

**AN ANALYSIS OF AUGUSTINE'S DOCTRINE OF GRACE AND ITS
RELEVANCE TO THE ANGLICAN CHURCH IN TANZANIA**

BARAKA HARAMBA

M22M05/032

**A DISSERTATION SUBMITTED TO THE BISHOP TUCKER SCHOOL OF THEOLOGY IN
PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD OF THE DEGREE OF
MASTER OF DIVINITY OF UGANDA CHRISTIAN UNIVERSITY**

August, 2024



**UGANDA CHRISTIAN
UNIVERSITY**

A Centre of Excellence in the Heart of Africa

DECLARATION

I hereby declare that this dissertation, titled "*Analysis of Augustine's Doctrine of Grace and Its relevance to the Anglican Church in Tanzania*", is original work and has not been submitted for academic reasons to any other institution. Proper acknowledgment is made of all the sources used for this research. This dissertation has been conducted in line with ethical and academic norms. I also certify that this paper was prepared by me specifically for the partial fulfillment for the degree of Master of Divinity at Uganda Christian University.

Signed.....

Baraka Haramba

Date.....05/06/2025

Approval

This Dissertation of Baraka Haramba has been approved for submission by me as his supervisor

Signed.....  Date. 5/6/2025

Rev. Prof. Christopher Byaruhanga

DEDICATION

I dedicate this dissertation to my beautiful wife, Prisca Dominick, whose love, encouragement, and support have been my best weapon on this path. To my beautiful children, Mpawenimana, Nayimana, and Gideon, you are my inspiration and my reminder of God's grace in my life. May this dissertation be an affirmation of the faith and commitment that unites our family.

ACKNOWLEDGEMENTS

First and foremost, I give all honor and credit to God Almighty for His wisdom, power, and grace in pursuing this dissertation. Under His grace and providence, the project would have been in vain.

I want to thank my supervisor, Rev. Professor Christopher Byaruhanga, with sincerest gratitude for his critical input, direction, and unstinting encouragement. His passion and technicality spurred this research. I am equally much indebted to Bishop Tucker School of Divinity and Theology for fostering a study environment in which I blossomed intellectually and theologically.

My greatest heartfelt thanks to my sponsors, CMS-Australia, for their gracious provision they offered which allowed me to engage in this research. Their sponsorship of missional and theological education has been a rich source of inspiration.

I also want to thank because of my diocese, Victoria Nyanza, under the leadership of Rt. Bishop Zephania Ntuza, for encouragement, support, and prayers. Support and confidence of my diocese have immensely motivated me to proceed with my research.

I would also like to recall my late parents, Mr. and Mrs. Gideon Haramba, who inculcated in me love, discipline, and faith that guided my life and learning. Although they died, they still challenge and motivate me.

Finally, I am laying my sincere appreciation on all those, friends, and benefactors who walked with me during this academic walk. Your guidance, counsel, and prayers were priceless. The Lord blesses you abundantly.

ABBREVIATIONS

ACT.....Anglican Church of Tanzania

CMS.....Church Missionary Society

DVN.....Diocese of Victoria Nyanza

P.....Page

Pp.....Pages

Prof.....Professor

Rt.....Right

St.....Saint

UMCA.....University Mission for Central Africa

ABSTRACT

This dissertation explores the theology of grace of Augustine of Hippo and its theological and pastoral implications to the Anglican Church of Tanzania (ACT) specifically with reference to the Victoria Nyanza Diocese. The theology of grace of Augustine with its strong emphasis on human dependence on God's initiative in salvation has had a profound impact on Western Christianity, including Anglican confessional formulations. The dissertation looks at the reception, interpretation, and practice of the doctrine in the Tanzanian Anglican context, within theological education, liturgical life, pastoral ministry, and engagement with contemporary issues.

Through qualitative, library-based research methodology, the study applies historical, doctrinal, comparative, and contextual theological methods. The principal theological sources are Augustine's *Confessions* and *The City of God*, Anglican doctrinal sources such as the Thirty-Nine Articles of Religion, and Richard Hooker's *Of the Laws of Ecclesiastical Polity*. The study also engages the African theological materials, in the writings of John Mbiti and Kwame Bediako, to examine the reaction of African spirituality and communal ethics towards Augustinian grace. Research from church archives includes church synod minutes, packages for theological training, and liturgical texts that offer evidence on how Augustine's theology of grace has been responded to in the past and in practice in ACT teachings.

The dissertation places in center stage the prominence of grace within Tanzanian Anglican theology, that is to say, within salvation, sacramental life, and moral renewal. Differences emerge, however, between classical Anglican, charismatic, and

African contextual conceptions of grace. Theological challenges like legalism, prosperity gospel, and syncretism are also addressed in the study, and proposals about how theological purity and contextual theological imagination might find balance are proffered.

This dissertation enriches Anglican pastoral practice, African Christian theology, and education in Anglican theology and demonstrates how Augustinian grace is a life giving and shaping doctrine to Tanzanian Anglicans since it speaks to spirituality, social justice, and disciple-making.

Table of Contents

DECLARATION	Error! Bookmark not defined.
Approval	Error! Bookmark not defined.
DEDICATION	iii
ACKNOWLEDGEMENTS.....	iv
ABBREVIATIONS	v
ABSTRACT.....	vi
CHAPTER ONE	1
GENERAL INTRODUCTION.....	1
1.1 Introduction	1
1.2 Background of the study.....	2
1.3 Statement of the problem.....	3
1.4 Research objectives	3
1.5 Research Questions.....	4
1.6 Scope of the Study.....	4
1.7 Justification for the Study.....	4
1.8 Significance of the Study	5
1.9 Theological framework.....	5
1.10.0LITERATURE REVIEW.....	6
1.11 METHODOLOGY	8
1.11.1 Introduction.....	8
1.11.2 Research Design	8
1.11.3 Field of Study.....	8
1.11.4 Data Collection.....	9
1.11.5 Sources of Data.....	9
1.11.5.1 Primary Theological texts	9
1.11.5.2 Secondary scholarly sources	9
1.11.6 Research theological methods	9
1.11.6.1 Historical theological method	9
1.11.6.2 Archival research	10

1.11.6.3 Theological comparison.....	10
1.11.6.4 Thematic analysis	10
1.11.6.5 Contextual Theology	10
1.11.7 Data analysis.....	11
1.11.8 Presentation of findings.....	11
1.11.9 Ethical Matters	11
1.11.10 Limitations.....	11
CHAPTER TWO	12
2.0 DEVELOPMENT OF AUGUSTINE’S DOCTRINE OF GRACE.	12
2.1 Augustine of Hippo an introduction	12
2.2 Theological foundations of Augustine’s doctrine of grace	13
2.2.1 God’s free gift of grace	13
2.2.2 The Pelagian controversy and the necessity of grace	13
2.3 Augustine’s development of His doctrine of Grace in His writings.	14
2.3.1 Grace in Confessions and divine assistance.....	14
2.3.2 Grace in The City of God and predestination	15
2.4 Theological essentials of Augustine’s doctrine of grace	17
2.4.1 Original Sin and human depravity.....	17
2.4.2 Justification and sanctification	17
2.4.3 The need for grace for salvation	18
2.4.5 Predestination doctrine of Augustine.....	18
2.4.6 Free Will and Grace	19
2.5 Augustine’s theology in the historical reception	19
2.5.1 Western Christianity shaped by Augustine.....	19
2.5.1.1 Catholicism Augustine’s view.	19
2.5.1.2 Lutheranism view on grace.	20
2.5.1.3 Calvinism view of grace.	21
2.5.2 Anglican reception of Augustine’s doctrine	22
2.5.2.1 The Thirty-Nine Article.....	22
2.5.2.2 Richard Hooker theology.	22
2.6 Theological controversies and relevance.....	23
2.6.1 Augustine and controversies regarding free will.	23
2.6.2 Augustinian doctrine in contemporary day theology	24

2.6.2.1 Catholicism.	24
2.6.2.2 Protestantism.....	24
2.6.2.3 African theology.....	25
2.6.2.4 Anglican tradition.....	25
2.7 Conclusion	26
CHAPTER THREE	27
PLACING AUGUSTINE’S DOCTRINE OF GRACE IN THE ANGLICAN TRADITION	27
3.1 Introduction	27
3.2. Augustine’s influence on the Anglican tradition	27
3.2.1 The Theological legacy of Augustine in Western Christianity.....	27
3.2.2 Augustine and the English Reformation	28
3.3 The Thirty-Nine Articles and the Doctrine of Grace	28
3.3.1 Introduction to the Thirty-Nine Articles	28
3.3.2 Augustine’s Influence on Key Articles	29
3.3.2.1 Article IX, Original Sin.....	29
3.3.2.2 Article XI, Justification by Faith	29
3.3.2.3 Article XVII, Predestination and Election.....	29
3.4 The contributions of major Theologians.....	30
3.4.1 Richard Hooker (1554-1600) and the Doctrine of Grace	30
3.4.2 John Henry Newman (1801-1890) and Anglican Grace Theology	31
3.5 Anglican theology today and Grace	32
3.5.1 The role of Grace within Anglicanism today.....	32
3.5.1.1 Evangelical Anglicanism.....	32
3.5.1.2 Anglo-Catholicism.....	32
3.5.1.3 Liberal Anglicanism	33
3.5.2 Anglican Controversies with regard to Predestination and Free Will	33
3.6 Theological and practical implications for the Anglican Church in Tanzania	34
3.6.1 Tanzanian Anglican soteriology and grace	34
3.6.2 Doctrinal challenges to contextualizing Grace.....	34
3.6.3 Enriching Anglican Catechesis on Grace	35
3.7 Conclusion	35
CHAPTER FOUR	37
CONTEXTUAL THEOLOGICAL UNDERSTANDINGS.....	37

4.1 African theologians’ contributions on Grace.....	37
4.2. Augustinian Grace adaptations to African Spiritual and cultural contexts	38
4.3 The convergence of African traditional thought and Christian theology of grace.....	39
CHAPTER FIVE	41
THE NATURE OF THE RELEVANCE OF AUGUSTINE’S DOCTRINE OF GRACE TO THE ANGLICAN CHURCH IN TANZANIA.....	41
5.1 Introduction	41
5.2 The Anglican Church in Tanzania.....	41
5.2.1 Historical and theological background	41
5.2.2 Anglican Church of Tanzania (ACT) doctrinal foundations	42
5.2.3 Grace in Tanzanian Anglican education and liturgy	43
5.3 Doctrinal and theological implications	44
5.3.1 The role of grace in Tanzanian Anglican theology.....	44
5.3.2 Anglican conceptualizations of grace as sin, salvation, and sacraments.....	44
5.3.3 Augustinian theology versus local doctrinal perspectives	45
5.4 Pastoral and liturgical applications of grace.....	46
5.4.1 The use of grace oriented liturgy in worship and sacraments	46
5.4.2 Sermons and lessons about grace in Tanzanian Anglican Parishes	46
5.4.3 How Augustine’s doctrine informs Pastoral care and Christian living	47
5.5 The Role of grace in solving contemporary challenges.....	48
5.5.1 Grace in application to social justice, reconciliation, and Church unity.....	48
5.5.2 Balancing legalism, prosperity theology, and syncretism in Tanzanian Christianity	48
5.5.2.1 Legalism	48
5.5.2.2 Prosperitygospel	49
5.5.2.3 Syncretism	49
5.5.3 Tanzanian moral and ethical challenges with theological responses	50
5.6 Case studies from the Diocese of Victoria Nyanza	51
5.6.1 Specific examples of how Augustine’s doctrine of Grace is learned and lived	51
5.6.2 Comparative analysis of Parishes	52
5.7 Challenges and opportunities to embracing Augustine’s theology.....	53
5.7.1 Theological barriers.....	53
5.7.2 Enriching Anglican theological education.....	54
5.8 Conclusion	55

CHAPTER SIX	57
DISCUSSION OF THE FINDINGS	57
6.0 Introduction	57
6.1 Discussion of main findings.....	57
6.1.1 Historical and theological background	57
6.1.1.1 The beginnings and growth of the Anglican Church in Tanzania	57
6.1.1.2 Anglican theology and liturgy: The place of grace	58
6.1.1.3 The influence of Augustine’s teaching on Grace to Anglican doctrine	59
6.2.2 Doctrinal and theological significance	61
6.2.2.1 The position of Grace within Tanzanian Anglican theology.....	61
6.2.2.2 Anglican understandings of grace in Sin, Salvation, and Sacraments	62
6.2.2.3 Comparison of Augustine’s theology and indigenous local beliefs	64
6.2.3 Pastoral and liturgical applications.....	66
6.2.3.1 The use of grace centered liturgy in sacraments and worship	66
6.2.3.2 Contextual adaptations in Tanzanian Anglicanism	67
6.2.4 Today’s challenges and opportunities.....	67
6.2.4.1 The role of grace in addressing social justice, reconciliation, and the Church’s unity	67
6.2.4.2 Reaction to legalism, Prosperity theology, and Syncretism	69
6.2.5 Current challenges and possibilities	70
6.2.6 Victoria Nyanza Diocese Case Studies	72
CHAPTER SEVEN.....	73
SUMMARY, CONCLUSION AND RECOMMENDATIONS.....	73
7.1SUMMARY	73
7.1.1Structure and Methodology	73
7.1.2 Key findings	74
7.1.3 Contribution and recommendations	75
7.2CONCLUSION.....	75
7.3 RECOMMENDATIONS	77
7.3.1 Theological education	77
7.3.2 Pastoral ministry	77
7.3.3 The need for further research.....	78
BIBLIOGRAPHY	79
APPENDIX 1: INTRODUCTORY LETTER FROM UNIVERSITY	83

APPENDIX 2: TURNITIN..... 84

CHAPTER ONE

GENERAL INTRODUCTION

1.1 Introduction

This chapter presents background information of the dissertation study on the doctrine of grace of Augustine of Hippo and how it has influenced the Anglican Church in Tanzania's theology of grace. The chapter gives background of Augustine's contribution towards Christian theology, specifically his doctrine of grace which has had an irreparable impact on Western Christianity. Background, problem statement, research aims, scope, justification, importance, and theological design of the research are also developed.

Augustine of Hippo (354-430 AD) was a North African bishop, theologian, and philosopher whose writings had a profound impact on Western Christianity. Augustine was born in Thagaste (now Algeria) and led an early worldly existence as a rhetorician before his conversion to Christianity at the hands of Bishop Ambrose of Milan. His conversion, later retold in *Confessions*, was the highlight of his life when he turned priest and eventually Bishop of Hippo. Augustine composed numerous treatises on theology, philosophy, and exegesis in his ministry, thus leaving his eternally indelible mark that still inspires Christians today.

Augustine's most significant contribution to Christian theology was perhaps his theology of grace. He thought that "human beings, due to original sin, were solely dependent on God's grace for salvation"¹. His doctrine opposed the Pelagian dictum that one could be righteous in and of himself. Instead, he had faith in irresistible and necessary divine grace, a doctrine typical of Western Christian traditions like Catholicism, Lutheranism, and Anglicanism.

¹Augustine of Hippo. *The City of God*. H Bettenson, Trans. Penguin Classic.2003:345-346

Besides theology, Augustine's legacy stretches into philosophy, ethics, and political ideology. For example, books such as *The City of God* and *On Christian Doctrine* were aimed at putting forth an idea of the nature of church relations with society. His ideas are still influential in the debates surrounding free will, predestination, and what it is like for God to love man. Among the Anglicans, Augustine's emphasis on grace is found in the Thirty-Nine Articles of Religion, especially justification by faith². His writings remain relevant to the present debates over grace, sin, and salvation; hence, he is at the heart of Christian history.

1.2 Background of the study

The study is anchored on the grace doctrine of Augustine of Hippo, which originated because of the Pelagian controversy. Augustine argued that through original sin, human beings by nature are defective and cannot achieve righteousness or salvation except through God's grace. He further indicated that grace is not only good but necessary because it initiates and sustains the work of salvation. His redemptive scheme puts salient emphasis on God's intervention in redemption, focusing the attention on the redemptive power of grace through its capability to transcend sin into eternal life.

Augustine's theology of grace has profoundly shaped Western Christianity's teachings on salvation, sin, and the nature of man. His perspective, which insists on the need for divine grace in order to be saved, was articulated in response to Pelagianism and has informed the theological foundations of most Christian denominations, including Anglican Church³.

The Tanzanian Anglican Church works within a singular cultural context blending Christian teaching with African traditional religious thinking. This enormously questions the applicability of Augustine's theology of grace in the present context. The question is, how applicable is Augustine's doctrine of

²Augustine of Hippo. *Confession*: H Chadwick Trans. Oxford University Press, Oxford. 1991:125

³Brown Peter. *Augustine of Hippo: A biography*. University of California Press, California. 2000:320

grace to Tanzanian Anglicans today? How can Augustine's theological teaching be used to deal with the current spiritual and societal issues facing Tanzanian churches?

The convergence of Tanzanian's Anglican and Augustine's theology of grace is a challenge. A challenge is contextualizing a doctrine developed in a radically alien historical and cultural context. But there is enormous potential here: Augustine's emphasis on grace could be for Tanzanian Anglicans a hope and revival catalytic agent reaffirming the perception of human need for gracious God. Understanding these forces is important to finding out the influence of Augustine's theology of grace on the Tanzanian Anglican Church and how it can enrich believers' life of faith.

1.3 Statement of the problem

Despite the influence Augustine's theology of grace has had on the broader Anglican tradition, up to this point no study has definitively explored its influence on the Anglican Church of Tanzania. The distinct Tanzanian religious, cultural, and social dynamics bring about a need for an exploration of how this central theological teaching is being interpreted, understood, and lived out within this specific context.

There is a research gap on whether Tanzanian Anglicans consider Augustine's doctrine of grace relevant and how Augustine's doctrine of grace shapes their theology, liturgy, and ministry. In a critical analysis of the relevance of Augustine's doctrine of grace in the Tanzanian Anglican Church, this research seeks to bridge this research gap.

