

DRAFT FOOTNOTESPara. 2

The Council of Trent's decree on Justification was issued after seven months' work on 13 January 1547. It is printed in DS 1520 - 1583, much of it translated into English in (e.g. 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).

(The Augsburg Confession (1530) is translated in T.G.Tappert, The Book of Concord (1959). The Württemberg Confession (1552) is printed in e.g. Le Plat's collection of documents of the Council of Trent (iv, 421))

Para. 12

The Council of Trent, at which there were differences of opinion on the subject of assurance warned against equating faith with individual confidence in one's personal certitude (DS 1533-34 and 1562-66).

of the Thirty-Nine Articles  
Article XI/, which closely follows the Augsburg Confession in describing justification, does not repeat the equation of faith with assurance. Article XVII, on Predestination, speaks of God's 'counsel secret to us.'

Para. 13

cf Augustine, Ep. 98.9, quoted in Trent, DS 1529. The connection between baptism, justification and faith is also made in the Anglican Homily on Salvation. The connection is less clear when the baptised is a baby; but the Commission did not judge it necessary to enlarge upon this topic, as the practice of infant baptism has never been in dispute between our two Communion.

Para. 15

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, affirms that 'we are truly called and are just' (DS 1529). Thus for Trent justification involves, as well as the remission of sins; the communication of the merits of Christ and the pouring in of the love of God so that it 'inheres' in the hearts of believers (DS 1536).

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.56. 11). Also compare the U.S. Lutheran-Roman Catholic Agreement on Justification by Faith, "Justification, as a transition from disfavor and unrighteousness to favor and righteousness in God's sight, is totally God's work. By justification we are both declared and made righteous. Justification, therefore, is not a legal fiction. God, in justifying, effects what he promises: he forgives sin and makes us truly righteous." (156:5) (Augsburg, Minneapolis 1985).

Para. 19 (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. 19 (at second sub-para.)

The Council of Trent censures the notion that free will is wholly destroyed (DS 1555). The XXXIX Articles say 'we have <sup>no</sup> 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. 23

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. 21

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.

Paragraph 24

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 meritorious (DS 1546).

Article XIII of the Thirty-Nine Articles condemns the notion that good works can be done without the grace of Christ and the ~~the~~ inspiration of his Spirit.