

TUMAINI UNIVERSITY MAKUMIRA



FACULTY OF THEOLOGY

**THE SURVEY OF BAPTISM THEOLOGY IN THE BAPTIST CHURCH: THE
RESPONSE TO THE CHALLENGING CONTROVERSY TO MISSION IN
SHYOGWE DIOCESE OF THE ANGLICAN CHURCH OF RWANDA**

VENANT NTAKIRUTIMANA

**A DISSERTATION SUBMITTED TO THE FACULTY OF THEOLOGY IN
PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE AWARD OF
THE DEGREE OF MASTER OF THEOLOGY IN MISSIOLOGY OF TUMAINI
UNIVERSITY MAKUMIRA**

USA-RIVER, TANZANIA

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CERTIFICATION

The undersigned certifies that she has read and hereby recommends for acceptance by Tumauni University Makumira, a Dissertation entitled:

The Survey of the Baptist Baptism Theology: The Response to the Challenging Controversy to Mission in Shyogwe Diocese of the Anglican Church of Rwanda.

In partial fulfilment of the requirements for the Degree of Master of Theology in Missiology of Tumauni University.

Signature..... Date.....

DECLARATION

I, Venant Ntakirutimana, declare that this research paper is my own original work for Makumira University College, and has not been presented to any other university for a similar award.

Candidate's signature _____

Date _____

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ABBREVIATIONS

EAR:	L'Eglise Anglicane au Rwanda (The Anglican Church of Rwanda).
PEAR:	Province de l'Eglise Anglicane au Rwanda (Province of the Anglican Church of Rwanda).
UEBR:	L'Union des Eglises Baptistes au Rwanda (The Union of Baptist Churches in Rwanda).
AEBR:	L'Association des Eglises Baptistes au Rwanda (The Association of Baptist Churches in Rwanda).
ADEPR:	L'Association Des Eglises de Pentecôte au Rwanda (The Association of Pentecostal Churches in Rwanda).
MUCo:	Makumira University College.
(n.d.):	Undate
Ed.:	Editor
Eds.:	Editors
ed.:	edition
p.:	page
pp.:	pages
Vol.:	Volume
WCC:	World Council of Churches.
Trans.:	Translation
Wm. B. Eerdmans Publishing Co.:	William B. Eerdmans Publishing Company
P&R Publishing Co.:	Presbyterian and Reformed Publishing Company
S.P.C.K.:	Society for Promotion of Christian Knowledge.
CUP:	Cambridge University Press.
&:	and

The abbreviations of the Bible books are in conformity with the Revised Standard Version.

ABSTRACT

This research surveyed the theology of baptism in the Baptist Church which overestimates the immersion baptism against the sprinkling baptism, and generates a challenging controversy to mission in Shyogwe diocese of the Anglican Church of Rwanda. The study opined that the Baptist baptism theology is misleading and takes advantage of the poor understanding of baptism complex significance by the Anglican congregants in Shyogwe diocese. Thus, the research investigated the connection between baptism and mission, the Baptist and Anglican understandings of baptism, the challenges of the Baptist theology of baptism to mission, and assessed the efficacy of the response of Shyogwe diocese with the authorisation of both the sprinkling and immersion baptisms.

Such as the literature review, the questionnaires and the interviews aided the data collection, the non-probability sampling techniques and qualitative approach applied in the interpretation and discussion of the findings. The research resulted in the following observations: Baptism is inherent of mission; the Baptist theology emphasises the immersion baptism alone and rejects the sprinkling baptism, and its influence effects, in Shyogwe diocese, the loss of members, unveiled discrimination among congregants, re-baptism longings, discredit of the baptismal sacrament and of the church; The meaning of baptism does not postulate the mode of water application but does demand God's Word and power for the spiritual change of the candidate for baptism; The response of Shyogwe diocese toward the Baptist baptism theology with the acceptance of both the sprinkling and immersion baptisms is quite appropriate in relation to the Biblical and Anglican doctrines; its efficacy entails the thorough teaching about the multidimensional significance of baptism.

CHAPTER ONE

1.0 INTRODUCTION

1.1 Background of the Study

In Rwandese churches, in general, baptism is an issue of controversy due to its different modes. The proponents of immersion baptism claim themselves to be faithful to the doctrine of the Scripture, and that the sprinkling mode is unbiblical. This discrepancy of denominations on the subject of baptism, to some people, creates the indifference toward the churches ministry thinking that churches do not make difference from the secular institutions for which the claim of having the truth intends to compete for earning followers. Yet, whereas the adherents of the denominations which practice immersion baptism feel proud of holding the right doctrine and thus belonging to the true churches, the members of other denominations confront the offending teachings and feel inferior and guilty to discount the biblical truth. Consequently, it may be perceived that the promotion of the immersion baptism has become a feature of the missionary trend of some churches especially the Seventh day Adventist Churches, the Baptist Churches and the ADEPR (Association of Pentecostal Churches) in Rwanda.

The Anglican Church of Rwanda in general and Shyogwe Diocese in particular, with its practice of the sprinkling baptism, are not dissolved from the influence of the baptism teaching of the three denominations said above. Historically considered, the baptism with the sprinkling of water has been practiced alone by the Anglican Church of Rwanda in general since the times of her pioneer western missionaries in 1925 (John, 1971, pp. 53-54) and by Shyogwe diocese in particular since 1946 (Guillebaud, 23, 06, 2007, pp. 1, 4) till 2005. It is unavoidable that, through the personal bible readings or the

bible readings in public worship, the Anglican congregations have been encountering the cleansing immersion rituals of the Old Testament and the immersion baptisms in the New Testament writings (2 Kings 5.14; Mt 3.4-6; Mk 1.9-10; Acts 8.38-39). But, for many years the immersion baptism did not become object of sermons or of the church leaders' official discussion. There was no much attention in the Anglican Church of Rwanda to the issue of the immersion baptism necessity, and the incessant teachings upon it by other denominations and their impact on the Anglican congregants compelled the Anglican Church of Rwanda to reflect on it.

The Anglican Church of Rwanda is not the first to deal with the baptism controversy about the mode of baptism as a challenge and for reaction to it in Anglicanism. Such a controversy was handled by the Church of England during its early theological developments. Whereas the early version of the Anglican liturgical and doctrinal book, the Book of Common Prayer of 1662 (pp. 156, 163), allows the free choice between the sprinkling and immersion baptism, the Kinyarwanda Book of Common Prayer versions have no trace of the immersion baptism. Since the Church of England had resolved this controversy, it makes sense that the Anglican missionaries in Rwanda could not have considered the mode of baptism as a controversial concern. But, the fact that the translation of the Book of Common Prayer in the local language, *Kinyarwanda*, ignored the alternative of immersion baptism, made it unknown as a recognised practice of the Anglican Church in Rwanda.

It happened that the traditional Anglican baptism in Rwanda with the sprinkling of water has increasingly been discretely and polemically challenged by the neighbouring churches primarily the Seventh day Adventist Church, the Baptist churches, and the

ADEPR (Association of Pentecostal Churches) in Rwanda. Both independent prayer groups of ecumenical character and dependent prayer services to the latter churches organisation, and their evangelical conventions and outreach campaigns served as a channel of influence of immersion baptism teaching.

Moreover, the more this influence had a great impact, the more some members of the Anglican Church of Rwanda/Shyogwe Diocese continually increased also their manifestations of dissatisfaction of the Baptism with the sprinkling of water. The insistence of the churches said above on that the true baptism must be administered only with immersion have been affecting particularly the Mission work in the Anglican Church of Rwanda/Shyogwe Diocese in the frames of membership decrease because of some congregants who have been departing to other churches, of doubt on one's own baptism, the discredit of baptismal sacrament and of the church, the discrete rebaptism of some Anglicans by other denominations, the timid discrimination between the immersed and sprinkled Christians, and of the decline of commitment of congregants in ministry.

It should be noted that before any official agreement on any measure of solution in the Province of the Anglican Church of Rwanda, one pastor in Shyogwe diocese has decided to baptise with immersion a group of his congregants by 1997 claiming that they were ready to join other denominations if he would not do so. This parish that represents the first congregation of the Anglican Church of Rwanda to have publically baptised with immersion, though it was not yet ratified, is geographically located at that moment between the Seventh-day Adventist, the Baptist and the Pentecostal churches within almost the same village. Hence, the synod of Shyogwe diocese of the Anglican Church of Rwanda, in January 2006, had to discuss on this issue of mode of baptism and finally

admitted officially the practice of Baptism with either the sprinkling of water or the immersion (Synod Minutes of Shyogwe Diocese, January, 2006).

Elsewhere, it is apparent that the non-practice of immersion Baptism affected Mission not only in the Anglican Church of Rwanda, but also in the Roman Catholic Church and the Presbyterian Church of Rwanda. Likely, the Presbyterian Church of Rwanda decided to integrate the immersion Baptism a couple of years before the Anglican Church does it. Still, this influence continues to increase as long as the majority of the protestant Churches which evolved after the Genocide against Tutsis of 1994 recognise uniquely the immersion Baptism.

Although some parishes in Shyogwe Diocese have started to baptise by immersion, this is still a new phenomenon by the fact that none of its parishes has yet built a baptistery for immersion. The baptism fonts are either the rivers or the mobile metallic containers filled with water. However, this is an example of a very minor suggestible need for the pursuit of the response of the church to the existing challenge. It should be taken into account that there is also a great demand of providing a thorough teaching about the significance of baptism. Since the principle was asserted to allow only to the unbaptised to get the immersion baptism in order to avoid the rebaptism, a missiologist researcher should be sensitive of the probable dissatisfaction of the already some baptised members, and its impact on mission.

The present Anglican acceptance of two modes of baptism, apart from the experience of the Presbyterian Church of Rwanda which did so, appears as a combination of two different traditions of the baptism administration, and a new perspective of understanding of baptism in Rwandese Christianity. It may be that also some Anglican

Christians who embraced the practice of immersion baptism expected the Anglican Church of Rwanda first to confess that it was wrong to practice an unbiblical baptism which is the sprinkling, and secondly to admit a reform in the sense of suppressing the sprinkling baptism and replacing it by the immersion baptism. Some questions come probably to mind: If to retain the sprinkling baptism meant that the church has not mistaken and that this baptism was right and enough, why it was not maintained alone? If to integrate immersion baptism meant that the church recognises it as right and satisfactory, why cannot it replace the former? These questions may implicitly show that there was a certain pressure behind this paradigm shift in the administration of baptism. And according to the assumption of this study, the Baptist baptism theology was considerably affecting mission in the Anglican Church of Rwanda.

However, since this combination of two modes of baptism seems to be a distinctive approach to the sacrament of baptism not only in Rwandese Christianity in general, but also to the Anglican Christians, there is incontestably a great need to justify theologically the foundations of this approach. Essentially, the Anglican Christians in Rwanda, and particularly in Shyogwe Diocese must be curious to know deeply the common worldwide Anglican understanding of baptism and its biblical bases. The indifference of the church to this concern may cause the members' persistent confusion and disinterest in the Anglican Church.

The controversy about the mode of baptism would not be regarded as a new or particular phenomenon to the Rwandese Christianity. Since the rising of the Baptist movement in the early seventeenth century, the Sprinkling baptism started to be questioned. The Baptist movement, which is assumed by historian theologians to have

originated in England in the early seventeenth century, evolved from the puritan separatists in the Church of England. This puritan movement claimed that the reformation in the Church of England was not yet satisfactory. The adherents to this movement suggested the emphasis on the believer-baptism and immersion baptism and categorical rejection of the infant baptism and the sprinkling baptism. B. H. Carroll talked over by Spivey (1990) represents faithfully their view as he states that the total immersion is a norm for baptism to be valid (pp. 318-319). It is obvious that this Baptist baptism theology was embraced progressively by different denominations all over the world, and from its influence to the Church of England itself in seventeenth century, it has been challenging also the Anglican Church of Rwanda in the twentieth and twenty-first centuries throughout the Seventh-day Adventist, the Baptist and Pentecostal churches in Rwanda. However, there exist universally still different views of theologians and denominations about baptism.

The Anglican Communion opted for that, without distorting the necessity of water baptism, what primarily matters is neither the total immersion, nor even the Sprinkling, it is rather the faith in the gospel and Christ, and the gift of the Spirit who performs the regeneration. The Commission of the Church of England on Christian Doctrine in 1922 asserted that “In Baptism the outward sign is washing with water (by immersion or affusion)... with explicit use of the Triune Name of God” (Doctrine in the Church of England, 1957, p. 136). It seems, unfortunately, that Shyogwe Diocese of the Anglican Church of Rwanda is unaware of it. Thus, unlike the previous researches have tended to justify theologically one of the modes of baptism and to replace one by another, the present research is a missiological deal with the cohabitation of two modes of baptism

and cohabitation of the baptised with the sprinkling and of the baptised with immersion. In addition, whereas the recent researches have been ascribing the questioning of the infant baptism and the sprinkling baptism to the Pentecostals' influence toward the mainline churches, this research regards the Pentecostalism as a latest movement of the early twentieth century which might have inevitably inherited some doctrines from the earliest Christian movements. For that reason, it prefers to trace the elevation of believer-baptism and immersion baptism to the Baptist movement and Baptist churches of the early seventeenth century which represents the earliest influential Christian body that developed a considerable theology on this matter.

1.2 Statement of the Problem

This study is about the Survey of the baptism theology in the Baptist church as a response to the mission challenge of baptism controversy in Shyogwe Diocese of the Anglican church of Rwanda. The Baptist baptism theology surrounds and influences the Anglican Church of Rwanda/Shyogwe Diocese throughout its holder neighbouring churches primarily the Seventh day Adventist Church, the Baptist churches, and the ADEPR (Association of Pentecostal Churches) in Rwanda.

Given the situation in the background, it is opined in this study that the Baptist baptism theology is to some extent misleading, and affects negatively the mission in the Anglican church of Rwanda in general and in Shyogwe Diocese in particular, because of the misunderstanding of baptism in matters of its significance, function, efficacy, and the adequacy of the outward mode. In other words, the lack of consistent knowledge and teaching about baptism seems to be the main factor that enables the Baptist baptism theology to have a great influence to the mission work in the diocese of Shyogwe. That is

why this study will investigate the better understanding of the Scriptural significance and mode of baptism and survey the Baptist baptism theology in order to respond to its challenge to mission in Shyogwe Diocese.

The response of the church toward this challenge to mission by the official integration of immersion baptism is obviously not a satisfactory or final solution alone. The present acceptance to practice two modes of baptism by the Anglican Church of Rwanda/Shyogwe diocese demands clearly the pastoral responsibility to instruct the congregants about the meaning and function of baptism in a person's life, the importance of the outward rite and the effect of the inward spiritual act during baptism, and the biblical mode of baptism.

The missionary mandate of the church to baptise and teach becomes much more demanding to be well understood and fulfilled objectively. The persistence of the negligence and inability to resolve the controversy toward baptism can continually lead to the departures of congregants to other denominations, the increase of the re-baptised in hidden occasions, the increasing pressure to the church to practice rebaptism, and divisions in the congregations. These challenges motivated the researcher to undergo this study.

1.3 Aim of the Study

The present study aims at finding out the effective response of the Anglican Church of Rwanda/ Shyogwe Diocese to the mission challenge of baptism controversy influenced by the baptism theology of the Baptist Church.

1.4 Research Objectives

In dealing with this issue, the researcher proposed the here-below objectives to be followed:

1. To investigate the Anglican and Baptist understandings of baptism.
2. To discuss the relation between mission and baptism.
3. To explore the challenges of mission in the Anglican Church of Rwanda/Shyogwe Diocese in relation to the influence of Baptist baptism theology.
4. To examine the response to these challenges by the Anglican Church of Rwanda/Shyogwe Diocese.

1.5 Research Questions

In order to undertake systematically the research, main questions to be addressed to have been identified by the researcher as follows:

1. What are the Anglican and the Baptist understandings of baptism?
2. What is the relation between mission and baptism?
3. What are the challenges of mission in the Anglican Church of Rwanda /Shyogwe Diocese in relation to the influence of Baptist baptism theology?
4. What is the response to these challenges by the Anglican Church of Rwanda/Shyogwe Diocese?

1.6 Significance of the Study

This study will contribute to the better understanding of the biblical significance and mode of baptism which will help –first, the church leaders to critically and effectively making decisions, and to faithfully teach the scriptural baptism practice and

significance – second, the church members to understand the Anglican baptism conformity to the Bible and then to switch off the doubt on their personal baptism and their baptism-related moves to other churches – third, the researcher to extend his knowledge, to nurture his faith and to accomplish efficiently his pastoral responsibility.

1.7 Scope and Limitations

This is a missiological paper and the research was done at Shyogwe Diocese of the Anglican Church of Rwanda. The Baptist movement is referred to for it represents the major Christian body known of the emphasis on the immersion baptism after the early Church. Thus, this paper surveys primarily the doctrine of baptism within the Baptist Church because the latter is considered as architect of the absolutism of the immersion baptism. The research explored then the influence of baptism theology of the Baptist Churches to mission in Shyogwe diocese and investigated the effective response to it by this diocese.

Shyogwe diocese, in reference to the latest census of 2012, counts 25.914 members, 54 pastors, 165 catechists, 33 parishes, 165 chapels (Sub-parishes). (Evangelism Department of Shyogwe Diocese, Report, 2012). It operates within four political administrative districts found in the Province of South, which are Muhanga, Mbayaya, Runda, and Nyanza. The diocesan headquarters are in Muhanga District. The research was conducted upon six parishes of which three are known of much longing for immersion baptism by Christians. The informants were then taken from the parishes of Runda, Gahogo, Shyogwe, Ntenyo, Nyarugenge and Butansinda.

The limitations of the study consisted of the researching on the baptism understanding of the Baptist churches to which the researcher is an outsider. This was overcome by the association of the information from the respondents to questionnaires and interviews to the one from the existing reliable literature related to those churches and to the subject of the study. Despite the efforts he made, the researcher realised that there were no enough literature in relation to the Anglican Church of Rwanda and to the Baptist Churches in Rwanda. Given that baptism is an issue of controversy in which each Christian is supposed to have personal conviction and attitude, the respondents would not like to talk in the physical presence of the researcher about some questions of the study. Thus, the researcher found the use of questionnaires more appropriate than interviews, and omitted the requirement to the respondents of mentioning their names. In order to save time and transport fee, the researcher made efforts to get information about the times he can find some groups of people gathered in one place such as after the church worship services, meetings of pastors and committees, and choirs' practices. Moreover, that the researcher shares the mother tongue with recipients of questionnaires and interviews was a facility at his disposal.

1.8 Theoretical Frameworks

The theoretical framework is defined as “*a collection of interrelated ideas based on theories...a general set of assumptions about the nature of phenomena...attempts to clarify why things are the way they are based on theories*” (Kombo & Tromp, 2011, p. 56). Therefore, this study recognised the conflict theory which, for Kombo & Tromp (2011), “views the human society as a collection of competing interest groups and

individuals, each with their own motives and expectations”. This competition results also in hostility and opposition (p. 57).

The phenomenon concerned by this research is viewed as a denominational missional competition in which Shyogwe diocese of the Anglican Church of Rwanda is losing members to other denominations due to the divergent theology and teachings of baptism. The Baptist Church is considered as the author of the theology of baptism which spread in the Pentecostal and Seventh day Adventist Churches supporting the immersion baptism alone opposing the Sprinkling baptism that is practised by the Reformed Churches including the Anglican Church. Thus, it is assumed that the Baptist theology of Baptism throughout the Baptist, Seventh day Adventist, and Pentecostal churches gave birth to missional challenges in Shyogwe Diocese of the Anglican Church of Rwanda.

Besides, the study involved the theological, historical, and anthropological dimensions. The theological dimension consists in the investigation of the multifaceted significance of baptism in relation to its modes of administration. The Historical dimension refers to the exploration of the evolution of the baptism controversy in the Church history mainly the early Church time and the Protestant Reformation era and onwards. The anthropological dimension is identified by the biblical anthropology that explains the sinful human nature in relation to the significance of baptism.

1.9 Definition of Terms

1.9.1 Mission

Etymologically, the noun “mission” derives from Latin *mittō* meaning “send” signifying a task that an individual or a group has been ordered, typically by God or

God's representatives, and sent out to perform (Engelhard, 1986, p. 384). Therefore, the term "mission" is used, in the New Testament and Christian theology, with reference to the ministry of the proclamation of the Gospel to all people (Mendenhall, 1962, p. 405), both in word and deed (Engelhard, 1986, p. 384). Bosch perceives the essence of mission as summarised by the Great Commission in Matthew 28.16-20: "*make disciples, baptise and teach*" (Bosch, 1991, p. 66). Referring to Bosch, Pillay (2010) states that the historical experience of Christian missions suggests that mission has been understood as the (a) propagation of the faith, (b) expansion of the reign of God, (c) conversion of the heathen, and (d) the founding of new churches (p. 11). Newbiggin (1995) stresses that Christian mission is holistic; it is to act out in the whole life of the whole world (pp. 8-9, 16-17).

Since the International Missionary Council of 1952 at Willingen and onwards, any attempt to define the concept "Mission" cannot be satisfactory if it ignores the understanding of Mission as *Mission Dei*. The Latin term "*mission Dei*" meaning "*mission of God*" denotes the foundation of the Christian missionary theory and practice in the missionary activity of the Triune God (Pachau, 2007, pp. 232-233). Bosch puts it in these terms:

The classical doctrine on the *missio Dei* as God the Father sending the Son, and God the Father and the Son sending the Spirit was expanded to include yet another "movement": Father, Son and Holy Spirit sending the church into the world" (Bosch, 1991, p. 390).

1.9.2 Baptism

Baptism, according to Hanson (1997), is the Christian rite of initiation into the church. It is an unrepeated rite of which the visible symbol is water in which the subject

is immersed or with which he or she is sprinkled along with words that the person is being baptised in the name of the Trinity (p. 271).

1.9.3 Theology

Theology is defined as “personally involved reflection on a religious faith”. It is a systematic discourse that examines faith and asks questions about it. This reflection must be conducted upon a specific faith what implies that there exist various theologies such as Christian Theology, Islamic Theology, Jewish Theology, etc. The personally involved reflection takes seriously a religious faith for the sake of personal wisdom or understanding. It has been traditionally called “faith seeking understanding” and it is sometimes “a search for faith” (Hanson, 1997, p. 4). Therefore, by theology of baptism, the researcher, in this study, denotes the understanding or comprehension of baptism in regard of its mandate, significance, and administration.