1.4 Research objectives

The research objectives are as follows:

- i. Trace the historical development of Augustine's doctrine of grace, its theological aspects.
- ii. Situate Augustine's doctrine of grace in the Anglican tradition in Tanzania.
- iii. Analyze the relevance of Augustine's doctrine of grace in the Anglican Church in Tanzania.

1.5 Research Questions

The following are the research questions that this study is attempting to answer:

- i. How did Augustine develop his doctrine of grace, and what are the most important theological aspects thereof?
- ii. How has Augustine's doctrine of grace been received and integrated into Anglican theology and dogmatic instruction?
- iii. What relevance does Augustine's doctrine of grace have for the Anglican Church of Tanzania today, and how does it shape theological and pastoral ministry?

1.6 Scope of the Study

This study provides a comprehensive account of Augustine's doctrine of grace, the biblical background to it, its course of development, and its reception in the Anglican tradition. It would evaluate landmark works such as *Confessions* and *The City of God* in order to decide Augustine's view of grace and why grace must be present if one is going to be saved. Furthermore, the study analyzes how Augustine's theology has shaped Anglican theology, particularly in the Diocese of Victoria Nyanza, in the writings of theologians such as Richard Hooker.

Aside from historical and theological research, the study also analyzes the impact and relevance of Augustine's doctrine of grace on the Tanzanian Anglican Church in the contemporary context. There will be an analysis of the literature on contextual and African theology and writings by African theologians who have engaged with Augustine's thoughts. The multi-faceted research endeavor is expected to be a part of the existing debate on the inculturation of theological concepts amidst plural cultures.

1.7 Justification for the Study

The Tanzanian Anglican Church is struggling in a complex and diversified religious and cultural context. For reasons of scholarship as much as for pastoral purposes, it is interesting to discover how

key theological ideas such as Augustine's doctrine of grace are conceived and practiced in such a context.

The research would bring valuable contribution to the contextual theology discipline and improve pastoral practice in the Anglican Church of Tanzania by making meaningful contributions to its spiritual and theological life. The study would also promote ecumenical dialogue and mutual comprehension of both local and universal elements of the Christian faith.

1.8 Significance of the Study

The study is important in the sense that bridges the gap between ancient theological dogma and its practice today in the Anglican Church of Tanzania. By examining Augustine's theology of grace and how it has influenced Anglican theology, the study brings to the fore the unspoken theologies that underpin Anglican practice and identity.

Placing Augustine's theology of grace in a Tanzanian context and rendering it relevant in Tanzania would enrich theological reflection and enrich pastoral and spiritual life within the church. The study also offers a model for other non-Western Anglican churches who wish to appropriate ancient theological traditions in a way that is appropriate to their own cultural and spiritual contexts. Lastly, the study encourages a historically informed but dynamically active theology that invites a greater appreciation of Anglicanism's international and multicultural nature.

1.9 Theological framework

Critical review of Augustine's most impactful works, namely Confessions and The City of God, was interrogated by the study to revisit his theory of grace, how existed alongside man's free will, and how operates toward salvation. Critical review of the stated works was meant to help the study reveal the central arguments of Augustine's doctrine and its general theology significance.

Besides this, the study discusses how Augustine's doctrine of grace has been interpreted in Anglican theology. The entails study into notable Anglican theologians such as Richard Hooker and

foundational Anglican literature such as the Thirty-Nine Articles. Drawing from such research, the study gives a theological basis that brings Augustine's original teaching to the contextual ties of the day that is the Anglican Church in Tanzania particularly the diocese of Victoria Nyanza.

1.10.0 LITERATURE REVIEW

This section gives a summary of relevant literature review in relation to Augustine's theology of grace. The review gives the understanding of the doctrine of grace by different scholars and theologians.

Augustine of Hippo's grace theory remains the pillar of Christian theology, holding that human beings, who are defiled with original sin, are entirely in God's grace for salvation. His reflections in Confessions are a timeless example of the battle against sin and sole reliance on God's action in human change. He argues that human will only is insufficient for righteousness and that it is by God's prevenient and efficacious grace alone those individuals are drawn to faith and holiness. In The City of God, Augustine uses the doctrine to universal salvation, as opposed to the City of God, on the grounds of divine grace, the Earthly City, founded in human pride and sin. He feels that "individuals and communities as well, must be granted grace so that they can achieve real peace and justice, and thus his theology is both communal and personal"⁴.

His encounter with Pelagianism also made his ideas more compatible with grace. According to Pelagius' understanding, man had the innate capability of doing righteousness without God's aid, while Augustine believed the contrary to be his because man's nature had gotten immensely soiled as a result of original sin and hence needed the aid of grace to do well. He argued that "grace is not acquired but imparted at will by God in such a way as to render it possible for human will to cooperate with the justice of God"⁵. It would profoundly transform Western Christianity, which is the Anglican Communion, following Augustine's instruction in the Thirty-Nine Articles of Religion. Article

⁴ Ibid, Brown Peter 2000

⁵ Hendrxy John. Augustine wriing on race and Free Will. Monergism Book, West Linn. 2021:230

X, to give one example, bears witness that man has no natural ability to seek God except under God's grace. Richard Hooker, a great Anglican theologian, believed in this, that sacraments are channels of justifying grace but only efficacious when there is the faith of the recipient, stressing cooperation between human endeavor and divine grace.

The doctrine of salvation remains at the center of Christian theology, which distinguishes Christianity from all other religions. Augustine's view that grace liberates the human will from the hold of sin is in harmony with contemporary theological debates regarding grace and free will. As Kunhiyop Samuel noted that "sin separated us from God for all eternity"⁶. Although no modern theologians adhere to Pelagianism, its salvation methodology through human endeavor is still prevalent in modified forms. Hanson Bradley is upholding Augustine's thesis that "grace is God's gift to humanity that restores the human will beyond its natural potential, strengthening the belief that only God can make a person believe and live in harmony"⁷. Similarly, John Mbiti (1990) urges "theology to address African religious and cultural reality"⁸. His work provides a framework for assessing the reception of Augustine's doctrine of grace in Tanzania, particularly in the liturgy, pastoral ministry, and theological studies of the Anglican Church.

Augustine's theology of grace remains highly relevant to the Anglican Church in Tanzania since it shapes its theological studies, sacramental life, and social justice response. The Church, as such a universal vision of salvation and social outreach, is a witness to the grace of reconciliation and is thus of immeasurable value in multicultural and historic contexts. Research inquires as to whether the Augustinian theology of grace is actually being lived as it ought to be within Tanzanian Anglican life and in particular in the realms of preaching, pastoral care, and education. Through an analysis of this intersection of history and theology, the study hopes to determine how the doctrine of grace is sound doctrinally and contextually appropriate in Tanzanian Christianity.

⁶Kunhiyop Samuel. African Christian Theology: Zondervan, Grand Rapids, Michigan.2012:113

⁷ Hanson Bradley. Introduction to Christian Theology: Fortress, Minneapolis.1997:125

⁸Mbiti John. African Philosophy and Religion: Heinemann Books, Portsmouth.1990:153

1.11 METHODOLOGY

1.11.1 Introduction

The study utilizes a combination of research methods, including historical theological analysis, doctrinal analysis, comparative theology, thematic analysis, archival research, and contextual theology, in an attempt to provide a comprehensive overview of Augustine's doctrine of grace and its possible application in the Anglican Church of Tanzania (ACT) and, in this case, in the Victoria Nyanza Diocese. Through the use of these various research approaches, the study tries to trace the history and, implications on doctrine of grace, to contextual use of grace in Tanzanian Anglican theology.

1.11.2 Research Design

Research design of the study was qualitative, library-based, textual, and analytical. It examines original sources of theology, such as Augustine's Confessions and The City of God, and instrumental Anglican dogmatic sources such as the Thirty-Nine Articles and works by Richard Hooker. Comparative theology methodology is employed to examine varying Augustinian grace within the framework of Anglican theology in order to ascertain the impact this has upon Anglican soteriology and Tanzanian Christian practice today. By integrating systematic and historical theology, the study seeks to quantify the impact of Augustine's teaching on grace on Anglican worship, pastoral ministry, and theological education.

1.11.3 Field of Study

The study focuses on the Tanzanian Anglican Church, Victoria Nyanza Diocese. The study examines the understanding, pedagogy, and practice of Augustine's theology of grace in this context. The study took into account theological seminaries, demographic formulation, liturgical practice, and historical Anglican literature to ascertain how far Augustinian theology has been accepted and understood in the Tanzanian Anglican context particularly Diocese of Victoria Nyanza.

1.11.4 Data Collection

Since was library study in theology, the research was dominantly secondary source-based, encompassing writings of *Augustine Confessions*, *The City of God*, Anglican doctrine documents (Thirty-Nine Articles, Richard Hooker works), academic texts, journal papers, and church reports. Comparative method was used as well so that African theological contributions will be introduced and come into play contextualizing the doctrine of grace in Tanzanian Christianity.

1.11.5 Sources of Data

1.11.5.1 Primary Theological texts

Augustine's major writings, such as *Confessions* and *The City of God*, and the foundation for his doctrine of grace. The Anglican formularies like the Thirty-Nine Articles of Religion that succinctly outline Anglican doctrine regarding grace and salvation. The *Of the Laws of Ecclesiastical Polity* by Richard Hooker, a mandatory Anglican theological treatise in which Christian living and sacramental grace is instructed.

1.11.5.2 Secondary scholarly sources

Book articles and books offering critiques of Augustine's theology, Anglican development of doctrine, and the grace theory of Christian theology. Dissertations and research studies on reception in Anglicanism of Augustine's doctrine of grace. African theological publications situating Christian doctrines in the Tanzanian religious context.

1.11.6 Research theological methods

For the purpose of offering an in-depth analysis, the study employed various theological research methods:

1.11.6.1 Historical theological method

This method examined the historical development of Augustine's grace doctrine from his own writings, the theological dispute, and response to Pelagianism. It also maps Anglican theologians'

awareness and adaptation of Augustine's instruction into Anglican theology with particular reference to the Thirty-Nine Articles and other foundational Anglican texts.

1.11.6.2 Archival research

Historical church records, synod minutes, writings on liturgy, theological training guides and doctrinal affirmations in the Anglican Church of Tanzania was studied under archival research. This unveils how the doctrine of grace has been instructed, contested, and practiced in the Tanzanian Anglican tradition across the centuries.

1.11.6.3 Theological comparison

A comparative theological examination used to compare Augustine's theology of grace with Anglicanism, that, in Confessions, The City of God, the Thirty-Nine Articles, and that of Richard Hooker. To comparative ends, both continuities and contextual modifications of the ACT doctrine of grace would be described.

1.11.6.4 Thematic analysis

Thematic analysis was used to identify common theological themes are:

Grace as unmerited favor

Grace in African sacrament/liturgical life and in African pastoral life

Grace in African spirituality and pastoral ministry

By grouping these topics in a single category, the study gives a justifiable reflection of how grace is perceived, exchanged, and lived within the ACT.

1.11.6.5 Contextual Theology

Contextual theology employed in the analysis of Augustine's grace doctrine in religious and cultural environments in Tanzania. According to African theological thought, the methodology allow for an

analysis of the Anglican Church contextualization of the doctrine of grace in religious life and society.

1.11.7 Data analysis

The study utilizes qualitative, thematic understanding in the analysis of theological and doctrinal writings. Comparative analysis was employed in analyzing difference and similarity concerning Augustine's original doctrine and their Anglican expression, particularly in Tanzanian theological education and worship.

1.11.8 Presentation of findings

Findings were presented against guiding questions of the study, including: Historical unfolding of Augustine's doctrine on grace, Theological building of grace in Anglicanism. Practical implication of grace globally.

1.11.9 Ethical Matters

The study committed to ethical academic practice, the following guarantees: Accurate citation and acknowledgement of all material. Careful handling of church and archive documents where sensitive. Deliberate handling of theological and cultural viewpoints not to misread.

1.11.10 Limitations

One of the drawbacks of this study is the comprehensiveness of Anglicanism in Tanzania and more of a concern of just theological divergences in terms of what would be regional. Secondly, theological divergence on worship practices and interpretation of various theology by various dioceses also prove challenging to provide an integrative overview according to Augustine's influence.

CHAPTER TWO

2.0 DEVELOPMENT OF AUGUSTINE'S DOCTRINE OF GRACE.

This chapter discusses the theological origin of Augustine's doctrine of grace, its history of formation, and its influence on Western Christianity, and the Anglican tradition, It examines how his teachings were a reaction to theological disputes and how these were a factor in Christian traditions during later periods.

2.1 Augustine of Hippo an introduction

Augustine (354-430) remains one of the most important Christian theologians, and his impact was intensely felt in grace doctrine. His theological thought had evolved against the backdrop of the Pelagian controversy, one of the large-scale controversies surrounding whether or not human salvation involved divine grace. In accordance with Pelagius, a monk from Britain, human beings had the inborn ability to gain righteousness independently of God, therefore doing away with the doctrine of original sin. On the other hand, Augustine ardently supported the teaching that "human nature is inherently evil due to original sin inherited from Adam and cannot gain salvation by its own merits"⁹.

For Augustine, grace is exclusively unmerited and acts as the sole vehicle by which human beings are drawn towards God and renewed. He believed that "salvation is not the work of human efforts but solely reliant on the move of God, an act of divine grace rather than human performance"¹⁰. This well-established theological belief in Scripture particularly writings such as Ephesians 2:8-9 and Romans 9:16 and Augustine's own conversion experience significantly shaped Christian soteriology. His grace doctrine became fundamental to Western Christianity, influencing the theology of "Roman

⁹ Augustine. *On Nature and Grace*: Translated by P Holmes, New City Press.2000:36

¹⁰Chadwick H. *Confessions*. Oxford University Press, Oxford.1999:231

Catholic, Protestant, and Anglican theology, defining their concept of sin, free will, and divine intervention”¹¹.

2.2 Theological foundations of Augustine’s doctrine of grace

2.2.1 God’s free gift of grace

Augustine portrays grace as God’s gratuitous favor, a free assistance extended by God to humanity, required for salvation. Central to his theology is the teaching that “human beings, due to original sin, cannot seek or attain salvation of them”¹². He emphasizes that the fall of Adam irreversibly stained human nature so that human beings are powerless to achieve righteousness except by God’s assistance. As a result, grace is not earned through human effort but is entirely a divine gift, given by God’s sovereign will rather than by any merit on the part of the recipient. This understanding directly opposes Pelagianism, which asserts that humans can choose well without divine aid.

Augustine goes on to reason that apart from grace, human free will is in bondage to sin and thus cannot turn to God or do good works of any kind without His power. This is founded intensely in scripture such as John 15:5, where Jesus declares, “Apart from me, you can do nothing,” and Romans 9:16, where the premise is that salvation is according to the mercies of God and not of will or of work on human part. Augustine, building on this basis, makes grace the focal point of Christian soteriology that has influenced ensuing theological traditions, for example, the Anglican doctrine of the assistance of God in salvation.

2.2.2 The Pelagian controversy and the necessity of grace

The Pelagian controversy was a turning point in Augustine’s development as a theologian, and it compelled him to sketch a more rigorous and systematic doctrine of grace. Pelagius 360-418, a British monk, refused the doctrine of original sin and instead held that human beings were born morally neutral and fully capable of achieving righteousness on their own initiative. He claimed God’s grace

¹¹Brown Peter. Augustine of Hippo. A Biography: University of California Press, California.2000:267

¹² Augustine. On grace and Free Will. Translated by P Holmes. New City Press.1998:45

was helpful but unnecessary for salvation. Augustine disagreed with this using stern opposition, which claimed original sin was universal and had defiled human nature so that mankind was unable to opt for righteousness unless God assisted them Romans 5:12. He also stressed that the human will, apart from grace, is inclined to sin and not capable of attaining goodness, further establishing the biblical statement that salvation is only the work of God's initiative, John 6:44. In *On Nature and Grace*, Augustine argues that "grace is not only an external help but an inner change of the soul, by which it becomes possible for man to will and do good"¹³.

He maintains that even the first steps toward salvation are contingent upon the assistance of God, rejecting any notion that man by himself can obtain salvation. Such a stance in doctrine came to be at the core of Western Christianity and significantly influenced later theological adventures in both Roman Catholicism and Protestantism, and even Anglicanism's theology of salvation.

2.3 Augustine's development of His doctrine of Grace in His writings.

Augustine's grace doctrine underpins all of his theology writings and is actually the pillar on which Western Christian theology is founded. His teaching about grace is mainly elaborated in two of his finest writings: *Confessions* and *The City of God*. In these works, Augustine creates a theological framework in which grace is understood as the unmerited gift of divine assistance, essential to human salvation. His reflections on grace are a response to broader theological debates during his time, specifically on human free will, original sin, and God's sovereignty.

2.3.1 Grace in Confessions and divine assistance

In *Confessions*, Augustine provides a personal and dogmatic account of grace. Written as a religious memoir, the work traces his journey from sin and intellectual disquiet to conversion to Christianity. His personal history, particularly in Book VIII, showcases the redemptive power of God's grace. Augustine narrates the moment of his conversion when, realizing an internal anguish, he is addressed

¹³ Ibid, *On nature and grace*.2002:36

by a child's voice, "Take and read" (tollelege)¹⁴, and he reads the Scriptures in Romans 13:13-14. This section persuades him to yield fully to God.

The moment of transformation shows Augustine's conviction that salvation is not through human effort but through God's grace. He portrays grace as the power that human beings must shift towards God, something that is a straight contradiction of the Pelagian doctrine that human will can be enough for righteousness. Throughout his reflections, Augustine never fails to remind us of the fact that the human will, apart from divine grace, is sure to sin. As he says, "My whole hope is in your exceedingly great mercy. Give what you command, and command what you will"¹⁵. This prayer testifies to his belief that even the ability to obey God's commandments is itself a work of grace.

He is stressing that grace is entirely unmerited, highlighting God's mercy rather than human achievement. This is evident in his famous words, "I could not will to will rightly unless you first helped me to do so"¹⁶. Here, Augustine is insisting that even the ability to desire righteousness is a gift of God. His contemplation laid the foundation for his later theological treatises, strengthening the conviction even more that salvation is begun and sustained by God's grace only.

