EXPLORING THE BENEFITS OF LITURGICAL INCULTURATION IN THE
CATHOLIC CHURCH: A CASE OF MAZABUKA DISTRICT PARISHES

BY

JOSEPH DARIUS SIMUKONDA

SUPERVISOR: DR VICTOR SHIKAPUTO

A dissertation submitted to the University of Zambia in partial fulfillment of the requirements for
the degree of

Master of Education in Religious Studies

April, 2014
DECLARATION

I declare that ‘Exploring the benefits of liturgical inculturation in the Catholic Church: A case of Mazabuka District Parishes in Zambia’ is my own work and sources used have been acknowledged; this work has never been submitted to any other university apart from this University.
ABSTRACT

The purpose of this study was to explore the benefits of liturgical inculturation in the Catholic Church in Mazabuka District. The reason for this study was that regardless of the efforts that have been made in recent years by African theologians and Religious Studies Scholars in Zambia to explain to the local people the significance of liturgical inculturation in the Zambian Church, some Christians both Catholics and non-Catholics still do not appreciate their own heritage and thus view liturgical inculturation as ungodly and demonic. To supplement efforts made by African theologians and Religious Studies Scholars on the subject of inculturation, this study was designed to shed some light on the benefits of liturgical inculturation. The objectives of this study were three; To find out the views of Church members and the clergy on inculturation; To investigate the areas of the liturgy that have been inculturated in Mazabuka District Parishes and lastly to explore the benefits of liturgical inculturation in Mazabuka District Parishes.

To fully understand the subject of inculturation, this study reviewed literature from across the global. This study used qualitative methods for data collection and analysis. The data was collected through one on one interviews, focus group discussion and observations. The study involved three selected Parishes one in town, another one in peri-urban and the other one in the rural area of Mazabuka District. Out of the three Parishes which were selected for interviews, 38 respondents were sampled through purposive and simple random sampling.

The major findings of this study are that; liturgical inculturation is vital because it enables the local people to be part of the liturgy and when people are part of the liturgy, they can own the celebration. The areas that have been inculturated in the liturgy in Mazabuka Parishes are Entry Procession; Music and Dance; Penitential and Thanksgiving prayers; Bible Procession; Language; Gesture and Symbols; Veneration of ancestors; Baptism; Good Friday and Harvest. Lastly the findings have revealed that liturgical inculturation is beneficial to the local people because it has closed up the gap between faith and culture. People can now celebrate the Mass using African values that enhance worship unlike the way it used to be in the past where people worshiped God in a language they did not understand. The implications of the findings are that the local people enjoy worshipping God using symbols and gestures that are known to them unlike using foreign symbols.

In conclusion, this study has revealed that liturgical inculturation has benefited the local people in Mazabuka Parishes because worshippers are now participants in worship because the Gospel message has been brought home. The study recommended that in order to make liturgical celebrations more meaningful, there is need for the Catholic Church to consider inculturating all the prayers so that the local people can formulate their own prayers derived from their rich culture. Secondly the study has recommended that Mazabuka parishes should document how they have inculturated the liturgy in order to help other Diocese in Zambia and beyond who are still hesitant about liturgical inculturation to begin to appreciate the need to blend the liturgy with culture for meaningful worship and lastly the study has recommended that further research should be carried out on the gifts of the Eucharist in Mazabuka Parishes so as to appreciate how the gifts can be inculturated in order for the Eucharist to carry more meaning.
DEDICATION

I dedicate this dissertation first of all to my God who gave me the grace to write this piece of work. Secondly I dedicate this work to my lovely wife Florence and my children, Sungananji, Walusungu and Lukundo and lastly I dedicate this work to the members of the UCZ in Mazabuka Consitory who supported me during my studies.
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APPROVAL

This dissertation of Joseph Darius Simukonda has been approved as partial fulfillment of the requirements for the award of the degree of Master of Education in Religious Studies (M. E. D) by the University of Zambia.

Examiners’ signature:

Signature…………………………………………….Date……………………………………..

Signature…………………………………………….Date……………………………………..

Signature…………………………………………….Date……………………………………..
ACKNOWLEDGEMENTS

This project would not have been possible without the support of other people. Many thanks go to my supervisor, Dr Victor Shikaputo despite his busy schedule as lecturer and Dean of Studies at St Dominican Seminary found time to read the numerous revisions I made. Many thanks to Dr Austin Cheyeka, Dr Malvin Simuchimba and Ms Milingo who also helped me to understand my research by the comments they made when marking my research proposal. I would also like to say thank you to Dr Musonda Bwalya, lecturer at the United Church of Zambia Theological College for your time to read this work. I appreciate his assistance. I would like to say thank you to the Synod office of the United Church of Zambia for having allowed me to pursue my studies.

Many thanks also go to my family who endured this long process with me, always offering support and love, my wife Florence, my children (Sungananaji, Walusungu and Lukundo). I would be failing in my duties if I did not thank St Lukes, All Saints, Jerusalem and Nakambala UCZ Congregations for the moral, spiritual and financial support they rendered to me during my studies. Many thanks also go to my Respondents, the Priests, Sisters and the Christian community of the Catholic Church in Mazabuka District. I would like to say thank you to Mr Francis Mtonga of Mazabuka for helping me with the Modem and the digital camera to carry out my research effectively. Above all, I want to say thank you to my God for the ability He gave me to finish this project. To all mentioned above, I say thank you and may the Lord bless you. Twalumba!
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LIST OF ABBREVIATIONS AND ACRONYMS

AFER-African Ecclesiastical Review
ATR- African Traditional Religion
DIV-Dei Verbum
DRC- Democratic Republic of Congo
FABC- Federation of Asian Bishops’ Conference
FAPA- For All the people of Asia
Fr- Father
SACBC-South African Catholic Bishops’ Conference
UCZ- The United Church of Zambia
ZEC- Zambia Episcopal Conference
CHAPTER ONE: INTRODUCTION

1.0 Introduction
This study sought to explore the benefits of liturgical inculturation in the Catholic Church particularly in Mazabuka Parishes. In order to understand this study, this chapter will present the background, purpose, objectives, research questions, significance, limitations, delimitations and definitions of the study.

1.1 Background to the Study
The notion of inculturation in Zambia dates back to the time of the early missionaries. Snelson (1974: 4) says that, “one of the first tasks undertaken by virtually every missionary group that entered the country was to commit to writing the Vernacular language of the area in which they had opened their mission station”. Though the missionaries were successful in translating the scriptures and hymns in the local language, the Gospel message did not fully take root in the culture of the local people because other important cultural beliefs and values were not incorporated in the Liturgy of the Church but instead were considered as pagan. African theologians and Religious Studies Scholars have attempted to shed light on the significance of inculturation in the Zambian Church; however, some sections of the Christian community both Catholic and non-Catholic still do not appreciate their own heritage.

As part of the background to the study, it is important to first define what inculturation is. Schineller (1990) defines inculturation as an incarnation of Christian life and of the Christian message in a particular cultural context, in such a way that this experience not only finds expression through elements proper to the culture in question, but becomes a principle that animates, directs and unifies the culture, transforming and remaking it so as to bring about “a new creation”. Mawusi (2009: 71) also says that:

The theological basis of inculturation is God’s incarnation and saving presence in human cultures. Any talk or action about inculturating the Christian faith must be seen in the light of the mystery of Jesus Christ, and not just as efforts to make the system or an institution more meaningful to people of different cultures. Theological consideration of inculturation cannot fail to begin with a study of divine revelation as model and source of all inculturation. The Gospel will be abstract and notion-less unless and until it is manifested and effectively visible in the life and history of a people, in the dynamic of its actions, and expresses itself through the culture of a society or people. Hence, there will be no evangelisation in fulfillment of Christ’s mission
without inculturation, just as there would have been no salvation of the world without the incarnation of the Word.

The coexistence of Christianity and other cultures also dates back to the apostolic age. In Acts 15: 1-21 we have a picture of the inculturation of the Gentile culture into the Christian faith. In Acts, 15: 1 the Bible says that, some men came down from Judea to Antioch and were teaching the brothers. “Unless you are circumcised, according to the custom taught by Moses, you cannot be saved.” In addition, in Acts 15: 5 the believers who belonged to the party of the Pharisees said, “The Gentiles must be circumcised and required to obey the Law of Moses.” There was a contentious issue at the Church in Antioch about culture. The Jews at Antioch were demanding that the Gentiles who converted to Christianity be circumcised for them be accepted into the Christian faith. After some debates on this subject, the Church at Antioch took this matter to the Council in Jerusalem for further discussion. The Apostle Peter said this concerning the Gentiles in Acts 15: 8-9; “God, who knows the heart, showed that he accepted them by giving the Holy Spirit to them, just as he did to us. He made no distinction between us and them, for he purified their hearts by faith”. The other apostle by the name of James also had this to say over the matter from Acts 15: 14-19;

Simon has described to us how God at first showed his concern by taking from the Gentiles a people for himself. The words of the prophets are in agreement with this, as it is written: After this, I will return and rebuild David’s fallen tent. Its ruins I will rebuild and I will restore it, that the remnant of men seeks the lord, and all gentiles who bear my name, says the Lord, who does these things’ that have been known for ages. It is my judgment, therefore, that we should not make it difficult for the Gentiles who are turning to God.

From the Council of Jerusalem, it was resolved that the Gentiles needed not to become Jews in order to belong to the Christian faith, but that they should worship God as Gentiles. Despite this overwhelming evidence from the Bible, that inculturation begins first with the incarnation of Jesus who lived according to the customs of the Jews, some Christians both Catholics and non-Catholics are still hesitant to embrace culture in worship. The researcher was therefore prompted to carry out this study to address this problem of resisting inculturation by some sections of the Christian community both Catholics and non-Catholics. To address this problem, this study sought to find out the views of the Catholic members and clergy on inculturation, to investigate the areas that have been inculturated in the Catholic Church and lastly to explore what could be
the benefits of liturgical inculturation. Christianity, like any other religion, is a cultural system and cannot exist except in a culture; the religion needs to incarnate in the culture it is received without losing its redemptive power for it to be appreciated.

1.2 Statement of the problem

Some Christians in Zambia both Catholics and non-Catholics consider liturgical inculturation as ungodly. Just like the early missionaries who looked at Zambian cultural beliefs and values as pagan, some Zambian Christians today still look at their own culture as demonic and as such they are hesitant to accommodate it in liturgical celebrations to an extent that anyone who seems to promote it, is considered uncivilised. It is this situation and problem that this study sought to address by exploring the benefits of liturgical inculturation in the Catholic Church in Mazabuka District.

1.3 Purpose of the Study

The purpose of this study was to explore the benefits of liturgical inculturation in the Catholic Church.

1.4 Objectives of the Study

This Study sought to achieve the following specific objectives:

i. To find out the views of Church members and the clergy in Mazabuka Parishes on liturgical inculturation

ii. To investigate the areas of the liturgy that have been inculturated in Mazabuka District Parishes.

iii. To explore the benefits of liturgical inculturation in Mazabuka District Parishes.
1.5 Research Questions
i. What are the views of Church members and the clergy in Mazabuka Parishes on liturgical inculturation?
ii. Which areas of the liturgy have been inculturated in Mazabuka District Parishes?
iii. What are the benefits of liturgical inculturation in Mazabuka District Parishes?

1.6 The Significance of the Study
The study is significant for the following reasons;

• This study may contribute to the existing literature on Religious Studies in Universities and Colleges on the subject of inculturation in Zambia and Africa.
• This study further is significant because it has provided adequate information on the subject of inculturation in Mazabuka District which will add value to Monze Diocese and other ecclesiastical institutions in Mazabuka District and beyond.
• This work will also enlighten some Christians both Catholics and non-Catholics who were hesitant to embrace culture in liturgical celebrations to begin to appreciate its significance in Christian worship.

1.7 Limitations of the Study
The challenges encountered in this study are as follows:

• Financial constraint: the researcher encountered a challenge to effectively carry out the study at the expected time owing to financial constraints as the researcher was self-sponsored.
• It was not also easy to convince respondents to participate in the study and as such, the researcher failed to interview the liturgical group and lay leaders at Assumption Parish who did not fully understand the objectives of the study, these respondents thought that the researcher wanted information to damage the image of the Church. However, the loss of this data from these four respondents did not affect the study in any way because it was just a small fraction of the total sample of thirty-eight.

Despite all these challenges, the researcher tried to mobilise funds and worked with respondents who were available to ensure the success of this study.
1.8 Delimitation of the Study

This study was limited to Mazabuka District with a focus on the Catholic Church in order to establish how the liturgy has been inculturated since 1964 when the Catholic Church in Zambia seriously embarked on liturgical reforms to suit the Zambian context. The study was also limited to Mazabuka District because a study of this nature has never been carried out there before.

1.9 Operational definitions

In this study,

- **Liturgy** will refer to a laid down procedure by the Catholic Church for liturgical celebration as approved by Rome.

- **Inculturation** will refer to the blending of the Gospel message into the culture of the local people.

- **Liturgical inculturation** will refer to the process by which the Church attempts to make liturgical celebrations adapted to the culture and experiences of the local people in order for the Gospel to be understood by people of every culture.

- **Lineamenta** will mean a text written in preparation for the General Assembly of the Synod for Africa in the Catholic Church.

- **Second Vatican Council** will refer to an ecumenical gathering of Catholic Church leaders called by Pope John XXIII from 1962-1965 to revisit and build up some of the Church’s doctrines.

In conclusion, this chapter has outlined categorically the background, statement, purpose, objectives, research questions, significance, limitations, delimitation and operational definitions of the study. The next chapter will review literature related to this study.
CHAPTER TWO: LITERATURE REVIEW

2.0 Introduction

According to Kombo and Tromp (2009: 62), “literature review is an account of what has been published on a topic by accredited scholars and researchers. It is a critical look at the existing research that is significant to the work that the researcher will be carrying out”. In order to fully understand the research topic, “Exploring the benefits of liturgical inculturation in the Catholic Church”, this study examined literature which was relevant to the study from Asia, Africa and Zambia. Studies in Asia and Africa were a good source to this study for comparison of how the liturgy has been inculturated and benefited worshippers. Besides studies in Asia, Africa and Zambia, this study looked at the theory of inculturation, the history of inculturation, liturgy in Catholicism and the Vatican Council II in order to understand the significance of inculturation and how the liturgy is celebrated in the Catholic Church.

2.1 Theory of inculturation

According to Cashen (2010), the theory of inculturation involves a process in which the faith embodied in one culture encounters another culture and becomes embodied in it. It is a dialogue between faith and culture. Owoahene-Acheampong (1998) defines the theory of inculturation as the integration of the Christian experience of the local Church into the culture of its people, in such a way that this experience not only expresses itself in elements of this culture, but becomes a force that animates, orients and innovates this culture so as to create a new unity and communion not only within the culture in question but also as an enrichment of the Church universal. Owoahene-Acheampong (1998) further defines inculturation as a mutual dialogue between the local culture and the teachings of the Church. The word “inculturation” further more implies a mutual relationship between the evangeliser and the evangelised. It recognises that conflicts arise when a culture is met by different religious traditions and acknowledges the need for mutual dialogue. Inculturation deals with religious traditions being integrated into a particular Culture and allows religious traditions to find their place in the culture. They are given the freedom to interpret the message to fit their worldview.
Sybertz & Healey (1996) also define the theory of inculturation as a process of incarnating the good news in a particular cultural context. Most specifically it is a process by which people of a particular culture become able to live, express, celebrate, formulate and communicate their Christian faith and their experience of the Paschal Mystery in terms of (linguistic, symbolic, social) that make the most sense and best convey life and truth in their social and cultural environment.

### 2.2 The history of inculturation

The process by which the Church adapts herself to the context in order to be understood by the audience has been taking place within Christianity right from the very beginning. Wiliggo, Crollius, Nkeramihigo and Mutiso-Mbinda (1986) explain that when the centre of Christianity moved from Jerusalem to the Gentiles world in the second half of the first century, the presentation of the Christian message and the organisation of the Church were adapted to the existing context. The passage of the Church from three centuries of severe persecutions to Constantine’s era of peace, witnessed an adjustment of the message and Church order to the circumstances of the times. Wiliggo, Crollius, Nkeramihigo and Mutiso-Mbinda (1986) further explain that Monasticism in the history of the Church came because of the felt-needs of the time to bear specific heroic witness to Christ. It is further observed that during the medieval time Christians became so devoted which was a genuine expression of the faith of the contemporary Christians and their cultural aspirations.

The second historical fact to understand the importance of inculturation is found in the numerous official documents and instructions of *Propaganda Fide* since its establishment in 1622 and the constitution and regulations for missionaries from their Founders. Wiliggo, Crollius, Nkeramihigo and Mutiso-Mbinda (1986) postulate that in both documents it shows clearly that the Church in its missionary endeavour constantly tried to insist on those principles of adaptation which alone could assure Christianity’s success in those countries outside Europe. The propaganda fide instructions to specific mission churches in response to questions of missionaries, insisted on the need for evangelisers to respect the cultures of the peoples.
evangelised so that they might accept Christianity and be able to regard it as their own. The missionaries in the *propaganda fide* were instructed to study the language and the culture of the people they evangelised in order to avoid turning their converts into Asian or African Europeans. To further explain on the significance and development of inculturation Wiliggo, Crollius, Nkeramihigo and Mutiso-Mbinda (1986) advance that Charles Lavigerie the Founder of the White Fathers and other Founders of Missionary Orders in the 19th century instructed the first group of missionaries to Uganda and Tanzania in 1878-9 to incarnate into the societies they were to evangelise by eating the same food, build similar houses, use the same social manners, adopt a dress acceptable to the people, learn the language and the customs of the people, make the Christian doctrine simple, void of European philosophy and expand it gradually as converts progress understanding and, have a sympathetic and understanding attitude to immoral practices, especially polygamy.

The documents of the *Propaganda Fide* and the official instructions of Founders of missionary societies are relevant today if the Church wants to reach out to thousands. The Church should continue to adapt to time and culture of the people in order for the Christian message to make sense to the recipients.

The other historical fact about inculturation in the Church is that found in the Council of Jerusalem narrated in Acts 15: 1-35 as explicitly explained in chapter one under background of the study. Certain members of the Pharisees party who had become believers insisted that the pagans who were converted be circumcised and instructed to keep the Law of Moses. This group of the Pharisees was defeated; the gentiles were allowed to worship God as gentiles.

Willigo, Crollius, Nkeramihigo and Mutiso-Mbinda (1986) explain that in the developments of inculturation in the early 17th century, those who advocated a narrow view of the missions, objected to the inculturation methods of Matteo Ricci in China and Roberto de Nobili in India who incarnated to the culture of the local in everything. Shorter (1997) reports that Matteo Ricci was an Italian Jesuit born in 1552 who went to China and took on a Chinese name (Ma Dou), and adopted the dress, customs, and language of a Confucian scholar in order to gain credibility with the intellectual leaders of China. Unfortunately, Catholic leadership in Rome disagreed with Ricci’s favorable stance toward Confucius and certain burial rights after his death, going so far
as condemning them among Catholics over a hundred years after his death. Shorter (1997: 158) sums up Ricci’s legacy among the Chinese by saying,

His goal was to achieve a Christian reinterpretation of Chinese culture which would, in turn, provoke a Chinese interpretation of Christianity presented in this sympathetic Chinese form. It is, perhaps, a measure of the success of this policy that three thousand people had been baptised by the time of Ricci’s death in 1610.

Shorter (1997) notes that working around the same time as Ricci, another Italian Jesuit by the name of Roberto de Nobili travelled to India and adopted the dress and practice of a Brahmin, the highest caste. He learned Sanskrit and read the Vedas in an attempt to find common ground between them and teachings of Christianity. Like Ricci, de Nobili found himself in trouble with the Vatican, who suspended his ability to baptise for thirteen years while they deliberated on whether or not his methods were in accordance with Catholic teaching. Though they eventually decided in his favour, de Nobili’s mission died with him, and a similar dialogue with Indian culture was not attempted again until after Vatican II. Their notable achievement was lost and the nations were lost to Catholicism. This means that the group that opposed inculturation won.

Willigo, Crollius, Nkeramihigo and Mutiso-Mbinda (1986) explain that from the Council of Trent onwards, Catholic renewal stressed the necessity of uniformity. This was greatly enhanced by the movement of the Canon Law where the Latin rite became the rule for all evangelised by the Latin Church. Nevertheless, this stress on uniformity was not new in the Church and it did not resolve the tensions brought about by inculturation. This is seen later when the Greek Church gradually developed its own liturgy, theology, spirituality and it found itself excommunicated in 1054.

The other watershed in the history of inculturation in the Catholic Church is the Vatican Council II. Pope John XXIII convened this pastoral Council aimed at making Christ’s message relevant to the present situation. Wiliggo, Crollius, Nkeramihigo and Mutiso-Mbinda (1986) remark that the two thousand Fathers who took part in the Vatican Council II were coming from all the continents of the world, many of which had been evangelised in the last two centuries. The purpose of the Council allowed them to voice out their anxieties and hopes, the anguishes and
joys of the people they represented. Wiliggo, Crollius, Nkeramihigo and Mutiso-Mbinda (1986) further remark that the Fathers present in the Council came out with almost unanimous voice that unity in diversity is what enriches Christ’s Church and make it permanent in each locality and makes each people regard it as their own.

It has been observed above that the Church from time in memorial has been attempting to inculturate the Gospel for the benefit of the local people. History has also shown that the Church did not want to present the Gospel in abstract but instead make it simple by presenting it using the culture of the people.

