

**“SAME COUNTRY BUT DIFFERENT LEVELS OF CHURCH”. A
COMPARATIVE STUDY OF CHRISTIAN MISSIONS IN ZAMBIA**

By

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DECLARATION

I, declare that Comparing Roman Catholic Local Evangelisation in Western and Northern Provinces of Zambia: Capuchins and White Fathers is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

Celestino Daimond Chishimba

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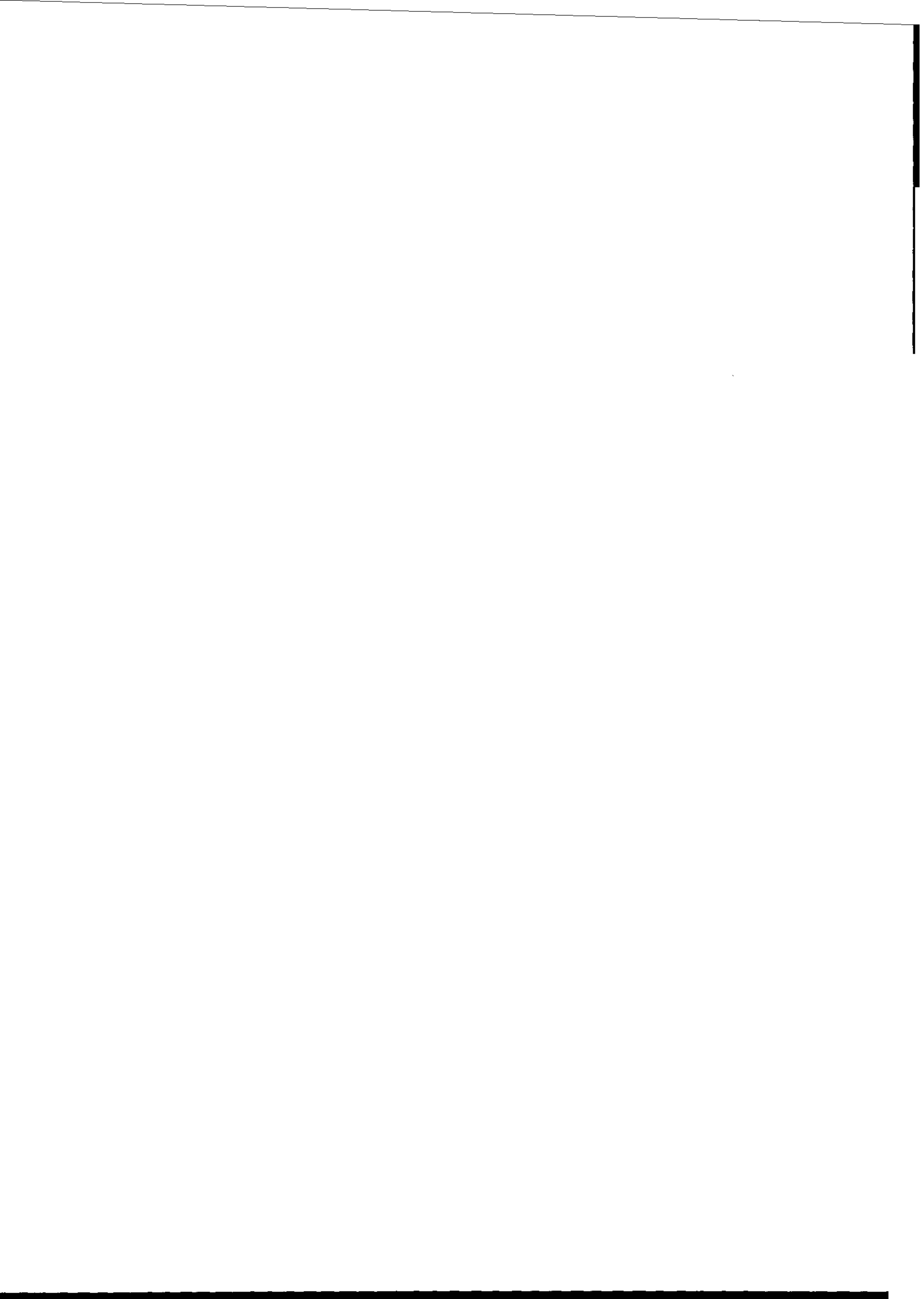
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LIST OF ABBREVIATIONS

AMECEA	Association Member of Episcopal Conferences of Eastern Africa
ATR	African Traditional Religion
Act	Acts
BRE	Barotse Royal Establishment
CIA	Central Intelligence Agency
CCC	Catechism of Catholic Church
EA	Ecclesia in Africa
Ed	Editor
GS	Gaudium et Spes
IPCT	Interdiocesan Pastoral Co-ordinating Team
LG	Lumen Gaudium
Mk	Mark
Lk	Luke
NT	New Testament
OMI	Oblate Mary Immaculate
PEMS	Paris Evangelical Missionary Society
Prod.	Producer
SC	Sacr
UNDP	United Nations Development Programme
WWW	Web World Wide

ABSTRACT

The thesis' discussion is by comparing Roman Catholic local Evangelisation in Western and Northern Provinces of Zambia with the focus on the Capuchins and White Fathers. Thus the thesis asserts with pastoral and missiological evidences that *missionary activities carried by the Capuchins and White Fathers occurred in a certain geographical, religious and sociological context. Hence faith encountered the culture of the Lozi and Bemba peoples in their given contextual milieu. . As such this contextual milieu influenced their way of accepting Catholic faith inculcated in them by the early missionaries. As a matter of fact the two peoples received their catholic faith differently with the pointer to the way they responded to the teachings and doctrine of the church. This is exemplified in their levels of faith with the local church of Kasama having more Catholics compared to the local church of Mongu. Conclusively, early missionaries who came to evangelise Lozi and Bemba peoples had their original missionary impulse influenced by the Theology of mission, and implantation of the church and the Church's teaching on missions. This theology contributed to the way they approached their evangelisation. Suffice to mention is the missionaries' differences in mentalities and cultural upbringing, compared to local people whom they encountered. White Fathers and Capuchins in their early evangelisation planted the seed of faith which has been received differently with the purpose and goal of making Christ and his message of, and invitation to, total human liberation known in both local churches of Kasama and Mongu.*



CHAPTER ONE: INTRODUCTION

Comparing Roman Catholic local Evangelisation in Western and Northern Provinces of Zambia with the focus on the Capuchins and White Fathers needs to be discussed with reference to the people who first evangelized them. Hence the need to briefly look at the main people who were at the core of early local evangelisation namely among the Lozi and Bemba peoples found in Western and Northern Provinces of Zambia respectively.

Figure 1.1



Source: CIA World Fact Report/2006

With reference to Figure 1 (Map of Zambia), the Lozi people with their related tribes namely Mbunda, Subiya, Nyengo, Nkoya, Kwandi, Kwanga, Mbowe and many others are clustered around western parts of Zambia with their main base in and around Mongu.

However their history of originality is traced from Lunda Empire in today's Congo DR. As such, Haantobolo and Ng'andu in giving us the history of the peoples of Western province stipulate that it is generally believed that the ancestors of Luyi people originated from the Lunda Empire of Mwata-Yavua (1992:37). Historically, the Lozi people have two version of their originality.

One aspect is that they came from Mwata-Yavua in the present day Congo DR around 1650 led by Mbuyawamwambwa; another thought is that they came from South Africa.

Since past event relied upon oral traditions, it is difficult then to justify the truth. What is true about them is that they settled in Barotseland, which is today called Western Province. On the other hand, the Bemba and their related tribes namely Bisa, Mambwe, Chishinga, Ushi, Namwanga accompany the Northern parts of Zambia found in Kasama and the other surrounding areas. Key here is the Bemba. O'Shea asserts that the Bemba compose the second largest tribe in Zambia and are most homogeneous of the Luba group – the ancestors of many tribes in Zambia (1986:25). According to some Bemba legends, their ancestors originally came from a place called 'Kola', somewhere in Angola and passed through Luba land. In fact as Dasguspta puts it the Bemba live in the high plateau land of the north-eastern Zambia stretching from Lake Bangweulu on the west to the borders of Malawi on the east (1986:67).

Pastorally the Bemba were first evangelised by the White Fathers or Missionaries of Africa who opened their first Catholic Parish at Mambwe Mwela in 1889 (Pastoral Letter of Catholic Bishops of Zambia: *You Shall Be My Witness*, 1989:237). While the Lozi people's main evangelisers were the Franciscan Irish Capucians who first came to the western part of Zambia in 1931 (O'Sullivan, 1981:34). Besides, the Protestant Churches in particular the Plymouth Brethren and Paris Evangelical Missionary Society already had contacts with the Lozi in 1882 and 1858 respectively.

While in Bembaland much of the penetrations by the Protestants were done by the Free Church of Scotland's base at Lubwe in 1925 in Northern Province of Zambia (Oger, 1991:70).

Against this background, one assertion is that missionary activities carried by the Capuchins and White Fathers occurred in a certain geographical, religious and sociological context. Thus faith encountered the culture of the Lozi and Bemba peoples in their given contextual milieu. Both people have different perceptions to life forces and beliefs. Hence these perceptions influenced their way of accepting Catholic faith inculcated in them by the early missionaries. As a matter of fact, this assertion of having different perceptions advanced the theory of comparing local evangelisation among the peoples of Western and Northern provinces of Zambia by Capucians and White Fathers.

The hypothesis here is that the two peoples received their catholic faith differently with the pointer to the way they responded to the teachings and doctrine of the church. Thus evangelisation directed to a given local community is influenced by its socio-cultural and economic milieu of that area.

In fact, in many Missiological literatures as one Onwubiko puts it the church and her mission have community and cultural aspects (1999:2). This is the basic thesis of *missionary ecclesiology*. Hence the need to observe that "the people of God have always been immersed in midst of the nations to discover in their history the animating and living presence of their God, and to bear witness to the solicitude of God for all the nations"(Onwubiko1999:2. For this to occur, Shorter (1988) argues that the need to recognize that faith must in effect become culture to be fully received and lived by any given people to be evangelised.

On the other hand, Luzbetak emphasized the need for contextualisation that is the process by which a local church integrates its understanding of the Gospel with the local culture. Key here is the need to take into consideration the people's cultural norms and values. Here the realization, as the reported by International Catholic Magazine that the faith community evangelises through its proclamation and through its common life: this means that our proclamation and our Christian lifestyle are always embodied in a specific culture (*Evangelisation, Proselytism and Common Witness*, 1998:510).

As a matter of fact the call here is a mission that puts the recognition of Culture as a starting point in liberating the holistic person. Therefore mission as Saayman puts it by referring to Kritzinger is the:

attempt to embody god's liberating presence in every human situation. it never takes place in a vacuum, but it always concerned with specific people in a specific situations and searches to discover the meaning of the good news in each context (2005:209).

Furthermore true Christian mission is of the essence of the life of the church (Saayman, Kritzinger & Meiring 1984:98). This life can only be generated and re-generated by full recognition of the people's authentic surroundings. Therefore evangelising local people becomes reliable and credible if it is shaped largely by historical and social factors, which are operative in a specific context. Hence the vitality of the emphasis by Paul VI that "every effort must be made to ensure a full evangelisation of culture, or more correctly of cultures" (Evangeli Nuntiandi, 20).

In fact this research project in its very sense seeks to understand if at all the Capuchins and White Fathers did include in their evangelisation approaches the correct understanding of cultures and their application to the targeted peoples. Hence the comparison in their local evangelisation approaches to the peoples of Western and Northern provinces of Zambia.

For effective comparative study of local evangelisation by Capuchins and White Fathers of people of Western and Northern provinces of Zambia, methodological approach applied by the researcher is the purposive sampling technique. This approach enabled the researcher to go straight to the materials at hand.

Thus the researcher employed documentary reviews of books, journals, articles, internet, web world wide (www) so as to have a thorough in-depth investigation of the missiological and evangelisation approaches materials involved in the research. To get a fuller understanding of the situation, interviews and questionnaires were applied as a form of gathering authentic data. The information gathered from these findings are further analysed in the chapter of discussions guided by the research hypotheses.

These findings were generated from the people who once interacted with the early missionaries. Besides, others had extracted the data from their academic understanding on what has been written by different authors on early missionaries' evangelisation of the people of Western and Northern Zambia.

Today these places are Mongu diocese and Kasama Archdiocese. Full evangelisation as stated earlier calls for the fuller understanding of the places where the gospel was first introduced. Legrand justifies by emphasizing that "our mission is exercised within the limits of history and finds expression in concrete geographical situations" (2000:24). Hence the need to briefly discuss the status quo of the local churches involved in this research analysis namely Mongu Diocese and Kasama Archdiocese.

1.1 GENERAL PROFILES OF LOCAL CHURCHES

With reference to Figure 1.1 (Map of Zambia), Zambia is a landlocked country in Southern Africa. The population is estimated at about 10 million people (CIA Fact Report, 2006). With reference to the Map of Catholic Dioceses and Parishes of Zambia, ecclesiastically the country comprises of 8 dioceses and 2 archdioceses. Mongu diocese and Kasama archdiocese are the main local churches to be discussed.

1.1.1 Mongu Diocese

According to Zambia Catholic Directory (1999) from 1931 till the early sixties all the missionaries working in the (Mongu) diocese belonged to the Capuchin Fathers of the Irish Province. As a matter of fact, the Capuchins are the first evangelisers of the Lozi people who made the most part of today's Mongu diocese. It became a diocese in 1997 with an Oblate Missionary Immaculate Bishop. The diocese has a population of 621, 492 people among them 56, 386 are Catholics with representation of 9.1 percent (catholic-hierarchy.org/country/zm.html). General poverty, HIV/AIDS and lack of a highly developed infrastructure are some of the challenges that facing the new diocese.

