

17. Sanctification is the actualizing in the believer of the righteousness and holiness without which no one may see the Lord. It involves the restoring and perfecting in humanity of the likeness of God marred by sin. Thus we grow into conformity with Christ, the perfect image of God, until he appears and we shall be like him. The law of Christ has

become the pattern of our life. We are enabled to produce works which are the fruit of the Holy Spirit. God's final judgement is invariably presented to us in Scripture as resting on those works, inspired by love, which spring from our justification through faith (2 Cor. 5:10; Mt. 25:31-46). So the righteousness of God our Saviour is not only declared in a judgement made by God in favour of sinners, but is also bestowed as a gift to make them righteous. According to Scripture, God's word is fulfilled as it is uttered, effecting what it declares; so in the same way the declaration of the righteousness of the believer is spoken of as already accomplished. "God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus" (Eph. 2:6).

18. The term 'justification' speaks of a divine declaration of acquittal, of the love of God manifested to an alienated and lost humanity prior to any movement on our part (Romans 5:8). God declares that we are forgiven, accepted and reconciled to him through the sacrifice of Christ on the Cross, the supreme sign of divine love and mercy, and through his resurrection (Rom. 4:25). Christ's perfect righteousness is reckoned to our account instead of our own striving to make ourselves acceptable to God. This declaration is expressed in the New Testament by using the language of law, as a verdict of acquittal of the sinner. At the same time, the divine court is the court of the judge who is also Father and Saviour of those whom he judges. While in a human law court an acquittal is an external, even impersonal act, God's declaration of

forgiveness and reconciliation does not leave the repentant believer unchanged. This is why the remission of sins brings a present renewal, the rebirth to newness of life. Accordingly, justification, when considered under its juridical aspect, which expresses an important facet of the truth, is not the exclusive notion within which all other biblical ideas and images must be contained. For the New Testament stresses that our whole salvation stems from the grace of God. God gave his beloved Son to do for us what we could not do for ourselves. It was through his self-oblation and sacrifice on the cross that God was able both to be just and the justifier of those who put their faith in his Son and so are able through the Holy Spirit to say, "Abba, Father" (Rom. 3:26; 8:15; Gal. 4:6).

SALVATION AND GOOD WORKS

19. The possibility of salvation presupposes human freedom.

God has created us as responsible beings. Our actions and choices not only express our character but also contribute to the making of it. A response of faith to the proclamation of Christ is impossible without the grace of God. Moreover the effect of our sinfulness is to limit our capacity to make the right choices, especially in the primary issues of life. Nevertheless human beings remain responsible in God's eyes for the choices they make, to the extent that these embody personal consent. Even sinners retain a certain freedom of choice, but it is not the freedom of the children of God, which

is given through grace. This freedom is given to us once we accept God's offer of salvation. It is a freedom from the bondage of fear, sin and death, and from slavery to self (2 Tim. 1:7; Rom. 8:2-4). We are given the possibility of becoming what God intends us to be. It is God who effects this change within us to make us righteous, and it is the Spirit of Christ which enables us to work out our own salvation (Phil. 2:12, 13). So it is that God wishes to see us producing good works, and what he sees is his own work within us.

20. Our final judgement will be the full manifestation of the victory of grace over all that is evil. The glory of the elect will be the fruit of their response to God's will through faith. In the meantime we are called to fulfil the law of love, and so express our faith in works of righteousness:

"Show me your faith apart from your works, and I by my works will show you my faith"(James 2:18).

21. In speaking of the good works of the righteous, we must not restrict the meaning to particular deeds. Our main consideration should be the authenticity of the whole life in its relation to God. Because the Christian life is a continuous communion with the God of grace, our relationship is one of love rather than duty. God's loving acceptance of our good works is the ground of what is called Christian 'merit'.¹ The works of the righteous performed in this

¹ Misunderstanding has been caused by the fact that the Latin mereor has a range of meanings from 'obtain' to 'deserve'.

God-given freedom receive God's commendation and his reward (Mt. 25: 14-40; Mt. 6:4; Heb. 11:6). Yet the reward promised to the righteous is itself a gift which depends wholly on God's grace. It is in this perspective that the language of 'merit' must be understood, so that we can say with St. Augustine: 'When God crowns our merits it is his own gifts that he crowns' (Ep. 194.5). He is true to his promise to 'render to everyone according to his works' (Rom. 2:6), yet when we have done all that is commanded we must still say, 'We are unprofitable servants, we have only done our duty'(Luke 17:10).

THE CHURCH AND SALVATION

22. The doctrine of the Church is intimately associated with the doctrine of Salvation. In the first place the Church proclaims the good news of our justification and salvation by God in Christ Jesus. Secondly those who respond to the Gospel come to the way of salvation through incorporation by baptism into the Church. In turn, every Christian is called to witness to the Gospel as a member of the Church which "is the community of those reconciled with God and with each other because it is the community of those who believe in Jesus Christ and are justified through God's grace" (Final Report Introduction 8).

23. The Church itself is a sign of the Gospel for its vocation is to reveal and embody the redemptive power contained within the Gospel. What Christ achieved through his cross and resurrection is communicated by the Holy Spirit

in the life of the Church (Rom. 8:1-4). In this way the Church signifies God's gracious purpose for his creation and his power to realize this purpose for sinful humanity. The Church is thus a sign and foretaste of God's Kingdom. Moreover it is called to follow the way of Jesus Christ. He is the image of the Father who took on the form of a servant, and who was made perfect by suffering. When, for Christ's sake, the Church encounters opposition and persecution, it is a sign that in his compassion God chose the way of the Cross to save the world.