2.3 The significance of inculturation

The term ‘inculturation’ is synonymous with evangelisation. It can be stated in this paper categorically that Christian worship can only make sense to the local people when it is contextualised. Amadi (2008) observes that the Fathers of the African Synod of 1994 declared inculturation a necessity and a priority in relation to the Christian faith. To express the importance of inculturation in the Church, the *instrumentum laboris* (1993) explains that inculturation does not only consist in transforming the mentality of human beings or groups of people, but also implies approaching cultures in such ways that they are enabled from within themselves to be fertile. *Instrumentum laboris* (1993) further explains that Christianity becomes itself enriched when through inculturation it enters into dialogue with the people and with their cultures. An inculturated evangelisation will help people give flesh to evangelical values in their language and symbols, their history, politics, business life and own ways of developing. This explanation given above indicates clearly that inculturation helps Christian worship to have meaning and thus appreciated by worshippers.

Okure (1990) asserts that inculturation of faith in the Gospel by Christians of different cultures will mean for the Church a new discovery of the Gospel, proclaimed authoritatively to all people and therefore an enrichment for the life of the Church. It is worth mentioning that inculturation improves the quality in worship. Meaningful worship should have some quality and this quality can only be enhanced by blending the culture of the people with the Christian message more
especially during liturgical celebrations. Amadi (2008) observes that inculturation helps to increase the active participation of the people of God in the Church. He further observes that when everybody participates in Christian community celebrations, each person’s presence and the role he or she plays is well appreciated. Inculturation can also help the local people to value their culture that was alienated in the past and despised by western colonisers. From the observation by Amadi (2008), it can be concluded that inculturation helps to resolve the problem of double standard living among the local people. Without inculturation the faith of an African will remain fragile and superficial, lacking depth and personal commitment.

2.4 Vatican Council II and Liturgical Renewal

Cunningham (2003) remarks that, the Second Vatican Council called by Pope John XXIII is unquestionably the most significant event for the Roman Catholic Church and Roman Catholic Theology in the twentieth century. Amidst the social optimism of the 1960s, the Council met in four sessions from October 1962 to December 1965 and constituted a watershed event for Roman Catholic believers. Pope John XXIII’s desire to update the aggiornamento (Church) was carried on by his successor Paul VI, who replaced him in 1963 for the Council’s final sessions. Flannery (1998: 739) highlights the Vatican Council II discussions as follows;

Sacrosanctum Concilium (Constitution on sacred liturgy, 1963); inter Mirifica (decree on means of social communication, 1963); Lumen Gentium (Dogmatic Constitution on the Church, 1963); Orientalium Ecclesiarum (Decree on the Churches of the Eastern Rite, 1964), Unitatis Redintegrato (Decree on Ecumenism, 1965); Christus Dominus (Decree on the Pastoral office of Bishops, 1965); Perfectae Caritatis (Decree on Renewal of Religious life, 1965); Optatum Totius (Decree on Priestly Training, 1965), Gravissum Educatonis (Declaration on Christian Education, 1965), Nostra Aetate (Declaration on the Relation to Non-Christian Religions, 1965); Dei Verbum (Dogmatic Constitution on Divine Revelation, 1965); Apostolicam Actuositatem (Decree on Apostolate of laity, 1965); Dignitatis Humanae (Declaration on Religious Freedom, 1965); Ad Gentes Divinus (Decree on mission Activity of the Church, 1965); Presbyterorum ordinis (Decree on Ministry of the Priests, 1965); Gaudium et spes (Pastoral Constitution on the Church in the modern world, 1965).

One of the changes that the Council adopted was the admission of some degree of relativity in Catholic doctrine and its more positive appraisal both of non-Catholic Christians and believers in
non-Christian religions. The Council recognised reflections of religious truth outside of the Catholic Church and opened up new opportunities for ecumenical and inter-religious dialogue.

The other significant change the Vatican Council made was the reformation of the liturgy. This change was to exercise an immediate and powerful impact on the lives of Catholic believers. The old liturgy that was thought to be unchangeable by many worshippers was replaced by a new liturgy in which the priest faced the Congregation and said the mass not in Latin but in the people’s vernacular language (Flannery, 1998). To further show the significance of the Council, the German Jesuit theologian, Karl Rahner, for example, saw the Council as having even more importance than those participating realised or intended. He said that in the Vatican II the Catholic Church had made a “qualitative leap” towards becoming a “world-Church”. Although it has always been a world-Church in potential, he argued that the Church had been too culturally tied to Europe and North America, and its relation to the rest of the world was more like that of an “export film”. (Rahner, 1981).

As observed above, the Vatican Council II was a very important event in the history of the Catholic Church worldwide. One of the critical issues the Council resolved was the reformation of the liturgy so that the liturgy could begin to make sense to the local people. This study sought to explore if the resolutions that were made by the Vatican Council II on liturgical inculturation have been implemented and appreciated in the Catholic Church particularly in Mazabuka District Parishes among the Tonga people.

### 2.4.1 Vatican II’s Liturgy Constitution: Sacrosanctum Concilium

Chupungco (1996) explains that the *Sacrosanctum Concilium* (constitution on sacred liturgy) was approved on 4 December 1963 by an astounding vote of 2,147 in favour and 4 in opposition. Significantly, it was the first document to be well known by the Council and it was the first time that a Church Council ever dealt with liturgy in a systematic way and in a separate document, with special attention to the liturgy’s theological dimensions. The document itself was the product of long and intense discussions that reflected many different perspectives. Discussion of the proposed Constitution continued through 15 general congregations from the 22nd of October
through the 13th of November 1962 with 297 written proposals and 328 oral interventions before it was finally approved. From the explanation above by Chupungco (1996) it clearly shows how much the Catholic Church wanted the liturgy that would be meaningful and beneficial to all Catholics world-wide.

From the debates of the Vatican Council II, it is accurate to say that the Constitution on sacred liturgy is a compromised document, attempting to appease both conservative and progressive camps. We see this, for example, in its treatment of the use of Latin. While Latin is to be retained in the Latin rites, Episcopal conferences are given permission to decide "whether and to what extent" the vernacular can be used. (Pecklers, 2003).

From debates of the Vatican II it is very clear that the Catholic Church desired to have the liturgy that was going to make every Catholic world-wide actively participate in celebrations and find meaning in it.

2.4.2 The Current liturgical situation

Claver (2002) reports that at the Asian Synod of 1998, several Bishops addressed the issue of liturgical authority and competence within the framework of collegiality. In one intervention, Bishop Francisco Claver, S. J., recently retired Apostolic Vicar of Bontoc-Lagawe in the Philippines and well-known lecturer at the East Asian Pastoral Institute, spoke of liturgical language as an issue of trust and dialogue:

Why do we have to send vernacular translations of the liturgy to Rome for approval? Or to the Bishop of the place, for that matter, if he doesn’t speak the language in question? Don’t we trust our people enough to speak the language of orthodoxy? But in truth the best judges of the correctness, even theological, of translations and texts are the faithful and clergy of the place where the language is spoken.

Bishop Remigius Peter of Kumabakonam, India, echoed Claver’s concerns in reporting on his small group’s discussions at the Synod: "Speaking of translation, it was observed that the local churches make use of the services of experts in Church matters as well as of experts in the local
languages to translate liturgical texts. Many expressed their experience of inordinate delay by the Roman commissions in approving translations". (Peter, 2002: 130).

To stress the need for the liturgy to be interpreted and approved by the local people and not the Vatican, Peckler (2003) reports an incident during his lectures several years ago, one of his Korean students at the Pontifical Liturgical Institute posed a rhetorical question during a lecture saying: "Does anyone in the Congregation for Divine Worship understand Korean?" The answer, of course, was "no." This answer explains why Bishops were annoyed when they learnt that their proposed liturgical texts were given to seminarians in Rome to check for literal faithfulness to the *editio typica*. And that they were less than pleased to discover that their texts, discussed and approved by their Episcopal conference, have been rejected by the Congregation for Divine Worship and the Discipline of the Sacraments based on the judgment of those seminarians.

From what has been discussed above, the translation of the liturgy from Latin to vernacular should entirely be left in the hands of the local people. The custodian of liturgical translation should be the local clergy, Christian community and examined by Episcopal conference for approval because these are expert in that language. In addition, the inculturation of the liturgy should be left entirely to the local people because they are the owners of the culture who understand it better than people from outside.

### 2.4.3 Liturgical Inculturation

Inculturation of the Church’s worship will be an essential part of Church’s future if the liturgy is to remain a credible force in shaping the Christian life. The Catholic Church should make sure that the Roman Rite is no more imported but allow the Church to inculturate it in order to remain relevant to different continents.

Tan (2002) observes that the issue of importing the Roman Rite for liturgical celebration was raised quite strongly by the Indonesian Bishops at the Asian Synod and has been raised elsewhere by a number of Asian theologians and liturgical Scholars. The Bishops lamented the
fact that the Roman importation of liturgical rites impedes the possibility of more local inculturated rites that grow within an indigenous community. They concluded: "Clinging too much to the ‘substantial unity of the Roman liturgy’ may end up in rigidity that obstructs proper incarnation of Christian faith. Tan (2002) further observes that in order to promote the inculturation process the universal Church has to be more open and ready to change its own pattern of thinking, and to allow local Churches the freedom to think and act in response to concrete life situations, guided by the Spirit and led by the local hierarchy. Rigid rules and regulations, in discord with local conditions, will put restrictions on the interest of inculturation and will hamper the result of inculturation.

Pecklers (2003) to further emphasise the need for liturgical inculturation, he highlights some historical developments in the life of the Catholic Church. He explains that the Christian East succeeded in maintaining its rich liturgical diversity over two millennia and resisted numerous Western attempts to suppress Oriental liturgical practices in favour of Roman centralisation. In the West, the Church of Milan held firm in celebrating its Ambrosian Rite much to the frustration of Rome, demonstrating that one can be truly Catholic without needing to be "Roman." Interestingly, one of the fears in abandoning the use of liturgical Latin both at the Council of Trent and again at Vatican II was that some Bishops had equated Latin with being Catholic. In other words, to be Catholic was to pray in Latin and abandoning Latin would be tantamount to abandoning Catholic orthodoxy. Thus when the 84-year-old Melkite Patriarch of Antioch Maximos IV stood up to address the Fathers of the Second Vatican Council, he deliberately refused to speak in Latin and chose French instead, arguing that Latin was not the language of the East.

This historical reference is important because today, when Asian or African churches make a point similar to that of the Indonesian Bishops i.e. asking for truly local liturgies that emerge from the genius of their people, Roman Congregations become concerned and fear the loss of liturgical unity. But the Eastern and non-Roman Western rites remind the Church that unity and diversity need not to be mutually exclusive. Peckler (2003) reports that the preference for upholding the substantial unity of the Roman Rite was seen in 1988 when the Holy See approved an inculturated Eucharistic rite for the Church in Zaire. Reluctant to call it the "Zairean Rite,"
Rome called it "The Roman Missal for the Dioceses of Zaire," even though when celebrated in its fullness, the rite does not look very Roman at all. On the popular level it has consistently been called the "Zairean (or Congolese) Rite."

As observed by Peckler (2003) that at the conclusion of the Asian Synod and as a concrete fruit of their deliberations, participants made the following proposition on the subject of inculturation: For many Asian Catholics, the official liturgy is often experienced as alien and does not touch their hearts. This suggested that there is need to inculturate the liturgy in such a way that the liturgy becomes more meaningful and nourishing for people in the setting of their own cultures. Consequently, local Churches need the authority and freedom to inculturate the liturgy by adapting it to the local cultures while recognising the need for dialogue and communion with the Holy See, the principle of unity in the Church. Peckler (2003) reports that the Asian Synod requested the Congregation for Divine Worship and the Discipline of the Sacraments to grant Episcopal and Regional Bishops’ Conferences the authority or competence to approve translations of liturgical texts in the vernacular which are to be ultimately forwarded.

As argued above by different Scholars on the subject of inculturation, it can be that the Second Vatican Council II has set a path for the Catholic Church to open the door to recover the integral relationship between liturgy and life. When there is a mutual relationship between human experiences and the liturgy the Gospel message becomes meaningful and thus touches the hearts of worshippers.

As observed above, in order to understand and appreciate inculturation of the Christian message it is important to trace it back to its developments in the history of the Church. From the history of inculturation it has been noticed that inculturation is inevitable if the Church of Christ is to survive and continue to make an impact in the lives of the local people receiving it.
2.5 Liturgy in Catholicism

According to Catechism of the Catholic Church (2005: 247), “the word liturgy originally meant a public work or service in the name of or on behalf of the people. But in Christian tradition it means the participation of the people of God in the work of God. It is through the liturgy that Christ the redeemer and high Priest continues the work of redemption in Christian lives, with and through his Church”. In the Catechism of the Catholic Church (2004) it is further explained that liturgy is a participation in Christ’s own prayer addressed to the Father in the Holy Spirit. In the liturgy, all Christian prayer finds its source and goal through the liturgy that the inner man is rooted and grounded in the great love with which [The Father] loved his people in his beloved Son. Liturgy involves the marvellous work of God that is lived and internalised by all prayer at all times in the Spirit.

As explained above, liturgy engages all worshippers in worship. Since there is an aspect of participation of everyone in the liturgy, it is therefore important that it should be celebrated in a manner that will make sense to everyone and not only the celebrant. Dupius (1999) observes that Mass by its very nature requires that all present participate in it actively to the mode proper to them. This participation must first be interior; this consists in the pious attention of the mind and intimate sentiments of the heart. Dupius (1999) further explains that the participation of the faithful in worship intimately unites them with the sovereign Priest, together with him and through him, offer the sacrifice, and dedicate themselves with him.

The liturgy used in African countries in the Catholic Church is the Roman rite which is authorised from the Vatican. The teaching of the Catholic Church on the liturgy is that it should be uniform. Dupuis (1999) remarks that as much as the Catholic Church desires to see the uniformity of the liturgy universally, the Church has no wish to impose a rigid uniformity in matters which do not involve the faith or the good of the whole community; rather does respect and foster the genius and talents of the various races and nations. He further explains that anything in these people’s way of life which is not indissolubly bound up with superstition and error, the Church should study them with sympathy, if possible preserve them, and sometimes admit such things into the liturgy itself provided they harmonise with its true and authentic Spirit.
In the Catholic Church the liturgy is at the centre of their Christian life. This means that the liturgy is the summit towards which the activity of the Church is directed; at the same time it is the fount from which all her powers flows. Dupuis (1999) says that for the liturgy to remain relevant to the people, a provision should be made when revising the liturgical books, for legitimate variations and adoptions to different groups, regions and peoples especially in mission countries, provided that the substantial unity of the Roman rite is preserved.

2.5.1 How is the Liturgy celebrated in the Catholic Church?

According to Catechism of the Catholic Church (2005: 265), “the sacramental celebration is woven from signs and symbols. In keeping with the divine pedagogy of salvation, their meaning is rooted in the work of creation and in human culture, specified by the events of the old covenant and truly revealed in the person and work of Christ”. The Catechism of the Catholic Church (2005) explains that in human life signs and symbols occupy an important place. As a being, man is body and spirit he therefore expresses and perceives spiritual realities through physical signs and symbols. As a social being, man needs signs and symbols to communicate with others, through language, gestures and actions. This explanation above holds the truth about man’s relationship with God. The liturgy in the Catholic Church is designed in such way that it is celebrated using signs and symbols so that worshippers can fully grasp the meaning of the liturgy.

The Catechism of the Catholic Church (2005) notes that God speaks to man through visible creation. The material cosmos is so presented to man’s intelligence that he can perceive traces of its creator. Light and darkness, wind and fire, water and earth, the tree and its fruit speak of God and symbolise both his greatness and his nearness. Inasmuch as they are creatures, these perceptible realities can become means of expressing the action of God who sanctifies men, and the action of men who offer worship to God. From the explanation above, it is also true to say that signs and symbols taken from the social life of man can convey meaning, for example, washing and anointing, breaking bread and sharing the cup can express the sanctifying presence of God and man’s gratitude towards his creator.
Further, the Catechism of the Catholic Church (2005) explains that the liturgy is also celebrated by proclaiming the word of God that nourishes the faith of believers and the signs that accompany it is emphasised. Further, the liturgy is celebrated through singing and music. The musical tradition of the universal Church is a treasure of inestimable value greater even than that of any other art. The main reason for this pre-eminence is that, as a combination of sacred music and words, it forms a necessary or integral part of solemn liturgy. The composition and singing of inspired psalms, often accompanied by musical instruments were already closely linked to the liturgical celebrations of the old covenant and the Church continues to develop this tradition.

As observed above liturgical celebrations involve signs, symbols, the liturgy of the word, singing and music. For the African to really find meaning in liturgical celebration, the Church in Africa should continue to revisit the culture of the local people to see which ones are compatible with the Gospel message so that the Gospel can continue to be attractive and meaningful to the local people.

2.5.2 The Order of Mass in the Catholic Church

It is important in this study to outline the order of Mass in the Catholic Church so that we can see clearly what liturgy is and the steps involved. Sacramentary (1985) outlines the order of Mass as follows;

i. Introductory Rites

- Entry procession
- Greeting

ii. Penitential Rite

- Kyrie- Lord have mercy
- Gloria- a hymn of praise for forgiven sin

iii. Opening Prayer
iv. Liturgy of the Word

- First Reading- then a responsorial psalm read or sung
- Second Reading- then alleluia to welcome the Gospel
- Reading of the Gospel
- Homily

v. Profession of Faith

vi. General intercessions (prayers of the faithful)

vii. Liturgy of the Eucharist

- Preparations of the altar and the gifts
- Prayer over the gifts
- Eucharistic Prayer

viii. Communion Rite

- The Lord’s Prayer
- Sign of Peace
- Breaking of the Bread
- Actual receiving of communion

ix. Concluding Rite

- Greeting
- Blessing
- Dismissal
As discussed above it is very clear that liturgy in the Catholic Church means the laid down procedure or steps of how liturgical celebrations are conducted on Sundays and other special days in the Christian Calendar like Palm Sunday, Good Friday, Easter Sunday, Christmas and ritual masses like baptism. The liturgical celebration is aimed at nourishing worshippers spiritually.

2.6 Inculturation of Christian worship in Asia

In reviewing literature from Asia on the subject of liturgical inculturation, it is very important first to look at the Federation of Asian Bishops’ Conferences (FABC) and review its contributions to inculturation in Asia before we turn to Indonesia being one of the first Asian Countries to inculturate the liturgy. The focus on Indonesia does not mean that Indonesia is the only Country where inculturation is taking place but also the member countries of the FABC. The selection of Indonesia for this study on liturgical inculturation is motivated by the fact that the Indonesian Bishops are the ones who were in the forefront in advocating for liturgical inculturation in Asia during the Asian Synod of Bishops.

The FABC is a transnational Episcopal structure that brings together fourteen Bishops’ Conferences from the following countries as full members: Bangladesh, India, Indonesia, Japan, Korea, Laos-Cambodia, Malaysia-Singapore-Brunei, Myanmar (Burma), Pakistan, Philippines, Sri Lanka, Taiwan, Thailand and Vietnam. FABC has eleven associate members drawn from the ecclesiastical jurisdictions of East Timor, Hong Kong, Kazakhstan, Kyrgyzstan, Macau, Mongolia, Nepal, Siberia, Tajikistan, Turkmenistan, and Uzbekistan. Thus, in total, twenty-eight countries are represented in the FABC, which grew out of the historic gathering of 180 Asian Catholic Bishops with Pope Paul VI during his 1970 Asian visit. The Federation of Asian Bishops’ Conferences has been the most influential body in the Asian Church since the Vatican II. It has strengthened the bonds of communication among Catholic communities and their Bishops and has contributed to the development of a shared vision of the Church and her evangelising mission in Asia. The FABC asserts that the pathway for the Church in Asia to truly discover its own identity is to continually engage in a

The Federation of Asian Bishops’ Conference (1970) further observes: “The Asian local churches are aware, enthusiastic, and committed to the pivotal challenge and obligation of inculturating the Christian faith in the Asian culture”. Another statement of FABC which shows their vision for Asia says that: “The decisive new phenomenon for Christianity in Asia will be the emergence of genuine Christian communities in Asia- Asian in their way of thinking, praying, living, communicating their own Christ-experience to others, if the Asian Churches do not discover their own identity, they will have no future” (FAPA, Vol: (1): 70). The statement made by the FABC above explains that the Bishops of Asia wanted the local people to worship God in their own culture and this can only be achieved through inculturating the liturgy. The word, ‘inculturation’ was used for the first time in Church parlance in Asia when the Asian Bishops met with Pope Paul VI in Manila in 1970 and reflected on inculturation of the life and message of the Gospel in Asia (FAPA, Vol: (I): 6). It was from this meeting that we see the emergence of the FABC who have always wanted to see the Church truly Catholic and truly Asian.

As observed above from the Asian situation, it is very clear that people across the globe are eager to see the liturgy of the Church inculturated in order to bring the Gospel message home to the local people. This study sought to find out how far the Catholic Church in Mazabuka District has inculturated the liturgy after the Vatican Council resolution on liturgical reformation.
2.6.1 Inculturation of worship and spirituality in Indonesia

Mansford (1997: 1) a cross-cultural missionary in Indonesia said this about inculturation in Indonesia:

Whether you attend worship in an Evangelical, Pentecostal or Roman Catholic Church in Indonesia you may obtain similar first impression. Christian Churches in Indonesia are transplants from their sending Churches in Europe. There has long been talk of contextualising and inculturating Church life and worship. The most obvious change has been in the hymnals. Hundreds of beautiful songs have been composed and have long become common currency. Local melodies are catchy and we can hear people singing hymns as they go to market, hoe the fields or have a shower.

