AUGUSTINE'S DOCTRINE OF GRACE AND ITS IMPACT ON THE 21ST CENTURY ANGLICAN CHRISTIAN: TOWARDS A TRANSCEDENTAL HERMENEUTICS OF GRACE.

BY

RICHARD M. MWANIKI

This Dissertation is submitted in partial fulfilment of the requirements for the award of a Master of Theology (MTH) from St. Paul's University

May, 2016

ST. PAUL'S UNIVERSITY

AUGUSTINE'S DOCTRINE OF GRACE AND ITS IMPACT ON THE 21ST CENTURY ANGLICAN CHRISTIAN: TOWARDS A TRANSCEDENTAL HERMENEUTICS OF GRACE.

BY

RICHARD M. MWANIKI

This Dissertation is submitted in partial fulfilment of the requirements for the award of a Master of Theology (MTH) from St. Paul's University

Supervisors: REV.DR.ZABLON BUNDI MUTONGU

REV. DR.JOHN KIBOI

May, 2016

ST. PAUL'S UNIVERSITY

DECLARATION

This dissertation is a product of my own work and is not the result of anything done in collaboration. It has not been previously presented to any other institution.

RICHARD M.MWANIKI	REG MTH/LMR/1745/15
SIGNATURE	DATE
_____	_____

No of words: 19,230

We confirm that the work reported in this dissertation has been done by the student under my/our supervision.

SIGNATURE OF SUPERVISOR 1.....

DATE.....

SIGNATURE OF SUPERVISOR 2.....

DATE.....

ST. PAUL'S UNIVERSITY

ABSTRACT

The doctrine of salvation is crucial for Christian faith. Salvation is understood and embraced differently among various people. These varied interpretations have led one to question, just what is salvation and how should it be interpreted to enable the individual appropriate it in daily living? This dilemma is discussed from the context of the Anglican Church in an attempt to find out how the 21st Century Anglican Christian can live out their Christian faith based on the understanding of salvation through grace. The study is working on a rationale that salvation is for the Anglican Christian seen through the sacraments. The study observes Augustine's understanding of salvation through grace and compares this with the biblical meaning of grace. The methodology employed by the researcher is Karl Rahner's transcendental hermeneutics of Grace which employs an Anthropological and theological pattern in understanding and appropriating salvation through grace. The findings of the study reveal that while Anglican Christians have embraced the doctrine of salvation by grace, they may have misunderstood the concept of grace raised by Augustine. Augustine argued for the need of first confessing one's wicked ways and only then can one be delivered from all forms of corruptions. The study also found out that the human question which is anthropological should lead to a radical openness to God through Jesus Christ who is the self-revelation of God to man. The study concludes by recommending that there is need for the Anglican Church to teach and emphasize on grace and afterwards live out the grace through the sacraments. Salvation should make one a better person –loving others and humbly seeking peace with God on a daily basis. Grace is not an achievement but an ongoing God's self-revelation and communication to the Christian.

ST. PAUL'S UNIVERSITY

DEDICATION

I dedicate this research work to my dear wife Sarah Wanjiru without whose support and prayers I would not have made it. Am very thankful to Mark Mwaniki and Esther Wanjiru our children for their support and encouragements.

ST. PAUL'S UNIVERSITY

ACKNOWLEDGEMENTS

I wish to thank the Almighty God for giving the grace to go through my studies. I thank God for providing funds for these studies and granting good health throughout the study period.

I wish to thank my supervisors for their tireless efforts and support in assisting me to finish my research. I thank Rev. Dr. Zablon Bundi and Rev. Dr. John Kiboi for their immense contributions in shaping, reading and guiding my research.

Am grateful to all the Faculty of Theology lecturers without whose hard work and encouragements I would not have been able to finish my studies.

I appreciate the Accounts staff for understanding me especially when I did not have enough funds to proceed to the next level.

I appreciate the IT department for their immense support in helping use the online sites for research and helping navigate through the technological huddles in research.

I appreciate the Library staff for being so kind and patient with me whenever I sought help. Am especially grateful to Janet and Jane for their dedicated services at the Library.

Am grateful to the Rt. Rev Joseph Muchai, Bishop of ACK Nakuru Diocese for granting me the permission to pursue my studies at St. Paul's University. I extend my appreciation to The Very Rev.Martin Kabiru, Provost of A.C.K Nakuru Diocese for his great support during my studies especially the lifts to and from Nakuru together with Rev.Martha Kabuti and Rev Kambo. Am extremely grateful to the Ven.Joseph Thiong'o, Vicar of All Saints Naivasha Parish and the Christians who allowed me time to study. I appreciate the Ven.Josphat Nganga, Adiministrative Secretary Nakuru Diocese for his encouragements and motivation to keep reading.

Last but not least, I appreciate my family members and relatives for their many encouragements during my studies. May God bless you all.

ST. PAUL'S UNIVERSITY

ABBREVIATIONS

ACK - ANGLICAN CHURCH OF KENYA

BCP -BOOK OF COMMON PRAYER

CMS - CHURCH MISSIONARY SOCIETY

NT -NEW TESTAMENT

OT -OLD TESTAMENT

ST. PAUL'S UNIVERSITY

TABLE OF CONTENTS

DECLARATION ii

ABSTRACT iii

DEDICATION iv

ACKNOWLEDGEMENTS v

ABBREVIATIONS vi

CHAPTER ONE: INTRODUCTION 1

1.1 Introductory Issues 1

1.2 Statement of the Problem 3

1.3 Objectives of the study. 3

1.4 Research Questions 4

1.6 Justification of the study. 4

1.8 Methodology 6

1.9Structure of the Research 8

CHAPTER TWO: THE ANGLICAN CONCEPT OF SALVATION 10

2.1 Introduction 10

2.2 Belief System of the Anglicans 10

2.2.1 Scripture 11

2.2.2 Reason 12

2.2.3 Tradition 12

2.3Articles of Religion 13

2.4 Sacraments 14

2.4.1 Baptism 14

2.4.2 The Holy Communion 15

2.5Conclusion 16

ST PAUL'S UNIVERSITY

CHAPTER THREE: BIBLICAL CONCEPT OF SALVATION 17
3.1 Introduction 17
3.1.1 Biblical Meaning of Salvation 17
3.1.2 Biblical Interpretation of Salvation 18
3.2 Salvation in the Old Testament 19
3.2.1 Grace in Old Testament 19
3.3 Salvation in the New Testament 20
3.3.1 Grace in the New Testament 21
3.4 Salvation in the early Church 22
3.5 Augustine's Concept of Salvation through Grace 22
3.5.1 Augustine against the Pelagians 24
3.5.2 Augustine argument of grace through the Holy Spirit 25
3.5.3 Human Participation in the Grace of God 26
3.5.4 Augustine on the Efficacy of Sacraments 27
3.5.5 Augustine on the Efficacy of Baptism 27
3.5.6 Augustine's Love of God and the Holy Spirit 28
3.5.7 Augustine argument on Free Will 28
3.6 Synthesis of Augustine's theory of Salvation 29
3.7 Conclusion 30
CHAPTER FOUR: DOCTRINE OF SALVATION BY GRACE 31
4.1 Introduction 31
4.2 Methodology: Transcendental Hermeneutics of Grace 31
4.3 Biblical Understanding of Grace. 32
4.4Pre-Scholastic and scholastic notion of Grace 32
4.5 Different Forms of Grace. 33

ST PAUL'S UNIVERSITY

4.6 Understanding of Salvation by Grace among Anglican Christians 36
4.6.1 Anglican Salvation through Grace 36
4.6.2 Sacramental Salvation (Grace) 37
4.6.3 The Holy Communion 38
4.7 Biblical basis of salvation compared to Anglican salvation by grace. 39
4.7.1 Scripture 40
4.7.2 Sacraments 40
4.8 Contrasting views of salvation by grace 40
4.9 Conclusion 41
CHAPTER FIVE: CONCLUSIONS AND RECOMMENDATIONS 42
5.0 Introduction 42
5.1 Key Arguments 42
5.2 Major Conclusions 44
5.3Pastoral Implication 44
5.4 Recommendations 46
BIBLIOGRAPHY 48

ST. PAUL'S UNIVERSITY

CHAPTER ONE: INTRODUCTION

1.1 Introductory Issues

The Kenya demographic profile (www.indexmundi.com/kenya/demographics-profile.html), updated in June 2015 shows that the Christian population in Kenya stands at 82.5% of the entire population. This figure shows at a glance how Christianity has been embraced and yet most Kenyans are found in all sorts of unchristian practices going by the high rate of corruption in the country.

Mbiti, (1991:2) points out that African concept of salvation was seen through the observance of religious rites from birth, naming, rites of passage, marriage, sacrifices and death. He goes on to observe that as long as all was well in the community, this was considered that relationship with God was good. However when calamities such as poor harvests, diseases and other natural disasters befell them, this was interpreted as due to the failure to observe these rites.

The concept of salvation is understood and embraced differently among various scholars and theologians. Bosch, (1991:227) points out that when the missionaries came to Africa, their idea of salvation was informed by western perspectives. Salvation was for them informed by education and catechism embodied various church rites. Bosch observes that some Africans embraced this form of 'salvation' others were fearful and chose to retain their traditional religious systems and still others took a middle ground. These different positions have raised probing concerns such as those asked by Galgalo (2012:5-6) in the following question; ''When an African Christian is faced by a cultural-religious demand that conflicts with the Christian teaching, which of the two will he/she choose?"

Galgalo, (2012:7) observes that, in ''Africa, Christianity is for most part a religion of convenience, social identity, a way to be and not necessarily a spiritual home and certainly not the only spiritual home for most professing Christians." Landro, (1985:45) argues that the above dilemmas have continued to be observed in the contemporary Christian who tries to be faithful to the Christian traditions and African cultures at the same time.

ST. PAUL'S UNIVERSITY

The Anglican church of Kenya (ACK) is one of the missionary Enterprise churches with its roots in Church Missionary society (CMS) and its headquarters in Canterbury. The Anglican Church in Africa strongly upholds salvation through repentance, confession and forgiveness of sins. In the Book of Common Prayer, (2002:34) the baptism service is conducted after one confesses their sins for acceptance as a member of the church. Baptism is later followed by confirmation (catechism) classes and after passing the bishop's assessment, candidates are allowed to start partaking the Holy Communion. This is what defines an Anglican African Christian henceforth. The challenge however observed in most Anglican churches in Kenya is that church sacraments are seen as an end to salvation and it seems that there is no progressive Christian growth leading to the question, "what does salvation by grace mean for an Anglican Christian in Kenya?"

Berkhof, (2012:416) uses *ordo salutis* (reasonable order) to describe the order through which salvation is found in Christ. He argues for a need of logical order and also in interrelations of different movements of the Holy Spirit in the realization of the work of redemption. For him the major focus is not what man does in appropriating the grace of God but what God does. He concludes by saying that the desire to simplify the *ordos salutis* has led to unwarranted limitations.

Anglican salvation according to the Lambeth Conference of 1988, (Sykes &Booty, 1988:79-117) is informed by scripture, tradition and reason. The use and application of these three is seen as the sources of authority and the fundamental source of Christian revelation. The conference further argued that that Anglicans are reluctant to rely upon any one of the three sources by itself. For scripture alone without the collective and developing interpretation of the church could lead to an individualistic and unhistorical fundamentalism. It further observed that tradition by itself could easily lead to an uncritical conversation and reason on its own can end in mere rationalism.

Berkhof, (2012:428) presents the Pelagians understanding of salvation whereby the efforts of the individual are upheld as the main concern. Salvation from their teachings is about the power of doing good, by our own will to abstain from sin. This view contrasts with the Augustine who had a struggle with sin. Berkhof (2012:429) presents Augustine's view that man is in need of spiritual grace and that salvation can only be attained through the grace of God. He further says that man needs grace for his mind to be enlightened and the will to be inclined to holiness.

ST. PAUL'S UNIVERSITY

The study has addressed these gaps or dilemmas and moved on to demonstrate the need for a firm biblical interpretation (hermeneutics) to confront any further dilemmas.