1.9.4 Anglicanism

According to Sachs (2008), Anglicanism denotes “the pattern of Christian belief and practice that originated in the Church of England and has spread globally, and “its institutional expression is known as the Anglican Communion”. Sachs traces the first application of the term “*Anglican*” to this family of churches in 1849 when the Christian socialist writer Charles Kingsley applied it to the church in the Oxford English Dictionary (p.39).

Allison (1984) presents the reliable identification of Anglicanism in these terms: “Anglicans hold that theirs is the Church of New Testament times and the early Church, reformed in the sixteenth century and waiting for the reunion of all Christians”. (p. 48). Referring to Iranaeus, Wand (1961) affirms that “Britain was still unconverted in the last

quarter of the second century” and to Tertullian and Origen, that “the gospel has already arrived early in the third century”. (p.4). Despite that “there might have been a religious and theological movement within the existing framework of the Church”, the break of Henry VIII with the Pope in 1532 was to some extent an immediate contributing factor to the Reformation in England (Wand, 1961, p. 16). Given the ecclesiology rooted in the historic episcopate in Anglicanism, “some churches or provinces prefer the title ‘Episcopal’ to ‘Anglican’”. (Buchanan, 2010, p. 36).

CHAPTER TWO

2.0 LITERATURE REVIEW

2.1 The Historical Background of the Anglican and Baptist Churches in Rwanda

2.1.1 Anglican Church of Rwanda

The pioneer mission of the Anglican Church of Rwanda is ascribed to the Ugandan evangelists in 1922 in Gisaka territory in the eastern countryside which, despite the rule of the Belgian colonial government in Rwanda, was controlled by the British government probably since 1920 until January 1924 (Jered, 2005, pp. 24, 31-32). After the handover of the territory by England, Dr. Stanley Smith and Leonard Sharp are known as the paramount missionaries from the Church Missionary Society (CMS) who participated in the inception of the Anglican Church of Rwanda. Alongside Gahini which is the first mission station initiated in 1925, there followed Shyira and Kigeme in 1931 and Shyogwe in 1944 (John, 1971, p. 53-54, 88, 170). On the 7th June 1992, the Anglican Church in Rwanda, consisting of seven dioceses, Kigali, Butare, Shyira, Byumba, Cyangugu, Kigeme and Shyogwe, was officially recognised as “the Province of the Episcopal Church of Rwanda” by the Anglican Communion, and given the first Archbishop Augustin Nshamihigo (Adonia, 2001, p. 9).

The lectionary book of the Province of the Anglican Church of Rwanda shows that the latter comprises currently of 11 dioceses which are Kigali (06.06.1966), Butare (19.10.1975), Shyira (15.01.1984), Byumba (24.11.1991), Kigeme (12.07.1992), Cyangugu (19.07.1992), Shyogwe (09.08.1992), Kibungo (18.09.1993), Gahini (25.05.1997), Kivu (21.12.2008), and Gasabo (23.01.2011). (Province y’Itorero Angilikani mu Rwanda (PEAR), 2014, p.18). In terms of membership, by 2004, in

reference to Jered (2014), the Anglican Church in Rwanda comprised of 709,335 members the flock of 330 pastors and 1991 catechists, within 269 parishes, and 1998 chapels (p. 133).

2.1.1.1 Shyogwe Diocese

It has been said above that the mission station at Shyogwe started in 1944, and that the Diocese of Shyogwe was officially inaugurated on August 9th, 1992. The motive of Education inspired the Alliance of Protestant Missions in Rwanda to request from the government the hill of Shyogwe for the establishment of a Protestant school, and it was given in 1944. Meanwhile, in the dream of Dr. Algie Stanley Smith, Shyogwe would not be merely an education centre rather an opportune mission station for the spread of the gospel throughout the central part of the country. The same year, the English Peter Guillebaud the greater of Shyogwe mission pioneers in the accompaniment with his wife Elisabeth Guillebaud ran the building of the Primary school, and were joined by three volunteer teachers from Buye (Burundi) who are Silas Kabirigi, Eustache Kajuga, and Gideon Kabano in March, 1945. Whilst the Primary school was opened in June 1946, the Evangelization began within and outside the school because both the foreign missionaries and the Burundian volunteer teachers were the born again Christians ready to proclaim the gospel (Guillebaud, 23, 06, 2007, pp. 1, 4).

2.1.2 Baptist Church

The rising of the Baptist movement in the early seventeenth century is traceable to the church's Reformation in the sixteenth century. In reference to Beckwith (1988), the Baptist movement is classified in the Protestant Radical Reformation which comprises various groupings such as the revolutionaries, spiritualists, and evangelical rationalists (p.

18). As for Hanson (1997) the Radical reformation wing is also called “Anabaptism” (p. 62), and Rusch (2002) affirms that the Baptist movement belongs to the Anabaptist tradition groups (p.93). To Weaver (1984), the term, “Anabaptist” meaning “re-baptiser” was applied to the first group of people in Switzerland on January 21st, 1525, who denied their former infant baptism with the sprinkling, on the claim that it is not Scriptural, and practiced another baptism as “believers’ baptism” with immersion (p. 904). Lumpkin (1959) attests that the Anabaptism in England culminated into puritan Separatism in the early seventeenth century (pp. 11-16).

The Baptist church is thus traceable to the group of puritan separatists which, led by John Smith and Thomas, due to the persecution in England, left Gainsborough in England for Holland in 1607. The following year, after their study of the Scripture they were convinced to renounce their infant baptism and were baptised as believers. At their return to London, they initiated the first Baptist church in England in 1611 (Lotz, 2002, p. 97).

2.1.2.1 Baptist Churches in Rwanda

The Baptist Church in Rwanda is known of two denominations, namely, the Union of Baptist Churches in Rwanda (L’Union des Eglises Baptistes au Rwanda “UEBR”) and the Association of Baptist Churches in Rwanda (L’Association des Eglises Baptistes au Rwanda “AEBR”). The Union of Baptist Churches in Rwanda was initiated by the Danish Baptist Mission which has been evangelizing in Burundi since 1928 and then entered Rwanda in 1939 (Samuel, 2014, pp. 145-146). As for the Association of Baptist Churches in Rwanda (AEBR), the pioneer mission is ascribed to the Conservative

Baptist Foreign Mission Society (CBFMS) which took the name of Baptist Mission in Northern Kivu in 1956 and reached Rwanda in 1963 (Claver, 2014, pp. 211-212).

2.2 Biblical Perspective on Baptism

In this section, the researcher discusses the theology of baptism by presenting the etymological meaning of baptism, the meaning of John the Baptist's baptism and of Jesus's baptism by John the Baptist, the view of baptism as sacrament, the cause of baptism controversy toward the mode of water application, and the significance of the Christian baptism in multiple interdependent dimensions.

2.2.1 Etymological Meaning of Baptism

In reference to Vine (n.d.), the term "baptism" stems from the Greek nouns *baptisma* (βάπτισμα), *baptismos* (βάπτισμός), and *baptistēs* (βαπτιστής), which are derivative from the Greek verb *baptizō* (βαπτίζω). Thus, baptism consists of the process of immersion, submersion and emergence. To baptise, primarily frequentative form of *baptō* (βάπτω) means to dip (pp. 98-99).

However, Dale (1991) postulates that "the word baptism has nothing to do with modes of action. But baptism has to do, first and last, with condition" for the "Greek verb *baptizō* is a general action verb and lacking in modal specificity" (pp. 3, 384). He reaches this conclusion on the basis of his two studies, one upon the Classic baptism and another upon the Judaic baptism. Whereas his work apropos the Classic baptism investigated the meaning of the word *baptizō* (βαπτίζω) as determined by the usage of the classic Greek writers, that one upon the Judaic baptism investigated its meaning following the usage of the Jewish and Patristic writers. It should be noted that his studies were not bound only to

the straight form of the word *baptizō* (βαπτίζω) but even intensely to the available figurative and metaphorical narratives in relation to baptism.

Founding his conclusions upon the usage of the word *baptizō* (βαπτίζω) and not upon the definitions from dictionaries, Dale assumes that “dictionaries show how words are used, not how they should be used. Lexicons are the descriptive results of lexicographical investigation of interpretation, not normative authorities for usage” (Countess, 1989, p.4). Thus, bearing in mind that to the Jewish writers the Hebrew language was their native tongue as the Greek was to many of the Patrists and indeed to classic Greek writers, Dale (1991) esteems that the classical Greek writers, the Jewish and patristic writers were in better position than any other scholar to know the appropriate usage and meanings of the word *baptizō* (βαπτίζω). (p.19).

Dale (1989) summarises the Baptist view on the word *baptizō* (βαπτίζω) meaning as follows: “Baptising is dipping and dipping is baptising” (Baptist Confession of Faith), “to dip and nothing but dip through all Greek literature” (Alexander Carson, LL. D., Baptist Board of Publication); “to immerse, immerge, submerge, to dip, to plunge, to bathe, to whelm” (T.J Conant, D.D., Baptist Bible Union). (p. 354).

The findings of his investigation on both the Classic baptism and the Judaic baptism come to an agreement that the meaning of the word *baptizō* (βαπτίζω) involves regularly the agent of action, the object of action, and the influential or controlling power, and the change of character or state or condition. However, the word *baptizō* (βαπτίζω) does not imply the precise and exclusive form or mode of the action. Thus, after the assessment of the usage of word *baptizō* (βαπτίζω) in classic Greek literature, Dale

(1989), over against the Baptist determination on the mode of action, concluded that: “Whatever is capable of thoroughly changing the character, state, or condition, is capable of baptising that object; and by such change of character, state, or condition does, in fact, baptise it”. (p. 354).

Furthermore, on the basis of the studies upon the usage of the word *baptizō* (βαπτίζω) in the Jewish writers Josephus, Philo, and Jesus the Son of Sirach, in Patristic writers on the Old Testament, in Apocrypha authors, and the Jewish baptisms in the New Testament, Dale (1991) reaches the conclusion that:

Judaic Baptism is a condition of CEREMONIAL PURIFICATION effected by the WASHING of hands or feet, by the SPRINKLING of sacrificial blood or heifer ashes, by the POURING upon of water, by the TOUCH of a coal of fire”, by the WAVING of flaming sword, and by diverse other modes and agencies, dependent, in no wise, on any form of act or on the covering of the object. (p.400).

The results of Dale’ studies also consisted of highlighting of the errors already abandoned in the studies of the meaning of baptism including that *baptō* (βάπτω) and *baptizō* (βαπτίζω) are absolute equivalents, *baptō* (βάπτω) does not mean to die, and that *baptizō* (βαπτίζω) means to dip repeatedly. In addition, he mentions the remaining errors to be corrected, namely, that *baptō* (βάπτω), primary, is strictly linked with the modality of dipping, through all its usage, that *baptizō* (βαπτίζω) is a reappearance of *baptō* (βάπτω) “in a little longer coat”, that *baptizō* (βαπτίζω) expresses a definite act of any kind (the proof or disproof of certain acts, such as to dip and to plunge against to sprinkle and to pour), that any word expressive of condition can be self-limited, as to the form of the act effecting such a condition (it affiliates with dip, or drop, or press, or smear, or

sprinkle, or pour, etc.), and that *baptizō* (βαπτίζω) has any responsibility for the form of the act effecting primary baptism, or for the manner of applying the agency securing secondary baptism (1989, pp. 350-352).

Therefore, the features of Dale's findings on the meaning of the word *baptizō* (βαπτίζω) constitute a fundamental pattern of the researcher's approach to the baptism-related controversy upon the propriety of modes of baptism. Meanwhile, given that the Scriptural prescription of baptism does not determine the required mode of baptism but the purpose of the disciples-making, and that the Scripture ascribes the efficacy of baptism not to the agency of water but to the divine saving grace, the researcher assumes that the application of water incontestably matters for baptism but its mode of application does not. Whether the promotion of immersion baptism alone dominates or not, the immersion is not all what baptism is meant to be. The researcher concurs with Jacob De Mel's statement in Dawley's report of the Anglican Congress that "we need the help of good educators and teachers" and that "don't discard any of your dogmas in the hope of making cheap converts" (1955, p. 186). Hence, this research does not attempt to encourage neither the immersion baptism nor the sprinkling and pouring one against another.

2.2.2 Baptism of John the Baptist

The baptism of John was closely connected with his preaching about God's coming kingdom and judgment, and the preparation through the repentance of sins. It assumed that the repentant and baptised obtained not only the remission of their sins, but also the remission of the condemnation. The appearance and ministry of John the Baptist is interpreted by the gospels as an event along the Old Testament Jewish eschatology. He

was viewed as a new prophet Elijah encountered in the prophecy of Malachi who should come to summon people to turn from sins before the coming burning day of Yahweh (Mal 3.1-15; 4.5; Mk 1.2; Mt 11.3,10,14; Lk 1.17,78). In addition, John's ministry was eschatological in the sense that it meant the preparation to the "coming strong one" who was to baptise with the Holy Spirit and the fire (Hartman, 1992, p. 584).

It is obvious that John's baptism and his missionary movement in general, given his teaching, did not intend to constitute the communities of followers. However, during and after his ministry, there were some John the Baptists' communities. Next, the practice of John's baptism was done passively, that is, the baptised should be immersed by the baptiser. The said both facts above justifies the hypothesis that John's baptism was not a practice borrowed from Judaism and had, to some extent, a distinctive character from the proselytes' Jewish baptism (Hartman, 1992, p. 584).

2.2.3 Jesus's Baptism by John the Baptist

Like John the Baptist himself did not quickly understand that Jesus should be baptised, the question of adequacy and meaning of Jesus baptism prevails in any theological discourse about baptism. The divine being and sinless nature of Jesus Christ justifies the affirmation that he was not baptised for the reason of the remission of sins. Rather, his association with the sinners during baptism becomes an argument for the law Christology with which the humility and obedience of Jesus to the will of God extends to the surrender of his life for the redemption of sinners.

Furthermore, the report of a combined vision and audition by Jesus during baptism leads to the understanding that this baptism reflected the witness to the divinely

authorized messianic Son, to that baptism is God's will and Jesus was a model for pertaining to baptism, and to that the baptised become God's children (Mt 3.15-17). (Hartman, 1992, pp. 584-585). For K. Barth, writes Baillie (n.d.), there is a close connection between Jesus' baptism and the early church's baptism to the extent of ascribing the institution of Christian baptism by Jesus during his own baptism by John the Baptist (p. 77). Jesus's baptism is distinctive from John's ordinary baptism in that Jesus was not seeking the forgiveness of sins. Therefore, Jesus's baptism cannot be related also with the conversion to John the Baptist's movement (Hartman, 1992, pp. 584-585).

2.2.4 The Mode of Baptism

The mode of baptism becomes an issue of controversy by the fact that the New Testament does not explicitly attest the adequate way of the baptismal water application. The Great commission, which attributes the institution to Christ himself and links it with the world mission (Beaver, 1970, pp.50-51), does not specify whether the immersion is the exclusive mode of baptism at the expense of the sprinkling. Although some Baptist theologians attempted to prove that the Greek verb *baptizō* grammatically holds the idea of a requirement or a condition of immersion, this view could not be convincing in the exegetical studies. It is obvious that some instances of baptism in the early church were administered with immersion (Mt 3.4-6; Mk 1.9-10; Acts 8.38-39). However, in others, the applied mode of baptism is not indicated by the New Testament (Acts 2.41; 9.18; 10.47-48; 19.5).

2.2.5 Significance of Baptism

The general ecumenical agreement on the ministration of baptism, as presented by Thurian (1983), is that any comprehensive order of baptism should include the following

elements: “(a) an acknowledgment of God’s initiative in salvation, of his continuing faithfulness, and of our total dependence on his grace;(b) declaration of the forgiveness of sins in and through Christ; (c) an invocation of the Holy Spirit; (d) a renunciation of evil; (e) a profession of faith in Christ; and (f) an affirmation that the person baptised is a child of God and incorporated into the body of Christ, whereby he becomes a witness to the Gospel”. It is emphasised that all the said above activities must “precede or follow the baptism with water in the name of the Father, of the Son, and of the Holy Spirit”. (p. 212).

Therefore, the researcher admittedly shares with Francis (1987) the impression that the meaning of the Christian baptism is complex (p. 39). Thus, the study goes on to delineates the main aspects of the Christian baptism significance for instance the means of grace, the initiation into the church, the remission of sins, the participation in death, burial, and resurrection of Jesus Christ, the gift of the Spirit, the regeneration and the eschatological fulfilment.

2.2.5.1 Baptism as Means of Grace

Baptism is defined as “the first in order of the two sacraments revealed and enjoined by the New Testament”. It is sacrament by the fact it is of “a ritual act commanded by God, consisting in a visible sign of God’s grace and accompanied by a divine promise”. (Muller, 1985, p. 56).

According to Beasley-Murray (1962), the assumption that “baptism is a purely symbolic rite must be pronounced not alone unsatisfactory but out of harmony with the New Testament itself” (p.65). The latter conviction he censures is the prominent in the Baptist tradition. Despite that he is a Baptist theologian, he highlights that the Apostolic

writers regard baptism as “a symbol with power”, i.e. “a sacrament”. In reference to Adolf Schlatter, Beasley-Murray (1962) contends that any gift and power subsequent to the redemption of Christ is offered to the person during baptism. He goes on to elucidate the components of the divine grace conferred through baptism:

“the forgiveness of sin, Acts 2.38 and cleansing from sins, Acts 22.16, 1Cor. 6.11; union with Christ, Gal. 3.27, and particularly union with Him in his death and resurrection, Rom. 6.3ff, Col. 2.11f, with all that implies of release from sin’s power, as well as guilt, and the sharing of the risen life of the redeemer, Rom. 6.1-11, participation in Christ’s sonship, Gal. 3.26; consecration to God, 1Cor. 6.11, hence membership in the Church, the Body of Christ, 1Cor. 12.12.13, Gal. 3.27-29; possession of the Spirit, Acts 2.38, 1Cor. 6.11,12.13, and therefore the new life in the Spirit, i.e. regeneration, Tit.3.5; grace to live according to the will of God, Rom 6.1ff, Col.1.13; the inheritance of the kingdom of God, Jn.3.5, and the pledge of the resurrection of the body, Eph.1.13f, 4.30”. (p. 264).

While Beasley-Murray (1962) affirms baptism to be a means of the divine grace, he prevents the misunderstanding of the New Testament baptism as a magical rite or sacrament. He argues that baptism saves, not because of water, “but as the occasion when a man is met by the Risen Christ” (p.265). He pronounces that the New Testament makes it clear that “it is the Name of Christ, the Holy Spirit or the Word of God or of Christ that brings the new creation into being...” (p. 265).

2.2.5.2 Baptism as Initiation into the Church

It is assumed that “baptism” has always been the sacrament of initiation into Christ and his church” (Beaver, 1970, p. 50). In other words, baptism marks the beginning of one’s life as a Christian and a member of the church. Therefore, the fact that baptism is not exclusively a matter of an individual concern, but also closely linked with

the corporate worship of the church, its administration should usually be done during a public service of worship so that the congregants may be reminded of their personal baptism, and may welcome the baptised, whom they are to nurture in the Christian faith, into their fellowship (Thurian, 1983, p. 212). Zwingli also expresses it in that the baptismal sacrament is a sign “by which a man proves to the church that he either aims to be, or is, a soldier of Christ, and which informs the whole church rather than yourself of your faith” (Stephens, 1986, p. 184).

In addition, baptism as a sacrament which binds people to Christ in community, it breaks all barriers and divisions in the church (Thurian, 1983, p. 211). It is important to mention that by sharing one baptism and faith, Christians become united into both the invisible universal Church and the visible community of the local congregation (Thurian, 1983, p. 213). Furthermore, this unity, which is founded in “the one Triune God, the one faith, the one body, the one baptism, and the one hope” should be visibly realised and demonstrated in the life of the church as a strong testimony to the world (Engelsviken, 2007, pp. 53-54).

Moreover, the Christian baptism symbolism is associated with the Jewish tradition of the proselyte baptism which bestowed a new status with the initiation of a man into the community of the chosen or elect people. Accordingly, baptism holds “the meaning of *incorporation into the new Israel*, the body of Christ, which is the church; and thus meant a new status” (Baillie, n.d., p.79). This meaning of baptism gives out an analogous view of the church to that of Barth K. (1939) who regarded the church as a people, called to be the body of Christ, and a continuation of Israel (pp. 5-6).

2.2.5.3 Baptism as Remission of Sin

From the outset, the symbolism of water throughout the ancient world was commonly known as referring to the cleansing and purification. In fact, the ritual ablutions, lustrations, and baths are to be found in many religions bordering the biblical world. Next, scholars mostly agree on that Christian baptism is in continuity with the baptism of repentance for forgiveness of sins (Mk 1.4), and that from the beginning, the church maintained the renunciation of evil and the proclamation of faith as intrinsic parts of the baptismal rite. Like the natural symbolism of water is that it may wash away dirt and make a person clean, baptism also brings about a spiritual cleansing by forgiveness of sins (Francis, 1987, pp. 39-40).

However, there exist no compromise on the baptism's relation with the remission of sins. In reference to Saarnivaara (1953), there is a Baptist hypothesis that the baptismal rite is merely a symbol of the forgiveness that people have first received, and an act of confession of faith that previously have been born in them through the hearing of the Gospel. In this context, for Saarnivaara (1953), baptism is regarded as an act of man devoid of the role of God (p. 26). He is however of the opinion that the above view of baptism "was practically unknown until the twelfth century". The common teaching of the churches, with reference to the Nicene Creed, acknowledged "one baptism for the remission of sins". That is, baptism constitutes means through which sins are remitted (Saarnivaara, 1953, p.101).

On the biblical bases, Saarnivaara (1953) opposes the above Baptist view of baptism by the antithesis that "to baptise into remission of sins", with "into" as a literal translation of the Greek preposition "*eis*", means that baptism takes a person into the

remission, or a participation of the remission. Therefore, “the forgiveness is received in and through baptism, for the penitent sinner is baptised into the remission of sins” (p. 31).

He argues first that, when Peter said that “Be baptised unto, or into, the remission of your sins” he addressed the people who were alarmed sinners who felt that they were sinful and condemned (Acts 2:38). Second, Saul was a sinner when Ananias came to him in Damascus and said, “Brother Saul...arise, and be baptised, and wash away thy sins, calling the name of the Lord” (Acts 22.16). (pp. 33-34). In order to support the saving efficacy of baptism, Saarnivaara (1953) contends that a person is saved “by means of the washing of water, in the word”. In this case, he refers to Paul’s statement in Ephesians 5.25-26: “Christ also loved the church, and himself for it; that he might sanctify it, having cleansed it by washing of water with the word”, literally, by means of (instrumental dative) the washing of water, in the word” (pp. 35-36). In brief, the fact that the word of the gospel is inseparable from the washing of water makes baptism different from being a mere outward washing rite, rather a sacrament worth and able to perform the remission of sins, and thus a means of God’s saving grace. Furthermore, it is important to mention that the gift of baptism is not regarded as only “you were washed”, and “you were sanctified”, but also as “you were justified” in the name of the Lord Jesus Christ (1 Cor 6.11).