From the observation by Mansford (1997), it is clear that the Church in Indonesia did not remain quiet after the Vatican Council II; the Church went ahead and incorporated local Christian melodies in the liturgy instead of using Latin songs which most of the membership in the Church did not understand. The Indonesian Church has been attempting to inculturate the proclamation of the Gospel since the 1970s when the Pope visited Asia. Mansford, (1997: 1) said this to show the eagerness of the Church to inculturate worship:

We are now becoming increasingly aware that inculturation of worship and spirituality does not begin with Church commissions, with experts and officials who decide what elements of local culture should be adapted to a framework imported from the West. Neither is the growth of authentic ways of living out one's faith and worship is simply a question of the external adaptation of a Western tradition. Authentic liturgy and spirituality celebrate what is most beautiful, most real and most important in life. We celebrate what we believe, our Innermost convictions, that for which we are ready to live and die.

Mansford (1997) further explains that in the Indonesian Church, the inter-cultural forms are replacing the Western shape of faith and worship and these occur during Bible sharing in basic Christian Communities and liturgical celebrations at times of social crisis. Inculturation of worship and spirituality in Indonesia is mainly to free the Bible from western structures and allow it to speak out in the lives of people and they will then express their insights and struggles, their problems and aspirations in symbolic form, that is, in living faith and worship.

The scholarly work by Mansford (1997) on the significance of inculturation in Indonesia is of great importance to this study because it also sought to highlight some liturgical changes that have taken place in Mazabuka Parishes since the Vatican Council II. Mansford’s work is further
significant to this study because it was also concerned with the need to make the liturgy more authentic by incorporating African culture so that the liturgy can become more meaningful to worshippers.

2.7 Inculturation in Africa

2.7.1 Introduction

Bate (1998) reports that inculturation has been done in Africa of late and the focus has been on rooting and localising Christianity on African soil and in African countries. This has often meant revisiting traditional African cultures and religions to see what is compatible with the Gospel and thus available for incorporation into Christianity. The introduction of inculturation was a reaction to missionary Christianity imported into Africa from Europe, which tended to paganise and demonise African traditional culture and religion. Converts were usually required to abandon their cultural inheritance in order for them to be accepted into the Christian faith. Consequently today’s priority in African Christians is to continue to revisit cultural traditions and roots in order to allow a truly local African Church to emerge in our context.

Mawusi (2009) explains that Africanisation means indegenisation or better still inculturation the process by which Christianity is accepted into African patterns of thought and behaviour. Having been accepted, as it were, into the heart of Africa, the Gospel must, like leaven, work itself through the entire structure, changing, adapting and using all that it finds there. Mawusi (2009) further explains that when the Gospel came to Africa, it was not deeply rooted in Africa because of the way it was presented by missionaries. The Gospel became irrelevant to the experience and questions of Africans and as a result, Christianity was not able to touch, renew or become part of the inner core of the experience of African believers.

2.7.2 Inculturation in Democratic Republic of Congo

When we talk about inculturation of the liturgy in Sub-Saharan countries, the best example is that of the DR Congo. DR Congo was one of the first countries in Africa to advocate for the inclusion of African values from ATR into the liturgy in order to enrich worship. The process
of inculturation in DR Congo started when Pope Paul VI visited Africa in 1969 and he specifically encouraged liturgical inculturation on the continent. In that same year the project of the Zairean Mass was begun and eventually presented to Rome for approval in 1973 as the Zairean Rite of Eucharistic Celebration. It was approved fifteen years later by the Congregation for Divine Worship on April 30, 1988, as the Roman Missal for the Dioceses of Zaire.

The following are some aspects of the Zairean rite since its introduction: The presider is dressed in the robes and insignia of a chief, the servers carry spears symbolizing the traditional guardians of a chieftain, the presider dances in with the servers and encircles the altar which is reverenced by the priest on all four sides with arms outstretched in a V-form, an invocation of the saints and ancestors who are ever present and guarantee family and community functions, follows next, the congregation is sprinkled with holy water and peace is exchanged, the people sit while the Gospel is read, during the Prayer of the Faithful, incense is burned, the Penitential Rite is placed after the homily and Creed and it calls for the head to be bowed and arms placed on the chest and during offertory, the members of the assembly dance in with gifts for the needy, the congregation echoes and accompanies the priest’s prayers with short responses and all raise hands with him during his prayers, the Eucharistic Prayer is punctuated by responses of the congregation. (Kangas, 2013).

Many Christian Churches in Africa like Catholic, Anglican, Methodist, Lutheran, Presbyterian and Reformed have emerged from the missionary movement that began in the nineteenth century; they have been characterised by a desire to be both truly Christian and authentically African. The translation of the scriptures into local languages, the production of African Christian art and music, and the publication of African theology are all signs of a Church that has taken seriously the vocation of “inculturation”, the task of expressing its life in genuinely African ways. It is further reported that the multitude of African Churches, whether planted by missionaries or founded by indigenous leaders, have experimented with various articulations and experiences of worship, from the boringly staid to the most exuberantly charismatic. One of the boldest experiments by a traditional mission-founded Church has been the attempt by the Roman
Catholic Church in Zaïre, now the Democratic Republic of Congo, to produce a Roman Mass adapted for local expression. The Zaïrean Bishops first expressed dissatisfaction with the received European liturgy in 1961, saying that the liturgy in Africa “is not yet adapted to the proper character of our populations, and therefore has remained foreign to them”. (LeMarquand, 2010).

Downey and Fragomeni (1992) reports that in 1963, Vatican II initiated a liturgical revision which produced a new ordo Missal in 1969. Even when the new rite appeared, however, Africans continued to feel that their religious and cultural sensibilities were not being met. In December of that year the Zaïrean Bishops asked permission to find ways to integrate the new ordo into Zaïrean life. Between 1970 and 1985 discussions and proposals raised several significant issues. How should the presider at the Eucharist reflect the role of the village chief in the traditional village assembly? How might the manual acts be indigenised so as to include traditional African modes of worship? And most controversially, should the mass include liturgical prayers invoking African ancestors? Egbulem (1992) further explains that, on 30 April 1988, following repeated requests to Pope John Paul II by Zaïrean Bishops for the approval of the text, the Congregation for Divine Worship formally approved the Zaïrean rite of the Eucharist with the official title: Missel romain pour les diocèses du Zaïre.” This title made it clear that the rite remained a Roman rite and maintained Roman identity. The revisions made by the Congregation, which were substantial, also made it clear that any inculturation of the liturgy would have to be acceptable to the Roman curia.

It should be noted here that the way the Congregation for Divine Worship approved the Zairean rite indicate that the rite did not receive a full blessing from Vatican because if it did the rite would have been called the Zairean rite for the Diocese of Zaire and not the Roman rite for the diocese of Zaire. This clearly shows that the Congregation for Divine Worship was not and still not willing to allow Congregations in Africa to formulate their own liturgy that can suit the context.

Ratzinger (2000) observes that dancing is not a form of expression for the Christian liturgy. He further explains that in the third century, there was an attempt by certain Gnostic-Docetic circles
to introduce dancing into the liturgy. Ratzinger argues that cultic dances of different religions have different purposes-incantation, imitative magic, mystical ecstasy-none of which is compatible with essential purpose of the liturgy. He further argues that it is totally absurd to try to make the liturgy attractive by introducing dancing performed by professional dance group which frequently end with applause, a sure sign that the essence of liturgy has totally disappeared and been replaced by a kind of religious entertainment.

From Ratzinger’s sentiment, it is very clear that he was not in favour with the Zairean rite though in his writing he says that what people call dancing in the Ethiopian rite or the Zairean [Congolese] form of the Roman liturgy is in fact a rhythmically ordered procession, very much in keeping with the dignity of the occasion. It provides an inner discipline and order for the various stages of the liturgy, bestowing on them beauty and, above all, making them worthy of God. (Ratzinger, 2000). According to him these rites did not include dancing but if we consider the Zairean rite there is a lot of dancing that goes on during the liturgy. So Ratzinger’s observation can be interpreted that he opposed the Zairean rite indirectly.

From the DR Congo situation above, it is very clear that Africans really wanted and still want to worship God as Africans. However, there are still some sections of the Church within the Catholic and outside the Catholic Church who still feel that the Liturgy should remain western. That is why this study was designed to explore the benefits of liturgical inculturation in the Catholic Church with a focus on selected Parishes in Mazabuka District of Zambia.

2.7.3 Inculturation in Uganda

Magesa (2004) reports the understanding of the people of Uganda on the subject of inculturation as follows: Inculturation is the process of rooting Christianity into a culture; it is celebrating liturgies in an African way; it is integrating African cultural elements into Christian worship; evangelising Africa in an African way and lastly inculturation means immersing the Christian faith in the local culture.
According to Magesa (2004) inculturation in Uganda is taking place though at a very slow pace as revealed by three catechists who were interviewed by Agness Nabossa. The respondents revealed that inculturation is slowly implemented because it is not promoted by the Parish priest who does not take time to teach on the significance of the subject. The other reasons why inculturation was slow in Uganda were that: some Church leaders were very rigid in their ways; some Christians felt inculturation was against the way Christianity was introduced and lastly many leaders either did not know or ignored the culture of the people.

Magesa (2004) further notes that almost all respondents that Agness Nabossa interviewed in Uganda on inculturation mentioned musical instruments as one of the main and important elements in worship. The traditional musical instruments most frequently mentioned were drums, shakers, rattles, and xylophones. Tibamanya, an elderly man said that singing while drumming helps him to enjoy prayer. “Music is much better now [with traditional instruments], many songs and praises have become more meaningful”, he said. He expressed joy that ‘our languages’ are used. “I understand English but I feel closer to the mass when I pray in Runyankore”. The use of musical instruments in the mass was seen to signify joy, praise, honour and respect.

From Magesa’s work, it is clear that the Church in Uganda is passionate about the inclusion of cultural elements in liturgical celebration. One of the elements of liturgical celebration is music. It has been observed that when music is blended with traditional drums it makes worshippers enjoy worship. This Ugandan scenario clearly suggests that for an African to find meaning in worship there is need for worship to be inculturated.

As observed above, liturgical inculturation is inevitable for meaningful worship, hence this current study was also designed to further explore the benefits of liturgical inculturation; the researcher tried to investigate how Christians in Mazabuka District Catholic Parishes enjoy inculturated worship. Just as in Uganda, liturgical inculturation in Zambia has some challenges because of ignorance and rigidity by some Christians. However, through this work,
it is hoped that many Christians in Mazabuka District and beyond will begin to change their perspective on the Subject of inculturation because the study will show that liturgical inculturation is not evil as it pleased God to create each race with a culture and it is through that very culture that God desires to reveal Himself.

Furthermore Magesa (2004) indicates the areas which the people of Uganda want to see incorporated in the liturgy in order that the mystery of Christ is made known to them explicitly. They talked about issues like marriage, burial and symbols. In central Uganda, marriage required the *senga* (paternal aunt) and the *mukko* (brother in law) to give consent as a precondition for the priest to proceed with the blessing of the marriage, as was done in traditional society. The respondents in his study expressed gratitude that the Church adopted this; that a couple cannot be married in Church until the aunt and the brother in law consent. Here it should be explained that marriage and funerals are para-liturgical celebrations done occasionally. Magesa (2004) further explains that burial in central and western Uganda involves many ceremonies and rituals. *Namusisi*, a primary school teacher felt relieved and happy that the funeral rites were now taking place during mass. At least the Church is now actively involved in the celebration of the lost funeral rites. These rituals and celebrations are now done within the celebration of the Holy Eucharist and both groups [Christians and traditionalists] have accepted it. This is good because formerly it was a problem for us. One could not combine important family celebrations with those of the Church. The respondents were also generally happy about many of the symbols used in celebrating the sacraments and other Christian rituals. Water, they said is used for blessing among the *baganda* and *Banyankore* just as it is in the Catholic Church.

Magesa’s findings on inculturation in Uganda have a bearing on this current study. Magesa’s study has revealed that people in Uganda enjoy worship when elements from their culture are incorporated in the liturgy like traditional musical instruments, funeral rites and symbols. This study too was interested to see how traditional musical instruments are appreciated in Mazabuka District Parishes among the Tonga speaking people. Further, this study sought to investigate how symbols have been inculturated in the liturgy in Mazabuka Parishes.
2.7.4 Inculturation in South Africa

South Africa is one of the nations in Africa that have many cultures and as such, inculturation of Christian faith becomes a very complex thing. Hammode (1993: 32) says that;

South Africa is a multicultural nation with cultures which have their roots in the traditions of the Bantu, the *Khoisan*, the European, the Malayan, the Hindu, the Arabian and the Chinese and besides that, other cultures have been created within since the arrival of the White settlers in the 17th century. The other notable thing since 17th century in South Africa is seen in the emergence of new cultural groupings like the Zulu, the *Basotho* and the coloured.

South African Catholic Bishops’ Conference (1996) observes that because of the multicultural situation in South Africa, it is difficult to speak of inculturation. But SACBC operates several pastoral Regions set up to cope with specific pastoral needs especially where it concerns the needs of language groups. Currently these include the Pastoral Conferences of the Afrikaans Language Region, the Northern Region, the South *Sotho* Region, the *Tswana* Region, the *Xhosa* Region and the Zulu Region because these Regions do attempt to deal with some questions of inculturation. Bate (1998: 26-42) says that:

It is very important to realise that the Catholicism or Anglicanism, Methodism we profess today is itself a culture with its own set of traditions and customs. That is why it is often unhelpful to present inculturation as the integration of faith, or Christianity with ‘culture’ as though Christianity or faith was not itself a culture”. Inculturation is indeed a life time one involving all the dimensions of our humanity. Inculturation should be a cultural analysis that reflects the reality of our context. As such, effective inculturation in South Africa could begin if Christian communities began reflecting on the following elements to the extent that they apply; Culture in our family; Culture in our ethic groups; Culture in our local community; Village; township; Suburb; Culture in our dominant heritage; Culture and our Catholic Traditions; Culture and the oppressor and the oppressed paradigm; Culture and modernity; Culture and the Emerging national consciousness.

Looking at the South African situation on inculturation, Bate (1998) observes that people should find areas in their culture that are compatible with the Christian Gospel. This is currently a major task within the African Church in general as it attempts to correct the distortions of the past, which tended to dismiss everything from African culture as pagan and evil. The South African situation poses a challenge to the Zambian Church to awake and begin to unmask the Gospel message in order for it to fit in the culture of the local people for meaningful worship. Bate (1998) above has highlighted that there is need for the Church to
reflect on culture and the Catholic traditions. This observation from Bate (1998) clearly shows that the Catholic Church in Africa urgently needs to fully inculturate the liturgy for the enrichment of worship. It has been demonstrated also that the celebration of the liturgy should always correspond to the culture of different peoples. It should be stated here categorically that it is not possible for the Catholic Church to have a uniform liturgy because of different cultural backgrounds. The Church is therefore implored to promote unity in diversity whereby liturgical celebration expresses itself in the culture of the people where the Church finds herself.

2.7.5 Inculturation in Zimbabwe

Inculturation of Worship in Africa is something that should be done urgently in order to preserve African values. Amadi (2008) carried out a study on inculturation in Mutare Diocese in Zimbabwe. His findings among the many things are that people in Mutare Diocese find meaning in Eucharistic celebration when cultural values are brought on board like the use of local staple food and drink as bread and wine for the Eucharist. Amadi’s findings also revealed that Christians in Mutare Diocese enjoy worship when dance and music is blended in the liturgy. Amadi further found that the local people in Mutare Diocese participate fully in worship when cultural elements like applause, clapping of hands, use of proverbs, invocation of ancestors at mass and enthronement of the Bible are incorporated in liturgical cerebration. I discussed Amadi’s literature under the following themes:

2.7.5.1 Liturgy and Inculturation

Our Sunday Visitor’s Catholic Encyclopaedia (1991: 596) define liturgy as “the Church’s public worship. It includes all the rites and ceremonies by which the Church expresses her worship of God”. The celebrations of the liturgy are actions involving not only sacred ministers but also all the people concerned. Chupungco (1992: 30) defines liturgical Inculturation as, “the process of inserting the texts and rites of the liturgy into the frame work of the local culture. As a result, the text and rites assimilate the peoples’ thought language, value, ritual, symbolic and artistic pattern. Liturgical inculturation is the assimilation of the liturgy of local cultural patterns”. It is clear from the definitions of the liturgy that the liturgy
should be part and parcel of the culture of the people to enable them participate fully in mass. This study too sought to explore how the inculturated liturgy could greatly benefit the local Church particularly among the Tonga speaking people of Zambia.

Amadi (2008) observes that, before the Vatican II, during entrance procession, the Chief celebrant and two altar servers faced away from the congregation toward the wall, the procession to the altar was done silently. Emminghaus (1978: 105) describes this silent entry in this way: “The Priest emerges from the sacristy with those who are to perform various services during the Mass: reader, cantor, servers”. Amadi (2008) further explains that the entrance hymn was not emphasised. In other words, the lively kind of ceremony that fills the mind of every African worshipper with joy and great expectation was lacking. The “Gloria” was a popular Latin hymn sung during High Mass. Though the congregation sang this popular melodious hymn, many Catholics did not understand its meaning because it was sung in Latin. But through liturgical inculturation, the Gloria is now composed in the local language and tune which people easily understand and sing with joy as they praise their God. The inculturation of the Gloria enables worshippers to connect their hearts to God. This observation made by Amadi in Zimbabwe clearly indicates how important inculturation is to the Church; it enables people to understand what they are doing during worship and eventually allows them to fully participate in the liturgy.

2.7.5.2 Entry Procession
Amadi (2008) explains that an inculturated Eucharistic has given procession into the Church more, thereby making livelier. Many people participate during the procession where they sing and dance to the rhythms of cultural musical instruments and with their cultural outfit reflecting what God has blessed them with as they come to worship God. Amadi further reports that similar processional activities are performed in some African countries. Uzukwu (1982) describes the solemn procession that characterises the Zairean Mass: the celebrant and ministers enter the Church in procession, swaying gracefully to the rhythm of the entrance song. Each carries his symbol of office that differs from region to region but in Mutare
Diocese, those who join the procession have different cultural outfits and not symbols of office.

Amadi (2008) says that the entry procession in Mutare Diocese that is characterised by singing, dancing and gestures is not only a means of lively participation but it also depicts the cultures of the worshipping community. The songs and dance also make celebration meaningful. He further explains that the inculturated entry procession in Mutare Diocese has brought newness to the peoples’ way of celebration as well as new understanding of what the Eucharist is about. This means that they have come to understand that the procession is not for the priest and two servers alone but instead it is a joyful activity that involves members of the congregation such as the choir, the dancing group, the readers, the altar boys and the priest, and when the procession enters the Church, the whole congregation stands and join in the celebration with joy.

Amadi’s work is significant to my study because it was also concerned with how the entry procession has been inculturated in Mazabuka Parishes and evaluates how the local people appreciate it in worship.

2.7.5.3 Liturgy of the word

Amadi (2008) remarks that the liturgy of the word is an important part of the Eucharistic celebration therefore there is need to pay attention to it so that it is inculturated and that it is celebrated with great respect, participation and understanding in hope that the word proclaimed will transform the people. The following are the elements of the liturgy of the word;

2.7.5.3.1 Language and texts

Lumbalala (1998) argues that all peoples must worship God and remember Christ from within their own imaginative and language patterns. Amadi (2008) also observes that the liturgy
should not only contain a language that has been translated but also have some cultural pattern for people to understand and appreciate what is presented. Chupungco (1992) also observes that translated texts do not satisfy completely the cultural needs of the local people that use them because they are always on the level of translation. The spontaneity and originality that characterise language may be lacking. Amadi (2008) adds that there is need to create new texts that originate from the cultural life of the people.

Inculturation should seriously take root in the whole liturgy to enrich liturgical cerebrations. For example, in the presentation of the homily, proverbs are very important for people to fully comprehend the message. Pope John Paul II (1995) observes that the traditional forms of communication must never be underestimated. In many places in Africa, they are still very useful and effective. Moreover, they are less costly and more accessible. These forms include songs and music, mimes and the theatre, proverbs and fables. As vehicles of the wisdom and soul of the people, they are a precious source of material and of inspiration for the modern media.

As argued above, this study investigated how effective the mission of God could be among the Tonga people if Tonga traditional values were fully incorporated in the liturgy. One of the cultural values of the Tonga people this study explored was language. The study sought to see how the local language could enrich worship when inculturated in the liturgy.

2.7.5.3.2 Enthronement

According to Amadi, (2008), enthronement refers to the ceremony that accompanies the Bible to the lectern with dignity and respect. Emminghaus (1978: 144) says this about enthronement, “the material book of the Gospel was always the object of great respect and in earlier times was even expensively bound (this is why according to Ordo Romanus 1 it was handled like a treasure and sealed up in a casket after Mass. It was adorned with precious stones and ivory, and the text was ornamented with miniature and elaborates initials”. To illustrate on the enthronement of the Bible, Uzukwu (1982) gives a case of how Cameroon enthrones the Bible. The enthronement of the Bible in Cameroon is dominated by the
enthronement of the Book of the Gospels with singing and dancing, the congregation acclaims the Book of the Gospels presented by the celebrant. After the explanation of the theme of the celebration by the commentator, all sit down to listen to the three readings, during which an instrumentalist plays light background music.