1.2 Statement of the Problem

Salvation is the reconciliation of a sinful person through the forgiveness of sins to God who is Holy and righteous. Grace is the means by which God reaches out to the sinner and not the efforts of the individual. The general view embraced by many Christians is that salvation makes a person better than he was before salvation. This however does not seem to be the case as was seen from the current challenges facing Christians both in church and in the workplace. The African Anglican Christian conceives salvation through church sacraments as an end and not the beginning of the salvation journey. This presents a problem since the grace brought through sacraments does not inform daily living but seems to be an event. While many profess to be Christians, the evidence of God's grace leading to love, justice and moral uprightness appear to be missing. This could be due to the way salvation was introduced to them. This dilemma is the reason for engaging in this study.

1.3 Objectives of the study.

1. To find out the Anglican concept of salvation through grace and how it informs daily Christian living.
2. Explore the doctrine of salvation by grace from a biblical perspective and as argued by Augustine.
3. To find out the connections and disconnections in understanding 'grace' as brought out through the Anglican tradition in relation to the scriptures.
4. To show that salvation is a daily experience of God relating to man. (To show that Grace is the means of God relating to sinful mankind.)
5. To show that salvation by grace can be understood through transcendental hermeneutics of grace.

ST. PAUL'S UNIVERSITY

1.4 Research Questions

1. What is the understanding of salvation by grace among Anglican Christians?
2. What is (Augustine's understanding)the biblical understanding of salvation by grace?
3. How has the doctrine of salvation by grace been understood by Anglican Christians?
4. How does God reveal himself to man?(What is the Biblical understanding of salvation by grace?)
5. How does transcendental hermeneutics of grace bring out the understanding of salvation by grace?

1.5 Research Hypothesis

Salvation for the African Anglican Christian is seen through repentance, forgiveness of sins and observance of the sacraments. While salvation as a gift of grace from God begins at the point of repentance and forgiveness of sins, it is then an ongoing process drawing the individual closer to God. The observation however for the African Anglican Christian is that as long as one is faithful to the sacraments, it does not really matter how salvation influences daily life. Therefore sacraments are an end and not the beginning of the salvation journey. The study argues that grace is God's continuing manifestation to mankind and not just faithfulness to sacraments as seen in the African Anglican Christian.

This study argues that salvation by grace for the African Anglican Christian can properly be understood through Augustine's concept of grace as well as Karl Rahner's anthropological and theological interpretation (Transcendental Hermeneutical Method)

1.6 Justification of the study.

The doctrine of salvation is crucial for Christian faith. Unless one understands what it means to be saved, one could easily continue living a life contradictory to what they profess as Christian. It is therefore imperative for a Christian to understand what it entails to be a Christian and that which impacts one's lifestyle and not merely an event as portrayed in church sacraments.

Various studies have been carried out on the doctrine of salvation to create new knowledge. There seems to be different ways of appropriating salvation in daily life as observed in Christians

ST. PAUL'S UNIVERSITY

in the Anglican Church. This study will help understand salvation through grace for daily Christian living. It will create awareness about God's truths through a relevant biblical and theological interpretation.

Transcendental hermeneutics of grace brings out an appropriate method for understanding salvation by grace. First the method begins with a concern, a question which implies that we as human beings are already involved in the question of salvation. Secondly the method points out that the condition for understanding the question lies in a radical openness to God and thirdly that Jesus Christ reveals God and how we are to respond to him. The combination of Anthropological and theological aspects best leads to a balanced argument of salvation by grace to an Anglican Christian.

1.7 Literature Review

The history of the Anglican Church can be traced back to the 16th Century when the church was majorly under the leadership of the Pope in England. Neil, (1977:99) argues that at this period King Henry VIII sought a way to annul his marriage. Pope declined to grant him this annulment. Later Henry VIII forced convocation of Canterbury to agree to treat the King not the Pope as the head of England's Church and to make no church laws without the King's approval. He appointed Thomas Cranmer an important scholar as the Archbishop of Canterbury. Archbishop Thomas Cranmer in 1549 wrote and issued the Book Of Common Prayer (BCP) for the Church of England replacing it with the traditional Latin liturgy. Later in 1552 Cranmer issued a list of 42 articles of faith (later reduced to 39 under Queen Elizabeth) to outline the theology and practice of the Church of England (Anglican Church). Neil (1977:151) adds that Richard Hooker considered the scriptures as the basis of the church but later accepted the importance of reason and tradition. Anglicans believe and uphold that the sacraments of baptism and confirmation (Found in the BCP) are the most essential for salvation. The way of appropriating these sacraments is by becoming a member of the church and attendance of catechism classes.

St. Augustine was a catholic theologian who made immense contribution to the doctrine of salvation. His arguments for salvation by grace were drawn from his own personal struggles as he grew up among the Manicheans. Battershaw (1961:10) argues that while Augustine received the best education, he was caught up in the pleasures of life leading him to have a child while

ST. PAUL'S UNIVERSITY

still undergoing his studies. His mother Monica had to take care of both the child and the mother. Later the child died leaving Augustine with many questions. Byasse, (2006:28) adds that Augustine in these dilemmas sought help from the Manicheans who in turn directed him to their Bishop Faustus as the one who had the answers. Upon meeting Faustus, Augustine was disappointed the more since the bishop did not provide some answers to Augustine. In Book Vii,i (1) of the Confessions, ''Augustine argues that the older he became, the more shameful it was that he retained so much vanity as to be unable to think of any substance possible other than that which the eyes normally perceive''. At this point Augustine was internally dissatisfied with his life and to know the truth was his deepest wish. It is at this point that according to Battershaw and Lamb, (1961:353) that Augustine disengages himself from the Christianity of his mother-Manicheans and surrenders his efforts to the free gift of God that comes through grace. Augustine (vii, IV, 6) says, I established that the incorruptible is better than the corruptible and so I confessed that whatever you are, you are incorruptible. Byasse, (2006:3) points out that Augustine understands confession in the following two ways; to confess the sins of his youth and to confess the truth of God revealed in Jesus Christ as the basis upon which he interprets the grace of God to the sinner.

Karl Rahner's (1972:10-11) transcendental hermeneutics of grace argues for salvation through grace. The method begins with a question or concern. This is similar to the question of salvation for the Anglican Christian and in Augustine above. Secondly Rahner argues that the understanding of the question lies in one's openness to God. At this stage, Jesus Christ is the means that allows us to know God's involvement. Finally Rahner sums by saying that Jesus reveals God and how we are to respond to him. This is the argument for salvation through grace for Rahner and it serves as a suitable departure to argue for salvation through grace for the Anglican Christian.

1.8 Methodology

The researcher chose Karl Rahner's transcendental method for analytical interpretation of grace. The approach uses the principle of Anthropological and theological interpretation. Rahner and Lonergan, (1972:10-11) concern themselves with the fundamental relationships. They do this

ST. PAUL'S UNIVERSITY

through a transcendental method which focuses upon the human person as radically open to God. Rahner writes more generally of how we go beyond ourselves through knowledge and freedom.

Rahner's theory of grace

Rahner's theory of grace is based on the fundamental belief that grace is God's self-communication evident in the world. Rahner (Mueller, 1984:7) believes that through Jesus Christ, God has revealed himself to us in a complete way. He adds that the incarnation is God's self-revelation and that by God revealing himself in the word, humankind is offered participation in the life of God in a new and absolute way. Rahner goes on to say that the humanity of the word, and hence the humanity of all is self-expression of God just as the divinity of the word is. For him, inorder for the Logos made flesh to be truly and fully God, then the humanity of the word in itself must be a true revelation of God. Rahner (1982:221) argues that if one truly believes in the incarnation then one must understand that Jesus in his being is an expression of God.

Sheehan, (2005:30) argues that Rahner concurs with Augustine's idea that God assumes by creating and creates by assuming and that God creates the humanity reality by the very fact that he assumes it as his own. Rahner argues that through God revealing himself in Christ, he was able to bring out his own history in the other, namely in the human reality. This is the reason why Sheehan further cites Rahner that, creatures must be understood as the possibility of being able to be assumed of being the material for a possible history of God. The foregoing argument leads Rahner to affirm that to be human is to be graced; to be a recipient of God's offer of self.

Rahner (Sheehan, 2005:28) uses the precise expression of obediental potency for the hypostatic union between God and man. This means that human beings in their essence are pulled towards union with God and hence the nature of humanity is to be self-transcendent. Going by this construction for Rahner is seen as becoming truly human. It is seen as an avenue leading to human self-realization. With this expression, Rahner proposes that a free person is not necessarily one who has a wide range of choices but rather is a person who surrenders himself /herself to the mystery of God. Rahner sees humankind to be the infinite question which man is and the answer which God is. He further argues that Jesus Christ is both the source and the culmination of all humankind longings.

ST. PAUL'S UNIVERSITY

Sheehan (2005:29) cites Rahner's argument that since Christ is the source of all humankind reachings, God's expression of self is present always and everywhere as an offer to all humans. He adds that this must be the condition if we believe that God desires all to be saved. This argument held by Rahner expresses the universal salvific will of God. It is likewise the notion found in scripture in 1Timothy 2:3)

> "For this is good and acceptable in the sight of God our Saviour; who will have all men be saved and to come unto the kingdom of the truth." (1Timothy 2:3)

For Rahner (Sheehan.2005:29), salvation through Jesus Christ is not only an afterthought but more so an ontological human reality since the beginning of time. Connected to this notion is the realization that grace is always everywhere and present is the idea that humans already and always exist in an elevated offer of grace.

This theory by Rahner will form the basis of developing an argument for salvation through grace alongside the scriptural basis of grace. God's self-revelation to mankind through Jesus Christ in the Logos has emerged as the key avenue of understanding grace in the foregoing arguments by Rahner. These constructions will be developed and explored further towards understanding the Anglican concept of salvation.

1.9Structure of the Research

This section summarizes the contents and structure of the study outlining what each area covers.

Chapter one provides the introductory issues and the problem statement. This forms the basis of the study. The section addresses the way the research will address the problem and come up with conclusions. It will address the research questions, hypothesis, justification and the methodology to be employed

Chapter two is an exploration to find out how the Anglicans interpret salvation and what influences their interpretation. It looks at the various pillars of the Anglican faith such as scripture, reason and tradition. It further explores the place of sacraments. The section demonstrates that the quest for knowing God is real even though the teachings and interpretations may differ.

ST. PAUL'S UNIVERSITY

Chapter three deals with how the bible brings out the concept of salvation. It looks at the Old Testament, New Testament, The events of Christ, and the early church. It follows the concept of grace as the basis of salvation. This analysis helps clarify the gaps raised by different interpretations of grace leading to salvation. Alongside these findings, Augustine's theory of grace is also considered.

Chapter four examines the similarities and differences between the Anglican salvation by grace and the biblical understanding of salvation by grace. The views discussed are discussed within the context of Rahner's transcendental hermeneutics of grace. These evaluations are intended to help Christians see the necessity of salvation as initiated by God for daily living

Chapter five is a reaffirmation of the thesis hypothesis. It has attempted to give solutions based on the previous chapters. It provides the major conclusions, pastoral implications of the findings and presents recommendations for further studies.

ST. PAUL'S UNIVERSITY

CHAPTER TWO: THE ANGLICAN CONCEPT OF SALVATION

2.1 Introduction

This chapter will discuss in detail how the concept of salvation is understood and interpreted in the Anglican faith. The chapter attempts to explore the belief system and what aspects inform this belief system for an Anglican Christian. The findings from this chapter will help to understand the Anglican Christian towards an understanding of salvation by grace. Finally a conclusion will be will be established on the Anglican concept of salvation.

2.2 Belief System of the Anglicans

The Oxford Advanced learners Dictionary defines belief as a firmly held opinion or conviction .It is a religious conviction. According to E.A. Livingstone (2006:23), the belief system of Anglicans denotes the system of doctrine and practice of those Christians who are in communion with the see of Canterbury. He further points out that it is a system in so far as it claims to possess a religious and theological outlook. He adds that as a doctrinal system its formularies include the Book of Common Prayer, the Ordinal, the Thirty-Nine Articles which form the basis of Anglican self-understanding.

The main guide of Anglican faith is to be found in The 39 Articles of Faith and in the Common Book of Prayer (BCP). Redfern (2004:12) cites Hooker, that God's wisdom is known four things:

> "Wisdom hath diversely imparted her treasure unto the world. As her ways of sundry kinds, so her measure of teaching is not merely one and the same. Some things she openeth by the sacred books of scripture; some by the glorious work of nature; with some things she inspireth from above by spiritual influence; in some things she leadeth and traineth only by worldly experience and practice."