24. This once-for-all atoning work of Christ, realized and experienced in the life of the Church, constitutes the free gift of God which is proclaimed in the Gospel. In the service of this mystery the Church is entrusted with a responsibility of stewardship. Included in this stewardship is the Church's mission to proclaim the Gospel as well as the ordering of its sacramental and pastoral life. Faithfulness to this stewardship requires the Church to proclaim the Gospel to the world in such a way that it may indeed be heard as good news in differing ages and cultures, while at the same time seeking neither to alter its content nor minimize its demands. For the Church is servant and not master of what it has received. Indeed, the Church's power to affect the hearer comes not from itself but from the Holy Spirit, who enables it to be truly the steward of God's design.

25. The Church is also an instrument for the realization of his eternal design, the salvation of humankind. For it is within the Church that the Holy Spirit gives and nurtures the new life of the Kingdom so that the Gospel becomes a manifest reality. As this instrument, the Church is called to be a living expression of the Gospel, evangelized and evangelizing, reconciled and reconciling, gathered together and gathering others. In its ministry to the world the Church seeks to share with all people the grace by which its own life is created and sustained.

26. The Church is therefore called to be, and by the power of the Spirit, actually is a sign, steward and instrument of God's design. For this reason it can be called the 'sacrament' of God's saving work. But this by no means implies that the Church in its human aspect is without failure in the fulfilment of its vocation. By their sins the members of the Church undermine the credibility of their witness. The Church is in constant need of repentance and renewal so that it can be more clearly seen for what it is: the holy body of Christ. Nevertheless, the Gospel contains the promise that despite all failures the Church will be used by God in the achievement of his purpose: to draw humanity into communion with himself and with one another, so as to share his life, the life of the Holy Trinity.

SALVATION AND THE KINGDOM

27. The community of believers, although always in need of renewal and purification, because of their sinfulness, is already here and now a foretaste of God's kingdom: a

kingdom of truth and life, a kingdom of holiness and grace, a kingdom of justice, love and peace. Thus Paul speaks of a fellowship where the seemingly insuperable divisions of the world can be transcended; where all, because of their equal standing before the Lord, must be equally accepted by one another; where, since all are justified by the grace of God, all may do justice to one another; where "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for all (are) one in Christ Jesus" (Gal. 3:28). Those who are justified by grace, and who are sustained in the life of Christ through Word and Sacrament live at peace with God and with one another. For them there can be no place for any form of injustice. Those who are forgiven by God forgive and accept one another (Eph. 4:32). The Church must embody the good news that forgiveness is a gift to be received from God and shared with others. Thus the message of the Church is neither a private pietism irrelevant to contemporary society, nor a political programme not subject to critical judgement in the light of the Gospel. This is at the heart of the Lord's own teaching (Matt. 6:14f). Only a reconciled community, in which human divisions are overcome and all are equally accepted, will speak with integrity to an alienated divided world, and so be both a credible witness to God's saving action in Christ and a foretaste of God's Kingdom of love, justice, and peace.

28. The Church is called to participate in mission to the world in proclaiming the gospel of salvation through its

words and deeds. This means addressing both individuals and the structures of society. In witnessing to the gift of reconciliation it will encourage and assist society's attempts to achieve just settlements of its disputes while never forgetting that in the light of God's own justice all such settlements will be provisional. The Church's mission will always involve the direct proclamation of the message of Christ and intercession for the world. That mission will entail speaking to issues that confront communities and nations as well as engagement in service to the whole of society. The gospel requires an affirmation of the positive value and dignity of the individual, of communities, and of the human race as a whole. The source of the Church's hope for the world lies in the fact that God has never abandoned the world, has never ceased to work within it, and has never given up his saving purpose for the whole created order.

C ONCLUSION

29. In our work we have tried to rediscover and maintain the balance and coherence of the Christian doctrine of salvation which in the course of history and controversy became partially obscured. We believe that our two Communions are agreed on the essential aspects of the doctrine of salvation and on the Church's role within it. This is not an area where any remaining differences of theological interpretation or emphasis either within or between our Churches can justify our continuing separation. We offer our agreement to our two Churches both as a contribution to the process of reconciliation between us and also more widely in service of the Gospel of reconciliation entrusted to all Christians.

PARAGRAPH TABLE

Graymoor

Storrington

50/(c)(85)

57 (86)

1.	1.	Considerable expansion
2.)		
)		
3.)	2.	Substitution by earlier
4.)		Graymoor Draft (50/(a)
5.	3.	Drafting changes only
6.	4.	Amendment to second sentence
7.	5.	Drafting changes to para. but revision to footnote on imputed and imparted righteousness. Removal of footnote on 'justification' to later part of document
8.	6.	Addition
9.	7.	Drafting clarifications
10.	8.	" "
11.	9.	Revision of Trinitarian opening and on role of Holy Spirit and Church
12.	10.	Drafting clarifications
13.	11.	" "
14.	12.	Deletion of duplication and drafting clarification
15.	13.	Drafting clarifications
16.	14.	Addition of footnote on justification from earlier footnote redrafted
17.	15.	Drafting clarifications
18.	16.	" "
19.	17.	" "
20.	18.	Deletion of first sentence. Drafting clarification

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| 21. | 20. | Change of order. To follow next para. |
| 22. | 19. | Drafting revisions and new material on human freedom |
| 23. | 21. | Drafting clarification and inclusion of earlier material from Pleshey Draft (final sentence and Footnote) |
| 24. | - | Deletion. Substitution by Detached Note |
| 25. | 22. | Drafting clarification |
| 26. | 23. | " " |
| 27. | 24. | " " |
| 28. | 25. | No change |
| 29. | 26. | Drafting clarification and revision |
| 30. | 27. | Stylistic re-drafting, deletions and additions |
| 31. | 28. | Stylisitic redrafting |
| 32. | 29. | Stylistic redrafting, deletion and addition |