Amadi (2008) reports that there is enthronement of the Bible in all the Eucharistic celebrations on diocesan level at the cathedral in Mutare Diocese. The enthronement of the sacred readings in Mutare is done before the reading of the Gospel. After the sacred reading, or, in some Parishes before the readings start, some members of the Choir, with dancing boys and girls, go to the middle of the Church with the Bible lifted. Then those carrying the Bible supply background music in which everyone join to sing. The Bible is reverently opened, lifted high and shown to the members of the Congregation. The procession proceeds up to the altar where the person carrying the Bible kneels down, and hands it over with a few words to the Deacon or Priest, who lifts it higher for all to see it. Before handing the Bible over to the reader, these accompanying words are said: “our spiritual Leader, your people in this Congregation request that you read the word of God to them so that they may hear it for their spiritual nourishment.” Enthronement in Mutare Diocese involves more people who carry the Bible with singing and dancing to enthrone it with dignity on the Lectern. Amadi further says that, just as chiefs are enthroned in their village Kraal in Shona culture, the word of God—Christ himself, the King of Kings and the Lord of Lords, deserves even more respect and dignity when Catholics gather to celebrate the Eucharist.

Amadi’s work has greatly shaped my study that also sought to explore how Mazabuka District Parishes have inculturated Bible procession and how it has benefited the local people in worship. Amadi’s work is further important to my study because it helped me to understand better the scope of my study.

2.8.5.4 Inculturation of the Eucharist

Amadi (2008) observes that the challenge in the inculturation of the Eucharist in Mutare Diocese is the use of the Zimbabwean staple food that is produced locally in the native soil.
Amadi (2008) further observes that maize meal is an important staple food in Shona culture; bread made of maize would become a way of promoting inculturation when used at the Eucharistic celebration. This could be appreciated by Christians in Mutare Diocese. He argues that it is undeniably correct to say that bread and wine as they are used in our present day Eucharist celebration are suited for the Mediterranean countries. Amadi (2008) and Okoye (1992) further observe that bread and wine are the food and drink of the Mediterranean countries, the original bosom of the Church. So unleavened bread and wine are foreign to the local people of Zimbabwe in Mutare Diocese and therefore there was need to use the local staple food. Amadi therefore gave an example of offerings that are brought in the Church; people bring what their hands produce from the soil, such as yams, cocoyams, bananas, oranges, chickens and sometimes calabashes of palm wine. They do not bring bread made of wheat and wine from grapes, which some of those in Mutare rural areas have never seen before. For the Eucharistic in Mutare Diocese to fully have meaning, their local food should be used.

Da Silva (1992) also argues about the elements used for the Eucharist in the following words: We see the elements of the Eucharist are tied to the Mediterranean cultures. Instead of being a sign of unity and universality, the Bread and Wine has become a sign of a foreign culture and of western dependence. If we dismiss any other food and drink, we are imposing a western culture and giving it supernatural value.

The true Gospel must be rooted in the culture of the people if people are to appreciate it and have a sense of belonging. Amadi (2008) further argues that if people in Mutare Diocese do not use the staple food and drink of the people on which they depend and which are meaningful to them, what then are we inculturating as far as the substance is concerned? He further said that in order for inculturation of the Eucharist in Mutare to be authentic and meaningful to Catholics in the Diocese, their staple food is to be used at Mass. His argument is that as Jesus incarnated himself into the Jewish culture, in the same way, the Church that has become his body as well as the carrier of his Good News is challenged to make Jesus’ incarnation a reality by incarnating the Gospel into the culture of the people and all that this
entails. Amadi (2008) observes that in trying to inculturate the Eucharist, maize is an important staple food for all in Mutare Diocese of Zimbabwe and that it is universally recognised, can easily serve as both bread and wine, especially when it is mixed with millet. This is what the Church of today has missed because Christians think that when you use local elements in celebrating Holy Communion then you are doing things contrary to the Bible.

Amadi’s observations and recommendations on Eucharistic inculturation is of great significance to my study because it has highlighted categorically on the need to appreciate what God has given each race to use in worship. Amadi’s observations will help this study to further explain that the Bible has Jewish and Greco-Roman culture in it and if it has to make sense to Africans, it needs to incarnate in people’s culture. In addition, since this study is focused on liturgical inculturation in the Catholic Church, Amadi’s work will help to explain that the Roman Rite that Catholics in Africa use for liturgical celebration needs to adapt to the context for it to be relevant.

2.7.5.5 Veneration of Ancestors

According to Mbiti (1970), Africans by nature acknowledge the place of ancestors in their lives because they believe that their ancestors are not dead but have just crossed over to another world. Ancestors are the living dead who continue to commune with the living and to forget them brings a curse and calamity in the community. Mbiti (1970) further observes that in African Traditional Religion, ancestors are an essential link in a hierarchical chain of powers stretching from this world to the spirit world. Insofar as African Traditional Religion can be defined by specific ‘religious’ actions, the cult of the ancestors is its most common and essential activity.

The importance of ancestors emanates from the African view that death is not the end of human relationships because, those who die enter the spirit world in which they are invisible. Though the spirit world is a radically different world, it is also a carbon copy of the countries where [the ancestors] lived in this life. Fashole (1978) also observes that deceased ancestors are integral to the traditional African social structure. In a culture where tribe, clan and family
are of utmost importance, ancestors are the respected members of the family. To be cut off from relationships with one’s ancestors is to cease to be a whole person. Moreover, the ancestors sanction society’s norms and ethics. Without them, Africans are left without moral guidelines or motivation, and society is powerless to enforce ethics. Fashole (1978) further, explains that the ancestors are very present with us, the dead are not dead, they are ever with us, approving and disapproving all our actions, chiding us when we go wrong, blessing us and sustaining us for good deeds done, for kindness shown and strangers made to feel at home. They increase our store, and punish our pride.

The works of Mbiti (1970) and Fashole (1978) have informed this study to explore the benefits of liturgical inculturation in the Catholic Church. Their work is important to this study because it also sought to find out how veneration of ancestors has been inculturated in the liturgy and how the local people view it. Mbiti and Fashole’s work further is significant to this study because it has helped the study to clearly explain how ancestral veneration in the liturgy can benefit the local people during worship.

Amadi (2008) observes that Africans in general and the Zimbabweans in particular look up to their ancestors for progress in life, protection from enemies, increase in crops, fertility in marriage, peace and unity in the family. Africans have trust in the ancestors because they are believed to care for their family members. Bourdillon (1990) observes that ancestors are symbols of the lineage group when they are called upon in time of stress and tension; they provide a force for social cohesion. Ancestors, it is believed, consider themselves honoured when they are called upon to intervene at any given time in the life of their people. On the contrary, when they are neglected or forgotten by the living members of their families, they become angry and they can go to any extent in punishing those who have neglected them (by sending misfortunes). This study sought to explore the extent to which this aspect of ancestral veneration has been inculturated in Mazabuka District Parishes.

In Sirach (44:1, 10-11) from the Jerusalem Version says: “Let us praise illustrious men [and women], our ancestors in their successive generations. Here is a list of generous people whose good works have not been forgotten. In their descendants there remains a rich inheritance
born of them”. In line with this text, Amadi (2008) suggests that, the invocation of ancestors should be inculturated in worship because ancestors are held in high esteem in the Zimbabwean context. He further says that ancestors are central in African religious beliefs.

From Amadi’s observations, a conclusion can be made that this concept of invoking ancestors during liturgical celebration should not be lost because it is an honourable thing. Such observance is what makes Africans be identified as Africans. It is therefore apt to say that if ancestral veneration is not inculturated in the liturgy, Christians will continue to live double standard lives.

2.7.5.6 Symbolic Language, Gestures and Dancing

Shorter (1973) defines a symbol as a conventional sign founded in a natural sign. The image that is the natural sign conveys first of all its natural significance but because it occurs in a specific existential context, it also conveys a conventional significance. Shorter further explains that symbols are usually explained because they speak by themselves through their existential context, appealing to the observer’s own experience, to his or her sense and to the very life processes which he or she feels are a part of himself or herself. To illustrate further on the significance of symbols Shorter says that a candle signifies light dispelling darkness in the natural sense but on Easter night, it is used to commemorate the resurrection of Christ and sing of the light of Christ. A lighted candle carried into the Church on Easter night signifies the risen Christ giving light to men.

McCabe (1986) argues that when we deal with the symbols of worship and with the highest symbol-language—we get at the heart of the question. If signs are to be true, if they are what anchor us to our world and thus God who created the world, they must be meaningful to those who use them and convey timelessness, a sense, and future since our faith is rooted in the past and seeks fulfilment in the future. McCabe further says that, communication in an African context is not only by verbal expression but also through signs and gestures and more deeply with symbols. This, therefore, suggests that inculturation of the liturgical worship becomes cardinal whereby gestures are used such as the raising of hands and bowing of heads. By
virtue of doing this, Africans are helped to express their inner feelings. Though words may not be said, gestures are a profound way of communicating to the divine being. When an African is denied these gestures, worship becomes meaningless. Amadi (2008) observes that, it is important to use gestures and symbols that are meaningful to the people and this can encourage them to participate actively at Mass. It should be noted here that worship becomes true worship when people are participants. Chupungco (1989) notes that, some words unaccompanied by gestures fall flat, words deprived of the images taken from nature and human experience arouse no response.

From the discussion above, it is clear that symbols, language and gestures that can arouse the local people in worship are that which spring up from their culture and this always depicts meaning. My study is similar to that of Amadi because it sought to examine how symbols, gestures and dancing have been inculturated in the liturgy among the Tonga speaking people in Mazabuka District Parishes and further examined how inculturation of symbols, language and gestures can benefit them.

2.7.5.7 Inculturation of Christmas celebration
Bujo (1995: 8) refers to the inculturation of Christmas in the following words: “To speak of Christmas from the African context is even more urgent since it is the feast when life is celebrated pre-eminently, this divine life that is at the origin of ours. In Africa, the importance of life has always been underlined for the family, the clan, and community of the ancestors”. Amadi (2008) also remarks that people of different cultures have different ways of celebrating the birth of a child in their own cultural set up. Amadi elaborates further by giving an example of the Igbo culture of Nigeria where the arrival of a child is greeted with ululation by women right from the time of maternity. It is through ululation that the sex of the child is proclaimed and known. On arriving home, the woman’s husband fires some gunshots to signal the birth of a child. Amadi further suggests that, the ululation, the expression of joy, presentation of gifts, singing and gunshots in African culture should be inculturated during Christmas celebration to make the occasion suitable for the local people of Mutare Diocese.
The birth of a child in Africa is always received with joy as observed by Amadi. He has categorically explained how Christmas should be inculturated to make the celebration more meaningful. This proposal by Amadi has greatly shaped my study although my study did not look at the inculturation of Christmas celebration but looked at how Good Friday has been inculturated in the liturgy among the Tonga people in Mazabuka District Parishes. Liturgical inculturation should not only be confined to Sunday Mass but also extended to solemn Masses like Christmas, Good Friday and Easter.

2.7.5.8 Inculturating the Eucharistic celebration

Amadi (2008) observes that it is important to inculturate the Easter Eucharistic celebration in order to make it meaningful to Catholics in Mutare Diocese. He further maintains that to commemorate Jesus dying and rising to new life, the Catholic Church emphasises the triduum- Holy Thursday, Good Friday and Holy Saturday as the most important days of the Holy week. Amadi (2008) further explains that for those who believe in the resurrection, Good Friday is a possible day for inculturating the ceremonies of mourning the dead. This means that the way for the people of Mutare to celebrate the ceremonies of Good Friday must be different from the traditional Catholic way of celebrating it but it should reflect the cultural way of mourning the dead.

Healey and Sybertz (1996: 24) describe an inculturated area of a particular day of mourning like this:

Opening song: Iam overwhelmed by grief. This is a traditional ‘sukuma’ song about a mother whose son died. She laments his death and the fact that she has no one to help her or to take care of her in her old age. This is an excellent example of inculturation where a meaningful traditional African song is integrated into the Catholic liturgy.

Amadi (2008) explains that the practice of mourning and keeping vigil on Good Friday and Holy Saturday respectively is a good illustration of how Easter celebration can be inculturated. It makes Easter celebration more meaningful when ceremonies take the cultural outlook of those that celebrate them. Amadi (2008) further reports that in Mutare Diocese, the ceremonies of Good Friday are well attended and the aspect of inculturation during the Stations of the cross on this day is the active participation of many in different ways. Some
carry the cross, others lead the Stations of the Cross and shona hymns are sung conveying messages of bereavement.

As observed by Amadi, it is true to say that, Africans will always appreciate worship that embraces their cultural values that can be easily understood and interpreted thus making liturgical celebration meaningful. Amadi’s work situates my study for broader understanding of how the liturgy has been inculturated in other countries.

2.7.5.9 Thanksgiving/Harvest

In Africa, people acknowledge that good harvest comes because of divine intervention. And because of that, Africans always hold a ceremony to give thanks to their God. Amadi (2008) reports that the annual celebration of harvest thanksgiving is culturally significant. It is done the way it is done traditionally. In the first place, before the planting season begins, there is a special Sunday for praying for rain. Later, women bring seeds for planting to be blessed in the Church. At harvest, afterward, people happily bring their produce to Church as a way of thanking God who gave them such abundant food. With this type of inculturation, people are brought closer to God. When people practise what they already know, they understand God better than when they practice foreign traditions.

In the Roman rite, there is no provision in the liturgy to celebrate harvest. The celebration of harvest is not proper liturgy of the Catholic Church but can be termed as para-liturgical. Because of its significance and relation to the Biblical teaching, this celebration has been incorporated and has become part of the liturgy that is celebrated annually by Mutare Diocese and Mazabuka Parishes.
2.8 Inculturation in Zambia

2.8.1 Introduction
When we talk about inculturation in Zambia, attempts have been made first by early missionaries who committed themselves to writing the vernacular language of the area in which they opened their mission station (Snelson1974). However, the efforts of the missionaries to inculturate the Gospel was just confined to translating the Bible and hymns in the local language. The failure by missionaries’ to inculturate African values in worship led to the uprising of many AICs in Zambia. Many African Church leaders have attempted to inculturate worship so that worshippers find meaning in it.

2.8.2 The history of the Catholic Church in Zambia with regard to the liturgy (1964-1995)

2.8.2.1 Liturgical reforms from 1964-1969
During the period 1964-1969, the liturgy in the Catholic Church was still Latin but missionary priests were inclined to bend rules and adapt the regulations to new circumstances. Hinfelaar (2004) reports that a white Father by the name of Fr Charles Van Rijthoven was one of the transitional figures who had led the liturgy from the strict Roman rite to a more adapted celebration. The Father had compositions in African music. From 1964, the Catholic Church in Zambia started introducing African music in the liturgy. Hinfelaar (2004) observes that after the successful introduction of African music in the liturgy, the Church in Zambia seemed to have come to a liturgical standstill. But in the years following Vatican II, a sufficient number of changes continued to be introduced. The changes introduced dealt with rules about genuflections, kissing of the altar, signs of the cross and chants during the celebration of the Eucharist. There were also new regulations as regards ember days, penance and Para-liturgical celebrations, benedictions and the recitation of the Divine Office.

The liturgical reforms continued taking place in the Catholic Church in Zambia. Hinfelaar (2004) remarks that towards the end of the 1960s local hymns began to be composed all over Zambia. In the Nyanja-speaking areas of Zambia and Lusaka, the use of local melodies grew rapidly. From Hinfelaar’s observations, it is clear that Zambians really wanted to see the Church incarnate to
their culture. Hinfelaar (2004) explains that the Tonga-speaking areas were spearheading the signs of Africanisation where Fr Wafer at Chikuni changed hymns into the local language.

It is clear from Hinfelaar’s report that Zambians from 1964-1969 were very keen on having a Zambian liturgy that could speak to them and enhance worship. But as much as people were enthusiastic to have a local liturgy, there were some challenges in implementation. Hinfelaar (2004) notes that the dramatic change from western hymns to African melodies did not take place without difficulty, especially in the urban areas which had the population of Christians from all over Zambia, from other parts of Africa and the world. Because of this challenge, there were camps; the younger generation embraced African hymns while the older members of the congregation preferred western music or Gregorian chant.

2.8.2.2 Liturgical reforms from (1969-1973)

Hinfelaar (2004) observes that in 1969 the pastoral concern of most Parishes in Zambia focused on the liturgy and its implications. At the beginning of 1967 the new canons on the celebration of the Eucharist were published and soon the dioceses were engaged in translating these canons, rituals and Bibles into the local language. A small working committee of the National liturgical Commission devised a new ritual for celebration during the time of sowing as, in many areas, the blessing of the seed had become very popular. This was followed by a harvest (thanksgiving ceremony). Hinfelaar (2004) further reports that the symbols of traditional ritual, such as the small hoe and the axe, were used. This way of adaption was accepted as genuine but the people, in particular the women, felt that in this field something more was needed. Not only would the artifacts of the material culture have to be introduced in the liturgy but also the Parish catechesis had to be adapted to the culture of the country.

The prominent figure worth mentioning (in this study) on liturgical inculturation during (1969-1973) in the Catholic Church in Zambia is the Archbishop Emmauel Milingo. Hinfelaar (2004) remarks that when Emmauel Milingo was appointed as Archbishop of Lusaka he was set on making the Church more accessible, bringing it nearer to the people and introducing elements of local culture into worship. The Archbishop Milingo wanted to bring more joy, healing and
happiness to religious services. In order to render Catholic services more attractive and meaningful, Milingo introduced traditional music in the liturgy to the Bemba speaking people. Because of the desire to see the Catholic Church become more Zambian in the liturgy, Milingo together with Mr Damian Mwale from Kaunda square composed the first Church hymns according to *chewa* tonal modalities.

Hinfelaar (2004) observes that the introduction of traditional music by Milingo made the Eucharistic celebration attractive to which the people from the compounds and townships went with joy. In spite of the efforts that Milingo made to localise the Catholic liturgy, he faced some challenges in trying to do so because some worshippers at the centre of Lusaka remained first reluctant and continued singing Gregorian chant and hymns introduced by expatriate missionaries. Hinfelaar (2004) explains that regardless of the challenges Milingo faced to make the Catholic Church in Lusaka more rooted in the culture of the people, Milingo went ahead and found some dedicated followers among the young women of his Archdiocese and in December 1969 he founded the congregation of the Daughters of the Redeemer who wore traditional chitenge skirt together with a headscarf and a white blouse.

Hinfelaar’s work on Archbishop Milingo is very useful to my study because it sought to establish how Mazabuka District Parishes could truly become indigenous by inculturating the liturgy. His work on the Archbishop is further useful because it has shaped my study to explain better the benefits of liturgical inculturation in Mazabuka Parishes. The eagerness by the Archbishop to Africanise the liturgy has a bearing on my study that liturgical inculturation is a requirement for the Church for her to be effective in her mission. From the Archbishop’s story, it is clear that Africans are always excited when introduced to something already known. The Church therefore is encouraged to continue embracing African culture in liturgical cerebrations to make worship more meaningful.

**2.8.2.3 Liturgical reforms (1973-1977)**

Hinfelaar (2004) observes that there was a healthy ecumenical progress in liturgical matters in the Catholic Church in Zambia from 1964 and the leaders decided to proceed with prudence
from 1973. From 1973 there were some liturgical reforms in the Catholic Church but not taking on board some cultural elements. Rome published new constitution on healing and anointing. Rome also gave instructions concerning the distribution of Holy Communion; permission was given to receive Holy Communion twice a day and introduced the alternative practice of receiving the Eucharist in one’s hand with all reverence.

Hinfelaar (2004) notes that in addition to liturgical reforms initiated by Rome, the Parishes in Zambia continued with liturgical inculturation as before especially in the field of Church music. Every Parish, every centre, even the smallest Church or Chapel had its own choir. The Poor Clares of Chelston convent in Lusaka, the sisters of the Child Jesus of Chilubula and the new Tonga cultural centre at Chikuni introduced African hymns of the highest quality that spread over the country like wildfire. By 1976, African hymns were sung in the Catholic communities all over the country. African composers like the teacher Cajetan Lunsongo from Lubwa, a teacher at Ilondola Mission, had been very productive since the end of the 1960s. Others like Damiano Mwale in Lusaka took a similar pattern. The National Commission for liturgy was enthusiastic but its members questioned the doctrinal content of these hymns and demanded a measure of control.

2.8.2.4 Liturgical reforms (1978-1983)
The years between 1978-1983 the liturgical life of the Parishes in Zambia became more colourful when choric dancing by young girls called the stella was introduced. Hinfelaar (2004) reports that the celebration of the Sunday Eucharist took longer and longer without the faithful being bored. All this happened seemingly without much supervision from above and inevitably there were members of the congregation who complained that most of the faithful no longer took part in the prayers, hymns and actions of liturgical worship but only the choir sang, often for their own glory while the faithful just listened to the new hymns they did not know.

Hinfelaar (2004) observes that during the years of liturgical inculturation, the local melodies which were sung by the choir became the cause of division in the Parish. Singing in the vernacular according to traditional modalities brought the issue of tribalism into the Catholic
Church. In Monze, Bishop Corboy complained that the Bemba-speaking fishermen along the shores of Lake Kariba easily out-sung their Tonga-speaking fellow Christians. In the diocese of Chipata and in Lusaka the Parish priests looked to Malawi for prayers, catechism and Sunday services which were composed in classic chewa which was not the language spoken by people in compounds.