CATHOLIC DIOCESES AND PARISHES IN ZAMBIA IN 1999

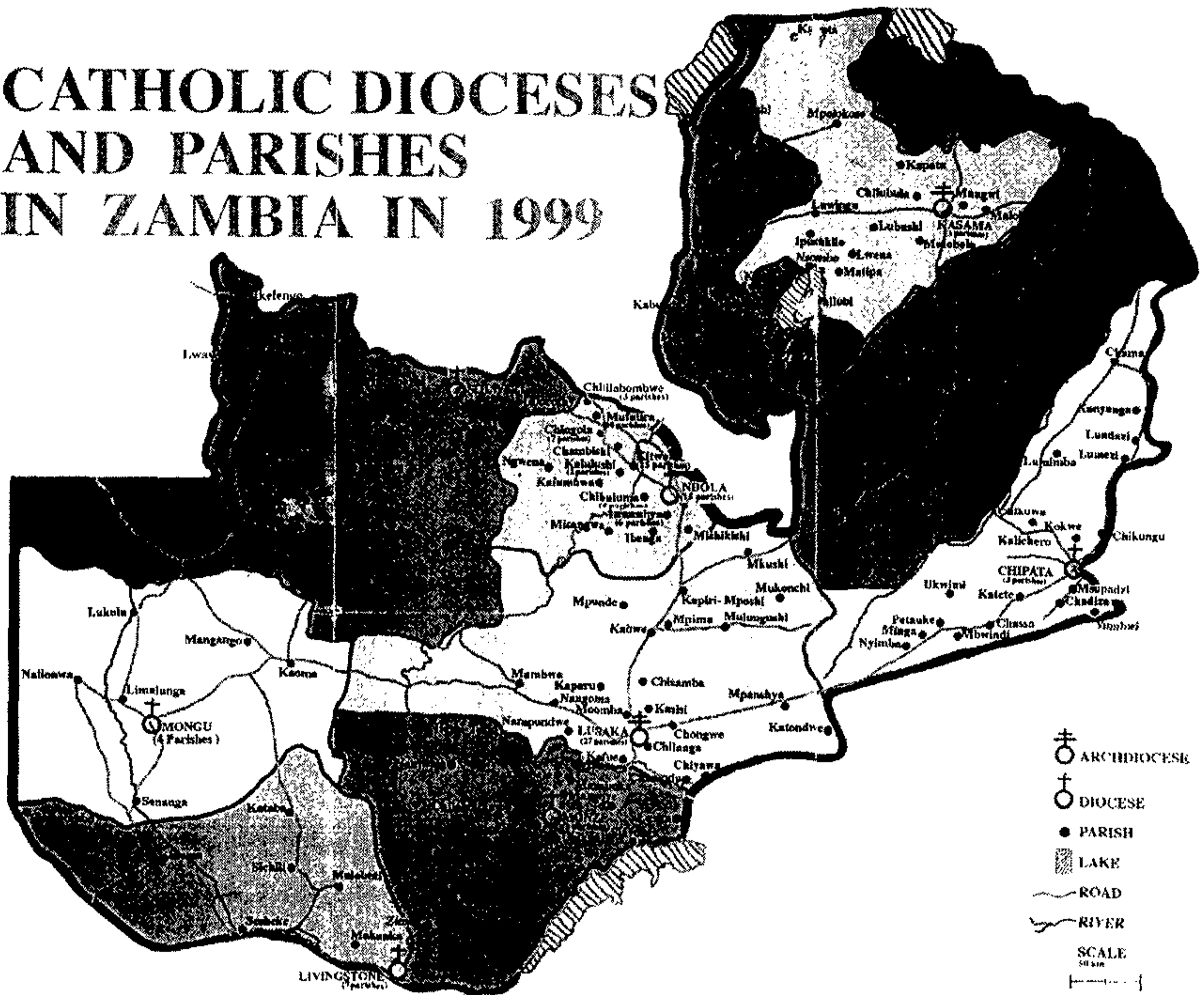


Figure 1.2

1.1.2 Kasama Archdiocese

White Fathers or Missionaries of Africa first evangelised Kasama Archdiocese with a more Bemba population. They opened their first Catholic Parish at Mambwe Mwela in 1889 (Pastoral Letter of Catholic Bishops of Zambia: *You Shall Be My Witness*, 1989:237).

It became a diocese in 1959 and later an archdiocese in 1967. Presently, it has local Zambian Archbishop with a 57.1 percent of catholics out of a population of

1, 038,954. (catholic-hierarchy.org/country/zm.html).

Due to privatization of the economy in 1990's, Kasama Archdiocese still has its consequences of unemployment, poverty, HIV/AIDS, lack of proper infrastructures in health and education. These are some of the challenges ahead of its pastoral successes. Given this background of the two local churches in which the researcher will analyse early local evangelisation by Capuchins and White Fathers giving the statement of the problem is key to the whole analysis.

1.2 STATEMENT OF THE PROBLEM

The early local evangelisation by the western missionaries in most parts of Africa including Zambia took many models. One of such was the recognition of people's cultural norms and beliefs before faith was inculcated into people's life style. It is of view that the Capuchins and White Fathers' early evangelisation in Western and Northern provinces of Zambia among the Lozi and Bemba peoples took that missiological trend. The fact is that people's local understanding of the deity was in line with their local beliefs and surroundings.

However, people's fuller appreciation of the gospel teachings and making them part of their life style continue to be a challenge even. In fact when they in any spiritual or social crisis, they resort to the local solution of ancestral reverence than seeking God's intervention as stressed by the gospel introduced to them by early missionaries.

Furthermore traditional rites that accompany seem to appeal to them more than the worship of God introduced to them by early missionaries. Mass is key here. These ambiances occur in both the Bemba and Lozi peoples though in different degrees.

To some extent, the essence of evangelisation is the challenge of local cultures to turn to gospel values in an authentic and radical way. Here the gospel values and norms have to be the core of life styles of an evangelized group. Core here is the holistic evangelisation of the whole person whose life has to revolve around Christ who is the Way, Truth and Life. A person or group of such a life lives behind all cultural norms and values that detrimental to one's faith as handed down by the apostles and gospel truths.

Therefore a comparison of local evangelisation of catholic faith to Bemba and Lozi peoples by Capuchins and White Fathers seeks to make us understand as to whether both missionaries in their respective areas managed to deliver a holistic gospel message. The fact is that the level of catholic faith in both areas is at different degrees with the indicators of numbers and deeper faith. As indicated earlier, Mongu diocese has 9.1 percent of catholics compared to Kasama archdiocese, which has 57.1 percent.

Though quantitative analysis may not be the only norm for justifying if an area is more deeply religious, in any case to some extent it may be a measuring ecclesia barometer. If that is the case, then what could have been some reasons as why there are such differences in the numerical standards of catholic converts among the Lozi and Bemba peoples despite the early missionaries' of teaching the same gospel truths centered on Christ the redeemer, sanctifier and liberator of all humanity.

Therefore the researcher sets out to analyse the possible arguments that could have contributed to the problem at hand of different levels of catholics among the Lozi and Bemba peoples by comparison of Roman Catholic local evangelisation of Lozi and Bemba peoples by Capuchins and White Fathers guided by research hypotheses.

1.3 RESEARCH HYPOTHESIS

The researcher in comparing Roman Catholic local evangelisation in western and northern provinces of Zambia by Franciscan Capuchins and White Fathers Missionaries was guided by the following research hypotheses:

- ✚ Missionaries taught the gospel with an ambivalent application of cultural values and norms of local people

Indicator: Different levels of faiths among the people.

- ✚ Missionaries applied rigid evangelizing models

Indicator: Different degrees in understanding catholic doctrine.

- ✚ Missionaries lacked application of Collaborative Ministry

Indicator: Different involvement of laity in church leadership.

1.5 DEFINITION OF TERMS

Collaborative Ministry: working together as a team namely bishops, priests and laity in the governing of church affairs at all levels including the parish or mission levels.

Conversion: refers to the moment or process whereby one alienated from God is moved to a change from sinful choices and patterns of choices to new life in friendship with God.

Evangelisation: proclaiming of the gospel, the Good News of salvation in Jesus Christ, to those peoples who have not yet heard it or to some extent include revival meetings to bring about personal commitment to Christ, preaching crusades to win people to a deeper faith in Christ

Inculturation: refers to the efforts of Christianity to be truly catholic by adapting its message to new cultures.

Local Church: sometimes called “particular church” which is a diocese or archdiocese refers to a community of Christian

faithful in communion of faith and sacraments with their bishop

Mission/Missionary: in catholic usage the word has three particular application: redemptive task of Jesus and of the church in the word; official designation of individuals or congregation to carry the good news beyond the boundaries of present membership; and thirdly refer to an intensified period of preaching and pastoral activity among those already Church members. Missionary clergy or laity carrying out mission-designated work

Second Vatican Council: ecumenical gathering of church leaders called by Pope John XXIII from 1962-1965 to revisit and build-up some of the church's teachings.

CHAPTER TWO: MISSIONARY APPROACHES OF CONVERSION IN ZAMBIA

Early missionary approaches of conversion in Zambia are a reflection of the whole Africa, which was characterized by a certain Theology of mission. In fact the Theology of mission arises with the questioning of the goal of mission. Mushete (1994) articulates that the goal of mission is the conversion of unbelievers.

In fact this corresponds to the type of mission, called a theology of the salvation of souls. Focus is the mission to proclaim the good news of Jesus Christ. Thus its proponents were convinced that outside the Church there is no salvation. Hence no regard was given to cultural and the religious traditions of the people; who were to be evangelized. As Oger WF states in reference to women traditional initiators among the Bemba people:

missionaries unwillingly undermined the women's position in their homes and the villages...the fathers condemned the traditional initiation rites done on girls regarding them as useless trivial. The initiator of these girls if baptized were excluded from full communion with the church (1991:1998)

The fact is that only those who adhere to the church teachings, or total discard of their traditional institutions, were baptised. Here the soul has to be saved, but to be saved it needed to accept the Gospel values and norms.

Hence the application of Horton's thought-provoking theory of conversion identified what he termed microcosm and the macrocosm. For him, the microcosm was linked to the local spirits while the macrocosm included the more universal spirits, among whom was the Supreme being.

Amidst the White Fathers' missionary endeavour, we thus find the Bemba had already been introduced to the macrocosmic forces by the 1890's. To what degree they had come to give prominence to the concept of a Supreme being.

Among the Lozi people, there is high regard for traditions. All is centered on the Litunga, their traditional ruler, who owns the land and people. As such there is a connection between their belief in God and their King.

O'Sullivan describes the Lozi's understanding of the religion of God as presented by the Missionaries, in most cases, was regarded as remote, very far removed from man; a personal relationship with him was inconceivable; his relationship to man and the world was not one of love, but of power and cleverness; morality was something quite distinct from belief in God. (1981:21). Such kind of understanding of God meant a hindrance to conversion, until one totally discarded such a belief. The salvific value of African religion had no significance with regard to the Western thought of religion, as any tolerance of such meant a compromise with the teaching of the Theology of the Salvation of Souls. Here, true missionary work was seen as the Church's bonded duty to bring the true Faith to local people.

Therefore, any religious systems and practices, and those who were guardians and promoters of these practices had no place in the missionary's area of conversion; until

they disregarded them in total. Succinctly, Theology of salvation of souls posits some weaknesses in the understanding of mission.

Here the mission was only in terms of preaching to unbelievers, and consequently leads to the conclusion that at any given point time all the lands of believers are evangelized, mission would cease to be meaningful. But this falls far short of Jesus' promise to be with the Church in her missionary endeavour until the end of time (Mt.28:20). Furthermore, this theology takes, as its point of departure an inadequate biblical image of mission. Images of mission in the New Testament (NT) that stress the hurriedness of mission work must be seen in the light of the earliest Christians' idea of an imminent parousia. This biblical model of mission on that expectation is not adequate for our situation per se.

On the other hand, conversion of people was in line with the Theology of the Implantation of the Church. The type of mission theology here regarded the people without culture and without civilization. The Church is to be implanted, constructed as it has materialized historically in the West, with its personal, its works, and its methods.

The same doctrine, liturgy, discipline, organization and mentality must mark all the Churches implanted in all regions of the world. Hence the early converts were received in the Church in such an atmosphere.

Local people among the Lozi were received in the church after much scrutiny. One Capuchin priest explained their policy on baptism:

we do our best to see that they are good catholics. There is no rush about receiving them as catechumens. Only after four years of preparation are they baptized, and then only if they show promise of persevering in faith (1981:45).

In this period saw also the stress on sacramental life, as contained in the Catechism teachings. More was on the memorialising of the teachings than objective knowledge.

In a nutshell, Theology of salvation of souls, and Theology of Implantation of the Church, were the key means in which local people were converted into Catholicism.

In most cases, the Christian Faith was taken without regard to African realities, in terms of culture, religion and its problems. And yet missionary activities needed to take into account the realities of the focused peoples' cultural values and norms. Most of it, was the reflection of historical background of missions and missionaries that determined Capuchins and White Fathers' approach to conversion.

2.1 HISTORY OF MISSIONS AND MISSIONARIES

Biblically mission is basically rooted in the Apostles and Paul's setting examples, and this left no doubt that evangelisation was, and is still, the focal facet of the Church's mission, answering the call of Jesus to teach all peoples (Mt. 28:19; Lk, 24:47).

Consequently, *Nasimiyu-Wasike and Waruta, ed. summed up the understanding of the term mission that:*

it contains a positive call of God, which is affirmatively manifested in each particular case, individually or collectively...connected with the vocation of God sending one out (for) proclamation, fellowship service and seen as unity and as indigenisation or inculturation of the gospel (2000:1).

On these premises, the early missionaries were mandated to evangelise local peoples, drawing from scripture and focal respect for culture. In this case mission and missionary's work is founded in the self-giving and self-emptying model of the Trinity. Those who are engaged in missionary activity share in God's mission and travel the same road taken by Jesus Christ- the road of Poverty, Obedience, Service and Self-sacrifice.

With this understanding of mission and missionary activities, Capuchins and White Fathers embarked on the evangelisation mission. Waliggo describes this period as "the third encounter of Africa with the Gospel began in the 19th century and has gone on to the present time. Someone has defined it as the greatest epoch of conversion in the entire history of Africa" (1999:16). The first and second encounter occurred in North Africa, and early 18th century south of the Sahara respectively.

2.2 The White Fathers and Early Evangelisation in Northern Part of Zambia

Verstraelen asserts that the “founding of Mission of Mambwe Mwela (1891) by the White Fathers (coming from the East)...beginning of organized Catholic work in the actual territory of Zambia” (1975:48). As a matter of focus, Charles Lavigerie in France founded the White Fathers Society titled ‘Society of the Missionaries to Africa’ in 1868, with the aim of evangelisation of the Moslems and the conversion to Christ of the African continent. They settled among the Bemba people, whose supreme Chief is known as Chitimukulu, who by then had immense religious and political influence extended even among non-Bemba tribes. Despite his power gravity, his subjects responded to conversion easily to some extent. The fact is that the notion of a high god was prevalent among both the Bemba and the Lozi at the time of the missionaries’ arrival in their areas. This may have facilitated the conversion process.

However, formal acceptance of Catholicism entailed more than acceptance of a new concept of God, and may not have featured as a dominant element in motivating conversion. It would seem that among the Bemba new eschatological ideas like Hell and Heaven featured more decisively. Here the appeal of eschatological elements was often more decisive in the conversion than the notion of a High God (1978:98). Furthermore, the White Fathers’ approach to evangelisation was more prepared for more direct pastoral work. They had a clearer approach to preparing candidates for Baptism. From the beginning they stressed a four-year long catechumenate with strict conditions for its successful completion.

As Oger commented:

once the catechumens had a satisfactory Christian conduct and a fair knowledge of the Faith, they became candidates for baptism and were called to the central mission for a full month of intensive immediate preparation for baptism and eventually confirmation (1991:51).

Here the instruction was highly conceptual and moral in focus, but the emphasis was not so much on understanding as on memorization. More often than not, the White Fathers used some Catholic rituals in line with some Bemba beliefs, especially those pertaining to traditional rituals. As such we note an early form of inculturation; that dialogue between faith and culture being put in practice.

Adherence to local culture of the people to be evangelised, was a norm highly valued by the White Fathers; in line with their founder's rule of life for his members. As a matter of fact, Hinfellar (1991:21) even shows the early passion of the founder's stress for the use of the use of local language in worshipping than Latin. On the other hand, the centrality of education played key to evangelisation.

Education was seen as key to inculcate in local people formal learning embracing the whole person, but also attending to his culturally mediated human needs. In this aspect Bate comments

the mission schools had a major impact on Catholic missionary endeavour. It was an effective, culturally mediated pastoral response to culturally mediated human needs (1992:12).

Here the cultural medium in this case arose from the modernisation process the resulting acculturation between Modern Western (Colonial) culture and African Traditional culture. Many local people wanted to find ways to participate in the new emerging culture, which was seen as offering many benefits. The cultural key to this participation was “education” which offered a route to socialisation into the emerging society. Hence education, knowledge of local culture and socialisation were some of the approaches of the White Fathers in their local evangelisation of the Bemba in Northern Zambia. On the other hand there were some challenges which were posed to them by many internal and external factors among them; the independent churches of Lumpa and Emilio Mulolani-oriented church.