It is obvious then that the Baptist general view of sacraments as merely having a symbolic and memorial function in the Christian life results in the disapproval of that baptism is operative in the persons’ remission of sins. The Reformed Churches, on the basis of their view of the sacraments as means of grace, admit that baptism is means of the divine grace for the remission of sins.

2.2.5.4 Baptism as Participation in the Death and Resurrection of Jesus Christ

The meaning of Christian baptism is rooted in the baptism that Jesus himself was baptised by John the Baptist in the Jordan, by the fact that Jesus's solidarity with sinners during baptism continued along the path of the Suffering servant through passion, death and resurrection (Thurian, 1983, p. 210). Meanwhile, in Pauline baptismal theology, it is emphasised that baptism involves participation in the death and resurrection of Jesus Christ. This idea prevails in his multiple epistles in the New Testament. The pericope of Romans 6:3-4 appears more eloquent on this matter:

Do you not know that all of us who have been baptised into Christ Jesus were baptised into his death? Therefore, we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life.

Hanson (1997) comments that "baptism symbolises a dying or drowning of the old sinful self and a rising of a new self dedicated to God". Hence, this symbolism is most deeply conveyed by the full immersion of a person in water and the coming up out of the water, the fact that water has the power to drown and to sustain life. It is noted that the dying and rising are not fulfilled once forever at baptism, they take rather a place in the entire Christian life. It is argued that the more a person dies and rises again and again with Christ, the more his or her life takes on greater resemblance to the life of Jesus in its deep trust in God and compassionate love for others (p. 272). Thus, the impact of the identification with Christ is the sanctification and freedom from sin (Rom 6.22).

It should also be anticipated that this meaning of baptism as participation into the death, burial, and resurrection with Christ serves argument for the proponents of

immersion baptism. Then, this issue is discussed again in the sections about the Anglican and Baptist attitudes toward the mode of Baptism.

2.2.5.5 Baptism as Regeneration

The understanding of the regeneration involves the taking into account that baptism is a rebirth, a new creation, the death, burial and resurrection with Christ. The regeneration is therefore the impartation and reception of a new life and a new nature. Such activities, being born, created and resurrected are perceived as once-for-all events. That the baptised is a new creature may reflect that after baptism a man has no sinful nature and cannot thus commit sin. It is then important to discuss the impact of the Christian regeneration. Smith and Barndt (1980) speak of regeneration in the sense of change, and for them “God’s mission is to be understood in terms of change”. Thus, through baptism, the baptised are changed into the people of God, slaves into the free people, the present age into the kingdom of God. Meanwhile, baptism is an exodus and liberation into life. They note that “this change does not begin and end at the moment of baptism. Rather, Baptism commits us to a lifetime of being changed”. (p. 66).

The regeneration is related to the conversion. The conversion is defined as the voluntary change in the mind of the sinner in which he turns from sin to Christ. The turning from sin is denominated “repentance” and the turning to Christ, the “faith”. Conversion is the human aspect of that fundamental spiritual change which is viewed as regeneration (Strong, 1903, p. 2916). Conversion is regarded as static in that it refers to the first moment a person turns from sin to Christ. In this way, it appears as the inaugurating stage and the beginning of regeneration when the latter is regarded as a process of the spiritual change. The regeneration is sometimes considered as once-for-all

event, and the new birth which means the impartation of life necessitates simply the safeguard, the growth and sustainability by the Holy Spirit whom the word of God is instrumental (Jas 1.18; 1 Pet 1.23). In this case, conversion equates regeneration and is not merely a component stage of it. But also, the fact that the word '*conversion*' means simply a '*turning*', every turning of the Christian from sin, subsequent to the first, may be denominated a conversion (Lk 22.32). Meanwhile, the conversion as repetitive equates again the regeneration as a process.

In anyway, being static or continual, it must be noted that the regeneration is not the complete sanctification, and the change of the governing disposition is not identical with complete purification of the nature. Thus, the subsequent turnings from sin are necessary consequences and evidences of the first (Cf. Jn 13.10). But they do not, like the first, imply a change in the governing disposition; they are rather new manifestations of the disposition already changed. For this reason, conversion proper, like the regeneration of which it is the anterior side, can occur but once (Strong, 1903, p. 2923). It can be deduced from the author's argument that conversion like regeneration are complete once a man comes to faith in Christ and repents. But, it is also a process of sanctification which sustains the first conversion or regeneration. That is the reason why a Christian, assisted by the Holy Spirit, does the regular self-evaluation and further confession of sins.

Concretely the baptismal regeneration offers the forgiveness of actual sins, the washing away of the guilt of the original or birth sin but not the suppression of the human sinful nature. That is, baptism brings liberation not from sinning, but from sin's reign, not from the sinful nature but from its rule, from living according to the conditions of its power. The regeneration brings about the change in the governing disposition shifting

permanently from the devil, sin and death' rule to Christ's reign of liberation and hope for eternal life (Rom 6:1-14). Therefore, the baptismal regeneration is a lifetime journey of a Christian and, referring to Martin Luther-Small Catechism as cited by Smith and Barndt (1980), baptism then implies that the "old Adam in us should, by daily contrition and repentance, be drowned and die with all sins and evil lusts, and again, a new person daily come forth and arise, who shall live before God in righteousness and purity forever". (p. 67).

2.2.5.6 Baptism as the Gift of the Holy Spirit

The link between baptism and the gift of the Holy Spirit constitutes the main distinctive element of Christian baptism in comparison with the baptism of John the Baptist. Cullmann (1961) states that the use of water as means of the religious rituals of the cleansing from any kind of impurity cannot be a particular notion held by Christianity for it is known of the Jewish proselyte baptism and John's baptism. Yet, the repentance and the impartation of the forgiveness of sins are intrinsic features of baptismal rite in John's baptism and in Christian baptism. The particularity of Christian baptism relied in the performance of the rite in the name of Jesus Christ or the Triune God and in the gift of the Holy Spirit. He recalls that John the Baptist himself revealed the specificity of the Christian baptism in this expression: "I indeed baptise you with water unto repentance...he shall baptise you with the Holy Ghost, and with the fire (Mt 3.11; Lk 3.16)" and that Jesus himself declared that one cannot be born again of water only, but of water and the Spirit (Jn. 3.3-5). (pp. 9-10, 13).

Concerning the relation between baptism and the Gift of the Holy Spirit, Beasley-Murray (1962) states explicitly that in the New Testament perspective, it is impossible to

separate Christ and his gifts of grace from the Spirit given to his church. For the early church knew not merely “‘a fresh experience’ of grace in baptism but the experience of grace by the Spirit”. He assumes then that the forgiveness and cleansing, the union with Christ and membership to the church, the death and resurrection, the new creation or regeneration, the deliverance from evil powers and the entry in the life of the kingdom of God are performed by the Spirit during baptism (p. 277).

Beasley-Murray (1962) finds therefore more attractive Wheeler Robinson’s assertion that “When we speak of believers’ baptism we mean that baptism in the Spirit of God of which water baptism is an expression... *Baptism in its New Testament context is always a baptism of the Spirit*” (p. 277). In this respect, to Beasley-Murray (1962), it is impressive that the Catholic, Lutheran and Anglican traditions accept this indissolubility of the water-baptism and Spirit-baptism, and he appeals other Christian communions including the Baptists to consider vigorously this matter (p.277).

Thus, this gift of the Holy Spirit has to be still understood as an invisible grace inseparable from baptism and accessible by all believers in Christ without further special conditions. It is incontestable that the Pentecostal event was marked by the speaking in tongues to all disciples who were gathered (Acts 2.1-3). But, the apostle Paul said that this mystery of the Spirit baptism should not be misunderstood, and he addressed the important issues. He affirmed that each one of all believers is given a spiritual gift so that everyone is helpful to others, and that to speak unknown languages is a spiritual gift among many others. From the Pauline perspective, it is clear that this gift is not obligatory to affirm the Spirit baptism. He affirms that it is not all who either speak unknown languages or interpret them (1Cor 12.4, 7, 30).

Like the redemption, conversion, and baptism are accessed by means of the grace of God alone to all who believe in Christ, the Spirit baptism is so available to them without any sort of personal merit (Eph 2.8-9; Acts 9.17-18; 10.44-48; 19.5-6). It should be taken into account also that the becoming of God's children by grace alone through faith cannot be separated from the being of God's Children by being given the Holy Spirit (Jn 1.12; Gal 4.6; Rom 8.15). Lastly, God's promise to provide the Holy Spirit was made for all believers in Christ without distinction (Acts 2.17, 39; Joel 2.28-29). Thus, this participation of the Holy Spirit in the making of believers in Jesus Christ and of the church makes the church Charismatic in its nature. This view of the gift of Holy Spirit prevents from the discriminations among Christians within their denominations and in the denominations' relations. Bittlinger (1981) affirms that the teaching of the gift of the Holy Spirit and its expression in charismatic circles have been misleading. He then pronounces that the following is his conviction:

There are no phenomena which are charismatic in themselves. Whatever a Christian does or speaks is charismatic if it is a vehicle of God's love and grace and it is not charismatic if God's love does not break through (1 Cor 13.1-3). There are also no Christian who are "charismatic" and others who are not. We all act sometimes charismatically, and sometimes not (Compare Matt. 16.17 & 23). (p. 221).

2.2.5.7 Baptism Eschatological Dimension

Baptismal rite involves an eschatological dimension of the kingdom of God. Baptism anticipates and actualizes the taste of the future unity and wholeness, of harmony and justice, of perfect trust in God and perfect love to the whole creation that are attributes of the kingdom of God. For this purpose, Christian baptismal rite brings a new member into the community of believers, commissions him or her to serve all people

and the rest of the creatures (Hanson, 1997, p. 273). Baptism as the rebirth and new creation is believed to find its total achievement in the reign of God at the second coming of Jesus Christ.

2.3 Relation between Mission and Baptism

This section attempts to explore the relationship between mission and baptism. The interactive relation is presented from various perspectives such as the Great Commission, the nature of the church, the *missio Dei*, the individual Christian missionary obligation, and the sacramental character of the church.

2.3.1 Baptism and the Great Commission

It was pointed out, in the definition of the term mission, that “baptism” takes a part in three important activities which constitute the essence of mission according to the Great Commission in Matthew 28.18-20: *make disciples, baptise and teach*” (Bosch, 1991, p. 66). The evangelists Mark and Matthew conceive baptism not as mere rite practiced by the church, but as a mandatory task of mission. The risen and exalted Jesus Christ is the ultimate authority of baptism (Mk 16.16; Mt 28. 19). This means that baptism is integral and inseparable part of mission. The making of Christ’s disciples involves necessarily baptism, and the latter plays an essential role in both the proclamation of the gospel and the discipleship. The contribution of Baptism in mission is not static, it is rather dynamic because it remains significant in the entire Christian and ecclesial life. In the Early church times, Baptism featured the *kerygma* (preaching), *koinonia* (fellowship) and the witness (*marturia*) to the kingdom of God. In fact, the baptismal ritual emphasised the faith in Jesus Christ, the Son of God, and the redeemer of the world. Therefore, the Christian baptism maintained the importance of the Christ-event

in Christian faith that God's self-revelation and salvific act were fulfilled through the incarnation, crucifixion, and resurrection of Jesus Christ. Hence, it is incontestable that, in Christian mission, baptism serves to actualize the fundamental salvific act of Jesus Christ in the past to later times (Hartman, 1992, p. 587). It is going to be particularly discussed, but it should be here anticipated that baptism features mission because it enables mission to make both disciples and missionaries.

2.3.2 Baptism and Missio Dei

The ministration of baptism fits with the contemporary missiological paradigm for which the Christian mission is understood as *missio Dei*, meaning God's mission. Jesus's personal witness to his communion with God the Father and the Holy Spirit that was characteristic to his life, ministry and teaching (Mt 3.16-17; Jn 5.19-20; 14.6-7,11; 15.9; 16.13-15) culminates in the commission of the baptism rite as he commanded the administration of baptism in the name of the Triune God. Thus, the doctrine of the Trinity is more preserved not only by the confession of faith in the light of the Nicene Credo at baptism but also by the administration with the formula of the Trinity, i.e. the Father, the Son, and the Holy Spirit (Mt 28.19). Moreover, like the Triune God's own purpose and action are at the centre of the missionary theory and practice (Pachau, 2007, pp. 232-233), also the significance and efficacy of baptism depend on the invisible God's own action and not on its outward ritual (Stephens, 1986, p. 185).

2.3.3 Baptism and the Understanding of the Church

Apart from the classical four attributes of characteristic marks of the church stated in the Nicene Creed such as unity, holiness, catholicity, and apostolicity, the Lutheran wing of the protestant reformation of the sixteenth century contributed also to

the determination of the church's nature, and stated two marks of the church. It emphasised the understanding of the church as a communion of saints or believers, where the gospel is preached purely and the sacraments administered rightly (Engelsviken, 2007, p.54). Although Barth K. (1956) holds a dissimilar view of sacraments with Lutheranism, he shares with it the principle that the task of mission is the proclamation of the word of God to the world (pp. 743-797). Hence, from the scholastic definition of the sacrament as the visible Word of God, baptism as a sacrament must go hand in hand with the preaching of audible Word of God or the Holy Scripture (Muller, 1985, p. 267).

This connection between the preaching and sacraments enriches mission in that the gospel ceases to be taken as merely an abstract reality for being contemplated as a present reality. Mbiti (1971) urges missionaries to take into account that the New Testament eschatology is not exclusively futuristic and idealistic, but it is rather also actual and materialistic. According to him, it is materialistic by the fact that the biblical language utilises material objects to convey the invisible truths. He appreciates that the sacraments of Baptism and Eucharist are the most effective media of demonstrating, via material objects, the very spiritual and eschatological truths, i.e. with a materialistic language (pp. 22-25).

Furthermore, the formation of congregations is fundamentally dependent on the Christian rite of initiation into the Christian community which is baptism. The baptised joins the family of God's children whose fellowship extends to a form of an organised community characterized by the brotherhood and solidarity. Thus, the unity and community that are enormously sensible in the Triune God adduce the calling of the baptised to partake in the one body of Christ, the church, in the sense of a community of

the people of God. In the opinion of Barth K. (1958), any congregation must be understood as the body and society of believers, and a people of God (p. 113).

In addition, baptism plays the important role in the making of the church sacramental in the sense that it makes the invisible church of Christ manifest throughout the visible Christian community in the world. However, this does not imply necessarily that the visible church equates the invisible one, because it is not possible to a human being to judge the true believers and the unbelievers in the visible church members. The Church of England points out the primordial importance of baptism in the life of the church as follows: “If the church is to survive in its sacramental character it must maintain a sacrament of initiation into its membership” (Doctrines in the Church of England: The Report of the Commission on Christian Doctrine 1922, 1957, p.139).

2.3.4 Baptism and the Missionary Obligation of the Individual

Baptism is a missionary sacrament because it places the baptised under the dynamic influence of Jesus Christ toward the missionary responsibility. Smith and Barndt (1980) put it plainly: “for Christians, the entrance in participation in God’s mission is our Baptism of change”. (p. 66). The understanding of the priesthood of all believers starts from the significance of their baptism which implies the participation of all members of the congregation in mission work. The fact that the baptised are a new creation reconciled with God by Jesus Christ, they are, on behalf of Christ, assigned the ministry of reconciliation of the world to God (2 Cor 5.16-20). That believers are baptised into one body of Christ implies that all individual members of this body are called to a life in *koinonia*. This stresses the recognition of the existence of different gifts allocated by the Spirit to all members of a Christian community to be used for the enrichment and growth

of the body of Christ, the church. (1 Cor 12.11). Hence, the Second Vatican Council stated that

“as a member of the living Christ, incorporated into him and made like him by baptism, confirmation and Eucharist, all the faithful have an obligation to collaborate in the expansion and spread of his body, so that they might bring it to fullness as soon as possible”. (Müller K. , 1987, p. 98).

It is evident that the baptised persons as Jesus’s disciples are fruits of God’s mission, and their Christian life becomes indispensably missionary.

2.4 Anglican Attitude to Baptism Theology

2.4.1 Significance of Baptism

According to the Anglican tradition, in reference to the liturgy of the public baptism service, baptism is an institution of Jesus Christ through the Great Commission in Mark 16, and during his own baptism, Jesus sanctified water to be a sign of the spiritual washing away of sins. Concerning the necessity of baptism, in the perspective of the Gospel of John 3.1-8, the passage that must be read in each baptism service, the intention of the institution of baptism is the necessity of the regeneration and thus the incorporation into the kingdom of God. It is argued that the fact that “except a man be born of water and of the Spirit, he cannot enter into the kingdom of God”, it is obvious that baptism is a sacrament of ‘the great necessity’, “where it may be had” (The Church of England, 1662, p. 162). Baptism is an essential need for the remission of sins; the sinful nature of all men of Adam race and individual actual sins that broke the human beings’ relationship with God make baptism necessary for the forgiveness of sins and the bearing of the new Adam (The Church of England, 1662, p. 161). The Anglican tradition

does not ignore the issue of actual sins after baptism and it holds that repentance and the bestowal of forgiveness are inherent to the lifelong of a Christian.

Next, the prayers involved and instructions given to the congregation during baptism administration make clear that always baptism is the Spirit baptism: “I beseech you to call upon God the Father, through our Lord Jesus Christ, that ... he will grant to *these persons* that which by nature *they* cannot have; that *they* may be baptised with Water and the Holy Ghost, ...” (The Church of England, 1962, p. 162). Here there cannot be any misunderstanding that water itself saves, because the application of water is the physical and symbol act which is inseparable from the spiritual or mystical Spirit’s act of regeneration of the baptised. The beginning prayer of the baptismal liturgy mentions that the washing away of sins is spiritual and has to be performed by the Holy Spirit: “We beseech thee... that thou will mercifully look upon *these thy servants*; wash *them* and sanctify *them* with the Holy Ghost” (The Church of England, 1662, p. 161). Meanwhile, the indissolubility of the Holy Spirit from baptism was also attested by Archibald Grahamstown in the Lambeth Conference (1948) in these terms: “the dissociation of the Holy Spirit’s operation from any part of the Initiation is strongly depreciated, as is also the attempt to measure His operation quantitatively” (p. 110).

Furthermore, the instruction addressed to the congregants during baptism service shows explicitly that repentance and confession of faith are inseparable from baptism. Before their baptism, the candidates are required to publically renounce the devil and sins, and confess faith in the Triune God in the light of the Nicene Apostles’ Creed (The Church of England, 1662, p. 163). Despite humankind’s fall, the humans are capable to respond to the gospel; the Lambeth Conference (1968) puts it in this way: “we believe

that, in spite of their sin, all men can respond to God's goodness and share his power over evil..." (p. 65). Eventually, baptism is not merely a symbolical rite, but also it has an actual effect and confers the divine gracious gifts, namely, the forgiveness of sins, the Holy Spirit, the eternal life and the integration into the reign of God.

Earnestly believe, that he will favourably receive *these* present *persons*, truly repenting, and coming unto him by faith; that he will grant *them* remission of *their* sins, and bestow upon *them* the Holy Ghost; that he will give *them* the blessing of eternal life, and make *them* *partakers* of his everlasting kingdom. (The Church of England, 1662, p. 162).

2.4.2 Mode of Baptism

The Anglican Church of Rwanda is not the first to deal with the baptism controversy about the mode of baptism as a challenge and for a reaction to it in Anglicanism. Such a controversy was handled by the Church of England during its early theological developments. The early version of the Anglican liturgical and doctrinal book, the Book of Common Prayer of 1662 and that of 1928, allow the free choice between the sprinkling and immersion baptism. In its part consecrated to the liturgies of the administration of both the infants and adults public baptisms, it is explicitly noted that the priest can pour water on the forehead of the candidate to baptism or immerse him or her into the water. It is made clear that the immersion baptism can be administered to both infants and adults (The Church of England, 1662, pp. 156, 160, 163; 1928, pp. 174, 175). In its edition of 1958, the Book of Common Prayer retains this note:

Then shall the Priest take each person to be baptised by the right hand, and placing him conveniently by the Font, according to his discretion, shall ask the Godfathers and Godmothers the Name; and then shall dip him in the water, or pour water upon him...(p. 163).

Moreover, the Report of the Commission on Christian Doctrine commissioned by the Archbishop of Canterbury and York in 1922 (1957) reaffirms the acceptance of the two modes of baptism, i.e. the sprinkling and immersion in these terms: “In Baptism the outward sign is washing with water (by immersion or affusion)... with explicit use of the Triune Name of God” (p. 136). Beasley-Murray (1962) also points out that there are even baptisteries for immersion baptism: “If the Anglican bishops would utilize some of the Anglican baptisteries built for the immersion of believers’ baptism...” (p. 388).

However, the Kinyarwanda Book of Common Prayer versions have no trace of the immersion baptism. Its first edition of 1967 altogether with the following of 1973, 1982, 1997, 2008, 2010, 2012, 2013 speak uniquely of the sprinkling of water upon the candidate to baptism in both cases the infant baptism and adult baptism. Since the Church of England had resolved this controversy, it makes sense that the Anglican missionaries in Rwanda could not have considered the mode of baptism as a controversial concern. But, the fact that the translation of the Book of the Common Prayer in the local language, Kinyarwanda, ignored the alternative of immersion baptism, made it unknown as a recognised practice of the Anglican Church, in Rwanda. The Synod of Shyogwe diocese in January 2006 discussed the mode of baptism to be practiced and authorized the application of the sprinkling or immersion depending on choices of the candidates to baptism.

2.4.2.1 Linguistic Argument

The Baptist assertion that the word *baptizein* always and without exception means to immerse is challenged by Saarnivaara (1953) stating that in the Greek Old Testament version known as Septuagint (LXX) which was the Bible of most early Christians, and

which is usually quoted in the Greek New Testament, this word does not always mean “to immerse”. He argues that in the book of Ecclesiasticus (Sirach) 34.30 it is written: “He who baptises himself from the dead (*baptizomenos po nekrou*), and touches it again, what benefit does he have from his washing?” According to Numbers 18.19, the cleansing after touching the dead corpse was done by sprinkling and not immersion. Likewise, in the above passage of Ecclesiastic, the word *baptizein* means ceremonial cleansing by sprinkling. In Leveticus14.6, the word *baptein* represented by *bapsei* has an English secondary meaning of the word dip: “To put or sink slightly or partially into a liquid”. The same meaning is found in Daniel 4.33 where *baptein* is represented by *ebaphe*. In Mark 7.4, some manuscripts have *rhantizontai* (sprinkled themselves) while others have *baptizontai* which shows that the words meaning “sprinkling” and “baptising” were sometimes used interchangeably (p. 96).