2.8.2.5 Liturgical reforms (1983-1988)

Hinfelaar (2004) observes that by 1984, almost twenty years after Vatican II, the reformed liturgy was widely accepted and priests understood the need to make liturgy more meaningful by having the rituals translated into the languages of the country. In the same year 1984 there was plenty of liturgical innovation in the Parishes but the new rituals and Church music did not reach the national level. The stress was on the local, the vernacular. There was little inclination towards a Zambian ritual or a national hymn book.

Hinfelaar (2004) reports that in the year 1984 the Bishops requested for an inquiry about dances in the liturgy and an inquiry was made by the Department of Church Affairs on the actual instances of dance in the liturgy. The Bishops were concerned that dancing in the Church during the services had become quite common in many parts of the country and the time had come for an assessment of what was being done. When the assessment was done, the majority of the people consulted were in favour of dancing as an expression of worship and as a means of active participation of the faithful but the dances had to be used in a proper way according to the sacred nature of Christian liturgy. It was concluded that dance was a genuine way of active participation but the liturgical leader was not to insist that everybody join in the dance. Hinfelaar (2004) adds that liturgical dance needed to create an atmosphere of respect, trust, mutual respect and freedom in the assembly because some enjoyed a simple rhythmic movement than a showy dance. During the service if a group is dancing, the whole Church could just be singing or clapping or swaying side by side or could just watch as active participation. What would have to be avoided at any cost was making the liturgy a show where a few perform in order to be seen, heard or noticed, while the majority remain seated in their pews, looking on as passive spectators, the dancing had
to remain dignified and beautiful, based on the religious culture of the various peoples of Zambia.

2. 8.2.6 liturgical reforms (1989-1995)
During the years 1989-1995 inculturation of the liturgy took place in many dioceses, the Parishes and the prayer centres. Hinfelaar (2004) reports that Namwala, a Parish in the Diocese of Monze attempted to christianise traditional initiation ceremonies under the auspices of a Christian Life Group. This drew favourable comment and it was resolved that these ceremonies be repeated at regular intervals.

Hinfelaar (2004) further remarks that the people during 1989-1995 had no problem accepting the Africanisation of the Church’s liturgy but unfortunately, no attempt was made to invite them to actively participate. During the celebration of the Eucharist, people often felt left out. The priest was the main actor, the choir were the main singers and the girls were the main dancers, while people were spectators.

The other noticeable event with regard to liturgical inculturation in the history of the Catholic Church in Zambia is the African Synod meeting. Hinfelaar (2004) observes that prior to the African Synod meeting, the general opinion of the lay people, the religious and local priests were that the joyful message of Christ had to be put in an ‘African Pot’; it had to be inculturated. The Christian message should be expressed in the language, the images, the symbols, the music, the proverbs, the thought patterns and even the world-view of the Zambian people. But not all the lay people were in favour of this process. Some committed Catholics were openly against it as they remarked that these merry making concerts in Church were like political rallies and left no time for real prayer and meditation. Others took inculturation to mean a few cosmetic changes in the liturgy, such as the use of drums and tribal dancing. But the Bishops insisted that inculturation went much further than these external liturgical expressions.

In 1993, the Pope announced that on Sunday 10th April 1994, a week after Easter, the Synod for Africa would start in Rome. By then, the people in Zambia were prepared. During well-attended
gathering in Kalemba Hall, they prayed that the Catholic Church would become more rooted into their own African values. Strategies for a new evangelisation and a better proclamation should be developed. Jesus Christ should be made to feel at home and his message had to become more relevant to people’s lives. When the Synod for Africa sat in 1994, the main points involved were: inculturation, dialogue with other religions, Justice and peace and means of evangelisation through the media. (Hinfelaar, 2004).

As observed above, from 1964-1995, the Catholic Church in Zambia have been attempting to make the liturgy Zambian. The most prominent element that was incorporated in the liturgy during that period is music where songs were changed from Latin to the local language and sung according to African tunes accompanied by traditional drums and shakers. Hinfelaar (2004) has clearly demonstrated that Zambians have always wanted to have a liturgy that is adapted to their culture and experiences. From 1995 to date the need to inculturate the liturgy in order to make worship meaningful has continued. Parishes in Zambia have gone beyond the inculturation of music. Today’s liturgical inculturation in Zambia looks at other cultural values that can be included in liturgical celebrations to make worship more appreciated by worshippers than having the liturgy that is rigid and unrelated to the circumstances of the local people.

Hinfelaar’s work is useful to this current study because it gives the historical background of liturgical inculturation in Zambia from which this study will build on and further explain how the Catholic Church in Zambia has continued to inculturate the liturgy by blending it with more cultural values to make the celebration live and relevant to the local people.

2.8.3 Alice Lenshina

Alice Lenshina is the founder of the Lumpa Church. According to African Biographical Dictionary (1994), Lenshina was a baptismal candidate with a Presbyterian mission when she received a series of visions in which she believed that she was taken to heaven and given divine messages instructing her to destroy witchcraft and sorcery. She claimed to have died and been resurrected four times. In 1953 she began a movement called Lumpa (meaning "better than all others" in Bemba) in a town that she renamed Zion. She took the name Lenshina, meaning
queen. Despite her claims, a Presbyterian Pastor baptized her, an event that seems to have had a profound impact on her intensifying her visions. She and her husband were expelled in 1955 after which they began their preaching mission. Crowds of adherents soon joined them, and by 1959 there was an organised Church with ministers and with the membership of about 50,000 to 100,000, most of whom had left either Presbyterian or Catholic missions.

The Lumpa composed spirited Bemba hymns, far superior to those among Protestants and Catholics. The religion gathered its members into villages where the hymns and rejection of traditional religious practices created what she promoted as a new, cleansed society worthy to receive the Saviour when he came again. It should be noted here that people flocked to the Lumpa Church because the Church at that time addressed the problems of the people like witchcraft and in addition, the inclusion of Bemba tunes in worship attracted the local people because they wanted to be associated with something that was their own.

As observed above, people moved from either the Catholic or Presbyterian to join the new movement by Alice Lenshina because her worship was characterised with African values. So history tells us that people enjoy worship that embraces their culture, it is therefore important that the Church in Zambia should continue to study peoples culture and see which elements can be incorporated in the liturgy to enrich worship. If the Church should continue thriving in Zambia there is need to have a flexible liturgy that can easily take on board cultural values that can enhance worship as long as it does not contradict the doctrinal teachings of the Church.

2.8.4 Zambia Episcopal Conference

To further review literature on liturgical inculturation in Zambia, the Zambia Episcopal Conference Response to Questions from the Lineamenta for the African synod was looked at. Lineamenta document is a text written in preparation for a General assembly of the Synod of Bishops. It is intended to invite the participation of all in the Church so that they can enter into discussion and take a pastoral inventory. The lineamenta for African Synod asked the following questions: Do you consider inculturation as urgent and necessary for the Church in
Africa? The Zambia Episcopal Conference responded that it is necessary to consider inculturation in Zambia because of the following reasons;

- For too long we have been foreigners in the Church.
- We want to be Zambian Christians and Christian Zambians.
- We want to give Jesus, the word of God, a permanent home in our way of life (culture) not the temporary refuge he lives in at present.
- We want to express our faith in our own words and in the way we know best (our way).
- We want the values of our traditional customs to find fulfilment in the Gospel message.
- We want to take our rightful place among sister churches in the world with a distinctly African element to offer and enrich the universal Church.
- African traditions both good and contrary to the gospel are strongly rooted in the lives of the majority of the people.
- If inculturation is not considered a necessity, many Catholics in Africa will continue to depart to sects.
- Inculturation must be seriously dealt with, otherwise the Gospel will not eliminate bad African traditions and so, many Africans will live double lives, especially in times of crisis, consulting diviners.
- If not inculturated, the Church will be seen as a foreign reality in their own country and personal lives.
- Without Inculturation, conversion to Jesus Christ will remain shallow in people’s lives.
- Inculturation is necessary, to make worship more meaningful by using the understood and traditionally acceptable values.
- Inculturation is necessary to improve our traditional way of understanding the liturgy.
- Inculturation is necessary, it is synonymous with evangelisation.
- Non-inculturation results in a kind of spiritual “schizophrenia” in which religion becomes a Sunday affair with little relevance to daily and married life. (Zambia Episcopal Conference, 1991).
The Zambia Episcopal Conference has clearly demonstrated that in 1991, some Parishes made some efforts to promote inculturation in Zambia; the Parishes looked at which areas of the liturgy could be inculturated and who should be the agents of inculturation. In Livingstone, the liturgy was one aspect that needed to be inculturated, traditional values and customs associated with marriage, funerals, initiation into adulthood needed to be inculturated with a view to achieving greater integration of Christian life and the local culture. Other areas of inculturation for consideration in the liturgy were sickness-\textit{mashabe} and traditional healing practices. In Monze, the Church was in need of putting the scripture in traditional \textit{Tonga} Music. While in Lusaka, it was observed that there was need to blend Archbishop Milingo’s Zambian traditional way of healing with the Gospel message.

From the assessment made by Zambia Episcopal Conference (1991), the reactions of the faithful to inculturation in Zambia were as follows;

- The reaction was positive in many areas.
- It was discovered that the unfavourable reactions in the past were because of innovations into liturgy without adequate consultation.
- Drumming is now accepted after initial objections from older people for whom such drumming had associations unknown to the young and the pastor.
- Dancing caused fewer problems because there was wider discussion.
- Explanation before initiating experiments showed the people that good African traditions could and should be used to express the faith and those bad traditions should be dropped.

After assessing the necessity of inculturation and reactions of the faithful to inculturation, The Zambia Episcopal Conference (1991) looked at the most urgent areas that needed to be inculturated:

- Marriage laws of the Church must adopt African needs.
- African stages of marriage should be observed.
- The role of the clan in the preparations and support of marriage.
- Integration of liturgy with daily life not just superficially.
• Urban drift has brought many cultural and pastoral problems.
• Implementation of Africanisation of the Church must be primarily the responsibility of Africans, who must be encouraged by Rome.

According to research done in Zambia by ZEC, it has been revealed that inculturation of the liturgy is necessary in order to contextualise Christian worship so that the local people can worship God with understanding. It can also be concluded that inculturation in Zambia should be treated as a matter of urgency because evangelism is almost impossible without it. ZEC’s pilot study on inculturation in Zambia is very useful to the current study because this study is a follow up to understand how the Catholic Church has inculturated the liturgy as ZEC proposed in the lineamenta document.

From ZEC’s observations on inculturation, it is very clear that God can be worshipped within one’s culture. This study also partly endeavoured to show that God has given each race a culture in which He desires to manifest Himself and commune with his people. It should be noted that, for the African Church to survive, there is need to make worship meaningful to an African by blending the Gospel with African culture.

### 2.8.5 Inculturation of the liturgy in Western Province of Zambia

Johnson (2012) carried out a similar study in western province with a focus on inculturation in the Catholic Church. His findings are that there are some Lozi cultural traditions that have been inserted into public Catholic celebrations, most notably the Mass. He interprets the presence of these traditions and symbols to be signs of an inculturated faith, evidence of a community that has allowed its faith to embed itself so deeply in its culture that a new synthesis has been created: a distinctly Lozi Catholic culture and identity.

Johnson (2012) in his study found out that visible ritual in Lozi society: the Kuomboka has been inculturated in liturgical celebrations in the Catholic Church in western province. Johnson (2012) explains that every year, as the wet season draws to a close and the Zambezi floodplains are submerged under copious amounts of rainwater, the Litunga embarks on a royal journey from
Lealui to Limulunga. Riding aboard the Nalikwanda, his boat is flanked by a number of others transporting members of the royal family or other important people. The Litunga and his trip are celebrated by throngs of Lozi, other Zambians, and tourists on both ends. Johnson (2012) reports that when he began attending and observing Mass in the Western Province, he was startled to find out that the Kuomboka had become fully integrated in many parts of important celebrations in the Catholic Church.

Johnson (2012) points out that when he attended several Masses in the Western Province, the procession of the Book of the Gospels was characterised by major events, such as the consecration of the new Bishop of Mongu, Evans Chinyama Chinyemba and the Mass celebrating his return to the Parish Church of his home village. On the return of the Bishop to his Parish (Sancta Maria Parish in Lukulu) the mass was hosted by the Bishop which followed the general structure of the Roman rite, but created considerable space for dancing and singing between almost every step. The atmosphere in the sanctuary was ecstatic; a worship band with guitars and drums played excitedly as men and women sang, moved, clapped, and ululated. Most of the service was in Silozi.

Johnson (2012) further observes that during the Liturgy of the Word, a deacon wearing a red beret (the signature clothing item of the Nalikwanda rowers) came to the podium beside the altar, and announced the next step in the Mass. He was met with loud cheers around the room. The worship band and the choir led a new, joyful song as the deacon headed to the back of the sanctuary, where a new procession was beginning. As he started dancing forward down the aisle, women dressed in white followed him. They divided themselves into two rows, side by side, and danced. In their hands were sticks, with which they pantomimed rowing. These women positioned themselves in front of a few other women carrying a model boat on their shoulders about four to five feet long, but did not seem to be painted in any special way. Behind the boat was a group of women in beautiful dresses, covered in bright shades of blue, purple, yellow, red, and green. They danced just as energetically, but held no tools and did not seem to be rowing. Johnson (2012) adds that the procession leading the boat made its way down the aisle very
slowly, carrying it carefully and giving members of the procession plenty of time to demonstrate their rowing dance skills.

Johnson (2012) further points out that during the procession, the music kept playing and the congregation continued to dance, sing and ululate. When the procession finally reached the altar, its members bowed as one of the priests walked over. He was accompanied by altar boys carrying candles. The boat was set on the raised platform containing the altar, and the priest picked the Book of the Gospels \textit{(in Silozi translation)} out of the boat. He lifted it high above his head, displaying it to the congregation as the singing and music grew to its highest point. Once the singing ends, everyone sits down, the boat is taken away, and the Book of the Gospels is handed over to a woman who begins the first reading.

From what Johnson (2012) saw in the procession of the Word of God he made deductions that the \textit{Kuomboka} ceremony is being replicated in the Mass, instead of the king \textit{(the Litunga)} traveling from his summer palace to his winter palace on higher ground, it is the Scripture \textit{(the Gospels, specifically)} traveling through the sanctuary to the altar, which is literally higher ground.

Johnson (2012) concludes that what he saw during the celebration of the Mass was an example of liturgical inculturation. He further says that as people celebrated the Catholic Mass, they took pride in their own culture, and regard it as an important and valuable aspect of their identity. They have taken a central tradition of their culture and included it in the way they worship.

Johnson (2012) further explains his findings that in the Lozi tradition during \textit{Kuomboka}, the king is transported in the boat from one place to the next. But when inculturated in the Mass, the king is replaced by the Book of the Gospels. As he spoke with priests after the celebration he asked what the use of the Kuomboka meant. They answered that the Book of the Gospels represents the Holy Spirit riding in the boat. In the midst of dancing and worship, the Holy Spirit is transported to the altar where it can proclaim the Word of God to the congregation.
The study by Johnson (2012) concludes that the 
*Kuomboka* is an event where the Lozi peoples
unite around the Litunga as a figurehead for Barotseland. Part of the ritual’s purpose is to work
as an annual celebration of Lozi culture, but an unavoidable aspect of the ceremony is that it also
lifts up and strengthens the authority and legitimacy of the Litunga. It establishes and maintains
him and his office as the center of Lozi culture. Johnson further says that the *Kuomboka* is not
simply inserted into the Mass; in the process, it is repurposed and changed, uniting Lozi
Catholics around the exaltation of the Holy Spirit instead of the Litunga. Both the Mass and the
*Kuomboka* undergo change, and their resulting combination is a sign that inculturation is at
work, and that this community is proclaiming its dual Lozi Catholic identity. The unifying figure
and image of Lozi culture is the Litunga, riding in his boat from Lealui to Limulunga, but the
unifying figure and image of Lozi Catholic culture is God, riding in his boat from the entrance of
the sanctuary to the altar.

The study by Johnson (2012) did not only come up with one aspect of liturgical inculturation in
Western Province but also observed that Lozi society acknowledges authority by bringing them
gifts, or tributes. Turner (1952) writes that families were often expected to donate goods to the
Litunga, the royal family, or chiefs, and in return, they would (ideally) be granted goods which
they lacked. Functionally, this tradition worked as a tax and asserted, once again, the Litunga’s
rightful rule over Barotseland.

Johnson (2012) notes that the idea of giving gifts to authority is a proper sign of respect to
authority in the Lozi culture, and this has found its place in Lozi Catholic culture. On the day
before the Mass in Sancta Maria parish Church that has been described earlier, Johnson visited
Bishop Evans’ home village, about twenty-minutes drive outside of Lukulu. The community
there built a makeshift altar outside and Mass was celebrated there. After the end of Mass, the
village still wanted to honor Bishop Evans, so they laid out a blanket in a clearing and set up
seven chairs facing the same direction. Bishop Evans sat in the middle, and several priests. As
music played, people began lining up and dancing to present Bishop Evans with various gifts.
The most common gift was a congratulatory card with some cash folded inside. Others brought
food, like banana bunches or oranges. As time went on, the gifts became more extravagant, with
several people offering live chickens, goats, and a number of mattresses. One family brought in a live bull, which was restrained only by ropes and did not seem happy about the transaction. Again, all these gifts were offered with singing and dancing, and after the gift-giving, a brief dance party was held, followed by a large meal.

Johnson (2012) argues that this form of celebration can be considered as an example of inculturation in the way that it blends Lozi and Catholic cultures into a harmonious whole. Much like the *Kuomboka* in the Mass, it subverts the *Litunga’s* traditional role and replaces him with another figure. However, unlike that example, the *Litunga* is no longer replaced by the Holy Spirit or God, but by the Bishop and the priests. In many Lozi Catholic communities, the Bishop of Mongu is viewed with the same reverence as the *Litunga*, and appears to fulfill a similar role. Structures that accord wealth to those in power and authority should always be evaluated thoroughly, especially in situations such as this where a group’s identity may be represented in a single figure.

Johnson (2012) reports that the worship celebrations in Lozi Catholic Masses are sights to behold. Weekday Masses are usually calm with singing interspersed throughout, but Sundays, holidays, and special occasions are full of spirited singing with a variety of instruments and outbursts of joyful ululation among the women in the congregation. Sprinkled throughout the order of the Mass are dance performances, where certain groups like teenage girls, middle-aged women, or young men will make their way to the front of the sanctuary, near the altar, and dance together. Often wearing colourful dance uniforms, they dance in unison to the music for several minutes before moving to the side and allowing the Mass to continue. Johnson (2012) furthers explains that one of the most common dance groups he saw were old women carrying small hoes, traditional farming tools usually utilised only by women. They would swing the hoes above their heads almost like batons. For many Lozi, the celebratory mood of worship in the Mass is one of the most essential indications of inculturation they see. The priests remarked that they do not plan these songs and dances; the laity appears to have great agency over their styles of worship.
Jonson (2012) notes that these lively forms of worship are not limited to Lozi Catholics. Magesa (2004) also found that most communities he studied believe that a joyful and active style of worship is a positive sign of inculturation, as it fit better into the ways that Africans celebrate. He further says that most respondents among all groups of people interviewed said that the liturgy or worship services should be made livelier. In other words, the singing should be more cheerful and it should be accompanied by musical instruments, clapping and dancing.

Inculturation is an important topic in the African Church whose debate is still on going in the Catholic Church and beyond. Johnson (2012) extended his study among the Lozi people and his study has clearly shown that liturgical inculturation is urgent in Africa and beneficial in liturgical celebrations because it enables worshippers to situate themselves and easily understand what is going on in the liturgy. Johnson’s work is useful to this current study because it will help to better explain how the Tonga people have also inculturated the liturgy. Johnson’s study is similar to my study because it also sought to explore the areas that Mazabuka Parishes have inculturated.

This chapter has discussed literature as follows: the theory of inculturation, the history of inculturation, the significance of inculturation, the Vatican Council II and liturgical renewal, liturgy in Catholicism, inculturation in Asia, inculturation in Africa and finally liturgical inculturation in Zambia. From the literature reviewed, it has been observed that liturgical inculturation has a long history in the Church which clearly indicates that inculturation is an important subject in the life of the Church that cannot be ignored. To put aside the subject of liturgical inculturation will mean cessation of the existence of the Church. The next chapter will discuss the methodology that this study used to carry out the research effectively.
CHAPTER THREE: METHODOLOGY

3.0 INTRODUCTION

In this chapter, I will describe the methods that were used to carry out this study. The chapter will be organised under the following sections: research design, research site, population, sample, sampling techniques, research methods and instruments, data collection procedure, data analysis and ethical issues.

3.1 Research Design

Kombo and Tromp (2009) define a research design as the structure of research. It is the “glue” that holds all of the elements in a research project together. The research design that this study used was a qualitative design driven by a phenomenological strategy of inquiry. According to Creswell, (2009) phenomenological research is a strategy of inquiry in which the researcher identifies the essence of human experiences about a phenomenon as described by participants. Nieswiadomy (1993) adds that the phenomenological study requires that the researcher brackets or sets aside his or her own experiences in order to understand those of the participants in the study. The phenomenological approach to this study was appropriate because the researcher wanted to understand the experiences of worshippers during worship and at the same time fully understand the phenomenon through both interviews and observation.