Hooker in the above statement points out that we have a number of resources through which we can identify God's wisdom. He came up with the three main components that describe the Anglican frameworks namely; Scripture, Reason and tradition.

ST. PAUL'S UNIVERSITY

2.2.1 Scripture

In the language of the Thirty nine Articles, this claim is expressed in these terms;

> Article VI…"Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation."

Scripture play a central role in Anglican belief system. The Book of Common Prayer (2002) outlines the various services and how they are to be conducted. Of interest here is that every service has several scripture readings. The morning service which is very similar to the evening service (2002:3), the second article after the hymn and prayer, is the reading of the Sentences (Scripture).In Article 9 of the same service we have the Psalm for the day which can be sung or read aloud. Articles 10 and 12 of the same service have the First and second readings (Old Testament followed by the New Testament or the epistle).This is then followed by the sermon in Article 15 where the readings are re-read and expounded by the preacher of the day.

Plantinga (2000:104) argues that Anglican faith makes distinction between the things that are essential to salvation and the things that are different. Things essential for salvation he adds, emerge from a particular communal reading of scripture, but this also includes a reasoned discernment of scripture and of tradition in relation to scripture. He however warns that to the question of authority of scripture and its relationship to tradition, there is a danger of an approach which limits the things necessary for salvation to a particular reading of scripture. This leads to the need to search for Catholicism or orthodoxy in scripture and to the relation of scripture to tradition.

Ramsey (1956:327) points out that while Anglicans differ in regard to the relationship of scripture to tradition and reason to tradition, his concern was not with the issue of the past. He believed revelation to be present in the on-going and living tradition of a living faith which is the Spirit-bearing of the body of Christ.

However, to use scripture appropriately, we need to exercise reason. This is the God-given faculty human beings have which allows us to discover the truth that God wishes to reveal in scripture and through inspiration.

ST. PAUL'S UNIVERSITY

2.2.2 Reason

Redfern (2004:20) present Hookers argument on reason that it is more than the human ability to think. Reason is exercised by those in Hooker's words, 'of God'. This emphasis is important because in pastoral terms Anglicanism includes everyone. Every person has the potential to fulfill their God's particular purposes for themselves. God calls and commissions particular people to particular roles, to exercise 'reason' in relation to the whole community or on its behalf. Redfern, (2004:21) argues that the authority of reason as given by God is aristocratic rather than democratic, all have a contribution but some will be more significant.

Hardy (1989:115) raises the questions about vulnerability of Anglican approaches. He suggests that reason has been regarded in an abstract, generalized and supposedly neutral manner in Anglican thought. He points out that certain accounts of reason could be deemed congruent with common practice, yet may also be confused with 'whatever were the practices of the wider community'. The distinction of reason from the philosophy and sciences in his view is vague and hence could lead to lack of clarity for the Anglican faithfuls. He further argues that reason has been detached from, 'practically mediated theology to become autonomous'. He concludes that whatever the account of reason present in the minds of the Reformers and later Anglican thought may misappropriate reason by placing it under the categories of the secularist world.

2.2.3 Tradition

This is seen by Hooker to be the least important of the three basic arms of discernment in the Anglican belief. Tradition encompasses aspects of the past which informed Anglican faith. Such aspects include worship, liturgy and church ceremonies. All these are practices which are good but may hinder growth of the Anglican Church in the spread of the gospel. For Hooker (Redfern, 2004:12), the mind of the church and the norm of catholicity is the transmission of certain living qualities of faith and order not the transmission of set forms. He adds that tradition is essentially dynamic; evolving from ongoing reflection by the church on her experiences past and present.

While the Anglican faith has been seen as strong and well founded, it has however received some criticisms. Tempels (1939:326) argues that Anglicanism is a mix of Catholic theology and protestant theology. This has both positive and negative implications. He adds that there is not a system of distinctively Anglican theology. The Anglican Church he argues has received the faith of the catholic Christedom, but they have exhibited a rich variety in methods of approach and

ST. PAUL'S UNIVERSITY

interpretations. Arising from this statement, Tempels is of the view that Anglicanism represents historic Christianity and that there is "no special doctrines" of Anglicanism. Nevertheless, that Anglicanism posses distinctive features is not denied by Tempels as he makes claims for catholic Christianity within Anglicanism. Therefore, his argument points to the need for further discussion in an attempt at a conceptual clarification of Anglicanism and the meaning of Catholicism.

Ramsey (1956:156) believes the Anglican faith has distinctive features which point to the attainment of Catholicism so long as its true nature is understood and followed. He says that the English church did not always perceive the meaning of its own order in its deepest relation to the Gospel and the universal church. Ramsey explains his dilemma;

> "For while the Anglican faith is vindicated by its place in history with a strikingly balanced witness to the Gospel and sound learning, its greater vindication lies in its pointing in its own history to something which it is a fragment."(Ramsey, 1956:156)

This view implies that while Catholicism is essential to Anglican faith, even within its provisionality, its actual attainment by that same provisionality may not be so nor so attained. This fragmentation poses a challenge to the faith of the members.

2.3Articles of Religion

The Anglican faith is informed by the thirty nine articles which were laid down as the standard for all Anglicans. The articles are divided as follows;

Articles 1-5 ……..Substance of Faith

Articles 6-8……...Rule of Faith

Articles 9-18…….Personal religion

Articles 9-14…….Doctrines connected to justification

Articles 15-18……...Doctrines connected with sanctification

Articles 19-22……...The Church

Articles 23-24……The Ministry

ST PAUL'S UNIVERSITY

Articles 25-31……The sacraments

Articles 32-36……Church discipline

Articles 37-39……Church and State.

(Adapted from:archive.churchsociety.org//issues_newdocuments/text_39Articlespdf)

These thirty nine articles are simplified in the Book of Common Prayer and also the Anglican Church constitution and Policy guidelines.

2.4 Sacraments

The Anglican Church upholds two main sacraments namely, baptism and Eucharist. Payne, (1970:97) defines sacraments as, 'a visible sign of a sacred thing, which however is accompanied by invisible grace'. This definition is more or less like that of Augustine. He goes on to say that divine grace acts not indirectly through the sacraments but indirectly upon the soul. Payne argues that the Greeks understand sacrament as a mystery-*mysterium*. That is understood by the fact that they are unable to understand or explain it, hence a mystery.

Payne, (1970:99) states that in marriage just as in other sacraments, three things must be borne in mind*; imago*, *arra* and *exemplum.* He says that he calls the *imago* the congruence of the sign with the archetype to which the similitude corresponds. (The archetype represented in marriage is especially the union of God and man but also the union of Christ).The *arra* is, 'the gift of spiritual grace, which is infused through the administration of the sacrament'. The *exemplum* refers to 'what in that similitude is commended to us to be imitated'. Payne,(1970:101) argues that what is primarily significant is the personal appropriation and fulfillment in life of the meaning of the sacraments.

2.4.1 Baptism

Baptism is one of the two main sacraments provided for in the Anglican Church. Articles 25-31 of the thirty nine Articles of faith mentions it as part of the official sacraments. The Anglican Church sees it as one of the sacraments which God ordained through Jesus Christ. The service of baptism is found in the Book of Common Prayer, (2002:34-42).

ST. PAUL'S UNIVERSITY

Before adults are baptized, they are taken through catechism classes to introduce them into the Christian faith. If the candidate is an infant, the parents and the god-parents are required to be present to take vow on behalf of the infant. A key element in the catechism classes is that there are set guidelines to follow with the following emphasis; (2002:53-54):

- A sacrament is the use of material things as a sign and pledges of God's grace, and a means by which we receive his gifts.
- The two parts of a sacrament are the outward and visible sign, and the inward and spiritual grace.
- That Christ ordained in the Gospel two sacraments for his church, as needed by all for fullness of life, Baptism and Holy Communion.
- That other ministries of grace provided by the church include confirmation, ordination, holy matrimony, the ministry of absolution and the ministry of healing.
- That baptism is the sacrament in which through the action of the Holy Spirit, we are buried with Christ and arise to new life in him. (A commitment to a new life)
- That the outward and visible sign in baptism is water in which the person is baptized; In the Name of the Father, of the Son and of the Holy Spirit.
- That the inward and spiritual gift in baptism is union with Christ in his death and resurrection, the forgiveness of sins and new birth into God's family, the church.
- That the persons to be baptized should turn from sin, believe the Christian faith and give themselves to Christ to be his servants.
- That making the promises for infants can claim their adoption as children of God.

As can be seen from above, baptism is a ministry of grace as was pointed out by Erasmus. It has inward spiritual aspects and outward visible aspects to the believer and thirdly it signifies a commitment to a new life.

2.4.2 The Holy Communion

The second most important sacrament in the Anglican faith is Holy Communion. It is also covered under the thirty nine Articles of faith subsection 25-31 under the heading-sacraments. The Book of Common Prayer (2002:57-63) provides a service for Holy Communion. The candidates have to have first been baptized before they can be prepared for confirmation.

ST. PAUL'S UNIVERSITY

The confirmation classes cover the following aspects of the believer;(2002:54-55):

- That confirmation is the ministry by which, through prayer with the laying on of hands by the bishop, the Holy Spirit is received to complete the work he began in Baptism and to give strength for the Christian service and witness.
- That the person to be confirmed should have been baptized, be sufficiently instructed in the Christian faith, be penitent for their sins and be ready to confess Jesus Christ as savior and obey him as Lord.

In summary once the candidates have successfully gone through the examination of the bishop, they are then confirmed by the laying on of hands by the bishop himself and from there onwards they are allowed to start participating in the Lord's Table. These two sacraments (Holy Communion and Baptism) are the basic points of entry into church membership and worship and the basis of onward Christian growth in the salvation journey.

2.5Conclusion

This chapter has explored the main blocks that inform Anglican spirituality namely; scripture, Reason and Tradition. The chapter has also established that The Thirty Nine Articles of faith are the main foundation upon which Anglican faith is founded. The study has also established that the three main pillars of faith are Scripture, Reason and Tradition.

Of greater significance is the realization that there are two main sacraments which inform Anglican salvation. These are Baptism and Eucharist. The chapter found out that these are the two sacraments which guarantee entry into the church and subsequently into salvation. A person upon becoming a member goes through the baptism classes and confirmation classes (Catechism) afterwards they are acknowledged as full members of the church and thus saved. The sacraments are taught to be symbols of grace upon the believer however just how this grace works out for the Christian's daily life and what the bible teaches about grace will be addressed in the next chapter.

ST. PAUL'S UNIVERSITY

CHAPTER THREE: BIBLICAL CONCEPT OF SALVATION

3.1 Introduction

This section discusses the concept of salvation from biblical, theological and historical perspectives. The researcher will look through the theological development of salvation and how the church has embraced it. The study will attempt to define salvation from the both the Old Testament and the New Testament. All the above views will be grounded on the biblical concept of salvation.

3.1.1 Biblical Meaning of Salvation

The Macmillan Dictionary, (2007:1315) defines salvation as follows, "to save property, possessions or persons from a building that has been damaged". The key focus here is an aspect of rescue from danger. A second view given is, "the act of being saved by God from evil",

Dunning, (1983:245) defines salvation as the redemptive acts of God in human history which embraces the whole man (person). This affirms that God's salvation touches all aspects of human needs such as physical, spiritual, psychological, social and political needs.

Geister,(2004:224) argues that salvation cannot be defined as a single act of God but a process which is very inclusive while Becken,(1974:1) sees salvation as the central message of the Bible.