2.2.1 The Challenges of Lumpa and Sacred Heart Churches.

The White Fathers’ early evangelisation faced some challenges among Lumpa Church founded in 1953 by a woman called Alice Lenshina, who claimed to have died and raised from the dead. Educated and raised in the Protestant Church, Lenshina, as Mulenga puts it “cleverly or by the inspiration of the Holy Spirit, she blended Christianity with traditional norms and beliefs and she was amazingly successful because even the most stone-hearted persons had an urge to go and receive baptism from Lenshina”(1989:2).

Besides, scores of people because of her preaching on eradicating of witchcraft joined her thus abandoning the Catholic faith. Counteracting this challenge the White Fathers enlightened the local people. Some literatures were produced advising the Christians not to join such forms of syncretism.

Besides, Sacred Heart Church was founded by a former seminarian in 1950's. He claimed acting on a vision and the inner voice that accompanied it, to set out spreading the teaching of the Sacred Heart of Jesus of which he was a devotee. This church spread from the Bemba land to urban areas, especially on the Copperbelt and Lusaka Provinces. This became the first schism in the Catholic Church in Zambia. The White Fathers counteracted it with the strengthening of the image of the Church. They stressed family prayers and rosary in communities. From the Lumpa and Sacred Heart Churches' offering a challenge to the White Fathers, key here is the fact that both were searching in their own domain for a religion that can accommodate their own self-expression drawing from their cultural norms and values though in different ways away from the dominance of the missionary concept of religion.

2.3 The Franciscan Capuchins and Barotseland

The Modern Catholic Encyclopedia (1994:328) describes the Capuchins as part of the Franciscan Order born out of the need for reform and promotion of the order in 1517. Hence in 1931, the Irish Franciscan Capuchins arrived in the present Buluzi land. Flynn (2003:4) Barotse Mission comments that on 3rd March 1931 Frs. Casimir and Alban travelled from Cape Town and they were told that Barotseland was assigned to the Capuchins. Thus began the evangelisation mission by the Capuchins in Western part of Zambia among the Lozi people, though Jesuits made earlier attempts in 1881.

The Capuchins having studied the Jesuits and White Fathers' approach to evangelisation based on schools, as a central to the whole mission strategy seemed to

be the ideal for them. Their aims were schools to be run by teacher-catechists.

Here is their approach, which reflects a fusion of religious education in form of inculcating the Catholic Faith and formal education; was the hallmark of the Catholic Church. Here Carmody observes:

in the 1930s, the Catholic Church envisaged its outreach in the light of the papal encyclical, *Maximum Illud*, where the Pope urged missionaries to make education of the indigenes the primary purpose of the missionary mandate (1999:39).

In fact, mission schools provided an ethos, morality and world-view. Key was the fact that Lozi's adherence to their culture norms and values provided for more converts. Here education was seen as a way of sharing that universal view of the world, and entering into the better understanding of religion. As such it opened the way for the blending of the African traditional and Western ways of life.

Hence accommodating the Lozi people in line with the focus of Theology of mission. Mission here need to take root in the very realities of the people geographical, sociological and cosmological. The deny of such realities attributes to faith that is not deeply lived by any particular people. The Lozi highly cherish their culture. The Litunga, who is their traditional ruler, is regarded as the custodian of the land.

In fact the Litunga was an emissary between the people and God whom they called Nyambe. Their belief in Nyambe dates back to times immemorial. O'Sullivan comments:

in pre-christian times the Lozi believed in one supreme God whom they called Nyambe. They applied to him a variety of titles such as lord of life, creator of the world, the one who supervises all, the lord of land and cattle, the all-powerful one the giver of gifts, the one who takes away, the shepherd of life and people, and he who spreads his wings over all (1981:24).

Such a belief existed before the missionaries came to Lozi communities, like any other African communities with a focus on Supreme being. Key here, as Carmody comments, is the Lozi people's macrocosmic view of religion which focus on the belief of more universal spirits among them was the Supreme being (1999:20).

Coupled along side with mission schools, the Capuchins used them as avenues of religious transmission and eventual conversion to Catholicism. Here the question of dialogue with the local cultures among the Lozi people seemed to be doubted, as the early missionary stock of catholic bent, tended to shy away from better understanding of the people's beliefs. Most often than not, little was made to delve in the main culture beliefs. Condemnation of culture beliefs was focal. Hence the Lozi, as people, highly cherishing culture beliefs had difficulties to fully accept catholic because many could not live a full sacramental life due to many canonical sanctions meted on them as a result of living a polygamous life; or adherence to certain cultural beliefs.

Like many other early missionaries, its approach to local people was more paternalistic with in some prejudice of coming from a superior religion.

In any case the Capuchins showed some signs in early evangelisation as seen in the learning of the language and eventual translation of the Bible into the local language of Silozi. In fact O'Sullivan gives testimony as in reference to the local people acknowledging that "they gave immense help to the new missionaries by teaching them the language and customs of the people and by their share in the translation of the catechism and hymns" (1981:43). But here an understanding of these activities of learning the culture demands more if effective and credible evangelisation has to take place externally and internally. In any case the Capuchins strived to evangelise a gospel, with an aim of converting the local people with the hope that as time goes on they will be able to fully live; it hence changing their lifestyles.

On the other hand, were the challenges faced by them, among them the much earlier presence of the Paris Evangelical Missionary Society (P.E.M.S). However more challenges were faced by the missionaries, which hindered in one way or another, their effective evangelisation of the Gospel to the local people.

2.3.1 THE PARIS EVANGELICAL MISSIONARY SOCIETY'S PRESENCE AND THEIR CHALLENGES.

Early missionaries in western part of Zambia consisted more of a Protestant bent. As Randall (1970:26) put it that, Frederick S. Arnot came to Africa in 1881, and reached Lealui in Barotseland in 1882. Lewanika, paramount chief of the Barotse, presently known as Lozi people, hospitably received Arnot. However Arnot's stay was shortlived.

Francois Coillard, a Frenchman, belonging to the Paris Evangelical Missionary Society, having spent many years in Basutoland present day Lesotho, arrived in Barotseland in 1878. Similarities in language between Lozi and Sotho added an advantage in his getting adapted to the situation.

Gone for sometime, Coillard returned to be received warmly in 1884 paving a way to open the first mission station at Sefula. Being missionary oriented Coillard embarked on the translation of the Bible into Silozi and setting up schools and clinics. This signalled the starting of real Christian missionary work in Barotseland.

The fact that there was an encounter between Coillard and the Kingship of Lozi people meant on a periphery the recognition of the Litunga's power. The mission schools had a major impact on Catholic missionary endeavour. It was an effective, culturally mediated pastoral response to culturally mediated human needs.

Besides, Zorn (2004:64) believes the ethnic and linguistic ties between the Lozi and Sotho peoples was a good reason for PEMS under Coillard to bring the Gospel to the

Lozi. The language factor advanced PEMS' acceptance as it had already put in place a missionary trend that was more contextualised.

Here is found a missionary praxis that was carried out in an area those cultural traits were fully centred on their king equitable to God. As such some resistance were encountered in which the PMS could not fully put into practice faith and culture in their missionary activities. On the other hand, the language of Sotho through similar to Lozi was more preferred. But it was a language modified and diversified hence it was no longer corresponded to the literary Sotho used in the mission schools and churches, in bibles and hymn books (:75).

The evangelisation carried by missionaries needs the validity of language to be used in dialogue that is a key element in making culture and faith compatible. Here Powell cautions the missionary approach in any evangelisation,

it is of importance that, through dialogue, they discover the authentic values which are present in non-christian religious so that these values may be purified and elevated and the gospel of Christ introduced to them (1971:212).

As such Powell points at the core of missionary spirituality of making Christ be fully manifested to the lives of people who have not fully received or inculcated the word in their lifestyles. Here the belief that the Holy Spirit is at work in the heart of everybody and in the midst of people (:211) needs to be fully analysed and realised in a concrete situation of a people being evangelised. Having analysed the status quo of Barotseland, PEMS' missionary approach like any other protestant church, the fundamental stress on the biblical teaching was key to conversion of local people.

Core to effective and efficient understanding of the bible was education because it involved reading and understanding the contents.

Hence PEMS established along side mission stations schools which were the centres of civilisation and evangelisation first in Sefula in 1886. In fact Protestant Missionary approach to local evangelisation reflects a connection between education and faith, as Carmody notes, if the people (in the White Fathers areas) wanted secular learning they were more likely to go to the Protestant missions which were nearby...in fact school and Protestantism became synonymous (2003:137). This provision of social service in form of education meant an Africa's readiness to embrace the European Culture and especially Christianity whose faith had western classic- philosophical teachings.

However a systematic missionary approach to local evangelisation seemed unclearly defined. The reason advanced articulates that Lozi culture was not fully dialogued. Often regarded as negative and unchristian some Lozi cultural practises received little or no attention although they were key to success of evangelisation which focused on faith and culture. To the contrary while referring to evangelisation among the Lozi people Murphy comments,

while there were few opportunities for the apostolate in the area, it seems clear that , in general, they had no clear method of evangelisation. They seemed to rely on learning the language becoming acceptable to the people but had little interest in coming to grips with the culture (2003:79)

Though this points to early Jesuits' evangelisation mission in Loziland, PEMS' approach to local evangelisation touches on this description. The fact that there was

an encounter with Barotseland Royal Establishment resulted in knowing the basic structure of Lozi kingship and society.

Therefore the Litunga's influence on his subjects meant acceptance of the protestant faith in high numeral degree centered on their mission schools. These were area of conversion with the emphasis on the High God typical to Lozi belief. PMS stressed on the spiritual and temporal powers of this high God which were made contact with the Lozi culture. Horton (1971) articulated this contact on the existence at the top of the African religious hierarchy in the Christian concept of an active and personally concerned High God.

Christian monotheism matched with Lozi belief in one God hence embracing PMS' faith spreading over and converting many to Christianity. This missionary approach of having more Christian was one time seen as a success of evangelisation. Hence Saayman cautions;

we missiologists often introduce the issue of conversion into into any debate prematurely as primary aim of mission (cf. Saayman 1992), and the influence of the Church Growth School of missiology added to the confusion of leaving the Impression that mere numbers are primary concern (33:2:208)

As a matter of concern, equating missionary evangelisation success because of many Christians converts needs much analysis. Real evangelisation seeks the liberating factor. Converts needs to be challenged by the gospel truth and be converted to living a lifestyle. This missionary approach enables revelation to Christian their true nature, their destiny and the ultimate meaning of their lives, the means of effectively bringing about the realisation of their longing for unity and peace (Powell, 1979:213). This

realisation challenged PMS and their evangelising mission. Later the encounter of this people by the Capuchins meant compromising the catholic faith teaching.

Finding an established mission which had recognised. The king and certain people's cultural beliefs also meant what type of evangelising approach was needed. Besides the "spheres of influence" as the term suggests any evangelised people was highly influenced by the early missionary styles of converting when. Hence the challenge remained to the Capuchins to present the catholic faith with a missionary approach that had to address the contextualised needs and aspiration of the local people on a deeper level. This proved quiet difficult as the Capuchins found a well grounded ecclesia mentality inculcated in the religious and cultural psychic of Lozi.

Thus a radical approach to the already evangelised group requires an equally radical approach. However the focus on whom to evangelise seemed to be a challenging factor. The western religion with its personal deliverance as validated on personal baptism seem to be incompatible with the Lozi's stress on community. Like any African people the Lozi traditional religion embraces unity and responsibility among its members. On this aspect O'Sullivan comments,

traditional religion enables man to have a sense of unity with the world around him, and a sense of his own place in it. The whole of reality, as he sees it, is dealing with life. He himself is a part of it, but he has only imperfectly distinguished himself from it. It gives him a sense of corporate responsibility it is the community which matters, not the individual (1983:12)

The community embraces all the religious and secular because all had to participate fully in the life forces that surrounds their communities. In this case Capuchins faced

opposition when they challenged witchcraft a part regarded as religious though in religious contexts it can even be a perversion of religious worship.

Hence witchcraft was often regarded as anti-life and the Lozi treasure life as just any African community. Therefore all such forces were to be exorcised from the surroundings paving way for a peaceful and harmonious atmosphere. Thus Capuchins had the challenge of spreading undaunted gospel that had to enable the Lozi to be permeated wholly so as in times of religious or traditional crisis, turning to the gospel had to be a norm. This will change in one's life. But because of the view of cultural factors which is based on acceptance of the dominance of nature with its repeating annual cycle, nothing can change. As such any embrace of the gospel to such a believing people comes with no change. Hence the view of time based on nature tends itself very easily to the ideal that nothing really changes, things are as they were, and they will be the same again (O'Sullivan, 1983:12). Needed here is the presentation of a liturgy based on a circle as the Catholic Church has. But the fact that it needs to be presented in a way those appeals to the people. A missionary approach of inculturation is key here. A religion that takes into consideration the positives aspects of the Lozi people's culture is a challenge that the Capuchins and PMS faced in their early evangelisation mission. Hence the need to see the Second Vatican's missionary approach.

2.4 Second Vatican Council and Missions.

Prior to Second Vatican Council, Oborji (2006) traces the Christian expansion in Africa during the 15th Century mission trend based on a "theology of the curse". Here African was regarded as nothing more than a dark continent. By 19th Century a

mission trend by mission territories were allocated to a particular missionary institute to evangelise and administer was a norm Missionary trend.

The Mission theology of the Second Vatican Council is given credit for its recovery of the theology of reciprocity. It is based on the Gospel image of the sowing of the Good News and on the Council's theology of the local churches establishment. Hence the local churches of Mongu and Kasama with its local people being evangelised in their contextualized settings. Key stress is the universality application of this mission theology but that recognizes the cultural diversity in the church and the role of local churches in the work of evangelization and implanting of the church in their various cultural settings.

Buono (2002) articulates the mission of Second Vatican Council placing the church's mission within the Trinitarian missions underlining the initiative of the Father, source of Love, Christ the missionary of the Father and the Holy Spirit which makes the Church missionary. This Trinitarian foundation is a community that involves activity in which all the three persons performs according to their role in the missionary church. In fact the Ad Gentes decree, emphasis missionary activity as the church's task (Cf. AG 9). While in other post-synodal documents mission is synonymous with evangelization (EV 5) going beyond the traditional schemes of that are tied to geographical and legal frontiers in order to reach new realities of a religious, social, and cultural character (RM 12ff). Emphasis is on the mission approach in a specific sense taking all the realities of that place with a quest for the need to reach out to all within their own conditionalities and their local pastoral challenges as the case with

the local churches of Mongu and Kasama being challenges of Inculturation, HIV/AIDS, and Independent Churches.

CHAPTER THREE: PASTORAL CHALLENGES

Comparative analyse of earlier local evangelisation missions between the Capuchins and the White Fathers; continues to give way to pragmatic pastoral challenges. Local evangelisation challenges an application of a missionary Theology based on a Gospel that is relevant and credible to people's cultural needs. This Gospel, as Haight noted needs to be evangelised with a realisation that there exists a

confrontation of Christianity with culture to be brought to a focus in a dramatic way the universal problem of crafting an understanding of the faith that is contemporary, contextual and applicable (2004:21)

Hence the need for a missionary Theology that takes a mission into account; and the sensitivity embedded in culture and context. Culture and context confronted local early missionaries, when evangelising local people in Western and Northern parts of now Zambia. This evangelisation took into account culture and context. Thus suggesting an application of a mission-informed Theology. This is a conscious effect of inculturation. Such a theology will never pretend to universality or timelessness, but will be rooted in local culture and historical particularity (:21). Realisation of a gospel rooted in culture and historical milieu is a pastoral challenge.

