

Possible footnotes with reference to the 16th Century
Formularies.

1. Salvation and Faith.

(para 9) Both the Council of Trent and the Articles of Religion deny any natural human ability to turn to God. Both affirmed the primacy of grace. Trent emphasized that human free will had not been entirely extinguished, though weakened and perverted. The Article of Free Will adapted the language of St. Augustine in speaking of Christ's grace ^{as} both going before us and working with (cooperante) us.

(para. 11) The Council of Trent and the Articles of Religion were agreed that the divine mystery as to who is predestined to eternal life is part of God's secret counsel. Though the Article Of Predestination and Election then spoke of the benefits of the contemplation of the doctrine, the Article on Justification avoided the assertion that justification takes place by Christ through faith when Christians believe they are received into grace. The possibility of falling from grace and of pardon for the lapsed was officially acknowledged on both sides, though the Articles were criticised by the Puritans for so doing.

2. Salvation and Justification.

(para. 15) The Article on Justification goes no further than speaking of justification as being "accounted righteous before God". The Council of Trent appeared to be saying more than this in speaking of a renewal of mind and spirit in which Christians are "not only accounted, but are truly named just and are so." The Fathers of Trent were, however, aware of the extended meaning of justification in Catholic usage which included sanctification as well as justification. Some spoke of two kinds of justification: the

first being the forgiveness of sins and reconciliation with God; the second including renewal in the Holy Spirit properly called sanctification. Although official Anglican usage always retained the narrower - and general New Testament - usage the Article on Good Works recognized that a renewed life must "necessarily "spring out" from a living faith. In the Homily on Salvation written by Thomas Cranmer and referred to in the Articles for the further explication of the doctrine of Justification - the Christian's office "after that we are baptized or justified" is to do good. In the Homily on Faith there was again a stress on "a faith which worketh by charity". In this Trent also concurred.

3. Salvation and Good Works

(para. 21)

on
It is/the language of merit that the Council of Trent and the Articles of Religion diverged most significantly. For Trent eternal life was both a grace mercifully promised and a reward for the Christian's good works and merits. The Anglican formularies were adamant that good works had no justifying merit. The Articles only go so far as to say that good works by the justified were pleasing and acceptable to God. In spite of this divergent emphasis it was however common ground that nothing which preceded justification, whether faith or works, deserved the actual grace of justification. For Trent and the Homily on Salvation human beings were 'freely justified'. Furthermore for Trent the good works of the justified only have value in God's eyes because "he wills those things to be their merits, which are his own gifts".

The Storrington draft does not deal with whether works before justification are damnable. Trent condemned this position. Article XIII (of Works Before Justification) appears to support it until the discrepancy between a Title and the text is analysed. The text speaks of "works done before the grace of Christ, and the Inspiration of his Spirit" (My emphasis.) The later phrase is much broader than justification. Furthermore, Cranmer deleted 'before justification' from the text and substituted the existing wording. Trent for its part strongly avoided any statements about Congruous or Condign Merit.

I do not suggest any mention of this issue but the Commission ought perhaps to be aware of the accusation of a formal contradiction.

There is already a footnote on Anglican views about 'imputed' and 'imparted' righteousness in the 16th and 17th centuries at para. 5. On re-reading Hooker's sermon on Justification (and his defence ^{against} the accusation of Romanism!) ^{the footnote} something might be added to, briefly, in some such way as this.

"Richard Hooker, for example, believed justifying righteousness could only be imputed, while sanctifying righteousness must be inherent."

There is also a splendid passage in the Laws of Ecclesiastical Polity (Vol. VI.11):

"Thus 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 made like unto his in glory. The first thing of his so infused into our hearts in this life is the Spirit of Christ whereupon because the rest of what kind soever do all both necessarily depend and infallibly also issue...."

CJH