Grudem, (2003:699) uses the term 'Regeneration' for salvation. He defines regeneration as a secret act of God in which he imparts new spiritual life to the individual as portrayed in John 3:3-8).He sees this as totally a work of God and that human beings are passive objects. Grudem adds that the exact nature of regeneration is mysterious to us –we know that somehow we who were spiritually dead in sin after the fall (Ephesians 2:1) have been made alive to God in a very real sense. He argues that we don't understand how this happens or what exactly God does to us to give us this new spiritual life. He connects this to the words of Jesus to Nicodemus, "…the wind blows where it wills, you hear the sound, but you do not know where it comes from or where it goes; so it is of everyone born of the Spirit".(John 3:8)

ST. PAUL'S UNIVERSITY

3.1.2 Biblical Interpretation of Salvation

The original languages used in the scriptures are mainly Hebrew and Greek. Both languages define salvation in similar ways. Barclays,(1976:23) points out that the terms *Nasal, Malat, Hayah Soteria and sozo* have been used at different times and places to refer to salvation. He further points out the Israelites defined salvation according to different contexts in their lives and experiences. Barclay argues that the most common term used is Nasal which means to pull or draw out or deliverance from danger. Moses used Nasal in Exodus 14:13-14...stand still and see the deliverance (salvation) of the Lord. Salvation is seen as God's response in times of danger or man's needs. This salvation is God's protection against evil and natural forces. Salvation is also seen as a present experience and reality, an immediate response from God to man.

'Malat' presents salvation in the sense of personal security and freedom. It points out to a conclusive concept, the only God who saves as seen in Isaiah 43:11.

'Hayah' brings out the concept of God as an expression of mercy for the good of men. Salvation here is for the purpose of making life better than it was before. These expressions can be seen in Exodus 15:13

Berkhof (2012:415) points out that soteriology deals with the communication of blessings of salvation to the sinner and his restoration to divine favor and the life of intimate communion with God.

'*Soteria*' is the Greek term for salvation which refers to deliverance. This term according to Taylor (1977:369) brings together the concept of redemption. The term speaks of material deliverance from danger as expressed in Luke 69:69-71.According to Philippians 2:12 it is the power of God to deliver from bondage. Soteria according to 2Corinthians 6:2 also bears the meaning of the total sum of blessings and privileges by God to those who accept him as lord.

Geiser, (2004:240) in defining salvation, brings a theological idea which entails three elements namely; justification, sanctification and glorification. This idea has also been captured by Berkhof, (2012:415) in his argument of salvation as *ordo salutis (order of salvation)*

ST. PAUL'S UNIVERSITY

3.2 Salvation in the Old Testament

The history of Israel is a journey through which God's work in human beings is portrayed. God's interventions are the foundations for salvation. The focus on the Old Testament is a focus of salvation in history.

According to Motyer, (2000:160) salvation is the main theme of the Old Testament. He adds, "It was either the people looking for Yahweh, their God, to save them or Yahweh himself seeking to save and redeem his wayward children". He adds that salvation in history is not a momentary act but a consistent saving mission of God. The Israelites knew the God who delivers them from evil, in the battles and deliverance from trouble as expressed in Exodus 5:2,Psalm 106:6, Isaiah 38:9-20 and Deuteronomy 20:4

Therefore the Old Testament soteriology is the knowledge God's constant involvement in the affairs and lives of his people. Motyer, (2000:164) argues that this living and active presence of God with his people Israel was considered as the fulfillment of His covenant with Israel. This understanding of the Old Testament makes it a practical experience of God and his people, guiding them and taking care of them in history leading to the present day.

3.2.1 Grace in Old Testament

In the Old Testament, the two words used to convey the idea of God's mercy or grace are; free favour-*Chesed* (Lamentations 3:22) and *Chen* (Genesis 33:15-18; Jeremiah 31:2) Douglas (1978:526) points out that the idea conveyed by these two words is that of God's mercy and favour. Grace is revealed in God's choice of and care of Israel.

The relationship to God for by the covenant is described in Exodus 20:6 and Deuteronomy 7:12.The concept of grace in the Old Testament is found in the texts which speak of God's relationship to Israel in the covenant (I Kings 8:23; Isaiah 55:3).Man can ask God to remember his favour. He can appeal to Yahweh's loyalty to his covenant. This occurs mostly when man has violated the covenant and asks Yahweh to remain faithful inspite of the sin. Grace then takes the meaning of mercy (Isaiah 62:7; Jeremiah 16:5) as the failures of the people are emphasized.

Mundi (1968:409) points out that in the Pentateuch, grace is confined to the phrase, "to find favour in someone's eyes". This phrase is used to speak of subjects finding favour with the King

ST. PAUL'S UNIVERSITY

or a wife with her husband. However in reference to Yahweh, it means more than someone pleasing to Yahweh.

In Psalm 84:12, grace is a protective gift of God along with glory. In Proverbs 3:34 grace is where God bestows his favour on the lowly. It brings out the aspect of being kind, gracious and merciful.

3.3 Salvation in the New Testament

New Testament Salvation is understood in the person of Jesus Christ. According to Luke 24:27 Jesus came as a fulfillment of all the prophesies and the ultimate revelation of God to man. Jesus declares his saving mission in Mark 10:45 as that of giving his life a ransom for many. Paul in Romans 3:23 points out that all mankind are sinners and that Jesus Christ is a gift of God for the salvation of mankind according to Romans 6:23.

Jeffery, (1995:162) argues that the world is in a state of slavery and sin and to satan. He further argues that mankind is in bondage and no one can pay the price for the demands of freedom. This is the condition in which Jesus Christ finds mankind. Taylor and Purkiser, (1977:440) argue that salvation through the work of Christ is recovery and deliverance. The mission of Jesus Christ is to seek and save the lost according to Luke 19:10. In Luke 19:9, Jesus declares that salvation has come to this house, an indication that he bore the authority of God in himself. Bundi, (2009:25), points out how Barth uses the royal son motif in his Christology where he uses the term reconciliation to show how God humbles himself in his search for the lost fellowship between man and God. He argues further that Christology and soteriology for him are the same. He adds that Christ reveals God to us and is the reconciler with God. So salvation is understood as reconciliation to God through Christ.

The Gospel of John presents Jesus as God (John 1:14). According to John salvation is by grace coming from God's love (John 3:16).Salvation as seen by John comes through forgiveness of sins on the basis of Christ's death and resurrection. This view is developed further in the Apostles who saw salvation as forgiveness of sin through the sacrificial death of Christ (Acts 4:12)

ST. PAUL'S UNIVERSITY

The epistles show salvation in terms of the death of Christ through his blood we find forgiveness of sin. The central theme in the epistles is the cross as the basis of salvation as expressed in 1Corithians 1:18…the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

3.3.1 Grace in the New Testament

According to Douglas (1978:426), in the New Testament the two equivalent Greek words for grace are; *eleos* (Romans 9:15-18) and *Charis* (1Corinthians 1:14).The divine love of God and initiative reached its greatest manifestation in the person and work of Jesus Christ. Sinners having transgressed God's law cannot expect anything from God. God is said to be the, 'God of grace' and Christianity to be, 'a religion of grace'.

Mundi (1968:410) argues that this phrase is confined to Luke, Paul and the epistles. The term was a key concept for the salvation brought by Jesus Christ. It appears to be a technical term which was developed particularly by Paul. We can observe that it became a sort of slogan, a greeting form used in the beginning of epistles.("…grace to you and peace…").One of the characteristics of grace in the New Testament is that it stands in general for the whole salvation freely bestowed by God in Christ. When applied to the relationship between God and Man it meant both the salvation granted by God and the thanks offered by man.

In the synoptic tradition the term is found only in Luke hence the terminology of Mathew and Mark offer no point of departure for the development of the doctrine of grace. When applied to the relationship between God and Man, it meant both salvation granted by God and the thanks offered by man.

Paul reflects at length on grace in his letter to the Romans and here the aspect of gratuitousness is brought out in particular. The usage here means the whole salvation bestowed through Jesus Christ, the blessings in general to which the church is called as pointed out in Romans 1:6.Paul further points to this grace as the saving power by which he as an Apostle was appointed. (Romans 1:15).Thus the Christians in Paul's view can be called partakers in the grace as seen in Philippians 1:7.

It follows thus that grace has basically the character of salvation in contrast to a past ruled by sin and especially in contrast to the vein effort to attain justification by works done under the

ST PAUL'S UNIVERSITY

law.(Galatians 2:21; 5:4).In the realm of grace justice is attained through the spirit and because of faith (Galatians 5:4,5) However, this grace is not given to all at once but only to those who are called and chosen to receive it.(Galatians 1:6,15;Romans 11:5).And even here it doesn't come to all in the same way.

Paul points out further that grace that is given through baptism is a gift (Romans 3:24), which and is differs from the works of the law. He points to the fall of Adam and the grace which came in Jesus Christ (Romans 5:12-21) and argues that grace is greater than sin and its conquering march cannot be held back by sin. Therefore the increase of sin in the time of the law only served to demonstrate all the more the riches of grace. (Romans 5:20)

3.4 Salvation in the early Church

Salvation in the early church was brought out through Apostolic teachings drawn from Jesus Christ who was sent by God. Faith and Repentance are the key requirements for appropriating salvation. The foundational word in the early church was 'whosoever or whoever' as seen in John 3:16.Salvation is based on Jesus sent by God and the role of man is to believe and receive. It is dependent on God first and foremost not man. Wynkoop (1967:24) points out that the early church was bordering on neglecting salvation through grace and replacing it with works and ceremonies. It is for this reason that the Apostle Paul constantly reminded them especially through the epistle to the Romans and Ephesians.

The early church fathers taught salvation in regard to faith and grace leading to obedience and baptism. Geister (2004:3) argues that Clement of Rome based salvation on faith exhibited by a moral Christian living, works of grace and gifts of the Holy Spirit. Ignatius saw salvation as dependent on good deeds. Geister also argued for personal and corporate salvation and emphasized that there is no salvation outside the church. This argument implies that salvation can only be found within the teachings of the church.

3.5 Augustine's Concept of Salvation through Grace

St. Augustine's perception of salvation raises historical as well as contemporary concerns. Chadwick, (24) portrays Augustine's struggle in his life as a series of false steps in self-assertion.

ST. PAUL'S UNIVERSITY

Augustine refers to himself in book 1 of the *confessions* as, 'scattered' in a place of 'disintegration', until God gathers him and us all up. Augustine wrestles with an epistemological question of, 'how we know what we know'. In *Confession*s, (2.2.24). He wrestles with his ambition for the things of this world as summed up in 1John 2:16. He struggles with the philosophical descriptions of God and the world. He is unable to think of God as anything than a 'material' thing. *Confessions*, (7:112). He uses the language of conversion to describe a growing awareness of a non-material divine understanding, and argues that, 'a thing can exist that is not material' and uses the example of Moses who heard God say to him, 'I who I am'.(Exodus 3:14), (*Confessions*.7:123).Augustine comes to the conclusion of conversion by divine humility by which God does not ask us to ascend to him of our own strength, but he descends to us out of his mercy (grace) to carry us to him. He sums his understanding of faith as a quest for faith and understanding whereby Christians are to look up to the one so high above them, but down to the God crucified at their feet. (*Confessions*.7:128) A focus on Augustine's convictions on faith, his views on materialism, moral question and the two cities can contribute to a better understanding of salvation through grace.

McGrath (1998:36) points out that the resources of salvation are located outside humanity in God himself an affirmation of Augustine's salvation by grace. In his confessions (*Confessions*, VIII, 12, 29) states,

> "As I was saying this and weeping in the bitter agony of my heart, suddenly I heard a child's voice from the nearby house as if it might be a boy or girl saying and repeating over and over again 'pick up and read, pick up and read'. At once my countenance changed..." (*Confessions* VIII.12.29).

This conviction was the starting point of faith for Augustine and had power to take him to the full realization of the Christian faith. Augustine starts by first confessing his wicked ways since he looked at salvation as the gracious act of God, a form of deliverance from all forms of corruptions.

The moral question was important to Augustine and made him regret why he had not been converted earlier. This dilemma in Augustine continues to be seen in the Christians today. Augustine henceforth changes his perspective of the things he earlier treasured such as the place of material wealth.

ST. PAUL'S UNIVERSITY

The concept of salvation as presented by Augustine has biblical parallels and is derived from the fall of man which distorts God's plan of creation. Man who was created in the image and likeness of God sinned against God. (Genesis 1:26) This fall he observes was the beginning of problems, struggles and confusion between man to God and to fellow men. Man is cursed and the ground upon which he gets food is also cursed. Biblical salvation he says is God's response to the effects of sin. Paul argues in Romans 7:23-24 that sin governs and controls human behavior. Sin makes one act against their will creating a form of enslavement. The effects of sin start with the individual and spread out to the community and nation at large. Augustine is emphatic that God the creator, initiates the process of salvation by calling the sinner, '…where are you?' (Genesis 3:9). He beckons the sinner, 'come now let us reason together....' (Isaiah 1:18)

3.5.1 Augustine against the Pelagians

Anders, (1982:450) presents Augustine's perception on grace through love. He points out that nothing in this life matters more than the relationship we share with God, family, friends and neighbours. Anders notes that Augustine's argument of love has generated the greatest influence in the history of the Christian idea of love. For Augustine, he says, the Holy Spirit within us ignites the love of God in human hearts and that this important link between grace and love is totally upon God's given grace. Augustine in the city of God (On Admonition and Grace,2.3) took grace to mean a help which God gives to men to enable eternal salvation.