2.4.2.2 Circumstantial Argument

Saarnivaara (1953) argues that in 1Corinthians 10, Paul speaks figuratively of the baptism of the Israelites unto Moses in the cloud and sea. In this case it was no immersion, for the cloud was above the Tabernacle or before the people, and never surrounded them. And in the sea, the Israelites walked under on dry ground, the water being on both sides of them. Probably only their feet were moistened by the somewhat wet bottom of the sea (p. 96). He concludes that like the English word “dip” can mean the total immersion, partial immersion, or slight immersion, and sometimes even sprinkling, also the words *baptein* and *baptizein* do not always mean “to immerse” (p. 97).

Baillie (n.d.) reminds that Barth has pointed out that it is questionable even in the New Testament whether baptism was always by immersion, since we read of three

thousand being baptised together in Jerusalem on the day of Pentecost, and it is difficult to see how in that case immersion could have been possible (p.78).

Furthermore, the word “baptism” is used both of water baptism and the baptism of the Holy Spirit. On Pentecost, the wind and sound filled the room, but the actual baptism of the Spirit took place in the form of tongues of fire, which descended upon the disciples. Therefore, as far as the meaning of the word *baptizein* is concerned, it is right to explain that “baptise” means to *apply water* by washing, pouring, sprinkling, or immersing. And the command to baptise does not itself show in what manner water should be applied in this rite. It is incontestable that baptism was usually performed by immersion, but the words of Christ in the institution, in Matthew 28.20 did not contain a command that it should be done this way, since the word *baptizein* also was used of other kinds of sacred cleansing too (Baillie, n.d., p.97).

2.4.2.3 Baptism Meaning Argument

It is undoubtable that the New Testament links baptism meaning and Jesus’ death and resurrection, and presents the symbolism of immergence into and emergence from the water as signifying the dying to sin and rising with a new life in Christ. However, the death and resurrection motif is by no means the only one pursued in the New Testament in its explication of the meaning of Christian baptism. “Though it is very important it is one among others” (Baillie, n.d., pp. 78-79).

According to Baillie (n.d.), another is the motif of *cleansing* which intends the forgiveness of both the past and actual sin. Therefore, in this context, a sprinkling or pouring would be sufficient symbol for it, inherited from the Old Testament: “I will sprinkle clean water upon you, and ye shall be clean” (Ezek 36.25). Yet, another motif in

the New Testament understanding of baptism is that of the outpouring of the Holy Spirit and this may perhaps be the “most central of all”. The latter meaning can be even better symbolised by a sprinkling of water than by an immersion. Baillie seems to oppose the highlighting of a certain baptism meaning at the expense of others. He contends that, theologically, the dying and rising with Christ, the cleansing, and the outpouring of the Holy Spirit should not be observed as three distinctive realities at all, but the aspects of the same reality which is the newness or renewal effected by baptismal sacrament. It is therefore obvious that the same reality includes a new life, a new and clean conscience, a fresh start, a new heart, and a new spirit (p. 79).

2.4.2.4 Reformation Argument

It is argued that the reason why the Reformers M. Luther and J. Calvin did not reintroduce immersion is that they did not regard immersion as essential. In their view, the significance and efficacy of baptism did not depend on its outward mode, since the external rite was only a seal to the promise of the gospel. The efficacy of baptism was in the word of God and faith, not in the outward mode of it. Therefore, although they recommended immersion, they did not regard the matter important enough to make an effort to reintroduce it into practice (Saarnivaara, 1953, pp. 95-96). The Lutheran Church-Missouri Synod (1991) retained this in the explanation of Luther’s Small Catechism:

“Certainly not just water, but the word of God in and with the water does these things, along with the faith which trusts this word of God in the water. For without God’s word the water is plain water and no Baptism. But with the word of God it is a Baptism, that is, a life-giving water, rich in grace, and a washing of the new birth in the Holy Spirit”. (p. 107).

Meanwhile, Zwingli's view of the efficacy of baptism highlights the divine work in these terms: "The outward things cannot confirm faith as faith does not come from them, but from God... We are not to look for justification in them for in Christ it is the Spirit who gives life and not the outward things". (Stephens, 1986, p. 185).

Still, while the reformers acknowledged that the ritual of immersion was customarily practiced in the New Testament and generally in the ancient oriental world's tradition to symbolise the man's newness in the relationship with God, they could not totally ignore the question whether the sprinkling may not be a fitter symbol to the modern Western world (Baillie, (n.d.), pp. 79-80). Here he implicitly does allusion to that the appreciation of a certain mode of baptism can also vary according to the diversity of customs of people in their particular socio-cultural context.

2.5 Baptist Attitude to Baptism Theology

Identically to other Christian churches, writes Lotz (2002), the Baptist tradition holds the apostolic faith, and in this respect, acknowledges the Apostles' Creed. Some Baptist Communion formulated their own various confessions of faith, but still, Baptists hesitate to sign or quote a creed for they give great attention to the freedom of the individual (p. 98). Whereas the first and illusory impression becomes the assumption that the Baptist prominent distinctive element should be mainly the immersion baptism, it should be noted that their distinctiveness lies on the Baptist understanding of the nature of the church as a community of believers, therefore, the believer-baptism, the Congregationalist ecclesiology, and the contest against the state-church (Leonard, 2010, pp. 95-97). Morgan Patterson, as cited by Lotz (2002), presents the summary of the Baptist doctrinal elements denominating them the "Baptist way" as follows:

“(1) The essence of the Christian faith is spiritual, personal and voluntary, (2) The Scriptures are uniquely inspired and authoritative, (3) The church is composed by the committed believers, (4) Salvation is provided by the grace of God and is available to everyone through repentance and faith, (5) All believers are priests, with no intermediary other than Christ himself, (6) The Scriptures command the observance of two ordinances, baptism and the Lord’s Supper which are understood to be basically symbolic in meaning, (7) baptism is properly performed by the biblical mode of immersion, (8) The authority for administration of the church is in the hands of the congregation, (9) Religious freedom should be given to all to enable each person to respond to the leadership of the Holy Spirit, (10) The separation of the church and state best guarantees liberty of conscience for every citizen” (p. 98).

2.5.1 Significance of Baptism

The Baptist understanding of baptism significance is rooted first in the doctrine of believer-baptism. The term “believer-baptism”, was coined by the Anabaptists in sixteenth century to denote that the Christian baptism is subsequent to the hearing of the gospel, the personal conversion and confession of faith. Thus, the believer-baptism meant the exclusive adults’ baptism and the rejection of infant baptism on the claim that there is no New Testament evidence of infants baptism and that the church is viewed necessarily as a community of believers (Loewen, 1988, p. 18). By the fact that the Baptist movement developed from the Anabaptists, the Baptist churches maintained the believer-baptism in relation to their view of the church and of baptism. A Baptist theologian James Madison Pendleton discussed by Eitel (1990) adduces the believer-baptism in that “faith is the basis for receiving baptism, and faith involves intellectual and volitional elements. Infant is incapable of exercising such a cognitive functions and cannot believe” (p. 195).

From the beginning Baptists, based on their emphasis on believers’ baptism, found common agreement on the rejection of infant baptism. The attitude of Beasley-

Murray (1962) represents fully the Baptist conviction: “The Baptist considers the paedobaptist unbaptised; the paedobaptist theologian regards a submission to believers’ baptism after the receiving of infant baptism to be an affront to the God of God and nigh to blasphemy” (p. 387). Yet, John L. Dagg presented by Dever (1990) holds that the Lord’s Supper is to be celebrated in local congregations by baptised believers of any recognised churches there present. However, “while welcoming Christians of any denominations to the table, Dagg would deny the table to any who had not been immersed as believers” (p. 177).

The Baptist understanding of baptism significance is grounded secondly in the doctrine of the Sacraments. From the example of the Baptists’ view of the Holy Communion, one can understand deeply what also baptism signifies in their perspective. The Baptist tradition retains the “Memorialism” which reflects Zwingli’s view of the Lord’s Supper. It affirms Christ’s presence in the Holy Communion by His divinity and not His humanity, and that there is “no sense Christ can be substantially present in the consecrated elements”. In contrast, Christ can be recognised by the mind or consciousness and faith of the communicants. Consequently, there cannot be any distinctive *Eucharistic* presence of Jesus Christ, and, in substance, the value of the Lord’s Supper consists in the communication of faith as does the preaching. According to Cyril Richardson, “The elements” were, for Zwingli, “the reminders of a past redemption, not vehicles of a present grace” (Davies, 1970, p.82).

Likely, the Baptist Churches regard baptism as symbolic rite devoid of the actual efficacy for the spiritual change of the baptised persons. It is an occasion of public personal confession of faith in the Triune God and testimony to the change that God has

performed before baptism. This view of baptism is also repeated in some of the following sections.

2.5.2 Mode of Baptism

The Baptists share entirely the disapproval of the baptismal ritual administered with the sprinkling of water. The doctrine of the total immersion baptism is apparently the prominent in Baptist churches. Benajah Harvey Carroll talked over by Spivey (1990) represents faithfully this thought when he includes the immersion in sine qua non criteria for the adequacy of baptism:

“For baptism to be valid, four requirements must be met: (1) the proper authority, the church, administers it; (2) the proper subject is the penitent believer; (3) the proper act is immersion; (4) the proper design is symbolic, with no trace with baptismal regeneration” (pp. 318-319).

This statement does not represent only the Baptist restriction of immersion baptism, but also the Baptist fundamental theological views in general. In fact, it recalls their distinctive emphasis on the believer-baptism and the symbolical and memorial function of the sacraments.

The Baptist insistence on immersion baptism is not merely for the sake of the conformity to and rehabilitation of the orthodox theology, it seems to be a zeal for the continuation of reformation of the church that envisages to recover the imitation and resemblance to the early apostolic church. This can be perceived in the following statement of Beasley-Murray (1962) which carries out his indirect exhortation to the Anglican Church:

If the Anglican bishops would utilize some of the Anglican baptisteries built for the immersion of believers baptism..., the most impressive celebration of baptism in all Christendom would thereby

be proved and, incidentally, a most impressive witness given of the church's ability to recover its sacramental riches (p. 388).

Furthermore, when James Madison Pendleton presented by Eitel (1990) determines what makes the Baptists different from other 'other religious denominations', alongside the adults' baptism, the congregational form of the church government, and the observance of the two ordinances, i.e. baptism and the Lord's Supper with a symbolic meaning of the death, burial, and resurrection of Christ, the immersion baptism is highlighted. It is argued that:

"The New Testament precedent established immersion as the only acceptable mode of baptism. Immersion is 'so essential that there is no baptism without it...immersion best represents the symbolic meaning of baptism. Death, burial, and resurrection are not concepts which imply partial participation'" (p. 195).

The Baptists' arguments for immersion baptism are going to be presented throughout different perspectives including the etymology of the word baptism, the illustrative biblical events of baptism, the significance of baptism, the early church and reformers' attitudes toward the baptism administration and the didactical implication of the mode of baptism.

2.5.2.1 Linguistic Argument

The mode of baptism is immersion and immersion only because the command to baptise is a command to immerse, since the word *baptizein* means "to deep in or under water" in Latin *immergere*. It is argued that wherever the word occurs in passages of the New Testament requires the meaning "immerse".

2.5.2.2 Circumstantial Argument

This argument is in a close relationship with the said above. Like the all appearances of the word *baptizein* inevitably refer to the meaning “immerse”, it is assumed that all circumstances of baptism administration in the New Testament involved the act of immersion. Some illustrations of this idea are the cases of Jesus’ baptism by John the Baptist as Jesus “came out of the water” (Mk 1.10) and that of the Ethiopian eunuch baptism as he “went down in the water” and then “came up out of the water” (Acts 8.38-39).

2.5.2.3 Baptism Meaning Argument

This argument is founded on the meaning and function of baptism. Since Paul the apostle stated that baptism means the individual burial and resurrection with Christ, it is believed that only immersion can symbolise and depict such a burial and resurrection (Rom 6.3-4). Thus, the figurative or symbolical function of baptism prevails in the restriction of immersion.

2.5.2.4 Historical Argument

The proponents of only immersion baptism assert that immersion was a universal custom in Christianity for about a millennium since its inception. In reference to the *Didache* (the document written in the early part of the second century that is contained in the Teaching of the Lord through the Twelve Apostles), it is contended that immersion was the usual and authentic mode of baptism, and the sprinkling casuistic or exceptional in cases of emergency, when there was no possibility to perform immersion. This argument is deduced in the following statement of the *Didachê*:

Concerning baptism, baptize thus: all [the preceding] instructions having been completed, baptize in the name of the Father and of the Son and of the Holy Spirit in the living/flowing water. If you do not have the flowing/living water, baptise in other water; if you do not have either one, pour water three times on the head in the name of the Father and of the Son and of the Holy Spirit” (Joncas, 1992, p. 3).¹

2.5.2.5 Reformation Argument

The reformers’ thought of baptism serves argument for Baptist exclusivist attitude toward the sprinkling mode of baptism. Martin Luther’s understanding of the Greek word *baptismos* translated as *baptism* recognises only the act of immersion. Moreover, although he does not oblige the reintroduction of immersion baptism, he acknowledges its special ability to symbolise the dying and rising with Jesus Christ. He thinks that even infants should be immersed. The following is Luther’s statement on this matter:

“Baptism (*Die Taufe*) is *baptismos* in Greek, and *mersion* in Latin, and means to plunge something completely into the water, so that the water covers it. Although in many places is no longer customary to thrust and dip infants in the font...nevertheless the former is what should be done. This usage is also demanded by the significance of baptism itself. For baptism... signifies the old man and the sinful birth of flesh and blood are to be wholly drowned by the grace of God. We should therefore do justice to its meaning and make baptism a true and complete sign of the thing it signifies”. (Lehmann, 1960, p. 29).

In addition, Calvin as cited by Saarnivaara (1953) joins Luther in stating that “the very word *baptise*...signifies to immerse; and it is certain that immersion was the practice of the ancient Church” (p. 95).

From the above point of view, the following statement of Bromiley (1957) becomes challenged and urged to be revised: “The Reformers in particular did not see

¹ The almost similar statement is presented by Saarnivaara, 1953, p. 94.

that full immersion was imposed either by the precept or precedent of Scripture, and therefore they found no dogmatic point at stake” (p. 35). Of course, the reformers did not require the immersion to be a norm for baptism adequacy because, in reference to the Scripture, the outward mode was less important than the inward spiritual act of God for the baptised, but not because the immersion was not prescribed by the Scripture. The fact that the Reformers considered baptism ritual as requiring the exclusive outward act of full immersion into water made them recommending immersion as the only mode of baptism attested by the Scripture.

2.5.2.6 Psychological Effect Argument

According to Baillie (n.d.), the total immersion has a more powerful *psychological* effect especially during adults’ public baptism, on both the candidates for baptism and the congregants present at the moment of its administration. Since the sacrament is regarded as a ritual consisting of symbolical elements and actions which have an effect upon the mind, communicating to it certain realities impossible to be communicated in words alone, there cannot be the rationale to deny the baptism psychological implication. If we refute this, we should be in danger of running into magic. Still, he notes that it would be wise to retain that a powerful psychological effect at the moment is not what matters; the momentary emotion is less important than the intention and faith (p. 80).

As for Zwingli, baptism as a visible sign plays an instructive role for the outward man whose the comprehension of things involves senses. He then contends that baptism “is given for the purpose of rendering the recipient sure that what is signified by the sacrament is now accomplished” and that in baptism “the outward man becomes certain

of what comes to the inward man by the light of faith and the manifest word of the grace of God” (Stephens, 1986, p. 184, 195).

2.6 Previous Researches

The current research deals with the baptism controversy which constitutes a missional challenge in Shyogwe diocese of the Anglican Church of Rwanda due to the influential teachings against the sprinkling baptism by the denominations holding the baptism theology of the Baptist Church. Indeed, some researches upon the baptism controversy were previously undertaken by some students in Master’s Program in Tumaini University Makumira. Their studies were preoccupied by the controversy related to the application mode of water and the subjects of baptism.

Mshana (2000) in his Masters’ Thesis entitled “A Theology of Baptism: With an Emphasis on Infant Baptism” assumes that the influence of Pentecostal churches and the related churches by their teachings against the infant baptism had impact on the Lutheran church in Tanzania. He puts in evidence the moves of some Lutheran Christians to the Pentecostal churches, the rebaptism of some Lutherans by the Pentecostal churches without adherence to them, the delay of baptism by parents for their children until they grow up to have personal faith, the related-conflict between the spouses, and the destruction of the unity of the Church of Christ in general due to the polemical teachings of denominations against others. This researcher attempts to justify the infant baptism’s accordance with the scripture, and asserts that the Lutherans regard baptism as a gracious divine gift and God’s means of grace toward the world, the nations, and the whole sinful humanity including both infants and adults. Vis-à-vis the mode of baptism, he admits that

baptizō (βαπτίζω) in the New Testament implies generally the immersion but it is not always alike.

As for Malambugi (2007) in his Thesis of Masters entitled “The Baptism Controversy: In Reference to Churches in Mbeya City”, baptism controversy involves both the mode of baptism and the subjects of baptism. The Pentecostal churches and the related churches had influence upon the established churches in Mbeya by their teachings against the infant baptism and the sprinkling baptism. Thus, this researcher analyses the theology of baptism to investigate which is the right baptism between the adult and infant baptisms and the immersion and the sprinkling baptism. The conclusions of his studies affirm the cancellation of both infant baptism and sprinkling baptism. He argues mainly that baptism involves necessarily the personal confession of faith by the candidate that is impossible for infants, and that Jesus commissioned the disciples to baptise and not to sprinkle. The latter view is founded on his assumption that the Greek word *baptizō* (βαπτίζω) which does imply exclusively to overwhelm is quite different from *rantizō* (ραντίζω) meaning to sprinkle.

2.7 Research Gap

It is evident that both above reseaches ascribe the baptism controversy in the mainline churches to the Pentecostalism influence in their environs. Unlikely, the present study assumes that the Pentecostalism, as a movevement of the early twentieth cetury probably in 1903, is a later of the Christian Prostestant movements, which cannot have an absolutely independent theology, and must have inherited some theologies including that of baptism from the earliest movements. Therefore, this study traces the development of baptism controversy to the Baptist movement of the early seventeenth

century probably in 1607 or 1611. Moreover, despite some nuances in the understanding of baptism, the Adventism of the nineteenth century probably in 1831 or 1863 and the Pentecostalism share with the Baptist movement the accent on the believer baptism and the immersion baptism.

Whereas the previous researches dealt with the baptism controversy in the Lutheran and Moravian churches in Tanzania, the present study refers to Shyogwe diocese of the Anglican Church of Rwanda which encounters the challenging teachings from the Baptist Churches and the related churches in Rwanda. Unlike both previous researches' preoccupation was the subjects of baptism, the central interest of the present study is the mode of baptism and the significancy of baptism. Unlike the second research had to deal with the justification of one mode of baptism for the total replacement of another, this research surveys both the Baptist baptism theology' s influence and the efficacy of the Anglican response with the practice of both the sprinkling and immersion modes of baptism.

2.8 Summary of the Chapter

The second chapter explored the literature about the theology of baptism in general, and in relation with mission theology, and with the Anglican and Baptist theologies. Generally, the observation has been that baptism is bound to mission by the Great commission, is a sacrament of initiation of disciples of Christ, binds them into a community of believers, and commissions them to actively participate into the spread of the Gospel. As mission is God's own action into the world, also baptism efficacy depends absolutely on God's own action. Thus, the approach of the Reformed Protestant churches including the Anglicanism to the definition of the word baptism emphasises that

baptism's imperative virtue is the bestowal of remission of sins, change, renewal, rebirth, regeneration, gift of the Holy Spirit, and eternal life, but not the mode of water application. However, the Radical Protestant churches including Baptist churches assert that in its original meaning baptism demands the mode of water application and that mode is immersion or the dipping. It seems that their recognition of the symbolism and not of the efficacy of baptism goes hand in hand with efforts to make the outward ritual limited to the immersion. The literature of the Anglicanism proves the response of Shyogwe diocese with the practise of both the sprinkling and immersion baptisms in harmony with the Anglican Communion attitude to the baptismal controversy.

CHAPTER THREE

3.0 RESEARCH METHODOLOGY

This third chapter describes the research methodology that was followed in or applied to the present study. The research methodology refers to the way of systematically or scientifically solving the research problem (Kothari, 2004, p.8). In other words, it is the setting of appropriate measures and methods which prevent the research from the loss of the track and from the subjectivity during the investigation. Thus, this part of research deals with the research design, the research approach, the data collection methods, the sampling techniques, the data analysis, the types of data, the study reliability, and the ethical considerations.

3.1 Research Design

The research design, according to Kothari (2004) is defined as the conceptual structure in which the research is directed and the outline of the researcher's full agenda in the sense of the matters to be discussed, the motivation, the aims and the ways for their achievements. He suggests that the research design must contain at least the problem statement, the determination of sources of information, the methods of its collection, processing and analysis (p. 31-32). The types of research designs as presented by Kombo and Delno (2006) are the following: The descriptive design, the experimental design, the correlational design, the case study design and the cross-cultural research design (pp. 70-72).

The design of this research is predominantly the case study which, according to Kombo and Delno (2006), involves the thorough description and analysis of a unit (a person or a community) in a certain context and from multiple frameworks (p. 72).

However, it has also an aspect of the correlation design which, referring to Kombo and Delno (2006), consists in the establishment of the relationship between two all more variables in the form of a comparative study (p.71). Accordingly, the research was conducted upon the baptism controversy-related challenge to mission in Shyogwe diocese of the Anglican Church of Rwanda. It was opined that the Baptist theology of baptism, taking advantage of the poor understanding of baptism significance by the Anglicans, misleads with the censure of the sprinkling baptism and affects the doctrine, the unity, and expansion of the diocese. In order to assess the efficacy of the response of Shyogwe diocese by the acceptance of both the sprinkling and immersion baptisms, the researcher selected the research approach, the instruments of data collection, processing and analysis, the population and sample size of the study which are indicated in the succeeding sections.