3.2 Research Site

This study was conducted in Mazabuka District, Southern Province of Zambia. Mazabuka District is the second largest town in Southern Province after Kalomo covering an area of 6687 square kilometres and has a population of 240,116 with a growth rate of 4%. Most of the District consists of plateau land with fertile soils, making it a rich farming area where most of Zambia’s sugar is produced. The District has chiefdoms under Chiefs Mwanachingwala, Hanjalika, Naluama and Chiefnainess Mwenda. Most of the population is in the rural areas where the main economic activity is farming. Mazabuka District is endowed with several Church groupings with the notable ones being: U.C.Z, Roman Catholic with four Parishes namely Assumption, Nakambala, Magoye and Chivuna, Seventh Day Adventists, New Apostolic, Salvation Army,

3.3 Population
Kombo and Tromp (2009) define population as a group of individuals, objects or items from which samples are taken for measurement. In this study, the population included all the Catholic Parishes in Mazabuka District.

3.4 Sample
Kombo and Tromp (2009) define a sample as a finite part of a statistical population whose properties are studied to gain information about the whole. When dealing with people, it can be defined as a set of respondents selected from a larger population for the purpose of a survey. The sample in this study comprised of 3 selected Catholic Parishes: 1 from town, 1 in an industrial area 8 km from town and 1 in a rural area about 32 km from town. From the 3 parishes, the following groups of people were sampled for focus group discussions: 18 Christians 6 from each parish (men, women and youths), 6 lay leaders (2 from each Parish) 3 sisters from Sisters of Charity and 6 liturgical group leaders (2 from each parish). In addition, the researcher sampled 5 priests (2 from Assumption Parish in town, 2 from Nakambala Parish in Njomona an industrial area and 1 from Magoye Parish in the rural area). These were subjected to one on one oral interviews. The total sample was 38.

3.5 Sampling Techniques
According to Kombo and Tromp (2009: 77), “sampling is the procedure a researcher uses to gather people, places or things to study. It is a process of selecting a number of individuals or objects from a population such that the selected group contains elements representative of the characteristics found in the entire group”. In this study, the researcher used both purposive and simple random sampling. Kombo and Tromp (2009) define purposive sampling as a method in which a researcher purposely targets a group of people believed to be reliable for the study. Purposive sampling was used to select 3 Catholic Parishes, 5 priests, 3 Sisters, 6 liturgical group leaders and 6 lay leaders from urban and rural areas in order to have a full
representation of the site of study. As for 18 Christians from 3 Parishes, these were sampled using simple random sampling from the Church register in order to accord all the respondents in the 3 parishes a chance to be selected as members of the sample so that the results can be generalised to a larger population. According to Kombo and Tromp (2009) simple random sampling is a procedure in which all the individuals in the defined population have an equal and independent chance of being selected as a member of the sample

3.6 Research Methods and Instruments
This study used three instruments to collect data; oral interview guide, focus group discussion guide and observation guide.

3.6.1 Interviews
Moser and Kalton (1971) describe the survey interview as a conversation between interviewer and respondent with the purpose of eliciting certain information from the respondent. Sometimes, an interview subject would bring up a relevant idea that the researcher had not considered or had discounted. The interview guide was designed for the priests. This interview guide used semi-structured interviews to interview the priests on one on one because this method has both open and closed ended questions that enabled me to get the in-depth data on the subject. It also gave me an opportunity to ask follow up questions for clarity.

3.6.2 Focus group discussion
According to Kompo and Tromp (2009) says that a focus group discussion is composed of homogeneous members of the target population in age, education level, gender or profession. This study used a focus group discussion on Sisters, Liturgical group leaders, lay leaders, men, women and the youths. The focus group discussion was used in order to get the full details of the subject on inculturation. This guide had open-ended questions to allow participants reveal more information.
3.6.3 Observation
According to Kompo and Tromp, (2009) observation is one tool in research that provides information about actual behaviour. Direct observation allows the researcher to put behaviour in context and thereby understand it better. This study used the observation guide to Christians during liturgical celebrations in 3 selected Parishes in Mazabuka District in order to have a picture of how the Parishes had inculturated the liturgy.

During observations, the researcher used two methods of observation. The first one was participant observation. According to Kombo and Tromp (2009), Participant observation is a situation whereby the researcher becomes an active functioning member of the culture under study. This study used participant observation in order for the researcher to fully understand the phenomenon under study. The second one was unstructured observation and according to Kombo and Tromp (2009), unstructured observation entails that the researcher takes the position of an onlooker. The unstructured observation was used in order to compare the data gathered from oral interviews and focus group discussion to see if it corresponded with what was being practised during Sunday Mass.

3.7 Data Collection Procedure
According to Kombo and Tromp (2009), Data collection refers to gathering specific information aimed at proving or refuting some facts. The first thing that the researcher did before getting into the field for data collection was to ask for an introductory letter from the University of Zambia which was presented to the Parish Priests in respective Parishes of Mazabuka District so that permission could be granted to conduct research. The data was collected through oral interviews, focus group discussion and observations. During interviews and observations, the researcher took field notes and a digital camera was used during observations to take some pictures to validate the findings.

3.8 Data Analysis
According to Kombo and Tromp (2009), data analysis refers to examining what has been collected in a survey or experiment and making deductions and inferences. It involves
uncovering underlying structures, extracting important variables, detecting any anomalies and testing any underlying assumptions. It also involves scrutinising the acquired information and making inferences. The data was analysed qualitatively using thematic analysis. The analysis of the data started after interviews and thereafter the data was coded and categorised according to emerging themes. The findings were reported in descriptive way and thereafter inferences were drawn from the findings after a critical analysis. It was appropriate to analyse the data thematically because not everything that is collected from the field is relevant to the study. There was a need to classify major topics and place them together to avoid reporting irrelevant information to the study.

3.9 Ethical Issues
This study considered some ethical issues. First the researcher asked for permission from the Parish Priests from the three Catholic Parishes that were targeted for interviews in Mazabuka District. The confidentiality of the participants was taken seriously by ensuring that their names are not published in the findings except by permission. The researcher was open and honest in dealing with the participants. The researcher did not force any participant who refused to take part in the study. For example, the lay and liturgical leaders from Assumption Parish chose not to take part in this study and their decision was respected. The researcher also tried to explain in advance the purpose of the study to the participants to avoid any suspicions. The researcher also made sure that the consent form was designed so that the participants and the researcher could sign before the research began. (See appendix 4)

In conclusion, this chapter has fully described the methodology used; research design, the sample size, the sampling technique, the population, the research methods and instruments and how data was collected and interpreted. The ethical issues involved in the research have also been explained. The next chapter will talk about the findings of the study.
CHAPTER FOUR: RESEARCH FINDINGS

4.0 INTRODUCTION

In this chapter, I present the findings from the interviews with the Priests, Sisters, liturgical group, lay leaders, men, women and youths on liturgical inculturation. Data was collected through oral interviews, focus group discussion and observation. One on one oral interviews were conducted with the priests while focus group discussions were held with sisters, liturgical group, lay leaders, men, women and youths. The researcher observed the three Parishes during Sunday Mass. The findings of this study will be presented and discussed under three themes mirrored from the three objectives outlined in chapter one.

4.1 Views of Catholic Church members and the clergy on liturgical inculturation in Mazabuka District Parishes

During interviews, the researcher tried to find out the views of respondents why they thought that liturgical inculturation was important. It was revealed by respondents that liturgical inculturation is vital because it enables the local people to be part of the liturgy, and when people are part of the liturgy, they can own the celebration. Fr Chibbela further said that liturgical inculturation is very important because it creates awareness to the Christian community that God is present in people’s culture and He can be worshiped in that very culture. The women from Assumption also added that liturgical inculturation makes the word of God take root in the lives of the local people. It was also revealed by Fr Chibuluma that liturgical inculturation helps in the integration of Christianity into the local culture and make people feel at home with Christianity. Fr Nchimunya also pointed out that liturgical inculturation helps the local people to understand that not everything in Africa is evil but there are other good African values and beliefs, which can be retrieved from ATR to enhance worship.

The Lay Leaders, the Sisters of Charity, the Youths, Women, Men and Liturgical group from the three Parishes also highlighted that liturgical inculturation is significant because it enables the local people to have a sense of belonging and not feel alienated. It was further affirmed by women from Nakambala Parish that liturgical inculturation is necessary for the Parish because it makes the liturgy rich and coloured with African values which people easily identify
themselves with. The Men from Magoye Parish also pointed out that liturgical inculturation is necessary because it makes the local people to understand better what is happening in the Mass unlike when the Mass is western in nature. The women from Nakambala Parish further remarked that if the liturgy is inculturated it helps people to have meaningful worship whereby worshippers are able to express themselves fully to God. The Liturgical group from Nakambala Parish revealed that the liturgy used to be silent before it was inculturated but Africans by nature are dynamic and so liturgical inculturation helps the local people to celebrate the Mass with joy. The women from Magoye Parish also remarked that liturgical inculturation is necessary for the Church because it preserves African heritage. Fr Milimo also made an observation that liturgical inculturation is necessary for the Church because it helps worshippers not to miss anything in the liturgy.

The first objective of this study was to find out the views of the Catholic Church members and the clergy on inculturation. From the responses above it is very clear that the Parishes in Mazabuka District have inculturated the Liturgy because they want to own the celebration. It has also been discovered from the interviews that inculturation of the liturgy in Mazabuka Parishes should be treated as a matter of urgency because without inculturation, the Church will have no identity.

4.2 Areas of the liturgy that have been inculturated in Mazabuka District Parishes

4.2.1 Entry Procession

Entry procession of the Mass sets the tone for lively liturgy in the Catholic Church. The priests, the sisters, lay leaders, liturgical group, men, women and the youths from the three Parishes (Assumption, Nakambala and Magoye) were interviewed and all of them said that before inculturation, the Mass started silently and did not catch the attention of the worshippers to fully participate in the liturgy. Youths from Magoye confirmed that today the entry part of the Mass has been inculturated in such a way that it draws the attention of the worshippers. A song is sung, accompanied by a traditional drum as the priest and the altar boys enter. The song which is sung during entry procession is a call to worship God.
The youths from Magoye added that in the Tonga tradition, when there is a big event in the village. For example, when the chief wants to address his people on an important matter, a drum is sounded to call people to gather in one place. The entry part in the Church too, should start with the beating of a drum to indicate the significance of the Mass. The Men from Nakambala Parish also revealed that in big events like Good Friday, the drum will be sounded in a sorrowful manner to announce to worshippers the type of event taking place at Church. This kind of arrangement is depicted in the Tonga tradition. In the Tonga tradition, when there is a funeral; drums are sounded in a sorrowful manner to announce the funeral to villagers. The drum which is played during entry procession in Tonga is called “Ngomba Yabukali”. The men, youths and women from Assumption Parish added that when the Mass starts with the sound of a traditional drum, it makes everyone awake and participate fully in the Mass because an element of their culture has been incorporated.

4.2.2 Music and Dance
On the subject of music, Fr Zulu from Nakambala Parish explained that, when inculturation was just introduced, Monze Diocese started training leaders at Mukanzubo institute in Chikuni on how to compose local songs and how drums should be played. Mukanzubo started in early 1980s. The institute was named after the wife of Daniel Nkomeki who was nicknamed as Zubo because in his greeting he always used words such as ‘no zubo zyangu’. Because of that nickname his wife in turn was called ‘Mukanzubo’ meaning the wife of Zubo. The institute was named after her because she was a poet and musician. The objectives of Mukanzubo Institute are;

- To preserve Butongo tradition in liturgical celebrations in Monze Diocese. It strives to help Tonga Catholics to situate themselves in liturgical celebration.
- To carry out research in order to document issues pertaining to the life of the Tonga people from birth to death so that generations to come can learn about it and appreciate the need to preserve culture.
- To put up shows to display to the public the Tonga tradition through dancing, dress code and also display how people reverenced the dead.
- To organise initiation ceremonies for girls who normally camp for few days to receive lessons to prepare them for adulthood.
• To promote Butongo through community radio programmes, writing of Tonga literature, translation of liturgical books, hymns and Dictionary.

Fr Zulu further remarked that training of composers and drum beaters was introduced at Mukanzubo in order to help in the process of inculturation of the liturgy. Fr Chibuluma of Nakambala Parish said that, in the past music used to be in Latin and was not accompanied by musical instruments but now music is done in the local language and accompanied by traditional drums and shakers. Fr. Chibuluma further said that in the past, the Parish used to have already composed songs either in English or Latin but now singers are able to compose songs in citonga, the language the local people understand and thus worship God with understanding. From Magoye Parish, the liturgical group said that, in the Tonga tradition, drums are sounded according to the occasion. For example, the sound of joy will be different from the sound of sorrow and so the Church also regulates the beating of drums.

Fr Milimo from Assumption Parish revealed that songs that are used for liturgical celebrations composed locally mainly depict the daily livelihood of the people. Mazabuka District is known to be an area with a lot of animals; therefore songs are composed to depict the relationship between the shepherd and the flock, the shepherd being the figure of God and the flock being the people. Fr Nchimunya from Magoye Parish further said that during worship, Tonga traditional tunes are used except that they are replaced with biblical words suitable for worship.

Just like any other tribe in Zambia the Tonga people of Southern province, dance when there is a celebration, more especially during the lwiindi (harvest time) ceremony. The lwiindi ceremony in Tonga land is a time of joy and people express it through dancing. Fr Milimo explained that during lwiindi ceremony, the Tonga people give thanks to their God for the good harvest through joyful songs accompanied by a dance. He said that the celebration of harvest in Church mirrors the Tonga tradition; people on this para-liturgical celebration, they celebrate the providence of God with music and dance. The Men on this special day will carry spears in their hands and dance just like in the Tonga tradition. Fr Chibuluma said that the dances in the Parish are performed according to the occasion in the liturgy for example praise, joy, and thanksgiving will differ from sorrow. During praise, people stand and dance with hands lifted symbolise of animal
horns. The youths from Nakambala said that dance has been incorporated in the liturgy but the dance is moderated by the liturgical group to ensure that it does not become worldly.

4.2.3 Penitential and Thanksgiving Prayers

In the Catholic Church, there is always a component of penitence in every Mass. Fr Zulu of Nakambala Parish remarked that during penitential rite, symbols from the Tonga tradition are used like the pounding stick (*munsi*). During penitential rite three women will be selected and they sit in front beating the pounding stick (*munsi*) to produce a sorrowful rhythmic sound that will eventually lead people to confess their sins. During this rite, people say words like, “*kotulekelela swebanabako,*” meaning forgive us, we are your children. This ritual is called *kukonkola* in *citonga* and it used to be done at *Malende*, a sacred place where prayers are offered by the local priests. *Kukonkola* is a time when people ask for forgives from the ancestors at *Malende*. The liturgical group from Magoye further said that people during the penitential rite, kneel down and clap in a sorrowful manner.

The other interesting thing that emerged from the interviews was thanksgiving prayer. Fr Chibuluma of Nakambala Parish said that after a thanksgiving prayer is given, the choir sings a song of thanksgiving and people at this point are allowed to dance but not any dance; it should be a dance to show gratitude to God. Fr Chibuluma further remarked that during this time at Nakambala Parish, people would dance with spears just like in the Tonga tradition. However, this type of thanksgiving where men dance with spears is not done every Sunday. The dance of the spear in Tonga is a dance of victory. The thanksgiving celebration is normally done towards the end of the Mass to symbolize victory against evil after listening to the word of God and celebrating the Eucharist. Lay leaders and Liturgical group from Magoye Parish revealed that at the end of the Mass, a song of thanksgiving is sung which is then followed by ululation and ‘*kuvwobela*’, a three time clap. In the Tonga tradition, to ululate is an expression of joy and a clap of three times is a symbol of saying thank you.
4.2.4 Bible Procession

The Bible procession is an important event in the Catholic Church. The word of God is highly valued and therefore it is presented in a dignified way. The women and the Youths from Assumption Parish said that the presentation of the Bible to the priest has been inculturated so that value is attached to the word of God. The youths from Magoye Parish explained that the Bible procession is sometimes announced by the sound of the traditional drum. In Tonga tradition, when a big event is about to happen, it is announced by the sound of the drum. The youths from Magoye Parish further said that this traditional way of announcing a big event has been incorporated in the liturgy to announce the word of God.

Fr Chibbela of Assumption Parish said that during the Bible procession or liturgy of the word, three people accompany the Bible; one man will carry a spear, the other man an axe and then the woman a hoe while the person in the middle carries the Bible. The spear is used in the Bible procession to depict the victory Christians have through the word of God, an axe is a symbol of the sharpness of the word of God which clears every evil in people’s live, just like the axe is used to clear the field, the hoe is a symbol of production as it is used for planting and weeding so that the crops can grow very well. Fr Chibuluma of Nakambala added that the spear, axe and hoe are used as symbols of conquering hunger and the enemy, so when used in Church they signify that the word of God conquers evil. Fr Zulu of Nakambala Parish and Fr Milimo of Assumption explained that during Bible procession women sometimes carry different fruits and crops in a Basket, meaning that as fruits and crops nourish us, so the word of God nourishes people spiritually.

Fr Nchimunya of Magoye Parish said that as the local chief is reverenced and obeyed, the word of God too should be reverenced and obeyed. In the Tonga tradition, when the Chief speaks, he speaks with authority and everyone listens. Fr Nchimunya further said that when the Chief is coming to deliver a message, guards always accompany him. So during the Bible procession, the Bible is accompanied by people carrying spears as a way of placing value to the word. The women from Magoye said that water is sometimes carried together with the Bible to signify life. Just as water is life, so is the word of God.
The Sisters of Charity said that, sometimes during Bible procession, a child is carried in a dish with the Bible. The chief in Tonga land is sometimes carried to depict kingship. The carrying of the child in the dish signifies the authority of the Bible. Youth from Nakambala Parish also remarked that the bible procession is sometimes done by four people carrying different symbols like a Clay pot which is traditionally used for storing water and it stands for the word of God just as water gives life to people so is the word of God, a white cloth protruding from the clay pot symbolises water flowing from the source being Christ to Christians, the candles which symbolise light brought by Christ to Christians and the cross which symbolise salvation.

4.2.5 Language, Gestures and Symbols
The lay leaders from Magoye Parish said that language is very important in worship. When people come to Church they come to listen to God’s Word and therefore the language to be used in worship should be that of the local people. In the three Parishes that were interviewed, all use Tonga to celebrate Mass though Assumption Parish also run an English Mass. Fr Milimo observed that in preaching, proverbs are used in order to make the Gospel message more relevant to the local people. For example, the story about the rich man who was told by Jesus to sell everything he had and give the money to the poor in Luke 18: 18-30. The proverb used is “kona bula mukowa koombe kokwete,” meaning that it is better to have animals than relatives” but when applying this proverb, the priest will say that it is better to have Christ than animals which perish. This local proverb places value on animals, but when the priest uses it, he stresses the importance of Christ in peoples’ lives. Fr Chibbela from Assumption Parish said that, praise words such as ‘Chilenga Nzubo’ are used, to signify a God of different families or creator of humanity. Fr Chibuluma of Nakambala Parish also remarked that words which give attributes to God in Tonga like, ‘Habusiwa’ to mean the one who does not slumber, ‘Munamzubo’ the owner of days, are used. These words were used during prayers in Tonga tradition but are now used in the Church. Fr Nchimunya of Magoye said that in the past the Mass was celebrated in Latin but now the liturgy is organised in the local language, which people understand.
The women from Assumption Parish said that in worship it is very important to use gestures because they speak volumes. In the Tonga tradition, there are many gestures that can be used which have meaning. For example, clapping of hands in the Tonga tradition always conveys a message; there is a clap that denotes sorrow, respect and thanksgiving. These gestures are now used in the Catholic Church in the liturgy at different occasions. The clapping of hands is done during penitential rite, when presenting gifts to the priest and when giving thanks to God. The lay leaders of Magoye also said that kneeling is critical in the Tonga tradition. When a young person is greeting an elderly person, he or she ought to kneel as a way of showing respect. This aspect of kneeling down has been inculturated in the liturgy and this was seen during my observation schedule; whenever people were called to pray, they knelt. The lay leaders from Magoye Parish further explained that if people kneel in Church, it is a sign of paying homage to God, an acknowledgement that He is a great God. Fr Chibuluma of Nakambala Parish said that in the Tonga tradition when you appear before the chief, you have to prostrate and clap three times as a way of paying respect to him or her. That type of clapping is called “Kuwwobela”. These gestures have been inculturated in the liturgy at Nakambala Parish during thanksgiving prayer. Fr Chibuluma further said that during the penitential rite, people sit on the floor with heads bowed as a symbol of being sorrowful for their sins. In the Tonga tradition, people attend a funeral and mourn with the bereaved family. The women sit on the floor as they mourn.