Culture is not static, but transitory, as Shorter argues,

culture is itself the product of change. It is tradition of accumulated choices in which the selection and acceptance of external ideas and behaviour play a part (1995:45).

This is equally true of the Church in the culturally conditioned situation. In fact, what was regarded as a culture norm among the Lozi and the Bemba in early evangelisation period; may remain irrelevant in the present situation. For instance, reverence once accorded to Chishimba Falls no longer holds among the Bemba. According to the Bemba Tradition the spirits of the dead ancestors resided in the Falls. Therefore gifts were offered to appease the ancestors. This action contributed to the confrontation between Christianity and Culture as Hinfelaar illustrates,

a hydro-electric scheme that used waters of Chishimba Falls, fifty kilometres to the west of Kasama and five kilometre from Chilubula, was inaugurated in 1959. The place was held to be sacred by the original inhabitants and the royal Bemba from time immemorial. The people believed that the construction of this dam severely disturbed its spirits and divinities. In order to placate them, senior chief Mwamba traditionally regarded as friend of now deceased Bwana Moto Moto ordered all subjects to contribute millet to pay homage to royal spirits (1995:176)

However homage (ukupepa) had been adopted earlier by missionaries to signify “adoration”, worship being given to God only. Through a group of Legion of Mary (:176) a strong negative reaction to Chief Mwamba’s order occurred.

Hence culture is transitory. Offering gifts to appease ancestors in and around the Falls is no longer a cultural fulfilment in Bembaland. Besides, “historical trends are always different. Earlier Christianity became the established Religion of the Roman Empire, and Europe began to identify itself as Christendom” (Quirogo 2004:14). From this the context emanates a Missionary approach, especially in the theological faculties as was in Africa. Bosch would argue with “its primary goal of serving colonial needs. The issue of proper incarnation of the Christian faith was secondary”(1993:492).

Times of Zambia Newspaper reported that the then Moderator of General Synod of Dutch Reformed Church (DRC), Professor John Heyns, challenged “the need to be liberated from their history of supporting apartheid and trying to justify it biblically” (DRC Urges Boers to End Racism, 1981:1). Culture and historical trends differ according to time and space. This shapes the way evangelisations occur in any local context. However, Evangelisation that takes into consideration culture and history; is the key to Missiological approach of any Missionary Congregation. The pastoral challenge, is how to evangelise a gospel that is reliable and credible, and that takes into consideration the need for an incultured gospel amid the pandemic of HIV/AIDS and the increase of Independent Churches. As a matter of fact, pastoral challenges as encountered by Capuchins and White Fathers seem to remain the same. But now these challenges are being experienced in different cultural and historical status quo.

Pastoral challenges circles around evangelisation of gospel message based on a contextualised Word that is orthopraxis in addressing cultural, historical and present human realities. A prophetic missionary Theology is key. Hence mission as Quirogo put it need to be understood as,

respectful, dialogical crossing of cultural, religious, personal racial, class and even geographical boundaries and as a life lived in commitment to proclamation and witness, liturgical celebration, dialogue, justice and reconciliation (2004:13)

Wholistic understanding of Mission bridges to view pastoral challenges as a sum total of all difficulties that missionaries, local clergy, and lay people, continue to encounter in evangelising a gospel understood and lived. Thus as Mattam and Kim adds, “mission is not seen primarily as territorial expansion but as transformation of value systems opposed to the concerns of the Kingdom and areas of human life with their diversities, problems and challenges” (1997:210). As regards the local Churches of Mongu and Kasama, Inculturation, HIV/AIDS, coupled with poverty and Independent Churches remain, and may continue, to be the main pastoral challenges that need to be tackled with a pragmatic Missionary Theology.

3.2.1 Inculturation

Pastoral challenges internal or external enable the Church on the Mission, to reflect on how to effectively evangelise to the present multi-cultured people. This eventually challenges the Church to convert people to Catholicism with diversity of cultures. Diversity poses a question of how effectively can a gospel full of reliability and credibility, be evangelised to a diversity cultured Christian community. Contextualised in *Zambian pastoral reality*, is the critical identification of the priorities for the Church's continuing mission of evangelisation. Typical is the identification of the challenges of evangelisation in the local churches of Mongu and Kasama. *These challenges may not be new but were repeatedly witnessed from the beginning of early local evangelisation by the Capuchins and the White Fathers though in different contexts and situations. In fact, Komakoma (2003), while recognising proclamation and ministries as a first challenge of evangelisation of the Church in Zambia; however indicated inculturation as second,*

the second challenge of evangelisation is what is today called "inculturation" of the faith. This is the task of making Christianity in all its aspects our own, truly African. Just as with the birth of Jesus the Word of God was incarnated in a specific culture, so today, this Word needs to be incarnated here in our culture (:245)

Indeed, Inculturation is a priority and an urgent task in the life of the local Churches of Mongu and Kasama.

Theologically, Inculturation is the interaction of culture one hand, and faith on the other. Hence Culture and faith are involved in the process of inculturation. Because of the complexities as Magesa (2004) noted when researching on the understanding of inculturation in Uganda, he concluded that the data indicated that people had various ideas about what the term “inculturation” means and implies for the pastoral activity of the church (:76).

On the other hand accommodation could be understood more or less equivalent christian rites replaced certain African usages that the missionaries considered reprehensible from moral or religious standpoint. Accommodation as used during early local evangelisation was superficial and rather shallow manner of adaptation, which barely took the African context into account. The Christian ceremony that was more or less equivalent to the African custom to be replaced was taken from the Latin rituals and carried out without any form of adjustment regarding place and circumstances. For a better understanding of inculturation there is need to understand what accommodation entails as the former was used in the early local evangelisation by Capuchins and White Fathers among the Bemba and Lozi peoples.

Succinctly, Shorter (1995) understands Inculturation as “the on going dialogue between faith and culture or cultures. More fully, it is the creative and dynamic relation between the Christian message and a culture or cultures” (:11).

Moreover inculturation bases its foundation in the New Testament “And the Word became flesh and dwelt among us” (Jn.1:14). The content of what would come in time to be called inculturation is contained in these Word of the gospel. God becoming man is key so that human beings might become his children (Working Paper/1994 Special Synod, 1993:664). Consequently Jesus confined the mission of proclaiming the good news to the disciples (Cf. Mt.28:20). Furthermore Paul, in fulfilling his mission, entered into dialogue with the Gentiles peoples whose cultural and religious values were different from those of the Jews (Cf. Act 14:8;17:22). Here the process inculturation follows is one that the Word of God, followed, taking flesh in the life and the beliefs of peoples who welcome Christ and the values of the Gospel (Special Synod 993:664). Here may lay a typical pastoral challenge of how possible can the local church with diverse beliefs and values be in compatible with the Gospel. The fact remains that certain local beliefs tend to occupy a special place in some people’s traditional norms and customs. While on the other hand their occupancy may have less stress in other people’s traditional beliefs.

Taking the case of the local churches of Mongu and Kasama, diverse cultures occur within their ecclesial boundaries. Thus tensions may arise of which some components of cultures would be theologically usable in the inculturation of faith. Despite this tension, Tlhagale observes,

inculturation argues that faith can find a home in an African culture and indeed open up its new home to new challenges. Faith because it has its own life, its own norms, will necessarily transform the host culture so that it becomes of that culture and yet not of that culture (2001:11)

In this situation there obtains what can be described as a fruitful tension. This would be alluded to as a tension that contributes to a renewal of faith. It heals culture strengthens Faith. As such, culture is healed as not all cultural beliefs are positive especially those found among the Lozi and Bemba peoples. In Mongu diocese among the Lozi people where cultural beliefs are highly valued, death and illness were and are still regarded as the presence of evil. Hence evil was viewed as manifested in witches. Thus witch-hunting became a norm as O'Sullivan comments that witch-hunting was often a greater evil than witchcraft itself as innocent people were slaughtered especially those befits the description of who a witch was (1981:27). On the other hand, among the Bemba people those suspected to be witches were ordered to drink poison (*umwafi*) in order to prove their innocence. Many died though innocent. Though these practises seem to have dimishes, any negative attempt to life among the Lozi and the Bemba peoples are met with severe reprisals.

Besides the people often may turn to traditional healers when in crisis of the presence of evil. The pastoral challenge lies in making the people to seek the aid of spiritual leaders when they are faced with such a crisis. Often the crisis becomes part of cultural practices. The challenge here is for the evangelisation of cultures in which only the positive ones are left to enrich the inculturation of faith (*The Mission of Christ* n.52). Evangelisations of cultures find fulfilment in Catholic Bishops of Zambia's declaration,

this means the Gospel's message is brought to bear directly on

values, norms and customs of a particular culture. the “two-edged sword” of the living Word of God (Heb. 4:12) will, on the one hand, purify and affirm the positive values of our society, such as the importance given to religion and to a community spirit. On the other hand, it will criticise and discard those values, which are negative, such as superstition and witchcraft (2001:246)

Here inculturation facilitates not only the integration of cultural values but also the purification of those elements not in keeping with the exigencies of the Gospel. This evangelisation of cultures succeeds when it is in harmony with Christ’s Gospel and done in unity with the whole Catholic Church (AMECEA Documentation Service 1997:468). As a matter of fact, this calls for a missionary Theology that has to regard and present inculturation as an effort of the church to make the Gospel of Christ penetrate and take root in the traditions of the people. It entails making people grow in their faith without any contradiction with the Gospel.

Besides it means to bring the Gospel into the culture to shed its light into real life situation of people today so that they build and strengthen a solid relationship with God. To be effective, the evangelisations of culture need to take place in a particular local church with a specific missionary paradigm.

Thus a mission model based on empowering the local churches of Mongu and Kasama to inculturate its own local faith with its diverse cultures is imperative. Hence the need to treat mission as inculturation. Here Bosch comments regarding the process of inculturation.

the principal agent is not the missionary who comes from the outside, but the local church, especially the laity. The emphasis is not on the universal church but on the local church because the encounter between faith and cultures takes place there, but always with openness to broader contexts (2001:101)

The local church is emphasised because the realities of people's faith and culture are lived there. Thus the people become as subject of the inculturation process. Therefore as Bate (1995) observes the value of the inculturation model which sees the people in the church as the subject of the inculturation process is that it is the same community of people who both live with the church and live the culture (:233). Hence the need to explore areas that needs attention in local churches of Mongu and Kasama with Christ, Gospel and people as further subjects of inculturation.

3.2.1 Areas Needing Inculturation.

The Africa Synod reminds us that inculturation is 'a requirement for evangelisation', a path towards evangelisation'. Thus it is one of the challenges for the church in Africa therefore "a priority and an urgent task in the life of the local churches to root the Gospel firmly in Africa" (Cf. *Ecclesia in Africa* 59-78). On the other hand, Bosch (1991:447) could say that the inculturation is today one of the most widely used concepts in missiological circles. The rapidity of its dissemination entails that missiologists, pastoral agents and laity needs to explore critical areas of necessity for the implementation of inculturation.

3.2.2 Liturgy

At the core of inculturation is the proclamation of the Word. The Word has to carry with it cultural elements compatible with gospel values. Thus inculturation has a place in worship as the Congregation for Divine Worship and the Discipline of the Sacraments endorses,

inculturation thus understood has a place in worship as in other areas of the life of the church. It constitutes one of the aspects of the inculturation of the Gospel, which calls for true integration, in the life of faith of each people, of permanent values of culture, rather than their transient expressions (1994:7)

Consequently, true inculturation is about Christ and his Gospel assuming the totality of human life and activity, and therefore, an all-encompassing reality, covering all aspects of life (Chima, 1998:32) including liturgy or worship. Since the proclamation of the Word and celebration of the Eucharist occur in Liturgy, it becomes as a necessity for inculturation in local churches of Mongu and Kasama. Moreover, it is in these celebrations that the ultimate worship finds its fulfilment. As a matter of emphasis, the Constitution on the Sacred Liturgy (SC) places Liturgy on the central life of the church,

the liturgy is the summit towards which activity of the church is directed; at the same time it is the fountain from which her power flows (SC 10)

In other words, Liturgy is important. Liturgy is the vitality of the church. Therefore it has to reflect cultural values of a local community. This will deepen the understanding

of Christ's message and give it more effective expression of a local community. As such early missionaries in local evangelisation of the Lozi and Bemba identified as critical the celebration of liturgy as core for the success of evangelisation. Though the Capuchins and White fathers were the people of their own time, culture and mentality they were sufficiently sensitive to some positive aspects of people's traditions. Therefore the Capuchins who evangelised the Lozi as O'Sullivan (1981) acknowledges, while doing their work, they were gaining valuable knowledge of the Lozi language, as well as an insight into the people with whom they were living and working for (:43).

Having an insight into the people meant learning and appreciating their customs and norms. The Lozi people cherish their culture so is the Litunga, their traditional ruler. They too embrace the sum total of all that surrounds their kingdom's traditional cultural activities. Among them is the importance attached to the Nalikwanda barge. The barge carries the Litunga from the royal capital at Lealui, to his winter capital at Limulunga during the floods in a ceremony namely Kuomboka (*ku omboka* means to come out of the water). There seem to be a traditional spiritual dimension attached to this barge. The Litunga holds an important place in the lives of the Lozi. Hence he was seen as having influence on how Christianity was spread among the Lozi. Earlier Coillard, the PEMS missionary believed that the Lozi idea of Kingship was the biggest obstacle to the spread of the Gospel; the people could not grasp that the Gospel was for everyone, without regard to his social status (Mainga, 1973:121). The pastoral challenge remains the need to establish a critical dialogue with Barotse Royal Establishment (BRE). This would, if taken seriously, enable the local church to understand at the deeper level the relationship between the royal barge and the entire

Lozi culture.

Countering this challenge, a young Zambian Oblate Missionary priest, Fr Celestino D. Chishimba OMI, has put the miniature of the Nalikwanda barge in St. Lawrence of Brindisi Parish. The parish where he does his pastoral work as parish priest is situated within the vicinity of Limulunga, the winter palace of the Litunga. Fr Chishimba believes beyond reasonable doubt that by including the miniature of the royal barge in the church which is a sign of slow mobility towards Christ, the people will easily identify with it hence making the process of inculturation slowly inserting into the local people's faith (Musonda 2006).

Critical here is the realisation as *L'Osservatore Romano* Newspaper reported that, inculturation has to make the gospel incarnate in different cultures, and their own community (The Holy Father's Pastoral Visit 1995).

In Western province, there are many cultures. Hence the pastoral challenge is in those tribes the royal barge bears little theological and anthropological stress. Thus the need for undertaking methodical research and on-going discernment for a proper mission model of inculturation. The acceptance of any cultural value connected with a group that has influence widely like the barge would eventually influence a progressive maturity in the faith of the whole people. In the same vein, Pope John Paul II cautions and this serves as a pastoral challenge to the Lozi as he questioned,

how is it that a faith which has truly matured, is deep and firm, does

not succeed in expressing itself in a language, in a catechesis, in theological reflection, in prayer, in liturgy, in art, in the institutions which are truly related to the African soul of your compatriots? (1983:5)

There lies the crux and complex question of Liturgy. Satisfactory process in this domain can be the fruit of a progressive growth in faith. That is the inner transformation of a person situated in the local church. This has to be linked with the spiritual discernment, theological clarity and a sense of the local and universal church.