3.2 Research Approach

The research approach refers to the methodology of generating and analysing the data. In reference to Kothari (2004), there exist two main approaches to research, namely, the quantitative approach and the qualitative approach. While “the former involves the generation of data in quantitative form which can be subjected to rigorous quantitative analysis in a formal and rigid fashion”, the latter “generates results either in non-quantitative form or in the form which are not subjected to rigorous quantitative analysis”. (p. 5).

The qualitative approach which applied to the current research, in reference to Kombo and Delno (2006), utilises three analytic techniques: The quick impression summary, the thematic analysis and the content analysis. Predominantly, this reasearch

employed the thematic analysis which involves the coding system based on the samples of the data, the data analysis through their arrangement according to major concepts or themes in relation to the research objectives, and the discussion upon the appearance frequency of some words, phrases or ideas (p. 119). That the qualitative approach has some implications in both the preparation of the data collection materials and the presentation, interpretation and discussion of the information gathered, is again realized in the following segments.

3.3 Data Collection

Data collection refers to the process of gathering specific information aimed at proving or disproving some facts. It implies the setting of appropriate instruments, sources of data and chosen site. Therefore, the instruments of data collection are determined following the types and sources of data. The *Primary data* which is the information gathered directly from the respondents entails instruments such as questionnaires, interviews, focused group discussion, observation and experimental studies. The *Secondary data*, known as that which has been collected and processed by someone else in forms of written documents, comes from the review of the published and unpublished literature, of the diverse documents, and of electronic sources. (Kombo & Delno, 2006, p. 99-101; Kothari, 2004, p. 95).

3.3.1 Literature Review

The present research gathered the secondary data from the published and unpublished materials, and the electronic sources. This literature review enabled the researcher to have a better understanding of the theoretical foundations of the research, to identify gaps of the previous researches in relation to the current topic, to develop a

significant problem and to choose the important approaches for the collection and analysis of the data.

The primary data was found from the respondents to the questionnaires and the interviews. The utilisation of the instruments of the secondary data collection is described here below.

3.3.2 Questionnaires

In reference to Kothari (2004), the collection of data through questionnaires is quite popular and considered as the heart of a survey operation. The questionnaire “consists of a number of questions printed or typed in a definite order on a form or set of forms”. He recognizes the two types of questionnaires which are the structured questionnaires and the unstructured questionnaires (pp. 100-101). The structured questionnaires which were employed in this research, according to him, consist of the definite, concrete and predetermined questions (p. 101). The questionnaires included open and close ended questions. According to Cohen, Manion and Morrison (2011), on the basis of open ended questionnaires, it is more possible to capture the specific information of a particular situation, the respondents can add any remarks, qualifications and explanations to the categories. However, the closed ended questionnaires are more competent to generate frequencies of the response suitable to statistical treatment and analysis, to make comparisons across the groups in the sample, and they are quicker to code up and analyse, and direct to the point (p. 382).

The questionnaires were distributed to the respondents in the same form following the particular sample groups. Thanks to that many people of the population of the study

have ability to write and answer questions, the questionnaires were distributed among respondents to be answered in a period of two weeks, and the answered copies were collected by the researcher according to the agreed time. The questionnaires enabled the researcher to figure out all necessary information that is deemed very useful in reaching the proposed objectives.

3.3.3 Interviews

The interview is an instrument of data collection with which the researcher as an interviewer asks questions generally in face-to-face contact to the respondents regarded as interviewees. There exist the direct personal interviews in which the researcher has a conversation directly with primary holder of information and the indirect personal interviews when the conversation is only possible with the secondary resource person or persons of information. On the basis of types of materials for interviews, there exist the structured interviews and unstructured interviews. While the former follow the predetermined questions and apply the highly standardised the techniques of recording, the latter allow the freedom to the researcher to reduce or increase questions if needed and record the chosen elements of the information (Kothari, 2004, pp. 97-98).

Cohen, et al. (2011) are of the opinion that the interviewees enable participants to discuss their interpretations of the world in which they live and to express how they regard situations from their own perspective. The interview is a flexible tool for data collection, enabling multi-sensory channels to be used; verbal, non-verbal, spoken and heard (p. 409).

Thus, the interviews to people who are reliable and who know a lot about the study, in this research consisted of the conversations face to face in some cases with the

primary resource persons of information, and in others with the secondary resource persons, generally in the guidance of the predetermined questions. However, the recording of the data was generally selective. Therefore, this research employed both the structured and unstructured forms of interviews toward a specific sample group different from the respondents of the ordinary questionnaires, and with a particular questionnaire.

3.4 Sampling and Sampling Techniques

3.4.1 Sampling

The sampling is “a process of obtaining information about an entire population by examining only a part of it” that is considered as “a sample” from which conclusions about the population are drawn (Kothari, 2004, p. 152). As for Tromp and Kombo (2011), the sampling refers to the researcher’s procedure to gather people, places or things to study. It is a set of respondents selected from a larger population for the purpose of a survey (pp.77-78). The employed sampling techniques in this research are discussed in the following sections.

3.4.2 Sampling Design/Techniques

The sampling design is the “part of the research plan that indicates how cases are to be selected for observation”, and there exist the probability and non-probability designs (Tromp & Kombo, 2011, p.78). Non-probability sampling, applied in this research, envisages at theoretically representing the study population by maximizing the scope or range of variation of the study. It involves the quota sampling, the convenience sampling, and the purposive sampling.

This research employed the purposive sampling method according to which the researcher targets a group of people believed to be reliable for the study, i.e. who

represent some characteristics he or she needs to study (Tromp & Kombo, 2011, p. 81-82; Cohen, et ali., 2011, p. 156). This led to the selection of Shyogwe diocese known of the synodic discussion of the controversy of baptism in 2006, and its six parishes of which three are known of Christians' much longing for immersion baptism. Moreover, the categorisation of the respondents was done on the basis of the ecclesial hierarchical status, and the age, marital and gender grounds. The utilisation of this sampling technique is realisable in the presentation of the population and sample size of the study.

3.4.3 Target Population

Kothari (2004) states that “All items in any field of inquiry constitute a ‘a Universe’ or ‘Population’”. (p. 55). This research was conducted on Shyogwe Diocese which, of the Anglican Church of Rwanda, comprises of the 33 three parishes composed approximately of 25.914 members. Due to the fact that the researcher could not reach all parishes and all Christians of Shyogwe diocese, the information collected from the sample parishes and Christians were generalised for the conclusions of the research. Despite that the case studies do not allow the generalisation from sample to population, in reference to Yin as cited by Cohen (2011), they opt for ‘analytic’ rather than a ‘statistical’ generalisation, and can thus help to generalise to a broader theory (p. 294). Similarly, the sample congregation was selected to represent the Baptist view of baptism.

3.4.4 Sample Size

The *sample size* “refers to the number of items to be selected from the universe to constitute a sample”. (Kothari, 2004, p. 56). Thus, the researcher selected people first, from six parishes in Shyogwe diocese of the Anglican Church of Rwanda which are

Runda, Gahogo, Shyogwe, Ntenyo, Nyarugenge, and Butansinda, second, from the chapel of Runda of Kigali parish in the Union of Baptist Churches.

Therefore, the total sample size for the the data collection through the questionnaires was 204 people including 184 Anglicans and 20 Baptists, as the table here below describes it. Among 184 Anglicans in Shyogwe diocese, there would be 20 Pastors, 20 catechists, and 24 members of each of six Anglican parishes: 6 church elders, 6 youth (3 girls+ 3 boys), 12 the married people (6 women + 6 men). The 20 members of the Baptist Church were categorised in this way: 2 Pastors, 4 deacons (church elders), 6 youth (3 girls + 3 boys), 8 married people (4 women + 4 men). It should be noted that Pastors could be found even in other congregations of the concerned denominations in this research.

Table 1: Distribution of Respondents to Questionnaires

Categories	Anglicans (EAR)	Baptists (UEBR)	Total
Church elders/Deacons	36	4	42
Youth (Girls)	18	3	22
Youth (Boys)	18	3	22
Women	36	4	40
Men	36	4	40
Pastors	20	2	23
Catechists	20		20
Total	184	20	204

In addition, the sample size of the respondents to the interviews comprised of 30 people including 20 Anglicans (6 lay Christians, 3 catechists and 11 pastors) and 10 Baptists (6 lay Christians, 2 catechists, 2 pastors).

3.5 Data Analysis

The data analysis denotes the process in which the researchers systematically arrange their data to get its better understanding and to present what they learned to the readers of their papers (Ary, Jacobs, Sorensen, & Razavieh, 2010, p.480). It has been anticipated that this study applied the qualitative approach especially with its analytic technique of the thematic analysis. In this case, the organisation and analysis of the data involved the identification, categorisation, and discussion of the major themes related to the main subject of the study.

The first phase of organising the data consisted in the reading of answers to the questionnaires and interviews, sorting out the relevant data to the research objectives, translating this data from Kinyarwanda to English, and the text typing and composition of the tables in the Computer Word processor. At the second phase, the etic substantive organisation which, for Ary, et al., (2010), describes the information in the researchers' interpretation or words (p. 486), prevailed in the case of answers to the closed ended questions. Then, the emic substantive organisation which maintains the respondents' own perspectives and words (Ary et al., 2010, p. 486) dominated the arrangement of the answers to the open ended questions. The frequent answers were noted in the tables and some arranged by means of figures, and the number of the frequencies of each answer figured in the column of a specific category of the respondents. This led to the interpretation of the data to some extent in relation to the statistical evidences.

Furthermore, given the purpose of the research to investigate the effective response to the baptism controversy-based challenges to mission, the research analysed

the views of the respondents on this matter. Even though in some cases the statistical factors influenced the analysis and conclusions, the main purpose has been to investigate the possible categories of meanings attributed to baptism by the respondents and of their attitudes and suggestions in relation to the baptism controversy. The priority has been accorded to the identification of the relevant themes to the subject and problem of the study deduced from the gathered data. The comparative strategy served in the comparison between the views of the Anglican clergy and the laity, and between the views of the Anglicans and the Baptists.

3.6 Validity and Reliability of the Results

The validity refers to measuring what extent the data allow meaningful and appropriate interpretation while the reliability refers to measuring what extent the data generated is significant to the study. Then, the validity and reliability of the results are subsequent to the data obtained with the instruments that allow valid and reliable interpretation (Ary, et al., 2010, p. 224).

The validity and reliability of the present research can be explained from various perspectives. The research was conducted upon the problem identified to a certain Christian community in a specific area and time. The same concerned population was referred to in the searching of information for the better awareness and description of the research problem, and attempts to solve it. It is ensured that the population and the sample represented the research study case. The interaction between the secondary data and the primary data together with the varied instruments of the data collection warranted the enhancement of the results. Given, the nature of the research problem, the chosen qualitative approach was appropriate to investigate the meanings of baptism through

various resources of information. Lastly, the theoretical framework of this research based on the conflict theory about the significance of baptism which results in the denominational missional competition has been thoroughly described.

3.7 Ethical Considerations

In this study, as Kombo and Delno (2006) also suggest, the following ethical considerations were taken into account by the researcher: obtaining permission to conduct the study and collect data, respecting the respondent's rights to self-determination, privacy, confidentiality, fair treatment and protection from discomfort and harm, and obtaining informant consent (p. 106-107). The respondents were informed about the purpose and significance of the study, allowed to choose voluntarily to participate in the study and to withdraw from the study for the security and personal reasons. Given the nature of the research subject which dealt with a controversy, the respondents to the questionnaires were not required to mention their names to gain their confidence to provide the exact personal opinions, and those for interviews were also ensured to be quoted anonymously if needed. That is why, in the presentation of the data, some interviewees are referred to by means of Alphabetical coding

3.8 Summary of the Chapter

The third chapter described the research methodology of the study. The research was of the case study design together with an aspect of the correlational design. The qualitative approach guided the process of collecting, organising and analysing the data. The non-probability sampling technique which was the purposive sampling enabled to determine the respondents who gave information for the study. The types of the data were the primary data and the secondary data, and the instruments of the data collection were

the literature review, questionnaires and interviews. The validity and reliability of the results relied on the representative sample of the study, the variation and complementarity of the research methods, techniques, and instruments for the collection and analysis of the data, and the clear explanation of the theoretical framework of the study. The important ethical considerations were observed for the sake of the reliable information with more reduced dangers to both the researcher and the resource persons of the information.

CHAPTER FOUR

4.0 PRESENTATION OF RESULTS

In this chapter, the researcher presents the data collected from the sample people among the local congregants of the churches which are connected with the subject of the study. Therefore, the chapter contains the overview of the topic, the categorisation of the informants, and the presentation, interpretation and discussion of the answers of the respondents to the distributed questionnaires and undertaken interviews.

4.1 Overview of the Topic

The present study surveys the baptism theology in the Baptist Church which affects mission work in the Anglican Church of Rwanda particularly in Shyogwe Diocese. Postulating that without immersion there cannot be a valid Christian baptism rises the baptism controversy which challenges strongly the mission in Shyogwe Diocese. The researcher assumes that the Baptist misinterpretation of baptism shakes the Anglicans' faith due to the lack of the thorough teaching and knowledge about the baptism significance. Therefore, this study discusses the relation between baptism and mission, investigates the Anglican and Baptist understandings of baptism, and explore the challenges of mission in the Anglican Church of Rwanda/Shyogwe Diocese in relation to the influence of Baptist baptism theology and examines the response to these challenges.

4.2 Presentation, Interpretation, and Discussion of the Data

In this section, the researcher presents the findings from the informants who answered the questionnaires and interviews

4.2.1 Distribution of the Respondents

The respondents from the Anglican church of Rwanda/Shyogwe diocese and those from the Union of Baptist churches in Rwanda are presented according to their age groups and to their Education levels.

Table 2: Anglican Respondents to Questionnaires according to their Age Groups

Age	Laity		Catechists		Pastors	
	Total	%	Total	%	Total	%
15-25	33	23				
26-35	48	33	3/20	15	1/20	5
36-45	38	26	3/20	15	4/20	20
46-55	18	13	11/20	55	8/20	40
56-65	5	4	3/20	15	7/20	35
66+	2	1				
Total	144		20		20	

Source: Research Field, 2016

The table here above shows that the Anglican lay informants for this research are considerably taken from all age groups. The early youth of 15-25 years old at the rate of 23% and the mature youth of 26-35 at 33% constitute the majority of all Anglican respondents at **56%**. This ensures that the data collection involved the people who are much exposed to both emotional or intuitional and rational influences. There follow the early adults of 36-45 years old at the rate of 26% and the mature adults of 46-55 years at 13% which constitute the proportion of **39%**. This warrants that the informants are people who may have become enthusiastic for the teaching of their denomination or have been encountering the influence of other denominations in different periods. The minority are the old people of 56-65 years old at 4% and of 66 onward at 1% with a total

proportion of **5%**. This shows that there are few old people, and few of them can still easily read and write. Anyway, their opinions were not completely left apart.

However, the majority of the catechists respondents at the proportion of 70% are between 46-65 years old and similarly the majority of the pastors respondents at 75% figure between 46-65 years old. This justifies in some measure why the majority of the pastors and catechists do not disapprove the sprinkling baptism because they were baptised with it before the controversy about the mode of baptism became more offensive.

Table 3: Anglican Interviewees according to their Age groups

Age	Number	%
26-35	2	10
36-45	8	40
46-55	8	40
56-65	2	10
Total	20	

Source: Research Field, 2016

The above table presents the Anglican interviewees according to their age groups and shows that the majority at the proportion of 80% are between 36 and 55 years old. These are mature adults Christians expected to have acquired knowledge through their history and life in the church.

Table 4: Anglican Respondents according to their Education Level

Education Levels	Laity		Catechists		Pastors	
	Total	%	Total	%	Total	%
Primary School (P6-P8)	60	42	15/20	75	8	40
Secondary school (S3-S6)	57	40	5/20	25	3	15
Bachelor (A1-A0)	25	17			8	40
Masters	2	1			1	5
Total	144		20		20	

Source: Research Field, 2016

This table shows that 42% of the Anglican lay respondents completed the Primary school, 40% the Secondary school, 17% the Bachelor' studies, and 1% the Masters' programme. It suggests that the majority of the Anglican lay informants at the proportion of 82% did not attend the University studies what implies that they can be victim of any influence of teachings. Next, the majority of catechists respondents at the rate of 75% completed only the primary school, and the rest 25% only the secondary school. Lastly, 40% of the pastors respondents terminated only the primary school, 15% only the secondary school, 40% only the bachelor's studies in theology and 5% only Masters' studies. It is obvious that the education level of catechists and pastors is not yet satisfactory to handle effectively some missional challenges requiring the theological skills.

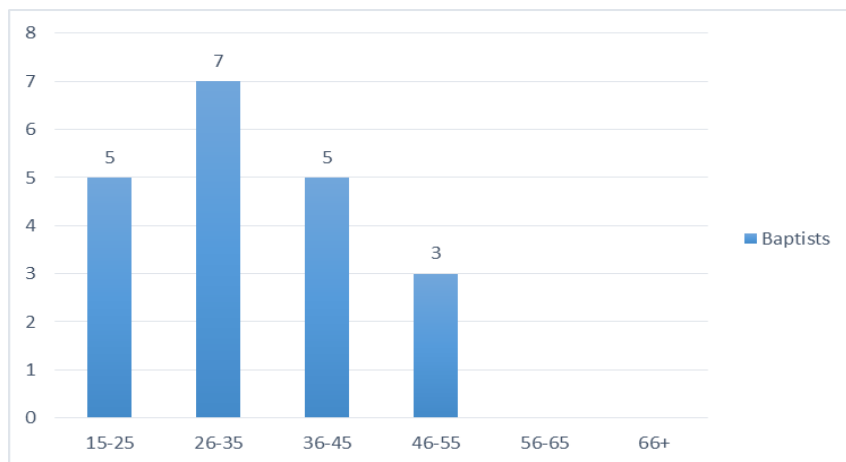
Table 4: Anglican Interviewees according to their Education Level

Level	Number	%
Primary School (P6-P8)	3	15
Secondary school (S3-S6)	2	10
Bachelor (A1-A0)	13	65
Masters	1	5
Doctorate	1	5
Total	20	

Source: Research Field, 2016

The Anglican interviewees at the proportion of 75% following the above table attended the University what means that they were capable to do a critical analysis of the church’s struggle when answering the researcher’s questions.

Figure 1: Baptist Respondents to Questionnaires according to their Age Groups



Source: Research Field, 2016

This table shows that the informants are found in varied age groups. The early youth of 15-25 years old at the rate of 25% and the mature youth of 26-35 at 35% constitute the majority of all Baptist. As it has been observed above, this ensures that the data collection considered also the people who are much exposed to both emotional or

intuitional and rational influences. The early adults of 36-45 years old take the proportion of **25%**, and the mature adults of 46-55 years occupy **15%**. This certifies that the data include the views of both young and adult people.

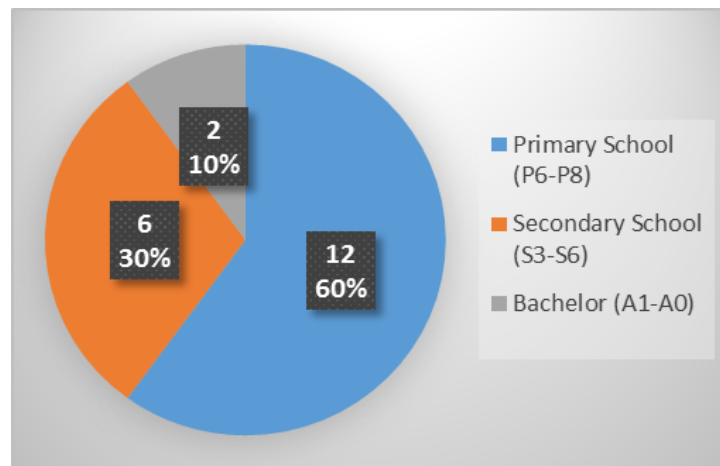
Table 5: Baptist Interviewees according to their Age groups

Age	Number	%
36-45	9	90
46-55	1	10
Total	10	

Source: Research Field, 2016

This table shows that 90% of the Baptist interviewees belong to the age group of 36-45, and 10% to 46-55. All these respondents are mature adults who would be able to explain their faith and doctrine of the church referring to their personal wisdom or experience.

Figure 2: Baptist Respondents to Questionnaires according to their Education Level



Source: Research Field, 2016

This table shows that 60 % of the respondents from the Baptist church completed only the Primary school, 30% the Secondary school, 10% the Bachelor’s studies. It

apparently indicates that the majority of these informants at the proportion of 90% did not attend the University studies what implies that they can be victim of any influence of thought.

Table 6: Baptist Interviewees according to their Education Level

Level	Number	%
Primary School (P6-P8)	2	20
Secondary School (S3-S6)	6	60
Bachelor (A1-A0)	2	20
Total	10	

Source: Research Field, 2016

The table gives impression that the majority of Baptist interviewees at the proportion of 60% completed the Secondary, then 20% the Bachelor's studies, and 20% only the Primary school. These interviewees could easily present their personal convictions and teachings they received but few of them were able to do a critical analysis upon the church's teachings.

4.2.2 Background of the Baptism Controversy

The researcher assumed that the controversy of baptism about the mode of baptism and the candidates to baptism in Shyogwe diocese of the Anglican Church of Rwanda can be initially traced to the Baptist theology of baptism which influenced the Anglicans in Rwanda. To clarify the introduction of this controversy in Shyogwe diocese, the researcher undertook some interviews to investigate its rising and development.

The informant taken from the church elders who even took part in the synod of Shyogwe diocese in 2006 states that since their early church planting, the Seventh day

Adventist, the Baptist, and the Pentecostal churches in Rwanda were known of their general distinctiveness about the believer and immersion baptism. But, their influence found its greatest echoes after genocide against Tutsis of 1994. This was the time people eagerly wanted to surrender their lives to God and to obey His Law and to be filled with and transformed by the Holy Spirit. Therefore, the multiplication of new churches marked this period. The Christians from different denominations were committed to private prayer meetings of ecumenical character which were mostly led by the Pentecostals. They diffused enormously their teaching of immersion baptism and the Holy Spirit baptism which led to the moves of some Anglicans to the Pentecostal churches, sometimes to the immersion baptisms in hiding and even to the personal decision of one Anglican pastor in Shyogwe diocese to administrate immersion baptism for his congregants. Some Anglicans thought that their baptism was not enough for them to be the born again Christians (Personal communication with Bernard Ndagijimana, Muhanga, 20th, May, 2016).