The other important element which was pointed out by respondents was the use of symbols in worship. The Tonga tradition is full of symbols with meaning. Fr Zulu from Nakambala Parish explained that water in the Tonga tradition is a symbol of life. At Nakambala, Assumption and Magoye Parishes water is used in baptism to signify new life for those being baptised. During the Penitential rite, the priest goes round to sprinkle water in the Church as a sign of cleansing from sin. Fr Zulu further said that the water is sometimes put at the entrance of the Church so that as people enter, they dip their finger in water and put a sign of the cross on their foreheads. Fr Nchimunya from Magoye Parish remarked that during the sacrament of Baptism, a white cloth is given to the baptised to signify purity.
The Sisters of Charity also remarked that symbols in the Catholic Church are vital; they said that during the ordination of priests, the priest sits on a stool as a symbol of obedience. In the Tonga tradition, when a young person is talking to an elderly person, he or she does not stand but kneels or sits down as a way of showing respect. So the priests during ordination sit on a stool to symbolise their obedience to God and the Bishop leading them. The women from Nakambala Parish said that during a big event, a fire will be kindled outside the Church, especially during Easter Sunday. The Easter fire is kindled outside, then people light candles as they go into the Church to signify that the resurrection of Jesus brought light in people’s lives. Light is a symbol of direction, where there is light people are able to see clearly which direction to go. The women from Nakambala Parish further said that the other symbol that is used at Nakambala Parish is that of salt; this is used mainly during jubilee. Salt is a symbol that Christians are there to improve other people’s lives.

4.2.6 Veneration of Ancestors
All respondents affirmed that ancestors play a key role in the lives of the living. Fr Milimo, Fr Chibbela, Men and Women from Assumption Parish said that in the Tonga Tradition, the dead are not dead, but rather, they have crossed over to the spiritual world and they remain important in the lives of the living. They further explained that in the Catholic Church, particularly in Mazabuka Parishes, the dead are remembered through liturgical celebration on 1st and 2nd November every year, the Parish have ‘All Saints and All Souls feasts.’ On these days, the names of the dead are called out in Church and then prayers are offered to ask them to continue to intervene in people’s daily lives. Fr Chibbela further clarified that not everyone is remembered but only those who lived a good life. The dead are not only remembered during ‘All Saints and All Souls’ day but also during Sunday Mass after the liturgy of the Eucharist. Great people are remembered and their names are called and briefly talk about in terms of what they did and asked to intercede for the Church. During Mass, there is an element of litany, a special song that is sung to invoke the ancestors to be with Christians as they worship. Fr Nchimunya from Magoye Parish said that on 2nd November every year, a Mass is held in honour of the dead but prior to this day the Christian community will go to the gravesite and clean the graves. Then immediately after the celebration of the memorial Mass
in Church, the memorial mass continues where the Christian community proceeds to the gravesite where the priest will conduct some prayers to thank God for the lives of the departed and ask them to pray for the living.

4.2.7 Baptism

The sacrament of Baptism in Mazabuka District Parishes is one of the sacraments that have been inculcated. The respondents revealed that baptism in liturgical celebrations happens occasionally and falls under ritual Masses. Fr Chibulumma confirms that the Baptism of infants is now done together with the naming of the child. In the Tonga tradition, a child is given a name at the naming ceremony where family members and friends gather and perform some rituals to give thanks to God for the gift of the child, thereafter a meal is shared. At Nakambala Parish when children are brought for Baptism, traditional names like ‘Chileleko,’ meaning a blessing are now used unlike in the past where children could not be baptised with local names.

Fr Nchimunya of Magoye Parish said that at Magoye Parish, the naming of the child is not done separately from baptism but instead they are performed together. The parents of the child are allowed to perform all the prescribed rituals associated with naming; they are not condemned like it used to be in the past. After the family finishes with the traditional part, the child is brought in Church by the parents but in a case where someone already named the child, the person will be invited to be a sponsor or witness as the child is being baptised. The sponsor of the child will bring a hoe if the child is a boy to signify the life and work of the child and if the child is a girl, the sponsor will come with a pot to define the role of the child. Any traditional Tonga name with meaning is accepted and given officially to the child. The youths from Magoye highlighted that the water used for Baptism is mixed with salt to sanctify it for holy use. Salt in Tonga Tradition plays a major role. It is used to preserve food and adds flavour to relish. Therefore, if salt is mixed with water, it signifies that people’s lives are not only cleansed by water but also that God will preserve them from evil.
4.2.8 Good Friday
In the liturgical calendar of the Catholic Church, the Good Friday is another important solemnity; it is a day when Christians reflect on the sufferings of Jesus and his death on the cross. Solemnities are counted as the principal days in the liturgical calendar in the Catholic Church. For this solemnity to be appreciated, the Parishes in Mazabuka District have blended the liturgical celebration of the Good Friday with Tonga culture. The Sisters of Charity, women from Magoye and the Youths from Nakambala said that on Good Friday the Mass starts with the beating of a big drum called ‘Ngomba Yabukali’, which depicts sorrow. The Good Friday Mass is organised like a Tonga funeral, and people on this day mourn. The men on this special day will come with spears, walk to and fro and say words like ‘maawe,’ a shout of sorrow, while the women will prostrate and wail like at a funeral. During the Mass, ‘bukonkolo’ which is the beating of the pounding stick (munsi) to produce a sorrowful sound is also performed to remind Christians of the death of Jesus on the cross.

4.2.9 Harvest
Harvest is a para-liturgical celebration that has been inculcated in the Roman liturgy in Mazabuka Parishes and it is celebrated annually. The Sisters of Charity remarked that during harvest, people bring their thanksgiving offerings from what they produce from the land unlike in the past when they were banned to bring their produce as offering. The Sisters further explained that the offering in form of produce is not only brought during harvest but also on any normal Mass on a Sunday. Fr Zulu, Fr Chibuluma, Fr Milimo, Fr Chibbela and Fr Nchimunya all remarked that Harvest is an important event in the life of Catholics, in Mazabuka Parishes hence it is celebrated every year. When the rain season is about to start, a ritual is performed by the priest to pray to God that it might rain. During Mass the priest will perform a ritual by pouring water from a gourd called ‘kasuwo’ in Tonga into a clay pot and pray to God to give them the rains that year in order to have a good harvest. When the rain comes, before people start planting, they will bring their seeds to the priest to be prayed for in order for God to cause it to geminate. Fr Milimo said that the harvest celebration is concluded on a special Sunday called ‘Harvest Sunday’. On this Sunday Christians come to Church with their produce to give thanks
to God for His providence. The celebration is marked with songs of praise and dance to express joy and gratitude to God.

The liturgical group from Magoye remarked that, at Magoye Parish the products are sprinkled with water by the priest, which signifies that without God giving them rain, a harvest would not have been guaranteed. It is during this event that people bring maize, onions, tomatoes, beans, pumpkins and many more crops produced from the land. Men from Magoye Parish revealed that during harvest (lwiindi), libation is done. Libation in Tonga is called ‘Kupilila mizimu’. During harvest, ‘Chibwantu,’ a traditional drink is used; the priest will put the drink in the mouth and then spit it on the ground and say words of thanksgiving to God. The harvest celebration normally comes after the homily and before the Eucharist.

Fr Milimo pointed out that the harvest celebration is celebrated in the same way it is celebrated in the Tonga tradition. In Tonga it is called ‘Lwiindi lwakumwaka,’ which is associated with planting, and ‘lwiindi lwakutebula,’ which takes place after harvest. On these two occasions, people will go to a community shrine called Malende where the native priests will perform some rituals and offer prayers to their God. Therefore the Church for Christians is their sacred place, so during harvest, people will come to Church and give thanks to God.

The second objective of the study was to investigate the areas of the liturgy that have been inculturated in Mazabuka Parishes. The data presented above show that Mazabuka District Parishes have inculturated a number of cultural elements in the liturgy that have enriched worship and are appreciated by the local people.

4.3 The benefits of liturgical inculturation in Mazabuka District Parishes

There are a number of benefits in inculturating the liturgy in the Church as already highlighted by different scholars in chapter two of this study. The following were the responses from respondents on the benefits of liturgical inculturation:

Fr Chibuluma of Nakambala Parish pointed out that liturgical inculturation enables the local people to live a whole life and not a double standard life. He further explained that in the past
people thought that everything about Africa was evil and as a result, when they found themselves practising their culture they felt guilty, but now because of the enlightenment that has come through inculturation, the local people are not condemned but live a full life as Africans. To substantiate on the benefits of liturgical inculturation, Fr Nchimunya of Magoye Parish remarked that liturgical inculturation has closed up the gap between faith and culture. People now can celebrate Mass using African values that enhances worship unlike in the past where people worshiped God in a language they did not understand. The youths from Nakambala Parish also added that the people who were condemned by observing their tradition have now come back to Church because they are now accommodated because the liturgy is now inculturated. They further said that inculturation is one of the tools that the Church can use to Evangelise.

The Lay leaders from Magoye Parish explained that liturgical inculturation has benefited Mazabuka Parishes because people now celebrate the Mass in *citonga*, the language that people understand. The men from Nakambala Parish to stress on the significance of inculturation said that liturgical inculturation enables everyone in Church to get involved in worship. The women from Nakambala Parish also added that liturgical inculturation benefits the Church because people learn more from what is already known (culture) to them thus makes worship more meaningful. The Sisters of Charity also revealed that liturgical inculturation has made people’s faith grow because the Church is now using symbols that are retrieved from their culture and have made Christians to easily understand the Gospel message. Lastly, the youths from Assumption Parish confirmed that some of the youths come from homes where culture is not promoted and so when they come to Church and find that the liturgy is inculturated, this can help them to begin to appreciate their culture and preserve it. They further said that, a person who does not know his or her culture is lost; they therefore strongly advocated that culture should be preserved through liturgical inculturation.

This chapter has presented the findings of the study. It has shown that the local people in Mazabuka Parishes view liturgical inculturation as vital and as such, it should be promoted in the Church for worship to remain relevant and meaningful to worshippers. The findings have
further shown that many areas of the liturgy have been inculturated in Mazabuka Parishes and this has greatly benefited the Catholic Church. The next chapter will discuss the findings under the same themes.
CHAPTER FIVE: DISCUSSION OF THE FINDINGS

5.0 INTRODUCTION
This chapter will discuss the research findings in the preceding chapter. This chapter will discuss the findings under three themes mirrored after the objectives of the study as presented in the findings.

5.1 Views of Catholic Church members on liturgical inculturation in Mazabuka District Parishes.
The findings have shown that liturgical inculturation enables the word of God to easily take root in the lives of the local people. The inference from the findings is that unless the Church uses values in one’s culture, the gospel message will remain abstract and it will have no impact in the lives of the local people. The findings have further revealed that liturgical inculturation creates awareness among the local people that God is not far from them but present in their culture. It can be deduced from this that through liturgical inculturation the local people will begin to appreciate their heritage and have confidence in their culture thus worship God with a clear conscience that God accepts them for who they are. It is further evident from the findings that liturgical inculturation creates a platform for the local people not to miss anything in the liturgy.

This means that when the liturgy is inculturated people can actively participate and follow the liturgy without struggles because the components of their culture have been incorporated. From the evidence above it can further be concluded that if the Church wants the local people to fully appreciate worship, liturgical inculturation should be considered as necessary. It should further be noted that when people come to Church, they come to listen to God’s word. Consequently, there is need to simplify the gospel message for people to easily understand and this can be done effectively through liturgical inculturation.

Zambia Episcopal Conference (1991) carried out a study in Zambia on liturgical inculturation and made similar observations that there is need for Zambians to be Zambian Christians and Christian Zambians. ZEC further observed that there is need for Zambians to give Jesus, the
word of God, a permanent home in their way of life (culture) not the temporary refuge he lives in at present. From the evidence above and in line with ZEC, it is very clear that liturgical inculturation is one tool that the Church can use today if she wants to do her mission effectively. The fact that needs to be emphasised in this paper is that Africans will remain Africans no matter how educated they can be because they have grown up in that culture. It is for this reason that the Church should be challenged to see to it that liturgical celebrations are always presented using African elements for them to remain relevant. Further, we can say that the liturgy can only be meaningful if participants understand what they are doing and lastly if the liturgy should be appreciated it should continue to embrace African values to remain live and owned by the local people.

5.2 Areas of the liturgy that have been inculturated in Mazabuka District Parishes

5.2.1 Entry Procession

It is evident from the findings that the Entry procession of the Mass sets the tone for lively liturgy. It is worth noting that Africans by nature are dynamic and their African religion is always characterised with dynamism. So to celebrate the liturgy in Africa that does not promote the expression of inner feelings and energies defeats African worship. It is therefore important to ensure that liturgical inculturation should always be encouraged for meaningful worship. This truth has also been demonstrated by Amadi (2008) when he explains that the entry procession in Mutare Diocese which is characterised by singing, dancing and gestures is not only a means of lively participation but it also depicts the cultures of the worshipping community which makes the celebration meaningful. He further explains that the inculturated entry procession in Mutare Diocese has brought newness to the peoples’ way of celebration as well as new understanding of what the Eucharist is about.

The findings have further shown that the entry part of the liturgy during Sunday Mass has been inculturated in Mazabuka Parishes. During this part, a song in citonga is sung accompanied by a traditional drum as a priest and altar boys enter. The singing of hymns in citonga accompanied by traditional instruments is what characterises the spirituality of the Tonga people. These traditional instruments like drums produce different sounds that
normally convey a message to the people. From what has been explained, it is clear that when cultural elements of the local people are incorporated during entry procession in liturgical celebrations, they enrich people’s spirituality as they attempt to understand the Christian God unlike being introduced to the culture that is foreign to them. Uzukwu (1982) illustrates the significance of having an inculturated entry procession by describing the solemn procession that characterises the Zairean Mass: the celebrant and ministers enter the Church in procession, swaying gracefully to the rhythm of the entrance song. Each carries his symbol of office that differs from region to region.

The findings further have revealed that the Good Friday feast has been inculturated during entry; this mass starts with the beating of a traditional drum called ‘Ngomba Yabukali’ which attracts worshippers to fully participant in worship because the drum that they understand has been blended in the liturgy. From the findings, it is clear that inculturating the entry part of the liturgy during Sunday Mass makes worshippers situated in the liturgy. When the liturgy is inculturated, worshippers are engaged in worship from the very beginning of the Mass up to the end without being bored. The findings on the entry part can further be interpreted that if the Church desires to be attractive to her worshippers, there is need to guarantee that the liturgy always embraces the culture of the people. Bate (1998) explains that today’s priority in inculturation is to see to it that African Christians continue to revisit cultural traditions and roots in order to allow a truly local African Church to emerge in our context. It is therefore important that every Christian in Africa promotes the lively kind of ceremony that fills the mind of every African worshipper with joy and great expectation for authentic worship.

The findings of this study are similar to those of Amadi in Mutare Diocese in Zimbabwe. The study has revealed that people enjoy worship when the entry part is done with the incorporation of Tonga traditions. In the Tonga tradition, when the Chief is coming to a gathering, his coming is always announced with the beating of drums characterised with jubilation. This traditional way of receiving the Chief should be emulated so that the entry procession in Church is characterised by jubilation. From these responses, the inference is that liturgical inculturation is necessary and beneficial to Parishes in Mazabuka District because
the liturgy that is inculturated is more appreciated by the local people than that which is not. It is also clear from the findings that inculturation of the entry part of the Mass benefits the local people because through liturgical inculturation worshippers are enabled to worship their God with joy and understanding (see appendix 5) showing the lively entry of the Mass.

5.2.2 Music and Dance

According to the findings, all the three Parishes that were interviewed have inculturated Music and Dance; this was evident during my observation schedule. Music is now done in the local language and it is always accompanied by traditional drums and shakers. This development where music has been inculturated means that worship in Mazabuka Parishes is no longer foreign but it directly affects the local people because songs are now composed in citongo. The local melodies have made the local people understand the theology of songs sang during liturgical celebrations unlike in the past where songs were sung in a foreign language.

The inclusion of traditional drums in music is another aspect that has enriched worship in Mazabuka Parishes. Africans enjoy worship that is expressed with dynamism and so when drums are incorporated in the liturgy; it enables worshippers to worship their God with joy.

The findings have further revealed that dance has been inculturated in the liturgy to enable worshippers express their gratitude to God with joy. From the findings, it is very clear that the local people enjoy worshipping God in their own culture; this was seen during my observation schedule where I saw how people joyously participated in the liturgy. This joyous participation in liturgical celebration is a clear demonstration that liturgical inculturation can benefit the local people. In the African Biographical Dictionary (1994) the Lumpa Church that was formed in 1953 by Alice Lenshina composed spirited Bemba hymns, far superior to those among Protestants and Catholics. People from Protestant and Catholic had flocked to the Lumpa Church because the Church at that time addressed the problems of the people like witchcraft and in addition, the inclusion of Bemba tunes in the liturgy attracted the local people.
From the literature reviewed and the findings of this study it is very clear that music and dance play a very vital role in the lives of worshippers. It is therefore prudent that the Church today should always strive to inculturate music and dance in the liturgy for the Church to remain relevant. It can be justified that the move by the Catholic Church to inculturate the liturgy is timely because the local people have a desire to get back to their roots. So during worship people have been accorded an opportunity to meet their culture and appreciate it. (see photos in appendix 6, 7 & 8) showing dance and music accompanied by traditional instruments.

5.2.3 Penitential and Thanksgiving Prayers
The findings have revealed that the penitential prayer is done through ‘bukonkola’, which is the beating of pounding sticks while women are seated on the floor. There is no doubt in my mind that such arrangement in worship where the penitential prayer is inculturated definitely carry more meaning than doing it the Roman way. The inculturated penitential prayer can further make worshippers feel that God has answered their prayers, as it was when people went to malende to ask for forgiveness they received instant answers. For example, when there is drought it is believed that the ancestors are annoyed and so people will go to malende and ask for forgiveness and immediately after leaving malende the rain will come. With this background when such practices are done in Church in the name of God, people normally feel God is answering their prayers.

The findings have also shown that the Parishes in Mazabuka District conduct their prayers of thanksgiving in an inculturated manner. It is evident from the findings that after a prayer of thanksgiving during Sunday Mass, a song of thanksgiving is sung accompanied by dancing and clapping to express gratitude to God. As revealed above, it is clear that the Tonga people of Southern province of Zambia enjoy worshipping God using tools already known to them. Such type of worship helps them to live a complete life whereby there is no separation between the Gospel and culture. The data above can further be interpreted that liturgical inculturation makes the local people understand that God is present in their culture hence appreciates their heritage. Bate (1998) observes that people should find areas in their culture
which are compatible with the Christian Gospel. This is currently a major task within the African Church in general as it attempts to correct the distortions of the past, which tended to dismiss everything from African culture as pagan and evil.

As noted by Bate (1998), Mazabuka Parishes have identified areas in the culture of the local people and incorporated them in the liturgy thus making the liturgy rich and meaningful. Since the Vatican Council II Mazabuka Parishes have been attempting to make the liturgy more Zambian for the benefit of the local people. From the literature reviewed, there is no literature that talked about penitential rite in the Catholic Church, this is what makes this study important because it is adding knowledge to the existing literature on the subject of inculturation and also for other Parishes in Zambia to learn how they can go about in the implementation of inculturation of the penitential prayer.

5.2.4 Bible Procession
It is evident from the findings that all the three Parishes in Mazabuka District have inculturated the Bible procession. During Bible procession, the Bible is accompanied by three people, one carrying the spear, the other an axe while a woman carries a hoe then one in the middle will carry the Bible. But on Christ the King celebration the symbols used are a clay pot, a protruding white cloth from the clay pot, the cross, candle and the Bible. The inculturation of the liturgy of the word is of great significance to worshippers in the sense that it helps them value the word of God and understand it better because things that they value in their culture are being used to explain the value of the word of God. It should be stated here that the Bible was not part of African religiosity and so for it to be appreciated it needs to be presented using things that are valuable in the local context that will help the local people to begin to value it. It is also worth mentioning that people best understand things when they are presented by a demonstration more especially that which is part of their experiences. Photos 9, 10, 11, 12 & 13 show how the Bible is dignified and conveyed to the lectern.

Amadi (2008) in his study also describes that the enthronement of the sacred readings in Mutare is done before the reading of the Gospel. After the sacred reading, or, in some
Parishes before the readings start, some members of the Choir, with dancing boys and girls, go to the middle of the Church with the Bible lifted. The enthronement involves more people who carry the Bible with singing and dancing to enthrone it on the Lectern with dignity. Amadi further says that, just as Chiefs are enthroned in their village Kraal in Shona culture, the word of God-Christ himself, the King of Kings and the Lord of Lords, deserves even more respect and dignity when Catholics gather to celebrate the Eucharist.

As observed in the findings and Amadi (2008) it is clear that the word of God should be made more African so that it can continue to be more appealing to worshippers. The Gospel message should never lose its relevance it should continue to incarnate in the culture of the people.

The liturgy of the word is one of the two major liturgical celebrations in the Catholic Church because it is the word of God that nourishes people spiritually. And because of its significance in liturgical celebration it is important that it is presented in a manner befitting its value so that it can be appreciated more by worshippers. Johnson (2012) in his study in western province of Zambia (Catholic Church) made similar observations on the Liturgy of the Word. He explains that during the procession of the word the deacon dressed in red leads the procession which is characterised with dance, rowing of sticks and carrying of a boat.

From the findings and Johnson’s findings it is very clear that people are proud of their culture and they are not willing at all to lose it. This has been demonstrated by their joyous celebration during liturgical celebration blended with their culture. The inculturation of the bible procession is an indication that the local people love their culture and would be enthusiastic to preserve it. This means that if the Church should remain relevant, there is need to continue encouraging liturgical inculturation as long as it is in harmony with the teaching of the Bible. The Church should not be rigid and impose the liturgy on African Churches because contexts are different.