Moreover, Confessions is a theological reflection on the state of free will in relation to grace. Augustine acknowledges the fact of human choice but argues that the will by itself is helpless to select righteousness without the help of God. His prevenient grace the grace that goes before and enables human response is demonstrated in this work. By making his own conversion a strictly matter of God's movement, Augustine lays the foundation for his future theological polemics against Pelagianism.

2.3.2 Grace in The City of God and predestination

In The City of God, Augustine moves from personal experience to offer a more extensive theological and philosophical explanation of grace in relation to human history and the providence of God.

¹⁴ Chadwick H. Augustine of Hippo: Confessions. Oxford University Press, Oxford.1991:125

¹⁵ Augustine: Confessions.1991:203

¹⁶ Augustine: Confessions.1999:231

Composed in response to the sack of Rome in 410 CE, the book is a vision of human society split into two metaphorical “cities: the City of Man, characterized by pride, self-love, and sin, and the City of God, governed by divine grace and oriented towards eternal truth”¹⁷.

Central to Augustine’s argument is that human nature, due to original sin, is fallen and cannot achieve righteousness outside of God’s intervention. He contends that Adam’s sin caused a corruption of human will such that it became impossible for human beings to achieve righteousness through their own effort. As he states, “For by Adam’s sin, the whole mass of mankind was made a guilty crowd, and no one can be delivered from this condition except by God’s mercy”¹⁸.

Augustine also elaborates on the necessity of grace in overcoming sin and attaining salvation in *The City of God*. He argues that history itself is evidence of the distinction between human pride and God’s grace, where the City of Man is a human attempt to create an autonomous order independent of God. The City of God, however, consists of people endowed with God’s grace and lives in accordance with God’s eternal will. Augustine’s eschatology justifies his belief that salvation depends solely on God’s mercy.

Augustine’s doctrine of grace in *The City of God* does address the issue of predestination. He doesn’t fully elaborate the idea like later theologians such as John Calvin would, but he does set up the framework by stating that God, as supreme ruler, determines to exercise grace towards some but not towards others, so leaving them to exist in their sinfulness. He believes that this choice of God is made on God’s will alone and not according to any pre-existing merits of man. As he says, “The elect are saved by a grace that is not given according to their works, but according to God’s mercy”¹⁹. This would later influence Reformation controversies over predestination and divine sovereignty.

¹⁷ Bettenson. *The City of God: Penguin Classics*, 2003:345

¹⁸ Augustine: *Of the City of God*. 2003:421

¹⁹ Augustine: *Of the City of God*. 2003:512

2.4 Theological essentials of Augustine's doctrine of grace

Augustine's doctrine of grace as set forth in *Confessions* and *The City of God* became a cornerstone of Christian theology. His insistence on the utter necessity of grace affected medieval scholasticism, Reformation theology, and contemporary Christian thought. The dominant themes in his writings original sin, divine choice, and the powerlessness of human striving to gain salvation have contributed to a lasting impact on the current theological debate.

2.4.1 Original Sin and human depravity

In *On the Merits and Forgiveness of Sins*, Augustine believes that the sin of Adam led to the universal corruption of human nature, which is called original sin. This innate sinfulness renders humans incapable of choosing righteousness apart from grace. "All human beings inherit a sinful nature and cannot choose righteousness apart from grace; Baptism is needed to remove original sin"²⁰. Augustine emphasizes the necessity of baptism to cleanse human beings from original sin, and that through the sacrament; the guilt transmitted by Adam is healed by the grace of God. He argues that salvation results from faith in God and Christ's grace, and that baptism is a vital sacrament in the remission of sins.

2.4.2 Justification and sanctification

Augustine holds that justification is solely the work of God, emphasizing that man's work by itself cannot lead to righteousness, citing Romans 9:16 "*It does not, therefore, depend on human desire or effort, but on God's mercy*". In his view, grace not only forgives sins but also renews the believer so that a life according to the will of God becomes possible. Good works are, therefore, regarded as the fruit of grace and not its cause. Peter Brown, in his biography of Augustine of Hippo, explains how Augustine's understanding of grace brings out that "human merit is inadequate for salvation; it is by God's redemptive grace that the faithful are justified and sanctified"²¹.

²⁰ Augustine. *On the merits and forgiveness of Sin*. Catholic University of America. USA. 1999:78

²¹ Brown Peter. *Augustine of Hippo: A Biography*. University of California Press, California. 2000:267

2.4.3 The need for grace for salvation

Augustine's doctrine of grace is based on a conviction that man is entirely at the mercy of God's grace to be saved due to original sin. It therefore follows that, as a result of Adam's disobedience, mankind has been qualitatively contaminated by sin to the extent that they cannot achieve righteousness through their own initiative. This assumption runs directly against the Pelagian doctrine that argued that man could attain perfect moral goodness by means of human effort alone. Augustine, while holding the same view as the Puritans regarding the inherent corruptions of humanity, however, insists that salvation is attainable only by virtue of God's grace, which is purely unmerited and bestowed freely. He says in Confessions, "My whole hope is in your exceedingly great mercy. Give what you command, and command what you will"²². This emphasizes the perception that even compliance with God's will is facilitated only by His grace, not by human endeavors alone.

2.4.5 Predestination doctrine of Augustine

A natural consequence of Augustine's doctrine of grace is his predestination teaching, which teaches that God, according to His sovereign will, has predestined certain individuals for salvation. This belief, in *On the Predestination of the Saints*, opposes salvation as the work of human free will. According to Augustine, "It is not according to our merits that grace is given, but according to His purpose who calls"²³.

This doctrine influenced later theological outcomes deeply, perhaps most notably within the Protestant Reformation, where figures such as John Calvin expanded upon Augustine's ideas on election and predestination. While predestination is a contentious point, Augustine's emphasis on God's sovereignty is still a prevalent characteristic of theological discussion throughout Christian tradition.

²²Augustine of Hippo. Confession.1991:127

²³Augustine of Hippo. On nature and grace.1999:83

2.4.6 Free Will and Grace

Very likely the most divisive aspect of Augustine's doctrine of grace is its conjunction with human free will. Free will is not rejected by Augustine, but he argues that because of original sin, human will is defective and cannot choose God independent of God's intervention. He refutes Pelagius, who believed that humans were able to become righteous on their own initiative, by pointing out that grace binds and reinforces the will so that obedience is a possibility. Augustine writes in *Confessions*, "I was bound not by another's chains, but by my own iron will"²⁴. This verse highlights the need for grace to free the human will from the chains of sin so that it might respond to God's call.

2.5 Augustine's theology in the historical reception

2.5.1 Western Christianity shaped by Augustine

Augustine of Hippo (354-430) is the most influential of all Christian theologians, at least in shaping Western Christianity. His doctrines concerning grace, sin, and salvation have shaped the theological tradition for centuries, imposing a lasting impact on medieval scholasticism, the Reformation, and even contemporary theological debates. His definition of grace as the instrumental cause of salvation, as opposed to human effort or merit, is still a cornerstone of Christian soteriology.

2.5.1.1 Catholicism Augustine's view.

Augustine's most significant theological work was his doctrine of grace, which he developed primarily in response to the Pelagian heresy. Pelagius, a British monk, had asserted that human beings have the natural ability to achieve righteousness through their own free will and moral effort apart from divine grace. Augustine, though, strongly disagreed with this view, thinking that original sin had so corrupted human nature that only God's grace could redeem them. In his writings, for instance, *On Nature and Grace and the Spirit and the Letter*, Augustine held that "without prevenient grace the grace that enables one to turn toward God humans are incapable of choosing righteousness"²⁵. His

²⁴ Augustine. *Confession*. 1991:133

²⁵ Augustine. *On nature and Grace*. 1999:79

teaching was the foundation of the doctrine of sola gratia, which was later advocated by Protestant reformers. During the medieval period, Augustine's theology was integrated into the scholastic system of thought, particularly through the likes of Thomas Aquinas (1225-1274).

Although Aquinas incorporated Aristotelian philosophy into Christian theology, he remained indebted to Augustine's doctrine of grace. Aquinas, in *Summa Theologica*, laid down the role of divine grace to salvation but attempted to balance it with the aspect of human cooperation. Aquinas was different from subsequent Protestant reformers in asserting that "grace does not eliminate human free will but perfects it, so a human is able to choose God freely"²⁶. This combination of Augustine's theology and Aristotle's philosophy came to the forefront

The 16th century, Augustine's soteriology was brought to life once more. Martin Luther (1483-1546), an Augustinian monk, drew heavily on Augustine's theology of grace in his critique of the Catholic Church's doctrine of merit and indulgences. Luther understands of justification by faith alone (sola fide) and his unwillingness to embrace human merit as a means of salvation was a verbatim repetition of Augustine's rejection of Pelagianism. In his Lectures on Romans, Luther described "human nature as utterly unable to attain righteousness apart from God's grace, emphasizing that justification is entirely of God's gift"²⁷.

2.5.1.2 Lutheranism view on grace.

With the dawn of the Protestant Reformation in 2.4.4 Prevenient and efficacious Grace

Augustine introduces the concepts of prevenient and efficacious grace to explain how divine assistance operates in salvation. Prevenient grace is the grace that precedes human action, enabling individuals to turn towards God. Without it, the human will, weakened by sin, remains unable to initiate a relationship with God. Effective grace, on the other hand, ensures that individuals whom God predestines for salvation will be preserved in the faith and will ultimately attain eternal life.

²⁶ Augustine. On nature and grace. 1999:49

²⁷ Luther ST 109

Here is how Augustine formulates it in *The City of God*: “For the grace of God, through Jesus Christ our Lord must be held as necessary in order to live rightly”²⁸. This distinction facilitates Augustine’s argument that grace is not merely a passive help but an active ability that transforms and sustains believers in their spiritual existence.

2.5.1.3 Calvinism view of grace.

John Calvin (1509-1564) developed Augustinian theology, particularly through his predestination doctrine. Augustine had taught that God’s choice was the efficacious cause of salvation, through which God chose some for salvation and ordained others to their nature of falling. Calvin developed this idea in his double predestination, believing that “God sovereignly ordains both the elect and the reprobate”²⁹. This predestination concept became synonymous with Reformed theology and had an impact on the theological identity of traditions such as Presbyterianism and Puritanism. This paved the way for a more synergistic view of grace and free will. But in the Reformation, Martin Luther and John Calvin went back to Augustine’s more rigid stance, emphasizing human depravity and the absolute necessity of grace.

Luther, in *The Bondage of the Will*, argues, “The will is so bound by sin that it cannot turn to God apart from His grace”³⁰, this demonstrates how Augustine’s views were at the center of theological dispute for centuries. Even beyond the Reformation, Augustinian theology remained supreme in Western Christianity. His emphasis on grace, God’s sovereignty, and man’s sinfulness came to shape subsequent theological trends, as in 17th century Jansenism, which attempted to reform the Catholic Church along lines of Augustine’s grace and predestination teachings. In theological debate today, debates over free will, grace, and justification all too often look back to Augustine’s thought, evidence of his abiding relevance in Christian theology.

²⁸Augustine of Hippo. *Of the City of God*. 2003:348

²⁹ Calvin 1960:211

³⁰Packer J & Johnston O. *Luther Martin. The Bondage of the Free Will*. Fleming H Revell. 1525:79

2.5.2 Anglican reception of Augustine's doctrine

While the Anglican tradition developed as a distinct branch of Christianity, it actually adopted and absorbed much of Augustine's theology. The English Reformation, initiated under Henry VIII and continued under Elizabeth I, was influenced by both Catholic and Protestant theological traditions and Augustine's thought played a key role in the development of Anglican doctrine.

2.5.2.1 The Thirty-Nine Article.

Perhaps the most explicit adoption of Augustinian theology in Anglicanism appears in the Thirty-Nine Articles of Religion (1571), a minimal doctrinal articulation of the Church of England.

Article XI, that "we are justified by faith only"³¹, is an explicit articulation of Augustine's contention on the paramount of God's grace in salvation. This formulation has a close resemblance to the Reformation theology of sola fide taught by Martin Luther and John Calvin, both influenced greatly by the soteriology of Augustine.

2.5.2.2 Richard Hooker theology.

Richard Hooker (1554-1600), perhaps Anglicanism's greatest theologian, taught an Augustinian system in the Church of England. In his magnum opus, *Of the Laws of Ecclesiastical Polity*, Hooker taught that "grace is necessary for salvation but also emphasized the importance of the sacraments as means whereby grace is transmitted"³². Compared to the more extreme Protestant reformers who rejected the effectiveness of the sacraments, Hooker, following Augustine, understood the sacraments as visible signs of invisible grace. His via media struck a middle way for Anglican theology which would characterize the Anglican tradition, attempting to navigate between Protestantism and Roman Catholicism.

In contemporary Anglican Communion, Augustine's theology is still relevant, particularly in controversies over grace, justification, and human will. The Book of Common Prayer, a root liturgical

³¹ The Church of England 1571

³² Hooker Richard. *Of the Laws of Ecclesiastical polity*.1999:302

text in Anglicanism, resonates with Augustinian themes in its confession and absolution prayers, emphasizing human sinfulness and the necessity of divine mercy. Anglican theologians also still respond to Augustine's thought, particularly in ecumenical dialogue with both Catholic and Protestant traditions.

The history of reception of Augustine's theology is wide ranging and multifaceted and formed a broad variety of Christian traditions. His doctrine of grace exercised a highly influential role in Western Christianity, from medieval scholasticism to Protestant Reformation and beyond. The tradition of the Anglicans, being distinct from Roman Catholicism and Protestantism, included large parts of Augustine's theology, particularly its doctrines of grace and justification. Whether one is speaking of predestination, sacramental theology, or justification, Augustine's mark remains firmly planted in Christian thought, bearing witness to his enduring impact on theological discussion.

2.6 Theological controversies and relevance

2.6.1 Augustine and controversies regarding free will.

Augustine had a profound impact on the Christian doctrine of grace, emphasizing its necessity in human salvation. His theology of grace is based on the belief that man, tainted by original sin, cannot become righteous unless God intervenes. Grace, in Augustine's view, is a gift from God that is unmerited and which is required for salvation as well as for the transformation of will in man. In *Confessions*, he vividly describes his inner conflict with sin and the determining role of grace in his conversion, claiming, "I was bound not by another's irons but by my own iron will. The enemy held my will, and from it he had made a chain and bound me fast"³³. This passage focuses on Augustine's view that only God's grace could free the will from enslavement to sin.

³³ Augustine. *Confessions*. 1999:125-127

Augustine in *The City of God* contends that “divine grace is prevenient and efficacious it is present before human action and it causes the effect desired by God”³⁴. This was significant in shaping subsequent theological debate, particularly during the medieval and Reformation periods. The teaching of Augustine holds that salvation depends entirely upon God’s mercy, as against the Pelagian belief that man can produce righteousness through his own work. Pelagius had called human beings to be united on their own to search for God irrespective of any grace received from the above, a stance that Augustine held strongly against him, suggesting even original movement of faith is something caused through grace by God. This theological argument brought about the condemnation of Pelagianism at the Council of Carthage in 418 AD.

2.6.2 Augustinian doctrine in contemporary day theology

2.6.2.1 Catholicism.

Augustine’s understanding of grace had a profound impact on medieval and Reformation theology. In the medieval period, Thomas Aquinas was grappling with synthesizing Augustine’s doctrine with human cooperation and was convinced that grace does not negate human nature but makes it perfect. Aquinas says, “Grace does not take away nature but perfects it”³⁵. Augustine’s doctrine of grace remains one of the most significant theological contributions to Christianity. It shaped the medieval Church, shaped the Reformation, and continues to shape Anglican theology today.

2.6.2.2 Protestantism

The Protestant Reformation also heightened the controversy over Augustine’s theology of grace. Protestant clerics Martin Luther and John Calvin drew extensively from Augustine’s writings, particularly his exposition of man’s total depravity and the necessity for grace in order to be saved. Luther, in his *Bondage of the Will*, is quoting Augustine’s phrase that “human will is enslaved to sin

³⁴ Augustine. *Of the City of God*. 2003:350

³⁵ Aquinas Thomas. *Summa Theologica* Father of the English Dominican Province. Benzger Bros. 1948:654

and incapable of turning towards God apart from divine grace”³⁶. Also, Calvin’s predestination theology is more or less in line with Augustine’s belief that “God’s grace is given to the elect, whereby they are made strong in their perseverance in faith”³⁷. These interpretations reaffirmed Augustine’s overall argument that grace is God’s sovereignty and not a response to human effort.

2.6.2.3 African theology

African theology’s understanding of grace is rooted deeply in communal spirituality. John S. Mbiti asserts that “the African religious thought is all about communal relations in whom the individual’s good is inseparably intertwined in communal harmony”³⁸. In this instance, here, grace is never a totally personal experience but communal one which binds and makes the people supportive of one another. Spiritual discipline and moral teaching, therefore, seek to maintain harmony in society based on shared experience of divine favor and responsibility. Grace is thereby actualized in communal ritual, convention, and communal self-knowledge, with the stipulation that “I am because we are”.

