

COMMENTS ON THE GRAYMOOR DRAFT

Section I

What sub-heading are we to give to paragraphs 1-10? 2-10 are sixteenth century background. 1 is more of a confessional statement.

Para 1 line 6. 'incorporate us as a community of his brothers and sisters.' It doesn't seem quite right to say 'incorporates us as a community'. We are incorporated into Christ and become a member of a community of his brothers and sisters.

Para 2 line 4. It's always a problem to know who we are aiming a document like this at. Perhaps 'justification' ought to be the word in brackets at this point and 'acceptance before God' in the main text.

line 6. Should 'forgiving acts of unrighteousness' stand before 'making righteous'?

line 7. What is the force of 'in practice'?

lines 9 & 10. 'giving alms' and 'going on pilgrimage' are presumably meant as two examples of 'acts of discipline', and are not meant to be exhaustive. 'Such as giving alms ... shrines'.

line 11. What is the force of 'for God ... love'? Is 'for' the conjunction you want? This is an awkward last phrase, and I'm not sure what its connexion is with the first part of the sentence. 'Some felt such acts manifested the sincerity of repentance and that God would not be so unrighteous as to forget such labours of love.' But I would prefer some quite different formulation.

Para 3 Opening sentence is simplistic! The whole paragraph needs re-writing. Omit the bit about the Epistle to the Romans, and begin: 'In his perception of medieval penitential piety, Luther believed that the burden of what the believer must do was so stressed that it obscured the confidence and joy the believer had in the divine forgiveness and grace. Moreover, Luther vehemently proclaimed ... worth nothing.' Is this paragraph really an adequate statement of Luther's position? I'm sure one of the group could produce a more adequate paragraph on Luther than these two sentences.

Para 4 I find the development of thought in this paragraph rather muddled. Would it not be better to begin with a reference to justification, and omit the bit about the concern of the English Reformation for the authority of Scripture and the vernacular?
'The question of how one may be justified (accepted before God) played a less crucial part in the English Reformation than on the Continent of Europe. However, the importance of justification was well recognised in the Thirty-nine Articles Württemberg. While the generally reformed sympathy of the Articles dealing with justification is evident, at the same time, they were consonant with a catholic tradition deriving from St Augustine. The Council of Trent's decree on justification was not directed against the Anglican formularies, for they were not compiled until 1547. Only at one point, where Article 13 declared that good works done before justification and without grace 'have the nature of sin', was there a partial contradiction of Trent's seventh anathema, which

condemned the opinions that all works done before justification, however virtuous their motive, are merely sins. Subsequent Anglican discussions of justification showed considerable awareness of a wide-ranging area of agreement with Trent's doctrine of grace.'
 What does 'they' refer to? Anglicans in general, or 'these discussions' of the previous line?

'Anglicans regretted that Trent, as they understood it, had elevated certain medieval opinions into articles of faith. They failed to grasp the degree to which their concerns were embraced by Trent.' I don't like the word 'accommodates' here.

You will see by now that I have problems with paragraphs 2-4. They do seem to me to need redrafting by someone who knows the period far better than I do. As it stands, it looks like a 'scissors and paste' job done on earlier drafts without proper harmonisation of the thought behind it all.

Section II Salvation and Faith

Para 12 line 4. What is the force of the word 'brings'? Is it not the Holy Spirit that gives faith?

Para 13 line 9. Is 'perseverance' the right word here?

Section III Salvation and Justification

Para 14 I prefer first option.

Para 21 I'm still not sure about the quotation from James. The first line is helpful, but the second takes my mind off the subject into flights of fancy!

Section IV Salvation and Good Works

Para 22 I think we need to be a lot clearer about what we want to say in the first part of the paragraph, and then to say it clearly! Perhaps there really is a fundamental disagreement between us at this point. Would it be dishonest to say simply:

'Men and women are called to respond in faith to the proclamation of Christ. A response of faith is impossible without the prevenient grace of God. Once we accept God's offer, we are given in Christ the freedom of the children of God'

Para 24 I really wonder what people will make of 'certain beliefs and practices in the Roman Catholic Church'. Shouldn't we be honest and say what this refers to? It's so obscure as to be meaningless to those not in the debate. On the other hand, it won't satisfy those who want more.

I wonder if the whole of 24 ought to go in a footnote. If not, it needs rewriting more explicitly.

Section VI The Church and Salvation

Para 25 'God's justification in Christ Jesus' - not a happy phrase. Do we want to say: God's justification and salvation of us in Christ Jesus is proclaimed by the Church?
 Need to identify where the quotation comes from.

Para 26 'The Church itself is also ...'

line 9. 'at the same time', do we mean 'Jesus, who was both the image of the divine and the suffering servant ...'?

Para 27 line 1.

a lot of people. can we re-phrase?

What does 'in serving the double reality' refer to?

Does the 'double reality' refer to the proclamation in word and in life of the Gospel?

Para 30

First line same as first line of 29! Could delete from 30 and begin simply: 'The community of believers' or 'The Church, although always in need ...'

Is the Church 'she' or 'it' in our document?

line 20. Delete 'by the one or the other'.

Perhaps the paragraph might be shortened. (Probably my fault it is as long as it is!)

Para 31

I don't think this para is quite right yet.

Para 32

line 4. Delete 'indispensable'.

Delete final sentence.

Shouldn't we say here that we are agreed both on the doctrine of salvation and the role of the Church as sign, instrument and foretaste of that salvation? Perhaps not in these words.

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