Augustine's doctrine of God's unmerited grace stems from the Pelagian controversies which he continuously struggled with. Bonner,(1992:39) argues that one of the areas of disagreements between Augustine and the Pelagians is that they taught that, men choose because they love but Augustine had been certain from his past twenty years that men could not of themselves choose to love. Brown (2000:183) presents Augustine's argument that the Holy Spirit is God's gift of love and that this is the way through which to engage with the Pelagians.

Bonner (1972:11) argues that the Pelagians denied the transmission of the original sin. They tried instead to justify the assurance that a virtuous life is possible for the Christian if he will try. Bonner (1993:28) concludes of the Pelagians; The Pelagian controversy had its effect upon Augustine, producing in him a theological hardening, pleasing to some in his own time and in

ST. PAUL'S UNIVERSITY

later centuries repulsive to others. This hardening he adds was of a different order from that produced by other controversies because it increasingly made Augustine bitter from within.

Johnson (2005:64) states that the two major Pelagian ideas which Augustine challenges are;

First, the argument that suggests that God makes impossible demands of human beings hence, presenting God as cruel, unjust and ignorant of human capabilities. This is the idea behind Pelagians trying to be good to God by their own efforts.

Secondly, the idea that human beings do not inherit a disabling original sin and as such are endowed with genuinely free will; are born neither evil nor good and therefore fully responsible for their actions.

Bonner adds that with regard to Augustine's fundamental disagreement with the Pelagians, it is the denial of any doctrine of original sin which constituted the one essential article of belief for any would-be Pelagian. He continues to say that during the later part of Augustine's life, the Pelagians were teaching that the free choice of man's will is by itself powerful enough to enable a person to perform actions that will merit heaven. Pelagius did not deny that God may help men through grace- but he claimed that such gratuitous help is not really necessary in the spiritual life. Augustine he argues insisted that divine grace is essential to the performance of meritorious action, that such grace cannot be merited by any preceding act of man and so that grace is a free gift to men by God.

3.5.2 Augustine argument of grace through the Holy Spirit

Augustine, cited by (Bonner, 1993:29) argues that the Holy Spirit is characteristically the love of the Godhead and the gift of God himself which is given by his unmerited grace as he inhabits human hearts. He further says that the Holy Spirit makes us dwell in God and God in us. From the above argument the concept of salvation begins to emerge.

Augustine (ibid) points out that the gift of the love of God generated in the hearts of humankind owes its origin to the self-giving of the Holy Spirit which bears directly on his clear view that salvation is due to nothing other than God's unmerited grace. The Holy Spirit he adds is seen as the agent by which the triune makes his dwelling within human hearts and this is fundamental to Augustine's view of God's grace.

ST. PAUL'S UNIVERSITY

According to Augustine (ibid) human beings are enabled to love God only through God as he resides in people's hearts and gives them the capacity to love. He adds that God's saving grace may be seen to consist in God's infusing the sinful human heart with the ability to love both God and neighbor.

Augustine forms the important link between the Holy Spirit as Gift and his characteristic notion of God's unmerited grace. He does this by drawing on 1John 4:19 and Romans 5:5

Through the above scriptures, Augustine tries to substantiate his fundamental conviction that man must turn to God and love God only by God acting to bring love in the sinner's heart. He goes on to say that the unique working of the Holy Spirit as gift and the love with the Godhead, leads to the generation of the love of God in human hearts wholly as gift and therefore utterly by grace.

Augustine sees the Holy Spirit as the consummation of the Father-Son relationship which exists in love and makes possible the welcoming of the redeemed sinner into fellowship with God through generating the saving love of God within the human heart. In addition he says, salvation which is founded on the grace of God, is only possible by the self-giving of God in the person. In keeping with the Augustine's argument of God's unmerited grace, is his claim that the love of God is found only in God and hence must be given by God and that it is not merited by human effort, but impacted within and received by human heart through the agency of the Holy Spirit.

Augustine leaves no room for human beings to boast in any way apart from God's given grace since the singular requirement of salvation is God's giving his very self in the person of the Holy Spirit. When we profess in the Apostles Creed (Our Modern Services, 2002:23, 'born of the Holy Spirit and of the virgin Mary', we must understand that it was by God's free grace that a son of man from the beginning of human existence was the son of God.

3.5.3 Human Participation in the Grace of God

Cary (2008:76) cites Augustine's argument that only through the power of the Holy Spirit, who acts to enable works of righteousness through igniting an inner love of God, can human beings be incorporated into membership in the divine life. He adds that since such participation in God requires that God acts first in graciously sending the Holy Spirit to dwell within, the Pelagian soteriological approach is faulted since in their pride they fail to realize that the goodness of their

ST. PAUL'S UNIVERSITY

changeable soul comes by participating in the unchangeable good and not by their own will. Augustine creates an effective basis from which to argue that humankind's highest good, participation in God's changeless eternity and beatitude, demands that only God can actuate its realization through the utterly gratuitous gift of the Holy Spirit given to generate a love of God from within. He adds that the Holy Spirit features prominently as the vital link between grace and love which ultimately enables humankind's participation.

3.5.4 Augustine on the Efficacy of Sacraments

Augustine's conception of the salvific human participation in the divine through the work of the Holy Spirit also bears significant implications for his theory of the efficacy of the sacraments. Carey (2008:76) cites Augustine who exhorts his congregation to consider what ought to be the ultimate assurance of the sacraments. He argues that if you want to know that you have received the Spirit, one needsto question oneself lest perhaps you have the sacrament and don't have the sacrament's grace. Augustine further argues that, a wicked person can also have all these sacraments but a person cannot be wicked and also have charity. Again he asks the person to question your heart if the love of your brother is there and points out that there can be no love without the Spirit of the God. Augustine (Carey, 2008:211) argues that even the Holy and Blessed Sacrament administered by the church avails nothing without the power and presence of the Holy Spirit to enable the believer to participate in God's love.

3.5.5 Augustine on the Efficacy of Baptism

Augustine (Carey, 2008:211) proceeds to argue that the efficacy of baptism is all inward, requiring water and the words of the gospel for its outward sign but not for its power. Augustine upholds infant baptism however since it represented a unique case in terms of sacramental efficacy as he considered the practice to be handed down by apostolic authority. Cary adds that the practice featured prominently in Augustine's contests with Donatists and the Pelagians and greatly influenced the formation of his doctrine of original sin.

Therefore participation in God through the sacramental life according to Augustine (Carey 2008:217), also requires the gracious bestowal of the Holy Spirit to dwell within the human heart as he alone can guarantee the necessary love of God which creates in humankind the possibility of union with the highest good consisting in the God of love.

ST. PAUL'S UNIVERSITY

3.5.6 Augustine's Love of God and the Holy Spirit

The love of God for Augustine must be given by God as it is found only in God and therefore implanted within and received through the Holy Spirit. Augustine (Wisse, 2011:292) argues that the only true merit and righteousness which humankind may claim to possess in the presence of a holy God is the merit which God alone can give .Human love for God according to Augustine is only possible and ultimately efficacious insofar as it does not derive from human striving but is energized and accompanied the gift of the Holy Spirit. He goes on to say that those who imagine that they can fulfill the commandments of the law by the choice of their own will without the Spirit of grace want to establish their own righteousness and not the righteousness of God.

Augustine's (Gerrish, 2005:49) account of human salvation requires that the only form of merit in God's sight consists in the indwelling of the Holy Spirit who generates a salvific love of God, the salvation of humankind must be subject to divine decree as God alone decides to whom the Spirit is to be given.

3.5.7 Augustine argument on Free Will

Augustine (Bonner, 1986:361) draws up a crucial contrast between the state of the first man, Adam and the rest of humankind following the fall which resulted from Adam's abuse of free-will. Augustine argues that free will existed perfectly in the first man and goes on to say that we however prior to grace do not have free will so as not to sin. Augustine goes on to argue that with grace, not only do we want to act rightly, but we cannot by our strength, but by the help of the liberator. For Augustine the illness which afflicts humankind cannot be overcome by any form of moral discipline imposed by the unaided human will, since the disease of sin has defeated the will itself and all of its efforts in the attempting to love God and fulfill the righteous requirements of the law.

Therefore, for Augustine (Bonner, 1986:362) the only merit that human beings can lay claim to concerning their salvation is the righteousness through them by the graciously implanted love of God made possible only by the power of the Holy Spirit dwelling in them.

Augustine in his confrontations with the Pelagians began to reflect on his own salvation as entirely a gift of God. He emphasized on the fact that the will to keep the law and to love God stems from nothing other than God's grace. For Augustine (Wisse, 2011:292) the issue of grace

ST. PAUL'S UNIVERSITY

seems to be the main reason for identifying the love of God and neighbor so strongly with the presence of the Holy Spirit. Additionally God's utterly free gift of grace entails that he distributes it solely according to his sovereign will.

3.6 Synthesis of Augustine's theory of Salvation

Augustine from the above discussions presents his early life as a series of false steps. He wrestles with the philosophical question of knowing God and the world at the same time. Amidst these struggles is the religious background of his own mother Monica. The Manicheans are unable to answer his inner questions and instead refer him to their bishop Faustus. This bishop also proves unable to answer all the questions making Augustine more dissatisfied with himself. These inner struggles in Augustine point to the struggles that most Christians have today and in seeking for answers are directed to other human beings who likewise have no answers.

Augustine comes to the conclusion of conversion by divine humility by which God does not ask us to rise up to him of our own strength but descends to us of his mercy. This realization for Augustine is the first step to his concept of salvation by grace and he begins by confessing his wicked ways to be delivered from all forms of corruption.

Augustine also argued that salvation begins with the relationship we share with God. His emphasis here is that salvation begins with a relationship-the God to man relationship and this is only possible through the Holy Spirit within us who ignites the love of God in human hearts. The key argument here for Augustine is that all forms of evils are due to lack love and lack of the enabling Holy Spirit. The Holy Spirit is seen as the means through which God makes his dwelling within human hearts and this is his argument for God's grace.

Augustine has argued that upon confession of one's wicked ways which is enabled by the Holy Spirit of God, a relationship ensues between God and humankind. The emphasis here for Augustine is that this confession and relationship is the starting point of sharing in the grace of God and not the sacraments as was seen in the Anglican Church. Membership for the members was seen as initiated by the sacraments rather than a relationship for which Augustine disputes. This drives the study to consider whether the church misunderstood Augustine in his argument for grace leading to salvation

ST. PAUL'S UNIVERSITY

Augustine argued that man without God's help was unable to choose good or evil. This conclusion was drawn from his own experiences when he struggled through his sufferings amidst the Pelagians. The Pelagians taught that the fall of man had nothing to do with the ability to do right or wrong but that it is an inherited condition from the Adamic sin. Erickson (1985:909) adds that from Adam we only have a bad example and that Adam's sin reduced man's freedom.

While Pelagius in the *City of God* VIII.175 did not deny that God may help man through grace, he however claimed that such help is not really necessary and that grace is like an ornament than a necessity in the spiritual life. Augustine insisted that divine grace is essential and that no amount of man's efforts could suffice this grace since grace is a free gift of God to men.

Augustine challenged the Pelagius and emphasized that salvation is by grace alone and that by ourselves we cannot please God. Smeeton (1985:34) adds that the teachings of the Pelagius influenced the Eastern Churches who have now lost the sense of guilt, sin and grace.

3.7 Conclusion

This section has addressed the biblical perspectives of salvation as portrayed in both Hebrew and Greek settings. Salvation has also been seen in the realms of both the old and New Testament through the person of Jesus Christ. In all these areas Salvation is seen as basic to all Christian doctrines.

Salvation has been seen to respond to the immediate questions asked by many people. One truth that has come out is that salvation cannot be understood in isolation. It touches all aspects of an individual.