2.6.2.4 Anglican tradition

In modern Anglican theology, Augustinian doctrine of grace continues to be a foundation for accounts of the sinfulness of humans, God’s initiatory action in salvation, and sacramental action. The Thirty-Nine Articles of Religion, Articles IX and X, articulate Augustinian views on original sin and the inability of human will save by grace. Kwame Bediako noted that “African churches they have to be incorporated with Western Christianity theological legacy like Augustine doctrine of grace and setting it on the communal spiritual reception”³⁹. In the modern Anglican world, particularly in places like Tanzania, this teaching remains vital to doctrinal purity in the face of such challenges as prosperity theology and moral relativism. Anglican theologians of today continue to ring with Augustine’s insistence on prevenient and trans-formative grace as they remember that it is not through human

³⁶ Luther 1525:78

³⁷ Calvin John. Institute of Christian Religion. 1559:210-211

³⁸ Mbiti John. African Philosophy and Religion. Heinemann, London.1999:43

³⁹ Bediako Kwame. Christianity in Africa: The renewal of the Non-Western Religion. Edinburg University Press, Edinburgh 1995:221

merit but through God's grace alone that salvation is to be found. This is expressed in the Church's liturgy document most especially in Eucharistic prayers and confessions which state that grace initiates, nurtures, and completes the process of faith. In so doing, contemporary Anglican Church attempts to contextualize Augustine's theology using his doctrine on grace to address social injustice, reconciliation, and healing of individuals and thus keeping its theological richness as it addresses the cultural and spiritual life of the world today

2.7 Conclusion

Augustine's doctrine of grace, developed out of biblical exegesis and the controversy of the dogma, is a fundament of Christian thought. It remains a living one by being extended historically in medieval Scholasticism, the theology of Reformation, and contemporary Anglicanism. Through its critique of Augustine's theory of grace, the theological nuance, and expansion historically, the thesis provides critical terrain for determination of its usefulness to the context of the Victoria Nyanza Anglican Church

CHAPTER THREE

PLACING AUGUSTINE'S DOCTRINE OF GRACE IN THE ANGLICAN TRADITION

3.1 Introduction

Augustine's doctrine of grace has had a profound impact upon Christian theology, and certainly within the Western tradition. His understanding of original sin, election, and the necessity of grace left their mark on the Reformation and hence on Anglican theology. While Anglicanism does not adopt Augustine's teaching in unqualified predestinarian terms, his special emphasis on divine grace as the agent of salvation is still primary. This chapter follows the historical development of Augustine's doctrine of grace in Anglicanism, its theological integration into mainstream Anglican texts such as the Thirty-Nine Articles, and the efforts of Anglican scholars such as Richard Hooker and John Henry Newman.

3.2. Augustine's influence on the Anglican tradition

3.2.1 The Theological legacy of Augustine in Western Christianity

Augustine's doctrine of grace had profoundly influenced Western Christian thought since the middle Ages all the way to Reformation theology through to Anglicanism development. His articulations of grace as God's unredeemed favor necessary for salvation became a theological foundational basis in turn to many varieties of post Apostolic writing on that theme. The reformers Martin Luther and John Calvin took much from Augustine's ideas, such as his beliefs regarding human depravity and the necessity of God's intervention for salvation. "While Anglican theology still has a distinctive identity, it has incorporated major Augustinian characteristics, most importantly the vision of salvation as

God's gift and not human achievement"⁴⁰. This synthesis is the Anglican formulation of a balanced theology that acknowledges human responsibility within the framework of divine grace.

3.2.2 Augustine and the English Reformation

Throughout the 16th-century English Reformation, there was a renewed emphasis on biblical authority and re-study of the doctrine of grace, heavily influenced by Augustine's teaching. Thomas Cranmer, Archbishop of Canterbury, was instrumental in this theological process. He taught the doctrine of justification by faith through grace on the basis of Augustine's view of human sinfulness and the absolute need of God's grace for salvation. Cranmer's allegiance to such doctrines is evident through his works, wherein he upholds that "justification is received freely by God's grace through faith in Christ, not as a result of human works, sustained justification by grace through faith, based on Augustine's treatises on the fall of man and the necessity of help from God for salvation"⁴¹. This Augustinian perspective became the cornerstone of Anglican soteriology, one that marked a departure from previous ecclesiastical teaching and closer compliance with Reformation values.

3.3 The Thirty-Nine Articles and the Doctrine of Grace

3.3.1 Introduction to the Thirty-Nine Articles

The Thirty-Nine Articles, written in 1563, are a doctrinal statement of first importance for Anglicanism, expressing significant theological stances of the Reformation era. Article XI, "Of the Justification of Man", declares that men are justified before God only on the merit of Jesus Christ, gained through faith, and not through their own merits or good works. This phrasing follows Augustinian insistence upon grace as the prime agent of salvation, asserting that justification is not something man does but a gift of God. Likewise, Article XVII, "Of Predestination and Election," addresses God's eternal intention to save those elected in Christ from condemnation, leading them to eternal salvation. This article is reflective of Augustine's doctrine of predestination, emphasizing

⁴⁰Pelknan J. *The Christian Tradition: A history of the development of Doctrine*, Vol 1. University of Chicago Press, Chicago

⁴¹MacCulloch D. *Thomas Cranmer: A life*. Yale University Press. 1996:231

the equilibrium between divine sovereignty and human accountability. Together, these articles reflect the Anglican tradition's syncretism of Augustinian doctrine, specifically the doctrines of grace and salvation.

3.3.2 Augustine's Influence on Key Articles

3.3.2.1 Article IX, Original Sin

Article IX of the Thirty-Nine Articles, "Of Original or Birth-Sin", states Augustine's original sin doctrine by confirming that "human nature is very far gone from original righteousness"⁴², and has an innate tendency towards evil. Such a state requires God's grace for salvation. The article definitively rejects the Pelagian theory that original sin is simply the imitator fall of Adam, stressing more the natural corruption in every human being born as part of the family line of Adam. Such agreement with Augustinian belief is among the reasons behind the Anglican heritage's reception of man's fallen nature and need for God's grace to overcome native sinfulness.

3.3.2.2 Article XI, Justification by Faith

Thirty-Nine Article XI, "Of the Justification of Man", instructs that man is "accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deserving". This is an abridgment of Augustine's teaching that salvation is through grace of God, not through work of man. While Reformers like Luther and Calvin were preaching "faith alone" (sola fide), the Anglican answer, as defined in Article XI, agrees with Augustine's by placing emphasis upon the action of grace in the act of justification, noting that faith is a gift of God.

3.3.2.3 Article XVII, Predestination and Election

Article XVII of the Thirty-Nine Articles, "Of Predestination and Election", demonstrates an Augustinian-Calvinist perception of God's sovereign will in salvation. It instructs that predestination unto life is the "everlasting purpose of God", whereby He has "constantly decreed by His counsel

⁴²Booty J E. The Thirty-Nine Articles: Their place and use today. Church Publishing Inc 2008:98

secret to us, to deliver from curse and damnation those whom He hath chosen in Christ out of mankind”, This agrees with Augustine’s doctrine of grace and divine election. But he also emphasizes that the predestination doctrine should be heard in moderation, so that the believer is not driven into despair or excess, and therefore does not come to sheer Calvinist determinism.

3.4 The contributions of major Theologians

3.4.1 Richard Hooker (1554-1600) and the Doctrine of Grace

Hooker, as one of the early Anglican theologians, attempted to find reconciliation between Reformed and Catholic theology on grace. Hooker, in his magnum opus *Of the Laws of Ecclesiastical Polity*, contends that “grace is a divine gift and a mighty power, necessities of human salvation”⁴³. He contends that although there is human endeavor, it cannot be effective except with God’s enabling grace, a re-echoing of Augustine’s lament for the indispensability of the help of God to salvation. Hooker’s mature theology brings into focus the dynamic interplay between God’s grace and human effort, centering grace on the path to salvation for the believer. Richard Hooker, the great Anglican theologian, taught an advanced theology of justification which brings into focus the dynamic interplay between God’s grace and human faith.

Hooker holds that in his *Learned Discourse of Justification* insofar as justification is in and of itself God’s act of grace, man’s faith is the instrumental cause whereby the grace is received. He holds faith to be active trust in the promises of God and therefore living and sincere faith working itself out in the act of the doer. This accommodation is true to the general Reformation doctrine, which emphasizes the saving ability of grace in having the power to take believers’ affirmations of faith and apply them in action. Hooker’s synthesis is characteristic of Anglican *via media* in a quest to take the middle ground between either an overemphasis on God’s sovereignty or human action in salvation.

⁴³Hooker Richard. *Of the Laws of Ecclesiastical Polity*.1990:310

3.4.2 John Henry Newman (1801-1890) and Anglican Grace Theology

John Henry Newman (1801-1890), prior to his conversion to Catholicism, made a significant contribution to Anglican sacramental theology, particularly with reference to the doctrine of grace. In his Anglican period, Newman emphasized that grace is not an all-at-once thing but an ongoing divine activity required for spiritual development and sanctification. He maintained that “sacraments, especially baptism, are significant means whereby this sustaining grace is conveyed to believers”⁴⁴. This perspective aligns with the High Church Anglican emphasis on sacraments as channels of divine grace, facilitating the believer’s ongoing spiritual growth and transformation. Newman’s theological positions emphasize the central role of sacraments in the believer’s journey to holiness, reflecting a firm belief in the redemptive potential of divine grace administered through ecclesiastical rites.

John Henry Newman, during his sojourn in the Anglican Church, elaborately developed the theology of grace, emphasizing the central role of sacraments, particularly baptism, in the process of sanctification. In his sermon “Regenerating Baptism”, Newman says that baptism is a means of the remission of sin and the gift of the Holy Ghost and is the start of spiritual regeneration for the believer. He writes, “The ordinary and intelligible reason for the Baptism of infants, is the securing to them remission of sins, and the gift of the Holy Ghost Regeneration”⁴⁵. This perspective is stressing his faith in baptism as an initiating activity of God’s grace, commencing the believer on a sanctity and communion with God course.

⁴⁴ Newman John. *The Via Media of Anglican Church*. Vol 1. Pickering, London.1877:210-212

⁴⁵ Newman John. *Parochial and Plain Sermons*. Ignatius Press, London.1989:205

3.5 Anglican theology today and Grace

3.5.1 The role of Grace within Anglicanism today

3.5.1.1 Evangelical Anglicanism

Evangelical has a solid commitment to justification by faith doctrine; a doctrine solidly entrenched in Augustine of Hippo teaching. Augustine formulated that salvation starts by God's grace irrespective of human merit, laying the groundwork for the Reformation focus on faith as the only justification. This was a cornerstone for Anglican reformers like Thomas Cranmer and Richard Hooker, who stressed that justification, is entirely Christ's work, independent of human doings or good works. As McGrath (2017) puts it, "Evangelical theology in Anglicanism upholds the priority of grace in salvation, in accordance with the Reformation insistence on sola gratia"⁴⁶. They contended that the righteous standing of an individual before God is based entirely on Christ's atonement work, rather than works or individual merit. This theology continues to influence contemporary Evangelical Anglicanism, which holds that faith in Christ's redemptive act is the only basis for justification.

3.5.1.2 Anglo-Catholicism

Anglo-Catholicism emphasizes the function of sacramental grace as spiritual rejuvenation, affirming that sacraments are visible and external expressions of spiritual and internal grace. It holds the view that by means of such sacraments as Baptism, Confirmation, Holy Eucharist, Penance, Holy Matrimony, Holy Orders, and Unction, the faithful are given divine grace, which serves to usher in spiritual renewal and development. As argued by Buchanan (2009), "this sacramental view keeps in touch with both patristic theology and medieval Catholic traditions"⁴⁷. The movement, which originated in the mid-19th century, aimed to restore the Church of England through borrowing from its catholic heritage, thus infusing new vitality into the church as well as society. It is focused on sacramental reverent worship, which provides the foundation for mission and service among the

⁴⁶ McGrath Alister. Christian Theology: An introduction 6th ed. Wiley-Blackwell

⁴⁷ Buchanan C. The Anglican Eucharist: The theology and history of Anglican Liturgy. Alcuin Club Collection. 2009:145

poor, as a witness to the belief that the sacraments are the channels of the life of the believer journeying toward spiritual maturity that is crucial for receiving God's grace.

3.5.1.3 Liberal Anglicanism

It will generally translate grace as a saying of divine acceptance and love which brings to fore the inherent dignity and worth of every human person as Avis (2018) states, "Tends to focus on grace as a principle of divine acceptance and social justice rather than primarily as a means of individual salvation"⁴⁸. This perspective is in line with the Episcopal Church's belief to embody God's love for all human beings, irrespective of sexual orientation or gender. Such a broad understanding of grace is in line with a broader theology that seeks to mirror the Creator's unlimited love and revels in diversity.

3.5.2 Anglican Controversies with regard to Predestination and Free Will

Predestination and free will controversies remain active in contemporary Anglican theology, showing a variety of understandings. N.T. Wright, a prominent Anglican theologian, offers an understanding that seeks to reconcile divine sovereignty and human accountability. To him, predestination must be interpreted with respect to the overall purpose of God, emphasizing that it does not infringe on human free will. Wright provides that "God's foreknowledge and foreordination involve setting men apart for definite purposes, wherein their willing response is of crucial importance"⁴⁹. This conception eliminates deterministic understandings and provides in their stead a dynamic relationship between human agency and divine sovereignty. Wright delineates that God's activity in setting men apart is not contrary to the will and obedience of humans but rather requires an obedient and loving response to God's sovereignty

⁴⁸ Avis P. *Theology and the Anglican tradition*. T& T Clark. 2018:211

⁴⁹ Wright N.T. *Paul, Fresh Perspectives*. Fortress Press.

3.6 Theological and practical implications for the Anglican Church in Tanzania

3.6.1 Tanzanian Anglican soteriology and grace

Tanzanian Anglican theology has a tendency to understand both graces in terms of divine mercy and as the source enabling living the Christian life. Unlike Western individualistic perception, Tanzanian Anglican theology also does not understand grace in atomistic, individualistic aspects. As Walls 2002 points out, “African Christianity, Tanzanian Anglicanism as well, emphasizes the corporate nature of salvation and divine favor, seeing it as core to the life of the church and society”⁵⁰. This is in accordance with the more communal worldviews of traditional Africa where personal identity was highly relative to the general society, not individual. Hence, the experience and understanding of grace in Tanzanian Anglicanism are typically channeled through the sacramental living of the church, common worship, and social ethics.

3.6.2 Doctrinal challenges to contextualizing Grace

The intrusion of prosperity theology, which misinterprets grace by linking it with material prosperity, tests traditional Anglican soteriology. In the Tanzanian Anglican context, “this theology has gained ground through global Pentecostal movements and media influence, and has often recast local understanding of grace”⁵¹. Kalu notices that “African prosperity teaching has a tendency to reinterpret biblical promises in terms of economic prosperity rather than spiritual transformation, generating tensions with Anglican doctrinal affirmations of salvation by grace through faith”⁵². Such a challenge necessitates a robust theological affirmation of the biblical and historical Anglican understanding of grace as unmerited favor and not an exchange system entangled with material wealth”.

African Traditional Religions emphasize heavily the ancestral mediation, which would not be compatible with Augustine’s adamant demand for the divine nature of grace. Pobee went on that

⁵⁰ Walls F. *The cross-cultural process in Christian history*: Orbis Books. 2002:68

⁵¹ Gifford P. *African Christianity: Its public role*. Indiana University Press. 2004:20

⁵² Kalu O. *African Pentecostalism: An introduction*. Oxford University Press, Oxford. 2008:151

“many African societies, ancestors are seen to serve as mediators between God and mankind, a faith that can color Christian attitudes toward grace”⁵³. This is contrasted with Augustine’s doctrine on grace, that salvation is an unconditionally divine gift, and does not have anything to do with human or ancestral mediation. As Bediako 1995 is right in asserting that “the challenge for African Anglican theology is to contextualize Christian soteriology without compromising the fundamental principle that grace comes directly from God alone”⁵⁴, there must be a theological engagement testifying to God’s initiative in salvation yet addressing the cultural significance of the ancestral relationship as it is within African spirituality.

3.6.3 Enriching Anglican Catechesis on Grace

To maintain Anglican theological consistency, seminary and catechism education must include Augustinian teaching on grace and contextually pertinent African theological concerns. Augustine’s emphasis on the gift of God’s grace, being unmerited, remains at the core of Anglican theology, “but effective catechesis must also engage African worldviews of community, mediation and spirituality”⁵⁵. As Sanneh 2009 observes, “theological education in Africa must be both faithful to historical Christian doctrines and responsive worldviews to all indigenous”⁵⁶. That is, Anglican catechesis not only needs to reaffirm the priority of divine grace but also provide pastoral instruction on how to distinguish biblical soteriology from prosperity theology and ancestral mediation. In doing this, the Church is able to equip believers with a theologically robust but culturally appropriate understanding of grace.

3.7 Conclusion

Having shown in this chapter that Augustine’s doctrine of grace is still deeply rooted in Anglican theology, determining its understanding of salvation, justification, and the nature of humans, “The Thirty-Nine Articles, Richard Hooker’s writings, and present-day Anglican disputes all reveal

⁵³Pobee S. *Toward an African theology*. Abingdon Press.1979:56

⁵⁴Bediako Kwame. *Christianity in Africa: The renewal of the Non-Western Religion*. Edinburg University Press, Edinburgh. 1995:218

⁵⁵ Augustine. *The Spirit and letter*. Burnaby Trans, Westminster, John Knox Press. 1998:37

⁵⁶Sanneh L. *Translating the message : The missionary impact on culture*. Orbis Books.

Augustinian influences, yet Anglicanism holds together grace and free will”⁵⁷. As Avis stresses, “Anglican theology has always sought to hold together divine sovereignty and human responsibility, neither determinism nor Pelagianism”⁵⁸. Theological concerns such as prosperity theology and syncretism in Tanzania necessitate a resort to Augustinian grace theology in upholding soundness in doctrine. By deepening these foundations by catechesis and theology studies, the Tanzanian Anglican Church can navigate the challenges of this day while remaining faithful to its theological heritage.

⁵⁷ Booty J E. *The Book of Common Prayer: Theological commentary*. Oxford University Press, London. 1998:112

⁵⁸ Avis P. *The identity of Anglicanism: Essentials of Anglican ecclesiology*. T&T Clark.2007:89

CHAPTER FOUR

CONTEXTUAL THEOLOGICAL UNDERSTANDINGS

4.1 African theologians' contributions on Grace

African theologians such as John S. Mbiti, Katongole Emmanuel and Kwame Bediako have enriched the theology of grace in African Christian theology to enable understanding of grace based on biblical theology and African cultural conditions. Mbiti 1971, emphasized the communal nature of grace, and posited that “African spirituality naturally embraces grace as a divine gift that restores not only individuals but entire communities”⁵⁹. He observed that in many African societies, the experience of grace is closely linked to reconciliation, hospitality, and collective well-being, aligning with biblical teachings on God’s unmerited favor. Mbiti’s work has been instrumental in showing how African worldviews enrich Christian theology by emphasizing the relational and restorative dimensions of grace.