5.2.5 Language, Gestures and Symbols
It is evident from the findings that language plays an important role in worship. The findings have revealed that language has been inculturated in the liturgy in Mazabuka Parishes where
Tonga is used as medium of communication. The use of the local language in the liturgy can greatly benefit worshippers to deepen their understanding of who God is and eventually relate with Him well. Lumbalala (1998) supports this position by saying that all peoples must worship God and remember Christ from within their own imaginative and language patterns. Amadi (2008) also explains that, the liturgy should not only contain a language that has been translated but also have some cultural pattern for people to understand and appreciate what is presented. From the data above it is clear that for people to fully understand the Gospel it needs to be communicated in their language.

The findings have further revealed that the use of gestures in Mazabuka Parishes like kneeling; clapping of hands and sitting down with heads bowed have been inculturated in the liturgy. When gestures are used, in the liturgy, they enable worshippers to fully express their inner feelings that make worship meaningful and this was noticed during my observation schedule at Nakambala Parish (see photos in appendix 14 & 15) which shows worshippers kneeling down and clapping. McCabe (1986) explains the significance of gestures by saying that communication in an African context is not only by verbal expression but also through signs and gestures and more deeply with symbols. This therefore suggests that liturgical inculturation is cardinal in the life of the Church where gestures are used like the raising of hands and bowing of heads. The use of gestures in the liturgy is inevitable if the Church in Zambia truly wants to be relevant to the local people.

The findings have further revealed that the use of symbols like water, fire and salt have been inculturated in the liturgy in Mazabuka Parishes. The findings have revealed that during Easter Sunday the liturgy is inculturated where a fire is first kindled outside the Church and then after worshippers enter the Church with lighted candles. The use of symbols in the liturgy is key in worship because it enables worshippers to deeply understand spiritual matters without an explanation because the symbols in themselves are self-explanatory. Shorter (1973) writes that a symbol is a conventional sign founded in a natural sign; it conveys first its natural significance and secondly a conventional significance. Shorter further argues that symbols speak by themselves through their existential context, appealing to observer’s own
experience, to his sense and to the very life processes, which he feels are a part of himself. As evident from the findings and literature review that symbols are important in the liturgy, it can be deduced that the liturgy in the Catholic Church should not be rigid and only wait for the Vatican to make pronouncements of what to include in the liturgy to suit the context. The local people should be mandated to see to it that what is compatible in their culture with the Gospel is incorporated in the liturgy to make worship relevant and appreciated.

5.2.6 Veneration of Ancestors

The findings have shown that veneration of ancestors has been inculturated in Mazabuka Parishes. On special Sundays, the dead people are remembered during liturgical celebrations just after Eucharistic prayers. The findings have further shown that in honour of the dead, the Catholic Church in Mazabuka District hold a Mass yearly where the names of the dead are called and asked to pray for the living. It is clear from the findings that ancestors play an important role in the lives of the living. In Africa, worship is not complete without the recognition of ancestors. This therefore poses a challenge to the Church to ensure that the liturgy accommodates the veneration of ancestors on special Sundays so that worshippers are at home with the Gospel because if not inculturated in liturgical celebration people will still do it on their own and might even go to extremes. So in order to help Christians to honour ancestors in a Christian way, the Church should include this in the liturgy as done by Mazabuka Parishes because it helps Christians to avoid double standard life.

To authenticate the position of ancestors in people’s lives, Fashole (1978) explains that deceased ancestors are integral to the traditional African social structure. In a culture where tribe, clan and family are of utmost importance, ancestors are the respected members of the family because they sanction society’s norms and ethics. Amadi (2008) also adds that Africans in general and the Zimbabwean look up to their ancestors for progress in life, protection from enemies, increase in crops, fertility in marriage, peace and unity in the family. It is clear from the findings and literature review that ancestors are important in the lives of the living. It is therefore important to make sure that the belief in ancestors is not separated from Christian worship because it is in line with the biblical teaching as demonstrated in
Hebrews 12: 22-23, which says that when we gather for worship we come to mount Zion, to the heavenly Jerusalem, the city of the living God. We come to thousands upon thousands of angels in joyful assembly, to the Church of the firstborn, whose names are written in heaven, we have come to God, the judge of all men, to the spirits of righteous men made perfect.

The veneration of ancestors in liturgical celebration can help the Christian community to reflect on the good works that were done by the departed and see how best such good works can be emulated for the betterment of society. The veneration of ancestors can benefit Christians in the sense that every year when they have a memorial Mass of great men and women, they can be inspired also to do great things for God so that when they die, they can also leave behind a good legacy.

It is important to note that most African Christians have grown up in cultures that are intertwined with traditional religion of that ethnic group. Therefore their religion is at the very heart of their cultures and thus controls much of their social life, it is the main source of power and regulates matters relating to land and the weather on which most Africans depend for survival. When an African becomes a Christian it does not automatically change his or her worldview nor does he or she change completely. It is therefore vital that the Church does not completely downplay the beliefs of the local people if the Gospel is to make an impact in their lives. In liturgical celebrations, it is always important that African beliefs and values that are close to the teaching of the Bible such as veneration of ancestors be blended in the liturgy for meaningful celebration.

5.2.7 Baptism
The findings have revealed that Baptism today in the Catholic Church in Mazabuka Parishes has been inculturated whereby those coming for Baptism do not need to have an English name to be baptised but even local names are used as long as they have meaning. It is clear from the findings that the dignity of an African has been restored because Africans can once again name their children with local names that are rich in meaning. The act of baptism in Mazabuka Parishes normally comes before the liturgy of the word.
Further, the findings have revealed that, the naming ceremony has been blended with Christian baptism. When the child is born, the family is allowed to perform a traditional naming ceremony. Afterwards, the child is brought in Church for Baptism with symbols of either pot or hoe to define the role of the child in society. The incorporation of African values in the baptism of infants in Mazabuka Parishes has helped Christians to celebrate life with more meaning. In Africa, the birth of a baby is received with joy and so when the birth of a child culminates in baptism, the ceremony carries more meaning to an African and is appreciated. When cultural values are incorporated in liturgical celebration it helps Africans to appreciate their culture and understand that their culture is not evil.

It is also evident from the findings that water used for baptism is sometimes mixed with salt, which is a symbol of preservation. The use of symbolism in baptism is very important because it helps people coming for baptism to understand that God through baptism preserves their lives from the work of the evil one as salt preserves. Inculturated baptism also helps worshippers to easily understand the meaning of baptism better.

This study on Baptism is different from the studies that have been consulted. This study has demonstrated how the inculturation of baptism can benefit the local people. It is therefore important that in everything that the Church is doing, she should try to find elements in the culture of the people that can be blended with the liturgy to make worship relevant.

5.2.8 Good Friday
Like with other churches, Good Friday is one important solemnity in the Catholic Church. Data show that Good Friday’s liturgical celebration is organised like a Tonga funeral. People on this day mourn, the men come with spears; the drum is sounded in a sorrowful manner to remember the death of Jesus Christ on the cross. From the evidence above, it is very clear that the death of the Lord Jesus is commemorated with passion by worshippers, making them to truly identify themselves with the sufferings of their saviour. The inculturated way of celebrating Good Friday Mass enables worshippers to appreciate their Master more than they
would if the Mass is celebrated in the western form. In addition, the inculturation of the Good Friday has made the celebration to be culturally meaningful to the people of Mazabuka Parishes since it relates to their culture and life.

Amadi (2008) explains that in Mutare Diocese the ceremony of Good Friday has been inculturated in such a way that the celebration is characterised with shona hymns conveying messages of bereavement and mourning. From the findings and literature review, the conclusion is that Good Friday ceremony in Africa can only have meaning when it is inculturated. The Catholic Church attaches great importance to Good Friday that leads to Christ’s resurrection. It is for this reason that this solemn occasion should be celebrated in a manner that worshippers will easily understand and appreciates it meaning. The best way to achieve this will be to consider the particular character and circumstances of the community and then to organise the details of the celebration in a way that will lead worshippers to full, active and conscious participation. This participation should involve both body and soul and eventually inspire their faith.

5.2.9 Harvest
The findings have shown that harvest or thanksgiving Mass is an important feast in Mazabuka Parishes. Although harvest is not proper liturgy in the Catholic Church, in Mazabuka Parishes it has been incorporated in liturgical celebrations and it is observed annually. The findings have revealed that the liturgy during harvest celebration involves Tonga music and dance. Further, on this special day the liturgy incorporates the pouring of water from a gourd into a clay pot by the priest to signify that it was God who gave the people the rains for harvest to be a reality. From the data above it is clear that the liturgy can only have more meaning if it incorporates the practices of the people. In the Tonga tradition, people normally go to malende for prayers of thanksgiving for harvest. Therefore, when the celebration of harvest is incorporated in the liturgy it enables the local people to have a sense of belonging because their cultural aspect has been blended with the liturgy. When African practices that speak volumes to an African are not included in the liturgy, worship becomes void.
Amadi (2008) reports that the annual celebration of harvest or thanksgiving is culturally significant in Mutare Diocese because it is done the way it is done traditionally. In the first place, before the planting season begins, there is a special Sunday for praying for rain. Later, women bring seeds for planting to be blessed in the Church. At harvest, afterward, people happily bring their produce to Church as a way of thanking God who gave them such abundant food. According to the findings, harvest in the Catholic Parishes of Mazabuka District is also celebrated just like the *Shona* people of Mutare Diocese in Zimbabwe. This similarity in the celebration of harvest is a clear demonstration that Africans desire to have an African liturgy that will speak in their lives. The liturgy should not be celebrated in vain. Therefore, it necessary that worshippers come to it with proper dispositions that their minds are attuned to what is going on in Mass so that they can be actively engaged and enriched and this can best be achieved by bringing in the liturgy the culture of the people.

The findings of this study are not different from Amadi’s study except in the area of dancing; the Tonga people dance differently from the Shona people that Amadi studied when they are happy. The reason for this difference in dance is the context. Every culture in Africa has its own way of doing things but overall, most of the practices are similar. The incorporation of the celebration of harvest in the Catholic liturgy by Mazabuka Parishes is a clear indication that people are more comfortable to celebrate the liturgy with joy about what they know than what is foreign. Therefore Christians are encouraged not only in the Catholic Church but also beyond to embrace liturgical inculturation to make the Gospel message relevant.

### 5.3 The Benefits of liturgical inculturation in Mazabuka District Parishes

The findings have shown that liturgical inculturation is beneficial to the Church because it helps to settle the problem of double standard living among worshippers. This means that through liturgical inculturation the culture of the local people is embraced and as such there is now no condemnation to worshippers who practice their culture. The data above can further be interpreted that through liturgical inculturation worshippers are helped to live a full life and worship their God boldly without a sense of guilt.
The findings lead to the conclusion that liturgical inculturation is beneficial to the local Church because it has made the local people feel at home with the Gospel. From this, inferences can be made that the gospel can never be brought home unless the local elements such as language, gestures and symbols that are known to the local people are blended in the liturgy. The gospel should have meaning to the people receiving it for it to benefit them.

It is further evident from the findings that liturgical inculturation is beneficial to the Church because the liturgy is now all-inclusive. The liturgy now does not only focus on the celebrant but also on worshippers who fully participate in Mass. This arrangement has a great bearing on the Church because worshippers in the Catholic Church particularly in Mazabuka Parishes are no longer denied that opportunity to fully express themselves in worship.

It is also evident from the findings that liturgical inculturation is beneficial to the local Church because it has enabled the Christian community to appreciate and preserve their heritage that was condemned by the early missionaries. It is worth noting here that once Zambians lose their heritage, it would pose a challenge on the moral and social life in Zambia. In Zambia today, because of the loss of our cultural norms, many lives now are patterned after the western culture. For example, the issue of co-habiting is slowly taking root in Zambia. Co-habiting is against the value of marriage among Zambians. With this moral decay being experienced in Zambia, liturgical inculturation therefore can be of great benefit to many Zambians because it is able to retrieve good Zambian values that can address these moral and social problems more especially among the youths who have literally no knowledge about their culture.

Zambia Episcopal Conference (1991) observes that liturgical inculturation is beneficial to the local people because it helps in expressing one’s faith in his or her own words and in the way one knows best his or her way. ZEC further affirms that inculturation is necessary for the Church because it is synonymous with evangelisation. Mawusi (2009) explains that, the Gospel must, like leaven, work itself through the entire structure, changing, adapting and using all that it finds there. Muwusi further observes that, when the Gospel came to Africa, it
was not deeply rooted in Africa because of the way it was presented by missionaries. The Gospel became irrelevant to the experience and questions of Africans and as a result, Christianity was not able to touch, renew or become part of the inner core of the experience of African believers.

From the findings and the literature reviewed, it is very clear that if liturgical inculturation is given much attention by believers it can greatly benefit the Church in so many ways. It is therefore safe to say that it is through liturgical inculturation that the local people begin to understand that God is not white or Jewish, as it was perceived in the past when missionaries just came to Africa. He is a God of all human races as demonstrated by Fr Chibbela who said that God in Tonga is called ‘Chilenga Nzubo’ meaning that He is a God of different families of which Zambians are a part of that family. This understanding has made the Tonga people of Zambia to appreciate that they are equally important in the sight of God thus removing the inferiority complex that Zambians are sub-humans.

It is also worth mentioning that Evangelism in Zambia cannot be achieved without liturgical inculturation. The fact is that people can best understand the Gospel when it is presented in their local language and symbols. Unfortunately today the Church in Zambia has missed this important tool of evangelism. The Church has failed to present the Gospel in the local language but instead the preaching is done in English more especially in the Pentecostal Churches.

The benefits of inculturation in the Catholic Church are immense which leaves no doubt that liturgical inculturation should continue to be encouraged not only in the Catholic Church but also in other Churches such as the Seventh Day Adventist, Pentecostal and Charismatic communities because all churches are one holy apostolic Church who should move together and flow in these benefits of inculturation.
CHAPTER SIX: CONCLUSION AND RECOMMENDATIONS

6.0 INTRODUCTION
The preceding chapter has discussed the findings of this study conclusively. This chapter will conclude by briefly highlighting the findings of the study derived from the three objectives.

6.1 CONCLUSION
The main interest of this study was to explore the benefits of liturgical inculturation in the Catholic Church with a focus on Mazabuka Parishes of Monze Diocese. In order to do this, the study examined how the liturgy has been inculturated in Asia, Africa and Zambia. The study has shown that liturgical inculturation is vital in the Church because it enables the local people to actively participate in the liturgy thus own the celebration. The study has further shown that liturgical inculturation is important in Church because it creates awareness in the Christian community that God is present in people’s culture and He can be worshiped in that very culture. The findings have also revealed that liturgical inculturation is necessary in Church because it makes the liturgy rich and coloured with African values which people easily identify themselves with. The study has also indicated that liturgical inculturation is necessary because it enables the local people to understand better, what is happening in the Mass unlike when the Mass is western in nature. It is clear from the findings that Zambians particularly Christians in Mazabuka Parishes desire to have a Tonga liturgy that can directly speak to them for meaningful worship.

This study has further revealed that many areas of the liturgy have been inculturated in Mazabuka Parishes: Entry Procession, Music and Dance, Penitential and Thanksgiving Prayers, Bible procession, Language, Gestures and Symbols, Veneration of Ancestors, Baptism, Good Friday and Harvest. The effort to inculturate the liturgy that has been made by the Catholic Parishes in Mazabuka District is a clear sign that the Church truly wants to be indigenous in worship. Through my observation schedule, I saw how worshippers naturally worshiped God because their culture and experiences were part of the liturgy. The findings have clearly shown that liturgical celebrations should engage people to actively participate in
the celebration and this can best be achieved when and if their culture is blended with the liturgy.

Lastly, the findings have revealed that liturgical inculturation is beneficial to the local Church because it enables the local people to live a full life and not a double standard life. In the past people thought that everything about Africa was evil and as a result, when they found themselves practising their culture they felt guilty, but now because of the enlightenment that has come through liturgical inculturation, the local people are not condemned but live a full life as Africans. Liturgical inculturation as revealed by this study has closed up the gap between faith and culture as people now can celebrate Mass using African values that enhance worship. This is contrasted to the way people worshiped God in a language they did not understand.

6.2 RECOMMENDATIONS

Based on the findings of the study, the researcher has made the following recommendations:

- In order to make liturgical celebrations more meaningful, there is need for the Catholic Church to consider inculturating all the prayers: if we consider the Tonga tradition, prayers are naturally cited and not read, there is need for the Church to consider how best prayers can be inculturated by allowing Christians formulate their own prayers derived from their culture and not read from the Roman liturgical book.

- Mazabuka parishes should document how they have inculturated the liturgy in order to help other Diocese in Zambia and beyond who are still hesitant about liturgical inculturation to begin to appreciate the need to blend the liturgy with culture for meaningful worship.

- Further research should be carried out on the gifts of the Eucharist in Mazabuka Parishes to see how the gifts can be inculturated in order for the Eucharist to carry more meaning. Holy Communion originated from a context that is Jewish. Bread was the staple food for the Jews and wine was their tradition drink. Therefore, there is need to invent what can be used as bread and wine from the Tonga local staple food.
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Fr Chibbela (Assumption Parish). Interview. 8th August, 2012
Fr Chibuluma (Nakambala Parish). Interview. 9th August, 2012
Fr Zulu (Nakambala Parish). Interview. 13th August, 2012
Sisters of Charity (Nakambala Parish). Interview. 22nd August, 2012
Fr Nchimunya (Magoye Parish). Interview. 12th September, 2012
Liturgical group (Magoye Parish). Interview. 23rd September, 2012
Lay leaders (Magoye Parish). Interview. 23rd September, 2012
Men (Magoye Parish). Interview. 23rd September, 2012
Women (Magoye Parish). Interview. 23rd September, 2012
Youths (Magoye Parish). Interview. 23rd September, 2012
Men (Assumption Parish). Interview. 8th November, 2012
Youths (Assumption Parish). 22nd November, 2012
Men (Nakambala Parish). Interview. 25th November, 2012
Women (Nakambala Parish). Interview. 25th November, 2012
Liturgical group (Nakambala Parish). Interview. 25th November, 2012
Youths (Nakambala Parish). Interview. 27th November, 2012
Lay leaders (Nakambala Parish). Interview. 28th November, 2012
Women (Assumption Parish). Interview. 20th December, 2012
APPENDICES

Appendix 1

Interview Guide for Priests

1. What is liturgical inculturation?
2. What are your views on liturgical inculturation in the Catholic Church?
3. Which areas of the liturgy have been inculturated in Mazabuka District Parishes?
4. What are the benefits of liturgical inculturation in Mazabuka District Parishes?
5. What are some of the challenges do the Parish face in trying to inculturate the liturgy?
Appendix 2

Focus Group Discussion Guide For Sisters, liturgical group, lay leaders, men, women and youths

1. What is liturgical inculturation?
2. What are your views on liturgical inculturation in the Catholic Church?
3. Which areas of the liturgy have been inculturated in Mazabuka District Parishes?
4. What are the benefits of liturgical inculturation in Mazabuka District Parishes?
5. What are some of the challenges do the Parish face in trying to inculturate the liturgy?
## OBSERVATION GUIDE

<table>
<thead>
<tr>
<th>Date</th>
<th>Description</th>
<th>Time</th>
<th>Purpose</th>
</tr>
</thead>
<tbody>
<tr>
<td>23/09/12</td>
<td>Magoye Parish (participant observation)</td>
<td>09:00-10:30</td>
<td>Observe how worship is conducted in relation to inculturation</td>
</tr>
<tr>
<td>11/11/12</td>
<td>Magoye Parish (unstructured observation)</td>
<td>09:00-10:30</td>
<td>Observe how worship is conducted in relation to inculturation</td>
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<tr>
<td>10/03/13</td>
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<td>08:00-09:30</td>
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<tr>
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<td>Observe how worship is conducted in relation to Inculturation</td>
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<td>14/04/13</td>
<td>Nakambala Parish (unstructured observation)</td>
<td>09:00-10:30</td>
<td>Observe how worship is conducted in relation to Inculturation</td>
</tr>
</tbody>
</table>
CONSENT FORM

Dear Participant,

I am a student at the University of Zambia conducting a research on the topic, “Exploring the benefits of liturgical inculturation in the Catholic Church”.
I am asking for your permission to participate in one or more interviews. The interviews will have oral questions which you will have the right to answer or discontinue the interview at any time. Please note that, there are no risks associated with participation in this interview.
The results of my research will be used in my dissertation and your name will not be published without your permission. If there are questions concerning my study, you are free to contact me on 0977443609/0967443609 or my supervisor Father Victor Shikaputo (PhD) on 0978404280/0966404280.

I consent that I have heard and agree to the purposes and procedures of the research and understand my rights as a participant.

Participant Signature.....................................................               Date...............................  

Interviewer’s Signature...................................................              Date...............................
This photo displays lively entry procession as explained in chapter five.
This photo displays a dance by bana Goret during worship as explained in chapter five.
This photo displays music and dance during the entry procession of the Mass as explained in chapter five.
This photo displays music done by traditional drums and shakers as explained in chapter five.
This photo display the inculturated bible procession where four elements were carried the cross, candle, the bible and clay pot as explained in chapter five.
This photo displays the dignifying of the bible during bible procession as explained in chapter five.
Appendix 11

This photo displays the dignifying of the bible using the symbol of a clay pot during bible procession as explained in chapter five.
This photo shows how the bible is dignified to the lectern during bible procession as explained in chapter five.
Appendix 13

This photo also shows how the bible is dignified during bible procession as explained chapter five.
This photo displays worshippers worshiping God through the gesture of kneeling as explained in chapter five.
This photo displays worshippers expressing their gratitude to God through the gesture of clapping as explained in chapter five.