The questions that remain to be answered are, why then do many Christians find it hard to appropriate salvation in their daily lives? Does the church teach salvation in the right way? Is the bible interpreted correctly to the hearers to make informed choices? These piercing questions form the basis of the hermeneutics of grace in relation to salvation for the researcher to seek for solutions.

ST. PAUL'S UNIVERSITY

CHAPTER FOUR: DOCTRINE OF SALVATION BY GRACE

4.1 Introduction

This chapter is a continuation is a progression from chapter three. It will relate the concepts of salvation raised in the Old and New Testament to the concept of grace .The study will bring out the biblical understanding of grace by analyzing the different types of grace. Secondly it will observe the understanding of salvation by grace among Anglicans. Thirdly the chapter will look at the similarities and differences of biblical understanding to the Anglican understanding of grace. Fourthly, the chapter will look at how God reveals himself to man and how this can be applied for daily Christian living .All the above discussions will be synthesized by Karl Rahner's transcendental method of hermeneutics which employs for both Anthropological and theological understanding of grace. Finally a conclusion of the chapter will be made emphasizing on the importance of grace as the means of salvation.

4.2 Methodology: Transcendental Hermeneutics of Grace

Karl Rahner (Mueller 1984:6) uses three basic steps in his transcendental hermeneutics of grace;

First, a problem or concern arises when we have a question and each question shows that we as human beings are already involved. So on the question of salvation and how, mankind is already involved. Rahner's model of grace is that of involvement of a person with another and not an external thing.

Secondly, Rahner (ibd) points out that the condition for understanding the question lies in our radical openness to God. At this point the revelation of Jesus becomes focal point and allows us to know God's involvement with us in the relationship.

Thirdly, Jesus Christ reveals God and how we are to respond to him. Revelation is mediated through doctrine, prayer, scripture and religious experience.

The transcendental method applies well in this study because it explains the question of grace and the condition of understanding the question of salvation. Rahner's approach is appropriate

ST. PAUL'S UNIVERSITY

since the study seeks to understand salvation from Augustine's concept of grace and how grace has been understood in the Anglican Church.

4.3 Biblical Understanding of Grace.

Douglas (1978:426) defines grace as the favour shown by the sovereign creator to human sinners. This favour he also interprets as mercy.

The New English Dictionary (1988:280) defines grace as the biblical word translated in Greek as *Charis*.It indicates an objective relation of undeserved favour by a superior to an inferior. It goes on to say that divine grace towards mankind accompanies the ideas of covenant and election.

In church history, there have been important controversies over the nature of grace. Of these the notable controversies are those between Augustine and the Pelagians and between the Roman Catholicism and Protestantism. For Augustine, grace was absolutely necessary inorder to begin, continue and complete the salvation of faith. The Pelagians according to Douglas (1978:426), understood grace not as a supernatural power at work in the human soul, but as the normal functioning of the human faculties. So from their argument, man could freely accept salvation and later if he wished, renounce his salvation.

Within the Roman Catholicism, grace has usually been portrayed as a power conveyed through the priestly ministry and sacraments by which justification and sanctification are achieved. Therefore individual faith and works go hand in hand. This seemingly is the position also held by the Anglican Church.

For Protestants, the connection between grace and faith has been central. As the sinner believes in God through Christ, the grace of God is active, in that his sins are forgiven, a declaration of justification is made on his behalf and he is reconciled with God. Works follow as the believer accepting God's help through the means of grace (prayer, scripture and worship)

4.4Pre-Scholastic and scholastic notion of Grace

The New Dictionary of Theology (1988:281) points out that the pre-scholastic and scholastic periods made many refinements in the concept of grace, leading in particular to the distinction of 'actual grace' (grace actualized in concrete acts) and 'habitual grace' (grace as the fundamental

ST. PAUL'S UNIVERSITY

principle of a new nature), and the distinction between 'uncreated grace' (the gift of God himself which underlies all other kinds of grace in salvation).

By the time of Reformation, however, grace was widely used as an independent virtue by means of which the sinner could produce acts commending himself to God's favour.Under the preaching of the Reformers, a revival of the primacy of grace occurred together with a conviction of its basic sense of divine favour. Luther (1988:281) renewed Augustine's evaluation of human sinfulness and so emphasized justification as to obscure any real process of sanctification or consolidating state of grace. Grace was for Luther manifested in the irregular surges of faith against the temptation of legalism and self-sufficiency. Calvin on the other hand formulated the doctrine of grace at work in the world and distinguished it between grace of Christ by which one became and remained a Christian, and a 'general' or 'common' grace.

This reformation controversy has moved on to argue on how grace reaches Christians though the sacraments and on the relation of grace to the law. The primacy of grace in the Christian thought has continued to the 21st Century in the works of Karl Rahner who argues for the idea that in grace God essentially gives himself. This leads us to look at the various types of grace.

4.5 Different Forms of Grace.

Looking back to the Reformation period coming to the 21st Century, grace has been presented in various ways. These various forms will be discussed below as a way of understanding how they lead to a better understanding of salvation.

The Evangelical Dictionary of Theology (2001:520) distinguishes between two main forms of grace; these are; Common grace and specific grace. Specific grace is further divided into prevenient grace, efficacious grace irresistible grace and sufficient grace. Common grace is available for all the creations of God however specific grace and the other graces that are related to it are appropriated to specific people as God wills.

Common grace is common to all humankind and its benefits are experienced by the whole human race without discrimination between one person and another. The eternal son through whom the universe was made is,' sustaining all things by his powerful word'. (John 1:1-4; Hebrews 1:2-3).Common grace is seen through the words of Jesus when he declares,' God

ST. PAUL'S UNIVERSITY

causes the sun to rise on the evil and the good and sends rain on the righteous and the unrighteous'.(Mathew 5:45).The creator's sustaining care for his creation is what is meant when we speak of common grace.

Another aspect of common grace is seen in the divine government or control of human society. Here we observe that the human society is in a state of sin and fallenness. If it was not for the restraining hand of God, our world would long since have degenerated into a self-destructive chaos in which social order and community life would have been impossible.

Common grace can therefore be understood as God's continuing care for his creation as he provides for the needs of his creatures.

Special grace is the grace by which God redeems, sanctifies and glorifies his people. Unlike common grace which is universally given, special grace is bestowed only on those whom God elects to eternal life through faith in his son Jesus Christ.(2Corinthians 5:18).This grace is dynamic for it not only saves but also transforms and revitalizes those whose lives were previously broken and meaningless. This can be understood from Saul's experience while he was persecuting the church and was dramatically changed into Paul the Apostle. Paul testifies and says, 'By the grace of God I am what I am and his grace to me was not without effect…yet not I but the grace of God that was with me'.(1Corinthians 5:10).

The theme of special grace is further developed under a number of aspects such as prevenient, efficacious, irresistible and sufficient.

Prevenient grace is the grace that comes first. It precedes all human decision and endeavor. It is God who takes the initiative and implies that it is God who takes action on behalf of the needy sinners. This kind of grace does not start with us, it starts with God. It is not earned or mediated by us, it is freely given to us who do not deserve (1John 4:10, 19), '…not that we loved God but he loved us and sent his son as an atoning sacrifice for our sins'. God showed his prior love when we had no love for him. '…while we were yet sinners, Christ died for us'. (Romans 5:8, 10)Paul goes further to say, 'when we were God's enemies we were reconciled to him through the death of his son'. (1 Corinthians 8:9)

ST. PAUL'S UNIVERSITY

God took action when we were powerless (Romans 5:6) .The sinner's position is one of spiritual death, of total inability to help ourselves and his only hope is the miracle of new birth from above (John 3:3).This why Paul reminds the Ephesians that salvation came to them when they were saved.(Ephesians 2:5-9)Were it not for the prevenient or priority of divine grace, all would be lost.

Efficacious grace is the work of God in achieving the effect towards which it is directed. What is involved here is the idea of God. What God purposes and performs cannot come to nothing, otherwise he is not God. This affirmed in the words of Jesus, 'All that the Father gives me will come to me' and 'whoever comes to me I will never drive away'. (John 6:37).There is no power in all the universe that can undo or frustrate the work of God's special grace. All as we have seen from the beginning to the end is owed to the grace of Almighty God.(2Corinthians 5:18,21).The whole of our redemption is already achieved and sealed in Christ.

Since the grace of redemption is the grace of God we may be absolutely certain that, 'He who began a good work in us will carry it on to completion until the day of Jesus Christ. (Philippians 1:6)

Irresistible grace is grace that cannot be rejected. It is closely connected to efficacious grace. The work of God cannot be resisted or thrust aside. Most people often struggle against the redemptive grace of God at first just as Saul of tarsus fought against his conscience. (Acts 26:14).In the end however ,he understood that God had not only called him through his grace but had set him apart before he was born (Galatians 1:15).Brill (1999:873) argues that Irresistible grace is used by the Calvinistic Protestants to describe the sovereign activity of God in regeneration through Christ.

Elwel, (2001:521) points out that sufficient grace is the grace that is adequate for the saving of the believers here and now and for eternity. Its sufficiency flows from the power and goodness of God. Those who draw near to him through Christ he saves fully and completely.Elwel continues to say that as we face the trials of this present life, the Lord's grace continues to be unfailingly sufficient for us.(2Corinthians 12:9).This is affirmed in Hebrews, we say with confidence, "the lord is my helper, I will not be afraid".(Hebrews 13:5-6).The fact that many who hear the call of the gospel fail to respond to it with repentance and faith and continue in their unbelief, does not

ST. PAUL'S UNIVERSITY

mean that there is any insufficiency in Christ's atoning sacrifice of himself on the cross. The challenge lies with and they are condemned because of their own unbelief (John 3:18)

4.6 Understanding of Salvation by Grace among Anglican Christians

4.6.1 Anglican Salvation through Grace

According to Redfern (2004:ix),there is no clearly defined Anglican theology, rather the church of England since Reformation has pioneered a way of being part of the One,Holy,Catholic and apostolic church. He goes on to argue that this way of being a part is to be appropriate to the context (every province is autonomous), open to new possibilities and contributes to the fruitfulness of the universal church. The key features of the Anglican tradition were initially developed in Britain in the sixteenth century and gradually spread across the world. The study argues that the concept of faith for an Anglican Christian is basically informed by the origins and formation of the church. The absence of a clearly defined theology is a key factor for subsequent developments of Anglican spirituality.

The main avenue of exploring and understanding the Anglican tradition and spirituality is to be found in the Book of Common Prayer (BCP).One of the prayers herein summarizes the foundational basis of Anglican faith. This prayer is found in the second collect of the evening prayer,

> "O God, From Whom all holy desires, all good counsels and all just works do proceed; Give unto thy servants that peace which the world cannot give." (Our Modern services, 2002:26)

This prayer claims inclusivity -all good thoughts and actions are to do with God. It further shows that harmony and wholeness for all human endeavor come as gifts from God. Anglican spirituality is rooted in the discipline of corporate worship as prescribed in the Book of Common Prayer. It offers the framework and guide both for individual experience of God for personal devotion.Redfern (2004:3) points out that God calls us to know him more clearly by participating in his life and in his love which involves participating in the life and love of others who are created and called by God's grace. He uses the phrase 'participation' and proclaims, 'God is in Christ, Christ is in us and we are in him. The individual is incomplete. We require completion through communion with the oneness of God's creation that is through participation in Christ.

ST. PAUL'S UNIVERSITY

Mueller (1984:6) cites Karl Rahner theology of theological Anthropology where he underscores the human person as the arena where the encounter with God takes place. Rahner goes on to say that since we cannot escape being human, we cannot unfold the mystery of God's encounter with us except from the vantage point of our humanity. This mystery of God's encounter with human beings and which Hooker refers to as participation is what for Rahner God's grace is.

Since participation involves all the members of the communion, the study rightly locates it to the biblical 'common grace'. This is the form of grace that is common to all humankind. The eternal Son through whom the universe was made is 'sustaining all things by his powerful word'.(John 1:1-4,Hebrews 1:2-3). The study argues that Anglican Christians see themselves as partakers of God's common grace through participation as guided by the Book of Common Prayer. 'God sends rain to the righteous and unrighteous, on the evil and the good'.(Mathew 5:45).