Kwame Bediako 1995, on the other hand, focused on the continuity between African traditional religious concepts and Christian soteriology. He argued that “African religious traditions already contained an implicit understanding of grace through beliefs in divine providence and ancestral mediation”⁶⁰. Christian doctrine on grace, particularly Christ’s redemptive activity, speaks to African societies where relationships and interdependence define existence. He contended that grace should not be defined solely in Western legal terms but as a redemptive reality that provokes both individual change and social transformation.

Katongole Emmanuel is yet another notable African theologian who has attained grace and presents it as a propulsive force of societal transformation, particularly in the time of war, poverty, and oppression. His belief is that “grace is not an abstract theological concept but a lived reality that

⁵⁹ Mbiti John.1971:125

⁶⁰ Kwame Bediako. Christianity in Africa: The renewal of a Non-Western Religion. Edinburgh University Press, Edinburgh.1995:212

summons Christians to be bearers of reconciliation and hope in fractured societies”⁶¹. His work teaches that God’s grace could bring African societies to the triumph of cycles of oppression and violence and present them with a message of healing and renewal based on Christ’s redemptive action.

Katongole’s method is in keeping with overall African theological emphasis on grace as social and spiritual. He rejects Western individualistic conceptions of grace, and presents a communal and participatory construction in line with values in African societies. His book has been widely used in peace building and demonstrating how grace can enable communities to pursue justice, forgiveness, and sustainable reconciliation.

These African theologies counter Western individualistic notions of grace, instead affirming its communal, ethical, and redemptive meaning. These are attested in Tanzanian Anglican theology, where once more it is asserted that grace is not only the means of individual salvation, but a living power of reconciliation, justice, and all round transformation in society.

4.2. Augustinian Grace adaptations to African Spiritual and cultural contexts

Augustine’s theology of grace has been inculturated within African spirituality and culture, particularly in Tanzania’s Church of England. “Augustine’s theology emphasizes the complete reliance of human beings on God’s grace for salvation due to the after effect of original sin”⁶². Although in consonance with Anglican soteriology, African scholars have localized this perspective to harmonize with indigenous worldviews, emphasizing grace not just as personal salvation but community and restorative.

Historically, in African theology, grace has been conceived relationally in harmony with classical concepts of interrelationality between persons, ancestors, and God. Contrary to Augustine’s harsh image of predestined grace, African theologians such as Kwame Bediako have highlighted how grace

⁶¹Katongole Emmanuel. 2017:189

⁶²Brown Peter 2000:311

is lived out in “communal reconciliation, healing, and social transformation”⁶³. This shift reorients the emphasis from a purely legalistic definition of grace guilt and judgment-based to one of restoration and wholeness in the community.

Besides, although Augustine understood grace primarily as being in relation to the freedom from the bondage of the will, African scholars have also emphasized its enabling function to prepare believers for moral and social responsibility. Emmanuel Katongole²⁰¹⁷, argues that “grace is not only a means of salvation but also a catalyst for justice and peace, particularly in societies recovering from conflict and oppression”⁶⁴. In this vein, Augustine’s theology of grace has been re-discovered in African settings to address the issues of our day by insisting that not only does grace save individuals but also communities.

4.3 The convergence of African traditional thought and Christian theology of grace

The convergence of African traditional thought and Christian theology of grace has shaped a unique perception of divine favor in the Anglican Church of Tanzania. “Traditional African religious worldviews emphasize the role of spiritual forces, ancestral mediation, and communal well being, often linking divine blessings to moral responsibility and social harmony”⁶⁵. On the other hand, Christian theology, particularly the Augustinian tradition, affirms that “grace is completely unmerited and given only by God’s initiative, independent of human effort”⁶⁶. Both traditions meet in African Christian experience in enriching and provocative manners.

One of the areas of convergence is in the communal character of grace. Spirituality in most of Africa is social rather than individual. “Christian theology of grace accommodates this cultural focus by affirming that not only are individuals saved by grace but relations are redeemed by it, and reconciliation and social justice are fostered”⁶⁷. Nonetheless, there is one key area of tension where

⁶³ Bediako Kwame.1995:217

⁶⁴ Katongole Emmanuel.2017:192

⁶⁵ Mbiti John.1971:132

⁶⁶ Brown Peter,2000:289

⁶⁷ Bediako Kwame,1995:221

African traditional religion has rituals such as appeasing ancestors as the path to gain divine favor. The Tanzanian Anglican Church answers it by instructing that there is mediated grace in Christ and the sacraments alone and not by intervention from ancestors.

Besides, the African theologies of divine providence share with Christian theology an argument in point on grace to the effect that human life depends on a being above. Yet “whereas African traditional belief sometimes interprets divine favor as dependent upon human obedience and offerings, Christian theology teaches that grace is God’s free gift”⁶⁸. This theological distinction is crucial in guiding African Christians to a biblically informed faith that honors cultural heritage and yet testifies to the supremacy of Christ’s atonement. Through theological dialogue, the Tanzanian Anglican Church continues to integrate grace teaching with African spirituality in ways that both confirm biblical teaching and cultural identity.

⁶⁸Katongole Emmanuel, 2017:198

CHAPTER FIVE

THE NATURE OF THE RELEVANCE OF AUGUSTINE’S DOCTRINE OF GRACE TO THE ANGLICAN CHURCH IN TANZANIA.

5.1 Introduction

The chapter is an analysis of the relevance of Augustine’s doctrine of grace to contemporary Christian life, as applied to the Anglican Church in Tanzania. Augustine’s theology of grace, rooted in divine initiative in salvation and in human dependence on God, remains very much at the heart of Christian theology, shaping soteriology, pastoral practice, ethical living, and ecclesial identity. Augustine’s theology must be interpreted in the Tanzanian Anglican context to ensure doctrinal continuity and theological education and to address challenges of the day such as syncretism and prosperity theology. His work also provides an example of how to engage with traditional belief and ecumenical dialogue. In this chapter, the theological, pastoral, and cultural applicability of Augustine’s doctrine of grace will be discussed, and its ongoing relevance to the Tanzanian Anglican Church demonstrated today.

5.2 The Anglican Church in Tanzania

5.2.1 Historical and theological background

The roots of the Anglican Church in Tanzania start from the missionary work in the 19th century conducted principally by the Universities’ Mission to Central Africa (UMCA) and the Church Missionary Society (CMS). The missions opened up the evangelization of Christianity, established churches, and introduced education and health. “The growth of Anglicanism in Tanzania was marked by the translation of biblical and liturgical texts into local languages so that the Christian teaching could be

incorporated into local cultures”⁶⁹. The church became legally an independent province of the Anglican Communion in 1970, which marked the transition to local leadership and self-governance.

It has expanded over the years with evangelism, theological education, and socio-transformation within the context of theological and cultural issues such as inter-religious relations and effects of traditional African spiritual beliefs. Today, “the Anglican Church in Tanzania continues to be a leading religious institution, shaping both spiritual and socio-political life in the nation”⁷⁰.

5.2.2 Anglican Church of Tanzania (ACT) doctrinal foundations

The Anglican Church of Tanzania (ACT) is rooted in the broader Anglican tradition, which holds to the supremacy of Scripture, the ancient creeds, the sacraments, and apostolic succession.

“The theological foundation of the ACT is in accordance with the Thirty-Nine Articles of Religion, the Book of Common Prayer, and the Lambeth Quadrilateral, which emphasize Scripture, tradition, and reason as theological norms”⁷¹. Scripture is received as the ultimate authority for faith and practice, interpreted in the light of the life of the church and moderated by reason. ACT also “affirms the Nicene Creed and the Apostles’ Creed, which summarize the essential Christian doctrine on the Trinity, Christology, and salvation”⁷².

Sacramental theology is of paramount significance in the teaching of the ACT, namely the two dominical sacraments: Holy Baptism and Holy Communion established by Christ. “Baptism is received as initiation into the body of Christ, while the Eucharist is a celebration as a means of grace and spiritual sustenance”⁷³. The ACT adheres to Episcopal government, apostolic succession by the consecration of bishops for perpetuity with the historic church.

⁶⁹Sundkler & Steed. A History of the Church in Africa. Cambridge University Press, Cambridge. 2000:635

⁷⁰Anderson A. To the ends of the Earth: Pentecostalism and the Transformation of the World Christianity. Oxford University Press, Oxford. 2013:214

⁷¹Sykes S, Booty J & Knight. The study of Anglicanism. SPCK Publishing, London. 2017:112

⁷²Neill S. Anglicanism. Oxford University Press, Oxford

⁷³Booty J E. The Church in History: Morehouse Publishing, Harrisburg PA. 2006:98

Doctrinal foundations in the Tanzanian context are also determined by contextual theology and cultural interaction. ACT has sought to preserve orthodox Anglican theology while struggling with issues of the day, including inculturation, interfaith dialogue, and the influence of prosperity theology. This produced a dynamic theological practice that preserved Anglican identity even as it engaged local social and spiritual issues. ACT remains dedicated to continuing biblical teaching, discipleship, and integral mission to address the spiritual and material needs.

5.2.3 Grace in Tanzanian Anglican education and liturgy

Grace plays a central place in the theological and liturgical life of Tanzania's Anglican Church, as much a reminder of the formative influence of Anglicanism on the continent as of the pragmatic realities of spirituality in Africa. Based on the broad Anglican theological tradition, Tanzanian Anglicanism is defined by grace as God's unmerited favour, transmitted through Christ's atonement and dispensed through Word and Sacrament. This perception finds fullest expression in the Eucharistic rite, which emphasizes grace as gift and redemptive power in the believing person's life. Besides, Anglican theological education in Tanzania integrates the doctrine of grace with pastoral ministry such that clergy and laity grasp divine grace as the essence of Christian living.

Based on Kanyoro 2001, "African Anglican liturgy often reflects a dynamic interaction between traditional Christian teachings and indigenous expressions of faith, shaping a unique appreciation of grace in worship time"⁷⁴. This theological emphasis is in line with broader Anglican soteriology, which believes that "grace is the major channel of salvation, mediated through faith and the sacraments"⁷⁵.

⁷⁴Kanyoro R. Engendered communal theology: African women's contribution to theology in 21th century. Saint Andrew Press, Edinburgh. 2001:87

⁷⁵Hasting A. The Church in Africa: 1450-1950. Oxford University Press, Oxford.1994:220

5.3 Doctrinal and theological implications

5.3.1 The role of grace in Tanzanian Anglican theology

Grace is central to Tanzanian Anglican theology, shaping both doctrinal beliefs and everyday practice of faith. As a member of the world-wide Anglican Communion, the Anglican Church in Tanzania clings to the Reformation doctrine of sola gratia that salvation is only by God's grace and not by human works. This theological stance is seen in the liturgical structure of the church, particularly in the Holy Eucharist and the sacrament of Baptism, where grace is the unmerited favor of God given to believers through Christ. Second, Tanzanian Anglican theology unites grace with the focus of shared spirituality and displays the African acknowledgment of being entwined in faith.

According to Pobee 1992, "African Anglican theology has a tendency to underscore grace not merely as an individual experience but as a social phenomenon which transforms society and fosters reconciliation"⁷⁶. This is in harmony with the Anglican understanding that "grace is conveyed by Word and Sacrament, shaping the moral and spiritual existence of the believer"⁷⁷. Therefore, the theology of grace in Tanzanian Anglicanism is not theoretical in nature but central to the people's and communities' lived religion, influencing pastoral ministry, social justice initiatives, and Christian discipleship.

5.3.2 Anglican conceptualizations of grace as sin, salvation, and sacraments.

Anglican conceptualizations of grace as sin, salvation, and the sacraments have a live tension between human response and divine initiative. Here in this theological framework, grace is God's unmerited favor which not only remits sin but also brings the believer back to a state of spiritual wholeness. Restorative grace is central to the doctrine of salvation, where it is believed that by faith in Christ and the efficacious use of the sacraments especially Baptism and the Eucharist believers are regenerated anew and empowered to live righteously. The Anglican perspective is that "while sin

⁷⁶Pobee J S.1992:143

⁷⁷Hastings. 1994:195

breaks the bond between God and mankind, grace offers a once and for all solution which redeems man's fallen nature by divine intervention and is lived in the communal liturgical traditions"⁷⁸.

5.3.3 Augustinian theology versus local doctrinal perspectives

Anglican grace theology in Tanzania strikes a balance between Augustinian thought and the local African Christian experience. Augustine's doctrine of grace, which is core to Western Christianity, emphasizes man's total depravity due to original sin and the need for divine intervention in the form of grace for salvation. He maintains that "human will is unable to choose God except in virtue of grace, which is conferred by God sovereignly and is irresistibly efficacious"⁷⁹. This is in line with the broader Anglican doctrine tradition, particularly liturgical emphasis on grace from God as the foundation of salvation.

Tanzanian Anglican theology, however, also incorporates elements of African communal spirituality, which emphasizes grace not only as individual salvation but also as a redemptive force in society. "Contrasted with Augustine's vision of grace as primarily a solution to original sin, local doctrinal perspective places greater stress on grace as empowerment for social harmony, reconciliation, and moral accountability"⁸⁰. African Anglicanism would prefer to stress that grace is experienced in relational and social settings, where God's favor restores not only the self but also the group. While Augustinian theology emphasized the predestinatory character of grace, African Anglican interpretations incline towards synergism, whereby God's grace and human effort in faith and sacraments work together in salvation.

⁷⁸ Hastings A. 1994:202

⁷⁹ Brown Peter. Augustine of Hippo: A Biography. Berkeley, University of California Press. 2000:317

⁸⁰ Pobe. 1992:178

5.4 Pastoral and liturgical applications of grace

5.4.1 The use of grace oriented liturgy in worship and sacraments

Grace oriented liturgy is at the heart of the worship and sacramental life of the Anglican Church in Tanzania, shaping personal piety and communal faith. The Anglican liturgical tradition, informed by the *Book of Common Prayer*, consistently emphasizes grace as the foundation of Christian existence, particularly in the sacraments of Baptism and the Eucharist. “Grace in Baptism is the unmerited gift of new life in Christ, which symbolizes the initiation of the believer into the covenant community. Similarly, the Eucharist is a tangible sign of God’s sustaining grace, where the believers are nourished spiritually by the real presence of Christ within the sacrament”⁸¹.

Tanzanian Anglican worship also uses native idioms such as spontaneous prayer and native hymns, which support the dynamic and experiential nature of grace in worship. The synergy of formal Anglican worship with native African ways of worship assures that “grace is not a mere doctrinal formula but a living reality that engenders spiritual regeneration and social unity”⁸².

5.4.2 Sermons and lessons about grace in Tanzanian Anglican Parishes

Preaching and teaching grace in Tanzanian Anglican churches are essential in shaping the faith and spiritual growth of the faithful. Sermons typically emphasize grace as God’s unmerited favor, using scriptures such as Ephesians 2:8-9, which claims salvation is by gift from God and not works of man. “Ambassador Anglican priests in Tanzania typically incorporate grace-focused messages in sermons, emphasizing its effectiveness in personal sanctification, reconciliation, and in social cohesion”⁸³.

Education in grace also touches on catechesis, where new converts discover how grace operates through the use of faith and the sacraments, mainly through Baptism and the Eucharist. In addition, the majority of parishes situate the doctrine of grace within African communal values, requiring that “grace not only restores people but also creates social justice, forgiveness, and peace in

⁸¹Sprinks B. *The Worship Mall: Contemporary responses to contemporary culture*. SPCK, London.2000:145

⁸²Mbiti John. *African Philosophy and Religion*. Heinemann, London. 1971:94

⁸³Mugambi J N. *African Christian theology: An Introduction*. Heinemann, Nairobi. 1989:112

communities”⁸⁴. Through systematic theological education and preaching, Tanzanian Anglican leaders ensure that grace is a theme in doctrinal learning as well as in daily Christian living.

5.4.3 How Augustine’s doctrine informs Pastoral care and Christian living

Augustine’s doctrine of grace significantly influences Christian life and pastoral ministry in the Anglican Church of Tanzania through influencing human sinfulness, the mercy of God, and God’s grace for change. In Augustine’s view, “humanity is totally dependent on the grace of God due to original sin, weakening the will and rendering human beings powerless to gain righteousness by themselves”⁸⁵. This perspective directs pastoral ministry by insisting strongly on the need for the assistance of God in sinning less, repenting, and spiritually growing. Tanzanian Anglican pastors translate this teaching by calling believers to believe in sacramental grace especially in Baptism, Eucharist, and Confession as ways whereby God restores and supports them in living as Christians.

In Christian living, Augustinian thought supports the premise that grace is not only needed for salvation but also for day-to-day holding on to faith. This is particularly the case in Tanzanian settings, where reconciliation and social relationships are central to spiritual well-being. Augustinian theologically informed pastoral care thus focuses on “guiding believers through struggles of sin, and assurance of God’s gratuitous favor, and teaching that only by divine empowerment is moral change possible”⁸⁶. Tanzanian Anglican pastoral care, through the blending of Augustinian theology and African communalism, encourages believers to share grace in forgiveness, social justice, and serving others.

⁸⁴Pobee J. 1992:154

⁸⁵Brown Peter. 2000:245

⁸⁶Pobee J. 1992:162

5.5 The Role of grace in solving contemporary challenges

5.5.1 Grace in application to social justice, reconciliation, and Church unity

The doctrine of grace is also relevant in responding to the modern challenges of the Tanzanian Anglican Church, particularly challenges of social justice, reconciliation, and church unity. Following the biblical theme of grace as the undeserved favor of God, “the church extrapolates this principle to call for justice, and argues that grace moves the believer to fight oppression and injustice”⁸⁷. The Anglican Church of Tanzania is engaged in social justice, addressing poverty, gender discrimination, and political instability, and views such work as a manifestation of divine grace in action.

Reconciliation is also founded on grace, a topic of concern for ethnically divided societies that have been ravaged by ethnic conflicts and past injustices. Drawing from Augustinian theology which emphasizes “grace as the means of healing the wounds of sin, the church promotes forgiveness and peace building initiatives, encouraging dialogue between warring groups”⁸⁸. Grace is also a foundation for church unity, urging believers that denominational and doctrinal differences should not weaken their shared experience of God’s grace. Tanzanian Anglican leaders emphasize Eucharistic communion as the practical demonstration of such unity, promoting a spirit of mutual acceptance and coexistence among Christian traditions. Through these applications, grace is a transforming force that empowers the church to address social, ethical, and ecclesiastical problems holistically.