Comparatively, the White Fathers who first evangelised the Bemba-speaking peoples in Northern Zambia took seriously the study of local customs and culture. Justifying their seriousness to cultural values is the missionaries' recording of all the stories and tribal histories associated with the Bemba peoples. Hinfelaar (1995) adds,

Fr Molinier was one of the first missionaries to make a study of the traditional religion of the local people. He wrote in one of his manuscripts that people believed in one God, the creator and Lord of all things. They also venerated the good spirits who cared for the land (:21)

This gesture offers the pastoral challenge of how to inculcate veneration of good spirits so as to be part of liturgy. These spirits are highly believed to reside in the ancestors who were the dispensers of moral values in the community. Their remembrance has to be assured through nominal reincarnation. Here Africans mainly those of South of the Sahara of which the Bemba are part, relate to the ancestors through naming. The ancestors are seen in the physical features of the children who

bear their names which relate stories about their deeds and achievements. Critical here is the recourse to use Lozi and Bemba at baptism. This stands as a pastoral challenge to some conservative clergy who stress use of Christian names. Great attachment to ancestors as Anyanwu (1984) points out is critical in the African World View of hierarchy of being. The African peoples believe that although all beings share the same life there is a variety and degrees. Below God are divinities and spirits. These spirits may be of natural or ancestral and of the spirits of the deceased (:93-94).

In any case, the essence question stands: can a person be possessed by the ancestors or other spirits? From experience the Catholic Church have put much value to spirit possession as a gift among its members. Although some Catholics claim it, as Magesa (2004:35) analysis, is generally viewed problematic by church authorities. Besides even those claiming to have the power to exorcise spirits are often viewed with suspicious. In fact the controversial Archbishop emeritus of Lusaka, Emmanuel Milingo as reported by the Times of Zambia, recently decided to break with Rome because of what he claimed lack of appreciation of his gift of healing by the church (Milingo Quits 2006). For more appreciation of spirit of possession and many other traditional values that needed to be inserted in one faith, dialogue is needed. Ecclesia in Africa (1995) view dialogue as a challenge, hence it concern

dialogue with African traditional religions will help
to show the way that positive cultural values fit into
the context of our faith (:67)

On the retrospective, liturgy as the summit towards which the activity of the church is directed offers many pastoral challenges. Among them is how to analyse a liturgical

action with a view of inculturation. The challenge remains as the document, *The Roman Liturgy and Inculturation*, cautions the how to consider the traditional value of the elements of the action, and in particular their biblical or patristic origin because it not sufficient to distinguish between what can be changed and what is unchangeable (1994:24). However in any liturgical action, language, music and singing, gesture and posture, art (nn.39-43) of any cultural grouping, there is need to consider the traditional values. These values need to be inserted in local people's faith. This has to begin with a proper inculturated catechesis.

3.2.4 Catechesis

An Apostolic Exhortation *Catechesi Tradendae*, 'Catechesis in Our Time', refers to the privileged place of biblical cultures in the dialogue between Gospel and culture, and to the historical character of the whole process of inculturation (1992:225). Consequently, catechesis need to bring the power of the Gospel into the very heart of culture and cultures. The pastoral challenge remains to enable catechesis to seek to know these cultures and their essential components. Thus they can be made part of the local people's faith. The importance of catechesis to local evangelisation cannot be underestimated. Catechesis constitutes the transmission of the faith, which opens catechumens to practising the Christian life and taking responsibilities in the Christian community as the Catechism of the Catholic Church (CCC) elaborates,

catechesis is an education in the faith of children, young people and adults which includes especially the teaching of christian doctrine imparted, generally speaking, in an organic and systematic way, with a view to initiating the hearers into the fullness of christian life (1994 n.5, 30)

Catechesis is built on a certain number of elements of the church's pastoral mission which have a catechetical aspect, particularly the initial proclamation of the Gospel or missionary preaching to arouse faith (n.6: 30). Thus in early local evangelisation carried by Capuchins and White Fathers among the Lozi and Bemba, catechesis was given due attention.

Through catechesis many were converted to Catholicism after time of preparation. As such to prepare catechumens adequately translations were done in local languages. De Jong comments that with the introduction of translations into vernacular as great importance as worship was made intelligible and clear for the faithful, with the consequence that they could participate in it more actively (2204:129). According to O'Sullivan with reference to local people's help to Capuchins in Western part of Zambia comments,

they gave immense help to the new missionaries by teaching them the language and customs of the people and by their share in the translation of the catechism and hymns, in addition to their teaching in the school (:43)

On the other hand, Hinfelaar explains White Father's stress on catechesis:

at the end of 1907 the first group of adults were admitted to the catechumenate...in December 1909, the first candidates of baptism were examined after four years of instructions (1995:70).

More focus should be on family catechesis whose aim is the on-going formation of adults, couples and families in the context of the Christian communities. This aimed at giving deeper content and spirituality with local cultural elements to catechetical teaching. As such memorising of catechetical lessons no longer is a domain for local churches of Mongu and Kasama.

Comparatively, Mongu diocese being new continues to face many pastoral challenges as regards inculturation of catechetical lessons. Though the Lozi catechism is available, other languages need to be catered for. Similarly Magesa (2004) is concerned on the language as he noted that,

catholic church officials had diverse views on the areas in Catholic life which they thought in need of inculturation. The aspect that they referred to most was that of language: the language of worship in a given locality should be that of the predominant community (:31)

The challenge remains to the minority ethnic community whose acceptance values, customs and beliefs need to be integrated into catechetical lessons. However for Kasama Archdiocese the advantage is its membership to Interdiocesan Pastoral Coordinating Team (IPCT). This team comprises mainly Bemba-speaking dioceses. The team published catechetical books whose approach was to start with life experiences coupled with application of local cultures. Hence the need to present catechesis on sacraments in an African cultural context. Could there be stages of impacting knowledge in the Christian context as there are in the traditional African context? Therefore the approach with integration of African customs and ways of thinking in

catechetical lessons remains a pastoral challenge for both local churches of Mongu and Kasama. At the core of catechesis are sacraments for which the converts are initiated in to become full members of the Roman Catholic Church.

3.2.5 Sacraments

Theologically the sacraments of Christian initiation namely Baptism, Confirmation and Eucharist, lay the foundation of every Christian life (CCC 1212). The same is for sacraments. The Christian life if fully lived in the Christian community which it the agent of and locale of inculturation (Musonda 1991:14). As such the goal of adaptation of sacraments is a pastoral challenge if implemented could bring people closer to the church so that they could take part in them better (De Jong 2004:153). The celebration of sacraments in Roman Rite seems to be alien to most Christians in local churches of Mongu and Kasama. Consequently the need to inculturate the sacraments are critical basing on African World view in which use of symbols are given prominence. In fact sacraments of initiation are filled with signs and symbols that accompany its celebration. These signs and symbols relate to the creation (candles, water, fire), human life (washing, anointing, breaking bread) and the history of salvation (the rite of the Passover) (CCC n.1189:310). In an African perspective and in particular Zambia, these symbols are highly used especially in vital stages of the person's life.

All important stages of the person's life are marked by rites that involve the employment of symbols. Important stages of birth, puberty, marriage and even death are symbolically celebrated. In the employment of symbols, Mulago qualifies their significance,

the employment of symbols is key in line with the law of continuity which holds the belief that whatever emanates from the person, such as the word, name, shadow, form part of the person (1992:152)

Here stress is on cultural elements that are positive and contribute to the growth of one's faith. Basing on this assumption, Capuchins and White Fathers in their early local evangelisation focused on integration some traditional values into the celebration of sacraments. *The Capuchins among the Lozi focused more on learning the language and customs of the country. Their pastoral challenge was the question of what language to use, as Hinfelaar (1995) put it, they faced a Catholic community of a different language rather than the Lozi or Tonga spoken in Western province. However they focused on Lozi which was widely spoken among the people to whom they had been given apostolic work. Because of diversity of cultures so heterogeneous, little was done in integration of traditional values and sacramental rites apart from translations of catechism and the Bible (:139). Therefore a fair conclusion would be that Capuchins did little in the area of integration of faith. However they laid a foundation for the future pastoral workers to formulate a more acceptable sacramental rite, through their recording cultural values of Lozi people.*

On the other hand, their counterparts the White Fathers with their zeal for cultural documentation used many possible means to integrate traditional values with sacramental rites. Their focus was on adaptating the church to the African context in a different way. Actually substitution, as Kaplan (1987:167) discusses, was a way of adaptation which the White Fathers used. Here is understood as a form of accommodating through which more or less equivalent Christian rites replaced African usages that the missionaries considered reprehensible from a moral, cultural, ethical or religious standpoint. For instance a mother who bore twins was blessed with an appropriate Christian prayer than the immoral and heathen customs as defined by early missionaries. Besides, Hinfelaar (1995) adds that with reference to Vatican II reforms,

for the White Fathers the paragraphs that restored the catechumenate for adults, and permitted elements of traditional initiation rites to be adapted for an African Christian ritual, comprising of several distinct steps, were seen as legitimation of the policies of their Founder Cardinal Lavigerie (:204)

Both early missionaries within their time and context, tried to bring sacraments closer to the people. Though in most cases dialogue with traditional values was lacking. However through their zeal to save the souls they did all they can to preserve the local customs. These aided a way to integral evangelisation with a focus on the missionary vocation for the Church whose goal was conversion of Africans to believe in God.

Bosch (2001) underlines this with regard to the Church's mission responsibility. In its *fundamental sense*, Bosch cautions,

that Christian mission does not belong first of all to church but to God. This is because, the message that the church proclaims is not its own but God's besides it is God who gives the church, as well as individuals in it, the power to proclaim the message of Jesus' life. Finally, the transformation that the message is supposed to bring about in the hearer is the work of the Spirit of God (:103-106)

Bosch may sound fundamental here but the telling reality here calls for re-examining of pastoral leaders' consciences in the area of inculturation. Are the present laws of the Church and Apostolic traditions overrating the *profound christo-religious sense* that exists in most African cultures Prior to this assumption is the realisation that Jesus is the model of inculturation who became human and took the culture of the Jewish people. The realisation is that just as 'the Word became flesh and dwelt among us (Jn.1:14), so the Good News, the Word of Jesus Christ, must take root in the life-situation of the hearers of the Word (EA 60) particularly in the celebration of the sacraments.

This offers pastoral challenges to the local Churches of Mongu and Kasama as they have to delve into the hard research re-examining in depth all the cultural aspects of inculturating the whole Christian life. Therefore coming up with a mission Theology that touches on all facets of human life personal, cultural, economic, political and health levels is imperative.

4.1 HIV/AIDS Pandemic

Early local evangelisation by Capuchins and White fathers faced pastoral challenges in the provision of health facilities and taking care of the sick among the people. Counteracting to this challenge was through administering western medicine to the local people who were eventually healed. Besides they encountered challenges to diseases that were incurable so were their spiritual needs. Presently the local Churches of Mongu and Kasama are confronted with HIV/AIDS pandemic coupled with poverty. HIV/AIDS is a deadly disease for which there is no cure presently.

4.1.2 HIV/AIDS Demographic Indicators

According to the recent demographic and health survey of Zambia, it is reported that 16 per cent of the population between 15 and 19 are infected with HIV/AIDS accounting for one million people (The Post 2006). Furthermore, according to HIV/AIDS Epidemiological Projections for 1985-2010, Western province where Mongu Diocese is found account for 12.6 per cent of those infected with its main town Mongu accounting for 22.2 per cent.

While Northern Province which mostly covers Kasama Archdiocese account for 8 per cent with Kasama its principal town at 12.6 per cent. Besides, UNDP's Household Living Conditions Report estimated that Incidence of poverty in Western province are substantially high in terms of both aggregate poverty and extreme poverty standing at 73 per cent with Northern province slightly lower than Western province (Central Statistical Office, 2005).

High incidences of HIV/AIDS and poverty go with many pastoral challenges. Among them is how effectively can the church leaders evangelise a gospel of hope particularly amid the incurable HIV/AIDS and its consequences of low productivity in workforce, orphans and other human sufferings associated with it. Given such grave consequences, HIV/AIDS has been declared a pastoral challenge and a major concern by Catholic Bishops of Zambia as they stated

We feel at this time that evangelisation which is linked
To human advancement must pay particular attention
To four topics, which present serious challenges to us
Family, youth, and the crisis of AIDS (You Shall be My
Witness, n.36:253)

The crisis of HIV/AIDS affects all in the church. The Church is the Body of Christ. As such if one part of the body gets infected therefore it goes without saying that the whole body is equally affected. Therefore it is a call not only to help those with the disease but also to help in preventing the spread of HIV/AIDS.

However the pastoral challenge remains in giving Christians the precise message of preventing the spread of HIV/AIDS. Most often than not ambiguous ways and means of preventing the disease emanates from Church leaders which put Christians in dilemma especially in Africa.

BBC reported that Pope Benedict XVI said that the spread of HIV/AIDS in Africa should be tackled through fidelity and abstinence and not by condoms (Pope rejects

condoms for Africa 2005). Contrary, *Esperesso*, an Italian weekly magazine, reported an interview with Cardinal Maria Martini who said that in couples where one had HIV/AIDS which could pass to the partner the use of condoms was “lesser” evil (Cardinal backs limited use of Condoms 2006). While in Zambia, the Catholic Bishops categorically rejected the use of condoms instead stressed on fidelity and abstinence as key actions to prevention of the spread of HIV/AIDS (Choose Life 1997; The Church as a Caring Family, 1997; The Church as a Mission Family 1999).

Despite these declarations, the church leaders are faced with a pastoral challenge of how to effectively deal with HIV/AIDS pandemic among its christians. Hinfelaar (1995) reflects back on the general situation of the pastoral dilemma that faced counsellor-priests

during those years as counsellor, Fr Kelly was in the midst of an agonising pastoral dilemma as he had to deal with married people who could not abstain from sex, even when one of the partners was HIV positive. He was of the opinion that, in these cases, one should never pass on death and that the use of condoms should be regarded as a lesser evil. At the same time, he upheld the ideals of chastity before married among the youth and encouraged a spirituality of great love among future couples. Fr Kelly asked parish priests to apply a greater sensitivity towards married couples and not lay burdens on people that they could not bear (:428)

Here lies one of the challenges of many pastors in the giving of a message as when to

use condoms to help prevent the spread HIV. The Official Catholic Church argues that it is not allowed to use the evil means, which is condoms, to achieve a good end. In this case the good end is the prevention of the spread of HIV. However can it not be argued that in the event of preventing a greater evil, which is death or an epidemic, its use, could be considered or even be allowed. This is the crux of many pastors in Zambia as they tackle the HIV/AIDS.

Pastorally, greater sensitivity towards HIV/AIDS infected people calls for a christian response with a missionary spirituality of love, compassion, care and service. Succinctly a Pastoral Letter, HIV/AIDS: A Call to Action and Responding as Christians (2001), by the Diocese of Tzaneen in South Africa stressed the importance of showing love and compassion to those living with AIDS or those in some way affected by AIDS since Christ wants all to be involved in "the work of christian service to build up the body of Christ" (Ep.4:12). Furthermore, Dulles' (2001) model of the missionary Church as The Church as Servant is applicable to the way we can respond to the HIV/AIDS pandemic especially those infected and affected. This model aims at leaving aside a vision of the church occupying the first place in order to put the world first, its needs and its challenges (:103). This model puts the suffering Christ in the HIV/AIDS people first than focusing on the church laws and regulation. The Church as a Body of Christ is affected hence the need to attend to the needs of its members. HIV/AIDS offers its needs to be cared for. Therefore it is a pastoral challenge to local churches of Mongu and Kasama. In what way must the church be a servant so as to live according to its identity and keep its mission clear amid HIV/AIDS? This means for the local churches to continue serving without losing the missionary vision that Jesus came to serve, to reconcile, to heal, to be Good Samaritan (Cf. EA 63:1995). Alternatively Magesa (2001) challenges in a unique way a task to

re-image Jesus Christ within the African context. Re-imagining Christ entails situating him within the contemporary situation of peoples.