Rahner further argues that since Christ is the source of all humankind reachings, God's gift of self is present always and everywhere as an offer to all humankind. This should be the case if we believe that God desires all humans to be saved. This argument upheld by Rahner is known as the universal Salvific desire of God. It is also the idea found in scripture in 1Timothy 2:3. The study argues however that it is this notion of universal salvation that was a struggle for Augustine who grew up in the salvation of the mother later joining the Manicheans. Bonner (1992:39) argues that Augustine's doctrine of God's unmerited grace proceeds from the Palegian controversy which he persistently struggled with. For Augustine, common grace should lead to special grace which Rahner calls radical openness to God. It is here that the study argues that the Anglican spirituality seems to disconnect. Many Anglican Christians seem to stop at the point of common grace, hence the continued inner struggles persists.

4.6.2 Sacramental Salvation (Grace)

Another aspect of Anglican spirituality is in the sacrament of baptism. This service is provided for in the Book of Common Prayer (2002:35-37). Adult and infant baptism is done for the members of the church. For infants, the parents and godparents must affirm the baptismal vows. Baptism is done by sprinkling or immersion. The following words are said during the actual baptism, ''I baptize you in the Name of the Father, Son and the Holy Spirit''. This is followed by making the mark of the cross on the forehead of the candidate with the following words, 'I mark you with the sign of the cross to show that you will never be ashamed of Christ crucified…'

ST. PAUL'S UNIVERSITY

The following scriptures (Mark 1:4-5) are used as the basis of baptism; ‘‘John came baptizing in the desert region and preaching a baptism of repentance for the forgiveness of sins. The whole Judean countrywide and all the people of Jerusalem went out to him; confessing their sin, they were baptized by him in the river Jordan.” And another scripture used is Acts 2:3, “Repent and be baptized, all of you, in the name of Jesus Christ, so that your sins may be forgiven. And you will receive the gift of the Holy Spirit”.

Before adult candidates are presented for baptism, they are taken through catechism classes. Through these classes they are introduced to the person and work of Jesus Christ and allowed to denounce their former sinful ways of life before they can be baptized. Rahner argues that the condition for understanding the question of salvation (transcendentally) for us human beings is through knowledge and freedom. Catechism classes provide an avenue for this knowledge and freedom leading to a radical openness to God by the individual. Augustine argues that the Holy Spirit ignites the love of God in human hearts and that this important link between grace and love is totally dependent upon God’s freely given grace.

In Acts 2:3, the candidates are reminded of the gift of the Holy Spirit. The study considers this term ‘gift’ as the special grace not from the Priest but from God himself to the believer. This grace by which God redeems, sanctifies and glorifies his people. It is to this grace that the whole of the Christian’s salvation is owed, ‘All this is from God who reconciled us to himself through Christ’. (2Corinthians 5:18). It is at this stage that Rahner argues that both in history and through his Holy Spirit, Jesus continues to reveal the Father. This revelation he says is mediated through the believing community in scripture, devotions, prayer and religious experiences.

4.6.3 The Holy Communion

After the baptism, candidates are prepared for confirmation as found in the Modern Services Book (2002:57-63).This takes the form of catechism classes where the candidates re-affirm the vows they made at baptism. This prepares the candidate to start partaking of the Eucharist or the Lord’s Super or the Holy Communion.

The Holy Communion was initiated by Jesus Christ as a seal of God’s covenant with his disciples. (Mathew 26:26-29). The thirty nine articles of faith consider this as one of the graces provided for by the church. Through the Eucharist, Christians relive the memory of Christ and

ST. PAUL'S UNIVERSITY

are united together as a family of God –one, holy and catholic church as affirmed in the creeds. At this point, the Anglican spirituality identifies itself with the rest of the Reformed Church tradition around the world.

Anglican spirituality can thus be termed as liturgical sacrament. Every true Anglican should first be baptized then confirmed and continually partake of the Holy Communion. The study seeks to know at this point, 'should sacramental liturgy be unrelated or unconnected to the daily life of faith?'

4.7 Biblical basis of salvation compared to Anglican salvation by grace.

This section will look at the similarities in the understanding of salvation through grace as perceived by the Anglican Christians and compared with the scriptures.

Redfern in the previous chapter pointed out that the lack of a definite theology in Anglican understanding of faith. This view has been affirmed by Major's attitude (1927:48) in his argument;

> "We must have a theology, but a theology which will win the modern mind; a theology which is always open to Reformation; a theology which if possible shall be simple and lucid the plain men can understand it".

Major's proposal above may suggest to us, theological conflict of one kind or another that exists in the Anglican faith. Such conflicts could point to the struggles that Augustine had as he was growing up amongst the Palegians and also seem to exist in the contemporary Anglican faith.

Tempels also understood this inward conflict. In his response he suggested that the church needed to concentrate more on conversion and less on traditions. His argument is summed up in the following statement;

> "Our task in this world is not to explain it. It's needs can be met not by the discovery of its own immanent principle but only by the shattering impact upon its self-sufficiency and through arrogance of the son of God crucified, risen and ascended, pouring forth the explosive and disruptive energy which is in the Holy Spirit."

ST. PAUL'S UNIVERSITY

Tempels (1939:326) saw the needs of changing times, he shared it and encouraged it. He alludes to the Augustine's argument of the working of the Holy Spirit in realizing the grace of God as well as Rahner's argument for God's self –revelation through Jesus Christ. Temple showed that he understood there is a movement towards an emphasis on transcendence.

4.7.1 Scripture

The Anglicans uphold the importance of scripture as the basis of knowing God. This was observed in their liturgical worship in the Book of Common Prayer (BCP).All the three major services (Morning, Evening and Holy Communion) are preceded and concluded with scriptural readings. God's gift of grace is revealed through scripture. The kind of grace here is mainly the common or universal grace which comes to all during the reading of scripture.

In Rahner's transcendental approach, God reveals himself to us through Jesus Christ through love but also by his word becoming flesh. Hence if we desire to know what God is like, we look to Jesus through the scriptures.

4.7.2 Sacraments

The two main sacraments of baptism and Holy Communion are observed guided by the Book of Common Prayer. Baptism is informed by the baptism of Jesus himself (Mark 1:4-5,Acts 2:38).Holy Communion is celebrated in line with the (death and resurrection of Jesus Christ) last super instituted by Christ (Mathew 26:27-29).These sacraments are seen as means of grace by which the Christian enters into a a communion symbolically with God. The observance of these rites is carried out through liturgical services which are similar in all Anglican Churches globally.

4.8 Contrasting views of salvation by grace

The Anglican foundation of participation and inclusivity carries the notion of automatic salvation for all-Common grace. This is partly true but as scripture points out, there is need for special grace where by a radical encounter between man and God ensues. This is the argument raised by Rahner (1984:8) that God initiates a conversation by which we have freedom to respond for or against him. He further says that freedom finds its true meaning only by freely responding to God. This free response appears to be lacking and instead it seems obscured by the argument of

ST. PAUL'S UNIVERSITY

participation and inclusiveness. Freedom for Rahner should lead to radical openness to God and not against God. The revelation of Jesus Christ becomes a focal position and allows us to know God's involvement with us. The study argues that freedom for the Anglican Christian is seen only through church membership and communion not as a revelation from God for daily living in faith.

Secondly the study observes that the idea of sacramental grace has been conceived differently. While sacraments are a means to the grace of God, they are not an end in themselves. Augustine (Bonner: 1984:39) argues that the Holy Spirit within us ignites the love of God in human hearts and that this important link between grace and love is totally dependent upon God's freely given grace. Liturgical sacraments therefore should lead to a daily life of faith and cease to be rituals or traditions of the church. The memory of Christ's sufferings, death and resurrection should bring about a challenge of a life dedicated to God and love for others.

Thirdly, the study observes that Augustine's argument that men cannot of themselves choose might have been misunderstood within the Anglican faith. This could explain why it's so easy to be baptized as a member of the church and shortly after catechism classes to be a communicant. Rahner argues that sacraments should be preceded by God's self-communication to the individual. This self-communication begins with God through Jesus Christ revealing God. This implies that even if one is baptized without a radical openness to God the baptism has no effect for holy living.

4.9 Conclusion

The chapter has looked at the different forms of grace in the bible and also in the church. The workings of these graces have also been considered as well as the differences arising therein.

Rahner's argument is that salvation requires a response to divine realization with supernatural faith. The ability for such a response is provided by grace transforming the person's consciousness. According to Rahner, (Rahner 1982:221) a positive response to the divine self-communication of God occurs when one freely accepts our unlimited transcendence.

ST PAUL'S UNIVERSITY

CHAPTER FIVE: CONCLUSIONS AND RECOMMENDATIONS

5.0 Introduction

This chapter comes up with the conclusions from the arguments raised on salvation through grace for the Anglican Christian in the 21st century. The second part of the chapter will point out areas for further research.

5.1 Key Arguments

If salvation is the communication of blessings to the sinner by God, and if the disobedience of mankind broke the communication with God, then Grace is the means by which this divine communication is restored.

In Chapter 3.1.2, salvation was defined as God's expression of mercy for the purpose of restoring communication with mankind. This process of salvation was seen as originating from God and reaching out to mankind. The process starts from God, through his Son Jesus Christ and eventually through the Holy Spirit to sinful mankind.

A major emphasis here is that the foundation upon which salvation takes place is on the basis of grace. Chapter four sub-section two (4.2) defined grace as the favour shown by the sovereign creator to human sinners. Grace in the Old Testament was used to convey the idea of God's mercy and free favour while in the New Testament grace is the divine love of God and initiative in the person and work of Jesus Christ. In (4.3.1) the study observed that there are two main forms of grace, namely common grace and specific grace. Common grace is universally given to all humankind without discrimination (John 1:1-4; Hebrews 1:2-3; Mathew 5:45).It is God's continuous care for his creation. Specific grace on the other hand is the grace by which God redeems, sanctifies and glorifies his people. Specific grace is further divided into prevenient, efficacious, irresistible and sufficient grace. The major theme here is that it is God who takes the initiative and takes action on behalf of needy sinners. This therefore rules out the efforts of sinful man to reach God. Salvation therefore cannot be earned but only received or rejected to those whom it has been offered. This is the point that Augustine differed with the Palegians who taught that it was human effort that led to salvation.

ST. PAUL'S UNIVERSITY

If grace is God's avenue of reaching sinful mankind and if this grace proceeds from him, then man cannot of his own efforts reach out to God. The study further established that the three main pillars of belief are scripture, reason and tradition.

The main point of entry into the Anglican faith is through the two main sacraments, baptism and Holy Communion which are based on scripture. These two sacraments are taught to be the means of grace to the member and that they symbolize communion with God for the person and the church. The challenge however presented at the beginning of this study is, "why does the Anglican Christian in the 21st Century although partaking of these sacraments, continue to have inner struggles when it comes to daily living"?

This struggle was observed also in Augustine (Chapter 2.5) who referred to himself as 'scattered' and in a place of 'disintegration' until God gathered him up. In the confessions Book 2, Augustine wrestles with his ambition for the things of this world. The moral question was an important one for Augustine just as it is for the 21st Century Anglican Christian. Augustine concludes that human beings are enabled by God's grace to love God only through God as he resides in people's hearts and gives them the capacity to love. This alludes to specific grace which originates from God. In regard to sacraments, Augustine argues that one needs the sacrament grace not just the sacrament. He points out that a wicked person can also have these sacraments but a person cannot be wicked and also have charity. He alludes to the fact that sacraments have little effect on the person if the grace of God is not present to give the sacramental power therefore the need of salvation through grace.

From the above arguments, the Anglican faith through sacraments may need a deeper reflection since as it appears, most Anglicans begin and end at sacraments. This could then explain why many Anglican faithful are keen to receive the sacraments and are faithful to keep the tradition but lack faith for daily living to address their daily struggles. Therefore participation in God through sacramental life also requires the gracious bestowal of the Holy Spirit to dwell within the human heart as he alone can guarantee the necessary love of God. The study observes that the Anglican faith has not fully embraced Augustine's idea of grace and that a there is need for knowledge and understanding of sacraments and their efficacy to the recipient.

ST. PAUL'S UNIVERSITY

5.2 Major Conclusions

That idea of salvation is brought about by the fall of man which terminated the communion between sinful man and the Holy God. Man is helpless in the attempt to bring back the broken communication and that God reaches out to man by his grace. This grace takes various forms (Common, Specific, Previnient, Irresistible, and Efficacious, sufficient) but generally it is God's favour and mercies extended to sinful man through Jesus Christ and the Holy Spirit indwelling the heart of man.