5.5.2 Balancing legalism, prosperity theology, and syncretism in Tanzanian Christianity

5.5.2.1 Legalism

The theology of grace is a theological response to problems such as legalism, prosperity theology, and syncretism in Tanzanian Christianity. Legalism, the strict following of religious laws and moral

⁸⁷Mugambi J. From liberation to reconstruction: African Christian theology after the Cold War. East Educational Publishers, Nairobi.1995:130

⁸⁸Katongole Emmanuel. Born from Lament: The theology and Politics of Hope in Africa. Grand Rapids. Eerdmans

codes as a means to salvation, is contrary to the Anglican view of grace as God's unmerited favor. "Anglican theology in Tanzania is against legalism by emphasizing salvation by faith alone in Christ, not by human works, following Pauline theology in texts such as Ephesians 2:8-9"⁸⁹. Through pastoral teaching and liturgical life, the church maintains the conviction that Christian obedience is a fruit of grace and never a condition for salvation.

5.5.2.2 Prosperitygospel

Associates God's grace with worldly prosperity and economic success, has won significant influence in certain pockets of Tanzanian Christianity. This movement has the effect of distorting the biblical teaching of grace in that it teaches faith guarantees prosperity and health, negating the Anglican theology of suffering, discipleship, and the sufficiency of grace. "Anglican responses to prosperity theology emphasize Christ's call to humility and self-denial, and the biblical doctrine that grace is fundamentally spiritual and not material"⁹⁰. The clergy and theological educators in Tanzania strive to redirect the believers toward Christ-centered grace theology that encompasses God's provision and also the reality of suffering in the Christian life.

5.5.2.3 Syncretism

Syncretism of the Christian faith with local religious traditions is yet another challenge which the Anglican Church in Tanzania addresses through a proper understanding of grace. Some local cultures place strong emphasis on ancestral mediation and ritual practice as necessary to attain divine favor, which overshadows the finality of God's grace in Christ. "Anglican teaching seeks to preserve the uniqueness of grace by promoting biblical discipleship and sacramental worship so that Christian faith will be gospel centered but will use the culture in a way that will be effective according to biblical

⁸⁹ Mugambi J. 1995:115

⁹⁰ Gifford P. African Christianity: Its Public Role. Hurst & Company, London. 1998:143

teaching”⁹¹. By correcting these theological mistakes, the Anglican Church ensures that grace is established as the central basis of Christian life and practice in Tanzania.

5.5.3 Tanzanian moral and ethical challenges with theological responses

The Anglican Church of Tanzania employs the grace doctrine to respond to many of the moral and ethical challenges and provides a Christian response to face contemporary challenges. Corruption, violence against women, poverty, and political unrest are some of the prevalent issues within Tanzanian society, which regularly pose ethical issues that require a Christian response. Developed out of biblical revelation, the church demands the reality that not only is grace forgiving, but it also transforms individuals and communities, summoning Christians to moral responsibility and social justice. Anglican theology teaches “that grace enables Christians to uphold ethical standards, inspiring integrity in politics, economic justice, and human dignity”⁹².

One of the most significant challenges is corruption, and it is corruption that undermines social and economic development. In response, the church underscores the strength of redemption by grace and doctrine that ethical leadership must be guided by a Christ-based character of honesty and service. Similarly, “gender-based violence and discrimination are countered through theology that instructs all people are equally valuable, grounded in the grace-based concept of human dignity and justice”⁹³.

Besides, the Tanzanian Anglican Church combats poverty and inequality through the encouragement of a theology of grace that fosters compassion, economic empowerment, and community development. This concurs with biblical commands mandating care for the oppressed, James 2:14-17. “The church’s emphasis on sacramental grace also sustains ethical living since believers are called upon to reflect God’s grace in their actions by seeking justice and reconciliation in society”⁹⁴.

⁹¹Pobee J. 1992:157

⁹²Mugambi J. 1995:128

⁹³Katongole Emmanuel. 2017:185

⁹⁴Pobee S. 1992:161

By integrating grace and moral theology, Tanzanian Anglicanism provides an all-around solution to contemporary ethical issues, making religion relevant in addressing societal issues.

5.6 Case studies from the Diocese of Victoria Nyanza

5.6.1 Specific examples of how Augustine's doctrine of Grace is learned and lived

The Victoria Nyanza Diocese is a very ancient Anglican diocese in Tanzania, and it provides a unique context in which to see how Augustine's doctrine of grace is preached and practiced in pastoral ministry, theological education, and life in the community. Augustine's doctrines, particularly his requirement that grace is an unmerited gift needed for salvation and for living the Christian life, are found in many areas of ministry in the diocese.

An example of this is the Nyakato Bible School and Theological College theological training like Bunda, Kongwa, where seminarians are taught about Augustine's view of original sin and God's grace as part of doctrine training. It is stressed that "human beings are wholly dependent upon God's grace for salvation, against prevalent legalistic and works oriented definitions of righteousness"⁹⁵. This theological foundation enables clergy to preach a gospel of grace that is faithful to Anglican tradition but applicable to neighborhood spiritual concerns.

In parish ministry, Augustine's theology is seen most directly in pastoral counseling and reconciliation. The diocese has initiated a program of grace as the foundation for forgiveness and healing, especially in family disagreements, tribal rivalry, and postcolonial reconciliation programs. Following its lead from "Augustine's teachings on how grace conquers human sinfulness, clergy challenge parishioners to embrace divine grace not just as a path to personal salvation but as a power force for unity and peace in their societies"⁹⁶.

In addition, the theology of grace is applied practically in liturgical life, particularly in Eucharistic theology. The Anglican tradition of worship is observed by the Diocese of Victoria Nyanza, whereby

⁹⁵ Brown Peter,2000:305

⁹⁶Katongole Emmanuel.2017:305

the Eucharist has been seen as the means whereby one receives and partakes in the grace of God. “Augustine’s concept of the sacraments as visible signs of invisible grace is brought out in catechesis and in worship, confirming the truth that grace is both a spiritual gift and an enabling power for Christian living”⁹⁷.

Through the integration of Augustinian grace into theological education, pastoral care, and sacramental life, the Diocese of Victoria Nyanza ensures that this doctrine remains part of Anglican spirituality in Tanzania.

5.6.2 Comparative analysis of Parishes

Anglican parishes in the Diocese of Victoria Nyanza have varying emphases on the doctrine of grace, reflecting varying theological influences in the Anglican Church of Tanzania (ACT). Some parishes emphasize ritualistic professions of grace, particularly regarding the sacraments, on a more formal Anglican liturgical tradition. In these churches, “grace is conceived mainly as mediated through the Eucharist, Baptism, and other sacramental rituals, in line with Augustine’s sacramental theology that the sacraments are visible signs of invisible grace”⁹⁸. The priests in such parishes also give prominence to liturgical participation as a means of sharing God’s grace, and they continue with the Anglican tradition of valuing the sacraments as indispensable to Christian existence.

There are other parishes in the diocese which have a more charismatic understanding of grace, placing significance on individual experiences of spirit, healing, and direct experiences of the Holy Spirit. This goes against the rising visibility of Pentecostal and evangelical influences in Tanzanian Christianity. They are more likely to preach that grace is declared in language of spiritual gifts, prophetic wisdom, and divine empowerment and place great importance on prayer, testimonies, and

⁹⁷ Bediako Kwame. 1995:230

⁹⁸ Augustine. Confessions. Oxford University Press, Oxford. 1991:198

free worship. “Even though this position differs from the classic Anglican sacramental theology, it accords with African religious traditions, which stress experiential experience of the divine”⁹⁹.

The juxtaposition of these contrasting emphases in the ACT testifies to Tanzanian Anglicanism’s theological diversity, in which experiential and sacramental conceptions of grace both shape worship and Christian development. Despite the contrasts, the majority of parishes agree on the central role of grace in salvation, discipleship, and societal change, which suggests a shared commitment to biblical doctrine within Anglican tradition.

5.7 Challenges and opportunities to embracing Augustine’s theology

5.7.1 Theological barriers

One of the largest challenges to embracing Augustine’s theology in Tanzania is resistance to Western theological models because there are people who argue that Augustinian theology has nothing to do with culture in an African setting. Augustine’s grace teaching, particularly his doctrine on original sin and predestination, has come under criticism for being too explicitly connected to Western philosophical and dogmatic matrices which do not altogether coincide with African thought. “In much African culture, sin is not so much seen as an inherited state that infects human nature altogether, but in relational and communal terms”¹⁰⁰. This creates a theological tension while utilizing Augustine’s conception of grace, on the basis of radical inability for human righteousness without the action of God.

Besides, “African spirituality places a great emphasis on human initiative, moral responsibility, and participation in divine realities, which can be in tension with Augustine’s doctrine of grace as entirely unmerited and sovereignly bestowed”¹⁰¹. Other theologians say that this determinist

⁹⁹Bediako Kwame 1995:234

¹⁰⁰Bediako Kwame. 1995:140

¹⁰¹Mbiti John. 1971:115

perspective is not entirely welcoming to the African emphasis on communal ethics, where grace is often both a divine gift and a call to moral action.

A second dilemma is the “historical conflation of Augustinian theology with colonial mission activities, wherein Western theological perspectives were applied to the mission situation in ways which at times undercut local forms of Christian expression”¹⁰². Some African thinkers hold that blind transfer of Augustinian grace unadapted to context may reinforce a kind of theological dependence which will continue to hinder independent African Christian reflection.

Despite these challenges, efforts to reinterpret Augustine’s theology in African terms open up opportunities for greater theological engagement. Rather than dismissing grace Augustinian in a blanket fashion, African theologians seek to adopt its essential teachings such as the necessity of divine grace while reinterpreting its meaning from communal and relational contexts on salvation and human flourishing.

5.7.2 Enriching Anglican theological education

The incorporation of Augustinian theology in seminaries and clerical training can preserve doctrinal integrity coupled with contextual practice within the Anglican Church of Tanzania. The grace doctrine of Augustine provides a strong theological foundation embracing God’s initiative first in salvation against other emerging theological influences such as legalism, prosperity gospel, and syncretism periodically eroding orthodox Christian teaching on the African continent. “By incorporating Augustine’s teachings into theological curricula, seminaries can equip clergy with a deeper sense of grace as a power of transformation both in personal faith and in the life of their people”¹⁰³.

One of the fundamental approaches in strengthening theological education is the contextualization of Augustinian grace so that it is taught to suit African spiritual and cultural realities. “This entails

¹⁰² Mugambi J. 1995:125

¹⁰³ Kwame Bediako. 1995:157

looking at grace not just as individualistic in character as formulated in Western theology but also communal and restorative in character in accordance with African worldviews of interdependence and social responsibility”¹⁰⁴. By locating Augustine’s theology within African social and ethical structures, pastors are able to teach grace as gift of God and call to action for justice, reconciliation, and moral transformation.

Moreover, theological education must be sensitive to critiques of the historic association of Western theological traditions with colonialism. Rather than imposing Augustine’s doctrine in a dogmatic manner, seminaries can be engaged in dialogical methods that challenge clerics and lay leaders to think critically about his theology while integrating the thoughts of African theologians such as John Mbiti, Kwame Bediako, and Emmanuel Katongole. This is a balanced theological framework that maintains Anglican doctrinal orthodoxy but remains receptive to African cultural identity and spiritual experience.

By supporting clerical training programs with a well documented notion of Augustinian grace, the Anglican Church in Tanzania can ensure that its leaders are both capable of meeting today’s theological and pastoral challenges while maintaining their anchors in rich Christian theological traditions

5.8 Conclusion

This chapter has demonstrated the ongoing relevance of Augustine’s doctrine of grace to Tanzanian Anglicanism. Through the critique of historical, theological, pastoral, and contextual appreciations, it is clear that Augustine’s theology remains a source of living dynamism for Tanzanian Anglicanism. Augustine’s doctrine of grace, in its formulation, is a strong foundation for handling sin, salvation, sacrament, and moral transformation, as well as on illuminating contemporary challenges such as social justice, reconciliation, and theological education.

¹⁰⁴Mbiti John. 1971:130

Simultaneous to that, however, has been an evolution of theological difficulties in fully appropriating Augustinian philosophy, the emphasis on whose Western origin and divergences from African communal religion there would normally be questions about. Nevertheless, contextual theologization embodied in such figures as African authors John Mbiti, Kwame Bediako, and Emmanuel Katongole illustrates the versatility through which Augustinian grace is subjectively interpreted into accommodation within the overall parameters of African models of relatedness, moral obligation, and justice reparability.

In the future, pastoral training and theological education will still need to include Augustinian thinking but not at the cost of leaving room for contextual expression of theology. Through this means, the Tanzanian Anglican Church is able to maintain a theory of doctrine while forming a theologically rich and culturally sensitive theology of grace that takes account of the spiritual and social contexts of Tanzanian Christianity.

CHAPTER SIX

DISCUSSION OF THE FINDINGS

6.0 Introduction

The chapter is a synthesis of the study, briefly highlighting central findings, reaching conclusions, and making recommendations in theological education, pastoral ministry, and for research in the future. This research aimed at scrutinizing the application of Augustine's doctrine of grace in the Anglican Church of Tanzania, namely, theological, pastoral, and contextual. Following the trail of influence in history, the development of doctrine, and challenges of today, the research sought to show how Augustinian grace continues to be relevant in Anglican practice and theology in a Tanzanian context.

There is a need for an overview of the general findings as it allows for proper understanding of how Tanzanian Anglicanism received, used, and applied Augustine's theology. It provides foundations for theological thinking on how doctrinal accuracy and contextual theological expression can be reconciled in church learning and ministry. After weighing the findings, this chapter explains the strength, limitation, and future potential of the encounter of the doctrine of grace in Tanzania.

6.1 Discussion of main findings

A summary of the main findings of the dissertation is given here in relation to the dissertation questions laid out in Chapter 1. Each subsection states the main theological, historical, and contextual findings emerging in the dissertation.

6.1.1 Historical and theological background

6.1.1.1 The beginnings and growth of the Anglican Church in Tanzania

The Anglican Church of Tanzania is historically based in 19th-century missionary work, mainly through the Universities' Mission to Central Africa (UMCA) and the Church Missionary Society (CMS).

The missionaries introduced Anglican liturgical practice, sacramental theology, and such doctrines as grace, which have their roots in Reformation era Anglican theology and Augustinian theology.

As the church grew, it became strongly integrated into Tanzanian society, syncretizing African spirituality and Western theological tradition. The Anglican Church in Tanzania developed a contextualized theology of grace that is both true to classical Anglican teaching and sensitive to the communal emphasis of African spirituality. While the earlier missionary theology understood grace mainly as God's graciousness in salvation, newer Tanzanian Anglicanism involves a holistic vision of grace as God's empowering for personal holiness, social justice, and societal transformation.

The study confirmed that Anglicanism growth in Tanzania has been marked by theological continuity and adaptation. Maintaining the central Anglican doctrine, the church has engaged with the prevailing cultural, ethical, and pastoral challenges of concern, such that grace still finds expression in the Tanzanian religious and social life.

6.1.1.2 Anglican theology and liturgy: The place of grace

Grace is a theological doctrine of central importance and of supreme importance in Anglican Church of Tanzania worship, sacraments, and preaching. Grace is defined in Reformation Anglican theology and Augustinian theology as the unmerited favor of God which saves and sustains the faith life of the believer.

Grace is emphasized in Anglican worship, and particularly in the sacraments, especially in Baptism and in the Eucharist. Baptism is the initiatory sacrament of the faithful into God's grace, speaking of spiritual birth and communion in the Church. Eucharist, the center of Anglican liturgy, is a source of experiencing God's saving grace, sustaining the believer's faith and the communion power of the Church. The Book of Common Prayer, which is used throughout Tanzanian Anglican worship, reiterates this theology of grace, especially in confessional, absolution, and thanksgiving prayers.

In the Tanzanian context, grace is both conceptualized at the individual and communal levels. While traditional Anglican theology emphasizes grace as God's undeserved favor in salvation, Tanzanian Anglican theology also evokes grace as empowerment to live virtuously, reconcile, and secure social justice. Preaching centered on grace is prevalent among most clergy, encouraging believers to employ God's grace not only to be saved but also to overcome personal and societal issues.

The study found that different Anglican parishes in Tanzania emphasize grace in different ways. Some have a more sacramental and liturgical perspective, in which grace is seen to be received primarily through participation in the sacraments and the life of the Church. Others, influenced by charismatic movements, emphasize grace as an experiential encounter with the Holy Spirit, involving spiritual renewal, healing, and empowerment. This diversity shows Anglican theology to be elastic in allowing different forms of grace without sacrificing doctrinal integrity.

As a general rule, the role of grace within Anglican doctrine and liturgy in Tanzania is a synthesis between historic Anglican doctrine, Augustinian theology, and African spiritual realities and hence a contextualized and dynamic doctrine in the life of the Church.

6.1.1.3 The influence of Augustine's teaching on Grace to Anglican doctrine

Augustine's doctrine of grace has significantly impacted Anglican theology, particularly its anthropology, soteriology, and sacramentology. The Anglican Church received most of Augustine's theology, in fact most of Western Christian theology, and thus his doctrine of original sin, God's grace, and the divine intervention in human salvation.

One of the deepest ideas of Augustine in Anglican theology is that human beings are completely dependent on God's grace for salvation. Augustine teaches that "due to original sin, human will cannot choose righteousness apart from God's grace"¹⁰⁵. The same faith influenced Anglican theology throughout the Reformation, particularly in the 39 Articles of Religion, which express unequivocally

¹⁰⁵ Chadwick Henry. *Augustine , Confessions*. Oxford University Press, Oxford.1991:198

that salvation comes not from human endeavor but from God's grace alone, Article 10: Of Free Will; Article 17: Of Predestination and Election.