The researcher realise that the informant's statement is probably factual. On one hand, after this genocide and the liberation war some Rwandese distrusted the significance of religion in general and of Christianity in particular which was found unable to prevent the extreme crimes committed in a Christianized country. On the other, the nearer years after genocide and the war were characterized by the religious enthusiasm. Some people thought either that the hope of life restoration was to be found in God or that the sins and guilt could only be taken away by Jesus Christ or that to come to faith in God and serving Him was both the accomplishment of promises made by

people pleading for God's protection in frightening times, and the appropriate act of gratitude to God.

Given that Runda parish of Shyogwe diocese was the first parish in the diocese of Shyogwe to administrate a public immersion baptism, the researcher sought information about the particular context of this parish. It is evident that the first immersion baptism was firstly administered in 1997 (The book of Baptisms' Records of Runda Parish). At that time, the nearest churches to this parish were the Seventh day Adventist chapel, the Baptist chapel, Presbyterian chapel and the Roman Catholic chapel. Despite that the Adventist and the Baptist churches could have had influence on the Anglican parish, they were still at their pioneer stage of mission. The Pentecostal parish of Runda located about in 12 kilometres from the Anglican parish had influence on the Presbyterian Church's congregants until one chapel in around 2.5 kilometres from the Anglican parish collapsed completely. This pressure of the Pentecostals influence and of his congregants made the parish pastor deciding to administrate the immersion baptism. This baptism controversy-based challenge was much critical in the years 1997-2000 until it was object of discussion in the diocesan Synod of 2006 (Personal communication with Mukobwujaha Pétronile, Runda, 31st, May, 2016).

It should be noted that this influence of the immersion baptism teaching in the case of Runda parish in the beginning was from the Pentecostal church. However, the more the Seventh day Adventist and the Baptist churches grow the more they contribute to this influence. Apart from the impression that the Anglican Runda parish encountered the Pentecostal church's influence, generally depending on which of the proponent churches of immersion baptism alone is dominant in a particular area, in the case of other

Anglican parishes, this influence can be traceable to the presence of one or many denominations.

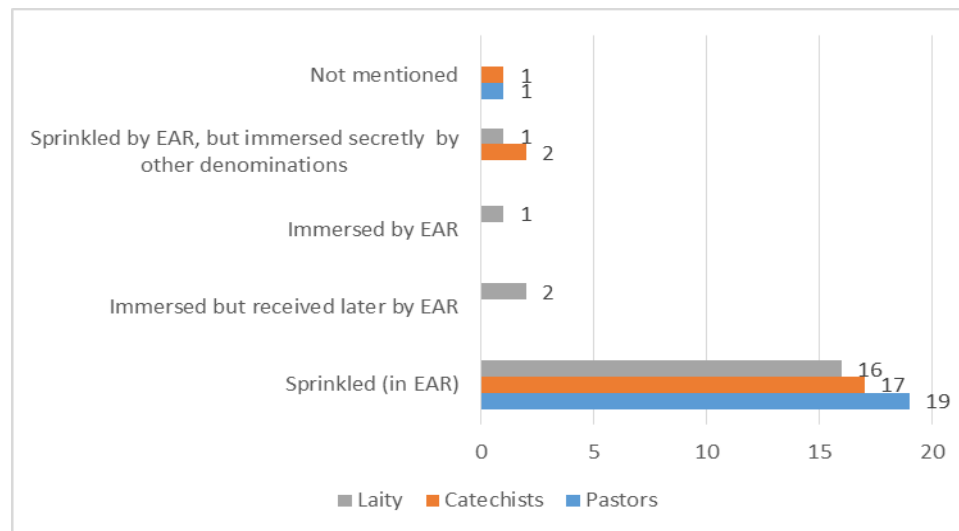
According to Pastor Jean Baptist Bugiruwenda, the longing for immersion baptism was known of Kigeme diocese of the Anglican Church of Rwanda around 1980. As the diocese did not accept to administrate baptism with immersion, some congregants went to the Pentecostal churches, and those who did not want to quit their church went only to Pentecostal pastors to be baptised with immersion but remained Anglicans. Since 1995 there was some cases of immersion baptism in few parishes of the Anglican Church of Rwanda even though it was not acceptable by the Church policy. Thereafter, some born again Christians “*Abarokore*” began to advocate for the immersion baptism in the dioceses’ Synods and those of the Province of the Anglican Church of Rwanda (Personal Communication, Runda, 3rd, June, 2016).

4.2.3 Anglican Perspective on the Mode of Baptism

The information collected about the Anglicans’ perspective on the mode of baptism in Shyogwe diocese includes the modes of baptism administered upon the respondents, their attitude toward the mode of baptism, their suggestions about the mode of baptism to be applied and the awareness of the Anglican Communion attitude to the mode of baptism.

4.2.3.1 Modes of Baptism Applied

Figure 3: Modes of Baptism Applied



Source: Research Field, 2016

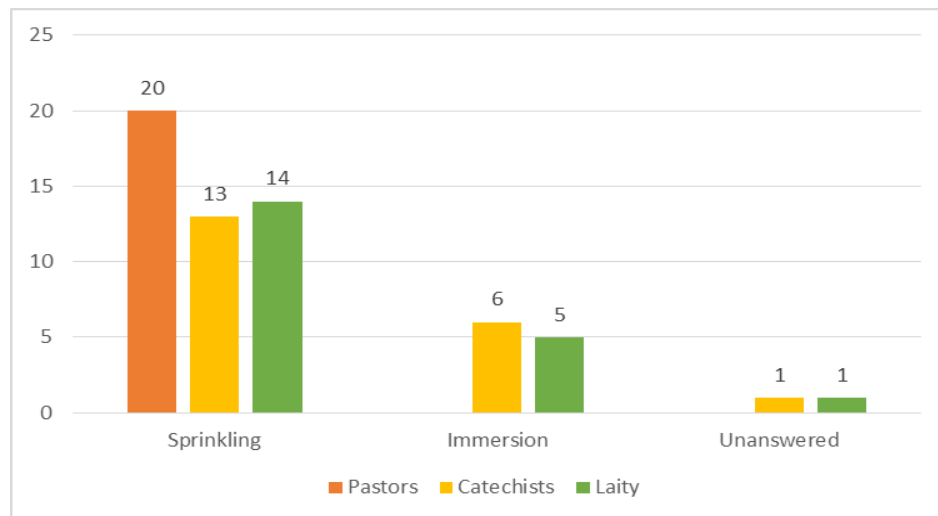
In order to investigate the attitude of the Anglicans in Shyogwe diocese toward baptism, the researcher sought information from the pastors and Catechists, and the lay Christians. According to the findings as presented in the above figure, 80% of lay Anglican respondents are baptised with the sprinkling, 5% the immersion by the Anglican church, 10% immersion by other denominations before they adhered to the Anglican church, 5% sprinkling by the Anglican church and they received the immersion baptism in hiding by other denominations. As for the pastors, 95% of the respondents were baptised with the sprinkling and 5% did not indicate the mode of baptism used upon them. Then, the 85% of catechists respondents received the sprinkling baptism from the Anglican church, 10% the sprinkling baptism by the Anglican church and immersion in hiding by other denominations, and 5% did not want to tell which baptism they received.

These categories of Christians according to the mode of baptism they received imply that there are different perceptions toward baptism. The majority who got the

sprinkling baptism cohabitate with those who were immersed by other churches before they change into Anglicans, and the initially Anglicans who got immersion baptism in hiding from other denominations. It should be noted that when the new adherents to the Anglican church were already baptised by other Christian churches, they are not required to follow an ordinary long term catechism to be received as church members. This is due to that they were probably taught enough before their baptism. However, despite that the Anglican church recognises the baptism administered by other Christian churches, there must be apparently some differences in the churches' catechism. Therefore, it may be that some new adherents remain with their former teachings and spread them. Meanwhile, the influential teachings for the immersion baptism may be encountered from both within and outside the Anglican congregations, from the lay church members and as well as from the church leaders like catechists.

4.2.3.2 Attitude toward the Mode of Baptism

Figure 4: Anglicans' Attitude toward the Mode of Baptism



Source: Research Field, 2016

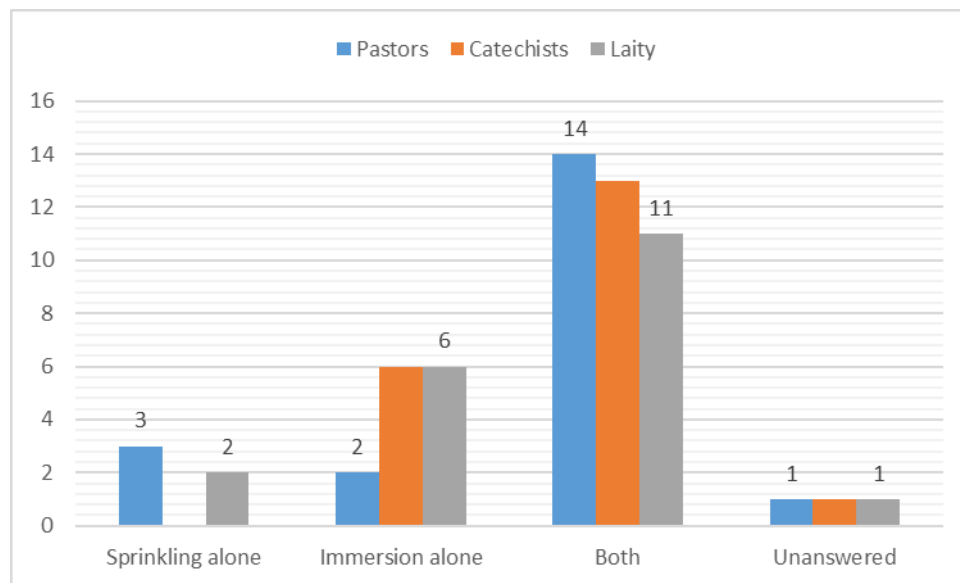
Concerning the attitude of the Anglicans of Shyogwe diocese toward the mode of baptism, when the researcher asked the true mode of baptism, 70% of the lay Christians selected the sprinkling baptism, 25% selected the immersion, and 5% did not give any answer. Whereas 100% of pastors informants chose both the sprinkling and immersion, 65% of the catechists informants selected both the sprinkling and immersion, 30% the immersion baptism alone, and 5% did not respond to this question. Asked whether the sprinkling and immersion baptisms are one baptism or two different baptisms, those who acknowledge the validity of both the sprinkling and immersion affirmed that both are one baptism while those who deny the authenticity of the sprinkling also asserted that both are two quite different baptisms. Those who say that the sprinkling baptism is unauthentic argue in general that this baptism is not prescribed anywhere in the Scripture and that, quoting Rom 6.3-4, it cannot symbolise the death, burial, and resurrection with Christ. However, the supporters of the sprinkling baptism contend that the use of water and the name of the Triune of God qualify it authentic (Mt 28.19). Nevertheless, the fact that 25% of lay Christians and 30% of catechists regard the sprinkling unauthentic proves that there are divergent perceptions toward baptism within the church. Particularly, the catechists who represent the church leadership at the local level and live daily with the local congregants lack enough knowledge about the significance of baptism.

In the researcher's observation, also the fact that some Christians do not declare the type of their baptism implies different possibilities: that baptism is subject of controversy in the church, that the mode of baptism is an individual secret, that people are not free to reveal their mode of baptism as if it can be censured by the fellows and penalised by the church leaders, and perhaps that they are not proud of their baptism. For

those respondents who did not say whether the sprinkling baptism is authentic or not, it may be either that they fear to declare their position or that they feel not enough skilled to justify any mode of baptism. In addition, the evident divergent attitudes toward baptism implies the diversity founded on comprehension, possibility of veiled division or discrimination among the congregants in the Anglican Church of Rwanda/Shyogwe diocese.

4.2.3.3 Suggestion on the Mode of Baptism

Figure 5: Anglicans' Suggestions on the Mode of Baptism



Source: Research Field, 2016

It has been mentioned that the Synod of the Anglican Church of Rwanda/Shyogwe diocese in 2006 decided that both the sprinkling and immersion baptism shall be practiced and that the Christians who are already baptised with the sprinkling will not be allowed to request the immersion baptism to avoid the rebaptism (Shyogwe Diocese's Synod Minutes, January, 2006). However, apart from the latter decision of the Synod of 2006, the researcher wanted to evaluate so far what are the preferences of the Christians.

Asked which mode of baptism they would like to suggest the church leadership to apply, 10% of the lay Christians informants suggested the sprinkling alone, 30% mentioned the immersion alone, 55% both the sprinkling and immersion, and 5% did not answer this question. On the side of pastors, 15% of informants suggested the sprinkling alone, 10% the immersion alone, 70% both the sprinkling and immersion, and 5% did not answer this question. As for the catechists, 30% of the informants suggested the immersion alone, 65% both the sprinkling and immersion, 5% did not answer this question.

These findings show how there must be still the congregants' demand of the immersion alone. Despite that 55% of lay Christians respondents which is the majority opt for both modes of baptism, the 30% opting for immersion is a considerable proportion. Similarly, despite that 65% of the catechists respondents choose both modes of baptism, 30% choosing the immersion alone is also an important figure. It is obvious that the 75% of the pastors respondents who are the majority may be willing to support the practice of the two modes of baptism. However, the catechists and lay congregants are more exposed to the influential teachings for immersion alone. Therefore, these proportions indicate at which level more efforts of the church can target to help the people in need of knowledge and address a big number of people. Still, that the majority of pastors, of catechists, and of lay Christians suggest the practice of both modes of baptism does not fully warrant that they are convinced that both modes of baptism are authentic. It may be that some choose both because they hope that among the two modes, one of their proper choice will be available, and they also leave apart the other one for the others' freedom of choice.

The supporters of the sprinkling baptism alone stress that as long as this one is valid should be exclusively maintained instead of the modification to the church's tradition of many years. For them, the adoption of immersion does not educate those who think that the amount of water matters for the validity of baptism (Personal Communication with Pastor Augustin Munyakazi, Nyarugenge, 4th, May, 2016). However, those who suggest immersion alone also think that the administration of baptism with both the aspersion and immersion show still that the church has no definite attitude toward baptism, and it will prevail in the criticism toward the Anglican Church. In order to prevent the Christians from the disputations about baptism the immersion baptism alone would be appropriate because it is the one exemplified in the New Testament (Personal Communication with Pastor François Munyandama, Gahogo, 22nd, April, 2016).

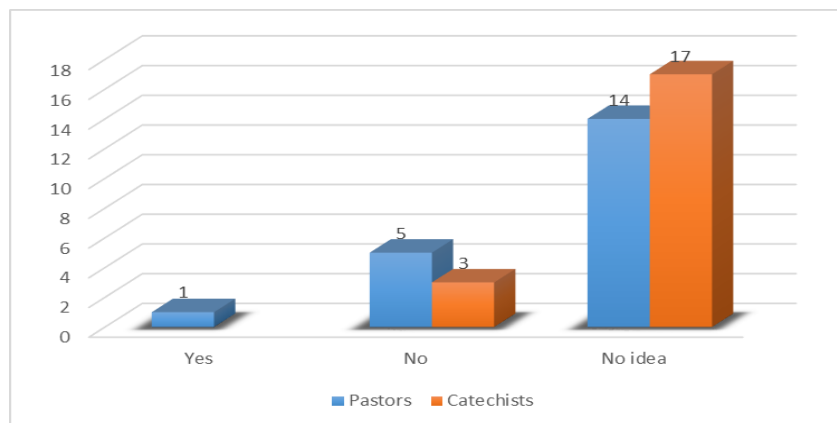
In the same perspective, the congregants who were re-baptised secretly by other denominations longing for immersion baptism and remain in the Anglican Church state that Christians are to imitate Jesus Christ as he was immersed in the Jordan River during his own baptism (Mt 3.16). Despite that there is no other spiritual advantage they got from the second baptism with immersion, they feel that they obeyed to the gospel and they are no longer stressed by the criticism of the Christians of other denominations in the conventions and prayer sessions of the born again "*Abarokore*". However, they are not against the use of two modes of baptism as long as there are other Anglican Christians who are satisfied with the sprinkling baptism (Personal Communication with X, W&Y, Runda, 20th, April, 2016).

Nevertheless, the practice of both modes of baptism is the better option than the practice of only one of them. Despite that the possibility of two modes of baptism may not mean to all respondents that they acknowledge both modes adequate, this partial satisfaction in terms of one's freedom of choice of the preferred mode of baptism is an important achievement as long as it is acceptable by the majority. This will in part contribute in the switching off the shifts of Anglicans to other churches. But the further initiatives must take place to maintain the mutual tolerance, and even to lead the congregants to the consciousness that despite the application of two modes, there is still one faith, one effective baptism, and therefore one Church (Eph 4.4-6).

4.2.3.4 Anglican Communion View on the Mode of Baptism

The researcher asked the pastors and catechists in Shyogwe diocese whether the Anglican Communion has ever declared its view on the mode of baptism to evaluate if any measure that can be taken refers to the basic Anglican worldwide standing point apropos the baptism controversy.

Figure 6: Awareness of the Anglican Communion View on the Mode of Baptism



Source: Research Field, 2016

According to the above table, almost all pastors respondents at the proportion of 95%, and all catechists at the tune of 100% have no idea about the general attitude of the Anglican Communion toward the mode of baptism. This data proves that although the church leaders in the Anglican church of Rwanda particularly in Shyogwe diocese are aware that the baptism controversy constitutes a challenge to mission in Shyogwe diocese, there have been no enough and deeper dialogues to address it. Despite that the decision of the Synod of Shyogwe diocese was in conformity with the Anglican Communion's view toward baptism, the pastors and catechists do not still know what the Anglican Communion agreed on. If this unawareness is found among the church leaders it must be expected to be so among the congregants.

It was said in the literature review that the English Book of Common Prayer in the liturgy of baptism states that the minister is allowed to administrate baptism either with the sprinkling or the immersion to both infants and adults (The Church of England, 1662, pp. 156, 160, 163; 1928, pp. 174, 175; 1958, p. 163). However, the *Kinyarwanda* Book of Common Prayer mentions only the sprinkling baptism alone, it has no trace for immersion baptism neither in the Catechism part nor in the liturgy of baptism administration (Provinsi y'Itorero Angilikani mu Rwanda, 2013, pp. 157-176). This implies that when the pastors and catechists attempted to tell the congregants that the Anglican Church acknowledges the immersion baptism there was no official document of the church to prove that and it could not be regarded as reliable.

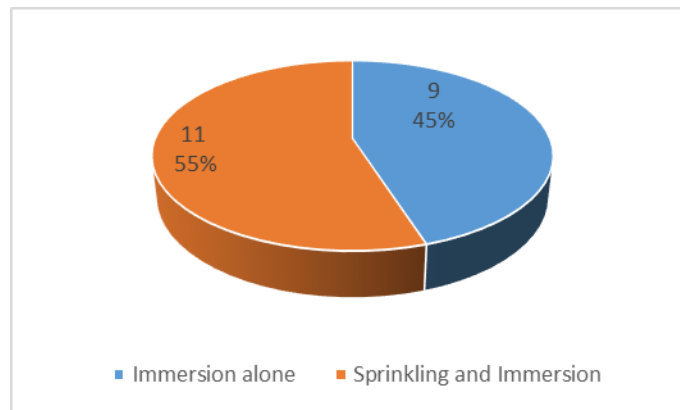
4.2.4 Baptist Perspective on the Mode of Baptism

This section presents the modes of baptism which were applied upon the Baptists respondents and their attitude toward the mode of baptism.

4.2.4.1 Received baptisms by the Baptists

Asking the Baptist Christians to mention the modes of baptism that were applied to them enabled to know what mode of baptism is recognised appropriate by the Baptist Church. Moreover, it helps to apprehend the probable attainment of adherents by the Baptist Church thanks to the immersion baptism.

Figure 7: Mode of Baptism in the Baptist Church



Source: Research Field, 2016

The findings according to the above figure show that 45% of the Baptist respondents from the chapel of Ruyenzi which is under the parish of Kigali are baptised with immersion alone. It means that these Christians were initially the converts made by the Baptist church. But, the remaining 55% are baptised with both the sprinkling and immersion baptism. Certainly, these congregants were initially converted by the denominations which baptise with the sprinkling, they later changed into Baptists and were compelled and perhaps willing to be baptised with immersion. That is, the first baptism with sprinkling cannot be qualified valid in the Baptist churches in Rwanda.

4.2.4.2 Baptists' Attitude toward the Mode of Baptism

Asked to mark the true baptism between the Sprinkling and the immersion, the absolute impression was that none of the Baptists respondents said that the sprinkling baptism is true. In fact, 100% of the Baptist respondents affirmed the immersion baptism true. These respondents advanced two main arguments against the sprinkling baptism that it is not prescribed anywhere in the Bible and that it cannot symbolise the death, burial and resurrection with Christ. According to Japheth Nsengiyera and Pastor Marcel Munyaneza, the churches which baptise with the sprinkling do not do justice to the New Testament baptism. They argue that John the Baptist's baptism was immersion and that Jesus instructed the necessity of immersion baptism through his own baptism by John the Baptist (Mt 3.16; Mk 1.5). (Personal Communication, Runda; Muhanga, 21st, May, 2016).

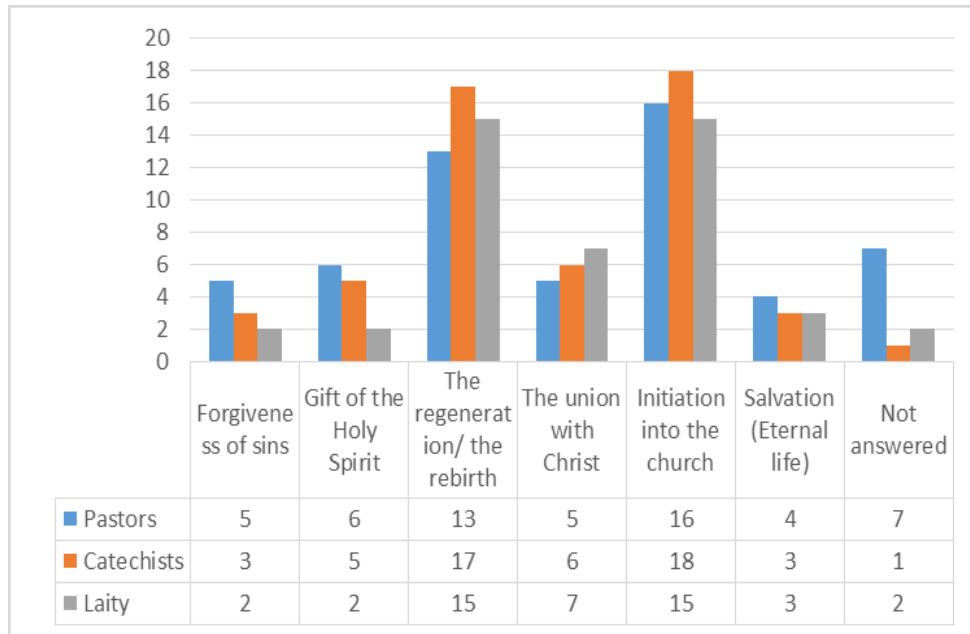
Asked whether their denomination can baptise several times their members, all Baptists respondents answered negatively. Asked whether their denominations can baptise their adherents who previously were baptised by other denominations, all Baptist respondents replied affirmatively. One reason is common for the Baptist respondents that in case the primary baptism was either infant or sprinkling baptism, the adult and immersion baptism is demanded for the former are not considered as biblical baptisms.