That, the African Anglican concept of salvation through grace, in the form of sacraments needs to be reconsidered. It is possible for a wicked person to partake of the sacraments and not have the power or grace that goes with it. The greater emphasis lies on the understanding and Knowledge of the love of God for the sinner and not on the traditional practices of the church for membership. Only then will the inner struggles be addressed as affirmed in the catechism that sacraments are symbols of inward grace. Change has to start from the inside coming to the outside and not vice versa.

5.3Pastoral Implication

Chapter three of this study in defining salvation brings out the themes of being saved from evil, rescue from danger, the redemptive acts of God in human history and God's involvement to all aspects of human needs such as physical. The state of sinfulness is one of many struggles as seen through Augustine and the dilemmas in the 21st century Anglican Christian. This is further observed in the opening statement of the 82.5% population in Kenya argued to be Christians yet corruption, tribalism, nominalism continue to ail many Anglicans.

The understanding of God's grace in its various themes brings some relief to the Anglican Christian just as it did for Augustine. Man ceases to struggle to please God but surrenders to the already available grace provided by God to all but more specifically to those who receive it through the inward working of the Holy Spirit. The fear, guilt and moral degradation of the sinful state are replaced with love for God and neighbor as faith is practically lived out first through grace and secondly through the sacraments.

ST. PAUL'S UNIVERSITY

The understanding of grace through Rahner's transcendental hermeneutics answers the dilemma faced by the Anglican Christian pointed out in chapter one in the following ways;

That for one to embrace salvation, there has to be a concern or question from an individual seeking for understanding. This is the condition of sinfulness that Augustine felt in his many questions. Likewise the Anglican Christian has to begin at this human level of dialogue which according to Rahner then transcends to openness and moves towards Jesus Christ who reveals God to the individual and how to relate to him.

Emphasis therefore should not be membership but to the body of Christ which comes through an encounter with Jesus Christ who is the revelation of God to mankind. The Holy Spirit then becomes the avenue for continuous walk and daily renewal for the Christian. This is strengthened by the regular sacraments which are the means of God's grace to the Christian.

To this end the study argues that Rahner's transcendental method is a good point of departure for the Anglican Christian towards having a daily Christian life under the grace and not just sacraments from the church. It points to the need to first engage the individual to scriptures through engagement, then move on to have a genuine openness allowing for confession of sins. This then can be followed by the catechism classes.

The Anglican Christian who feels caught up in church traditions when moved by God' grace will henceforth act and live by God's mercy and not by his efforts as pointed out by Paul in Ephesians 2:8-9).

Secondly Christians will cease to seek God in the elements but instead through their open and radical response to God as was presented by Karl Rahner. In a world where people feel unloved, unappreciated, unwanted, Rahner says the love of God is experienced through grace as a feeling of being grasped. Grace he says is like the arms that hold a new born baby with love. This is comforting and reassuring for many struggling Christians today. Augustine said so well, our hearts are made for God and we are restless until they rest in God. Restlessness here refers to that inward struggles before grace has embraced us.

Thirdly, Jesus Christ is the unique-meeting place of the God-human relationship. This is significant since within the Anglican faith, the unique meeting point of the God-human

ST. PAUL'S UNIVERSITY

relationship was seen to be the sacraments. The study argues that Jesus Christ is the meeting point therefore the faith of the individual is anchored neither on the sacraments nor the Religion but on the person of Jesus Christ alone. Jesus Christ is the self-revelation of God as was pointed by Rahner. This point brings peace to the Anglican Christian who feels that they have to be loyal to the church by fulfilling the traditions minus the commitment from within their hearts. They will love, forgive and commune first with God and secondly to others.

Fourthly, the study concludes that sacraments come in after grace has been embraced by the individual. Grace here is the love of God reaching out to sinful man. Sacraments on the other hand are the means to continue the process of grace. If they are brought in first they obscure the working of the love of God to the individual. The study thus proposes for the teaching on the grace of God leading to repentance and forgiveness and affirmed through the sacraments. Sitting and passing a catechism exam has degenerated to any other exam in life hence the seriousness of salvation for the individual lacks in many ways leading to many dilemmas.

Fifthly, just because grace is available from God for every believer, this should not be a license to continue sinning. Grace should rather make one gradually better morally and spiritually.

5.4 Recommendations

The Anglican concept of salvation is well founded in scripture, however the onward growth of the Christian through sacraments as a means of grace is lacking. Sacraments should make the believer avoid and hate seen but this is not the case. This should be the emphasis of the church during and after sacraments.

The transcendental method of grace has illuminated the need and place of grace for the sinner and more specifically the Anglican Christian. However, the method is Anthropological and theological. It starts with the human to human interactions and transcends to God. This was affirmed by Augustine's struggles when he tried to approach God by his own efforts rather than appropriating the free grace of God upon him. Anglican Christians will cease to struggle to please God if they allow this free Grace to inform their daily lives.

Grace as argued in Chapter three is first ontological. God reveals himself in the hearts of individuals by his special and sometimes irresistible grace to mankind. Rahner's method can

ST. PAUL'S UNIVERSITY

easily be confused for Transcendental Meditation which involves the deliberate effort of emptying one's mind to increase ones' thinking ability.

Grace in this study has been seen as God's mercy and proceeds from God to the sinner. Salvation for the Anglican Christian begins by accepting that one cannot of himself know God unless God reveals himself to him/her. Human will and effort are futile without the enabling grace of God through Jesus Christ.

There is need for further study on the teaching of grace by the Anglican Church. This will better be approached before and not after the sacraments.

ST. PAUL'S UNIVERSITY

BIBLIOGRAPHY

BOOKS:

ACK, (2002), *Our Book of Common Prayer*, Nairobi, Uzima Press.

Augustine, trans. Cahadwick, H., *Augustine's Confessions*, New York; Oxford University Press.

Augustine. Confessions, (1992) Trans, Chadwick, H., *The World's Classics*, Oxford: Oxford University Press.

Barclays W., (1976), *Word Meaning*, Edinberg; Saint Andrews Press

Battershaw and Lamb, (1961), *Augustine the Bishop*; New York, Sheed and ward Ltd

Becken Hans J., (1974), *Salvation today for South Africa, Ed*., Natal; Lutheran Publishing House

Berkhof L., (2012) (Reprinted), *Systematic Theology;* USA, Versa Press

Bosch, D. (1991), *Transformation Mission; Paradigm Shifts in Theology of Mission*, New York, Orbis Books, Mary Knoll

Brill E., (1999), *The Encyclopedia of Christianity, Volume1*, Michigan, USA; B. Eerdmans Publishing Company.

Brown P., 2000, Augustine of Hippo*: A Biography*, Berkley; University of California Press

Byassee J., (2006), Reading *Augustine, A Guide To The confessions*, USA; Cascade Companions

Chadwick H., (2001), *A very short introduction. New York*; Oxford University Press

Confessions, 13.9.10., (1998) *(translation from confessions, tr.*Henry Chadwick, Oxford; Oxford University Press

Douglas J.D., (1978), *The New International Dictionary of the Christian Church*, Michigan; The Zondervan Corporation, Grand Rapids

Elwel, A., (2001), *Evangelical Dictionary of Theology*, Michigan; Baker Book House Company

Erickson M., (1985), *Christian Theology* Vol.3, Michigan; Grand Rapids

ST. PAUL'S UNIVERSITY

Galgalo D.J.(2012), *The Stranger Within*; Kenya, Zapf Chancery

Geister N., (2004), *Systematic Theology.Vol.3, Sin and Salvation*, Minnesota; Bethany House

Gioia L., 2008, *The Theological Epistemology of Augustine*, Oxford; Oxford University Press.

Grudem W., (2003), Systematic *Theology*, University Press, England

Jeffery R., (1995), *The Person of Jesus*, Kansas; Beacon Hill Press.

Livingstone E.A.,(2006),*Concise Dictionary of the Christian Church*, New York; Oxford University Press

Lonergan, B, (1972), *Method in Theology*; New York, Herder and Herder

MacMillan Dictionary, (2007), *International Student* New Ed.; Malaysia; Black Publishers Ltd.

Major, (1927), English Modernism*: Its Origin, Methods, Aims*, Cambridge; Harvard University Press

Mbiti J.S, (1991), Introduction *To African Religion*, 2nd Edition; Nairobi, East African Foundational publishers

McGrath A., (1993), *Christian Theology, An Introduction*, 4th Ed, Oxford; Blackwell Publishing

Motyer J., (2000), *The People and their Cultural History*, New York; McGraw-Hill Book Company

Mueller S.J., (1984), *What are they saying about theological method?* Ramsey USA; Paulist Press

Mundi S., (1968), *An Encyclopedia of Theology, Vol 2,Contrition to Grace and Freedom*, New York; Burns & Oates Ltd.

Mutongu B.Z., (2009), The *Royal Son*; Eldoret, Zapf Chancery

Neil S., (1977), *Anglicanism*, Great Briatin; A. R. Mowbray & Co. Ltd

New Dictionary of Theology, (1988), USA; Interversity Press.

ST. PAUL'S UNIVERSITY

Payne J.B, (1970), *Erasmus-His Theology of The Sacraments*; U.S.A; Princeton university Press

Plantinga A., 2000, *Warranted Christian Belief*, New York; Oxford University Press.

Purkiser W.T., (1977), *Introduction to Christian Theology*, Kansas City; Beacon Hill Press

Redfern A. (2004), *Being An Anglican*, Great Britain; Longman and Todd Ltd

Smeeton D., (1985), *The Church From Pentecost to the Reformation, Columbia;* ICI University Press

Sykes S. & Booty J., 1988, *The Study of Anglicanism*. SPCK, London; Fortress, Philadelphia

Wynkoop M., (1967), *Foundations of Wesleyan American Theology*. Kansa; Beacon Hill Press

ST. PAUL'S UNIVERSITY

Journals

Bonner G., 1992, Palegianism and Augustine*, in "Augustinian Studies"*, Vol.23 Pages 28-49; 361-366

Bonner G., 1992,"Pelagianism and Augustine", *Augustianian Studies* Vol.23, pages 28-52;361-365.

Bostock G., 2003*, "*Orogen: *The Alternative to Augustine?"*The Expository Times Vol.14

Cary P., 2008, *Inner Grace*: Augustine in the Traditions of Plato and Paul, Oxford; Oxford University Press. Pages 76-80

Dunning R.H., 1983, "Grace, Faith and Holiness'', *a Wesleyan Systematic Theology*, Kansas City Rahner K., 1982, The Theology of Symbol, *Theological Investigations Vol. IV*, trans Kevin Smith, New York, Crossroad Publishers. Pages 245-253

Gerrish B.A., 2003, Sovereign Grace*: Is Reformed Theology Obsolete?*.Interpretation Vol.57.Pages 48-50

Johnson M.D., 2005, The Evolution of Christianity*: Twelve Crises That Shaped the Church*; New York, Continuum. Pages 64,211-220

Olthuis J.H., 2005, A Radical Ontology of Love*; Thinking With Radical Orthodoxy*. Grand Rapids; Baker Academics. Pages 286-290

Rahner K., 1982, The Theology of Symbol, *Theological Investigations*; Vol. XVI, *Experience of the Spirit*, New York, Crossroad Publishing Co. Pages 40-45

Rahner, K.1982, The Theology of Symbol; *Theological Investigations* Vol.IV, New York; Crossroad Publishers Co. Pages 221-222

Sheehan T., 2005,"The Body of Blessing" in *Rahner Beyond Rahner*. Lanham; Rowman and Littelefield. Pages 29-32

Tempels W., "1939, Archbishop of York; *Theology Today"*, In Theology, Vol.39.Pages 326-350

ST PAUL'S UNIVERSITY

Wisse M., 2011, *Trinitarian Theology Beyond Participation*, Augustine's Contemporary Theology, London; T & T Clark.Pages292-295

Electronic Sources

Archive.churchsociety.org//issues_newdocuments/text_39articlespdf

Kenya demographic profile-www.indexmundi.com/Kenya/demopgraphics-profile.html

ST. PAUL'S UNIVERSITY