The grace theology by Augustine is seen most clearly in the doctrine instruction on the sacraments, particularly Baptism and the Eucharist, of the Anglican Church in Tanzania. Baptism is seen as the means whereby original sin is cleansed from us by grace, and the Eucharist as a continual reception of God's grace strengthening believers in their faith. Anglican sacramental theology has also been shaped by Augustine's teaching that the sacraments are visible signs of invisible grace, declaring the truth that grace is the gift of God as well as a change bringing reality in the Church.

Moreover, Tanzanian pastoral ministry reflects Augustine's emphasis on grace as an enabling force in Christian living. The majority of Anglican clergy teach that grace not only saves people but also empowers believers to live in justice and do acts of justice and reconciliation. This is in line with Augustine's understanding that grace heals human will so that Christians can obey the laws of God.

However, the study identified that Tanzanian Anglican grace teachings sometimes venture beyond strict Augustinian orthodoxy. Augustine strongly emphasized grace as a predestined gift for the elect, but African Anglicanism stresses grace both as a personal and corporate experience very much associated with reconciliation, concord in society, and justice. This borrowing is a testimony to the extent to which Augustine's doctrine of grace has been redesigned in the African context to be meaningful within Tanzanian spirituality and social realities.

The Tanzanian Anglican Church also upholds Augustinian doctrine regarding grace, particularly in its salvation theories, sin, and sacraments. However, contextualizing grace in an African environment implies that the paradigm of comprehension broadens to include moral responsibility and communal relationship restoration. It is within this dynamic interchange with Augustine's theology that is allowed for the live and viable nature of grace among Tanzanian Anglicans.

6.2.2 Doctrinal and theological significance

6.2.2.1 The position of Grace within Tanzanian Anglican theology

Grace is centrally located in Tanzanian Anglican theology, both informing Christian practice and doctrinal belief. In adopting the broader Anglican tradition, Tanzanian grace theology is informed by Western theological traditions, namely Augustinian and Reformation, but also by African spiritual intuitions toward communal relationships and divine providence.

Consistent with the classical Anglican theology, the Anglican Church of Tanzania believes that salvation is all through the grace of God freely given in Jesus Christ and received through faith. This is also re-stated in the liturgical prayer, catechesis, and doctrine instruction, where grace is taught by God and not for merit Ephesians 2:8-9. This is an articulation of the Reformation principle of sola gratia (grace alone), which has been fundamental in Anglican theology.

In Tanzanian theology, grace is conceived more widely than individual salvation it is also an active force which reunites societies and prepares the believer for social and moral responsibility. African theologians such as John Mbiti and Kwame Bediako emphasize that grace is not only a salvific tool at the personal level but also a healing force that brings about reconciliation, justice, and wholeness in society. This social aspect of grace is in harmony with African traditional values, where interconnectedness and harmony constitute the very fabric of spirituality.

Secondly, Tanzanian Anglican theology is also connected with sacramental life, that is, Baptism and Eucharist. The majority of Tanzanian Anglicans believe that Baptism leads to God's grace, which washes away sin and shows the new life in Christ, and that the Eucharist is a normal renewal of the grace of God, which unites people in love and faith. They adopt Augustine's theory of sacraments in this view, that grace is conveyed through physical realities ordained by Christ.

But there also exist local level theological accommodations among Tanzanian Anglicans. There are some parishes, especially those with a Pentecostal taste, which emphasize grace as an experiential

reality with a focus on spiritual gifts, healing, and individual renewal through the Holy Spirit. Others are more traditionally Anglican in perspective, emphasizing grace as sacramental and doctrine-witnessed in Anglican liturgy and catechetic.

6.2.2.2 Anglican understandings of grace in Sin, Salvation, and Sacraments

Tanzanian Anglican theology of grace in sin, salvation, and sacraments is biblically orthodox and historically informed. Based on Augustinian theology, Reformation theology of sola gratia (grace alone), and historic Anglican tradition, God's undeserved favor, saving sinful human beings and administered through faith and sacraments, is what grace is.

i. Grace and Sin

Anglican theology follows the Augustinian teaching of original sin, that all people are born fallen and cannot attain righteousness by human merit. This is expressed in the *Book of Common Prayer* in the confessional prayers, where the faithful acknowledge their utter dependence on the grace of God for forgiveness and regeneration. Sin among Tanzanian Anglicans is not merely the personal moral fault but a perturbation of social order, just as it is in the traditional African understanding wherein sin is disordering in its disruption of shared communal harmony. Grace is thus not merely the salvation mechanism for the individual but a reformation dynamic for relationships and reconciliation.

ii. Grace and Salvation

Salvation in Anglican theology is entirely a work of God's grace, initiated through Jesus Christ's atoning death. These accords with Augustine's teaching that human will cannot act in the exercise of choosing righteousness without the help of God's grace. Tanzanian Anglican doctrine upholds this in preaching, catechesis, and prayers in the liturgy that salvation is by faith and not through man's effort Ephesians 2:8-9. But unlike the strict predestinarianism of Augustine and some Reformed traditions, African Anglican theology emphasizes human response to grace, calling the believer to

live in a way that manifests transformation, discipleship, and obedient participation in God's enterprise.

iii. Grace and the Sacraments

The Anglican Church instructs that God's grace is physically and visibly mediated through the sacraments, most particularly Baptism and the Eucharist. Baptism is understood to be the sacrament through which grace is first applied to the believer, cleansing them from sin and grafting them into the body of Christ. This is particularly significant in the Tanzanian context, where Baptism is considered a rite of passage into the Christian faith and the wider community of believers.

Similarly, the Eucharist or Holy Communion is seen as ongoing sharing of God's grace, strengthening Christians spiritually and the communal aspect of Christian life. Augustine's theology that the sacraments are tangible signs of intangible grace may be seen in Anglican theology of the Eucharist wherein it is believed that in taking bread and wine, Christians partake in the real presence of Christ and are renewed in faith.

Anglican conceptions of grace in relation to sin, salvation, and the sacraments find a balance between classical Christian theology and African contextual expressions. While holding on to Augustinian and Reformation teachings on grace, the Anglican Church in Tanzania also integrates African communal spirituality, conceiving grace not only as divine forgiveness and justification but also as a redemptive power that restores individuals, constructs communities, and fosters Christian life through the sacraments.

The doctrine of grace in Tanzanian Anglican theology is grounded in classical Anglican dogma and African contextual wisdom. While it secures the Anglican and Augustinian emphasis on grace as the foundation for salvation, it also finds a place for African communal spirituality with grace as relationship restoring power, power to empower moral life, and Christian discipleship perpetuating

power. In the dynamic engagement with grace, it maintains the doctrine of grace as a living and transfiguring power in Tanzanian Christianity.

6.2.2.3 Comparison of Augustine's theology and indigenous local beliefs

Augustine's doctrine of grace differs in some respects from the traditional African faith but has similarities as well. Augustine emphasized that grace is absolutely undeserved, gratuitously given by God's will to redeem fallen man. On the other hand, the majority of African religious cultures emphasize a reciprocal relationship between God and human beings, such that God's favor often involves morality, rituals, and human harmony. The Tanzanian Anglican Church, being influenced by both Augustinian theology and African spirituality, bridges the differences by adopting both perspectives in its pastoral teachings and theological education.

i. Human nature and grace

Augustinian view, Augustine taught that man is absolutely tainted by original sin; defiling human will and making mankind incapable of the choice of God save through grace. He asserted that "grace is required for any righteous act and that salvation lies wholly in God's sovereign decision, not human effort."¹⁰⁶.

African traditional view, the majority of African societies do not have a strong focus on original sin. Instead, "sin is conceived as a disruption of harmony in society, rather than as an inherited corruption"¹⁰⁷. The emphasis is on restoring balance through communal rituals and acts of reconciliation.

Tanzanian Anglican adaptation, the Tanzanian Anglican Church acknowledges human dependence on grace, but its theology also encompasses the African emphasis on moral responsibility and restoration of society, with grace forgiving but also empowering believers to uphold justice and social harmony.

¹⁰⁶ Chadwick Henry. Confessions.1991:198

¹⁰⁷ Mbiti John. 1971:134

ii. Grace and divine favor

Augustinian View, Augustine underscored that grace is only a gratuitous gift of God and cannot be achieved through good works or religious rituals.

African traditional view, for the majority of African traditional religion, “divine favor tends to be reciprocal God rewards good character, honor bestowed on the parents, and helpfulness toward people with blessings and divine safeguarding, whereas ill doing involves bad fortune”¹⁰⁸.

Tanzanian Anglican accommodation but Anglican salvation comes by the grace of God only, albeit supplemented by teaching Christian discipleship and righteousness. This is consonant with African intuition that favor with God is something that ought to result in righteous living to vindicate the assumption that grace is not inactive but dynamic in conferring the empowerment of living for God in Christ.

iii. Grace and community’s function

Augustinian view, Augustine focused on personal salvation, whereby grace acts in the life of the believer to guide him into a personal relationship with God.

African traditional view, African spirituality will approach grace in terms of community blessings, divine favor, and spiritual well-being are not merely personal but also affect the community as a whole.

Tanzanian Anglican accommodation, Tanzanian Anglican theology brings together both perspectives by maintaining that grace is both personal and public. This is seen in church doctrine on reconciliation, congregational worship, and social justice where grace is realized as a power that not only restores the individual to God but also reconciles relationships in the Church and society.

¹⁰⁸Bediako Kwame.1995:212

6.2.3 Pastoral and liturgical applications

6.2.3.1 The use of grace centered liturgy in sacraments and worship

Grace is core to Anglican sacramental life as well as liturgy, and it affects the worship life of Christians in the Anglican Church of Tanzania. *The Book of Common Prayer*, which is widely utilized in Tanzanian Anglican worship, reflects this preoccupation through confessional, absolving, and thanksgiving prayers that highlight grace as God's unmerited favor in forgiveness, renewal, and spiritual nourishment.

a. Grace in worship

Anglican worship in Tanzania is deeply rooted in a grace-centered liturgical tradition, affirming that the believers come before God not because of their merit but through God's grace. The liturgical order follows the Anglican pattern of, Confession and absolution, affirming human sinfulness and God's grace in forgiveness. Scripture readings and sermons, teaching on grace as a renewing power in the believer's life. Intercessory prayers, praying for God's merciful action in individual and congregational issues. The Eucharist (Holy Communion), the culmination liturgical expression of God's grace in Christ, affirming the faith that grace is received continually through participation in the sacrament.

b. Grace in the sacraments

Anglican theology teaches that grace is transmitted through the sacraments as visible signs of invisible grace, a theology founded upon Augustinian theology. The two most prominent sacraments central to Anglican life Baptism and the Eucharist are particularly critical in maintaining the doctrine of grace:

Baptism in Tanzanian Anglican theology, Baptism is regarded as being the vehicle through which believers initially receive God's grace, noted as their initial introduction to the Church and their new

life in Christ. Infant baptism focuses on the belief that God's grace is freely bestowed and not by human merit.

Eucharist (Holy Communion), The Eucharist is seen to be continuous reception of grace, making the believers empowered in their Christian walk. Tanzanian Anglican Church believes that Christ is spiritually present in the Eucharist, and through bread and wine, the believers are fed with grace for holy living.

6.2.3.2 Contextual adaptations in Tanzanian Anglicanism

In upholding Anglican traditional forms of liturgy, the Tanzanian Church also integrates African forms of worship, such as, Call and response prayer that emphasizes common experience of enjoying God's grace. Congregational hymns and extemporaneous worship that emphasize grace as an established fact rather than a theological construct. Extended thanksgiving and testimonies, where Christians narrate how their lives have been transformed by God's grace.

The grace focused prayer of the Tanzanian Anglican Church keeps grace at the very center of worship and sacramental life. The Church holds on to the traditional Anglican liturgical form but Africanize grace in accordance with African modes of faith so that it is not merely doctrinally accurate but also culturally suitable. The Church instructs, lives, shares, and celebrates grace through the exercise of confession, Eucharistic celebration, and common worship within the Tanzanian Anglican fellowship of believers.

6.2.4 Today's challenges and opportunities

6.2.4.1 The role of grace in addressing social justice, reconciliation, and the Church's unity

The doctrine of grace is not only the center of personal salvation but also a solid theological foundation for social justice, reconciliation, and unity for the Anglican Church in Tanzania. Grace

based theology was found to inform the Church's response to issues of the contemporary world, particularly issues of poverty, inequality, tribal conflicts, and denominationalism.

a. Grace and social justice

The Tanzanian Anglican Church applies the doctrine of grace in the struggle for human dignity and justice, and instructs Christians to seek fairness and equality in the world as grace calls them. Not only does the Church have education, health, and economic development initiatives, but they show us that grace don't just mean salvation but actual transformation. Consistent with the Augustinian theology that teaches grace heals fallen man, Tanzanian Anglican leaders call for integrity, anti-corruption crusades, and moral leadership.

b. Grace and reconciliation

Political and ethnic conflicts in Tanzania at times threaten national cohesion. The Anglican Church uses grace as a theological platform for peace construction in the sense of promoting forgiveness, dialogue, and healing at the grassroots level. The Church initiates reconciliation between conflicting parties, instructing that grace calls believers to seek peace rather than revenge. This accords with Augustine's point that grace heals broken relationships, both with others and God. Liturgical practices such as the Eucharist and corporate prayers highlight that grace brings people not only together to God but to one another.

c. Grace and church unity

Doctrinal differences and denominational competition sometimes challenge the harmony of the Anglican Church in Tanzania. Nevertheless, theology of grace teaches us that it is possible to have faith that the Church is a single body maintained by God's undeserved love, as contradistinction to human things. The Church is founded upon Eucharistic communion as an expression of unity, reminding Christians that grace makes them one in Christ despite diversity in traditions or focus in

theology. Anglican leaders encourage ecumenical discussion and work together with other Christian denominations in order to avert division and enable cooperation and shared mission.

6.2.4.2 Reaction to legalism, Prosperity theology, and Syncretism

The Anglican Church in Tanzania grapples with serious theological problems like legalism, prosperity gospel, and syncretism. All these tendencies all misrepresent the biblical understanding of grace by confining it to rule observance only, employing it for worldly gain, or blending it with other non-Christian spirituality. The Church tries to resist these by developing teaching from biblical and Anglican theology, particularly from Augustinian doctrine of grace and African theology.

a. Reaction to legalism

Legalism encourages rigid compliance with God's laws as the standard of righteousness in opposition to Anglican and Augustinian salvation by grace through faith alone (Ephesians 2:8-9).

Tanzanian Christians, influenced by moralistic instruction, believe that compliance with divine laws, precepts, and personal sanctity pleases God. The Anglican Church responds to legalism with focus on grace as the basis of salvation, and in doctrine that obedience is a result of grace and not the cause. Liturgical confession and prayer set the stage that God's mercy and not man's effort is the basis for forgiveness and renewal.

b. Renunciation of prosperity theology

Prosperity theology, or the equating of grace with material wealth, bodily health, and success, has acquired momentum in Tanzania through the Pentecostal and Charismatic movements. Prosperity theology is just the opposite of Augustine's doctrine of grace as aimed primarily towards salvation and spiritual regeneration, and not riches. The Anglican Church in Tanzania responds by:

i. Proclaiming change of human beings spiritually rather than earthly riches as grace (2 Corinthians 12:9).

- ii. Proclaiming hardship and persecution are not lack of grace but growth in being a Christian.
- iii. Emphasizing Eucharist as receiving grace and not equating grace with material prosperity or worldly success.

c. Response to syncretism

Syncretism is the combining of Christianity and native African religious practice, for example, ancestor worship, ritual sacrifice, and animist practice. Grace, in some Tanzanian Christian belief, is a type of divine favor which must be “activated” by indigenous rituals, reconciling Christian and local spirituality. Syncretism is resisted by the Anglican Church:

- i. Teaching the completeness of Christ’s grace, through which salvation is complete in Jesus and requires no other ancestral intermediary or discipline (Colossians 2:8-9).
- ii. Emphasizing the sacraments of Baptism and the Eucharist as the true vehicles of receiving God’s grace, rather than seeking non-Christian disciplines of the spirit.
- iii. Enabling biblical literacy through theological teaching, whereby believers can identify the distinctiveness of Christian grace in comparison with customary spiritual systems.

The Tanzania Anglican Church routinely champions the doctrine of biblical grace against contaminations such as syncretism, prosperity gospel, and legalism. By positioning grace as God’s free, transformational gift, the Church enjoys the confidence of being faithful to the Bible as well as a reaction to spirituality and culture issues within Tanzania.

6.2.5 Current challenges and possibilities

The grace doctrine is pivotal to the approach to social justice, reconciliation, and Church harmony in Tanzania. With the emphasis on grace as a redemptive and transformatory experience, the Church demands justice, peace, and moral leadership, tackling issues of poverty, corruption, and ethnic conflicts. Grace is also a foundation for reconciliation, resulting in forgiveness and community

healing among post conflict groups. Unity in the church dominating, Anglican doctrine highlights the overruling authority of grace that unites all the different denominations of Christians and Christian groups into unions in spite of doctrine and unity dominating. Eucharist as the vehicle to receive grace dominating is the central aspect and involves continuous mention of how grace operates to heal men as well as unites all to render them united by it.

The Tanzanian Anglican Church also faces theological problems like legalism, prosperity theology, and syncretism that tend to distort the biblical teaching of grace. Legalism, which is the emphasis on strict religious rule keeping, is countered through doctrine instruction that grace rather than man's works is the foundation of salvation. Prosperity theology that distorts grace with worldly wealth and success is countered through teachings of tribulation, humility, and spiritual new birth in the Bible. Similarly, syncretism where Christian theology is blended with traditional religious practice in Africa is met by the acceptance of Christ's grace as adequate for salvation, healing, and providence as opposed to ancestor mediation or cultic practice. Such a response renders the doctrine of grace theoretically plausible and practical in African religious settings.

African theologians such as John Mbiti, Kwame Bediako, and Emmanuel Katongole have attempted to develop context paradigms of theology which integrate Augustinian grace with African spirituality. As Augustine emphasized the primacy of grace as God's sovereign action in salvation, African theologians prefer to accentuate its social and redemptive dimension, associating grace with social change, reconciliation, and accountability. The possibilities and challenges are in integrating Augustinian theology into Tanzanian theological education. Some resist Western theological constructs, claiming they are not culturally relevant, but some believe Augustine's doctrine of grace is fundamental to faithfulness in doctrine. Anglican seminaries make up for this shortfall by integrating theology of grace with communal values of African society so that theology remains faithful to biblical material yet relevant to Tanzanian Christianity.