4.2.5 Anglicans' Understanding of the Significance of Baptism

The researcher asked the respondents to describe the significance and function of baptism intending to evaluate how the functions of baptism are understood because knowing the functions helps to identify what performs them during baptism and to make

difference between the invisible divine work and the outward ritual consisting of the agency of water.

Figure 8: Significance of Baptism according to Anglicans



The general impression from the figure here above is that all Anglicans respondents including pastors, catechists, and lay Christians believe that baptism is an effective sacrament and not merely the symbolic ritual. In fact, none of those who answered the present question stated that nothing is given through baptism. However, some respondents seemed not prepared to answer this question including 35% of the pastors respondents, 5% of catechists respondents and 10% of the lay Christians.

4.2.5.1 Initiation into the Church

The significance of baptism is the initiation into the church according to 80% of the Pastors, 90% of the catechists and 75% lay Christians respondents who answered the present question. This function of baptism appears popular in the Anglicans’ view of baptism in Shyogwe diocese.

4.2.5.2 Regeneration/Rebirth

The above figure shows that 65% of the Pastors, 85% of the catechists and 75% of the lay Christians affirm that baptism signifies the regeneration or rebirth. This function of baptism is therefore acknowledged by 75% of all respondents to this question. Like the above meaning of baptism, the regeneration is commonly known as a function of baptism. To support this view, interviewees quoted mainly the gospel according to John 3:5-6 (Personal Communication with Bernard Ndagijimana, Gahogo, 20th, May, 2016).

4.2.5.3 Union with Christ

25% of pastors, 30% catechists and 35% of the lay Christians respondents to this question stated that baptism signifies the Union with Christ. It means that this view of baptism is known by 30% of all respondents.

4.2.5.4 Gift of the Holy Spirit

The gift of the Holy Spirit as a blessing received through baptism was attested by 30% of the pastors, 25% of the catechists and 10% of the lay Christians respondents who answered this question. That is, only 22% of all respondents think that the gift of the Holy Spirit is inseparable from baptism. During interview undertakings, it was argued that baptismal sacrament does not imply the reception of the Holy Spirit but it is an open-door for the journey to the Spirit baptism (Personal communication with A, B&C, Shyogwe, 3rd, May, 2016).

4.2.5.5 Forgiveness of Sins

25% of pastors, 15% of catechists, 10% of lay Christians respondents who replied to this question agreed on that baptism imparts the forgiveness of sins. In general, 17% of the respondents believe that through baptism personal sins are remitted. Some

interviewees were of the opinion that sins are forgiven at the conversion time, baptism is an occasion to testify the spiritual change that already happened (Personal Communication with J, K & L, Ntenyo, 1st, May, 2016).

4.2.5.6 Salvation (Eternal life)

That salvation or eternal life is a divine gift through baptism was recognised by 20% of the pastors, 15% of catechists and 15% of lay Christians respondents who answered this question. The figure gives out that only 17% of all respondents to this question understand that the eternal life is gift from God through baptismal sacrament. One interviewee was convinced that an unbaptised person remains an unjustified sinner, a non-Christian and for this reason this Christian always encourages the fellow married couples to bring their infants earlier in the church to be baptised because they do not know when their infants can die (Personal Communication with Q, Runda, 16th, April, 2016). However, some interviewees also said that the gift of eternal life is only connected with the Parousia day and not with the baptismal sacrament (Personal communication with M & N, Butansinda, 5th, April, 2016).

In fact, there is an obvious common understanding of the three groups (Pastors, Catechists, and Laity) on that baptism is effective. That the majority of the three groups affirm the initiation into the church and regeneration as functions of baptism incited the research to identify the factors that lead to this knowledge. It was found out that the liturgy of public baptism administration includes constantly the reading of the gospel of John and that after baptism the pastor has always to proclaim that the baptised person is welcomed into the flock of Christ which is the church (Provinsi y'Itorero Angilikani mu Rwanda, 2013, pp. 165, 168). It may be then that some of these respondents understand

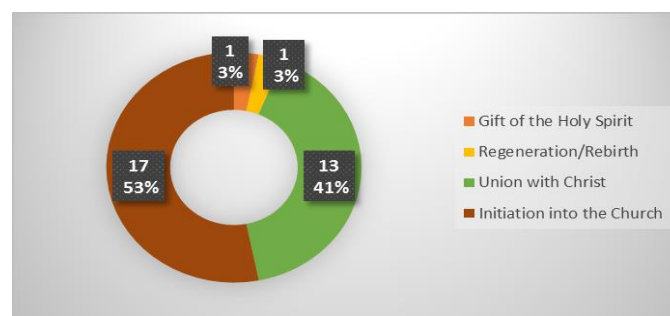
what broadly mean the initiation into the church and the regeneration, but also there must be some who just memorised it from the liturgy of baptism administration without enough explanation.

In addition, the information got from the Anglican respondents at the proportion of 75% attest at that the significance baptism which is multidimensional is mostly known of two aspects which are the initiation into the church and the regeneration. Other aspects are recognised by few respondents at the proportion less than 50%. There is a tendency to the Baptist convictions as some Anglicans misinterpret the significance of baptism by separating baptism from the divine blessings for instance the forgiveness of sins, the gift of the Holy Spirit and the eternal life. It is evident that there is a lack of expanded knowledge about the significance of baptism.

4.2.6 Baptists' Understanding of the Significance of Baptism

The present research surveys the Baptist understanding of baptism. It is assumed in this research that the Baptist understanding of baptism differs from the Anglican one, and influences the Anglicans' understanding of baptism and affects mission in Shyogwe diocese of the Anglican church of Rwanda. The Baptists' views about the significance of baptism are presented here below.

Figure 9: Significance of Baptism in the Baptist Church



Source: Research Field, 2016

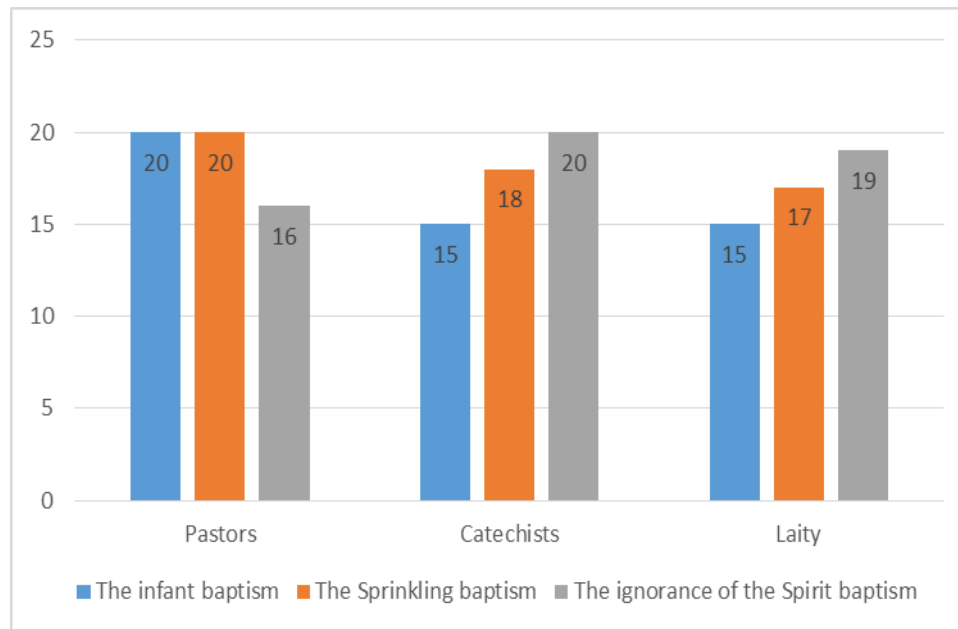
The figure here above shows that 53% of the Baptists respondents stated that baptism signifies the initiation into the church, 41% that baptism unite persons with Christ, 3% that baptism imparts the gift of the Holy Spirit, and 3% that baptism works the regeneration or rebirth. It has been shown in the second chapter that the teachings of the Baptist churches agree on that baptism is a believer baptism, immersion baptism, and only symbolic rite. Despite that, in the Baptist church's doctrine, baptism is not an effective sacrament, some respondents believe that baptism effects the initiation into the church and the union with Christ. Eventually, it is probable that these Baptists hold the same view of baptism as the Reformed churches or that they lack also knowledge about baptism significance according to their church's tradition. But, as it was presented above, they totally coincided on the approval of the immersion baptism alone. Still, some interviewees insisted that baptism is a symbolic rite signifying the already encountered spiritual change and it is an occasion for public testimony to the faith acquired in Jesus Christ (Personal Communication with O, P&Q, 5th, April, 2016).

4.2.7 Baptism Controversy Challenges to Mission in Shyogwe Diocese

The baptism controversy-related challenges to Mission in Shyogwe Diocese of the Anglican Church of Rwanda are classified in the following categories: The Criticism from other denominations, the effect-centred challenges, and the internal challenges rooted in the role of the church in Mission.

4.2.7.1 Criticism from Other Denominations

Figure 10: Criticism from Other Denominations



Source: Research Field, 2016

The researcher asked an open ended question to the Anglicans in Shyogwe diocese to mention what other denominations criticise the Anglican Church’s teaching of baptism, and he sorted their answers. The Anglican respondents, according to the above figure, are aware of the criticism addressed to their church’s teaching of baptism by other denominations. The critique against the infant baptism is mentioned by all pastors respondents, the catechists and the laity at the proportion of 75%. The critique against the sprinkling baptism is shown by all pastors respondents, the catechists at the proportion of 90%, and the laity at 85%. The criticism that the Anglican Church ignores the Spirit baptism is talked about by 80% of the pastors respondents, all the catechists and 95% of the laity respondents.

These findings indicate that the three critiques toward the Anglican Church's teaching of baptism can be presented in order according to their intensity as follows: the sprinkling baptism, the ignorance of the Spirit baptism, and the infant baptism. Therefore, this finding rouses the idea that the connection between the immersion baptism and the Spirit baptism by the Pentecostal churches in Rwanda enables them to have influence on other denominations including the Anglican Church of Rwanda/ Shyogwe diocese. Due to the above criticism, some Anglicans who encountered the Pentecostals' teaching felt that their baptism is incomplete and the complete baptism cannot be found in the Anglican Church where there is no immersion baptism and Spirit baptism.

The denominations' controversial and competing teachings demand personal understanding of the gospel. The researcher himself had a confusion to what way to follow when he encountered the Pentecostals criticism against the sprinkling baptism, the Adventists' censure toward the Sunday worship, the Muslims' perception of the doctrine of the Trinity as falling into Polytheism. He confronted with these diverse religious confessions during his ordinary lever in the Secondary School of Shyogwe in 1999. He after sometime reached the awareness that the escape from the criticisms through the adoption of everything is promoted could not always be the better decision, it would rather lead to an endless journey toward numerous denominations without constant faith and convictions. Similarly, the fellow Anglicans in Shyogwe Diocese and the Church leadership may have been in the struggle that must not only consider the intensity of the criticisms but also the search of understanding the biblical truth.

Regarding the reaction toward the external criticism toward the church, Pastor Eduard Nyituriki depreciates that "sometimes the church fails to defend its doctrine and

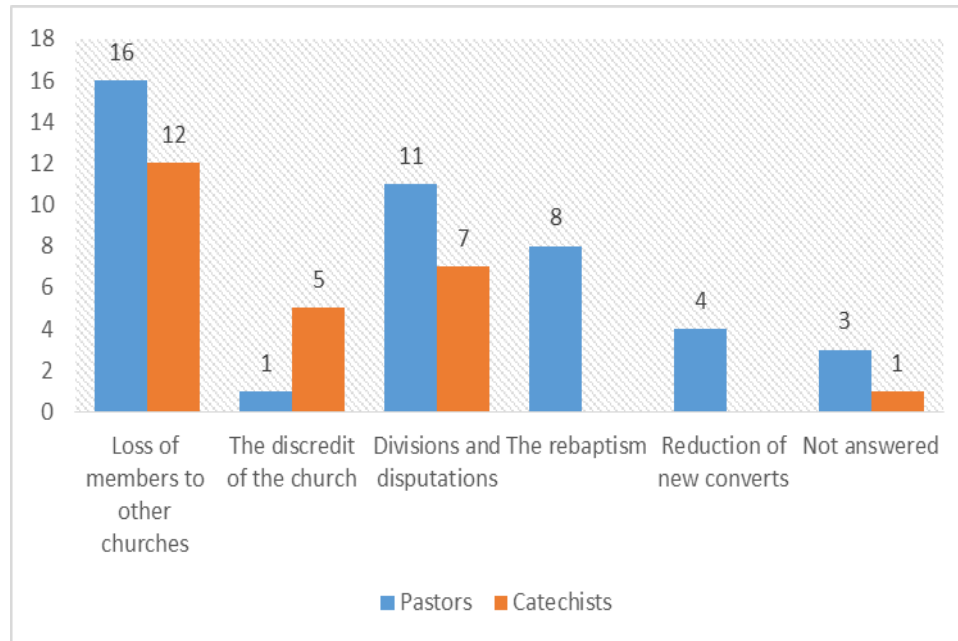
tradition due to the fear of losing members” (Personal Communication, Mbayaya, 29th, May, 2016). It is reasonable that the church has to be comprehensive for its readiness to the continuous reform but it is not conceded to adhere to every present movement of thought. The statement of Jacob De Mel in the Anglican Congress of 1955 merits attention in any attempt of the church to respond to the current missional challenges or to adapt itself to the new circumstances: “we need the help of good educators and teachers...don’t discard any of your dogmas in the hope of making cheap converts” (Dawley, 1955, p. 186).

Asked what can be the Anglican response to this criticism, Bishop Dr. Jered Kalimba, toward the mode of baptism, stated that the better understanding should be that what essentially matters is not the amount of water applied in baptism but the spiritual inner change of the person by God. Vis-à-vis the appropriate candidates for baptism, he argued that the Anglican approach relies on that baptism is a gift of the divine grace while the Baptist one involves the merit condition. That is, the Baptists, asserting the requirement of the personal confession of faith, makes baptism a prerogative of adult believers at the expense of the infants (Personal communication, Shyogwe, 3rd May, 2016).

4.2.7.2 Effect-centred Challenges

The researcher asked an open question to the pastors and catechists to list the challenges met in the church’s mission in relation to the baptism controversy in Shyogwe diocese. Some of the answers were considered by the researcher as effect-centred challenges or secondary or consequence of the primary challenges regarded as causes already rooted in the internal mission structure and practice in Shyogwe diocese.

Figure 11: Effect-Centred Challenges to Mission



Source: Research Field, 2016

The first observation is that 15% of the pastors and 5% of the catechists respondents did not answer this question. It may be that they saw it complex and requiring some historical information about what happened in the diocese due to the increasing influence of the teachings against the sprinkling baptism. It may mostly be that the question requires careful analysis.

4.2.7.2.1 Loss of Members

The findings presented by the above figure show that 80% of the pastors respondents and 60% of the catechists respondents agree on that the teachings against the sprinkling baptism caused the moves of some Anglicans to other denominations. This observation can also to some extent apply to the fact that the report of the Department of Evangelism of Shyogwe Diocese showed about 72,000 members in 2004 while in 2012 this department reports about 25.914 members. It has been argued that the big difference

is resultant of the fact that the former statistics were possibly dominated by estimations (Evangelism Department of Shyogwe Diocese, Written Report, 2004; 2012). However, it may likewise imply that as there are no reliable records of the church membership, there is also no means to be aware of the loss of membership's rate. In anyway, the respondents acknowledge that there have been shifts of some Anglicans to other denominations for baptism-related reasons. Pastor Emmanuel Gasana and Pastor John Berchmans Mutimura stated that in spite of the absence of the church's records about moves of the Anglicans to other denominations, the phenomena of losing some members to the Pentecostal churches due to the immersion baptism and Spirit baptism has been visible in parishes (Personal Communication, Shyogwe, 18th, May, 2016).

4.2.7.2.2 Re-baptisms

40% of the pastors respondents mentioned the problem of the secret immersion baptisms for Anglicans performed by other denominations. Two people who were re-baptised say that some born-again Anglicans "*Abarokore*" agreed with Pentecostal pastors to administrate either a private immersion baptism or public immersion baptism if it was in the areas the Anglican candidates are unknown (Personal communication with X, W&Y, Runda, 20th, May, 2016). Yet, that 40% of the pastors respondents assumes that the fact that some denominations baptised the second time some Anglicans, there is an underlying challenge of the Anglicans who were baptised with the sprinkling who wish that the Anglican Church may administrate the immersion baptism for them.

4.2.7.2.3 Divisions

55% of the pastors respondents and 35% of the catechists respondents ascribe to the teachings against the sprinkling baptism the creation of divisions and disputations

amongst Anglicans, and between Anglicans and the adherents of other denominations. The Anglicans between themselves encounter the timid discrimination wherein on one hand the baptised with the aspersion alone think that the re-baptised with immersion are unorthodox in relation to the traditional doctrine of their denomination, and on the other, the latter think that the former are unorthodox to the Scriptural teaching. The similar discrimination applies also to the denominations wherein those which baptise only with immersion regard those which use the sprinkling as the misleading churches transgressing the truth of the Bible. This becomes one of the reasons of the destruction of the unity and solidarity of the Church at both the denominational level and the ecumenical ground.

4.2.7.2.4 Reduction of New Converts

20% of the pastors respondents point out the problem of reduction of the new converts. They argue that the Anglican parents become reluctant to bring their infants to be baptised to avoid the sprinkling baptism because it is not yet clarified whether the infants can be immersed or not. In the parishes where the immersion baptism has not yet been done, the youth whose the parents are Anglicans do not wish to be baptised with the sprinkling and the new converts diminish because they distrust the sprinkling baptism's legitimacy.

4.2.7.2.5 Discredit of the Church

5% of the pastors respondents agree with the 25% of the catechists respondents on that the censure of the sprinkling baptism causes the discredit of the Anglican church and the humiliation of Anglicans due to this qualified unbiblical baptism. It is argued that the polemic teachings in conventions and prayer sessions of other churches mainly the

Pentecostal churches and Seventh day Adventist churches, the Anglicans and the Anglican Church are humiliated under the pretext of the practice of the unbiblical baptism and sometimes called non-charismatic church by the Pentecostals referring to the negligence of teachings about the Spirit baptism.

4.2.7.3 Internal Challenges Centred in the Role of the Church

The researcher asked the pastors and catechists to list the weaknesses related to the teachings about baptism of the Anglican Church of Rwanda especially in Shyogwe diocese to investigate what enabled the teachings of other denominations to influence the Anglicans. In other words, the intention was to find out what Shyogwe diocese lacks in its teaching upon baptism that causes the dissatisfaction of the congregants.

Table 7: Internal Challenges Centered in the Role of the Church

Answers	Pastors	%	Catechists	%
No weakness	7/20	35	3/20	15
Church ministers' low knowledge about the significance of baptism	4/20	20	5/20	25
Relegation of the Catechism class	5/20	25	5/20	25
The lack of reliable Manuals for Catechism	8/20	40	5/20	25
Dissimilar understandings of Pastors and Catechists toward baptism	4/20	20	5/20	25
The narrowed view of Mission regarding the membership growth and the discipleship	3/20	15		
Not answered	3/20	15	8/20	40

4.2.7.3.1 Low Knowledge about the Significance of Baptism

20% of the pastors respondents and 25% of the catechists respondents point out that the ministers including pastors and catechists do not teach deeply their congregants about baptism. Pastor Narcisse Munyaruganba and Pastor Eduard Nyituriki agree on that due to the poor knowledge about the significance of baptism, the pastors and Catechists are reluctant to teach and preach about baptism in order to avoid the detailed discussions and disputations (Personal Communication, Butansida; Mbayaya, 15th & 29th, May, 2016).

4.2.7.3.2 Relegation of the Catechism

25% of the pastors respondents and 25% of the catechists respondents affirm that also the preparation of the candidates to baptism is relegated. In fact, the ministers do not accord the convenient value and efforts to the catechesis and the catechumens are also reluctant to consecrate enough time to attend the catechism class.

4.2.7.3.3 Narrowed View of Mission

15% of the pastors respondents point out that the church leaders hold the narrow intention of the church membership growth and not of the discipleship. Pastor Eduard Nyituriki claims that the mission of the church has been to some extent limited to the search of numerous members and the efforts reduced for the growth of the Church in quality through the discipleship. This is evidenced by the interest in the administration of baptisms without consistent preparatory teachings for the catechumens. (Personal Communication, Mbayaya, 29th, May, 2016). Pastor Védaste Havugimana puts it in this way: “we baptise mainly the untaught and unchanged persons as formality for mere membership growth” (Personal Communication, Shyogwe, 18th, May, 2016).

4.2.7.3.4 Lack of the Church's Manuals for Catechism

40% of the pastors and 25% of the catechists respondents affirm that there is a problem of the lack of didactic materials available for the pastors and catechists. They explain that there is no thorough book prepared for the catechism. Their observation must be factual because even the researcher realised that the Book of Common Prayer appears mostly rich in the liturgy of baptism administration but not in the part of the catechism because there are found simply the questions and responses lacking detailed explanation of the important topics. Apart from the Bible, the Book of Common Prayer is the only one available book which can help the church ministers in the Catechism. However, the Catechism, in this book, covers six pages in which alongside the teaching about the Nicene Credo, the Decalogue and the Lord's Prayer, only one page and a half is reserved to the questions and responses about the Sacraments in general and baptism in particular, even lacking in the Bible quotations (Provinsi y'Itorero Angilikani mu Rwanda, 2013, pp. 171-176).