Thus HIV/AIDS infected and affected peoples need not to be considered as sinners, diseased and spiritually unclean. Biblically it is for such as these, the diseased and unclean, that Christ came to heal. In fact Kelly (2005) provide probably the most logical of how the local Churches of Mongu and Kasama and its pastoral workers need to face the challenge of re-imagining Christ in HIV/AIDS issues as he articulates,

the time of HIV is a time of great perplexity. But it is also a time of great grace. The church has the responsibility of *discerning God in the correct situation and of hearing what God is saying to it through the crisis of HIV/AIDS*. It is also duty-bound to help others experience God even in the circumstance of HIV/AIDS. In the final analysis, the responsibility of the church is to live, speak and act as Christ would have done in this area of HIV/AIDS, to be Christ to those who are infected and affected, to bring Christ's message of hope and certain victory to suffering world (:6)

This continues to be the ministry and mission of Christ. It is also the mission and ministry of the local churches of Mongu and Kasama giving hope and even transcending beyond. Comparatively, local Churches of Mongu and Kasama re-images Christ within their own local contexts by attending to the needs of HIV/AIDS people. Because it is to such that Christ came for.

As a matter of fact, both local churches are deeply in the HIV/AIDS ministry. Basing on the Theology of Church as Family (Cf. EA 63,1995), they face the pastoral challenge of enabling people to reflect on HIV/AIDS as a "Sign of Times", a call to the people to reflect on the meaning of human love and sex, and its place in their lives (The Social Teaching of the Catholic Bishops and Other Christian Leaders in Zambia, 2003:19). Therefore realising that small Christian communities are places where the Church as Family is experienced and fully lived, Home-based care programmes are organised. These programmes are organised so that HIV/AIDS victims are cared for and given medical, moral and material support. *Times of Zambia* reported Bishop Paul Duffy OMI of Mongu Diocese justifying these activities by saying that there are excellent programmes running in the province where in one instance 2,247 orphans had been supported by the Diocese, while another 3,000 people were on a home-based health programme (Let's Complement each other, Veep tells Church, 2006) . Kasama Archdiocese on the other hand heeds to the call to care HIV/AIDS victims through offering wholistic therapeutic counselling programme through the health centres and dispensaries.

On the retrospective, early missionaries denounced the customs of inheriting widows, of frequent divorce and of polygamy (Hinfelaar 1995:65; Randall 1970:137) because of some moral and ethical implications that they had in Christian life. In the advent of HIV/AIDS, the pastoral challenge is how to denounce such unions at the same time being compassionate and caring towards those involved.

These customs of inheriting widows and polygamy are still practised in this male-dominated Lozi and Bemba societies. In most cases these customs are responsible for

HIV/AIDS transmission. At the core these unions are sexual unions for the transmission of life highly valued in Zambian context. Thus the chances of contacting HIV/AIDS are very high as the most common way by far in Zambia for passing the HIV virus is by sexual intercourse (Choose Life 1988). Thus it is not difficult to conclude that from this many of these heterosexual customs and much of the behaviour among the people in local churches are no longer instruments of life but death. Therefore the need to be critiqued and rethought in terms of sexuality's purpose of enhancing life.

Bujo (2001) has already critiqued polygamy in the context of inculturation as being incompatible in modern Africa with the dignity of women. He argues correctly that in a changed culture, polygamy is no longer in the interest of life broadly conceived (:133). Here inculturation entails promoting life which the ultimate goal of both the Gospel and African cultures. As such polygamy should not be considered as part of the picture of sexual relationships amid HIV/AIDS. With this context, the pastoral challenge is the rethought of polygamy in our society by stressing an inculturated monogamy marriage. Equally traditional marriages have to be reconsidered to avoid their drifting into polygamy in time of crisis. Therefore the challenge between christian marriage and traditional marriage. The challenge is how to help people to live Christian marriage in the context of the African cultural situation.

Besides similar customary practises and rites that used to be agents of promoting life can no longer be seen as such and must be pastorally challenged. Widow inheritance culminating in a sexual act may perpetuate the transmission of HIV/AIDS in the advent of the deceased having dead of AIDS. These practices are only incompatible

with dignity of women, they are agent of death when the civilisation of love is promoted (Evangelium Vitae nn.78-101). African cultural values and in particular Zambia in defense of life are upheld in transcending than in adhering to them. These cultural values especially those at the core of promoting and civilisation of love must upheld. These cultural values shape one's conscience and enable a person to have a compassionate and caring attitude towards those infected and affected by HIV/AIDS.

Adherence to cultural values and customs is one of the domain of Independent Churches. These churches have firmly established themselves in local Churches of Mongu and Kasama. Besides, just as some Protestant Churches were a challenge in early local evangelisation by Capuchins and White Fathers among the Lozi and Bemba peoples, presently independent churches are a pastoral challenge to these churches.

5.1 Independent Churches

Lwaminda (1986) acknowledges the emergence of the sects, religious movements and independent churches in Africa. In Zambia, the emergences of independent churches were described as the first signs of a desire for more religious freedom and independence (Hinfelaar 1995:182). In our context when we talk about these churches we mean the credible African or Western oriented independent churches. These churches are an offshoot of the Established Churches like the Roman Catholic Church especially in the local Churches of Mongu and Kasama.

In fact in the early 1950's White Fathers encountered the birth of an independent

church within the Catholic Church namely the Church of the Sacred Heart of Jesus (Hinfelaar, 1995:183). On the other hand, Lumpa Church though of the Protestant stock emerged as an independent church (Randall 170:58). Capuchins in 1930's faced little or no emergence of any independent church except for PMS which had already established itself among the Lozi. Prior to that, an Ethiopian church opened a school in Barotseland, run by Sotho evangelist Wilile Mokalapa (Murphy 2003:127). Zorn (2004:54) presented Coillard as being worried by the shadow of Ethiopian church stretching over the (PMS) and in the most unexpected way. Despite Coillard's worry this church presently no longer lingers over Mongu Diocese. While the Sacred Heart of Jesus and Lumpa Churches equally have no enforceable religious footing in Kasama Archdiocese among the Bemba.

However local churches of Mongu and Kasama have witnessed to the rise of a new Pentecostal wave as Gifford comments

but since the 1970's there has appeared a new variety of Pentecostalism which often sharply distinguishes itself from the earlier wave, and which is sometimes labelled 'charismatic' to distinguish it from earlier Pentecostal manifestations (1998:33)

These Pentecostal Churches constituted the African expression to the worldwide Pentecostal movement mushroomed in a different form and in a development which is incomprehensible if those older AICs are taken as paradigmatic (:33))

5.1.2 Reasons for Rise of Independent Churches

The Independent churches, especially those which started as offshoots of the mainline churches were born out of the need for a genuine indigenous Christianity. The acceptance of a very badly understood Christian message suggests the reasons for their birth. As such an assumption would be made that the moment the African got scriptures translated into their language and could therefore read them in their own language the African found himself introduced to a world very closely resembling his own than the missionary who brought the Gospel message using Aristotelian conceptualisation (Lwaminda 1986:1).

Thus the need for independent churches to incorporate traditional ways of thinking and traditional habits of their mind advanced their emergence. Other reasons were that they were born out of political protest against western domination of the mainstream churches though this point is debatable. Some independent churches continue to emerge even in churches without western domination and political emancipation of most African countries including Zambia.

Besides these independent churches seen to offer a sense of community, amid the cultural fabric of many communities destroyed and traditional lifestyles disrupted. Thus to those affected they offer fraternity, solidarity, consolation always focusing on the individual and the community. Nyenyembe (2005) writes on fraternity as an essential claim of humanity. Human beings, he continues, are deeply aware of the fact that they are all related, together (:1). Independent churches seem to demonstrate this fact. All members search for wholeness through its religion view of harmonising all humanity. As such a gratifying religious experience of being saved and healed is the

result. The desire for healing in the African context is critical. What are the needs of the people that are meant by traditional healers and that the church leaders not to meet? The quest for inculturation is a fundamental one for the local churches of Mongu and Kasama. It is particularly stressed by the responses from Africa which reveal a feeling of estrangement to western forms of worship and ministry.

This western domain of religion seems to be irrelevant to people's cultural environment and life situations as one Christian declared,

africans want to be christians. We have given them accommodation, but no home...they want a simple christianity, integrate into all aspects of daily life into the sufferings, joys, work, aspirations, fears and needs of the African...the young recognise in the independent churches a genuine vein of the african tradition of doing things religious (Lwaminda n.3.4)

Religiously independent churches seem to provide a means of changing and adapting cognitively to a new environment. Here many leaders of independent churches come from the same cultural environment as their followers. Therefore they are able to understand their lives in terms of troubling witches and spirits and other personal causes. To counteract this phenomenon, they are able to provide both spiritually and practically a step into the wider world. This world may go beyond the realm of traditional family ancestors. As such their religion helps to provide a new self-image and a new identity in their members. Critically is the assumption that even in mission churches, Christians accepted and understood Christianity very much within their older ways thinking. Hence it is impossible for an individual to do otherwise.

Therefore one find Christians finding no inconsistency in going to traditional healers and taking part in their rites to cope with sickness. They usually participate in these rites notwithstanding formal rules against such practices decreed by missionaries.

The advantage of independent churches may be that their leaders share with their people a common way of understanding and coping with the troubles in their lives. Amid many socio-religious troubles experienced in Zambia particularly in local churches of Mongu and Kasama, many pastoral challenges continue to rise. Hence the quest for a missionary Theology that strives to counteract these challenges in line with the gospel and church doctrine.

5.1.3 Pastoral Challenges

With a religious and church leadership organisation that appeals to most Africans, it goes without saying that, these independent churches constitute a challenge to the ministry of local churches of Mongu and Kasama.

Comparatively, White Fathers during early local evangelisation among the Bemba experienced many pastoral challenges than the Capuchins in the Western part of Zambia. Focus was the search for cultural identity in prayer and worship in this White Father evangelised area.

Critically was the biblical dimension of preaching with the focus to speak the people's language. This was the case with the *Mutima* church (Sacred Heart Church) as Hinfelaar points out to its founder's eloquent approach to preaching:

he attracted the cream of the teachers, catechists and other
lay-leaders who were fascinated by the inculturated way
Emilio preaches the Good News (1993:183)

The Good News clearly shows here that it has to take root in the life-situation of the hearers of the Word if it has to become relevant and credible to people's needs and aspirations. Thus the pastoral challenge here for both local churches of Mongu and Kasama are critically to think of transforming their modes of worship so as to become culturally meaningful to their members. For a successful and enduring achievement of such endeavours, a great need has been felt for backing of a mission Theology that is authentically African and Christians (Ukpong 509:184). The cultural factor has had a bearing on local churches of Mongu and Kasama on the process of inculturation. Since the beginning of Capuchins and White Fathers' missionary activity in Western and Northern parts of Zambia, there have been a process of contact between local traditional religion and culture on one hand and Christianity presented in European culture on the other. The Capuchins and White Fathers missionaries selected some elements which they thought to be compatible with Christian message. Thus the Christian concept of God, to some extent, had been integrated in local cultures of Bemba and Lozi peoples because the missionaries found them already believing in a supreme creator (O'Sullivan 1981:22).

Besides there were also areas of tension such as initiation rites, polygamy, witchcraft and magic, consulting diviners and others. The tension often resulted in syncretistic

practices. Both areas that have been integrated and problematic ones have given pastoral challenges to local church leaders for reflection in order to integrate better the African thought system and the European one in which Christianity was transmitted to the local people. As such the concern of Post-Synodal document is timely

the synod also expressed the hope that the bishops in each area would set up study commissions, especially for matters concerning marriage, the veneration of ancestors and the spiritual world, in order to examine in depth all the cultural Aspects of problems from various points of view (EA 64:1995)

However in addressing these problems, church leaders are faced with a challenge of coming up with an inculturated Theology that has to address real issues of local people. The current crops of church leaders were trained in mostly western Theological concepts and axioms. The possibility of having a western attitude in approaching African values and customs may be high. This assumption qualifies them to be a de-culturated group who may be faced with a challenge in the relevant and credible integration of culture and faith. Besides local churches of Mongu and Kasama face the pastoral challenge to search for a proper celebration of Liturgy that goes beyond external use of elements. This includes singing local hymns and beating drums. This illustrated the integration of tribal traditions in the church. However it goes without saying that worship during Liturgy need to permeate the interiority of human life thus leading the people towards a path to holiness.

Hence the pastoral challenge stands to critically select cultural elements that would render people an opportunity to experience the sense of mystic religiosity during the celebration. In fact the question should be what should be done about personal

experiences that do not already have expression in the liturgy of a particular church? Thus the church leaders are challenged to be aware of people's needs as they prepare the liturgy and incorporate these needs into their preaching and other forms of admonition. However in some cases people's needs are ignored because of started limits as regards certain liturgical elements. The decentralised church government of independent churches renders a success in meeting people's needs in worship. The needs of a local community are stressed than adhering to universality of canonical norms. Here the challenge is for a search of the ministry of Bishops and priests to be a ministry of unity and communion which must become visible to the faithful.

On the other hand, since 1990's the faithful of local churches of Mongu and Kasama have experienced an open and multi-religious society which has opened doors to all kind of religious denominations. Among them are the fundamental churches with a Protestant or Evangelical bent. Often their targets have been youths. These youths' faith is undermined as Hinfelaar observes in the recent increase of these churches in Zambia,

their faith was undermined by anti-church propaganda and the assertion that the Catholic Church did not follow the bible (1995:415

Precisely a critical reading of the Bible within the context of African culture is key. Archbishop Mbimba, of Mbandaka-Bikoro Diocese in Democratic Republic of Congo, emphasised the vitality of the Bible in the African way of life'

we know from our African culture that the Word is strength, and its power is proportional to the authority of the interlocutor and to the place it occupies in the ontological hierarchy of me. Thus, the Bible, the Word of God, for Africans has a special place,

character which places it above anything else whatever its nature may be (1994:11)

The challenge is how to interpret the Bible according to the people's own cultural experience. The need for open-minded pastors who have to facilitate this exercise is crucial.

Some pastors if they embark on this vigorous exercise often tend to downplay indigenous African values and customs that are usually in consistent with the Christian teaching. Compatible with Christian message and communion with the universal church are conditions they strive to meet even if the local churches may lose out. This may result in christians joining other fundamental churches who stress on the Bible alone for spiritual guidance while interpreting it literally. However most of these churches interpret the Sacred Scriptures in a way that suits their own often selfish ends. Uncritical observation of such interpretation of the Bible may lead to justification of certain structures of sin as Saayman pinpoints,

the bible has been used in history to justify what can clearly be identified today as unchristian social evils: war, anti-semitism, slavery and misogyny, to name a few. It would be extremely naïve to think that we today are immune to this dangerous possibility (Missionalia 205-213:2005)

However within this context, Saayman (:211) adds that the same bible in all fairness has also been used to fight these evils. In any case such interpretations may even lead to having passive christian communities. Instead of focusing on liberating effects of the Word, many of these christians attached to fundamental churches would be diverted from pressing problems in the socio-economic fields. Here only magical acceptance of Jesus Christ as a means to prosperity and monetary gain becomes a

norm.