6.2.6 Victoria Nyanza Diocese Case Studies

Empirical evidence among the Victoria Nyanza Diocese offers rich soil for clergy and laity attitudes to grace insights, characterized by theology background, living experience, and cultural context. While clergy do have biblically based Anglican understanding of grace emphasizing salvation and renewing spiritual role lay believers understand many times grace as God's power to deal with life difficulties. Interviews find that within the clergy there are those who place very great emphasis on grace as sacramentally mediated, namely in Baptism and the Eucharist, and others who place it on grace as an experience of ongoing divine favor in daily life. Such diversity is evidence of tension between formal Anglican doctrine and contextual understandings of grace in Tanzanian Christianity.

Comparison of parishes of the diocese identifies that congregation with high sacramental focus in the area of grace with stress on liturgical methodology such as Holy Communion and confession, whereas other congregations focus more on charismatic model of grace, with informal worship, testimony, and with desire for empowerment through the Holy Spirit. More traditional parishes maintain Anglican liturgical life and see received grace as gift through the sacraments and general worship. Charismatic-orientated parishes focus on subjective experience of God's grace, occasionally linked with healing, prophecy, and deliverance ministries. Differing from one another, all parishes affirm grace as the basis of Christian life, but in different way.

The effect of theological education on the practice and understanding of grace is in seminary trained clergy, who will most probably teach a theologically sophisticated understanding of grace based on Augustinian and Anglican theological tradition. Anglican seminary trained clergy will most probably teach that grace is required for salvation and discipleship, whereas charismatic movement influenced clergy will most probably supplement an experiential and Spirit based understanding. This highlights the significance of the study of theology to shape the opinion of the clergy, wherein grace taught as doctrine but also as experiential truth affecting pastoral ministry, ethical leadership, and community development.

CHAPTER SEVEN

SUMMARY, CONCLUSION AND RECOMMENDATIONS

7.1 SUMMARY

The dissertation analyzes the theological and pastoral relevance of Augustine of Hippo's teaching of grace to the Anglican Church of Tanzania (ACT) with special reference to the Diocese of Victoria Nyanza. Based on the assumption that human beings, owing to original sin's taint, cannot become righteous outside divine grace, Augustine's grace theology ranks among the strongest foundations of Christian teaching. The dissertation discusses how Anglican theology has been shaped by the doctrine across the centuries, how Tanzanian contexts of Anglicans comprehend and apply the doctrine, and how the doctrine topples contemporary ecclesial and societal challenges.

7.1.1 Structure and Methodology

The dissertation has seven chapters. Chapter One establishes the context, objectives, and questions, and gives way to a wide-ranging literature review of Augustine's most significant theological contributions specifically from *Confessions* and *The City of God* and how they have shaped Anglican theology through theologians such as Richard Hooker and the Thirty-Nine Articles of Religion. It also introduces African theologians like John Mbiti in an effort to indicate the contextual element of theology in Africa.

Chapter Two provides in history how the Anglican Church in Tanzania was established and Chapter Four contains detailed theological critique by chapter. Chapter Three is methodology of dissertation, which is qualitative with the use of historical, doctrinal, and comparative theological methods and supplemented by archival studies and contextual theology. The primary data are gathered from church documents and theological literature, and secondary data from scholars' monographs on grace, Anglican theology, and African Christian theology.

Chapter five contains detailed theological views from African theologians about the contextualization of the Augustine doctrine of grace in African context. Chapter six provides a detailed discussion of the main findings laid from the dissertation question generated in chapter one. Chapter seven gives a summary of the dissertation, conclusion and the recommendations which adds theological sights on the doctrine of grace to the Anglican Church of Tanzania particularly the Diocese of Victoria Nyanza

7.1.2 Key findings

The study demonstrates how Augustine's theology of grace still shapes Anglican theology in Tanzania, especially its soteriology, sacraments, and theological anthropology. The term grace is not only used to mean unmerited favor but also transfiguring and empowering power which operates in the life of believers and in the ministry of the Church. Tanzanian Anglican tradition assumes that grace supports Christian life, facilitates moral action, and calls for social responsibility to respond to challenges like poverty, injustice, and social fragmentation.

Conversely, the dissertation also delineates theological challenges facing the Church's doctrine of grace. They are legalism, which emphasizes too much obedience; prosperity theology, which mischaracterizes grace as prosperity; and syncretism, which blends Christian teaching with African traditional religious perceptions. The thesis illustrates how the ACT deals with these challenges through preaching, teaching, sacramental doctrine, and liturgy via the doctrine of grace.

The study also finds that parishes are living experience grace in common, differently. Parishes emphasize sacramental and liturgical expressions of grace in certain instances, whereas other parishes, particularly charismatic influenced parishes, stress grace as dynamic and experiential encounter with the Holy Spirit significantly. Such variance demonstrates the Church's ability to bear historic doctrine and local practice in tension.

7.1.3 Contribution and recommendations

The dissertation adds to Anglican theological literature in reasserting Augustine's theology as being doctrinally relevant and its practical relevance articulated in a non-Western, postcolonial setting. It presents practical suggestions in theological education, calling for Augustinian and African theological reflection to be included; in pastoral ministry, insisting that grace be claimed while preaching and healing communities; and in dissertation, where greater exposure to African Christian tradition and comparative ecclesiological studies is called for.

Finally, Augustine's theology of grace is a living and contemporary theology in the Anglican Church of Tanzania. Its eternally relevant wisdom provides both reasons for loyalty to doctrine and an example for contextual theological interaction such that the Church remains loyal to its tradition but not woodenly bound to its own structures and schemata. Through this dissertation, grace is recovered not only as a theology of individual salvation, but as a living theological imagination for the redemption of lives, communities, and the African Church.

7.2 CONCLUSION

The significance of Augustine's doctrine of grace in the Anglican Church of Tanzania has been examined in this dissertation, ranging from its background, doctrinal applicability, pastoral application, and challenges of the day. The dissertation found that grace remained central to Anglican theology in shaping salvation, sacramental, and Christian living belief. The dissertation did find, however, that grace is received and practiced differently in Tanzanian Anglican parishes with some parishes focusing on sacramental grace and others on experiential experiences of God. By means of the perceptions analysis of the laity and clergy, the study has demonstrated the dynamic process of grace as theological existence and reality that operates in Tanzanian Christian life.

The study attests to the ongoing relevance of Augustine's theology of grace to Tanzanian Anglicanism, particularly in its God initiative doctrine of salvation. Augustine's teaching that grace is a gratuitous gift of God which is essential to the transcendence of human sinfulness remains

influential in Anglican doctrinal teaching and liturgical life. While Augustinian theology provides gargantuan theological foundations, Tanzanian Anglicanism has local even the teaching on grace, locating it in African communal spirituality and ethical responsibility. This change ensures grace is recognized not merely as a teaching of personal salvation but also as a tool for social justice, reconciliation, and church unity.

The balance between the strength of the doctrine and the contextual adjustment of theology is the most significant result of this study. While the Tanzanian Anglican Church holds onto its traditional theology, it is also willing to accept that grace must be defined in a vocabulary that African worldviews can grasp. This is struck in theological education, parish life, and Christian discipleship, where clergy are trained to maintain biblical and Anglican doctrine on grace and interact with the local culture and spiritual climate. The dialogical engagement of African contextual theology and Augustinian theology emboldens the Church to speak of grace in the midst of a more dynamic religious landscape.

The dissertation propels Anglican theological scholarship, pastoral ministry, and Christian discipleship in Tanzania by being smarter about how grace is read, taught, and embodied. Such insights underscore the call for the theology curriculum to shape the worldview of the clergy, the importance of grace centered preaching in the midst of the war against theological legalism and prosperity gospel, as well as persistent interaction with African theological imagination. With Augustinian doctrine integrated into African belief systems, the Tanzanian Anglican Church is now able to reinforce its foundation of faith in doctrine in harmony with sympathy for the life world of its congregation.

7.3 RECOMMENDATIONS

7.3.1 Theological education

To strengthen theological education in the Anglican Church of Tanzania, Augustinian grace theology should be integrated into seminary curricula, ensuring that clergy receive a solid doctrinal foundation while also engaging with African theological perspectives. This approach would help maintain doctrinal integrity while making grace more contextually relevant to Tanzanian spirituality. Further, the creation of contextualized pedagogical materials from African narratives, communal ethics, and day to day life would make the doctrine of grace more understandable and applicable to laity and clergy. There must also be theological exchange between Western and African churches so that Augustinian theology of grace can be translated into language consistent with African communal morality, but still essential Anglican doctrine. This balanced ministry would equip the future clergy with a more sufficient theology of grace to preach, teach, and minister more appropriately in the Tanzanian situation.

7.3.2 Pastoral ministry

To enhance pastoral ministry in the Anglican Church of Tanzania, clergy need to give priority to preaching and teaching on grace to counter theological aberrations such as legalism, prosperity theology, and syncretism. By insisting that salvation is exclusively a fruit of God's grace, pastoral instruction can also cure mistakes that place grace on account of scrupulous rule following, world success, or un-Christian asceticisms. Grace based pastoral care should likewise be exercised, particularly in healing and reconciliation within communities, that grace will not just be instructed as dogma but also be lived out in social healing, conflict resolution, and peace-building activities. Lastly, pastoral leaders need to promote liturgical expression that will balance sacramental grace and communal and individual faith experiences in such a way that old Anglican worship forms will remain spiritually nourishing and contextually relevant to Tanzanian Christians.

7.3.3 The need for further research

Follow-up studies need to examine Augustine's theology's broader impact on African Christianity and the impact of his doctrine of grace on other Christian denominations beyond Anglicanism, such as Catholic, Lutheran, and African Independent Churches. Further research should also investigate how grace is conceptualized and practiced in Pentecostal and Charismatic movements within Tanzania, where Spirit based and experience based interpretations would be most radically different from orthodox Anglican traditions. Lastly, empirical research on the perception of clergy and laypersons of grace across different Anglican dioceses would provide further insight into theological education, cultural context, and pastoral experience on the conceptualization and practice of grace in different Tanzanian church contexts. It would allow for the bridging of theological lacunae so that grace is a living, biblically rooted, and contextually meaningful doctrine in Tanzanian Christianity

BIBLIOGRAPHY

Anderson, A. (2013). *To the Ends of the Earth: Pentecostalism and the Transformation of World Christianity*. Oxford University Press, Oxford.

Aquinas, T. (1948). *Summa Theologica: Fathers of the English Dominican Province*, Trans. Benziger Bros.

Augustine of Hippo. (1991). *Confessions*: H. Chadwick, Trans. Oxford University Press, Oxford

Augustine of Hippo. (1999). *On Nature and Grace*: P. Holmes, Trans. St. Augustine's Press

Augustine of Hippo. (1999). *On the Predestination of the Saints*: P. Holmes, Trans. St. Augustine's Press.

Augustine of Hippo. (2003). *The City of God*: H. Bettenson, Trans. Penguin Classics.

Augustine. (1998). *The spirit and the letter* (J. Burnaby, Trans. Westminster John Knox Press.

Avis, P. (2018). *Theology and the Anglican tradition*. T&T Clark.

Augustine. (2003). *The City of God* H. Bettenson, Trans. Penguin Classics.

Bediako, K. (1995). *Christianity in Africa: The Renewal of a Non-Western Religion*. Edinburgh: Edinburgh University Press.

Booty, J. E. (2006). *The Church in History*. Morehouse Publishing, Harrisburg, PA.

Booty, J. E. (Ed.). (1998). *The Book of Common Prayer: A theological commentary*. Oxford University Press. London

Avis, P. (2007). *The identity of Anglicanism: Essentials of Anglican ecclesiology*. T&T Clark

Buchanan, C. (2009). *The Anglican Eucharist: The theology and history of Anglican liturgy*. Alcuin Club Collections.

Brown Peter. (2000). *Augustine of Hippo: A biography*. University of California Press, California.

- Calvin, J. (1559). *Institutes of the Christian Religion* H. Beveridge, Trans. Hendrickson Publishers.
- Gifford, P. (1998). *African Christianity: Its Public Role*. London: Hurst & Company.
- Gifford, P. (2004). *African Christianity: Its public role*. Indiana University Press.
- Kalu, O. (2008). *African Pentecostalism: An introduction*. Oxford University Press.
- Hanson Bradley (1997). *Introduction to Christian Theology*: Fortress Press, Minneapolis
- Hastings, A. (1994). *The Church in Africa: 1450-1950*. Oxford University Press.
- Hoocker R. (1990). *Of the Laws of the Ecclesiastical Polity*. Everyman's Library.
- Hendryx J (2021). *Augustine's Writings on Grace and Free Will: Monergism Books*, West Linn
- Newman J (1877). *The Via Media of the Anglican Church*, Vol. 1: Pickering, London.
- Kanyoro, R. (2001). *Engendered communal theology: African women's contribution to theology in the 21st century*. Edinburgh: Saint Andrew Press.
- Katongole, E. (2017). *Born from Lament: The Theology and Politics of Hope in Africa*. Grand Rapids, Eerdmans.
- Luther, M. (1525). *The Bondage of the Will*: J. Packer & O. Johnston, Trans. Fleming H. Revell.
- MacCulloch, D. (1996). *Thomas Cranmer: A Life*. Yale University Press.
- Mbiti, J. S. (1971). *African Philosophy and Religions*. London: Heinemann.
- McGrath, A. (2017). *Christian theology: An introduction*. Wiley-Blackwell.
- Mugambi, J. N. (1989). *African Christian Theology: An Introduction*. Nairobi: Heinemann.

Mugambi, J. N. K. (1995). *From Liberation to Reconstruction: African Christian Theology after the Cold War*. Nairobi: East African Educational Publishers.

Neill, S. (2002). *Anglicanism*. Oxford University Press, Oxford.

Newman, J. H. (1989). *Parochial and Plain Sermons*. Ignatius Press, London.

Pelikan, J. (1971). *The Christian Tradition: A History of the Development of Doctrine, Vol. 1*. University of Chicago Press.

Pobee, J. S (1992). *Varieties of African Theology*. Maryknoll, NY: Orbis Books.

Pobee, J.S.(1979). *Toward an African theology*. Abingdon Press..

Bediako, K. (1995). *Christianity in Africa: The renewal of a non-Western religion*. Edinburgh University Press, Edinburgh

Sanneh, L. (2009). *Translating the message: The missionary impact on culture*. Orbis Books.

Pobee, J. S. (1992). *Varieties of African Theology*: Maryknoll, NY: Orbis Books,

Richard Hooker.(1989). *Laws of Ecclesiastical The Polity*:A S McGrade Ed, Cambridge University Press, Cambridge.

Samuel Kunhiyop (2012). *African Christian Theology*: Zondervan Grand Rapids, Michigan

Spinks, B. (2006). *The Worship Mall: Contemporary Responses to Contemporary Culture*. London: SPCK.

Sundkler, B., & Steed, C. (2000). *A History of the Church in Africa*. Cambridge University Press, Cambridge.

Sykes, S., Booty, J., & Knight, J. (2017). *The Study of Anglicanism*. SPCK Publishing, London.

The Church of England. (1571). *The Thirty-Nine Articles of Religion*.

Walls, A. F. (2002). *The cross-cultural process in Christian history* .Orbis Books.

Wright, N. T. (2003). *Paul: Fresh Perspectives*. Fortress Press

APPENDIX 1: INTRODUCTORY LETTER FROM UNIVERSITY



UGANDA CHRISTIAN UNIVERSITY
A Centre of Excellence in the Heart of Africa

15th March 2024

TO WHOM IT MAY CONCERN

Dear Sir/Madam

INTRODUCTION LETTER FOR DATA COLLECTION

This letter serves to introduce to you BARAKA HARAMBA a student of Bishop Tucker School of Divinity pursuing a Master of Divinity/ Master of Arts in Theology/ Master of Arts in Theology and Development/ Master of Arts in Theology and Health care Management/ Bachelors of Divinity.

His/her is carrying out a research as a partial requirement for him/her to be awarded the degree he/she is pursuing. So kindly avail him or the required information for building his/her research work.

Counting on your cooperation and thank you in advance

Yours faithfully


Rev. Prof. Elly Kansime

Research coordinator, Bishop Tucker School of Divinity and Theology.

elkansime@ucu.ac.ug, 0772621182



A Centre of Excellence in the Heart of Africa

P.O. Box 4, N. Namu, Uganda (East Africa), Plot 01-02, Bishop Tucker Road, Muzono Hill, Tel: +256 (0) 31 235 9925, www.ucu.ac.ug


APPENDIX 2: TURNITIN

Baraka Baraka

BB20

 Quick Submit

 Quick Submit

 Uganda Christian University

Document Details

Submission ID

trn:oid:::1:3280955418

Submission Date

Jun 20, 2025, 11:31 AM GMT+3

Download Date

Jun 20, 2025, 11:38 AM GMT+3

File Name

BARAKA DISSERTATION_FINAL_KABISA.docx

File Size

362.6 KB

107 Pages

23,759 Words

137,871 Characters

8% Overall Similarity

The combined total of all matches, including overlapping sources, for each database.

Filtered from the Report

- Bibliography
- Quoted Text

Match Groups

- 215 Not Cited or Quoted 8%**
Matches with neither in-text citation nor quotation marks
- 0 Missing Quotations 0%**
Matches that are still very similar to source material
- 0 Missing Citation 0%**
Matches that have quotation marks, but no in-text citation
- 0 Cited and Quoted 0%**
Matches with in-text citation present, but no quotation marks

Top Sources

- 5% Internet sources
- 5% Publications
- 1% Submitted works (Student Papers)

Integrity Flags

0 Integrity Flags for Review

No suspicious text manipulations found.

Our system's algorithms look deeply at a document for any inconsistencies that would set it apart from a normal submission. If we notice something strange, we flag it for you to review.

A flag is not necessarily an indicator of a problem. However, we'd recommend you focus your attention there for further review.