4.2.7.3.5 Dissimilar Understandings toward Baptism

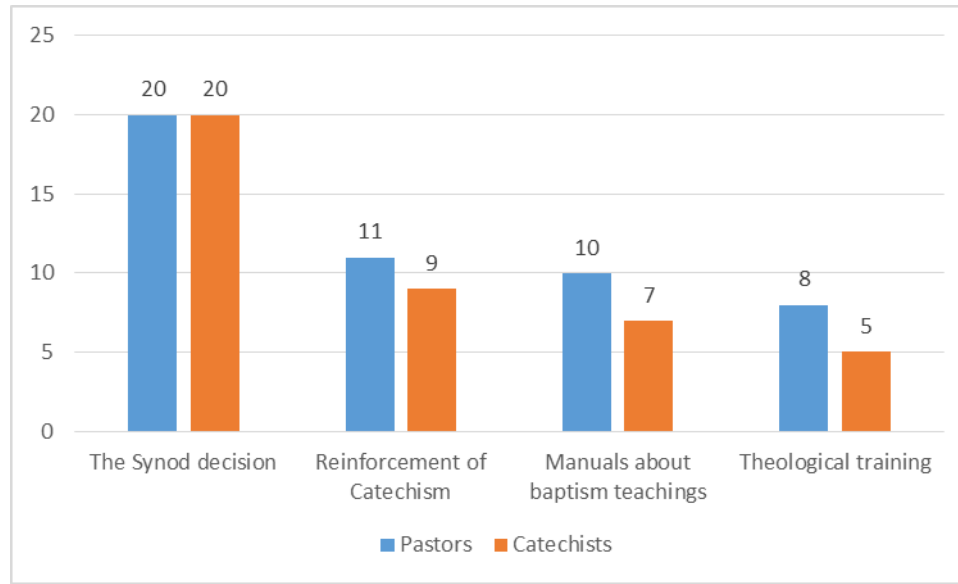
20% of the pastors and 25% of the catechists respondents opine that the pastors and catechists reflect the dissimilar understandings toward baptism. Pastor Eduard Nyituriki states again these church ministers hold the divergent convictions about the mode and significance of baptism due to the lack of the common and resourceful didactic material and of the consistent dialogue in the church leaders' circles upon the controversy of baptism (Personal Communication, Mbayaya, 29th, May, 2016).

It should be also noted that 35% of the pastors respondents and 15% of the catechists respondents do not realise any weakness of the Anglican Church in the

catechesis. The reason was possibly that this question obviously required a certain time of reflection, and careful and critical analysis of Shyogwe diocese's struggle.

4.2.8 Response of Shyogwe Diocese to the Challenges to Mission

Figure 12: Response of Shyogwe Diocese to the Challenges to Mission



Source: Research Field

4.2.8.1 Decision on the Appropriate Mode of Baptism

According to the above figure, all pastors and Catechists respondents mentioned that the response to the missional challenges due to the baptism controversy was the diocesan Synod's decision for the appropriate mode of baptism. The Synod of Shyogwe Diocese of the Anglican Church of Rwanda discussed the controversy of baptism especially the issue of the mode of baptism in January, 2006. The resolution was the retaining of the Sprinkling baptism and the acceptance of the immersion baptism with a condition of not baptising Christians who were baptised with the sprinkling (Synod Minutes of Shyogwe Diocese, January, 2006). This has to some extent reduced the pressure of the criticism from other denominations including the Baptist, Pentecostal and

Seventh day Adventist churches. However, the unawareness of the Anglican Communion attitude toward the issue of the mode of baptism among Pastors and Catechists slows down the appropriation of the decision of that Synod regarding it as merely a local decision lacking in conformity with the church's tradition because the sprinkling baptism has been practiced alone for many years. Pastor Michel Kamanzi and Pastor Jean Baptiste Bugiruwenda are of the opinion that the Pastors lack common understanding on the practice of immersion baptism because of the complex of baptising with a different mode of baptism to the one which was applied upon them. According to both pastors, this constitutes a barrier to the administration of immersion baptism together with the lack of baptisteries (Personal Communication; Mpemba; Runda, 18th, May; 3rd, June, 2016).

4.2.8.2 Reinforcement of Catechism and Teaching

55% of pastors and 45% catechists respondents pointed out that, though it is not yet given attention to, the reinforcement of catechism and preaching about baptism is very important for responding to the missional challenges based on baptism controversy in relation to the mode of baptism. Since almost all church members were baptised with the sprinkling and they are not allowed to be baptised with immersion to avoid the re-baptism, Pastor Michel Kamanzi and Pastor Eduard Nyituriki are of the opinion that the Synod decision would be only relevant to the new converts who still have freedom of choice between both modes of baptism if there is nothing else to be done for the existing members. Therefore, the longing for re-baptism and shifts to other denominations for baptism related reasons cannot be avoided without consistent teachings about baptism in the church (Personal Communication, Mpemba; Mbayaya, 18th; 29th, May, 2016).

50% of the pastors and 35% of the catechists respondents coincide on that the theological training for church ministers will enable the improvement of knowledge about the significance of baptism. Pastor Védaste Havugimana insisted that the commitment of Pastors and catechists, and the consecration of convenient time to the Catechism as well as the preparation of Manuals of thorough teaching about baptism will contribute greatly to the response toward the current missional challenges (Personal Communication, Shyogwe, 18th, May, 2016).

4.2.8.3 Theological Training

It has been shown that 40% of the pastors respondents completed only the primary school, 15% only the secondary school, 40% only the bachelor studies in theology and 5% only Masters' studies and that 75% catechists respondents completed only the primary school, and 25% only the secondary school. It is obvious that the education level of pastors and catechists is not yet enough to handle effectively the missional challenges requiring theological knowledge.

4.2.9 Relation between Mission and Baptism

It was stated in the first chapter that "If the church is to survive in its sacramental character it must maintain a sacrament of initiation into its membership" (Doctrine in the Church of England: The Report of the Commission on Christian Doctrine 1922, 1957, p.139). The said above sacrament of initiation into the church membership is baptism. The participation of the Church in God's own mission has to go hand in hand with the ministration of baptism. It is through baptism that believers are gathered together as a missionary community which is the church. Thus, since mission involves the role of the

church and the formation of the church entails baptism, the latter is an intrinsic part of the essence of mission and of the church.

Consequently, referring to the information given by the respondents to various questions, the misunderstanding, the questioning and the distrust of baptismal sacrament resulted in the reduction of new converts, the loss of some church members and the shaking of the faith and unity of the church members in Shyogwe Diocese. Therefore, the controversy of baptism slowed down the Church growth in membership and in quality. The lack of knowledge about baptism has to be taken as serious issue because baptism has much to do not only with the beginning of one's Christian life but also with the entire Christian life. As the significance of baptism is multidimensional, the misunderstanding of or doubt on one's baptism involves the uncertainty about the forgiveness of sins, the new status of Christian, the union with Christ, the recognition by the Holy Spirit, the regeneration, and the partaking in the kingdom of God and in eternal life. It is obvious that any teaching about these aspects of the gospel can be enriched by the Sacrament of baptism's significance, but also any disregard or criticism toward baptism affects the Christian life as a whole.

Then, to be told that the sprinkling baptism is not in accordance with the Word of God was enough to challenge greatly the mission in Shyogwe diocese as long as the church members are not well prepared to explain the significance of their baptism. The Great Commission in Matthew 28:19-20 does not command to baptise alone; it connects baptism directly with teaching for discipleship. The informants to the research emphasised this as they found out that there is a challenge of the poor knowledge about baptism due to the weakness of the church in Catechism and further teachings for

discipleship. One interviewee puts it in these terms: “Even after baptism, we do not do the follow up to teach Christians for the spiritual growth ”. (Personal Communication with Pastor Manasseh Munyentwari, Cyimana, 19th, May, 2016).

4.2.10 Summary of the Chapter

The fourth chapter presents the findings from the field research among Anglican pastors, catechists, and the rest of laity of Shyogwe diocese, and among pastors, elders, deacons, and the rest of laity of the Union of the Baptist churches in Rwanda. The researcher presented, interpreted and discussed the answers of the respondents in relations to the main objectives of this study. The findings attest that the controversy of baptism has been a real phenomenon in the Christian church in Rwanda and remains an underlying challenge to mission in the Anglican Church of Rwanda in general and Shyogwe diocese in particular. The results show that the Baptist theology of baptism’s influence takes advantage of the poor understanding of the multidimensional significance or function of baptism by the laity and the church leaders as well. The integration of the immersion baptism alongside the sprinkling by the Synod of Shyogwe diocese in 2006 appears embraced by the majority of the congregants but does not guarantee their total satisfaction, the better understanding of baptism significance and the durable stability and growth of church. The findings predict that the improvement of the church catechism and discipleship can enable the church members to overcome the negative influence of baptism teachings of the Baptist churches and the related churches.

CHAPTER FIVE

5.0 CONCLUSION AND RECOMMENDATIONS

5.1 Conclusion

In terms of conclusion, the researcher recalls that this study surveyed the baptism theology in the Baptist church in Rwanda for it causes a challenging controversy to mission in Shyogwe diocese of the Anglican Church of Rwanda. The teachings against the sprinkling baptism affected mission in that some Anglican congregants moved to other churches for the sake of immersion baptism, some were secretly re-baptised by other denominations without adherence to them, that there is an unveiled discrimination between the persons baptised with the sprinkling and those with immersion, and that there is the discredit of baptism and of the church. The study proved that the baptism controversy is an important concern of missiology because first, in reference to the Great commission, baptism is found in a trilogy of tasks of mission, namely, making disciples, baptising, and teaching, second, in reference to the Protestant Reformation, the church' marks are the proper proclamation of the Word of God and the proper administration of the sacraments, baptism included, and third, baptism controversy affects the unity and growth of the church.

The Baptist understanding of baptism is summarised in that baptism is the dipping and nothing but dip. This conception is built mainly upon the assumption that originally the Greek verb *baptizō* (βαπτίζω) means absolutely to immerse, plunge, dip, and to overwhelm. Therefore, there cannot be baptism without immersion. The Baptists insist that baptism is believer baptism and a symbolical rite for the already encountered

conversion and regeneration but it has nothing to do with the efficiency of the regeneration.

The investigation of the Anglican understanding of baptism resulted in awareness that baptism is a sacrament administered once-for-all considered as a gracious gift from God that the recipients receive by the grace of God and not by their own merit neither in terms of personal righteous works nor of personal faith. This implies that the validity of a baptism relies on the righteousness and the saving grace of the Triune God and not on the merits of the candidates, ministers and the agency of water. Baptism is always believed to be an efficient sacrament and not a mere symbolic rite of Christian initiation. In fact, it is always understood as a rebirth, a regeneration, a Spirit baptism, a baptism into the remission of sins, the union with Christ, the body of Christ (the Church), the kingdom of God, and the eternal life. Vis-à-vis the mode of baptism, the Anglicans believe that there is no Scriptural prescription of a compulsory mode of baptism, and that even the efficacy of baptism is to be found in the mystic divine work and not in the outward mode of water application. Thus, since 1662 the Church of England authorises the practice of both the sprinkling and immersion.

Furthermore, this research found evidences that, in Shyogwe Diocese of the Anglican Church of Rwanda, first, there are important numbers of Christians and Catechists who acknowledge the adequacy of the sprinkling baptism and of those who disapprove it; second, few numbers of members were secretly re-baptised by other denominations and others joined those churches for sake of immersion; third, a certain number of Anglicans are not probably equipped enough to express their personal view of baptism, fourth, there is generally no common understanding on the significance and

function of baptism among pastors, catechists and the laity; fifth, there is generally the unawareness of the Anglican communion attitude toward the mode of baptism; sixth, there is no reliable literature for the teaching of baptism and relegation of the catechism; and seventh, there are no constant and consistent dialogues among the church leaders' circles on the subject of baptism and its related controversies.

The researcher, on the basis of the gathered information, assumes then that the theology of baptism of the Baptist church in Rwanda and the related churches take advantage of the poor catechism and knowledge of Anglicans about the significance and function of baptism and its proper administration in the sense of the mode of water application. The response to this controversy that affects mission must be Scriptural and in accordance with the missional goals not merely for maintaining members and gaining cheap converts. The re-reading of the Bible and philological analysis resulted in that the Greek verb *baptizō* (βαπτίζω) has nothing to do with a normative mode of baptism but rather, it has much to do with the change of a state, a character, or a condition. Moreover, the efficacy of baptism depends absolutely on the divine saving grace and power but not on the amount of water. Accordingly, after eighty years of the sprinkling baptism practice by the Anglican Church of Rwanda (1925-2005), Shyogwe diocese did not offend both the biblical doctrine and the Anglican doctrine to have retained the sprinkling and authorized the practice of immersion if needed since 2006.

5.2 Recommendations

This research put in evidence the multidimensional significance and function of baptism including the remission of sins, rebirth or regeneration, gift of the Holy Spirit, incorporation into Christ, into the church, into the kingdom of God, and the eternal life.

They are in other terms the precious divine gifts through baptism. The researcher suggests that these functions of baptism are to be understood as interactive and symbiotic, i.e. one causes another and vice versa, and gives it its meaning; none of them exists without others; though they can be logically different, they are chronologically unbreakable. For the better understanding of baptism, the catechism should spread over all aspects mentioned above of its significance not merely for recitation but for fundamental explanation.

Despite that relativity prevails on whether the best approach is to teach before baptising or after, the Great Commission retains its appeal to the contemporary disciples of Christ that mission is not only making converts and baptising them but also teaching them. The Christian education, the discipleship, and the catechism remain important to the nurturing of faith and knowledge of the church members. Indeed, the church ministers provide what they have; therefore, the reliable literature for the catechism, the theological training, the conferences and workshops upon the current missional issues, baptism controversy included, are suggestible to strengthen the faith and enhance the knowledge of the church ministers, specifically, the Bishops, pastors, Catechists, and evangelists.

As well, the practice of both the sprinkling baptism and immersion baptism does not guarantee that the congregants regard both baptisms authentic or that there is a mutual acceptance between those who are baptised with the sprinkling and those with immersion. There is a great need of teaching people to understand the significance of baptism instead of constant disputations about the amounts of water applied in, and to recognise then that they share one faith, one baptism and belongs to the one body of Christ. It has been also realised that the Christians from other denominations who adhere

to the Anglican Church can be instrumental in the propagation of the teachings against the sprinkling baptism. Therefore, it is also suggestible that they should be also required to attend the catechism class not for being re-baptised but for understanding the Anglican attitude toward baptism. In spite of the intensity of influence of either other denominations or Anglican congregants, it would not be logical to administrate the second baptisms as if the primary baptisms with the sprinkling were not valid. In other terms, a person should not be Christianised several times.

That this research centred its interest on the survey of the Baptist baptism theology's influence on mission in Shyogwe diocese of the Anglican Church of Rwanda contributes on the better understanding and proper administration of the sacrament of baptism. The mode of baptism was discussed as an element of the sacrament together with its significance. Hence, the researcher suggests that a similar survey may also be deeply done in relation to the sacrament of the Holy Communion. Moreover, a further study would be done on the baptism controversy with emphasis on Infant baptism and confirmation.

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APPENDECES

APPENDIX A: Questionnaire to Anglican Pastors, Catechists, and Laity

1. Which mode were you baptised with?
 - The sprinkling, when?
 - The immersion by the Anglican Church of Rwanda, when?.....
 - The immersion by another denomination, when?.....
2. What is the significance of baptism?
3. a) Which is the true mode of baptism? Sprinkling Immersion
b) Give reasons and if possible cite some verses from the Bible.
4. What are essential elements making valid the ministration of Baptism?
5. What stimulated the congregants in EAR/ Shyogwe Diocese to request the Immersion Baptism?
6. a) Do other denominations have any influence in matters of Baptism understanding in EAR Shyogwe Diocese? Yes No
b) If yes, name the denominations and describe how.
7. Attempt to explain the growing of this influence in time or history.
8. List the critics of those denominations toward the Baptism in the Anglican Church.
9. Has the Anglican Communion ever declared its view toward the mode of baptism?
 Yes No No idea
10. What are baptism controversy-related challenges to mission in Shyogwe diocese?

11. What is the response of Shyogwe Diocese to baptism controversy-related challenges to Mission?
12. Are there some weaknesses in the Anglican Church's teaching about baptism? If yes, mention them.
13. a) What mode of baptism do you suggest to be practiced in Shyogwe Diocese?
 The sprinkling alone, The immersion alone, Both.
- b) State why.
14. What is the advantage of being baptised with immersion?
15. What can be the advantages in the practice of both the sprinkling and immersion baptisms?
16. What can be the inconveniences in the practice of the above two modes of baptism?
17. The sprinkling and immersion are
 One baptism. Explain it.
 Two different baptisms. Explain it.

APPENDIX B: Questionnaire to Anglican Interviewees

1. What is the significance of baptism?
2. a) Which is the true mode of baptism between the immersion and the sprinkling?
b) Give reasons and if possible cite some verses from the Bible.
3. Do other denominations have any influence in matters of Baptism understanding in EAR Shyogwe Diocese? If yes, name the denominations.
4. List the critics of those denominations toward Baptism in the Anglican Church.
5. Attempt to explain the growing of this influence in time or history.
6. What are baptism controversy-related challenges to mission in Shyogwe diocese?
7. What is the response of Shyogwe Diocese to baptism controversy-related challenges to Mission?
8. Are there some weaknesses in the Anglican Church's teaching about baptism? If yes, mention them.
9. What is the advantage of being baptised with immersion?
10. What can be the advantages in the practice of both the sprinkling and immersion baptisms?
11. What can be the inconveniences in the practice of above two modes of baptism?
12. The sprinkling and immersion are
 - One baptism. Explain it.
 - Two different baptisms. Explain it.

APPENDIX C: Questionnaire to Baptist Ordained Ministers and Laity

1. Which mode were you baptised with?
 Sprinkling Immersion Both the Sprinkling and Immersion
2. What is the significance of baptism?
3. a) Which is the right mode of baptism? Sprinkling Immersion
b) Give reasons and if possible cite some verses from the Bible.
4. Does your denomination baptise the new adherents from other denominations? If yes, what can be the reasons?
5. Can your denomination baptise its members several times? If yes, what can be the reasons? Is it limited to how many times?
6. Can there be any circumstance making your church practice another mode of baptism other than immersion? If yes, give examples and reasons.
7. Is baptism necessary for Infants? If yes or not, give reasons.

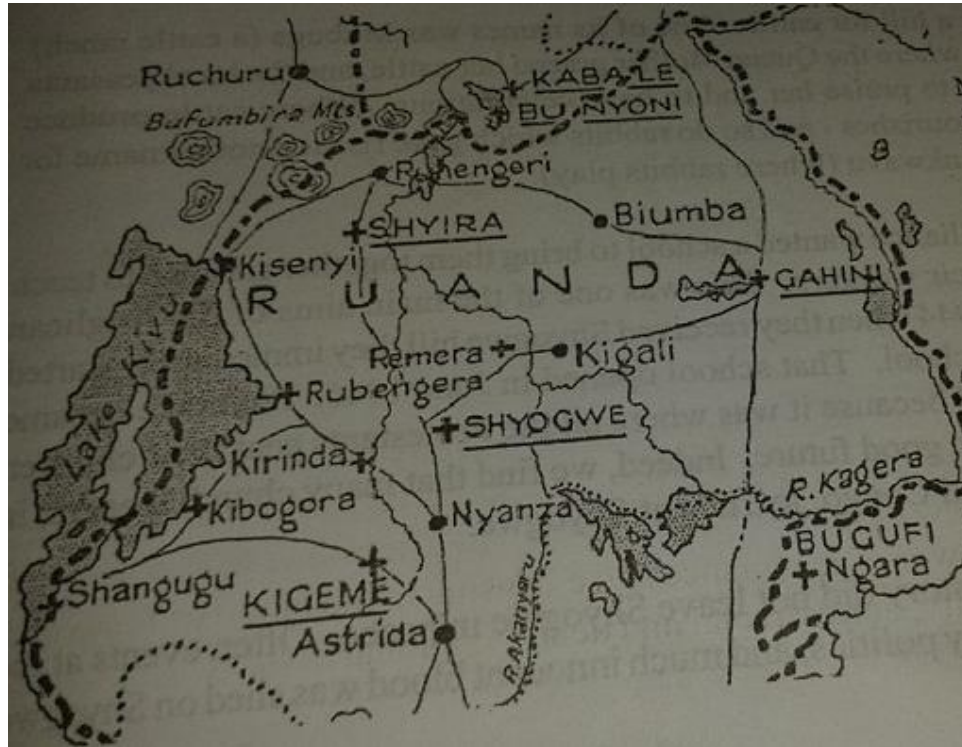
APPENDIX D: Questionnaire to Baptist Interviewees

1. What is the significance of baptism?
2. a) Which is the right mode of baptism between the immersion and the sprinkling?
b) Give reasons and if possible cite some verses from the Bible.
3. Does your denomination baptise the new adherents from other denominations? If yes, what can be the reasons?
4. Can your denomination baptise its members several times? If yes, what can be the reasons? Is it limited to how many times?
5. Can there be any circumstance making your church practice another mode of Baptism other than immersion? If yes, give examples and reasons.

APPENDIX E: List of Interviewees

No.	Names	Birth date	Position	Denomination	Place
1	Kalimba Jered	1960	Bishop	EAR	Shyogwe
2	Gasana Emmanuel	1955	Pastor	EAR	Shyogwe
3	Mutimura Berchmans	1963	Pastor	EAR	Gahogo
4	Bugiruwenda Jean Baptist	1957	Pastor	EAR	Runda
5	Munyakazi Augustin	1954	Pastor	EAR	Nyarugenge
6	Nyituriki Eduard	1972	Pastor	EAR	Mbayaya
7	Munyangama François	1970	Pastor	EAR	Gahogo
8	Munyarugamba Narcisse	1970	Pastor	EAR	Butansinda
9	Munyentwari Maseh	1967	Pastor	EAR	Cyimana
10	Kamanzi Michel	1979	Pastor	EAR	Mpemba
11	Havugimana Védaste	1983	Pastor	EAR	Shyogwe
12	Mukobwujaha Pétronile	1956	Church elder	EAR	Runda
13	Ndagijimana Bernard	1976	Church elder	EAR	Gahogo
14	Munyanzeza Marcel	1983	Pastor	AEBR	Muhanga
15	Nsengiyera Japheth	1977	Catechist	UEBR	Runda

APPENDIX F: Map of Rwanda Showing the Location of Shyogwe Diocese



Source: John, P. S. (1971).

APPENDIX G: Photo of Shyogwe Former Cathedral at the Hill of Shyogwe



APPENDIX H: Photo of the New Cathedral of Shyogwe Diocese at Zion Hill