Hence the pastoral challenge is to take more seriously modern catechesis. This catechesis has to be mingled with a measure of apologetics, the art of explaining one's faith. As Lwaminda (1998:4) conclusively put it the pastoral challenge for local churches with independent churches is to stimulate their own renewal for greater pastoral efficacy. The crucial reality is to develop within the local churches of Mongu and Kasama the missionary Theology of the mind of Christ that has to reach to the local's cultural values and customs and be integrated in their faith. As a matter of fact, the local churches have to pursue this goal by being faithful to the positive cultural elements, the christian message in communion with the universal church (EA 62).

On the retrospective, Inculturation, HIV/AIDS coupled with poverty and Independent churches are the main pastoral challenges facing the local churches of Mongu and Kasama. Within this context, the missionary self-understanding and self-identity of these local churches needs to be always in consistent with the effort to proclaim only the implication of the salvific work of the life of Christ. Therefore through its church leaders, the local church has to instil a sense of belonging, participation and cultural identity to its christians. Consequently the christians and the church leaders would be driven through the honourable spiritual dimension to proclaim the Gospel as a message and action of liberation. In fact, the Gospel carried by the local churches influences and transforms the people and culture in which it is proclaimed. At the same time it is itself enriched by them.

Being genuinely at home among a people and in a culture is the conditions for the authenticity of the Gospel wherever it is preached. Hence the need for mission as integral evangelisation in which the local Churches of Mongu and Kasama strives to evangelise its christians to receive Christ in every aspects of their lives while touching them on their personal, cultural, economic and political levels.

CHAPTER FOUR: FINDINGS AND DISCUSSIONS

In discussing a comparative study of Roman Catholic local evangelisation in Western and Northern Provinces of Zambia by Capuchins and White Fathers', the researcher was guided by the following research hypotheses:

- ✚ Missionaries taught the gospel with an ambivalent application of cultural values and norms of people.

Indicator: Different levels of faith among the people.

- ✚ Missionaries applied rigid evangelisation models.

Indicator: Different degrees in understanding catholic doctrine.

- ✚ Missionaries lacked application of Collaborative Ministry.

Indicator: Different involvement of laity in church leadership.

This approach primarily facilitated to test hypotheses, or to obtain objective comparisons between Capuchins and White Fathers in their local evangelisation. Besides, the comparative study is discussed along side with the findings obtained from the research through the questionnaires; administered from oral and written responses. These questionnaires focused on missionary mode of conversion namely: education, health, spiritual/religious, and social welfare; used by Capuchins and White Fathers during their local evangelisation among the Lozi and Bemba peoples. Besides, the questionnaire focused on the missionary approach to some components of evangelisation namely liturgy, sacraments, catechesis, cultural values and, social justice.

4.1 Analysing Findings

In analysing the findings, the researcher applied, besides other methods, the content analysis. This is the systematic qualitative description of the composition of the objectives or materials involving the study at hand. This instrument, involves analysing the contents of documentary materials such as books, magazines, and the contents of other verbal materials which can either be spoken or printed (Horing 1996:66). These materials, which composed the samples were observed and described in detail; in order to determine factors that explain a certain phenomenon under study. The researcher used this method, because it helped shed a lot of light and provided in-depth understanding of comparing Roman Catholic local evangelisation among the Lozi and the Bemba. Furthermore, the research instrument uses a set of categorisation procedures for making inferences from the data in context. It also combines qualitative aspects, where categories are defined, and quantitative aspects; where numbers within the categories are defined. Categories are made, so that they are independent, exhaustive, and mutually exclusive (Sarandakos 1994:215). The researcher did a thorough analysis of various missiological and pastoral-theological articles from various primary and secondary sources. Thus the content or articles to be considered by the researcher are categorised as categories with various themes associated with missionary mode of conversion and missionary approaches.

4.2 Categories and Themes from Findings

In analysing and comparing Roman Catholic local evangelisation among the Lozi and the Bemba peoples by Capuchins and White Fathers, the researcher specifically looked at the content and frequency of missionary modes of conversion; and missionary approaches to some components of evangelisation.

As such, content analysis and information obtained from oral and written interviews, was carried to decipher the latent meaning with the extracted data. From the categories of missionary mode of conversion, and missionary approaches to some components of evangelisation, some themes were extracted namely: education, health, spiritual/religious, social justice, liturgy, sacraments, catechesis, cultural values and social justice. These categories and themes are further analysed in the form of tables showing the numbers of respondents and percentages. A total number of 200 questionnaires were distributed in both local churches namely: 100 in Mongu and the other 100 in Kasama.

4.2.1 Data presentation for Mongu Diocese

Table 1.4

The following table shows Capuchins' missionary mode of conversion by the number of respondents and percentages

Missionary Congregation	Missionary modes of Conversion	Number of Respondents	Percentages (%)
Capuchins	Education	23	46
	Health	10	20
	Spiritual/ Religious	11	22
	Social Welfare	6	12
Total		50	100 %

Source: Researcher/2006 (Mongu Diocese)

Table 2.4

The following table shows Capuchins' missionary approaches to some components of evangelisation by number and percentage.

Missionary Congregation	Missionary Approach	Number of Respondents	Percentage (%)
Capuchins	Liturgy	18	36
	Sacraments	9	18
	Catechesis	16	32
	Culture Values	3	6
	Social Justice	4	8
Total		50	100 %

Source: Researcher/2006 (Mongu Diocese)

With reference to the Tables (1.4 and 2.4), 100 questionnaires were distributed in Mongu Diocese. Among them, 50 were distributed to respondents to answer the question: *What was the missionary mode of conversion among Capuchins in Western Zambia?* While 50 questionnaires were distributed to respondents to answer the question: *What was the missionary approach to some components of evangelisation among Capuchins in Western Zambia?*

Capuchins' carrying out of Roman Catholic local evangelisation among the Lozi, education as a missionary mode of conversion had the highest total number of 23 respondents thus accounting for 46 per cent. While 10 respondents mentioned the theme of health, accounting for 20 per cent.

The theme of spiritual/religious had 11 respondents, presenting 22 per cent, with social welfare as a mode of conversion, having a representation to 6 respondents accrued for 12 per cent.

Besides, Capuchins' missionary approaches to some components of evangelisation, had liturgy mentioned by 18 respondents with 36 per cent. While sacraments had 9 respondents, mentioning this core of church's ministry accounting for 18 per cent. Catechesis as missionary mode of conversion, was mentioned by 16 respondents hence accounting for 32 per cent. Cultural values had 3 respondents accounting for 6; per cent while social justice was mentioned by 4 respondents accounting for 8 per cent.

4.2.2 Data Presentation for Kasama Archdiocese

Table 3.4

The following table shows the White Fathers' missionary mode of conversion by the number of respondents and percentages

Missionary Congregation	Missionary modes of Conversion	Number of Respondents	Percentage (%)
White Fathers (Missionaries of Africa)	Education	25	50
	Health	9	18
	Spiritual/ Religious	13	26
	Social Welfare	3	6
Total		50	100 %

Source: Researcher/2006 (Kasama Archdiocese)

Table 4.4

The following table shows the White Fathers' missionary approaches to some components of evangelisation by number and percentage.

Missionary Congregation	Missionary modes of Conversion	Number of Respondents	Percentage (%)
White Fathers (Missionaries of Africa)	Liturgy	20	40
	Sacraments	16	32
	Catechesis	4	8
	Cultural Values	7	14
	Social Justice	3	6
Total		50	100 %

Source: Researcher/2006 (Kasama Archdiocese)

As a matter of fact, among 200 questionnaires covering both local churches, 100 questionnaires were distributed in Kasama Archdiocese. Specifically, 50 questionnaires were distributed to answer the question: *What was the missionary mode of conversion by White Fathers in Northern Zambia?* While 50 questionnaires were distributed to answer the question: *What was the missionary approach to some components of evangelisation by White Fathers in Northern Zambia?* Referring to Table 3.4 which focused on White Fathers' missionary mode of conversion, education had 25 respondents mentioning it. This accounted for 50 per cent. Health had 9 respondents accounting for 18 per cent. White spiritual/religious had 13 respondents accounting for 26 per cent. Social justice had 3 respondents, who pointed it out as a

missionary mode of conversion; thus accounting for 6 per cent. While spiritual/religious had 13 respondents with a presentation of 26 per cent.

Social welfare had 3 respondents thus having 6 per cent. Furthermore, White Fathers' missionary approach to some components of evangelisation as reflected by Table 4.4, had 20 respondents who mentioned it accounting for 40 per cent. 16 respondents mentioned sacraments corresponding to 32 per cent. Catechesis had 4 respondents accounting for 8 per cent. Cultural values were mentioned by 7 respondents with the percentage of 14. Lastly, Social justice had only 3 respondents, with the equivalent of 6 per cent.

4.3 Discussing Research Hypotheses

Comparing Roman Catholic local evangelisation in Western and Northern provinces of Zambia by Capuchins and White Fathers reveals that their missionary activities were carried in a certain geographical, religious, cultural and sociological context. These contexts highly influenced how these early missionaries taught the gospel, while applying cultural values and norms of people.

4.3.1 Research Hypothesis One

In corroborating with *Research Hypothesis One: Missionaries taught the gospel with an ambivalent application of cultural values and norms of local people*, Capuchins and White Fathers focused on issues associated with the gospel namely: liturgy, sacraments, and catechesis. Less stress is shown with their approach to contextual cultural norms of people (Tables 2.4 and 4.4). As a matter of fact, Schreiter (1985) insists that every form of evangelisation must be contextual if it has to be effective.

Furthermore, any context needs to adequately consider people's customs and norms, if the gospel has to remain credible and reliable in people's lives. This is justified by diverse Missionary literatures among them by Onwubiko (1999), who argues that the church and her mission have the community and cultural aspects that are the basic thesis of missionary ecclesiology. Thus, missionary work of evangelisation among local people, remains credible if only it is built on the sound values of people's culture. The fact is that, Christianity is not only meant to be heard of but to be lived. It is life. Then it has to be well understood and lived. It has to interpret itself to the people in such a manner- that these will see it as something worthwhile striving for. As a matter of fact, the relevance of Christianity as it related to earlier local evangelisation among the Lozi and the Bemba, becomes more manifest if it is incarnated into people's way of life. Critically, here is the rationale analysis that, through indigenous expression and experience, derived from local people's cultural norms and inserted into worship, makes them easily identified with the mainstream religion in this case; the Roman Catholic Church. Adherence to cultural norms of people in evangelisation influences their lives. Thus, as Mwewa points out that "it is by influencing the life of the people from within their cultural values, rather than by keeping aloof, that it will be more effective" (1977:233). Effectiveness and relevancy of Christianity become possible if cultural norms are critically given priority in local evangelisation among the Lozi and the Bemba. This assertion gave rise to respondents' reactions to mission Christianity. The history of religion encounter especially among the Lozi, was marked by opposite categories of attraction and opposition. Partly, opposition was met by local people's regard of the new religion on manifesting material superiority; which viewed and disregarded integral evangelisation.

This is justified by 3 per cent Capuchins' missionary approach to cultural values. Counteracting the importance of culture among the Lozi people one respondent cautions,

the Lozi culture is one of the most sensitive ones in Zambia a missionary must be aware of this. There is need to deeply explore this culture by answering questions such as: why do the Lozi people behave, react, think the way they do This is the recipe for inculturation (2005)

Inculturation is the key. The point of departure is the true quest for a dialogue between the Gospel and the Culture. Consequently, earlier local evangelisation by White Fathers seemed to be marked by appreciation of their cultural norms. This is justified by Chapter One's earlier analysis that "adherence to local culture of the people to be evangelised was a norm highly valued by the White Fathers in line with their founder's rule of life for his members" (Researcher 2006). Thus, by exhibiting 7 per cent adherence to cultural values, White Fathers earlier evangelisation recognised the Bemba's traditional norms. As such certain norms and values were made partly in the whole sphere of worship.

Despite their recognition of cultural norms their missionary approach was rather ambivalent and negative as they lacked dialogue as Hinfelaar states,

this negative approach to culture and custom was not universal. For some missionaries the key word had become adaptation, i.e., some of the traditions could be adapted to the teaching of the church. however the local culture was seen as being at the service of christian evangelisation and there was as yet no equal dialogue between the tenets of African traditional religion with those of Christian religion (1999:122)

Capuchins and White Fathers showed a relative readiness to adapt some cultural norms and customs in their early local evangelisation. However they were operating in an ecclesial era characterised by a certain Theology of mission. In fact this corresponds to a type of mission called a theology of the salvation of souls which had no regard specifically that which was given to cultural and religious traditions of the people to be evangelised as Chapter Two of this research stresses (Mushete 1994). Faced with this theology of mission, missionaries' application of cultural norms and values were ambivalent therefore displaying an indicator of different levels of faith among the people.

Hence a critical observation of the researcher who commented perceptively in Chapter One that,

therefore a comparison of local Roman Catholic Church evangelisation of Catholic faith to Bemba and Lozi people by Capuchins and White Fathers seeks to make understand as to whether both missionaries in their respective areas managed to deliver a holistic gospel message. The fact is that level of catholic faith in both areas is at different degrees with indicators of numbers and deeper faith. As indicated earlier, Mongu diocese has 9.1 per cent of catholic compared to Kasama archdiocese which has 57.1 per cent (Researcher 2006)

Key reference here should be made, a cautionary note that, quantitative analysis may not be the actual norm justifying missionary's earlier local evangelisation's success. However, to some lesser extent, the large gap between Mongu diocese and Kasama archdiocese in catholic population may be a yard-stick of how deep religious belief is among the Lozi and the Bemba peoples. It has to be mentioned that White Fathers encountered less religious challenges during local evangelisation than Capuchins. Capuchins were highly challenged by earlier evangelisation awareness of the vitality to discover effective and credible approaches of conversion. Conversion of people to Catholicism needed a gospel that regarded cultural values and norms of local people; particularly understanding their adherence to ATR. However, lack of affective dialogue with ATR always contributed to fuller embrace of Catholicism by Lozi and Bemba. The missionary's approach was one based on suppressing ATR or other traditional systems, so as to enable Christianity take on an orthopraxis upperhand.

Critical is the realisation that mission Christianity was not the sole source of new concepts, symbols, and myths; to accompany and facilitate the radical conversion of local people to Catholicism. But, also symbols and myths embedded in the notions of ATR. As such, lack of appreciation of some African religious practices by early missionaries, equally meant Africans' failure of holistic acceptance of western Christianity. However, African religions themselves were not without internal resources for the task of embracing Catholicism. Horton (1971) has theorised that concepts of an active High God were in fact gaining ground within traditional cosmologies when Christianity appeared coincidentally on the scene. This facilitated to some extent, the wider belief in God with a decline in religious beliefs especially those associated with ancestral cults (Carmody 2001). However, there can be no linear description of modern African religious history; which points to the steady erosion of traditional systems in favour of Christianity.

In nearly all missionary encounters with people to be evangelised, one observes an uneven interaction between the two, as one respondent argued, coupled with recognition of the capacity for persistence, renewal and change within traditional belief systems (Researcher 2006). Succinctly Comparing local evangelisation by Capuchins and White Fathers among the Lozi and the Bemba peoples shows their presentation of the gospel with an ambivalent application of cultural values and norms of local people at different levels. The ambivalency arose from the missionary thrust to explore cultural norms of people to be evangelised as dictated by their constitution as the case of White Fathers, and adherence to the existing catholic theology of salvation. Besides, the difference in mentalities and cultural upbringing between the Missionaries and the indigenous people; contributed substantially to their ambivalency application of cultural values and norms to evangelisation.

Besides, the Catholic Church's official attitude to local customs and rites was more conservative than liberal thus it had to keep in line with its western way of operating (Kieren 1997). This, to some extent, lead to avoidance of traditional local people's culture. As a matter of fact, this shows their presentation of the Gospel with an ambivalent application of cultural values and norms. This shows too, White Fathers' missionary attitude to cultural values standing at 7 per cent; while Capuchins accounting for 3 per cent. This has resulted in different levels of Catholic faith among local people, because sound and authentic cultural values should be the basic on which Christianity should be built. Through them, as Mwewa elucidates, "the message of salvation will gain ecclesia roots in local people's lives therefore making them authentic and truly Christians whose destiny is the right understanding of the gospel that liberates and enhances human dignity"(1977:11).

4.4 Research Hypothesis Two

With reference to *Research Hypothesis Two: Missionaries applied rigid evangelising models*, is exemplified by their Theology of mission that guided them during earlier local evangelisation among the Lozi and the Bemba. Pointing to this Theology of mission, Shorter and Njiru asserts that:

it is certainly true that missionaries to Africa in late nineteenth century and early twentieth century commonly taught a pessimistic theology of salvation, in which the role of enticing “pagans” to damnation was ascribed to satan and his fallen angels. It was believed that the chances of being saved were few outside the christian fold, and that they were not even guaranteed within it. catholics taught that the souls of the unbaptised – even unbaptised infants-could not enjoy supernatural happiness. Salvation theology had truly entered a dark tunnel (2001:108)

In fact, Theology of mission with a focus on theology of salvation, arises with the questioning of the goal of mission. At the core of this mission, is the conversion of unbelievers (Mushete 1994). Thus Christian missionaries were influenced by the thought that they were bringing God to local people. They did not realise that the duty of the herald of the gospel was to unveil or point out to the people, that God who is in their midst as the Lozi and the Bemba. Pointing out to God calls for a radical missionary attitude, with equally evangelising models that are flexible and contemporary to local people’s needs.

Meeting this goal facilitates implications of God's universal salvific will leading to a revival of more optimistic salvation theology with a declaration incontrovertibly that God can extend salvation to those ignorant of Christ or even of God, in ways known to him alone (LM 16, GS 22).

Adhering to theology of mission resulted in present ecclesia scene as the indicator of hypothesis two states having "*different degrees in the understanding of Catholic doctrine*" (Researcher 2006). At the core of Catholic doctrine is the imparting of a sound catechesis. One respondent of Kasama Archdiocese enforces the vitality of catechesis as he comments,

an effective catechesis is cardinal to bring the faith to the people
people's faith is the bedrock of all church life. Once people become
rooted in their faith all else begin to fall in place i.e., commitment to
their sacramental life, participation in liturgy, establishing a self-
Sustainable church (2006)

Catechetical formation need to be carried out with evangelising models with an orthopraxis true christian mission shaped largely by historical and social factors which are operative in a specific context (Bosch, Balia, Anderson, Peterson & Jones 1990). Analysing respondents' quantitative missionary approach to catechesis, shows Capuchins accounting for 32 per cent while White Fathers standing at 8 per cent. Capuchin's high value for catechetical formation is justified in O'Sullivan's assertion in chapter three where he mentioned the missionary's approach to recruitment of catechumens for acceptance in the church (Researcher 2006). While Hinfelaar (1995) does attribute White Fathers' stress on catechesis in their local evangelisation.

However it is ironic that Capuchins' high value on catechesis does not correspond to a larger number of converts as shown by present Catholic's population standing at 9.1 per cent. This observation brings into critical questioning of Capuchins' approach to catechetical formation of Christians. An assumption could be made that their less stress on cultural values presented by 6 per cent entails, that an inculturated catechesis was lacking.

On the other hand, White Fathers' missionary approach to catechesis shows less consideration on cultural values at 8 per cent but, because of their likely aggressive cultural approach to catechetical formation, may be an indicator to higher 57.1 per cent Catholic population. Their giving more stress no culture values, is a telling point for a boast in their local people's understanding of catholic doctrine. Recognising of cultural values when imparting Catholic faith is imperative. Chapter three justifies the importance of cultures,

an apostolic Exhortation *Catechesi Tradendae*, "Catechesis in Our Time", refers to the privileged place of biblical cultures in the dialogue between Gospel and Culture, and to the historical character of the whole process of inculturation (Researcher 2006)

Consequently, catechesis' aim if it has to be effective and credible is to include cultural elements when imparting to catechumens. This contributes to radical understanding of Catholic doctrine. Thus Capuchins' missionary approach standing at 46 per cent compared to White Fathers' 50 per cent. Critical outlook is a less disparity between the two missionaries differentiated by 4. The emphasis on education was facilitated by missionary strategy of school as a means of evangelisation concentrating on social and structural aspects of conversion (Hastings 1994).

Education in mission schools provided an ethical life centered on worldview of morality. Thus education was perceived as a conduit through sharing that universal view of the world and entering into better understanding of Catholicism. Thus conclusively pointed out in Chapter Two that “coupled along side mission schools the Capuchins used them as avenues of religious transmission and eventual conversion to Catholicism” (Researcher 2006).

It is imperative to assert that local people in White Fathers areas’ response to schools seemed to be primarily in terms of their desire for new message (Carmody 1999). This new message was the gospel which is at the core of conversion. Health, spiritual/religious and social welfare (Tables 1.4, 3.4) comparatively received attention. These were at the core of missionary evangelisation and eventual tool for conversion. Different degrees in their missionary application by Capuchins and White Fathers stand out partly, because of rigidity of evangelisation models. All missionary models of conversion were introduced within the confines of Theology of implantation. Here, the church was to be implanted, constructed as it has materialised and spiritualised in the west, its works and methods (Researcher 2006). Implantation of church seemed to have hindered fuller participation of the laity in the pastoral ministry of church.

4.3.3 Research Hypothesis Three

With reference to *Research Hypothesis Three: Missionaries lacked application of Collaborative Ministry* with the indicator, *different involvement of laity in the Church leadership* is reflected in Capuchins and White Fathers’ approach to some component of evangelisation.

The involvement of laity in these components validates a better understanding and owning of the Church. At the core of Christian worship is the participation of laity in the liturgy. Liturgy is the font and summit of worship in the Catholic Church (SC 10). Capuchins in their local evangelisation had liturgy accounted for 36 per cent and White Fathers at 40 per cent respectively. Though indicating a relatively concern for liturgy, the laity's dynamic involvement in the celebration remains questionable. Most respondents among all groups of people interviewed said that the liturgy or worship service often does not involve the laity.

The laity's leadership endowed with cultural and Christian knowledge were often ignored as one respondent put it

lack of earlier training of local people was not a priority
thus contributing to lack of knowledge to understand the
unique catholic doctrine (Researcher 2006)

Lack of training of laity in ecclesia life lead to a belief of not owning the church. However pragmatic training of laity enables them become more aware of their role in the church. Thus fulfilling their special mission as baptised and confirmed persons. This ecclesia action leads to their fuller participation in sacramental life and issues of social justice. Thus the whole community needs to be trained, motivated and empowered for evangelisation, each according to specific roles within the Church (EA 18). This orthopraxis missionary approach makes the involvement of the laity to build a strong local church. Preferably witnessing localisation of the church in all aspects, but in ecclesiopolitic and structural aspects. As a matter of fact, there was a no doubt that Vatican II contributed much to the self-confidence, the coming of age, the achievement of independence in present Zambia.

Key are Capuchins and White Fathers' involvement in social justice issues standing at 4 per cent and 6 per cent respectively. Often injustices caused by colonial countries were confronted. Consequently leading to the need for localisation of church administration with the involvement of a dynamic laity. This was aimed on the alteration of the image of mission and was seen as an essential part of the achieving of self-reliance by the local church. Despite this, different involvement of laity in the church leadership as the research hypothesis three indicator stands.

Mongu diocese is far from achieving a consistent localisation of church structures as one respondent attributed "a policy attuned to the best and most complete possible development of the local church" (Researcher 2006). Lack of all-embracing presence and formation of a self-reliant particular church. Though Kasama Archdiocese shows a fairly large stock of laity and local clergy forming the church structures, it has been hampered to stand on its own in material support. Gifford supports this idea,

in Kasama Archdiocese, for example, enormous effort was put into building a pastoral center, but the effect was that the archbishop bankrupted the diocese in building (231).

From this testimony about Kasama archdiocese, it is evident that its highly dependence on foreign financial resources; bears an hinderance in installing a dynamic pastoral programme tailored to the needs of the local church. Mentioning worthy is the essential leadership logic of the Catholic approach and structure of centralisation.

Decentralisation calls for injection of material and financial resources, especially remuneration of local clergy who form key elements of nearly all pastoral implementation. But this goes with a demand for more resources, hence the absence recycles back to centralisation. This means the local church having no room to move on any major matter pertaining to its life. All direction comes from the centre, from Rome, which may not promote the identity of local church. One respondent from Kasama bluntly evokes this idea,

various proposals for local liturgical rites have often not been approved by Rome, and which may not promote the identity of the local church: various proposals for local liturgical rites have often not been approved by Rome, and translations of of liturgical prayers in the vernacular have often been rejected (Researcher 2006)

Self-identity, self-administration and self-propagation of local churches call for independent in ecclesia and temporal resources. The Capuchins and the White Fathers in their local evangelisation seemed to have given less stress to a preparation of a self-reliant local church. Lack of collaborative ministry with an indicator of different involvement of laity in church leadership and activities, points their earlier occupancy with sacramental and ministerial task. Their missionary intention was the implementation of the church or the conversion of the local people, with great emphasis on sacramental and pastoral work directed towards unity, solidarity and uniformity in the group and was carried out to a large extent according to norms and values that were valid for pastoral work in Europe (Brouwer 1968).

Moreover, the missionary was the boss in decision-making while excluding involvement of laity who were a key in the implementation of local needs, thus fulfilling their special mission as baptised and confirmed ecclesia persons.

CHAPTER FIVE: CONCLUSION AND RECOMMENDATIONS

Comparing Roman Catholic local evangelisation in Western and Northern Provinces of Zambia, with the focus on the Capuchins and White Fathers, has resulted in different levels of faith among local peoples. Despite the outcome, biblical missiological scholars have characterised several passages in the Gospels as referring to the “mission of the disciples” or “the sending to the disciples”. These descriptions introduce passages mentioning or intimating the thrust to spread the Gospel message or Jesus’ sending to his disciples (Cf. Mk 6:8-13, Mt. 10:1,5-14, and Lk 9-1-6). Precisely early missionaries coming to evangelise Lozi and Bemba peoples had this original missionary impulse coupled with Theology of mission and implantation of the church. This theology contributed to the way they approached their evangelisation. Suffice to mention it is the missionaries’ differences in mentalities and cultural upbringing, compared to local people whom they encountered. Here, missionaries were people of their own cultures, and their interpretation of experiences, from their pastoral activities, was made according to the light of their cultural and theological upbringing. Besides in their early evangelisation, Capuchins and White Fathers were under the influence of church directives through the existing theology of pre-Vatican II. Later they were influenced by new insights of Vatican II, concerning the Church and the Mission. Vatican II emphasised without equivocation that, without a missionary thrust, the Church cannot be Christ’s church.

The purpose and goal of the church according to the Council, is to make Christ and his message of, and invitation to, total human liberation known everywhere in the world to establish God's Reign (Magesa 2004).

Realisation of a missionary's goal of establishing God's Reign through local evangelisation of the Lozi and the Bemba people, brought some assertion that Capuchins and White Fathers' local evangelisation occurred in a certain geographical, religious, cultural and sociological context. Thus conversion of the Lozi and the Bemba using diverse missionary approaches took place in people who had different perceptions to life and beliefs. Their perceptions were influenced by their traditional and religious backgrounds that encountered the western notion of religion. Lack of appreciation or total neglect of some local people's cultural norms and customs and their integration in sacramental and pastoral strategies by Capuchins and White Fathers; contributed to their different levels in accepting Catholic faith.

Missionary praxis that recognises and contextualises the gospel, is the key to effective church evangelisation. Therefore the church must begin by being evangelical herself, by constant conversion and renewal of faith with an understanding of the concrete forms of this missionary self-understanding have, of course, changed with times and circumstances. Here lies the crux of the matter. Today mission has evolved. Therefore it calls for pragmatic and orthopraxis approach of evangelisation that respects fundamental beliefs of people centered on life and death. This calls for a fruitful encounter between missionary Christianity and African culture which consists in the on-going process of correlating and integrating two resources.

Critically is the need to take into account God-inspired values inherent in local peoples' religious consciousness. This calls for missiological-theological approach, whose only goal of the gospel-culture encounter, is to help the African people in particular, the Lozi and the Bemba and their African church to come ever close to God. More concretely, the missiological goal is to help all African Christians lead an integrated spirituality. This is liberation, which means that no aspect of life at the physical, psychological, spiritual, institutional or moral levels alienated the person. Liberated within this missionary understanding, also means that there is no great separation between the political, economic, and social sphere of existence; but that all of them are well integrated within the individual person and social body. The process should lead to a point where the Lozi and the Bemba can live their faith as "truly African and truly Christians"(Mwewa 1977).

5.2 Recommendations

A comparative study of Roman Catholic local evangelisation in Western and Northern Provinces of Zambia, between Capuchins and White Fathers, bring out some merits and demerits. Within this light, is the understanding that missionary evangelisation evolves, so is the missionary self-understanding, though its authentic and legitimate mandate remains of proclaiming the gospel to the ends of the earth (Mwewa 1977). This is a continuous missiological process of making the message of Christ known with the goal of total holistic liberation of the human person. Moreover, the motivations for and methods of, mission of achieving such a goal, especially in Mongu diocese and Kasama archdiocese, have varied and have not always been consistent with the effect to proclaim only the implantation of the salvific work of the life of Christ.

Therefore, to credibly and effectively proclaim the gospel based on local, constant conversion, and renewal leading to Christians deepening their faith exemplified in change of mentality and behaviour; and a life of witness in word and deed, the researcher recommends the following:

- ✚ Missionaries and local clergy by their sacramental and pastoral nature, should strive through witness offering an irreplaceable service of evangelisation tailored to fundamental beliefs and attitudes of local people
- ✚ For an effective and credible local church to be implemented and realised, the lay people should be given a special hearing and a chance to feel there are part and parcel of the local church. The AMECEA bishops had this to say: “*we have emphasised the need for active and full participation of lay faithful in evangelisation and development*” (Flynn 2003).
- ✚ Inculturation of the gospel has to be fostered through open dialogue with local cultures through the Barotse Royal Establishment of the Lozi and Bemba Royal Establishment. Taken seriously, this process will result in a two-way movement of the best cultural values transformed and integrated into Christianity on one hand, and on the other; Christian values are inserted into human culture.
- ✚ Dialogue with sects and African Independent churches, needs to be carried out in both local churches of Mongu and Kasama. Particularly the mission of healing, for example, has to be valued as a matter of fact; this was a constitutive element in the Ministry of Jesus Christ.

- ✚ Thus it should receive due place in the heart of the church. It can, ipso facto, reduce the dichotomy that exists in the life of an African in particular the Lozi and the Bemba peoples.
- ✚ Training of Catechists, who remain powerful hope in the implementation of local churches of churches of Mongu and Kasama, needs to be fostered. They are to be given good formation, spiritual and moral support, as well as suitable living and working conditions; to carry out their missionary work effectively.
- ✚ Mass media constitute a culture and civilisation with own language and its own values and countervalues, therefore in this era of new evangelisation it has to be properly used as messengers of the Gospel of love, justice, development and peace.
- ✚ Finally, local Churches of Mongu and Kasama among other ecclesia things must foster integral evangelisation. Through integral evangelisation, the gospel values should be targeted at changing the whole human person taking into consideration their social, political, economic and religious.

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